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FIFTH-DAY, JUNE 12, 1890.

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FAITH.

BY THE REV. J. H. WALLFISCH.

Psychology teaches, in full accord with the Bible and experience, to distinguish in man, mind, heart, and will. These three parts, faculties, or abilities, constitute in their unity the spiritual, immortal "I" of the human being. Saving faith touches our whole being. "I believe" means that my *mind* understands everything essential to salvation; my *heart* accepts and loves it; my *will* is directed through it. The devil's faith is not a saving one; he only *knows* the religious things to be true, but his heart is far off from them, and he lives in self-will and rebellion. Therefore he trembles, in spite of all his faith. Alas! there are so many so-called Christians who have their "historic" faith in Christ and his salvation. There exists also a religion of feeling, touching only the heart, and very likely not even that in a proper manner. Christians of this kind have very much to say about their feelings and emotions, but they may know very little about the way of salvation, and possibly live in disobedience. There is no power in such lives. No, this surely is not saving faith; the whole man must believe, mind, heart and will.

The effect of scriptural faith is twofold: 1. It unites the believer with Christ. Believing, we are crucified, dead, buried, risen, ascended, living in heavenly places. The Son of God identified himself with man, in order that men, by faith, after repentance, might identify themselves with him. 2. Faith contains or produces love, and the known effect of love is to assimilate the lover to his object. It has very often been observed that by and by the features of husband and wife grow more and more similar. This is the wonderful influence of the love's look. Having Christ constantly before us, as he is pictured out in the Holy Scripture, shining in the light of the Holy Spirit, reflecting the beams of his glory upon a heart prepared for, and sensible of, heavenly light by faith and love, let us be "changed from glory to glory, into the same image." This was God's photography.

Years ago, when I used to attend the theatre, (thank God, I am no more a student of the devil's high-school!) I saw an actor representing Frederic the Great. He reproduced almost perfectly the very face, dress, walk, gestures, and looks of that Prussian king! How could he do it? He had, without doubt, studied for weeks and months, perhaps for years, his subject; he merged himself into the being and character of the king, and when representing that royal personage, he was careful, to the uttermost, to overcome and hide his own individuality. Our duty as Christians is higher, more honest and noble. We have to assimilate the character, not of man but of God himself, as manifested by Jesus Christ; we do not simulate by cheek-varnish and the mask of power an earthly potentate, but with a through and through reality of whole-heartedness, we are to follow the Lord Christ. Let us therefore study him, the object of our faith, diligently, lovingly, continually, and we shall grow Christ-like.

THE SOUTH-EASTERN ASSOCIATION.

The South-Eastern, Seventh-day Baptist Association convened with the church at Greenbrier, W. Va., on Fifth-day, May 29, 1890, at 10 o'clock A. M., for its nineteenth annual session, and was called to order by the Secretary in the absence of the Moderator. After singing, prayer was offered by E. M. Dunn, and the introductory sermon was preached by M. E. Martin. Text, 1 Chron. 29: 5.

O. S. Mills was elected Moderator, *pro tem*. The report of the Executive Committee was presented, and after remarks by P. F. Randolph, J. L. Huffman, O. S. Mills, S. D. Davis, and E. M. Dunn, was amended and adopted as follows:

Your Executive Committee would respectfully report the following programme:

FIFTH-DAY.

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

2. P. M. Devotional exercises.

2.30 Annual reports.

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

SIXTH-DAY.

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

9.30 Calling roll of delegates; report of Standing Committees.

10.30. Missionary Society's work; collection.

11.30. Miscellaneous business.

2. P. M. Unfinished business.

2.30. Devotional exercises.

2.45. Woman's work.

3.45. Tract Society's hour; collection.

SABBATH-DAY.

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

11. Sermon, delegate from Eastern Association.

2.30. P. M. Sermon, delegate from North-Western Association; communion service.

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

FIRST-DAY.

9. A. M. Miscellaneous business.

10. Work of Education Society.

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

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

3. Sermon, delegate from Central Association.

O. S. Mills, with the delegates from Sister Associations, has been made Committee on Resolutions. All of which is respectfully submitted.

C. N. MAXSON, *Mod.*

O. S. MILLS, *Sec.*

The letters from the churches were read as follows: Lost Creek, Salem, Greenbrier, Middle Island, Ritchie, Roanoke, Copen, Conings, and West Union. The letter from Salemville was not present.

Communications from corresponding bodies being called for, O. U. Whitford, of the Eastern Association, read its circular letter and made appropriate remarks concerning the spiritual standing of that Association; B. E. Fisk appeared as delegate for the Western Association. Although he had no circular letter to read he gave a very encouraging verbal statement of the condition of that Association.

E. M. Dunn appeared for the North-Western Association, read the circular letter, and made some very encouraging remarks. J. L. Huffman appeared for the South-Western Association, and read their circular letter, also a letter from J. F. Shaw, giving a statement of the condition of the churches in the South-West, also made encouraging remarks of that field.

A motion was made to welcome delegates from Sister Associations to participate in our deliberations and after remarks by J. L. Huffman, the motion was waived until the afternoon session. Adjourned with benediction by S. D. Davis.

AFTERNOON SESSION,—2. P. M.

After singing, "Will you and I be there," J. L. Huffman conducted devotional exercises.

The following resolution was adopted:

Resolved, That we are thankful to our Sister Associations for sending their delegates among us, and that we welcome them to a seat with us, to take part in our deliberations.

On motion, the Moderator was appointed to nominate the Standing Committees, which nominations were confirmed as follows:

On Nomination of Officers.—Judson F. Randolph, Abel P. Bond, O. S. Mills, James B. Davis and J. J. Lowther.

On Petitions.—Loyd F. Randolph, C. H. Davis, John Polen.

On Education.—J. L. Huffman, S. L. Maxson, P. F. Randolph.

On Sabbath-school.—P. F. Randolph, F. J. Ehret, F. P. Ford.

On State of Religion.—S. D. Davis, J. L. Huffman and O. S. Mills.

On Finance.—F. F. Randolph, L. A. Bond, Wm. B. Van Horn and Jesse F. Randolph.

The Corresponding Secretary, F. F. Randolph, reported no call for any correspondence during the year. The report was adopted.

The Treasurer's report was presented and, on motion, was referred to the Committee on Finance.

The report of delegate to Sister Associations was called for, and the delegate not being present, no report was made.

The report of the Committee on Bible-school Institute was read, and after remarks by P. F. Randolph, J. L. Huffman, O. S. Mills and S. D. Davis was adopted as follows:

In connection with the Quarterly Meeting of Ritchie Church, in Oct., 1889, we held an institute, commencing on the evening after the Sabbath, and continuing through the following day.

This Institute was well attended by the brethren and sisters and friends in that locality, but there were very few from sister churches. As several of those who were on the programme failed to be present, this Institute did not fully meet our expectation.

O. S. MILLS, }
P. F. RANDOLPH, } *Com.*

A motion was made to instruct the Committee on Finance to apportion Associational expenses on resident members of each church, and after remarks by J. L. Huffman, Judson F. Randolph, E. J. Davis, B. E. Fisk, O. S. Mills and O. U. Whitford, was adopted.

It was ordered that if the churches have not or do not report the non-resident members the Finance Committee be referred to the Minutes of the General Conference, 1889.

The report of the Committee on Resolutions being called for, a partial report was presented and considered by items. First item of the Resolutions was read, and after remarks by O. U. Whitford, P. F. Randolph, S. D. Davis, J. L. Huffman, was adopted as follows:

WHEREAS, It is the greatest privilege and duty of the individual Christian, and a Christian people, to labor for the salvation of souls; therefore

Resolved, That we as individuals, and as an Association, do pledge to the Missionary Society, of our means, our prayers and our personal efforts in their endeavor to promulgate the gospel of Christ on both the foreign and home fields.

Second item of the Resolutions was discussed by B. E. Fisk, J. L. Huffman, S. D. Davis, O. U. Whitford, F. P. Ford, E. M. Dunn, James B. Davis and Mrs. O. S. Mills and adopted by a rising vote as follows:

WHEREAS, We recognize intemperance and social vice as evils demanding more than passing regrets for their existence; therefore

Resolved, That we call on all members of our Association to not only keep themselves pure, but to openly discourage and restrain others from indulging in these evils.

Third item of the Resolutions taken up and ably discussed by J. L. Huffman, E. M. Dunn, O. S. Mills, and adopted:

Resolved, That we are thankful for, and encouraged by, the prosperity that is attending our educational interests, especially Salem Academy and College, and that it is our duty to give to our schools a hearty support.

Voted that the Moderator appoint a committee to consider the proposed change of the time of holding our Association, and the committee was appointed as follows: F. P. Ford, W. B. Van Horn, F. F. Randolph, F. J. Ehret, E. J. Davis, Loyd F. Randolph, M. E. Martin and S. D. Davis.

Adjourned with prayer by J. L. Huffman.

SIXTH-DAY—MORNING SESSION.

Devotional exercises were conducted by O. U. Whitford. Prayer by E. M. Dunn.

Reading of the minutes of Fifth-day, which were corrected and approved.

The Committee on the State of Religion made the following report which was spoken to by J. L. Huffman, E. M. Dunn, S. D. Davis, and adopted:

Your Committee on the State of Religion beg leave to report that we have had the subject under consideration as presented in the letters from the churches, and otherwise, and have come to the following conclusions: That while the state of religion is not up to that high standard we desire, we have abundant reason to thank God that it is as good as it is. The past six months have been (on account of the bad going and the vast amount of sickness) the most unfavorable time for revival work known among us, and greatly diminished the numbers in attendance upon the regular services of the churches; yet some of our churches have enjoyed revival seasons and all of them, except three, have had additions to their numbers. We find a net increase of 51.

The Committee on Obituaries made the following report, which was spoken to by S. D. Davis and J. L. Huffman, and adopted.

Your Committee on Obituaries would respectfully report that, while we deeply feel the loss of those aged ones that have been removed from our midst, we have great reason to be thankful that none of our official members have been removed by death during this year. S. D. DAVIS.

The Committee on Bible-school presented their report, and remarks were made by P. F. Randolph, O. S. Mills, O. U. Whitford, S. D. Davis, and P. F. Randolph. The Missionary Society's hour having come, further discussion of the report was waived.

The Missionary hour was conducted by O. U. Whitford, representing the Missionary Board. After singing "From Greenland's icy mountains," he presented "Our Mission Field, its Work and Wants," by addresses as follows:

- 1. The Missouri Field, E. M. Dunn.
2. The West Virginia Field, S. D. Davis.
3. The China Mission and also the South-Western Field, O. U. Whitford.
4. The vital relation of foreign missions to home missions, B. E. Fisk.

The conductor closed the hour with some earnest words upon "Our Mission Field as the open door to our young people, for the best talents and culture," the warmest devotion and highest usefulness. This was followed by a collection which amounted to \$6 82.

The report of the committee on Bible-schools was again taken up and adopted as follows:

Bible study is, as in the past, the one public service most nearly universal in all the churches. Without full number of reports it is believed that all the churches have Bible service, and that the number of these services exceed the number of churches. The total membership reported is but little more than half the resident membership of the churches. There is room for improvement in this respect. The average attendance is about four-fifths of the enrollment, and the same proportion of scholars are church members. Two churches report baptism, mostly at Lost Creek. Teachers' meetings do not seem to have increased. It is regretted that the reports do not show the circulation of Our Sabbath Visitor, but our Lesson Helps are used in all our churches reporting. No mention is made by the churches of ineffectual teaching, or the want of competent teachers; but if Institute work is continued by the Association it is recommended that the Institute committee arrange with the church desiring the Institute for one or more competent instructors to conduct the Institute with such help as may be enlisted in that church. Respectfully submitted,

P. F. RANDOLPH,
F. P. FORD,
F. J. EHRET, } Com.

The Committee on Finance presented their report which was spoken to by J. L. Huffman, S. D. Davis, O. S. Mills, Jesse F. Randolph, J. J. Lowther, F. J. Ehret, M. E. Martin and F. F. Randolph.

The house then adjourned with benediction by O. U. Whitford.

AFTERNOON SESSION.

The report of the Finance Committee was called up for a second time and spoken to by J. L. Huffman, S. D. Davis and adopted as follows:

Your Committee on Finance beg leave to submit the following report:

Table with financial data: We find in the treasury, as per his report, \$39 61. We also find churches in arrears as follows: Salemville for 1887... \$ 3 72, etc.

We recommend the following apportionment among the churches for this year:

Table with apportionment data: Salem... \$12 43, Lost Creek... 14 12, Middle Island... 8 70, etc.

Note.—We find as per treasurer's report of 1889 that the Roanoke and West Union Churches have paid their apportionment as above to him and is included in his report. Respectfully submitted,

F. F. RANDOLPH,
L. A. BOND,
W. B. VANHORN,
J. F. RANDOLPH, } Com.

On motion F. J. Ehret was appointed to make the Treasurer's report for the closing year.

The exchange delegates' report of last year was read, and after remarks by J. L. Huffman and S. D. Davis, was adopted as follows:

I wish to report to Association that a good and profitable work has been done in Missionary and Tract

work through our sister Associations, and hope that it may continue, that a still greater work may follow, bringing the church to a higher standard of Christian faith. My expenses to sister Associations were fifty-six dollars.

Total amount received... \$65 00
expenses... 56 00

Surplus... \$ 9 00
G. B. KAGARISE, Delegate.

The report of the Committee on Nomination of officers was read, and after remarks by J. L. Huffman, S. D. Davis, J. F. Randolph and P. F. Randolph was adopted as follows:

Your Committee on Nominations would respectfully report as follows:

- Moderator.—C. N. Maxson.
Recording Secretary.—N. Wardner Davis.
Assistant.—F. P. Ford.
Corresponding Secretary.—L. A. Bond.
Treasurer.—Jesse F. Randolph.
To Preach Introductory Sermon.—S. L. Maxson.
Alternate.—O. S. Mills.
Essayists.—Miss M. J. Haven, Miss Elsie Bond.
Delegate to Sister Associations.—O. S. Mills.
Alternate.—S. L. Maxson.
JUDSON F. RANDOLPH, Chairman of Com.

It was ordered that J. L. Huffman, our exchange delegate to sister Associations, have an order on the Treasurer for seventy-five dollars to pay his expenses.

The committee to consider the change of the time of holding our Association, presented their report, and remarks were made to the same by O. S. Mills, J. L. Huffman, S. D. Davis and O. U. Whitford. The hour of special order having arrived, further discussion was waived, and E. J. Davis conducted devotional exercises for fifteen minutes.

The hour for the Woman's Board work having arrived, by invitation of Associational Secretary, Mrs. O. U. Whitford came forward and conducted the exercises; and read the opening lesson from 1 Samuel 7:1-12, then introduced E. M. Dunn, who spoke from the subject, "Why should women engage in mission work?" Eld. S. D. Davis spoke of the important work the women were doing in their line of work. O. U. Whitford spoke of what led to the organization of the Woman's Board, and Mrs. Whitford made the closing remarks, speaking of the work, its advancements and further needs.

By appointment S. D. Davis conducted the Tract Society's hour according to the following programme:

- 1. The obligation to teach the commandments of God. E. M. Dunn.
2. Why we should make the fourth commandment a specialty. B. E. Fisk.
3. The advantage in this work of the printed page as adopted by our fathers and perpetuated through the agency of our Tract Society. Mrs. E. A. Whitford.
4. Our duty to support the Tract Board as our agent in this great work. O. U. Whitford.

The report of the committee on the change of time of holding our Associations was again called up and adopted as follows:

That when this Association adjourns, it adjourn to meet on Fifth-day before the fourth Sabbath in October, 1891, providing the other Associations change the time of holding their sessions; if not, at our usual time.

F. P. FORD,
F. F. RANDOLPH,
M. E. MARTIN,
F. J. EHRET,
FLOYD F. RANDOLPH,
S. D. DAVIS, } Com.

The Report of the Committee on Petitions was presented and adopted as follows:

We, your Committee on Petitions, would report no business except the request of the Middle Island Church. Therefore we respectfully recommend that the next session of this Association be held with them.

L. F. RANDOLPH,
C. H. DAVIS,
JOHN A. POLEN, } Com.

The Secretary was ordered to give H. B. Lewis an order on the Treasurer for five dollars.

It was voted to reconsider the adoption of the report of the Committee on Finance.

It was voted that the above report be referred back to the committee.

Adjourned after benediction by O. U. Whitford.

SABBATH MORNING.

10 A. M. Bible-school conducted by E. J. Davis, Superintendent of the Greenbrier Sabbath-school. School opened by singing "There's a great day coming," and prayer by James B. Davis. Lesson: "The Good Samaritan." Luke 10: 25-37. Instruction was given on verses 25-30 by E. M. Dunn, 31-34 by O. U. Whitford, 35-37 by B. E. Fisk. Sabbath-school closed by singing "Come and be saved."

11 A. M. Sermon by O. U. Whitford, delegate from Eastern Association. Scripture Lesson, Luke 13; Text, Luke 13: 21, 22. Closed by singing, "Waiting and watching for me," and prayer by E. M. Dunn.

AFTERNOON SESSION.

3 P. M. Exercises opened by singing "Nearer Home." Scripture Lesson, Daniel 6th. Prayer by J. L. Huffman. Sermon by E. M. Dunn. Text, 2 Cor. 4: 18; followed by communion services conducted by M. E. Martin, pastor of Greenbrier Church, and B. E. Fisk.

EVENING SESSION.

7 P. M. Song and praise service, conducted by Miss M. J. Haven and O. S. Mills.

FIRST-DAY MORNING.

9 A. M. House called to order by Moderator. Prayer by M. E. Martin. Reading and correction of minutes of Sixth-day and Sabbath, which were adopted.

Voted that the Moderator nominate a committee on Institute work, and the following committee was nominated, which was confirmed: Ray Randolph, Jennie Davis, Carrie Randolph.

The Treasurer presented his report, which was adopted as follows:

Treasurer of the South-Eastern Seventh-day Baptist Association, in account with the South-Eastern Association for 1889:

DR.	
To balance in Treasury, 1888.....	\$ 3 98
Cash from Lost Creek Church	17 66
" Middle Island	9 31
" West Union	1 75
" Salem	17 47
" Ritchie	7 20
" Salemville	3 45
" Roanoke	6 57
" Greenbrier	9 89
Joint collection of the Tract and Missionary Societies	17 28
To cash returned from delegate.....	9 00
	\$103 56
CR.	
By cash paid delegate to sister Associations by G. B. Kagarise.....	\$65 00
By cash paid to Tract and Missionary Society.....	17 28
	\$82 28
DR.	
Balance in hands of Treasurer for 1889.....	21 28
To cash collection for Missionary Society for the year 1890.....	6 82
To cash from collection for Tract Society, 1890.....	4 61
" cash on apportionment, Roanoke, 1890.....	3 50
To cash on apportionment, West Union, 1890.....	3 40
Total amount in hands of Treasurer.....	\$39 61
F. J. EHRET, Treasurer. By special appointment.	

The fourth item of the report of the Committee on Resolutions was presented, and after remarks by E. M. Dunn, O. U. Whitford and O. S. Mills, was adopted as follows:

Resolved, That the Woman's Board should receive the hearty sympathy and support of the denomination.

Voted that we ask the delegate of the Central Association to the South-Western Association to represent us in the coming session of that body.

The fifth item of the report of the Committee on Resolutions was read, and remarks were made to the same by E. M. Dunn. Further discussion of the resolution was then waived for special order.

The Committee on Education read their report which, on motion, was made a special order for 10.30 A. M., in connection with the Educational work.

The hour having arrived for the work of the Educational Society, P. F. Randolph, as Vice President of the Educational Society, conducted the exercises in this Association.

First, O. U. Whitford gave an address on the object and advantage of Education. Second, E. M. Dunn spoke on the advantage of a College to the surrounding community.

The report of the Committee on Education being made a special order for this time, the report was again taken up and spoken to by J. L. Huffman and Prof. S. L. Maxson. The hour for preaching having arrived, further discussion of the report was waived.

Sermon by B. E. Fisk; delegate from Western Association. Scripture lesson from 1 Cor. 13. Prayer by E. M. Dunn. Text, Psalm 100: 2. Followed by collection for Tract and Missionary Societies. Amount, \$4 78. Adjourned with prayer by S. D. Davis.

AFTERNOON SESSION.

Called to order by the Moderator. Prayer by E. M. Dunn.

Report of the Committee on Education was again called up and adopted as follows:

Your Committee on Education would report:

1st. That there is great encouragement in the interest our young people are taking in the cause of education, and the patronage Salem College is receiving.

2d. The success of the institution depends upon sustaining and increasing this interest and patronage.

3d. To accomplish this the demands of our young people for superior advantages here, of higher education, make it an imperative duty, by a liberal use of means to enable the College to efficiently meet the demands, and we recommend that our people consider the necessity of immediately taking steps to secure the endowment of Salem College.

J. L. HUFFMAN, } Com.
P. F. RANDOLPH, }

The fifth item of the report of the Committee on Resolutions was again read and discussed by O. U. Whitford. The hour having arrived for special order, further discussions were waived, and by special arrangement O. S. Mills conducted the exercises of the Young People's work, as follows:

1. Origin and methods of work of the Y. P. S. C. E., by Mrs. O. U. Whitford.
2. The work of the Y. P. S. C. E., of Alfred Centre, N. Y., by Miss Maud Hoard.
3. The work of our young people of the North-west, especially of Milton, by Miss Edith Crandall.
4. What is being done religiously, by our young people of this Association, by Ernest F. Randolph.
5. What ought our young people to do? by E. M. Dunn.

On motion, the Moderator was instructed to appoint the Executive Committee for the coming year, which appointment was made as follows: Salem, P. F. Randolph; Lost Creek, J. L. Huffman; Ritchie, O. S. Mills; Salemville, G. B. Kagarise; Middle Island, F. F. Randolph; Roanoke, M. M. Hevener; Bear Fork, J. C. Spurgeon; West Union, F. P. Ford; Greenbrier, E. J. Davis; Copen, W. L. Wildman.

The fifth item of the report of the Committee on Resolutions was again taken up, and after remarks by O. S. Mills, adopted as follows:

Resolved, That experience has proven that the plan of systematic giving is the most efficient method of supplying the demands of our denominational efforts; therefore, further

Resolved, That we recommend the adoption of the five

cent weekly plan of contribution, as recommended by the last Conference.

Voted to request the Secretary to forward a copy of the minutes to the SABBATH RECORDER, and request its publication.

WHEREAS, Mrs. O. U. Whitford has rendered earnest and efficient service in this session of our Association; therefore,

Resolved, That we tender her a vote of thanks.

The sixth item of the report of the Committee on Resolutions was presented and adopted as follows:

WHEREAS, The fruits already manifest indicate the wisdom of the methods of work of our Tract Board therefore,

Resolved, That we pledge them our hearty support and that we urge all our people to take and read our publications, and most especially the SABBATH RECORDER.

The report of the Committee on Resolutions was then adopted as a whole.

The following resolution was adopted:

Resolved, That the Association hereby express hearty thanks to the church and friends at Greenbrier for their liberal and pleasant entertainment of the Association and its friends; and also to Bro. C. Maxson, for the opening of his field for the use of teams and horses.

The Corresponding Secretary presented the circular letter which was adopted as follows:

The South-Eastern Seventh-day Baptist Association to Sister Associations:

Greeting,—We are now in the closing hours of our Association. The attendance is somewhat smaller than usual, due chiefly to the unusually wet weather during the spring, thereby causing the farmers to be delayed in their work, also causing extremely bad roads. Notwithstanding these facts, the sessions of the meeting have been of good interest, and a promptness to action has been exhibited in all departments. The churches are nearly all represented by letter and delegate, the reports show a net increase of fifty-one. The delegates from sister Associations, as follows: O. U. Whitford, of the Eastern; B. E. Fisk of the Western; and E. M. Dunn, of the North-Western, gave us much cheer and aid, for which we extend our hearty thanks. By request of our Secretary of the Woman's Executive Board, Mrs. O. U. Whitford of the Eastern Association conducted the services of the hour devoted to that work, Brother Whitford represented the Missionary Society, and S. D. Davis the Tract Society. An hour devoted to the interests of Education was engaged in with general enthusiasm. The time for holding our next session is changed to Fifth-day before the fourth Sabbath in October, 1891, provided the other Associations change the times of holding their sessions. We have asked the delegate from the Central Association to the South-Western Association to represent us in that body. We send as our delegate to represent us in the coming sessions of the other Associations, J. L. Huffman, to whom we refer you for details. We pray that the blessing of God and the presence of his spirit may attend your sessions.

F. F. RANDOLPH, Cor. Sec.

GREENBRIER, W. Va., June 1, 1890.

On motion, the Association adjourned with prayer by S. L. Maxson

C. N. MAXSON, Moderator.

M. W. DAVIS, } Secs.
F. J. EHRET, }

LIST OF DELEGATES.

Greenbrier.—S. D. Davis, E. J. Davis, C. Maxson, F. R. Clark, W. B. Davis, Marceles Clark, Milton Clark, R. G. Davis, J. F. Randolph, C. R. Davis, T. Davis.

West Union.—S. D. Davis, M. E. Martin, Experience Davis, Lillie M. Ford, G. S. Davis, H. G. Davis, S. L. Ford, F. P. Ford.

Salem.—S. L. Maxson, S. D. Davis, Alexander F. Randolph, L. F. Randolph, J. S. Kennedy, P. F. Randolph, Mrs. P. F. Randolph, A. L. Childers, Wm. Jeffery, Leighton Ford, Jesse F. Randolph, Ray Randolph, Ernest Randolph, W. V. Davis, L. R. Kennedy, Eld. Jas. B. Davis, M. Wardner Davis.

Copen.—S. D. Davis.

Roanoke.—S. D. Davis, M. E. Martin, Mrs. M. E. Martin, B. W. Bee, Wm. R. Bond, Mrs. Emma Kelley, Ina Hevener.

Ritchie.—F. J. Ehret, Mrs. F. J. Ehret, O. S. Mills, Mrs. O. S. Mills, F. M. Sutton.

Middle Island.—J. L. Huffman, F. F. Randolph, James B. Davis, J. J. Lowther, John A. Polen, Mrs. John A. Polen, Ray Randolph, W. H. H. Davis, J. E. Willis, Lucy Randolph.

Lost Creek.—J. L. Huffman, C. N. Maxson, Levi Bond, W. B. Van Horn, F. M. Bond, M. H. Van Horn, Abel P. Bond, J. G. Maxson, C. H. Davis, Anna Davis, Wm. Kennedy, L. A. Bond, Dorcia Kennedy, J. D. Kennedy, Ivie A. Van Horn, W. F. Randolph, Samuel Bond, Charles Randolph, J. L. Davis.

Conings and Salemville churches not represented by delegate.

MISSIONS.

WE well know that the Missionary Board and Secretary are far from being perfect in judgment. Our readers as well as we must also know that it is an exceedingly unpleasant thing for us to decide that a man with whom we have had to do, a man that writes to the RECORDER, a professing Christian and a minister as to his calling, is absolutely unworthy of our confidence and fellowship. But sometimes we are obliged to come to such a decision. Long ago we tried, as quietly as possible to place our people on their guard; but persons who evidently had greater confidence in the seeming piety and devotion of a RECORDER correspondent than in the Board's judgment or justice, sent money, we were informed, to a man whom we deemed unfit to be employed as a home missionary. And later, quite a large sum of money appears to have been contributed to this same man, who, going from bad to worse, now appears as a vulgar blackmailer, the foul enemy of one of our most trusted workers. On the whole, and in the long run, we believe we shall do best to work through our appointed boards and organizations, instead of along independent lines of individual choice. In this we judge no man's motives of benevolence; but we do question the wisdom and in some cases the justice of such acts of giving as are referred to above. How much of that wisdom that comes from above, and of Christian patience we do need.

CORRESPONDENCE.

The following letter from the Rev. Albert Smith, of Leicester, England, to Bro. Jones, of London, will be read with interest. As a rule we do not publish the purely personal parts of correspondence, but in a special degree this letter, (from beginning to end) seems to be an inseparable whole in warmth, devotion and fellowship, and helps us to an acquaintance with the writer's heart and life.

Sabbath truth is spreading in England, and the cause is gaining ground. Bro. Jones greatly needs a helper, who, giving the needed assistance now, would become prepared to go on with the work when the already weary hands and heart shall have to give long and faithfully borne burdens over to others. Can we not find the proper laborer to send to that important field? Will not our people furnish the necessary means?

PLUTUS VILLA, St. Saviour's Road, Leicester.

Dear Brother Jones,—I am glad to have your new address. I hope you will like your new house. We have no abiding city here though; but like our father Abraham, the father of the faithful, we seek one to come. No visionary city, but one with foundations intended to rest on *terra firma*, with God for its architect and Christ for its Lord.

We have been sorely tried but the Lord has upheld us. It is no small task for a family of eleven to keep the holy Sabbath in a town of 150,000 Sabbath-breakers; but by the grace of God we are doing it. How wonderful is his power. He gives us daily bread in spite of false prophets which said we should all starve.

My eldest boy has just got a good place where he can keep the Sabbath, and earn something to help us. Two of the oldest girls have obtained places where they can learn trades, one dress-making, with liberty to keep the Sabbath and work for nothing for awhile. The one dress-making has to go for nothing two months over the time allotted to make up for Sabbaths "lost!" Lost to her mistress, but gained to the Lord and to herself. Praise the Lord!

People are asking the children "Why keep Saturday?" So they give them your excellent little leaflet with this title. Thus the Truth keeps being sown. I wish you could spare us some

more of this leaflet, and a few of the small red Sabbath tracts. I like them much, they are short and to the point.

Two elderly Christians began to keep the Sabbath in Leicester through tracts and papers I gave them. One died lately after keeping and testifying to Sabbath truth for about three months. I had, however, the pleasure of burying him in sure and certain hope of the resurrection to eternal life. The other, a nice elderly Christian brother, spent the Sabbath afternoon with us in reading, prayer and singing last Sabbath. He also lets his light shine that men may see his good works, and be led to glorify God in the day of visitation if not before. Both were baptized years ago.

I am glad to hear of your welfare, and that the friends I introduced to your church have so far profited by your ministration that they still attend, and now all honor God's righteous law. Tell brother Erlitch I am pleased to hear he is obedient, and his wife; and brother Feinsteen that I am glad he continues faithful and that his wife accompanies him. The Lord bless you all with your respected family. Mrs. Smith, who is moderately well, unites her remembrances with mine to Mrs. Jones. Remember me also kindly to the young men at your table; may they have grace to follow in the footsteps of an honored father, and not be allured from the truth by any honors of this world.

That we all may obtain a place in the kingdom of God is the prayer of yours faithfully in the Christ,

ALBERT SMITH.

MAY 5, 1890.

An esteemed correspondent writes:

How the points of interest multiply? Truly, "The field is the World," and the laborers are all too few for the ever increasing work. I rejoice greatly in the on-moving work of consecration to missionary effort among the students of our higher institutions of learning, and that a goodly number of our own faith have thus given themselves to the cause, and are preparing for efficient service. I devoutly pray that God may lead many more to a similar consecration, and also multiply the number who shall consecrate their means to the work of sending and maintaining these missionaries. For the great commission of our Lord, "Go ye into all the world and preach the gospel to every creature," comes to us with accumulated force and added meaning to-day, because of the light which has dawned with ever increasing brightness through the passing centuries, and shines upon us as the sun at noonday, making the path of duty plain before us.

The communications which come so frequently from our missionaries in China, are to me of thrilling interest, and I think they must stimulate to more generous giving, all who have any degree of sympathy for the truly Christian work these consecrated toilers are doing, that the heathen may come to a knowledge of the "precious name of Jesus," and his power and willingness to save all who put their trust in him.

Great are our privileges in the Christian world to-day. May God help us to come up to the full measure of our responsibilities, and with consecrated hearts and open purses, clasp hands for "a strong pull, a long pull, and a pull all together."

"HE WANTED TO BE RICH."

In our gospel meetings the native preachers often use a little story to point a moral. Here is one of them:—

Said the preacher, "I dreamed, the other day that I was outside the provincial city of Hangchow. As I walked on the bank of the beautiful Tsien-tang River I wished that I was rich. Musing as I went, I decided to visit a certain temple which is built on a lofty hill some distance from the city. As I toiled up the ascent I was overtaken by a little old man, who asked me why I was going to the temple. I replied that I intended to worship the god of riches

and with this object accomplished I expected to become a wealthy man. The old man laughed; 'And,' said he, 'what would you do with your money if you were rich?' I said, 'There are many poor who need food and clothing; there are many broken bridges which need rebuilding; many bad roads need repairing; many ignorant children need teaching; and in other ways I could make my countrymen happier if I were rich.' 'Good!' said the old man, 'I like that idea! Many people who come here to worship, desire wealth that they may become powerful, and revenge themselves on their enemies, buy high titles, wear grand clothing; and feast every day; but they seldom get rich, or they get rich that their ruin may be greater. Now, come; follow me,' said the old man, briskly, and he led me aside, along a grass-grown path shaded by bamboos. Said he, 'The god of riches does not live in the temple.' We went on and on, up and up, till it seemed we had entered the clouds. The old man paused before a great rock, and said, 'Open.' A wide door opened in the rock, and we entered the court-yard of a magnificent mansion. When I was seated in the guest hall, the old man said, 'Behold! I am the god of riches. I am going to grant you what you desire; come, and take as much gold and silver as you can carry.' He

then took me to a side chamber, which was piled to the ceiling with ingots of gold and silver, and gave me two baskets and a carrying yoke. I piled in more gold than I could carry; still the old man kept crying, 'Take more, take more.' I said, 'I can't possibly carry so much.' 'Oh,' laughed he, 'the heart of man is never satisfied; snakes think they can swallow elephants till they try. Come, take what you've got and begone.' When I turned to thank him, I was standing on the mountain top, outside the rock, with my baskets of gold and silver. Hastily covering them with fir branches, as though they contained fire-wood, I took them on my shoulder and staggered down the hill; but to my surprise, the farther I went the lighter my load became. Becoming alarmed, I stopped and examined my baskets, when, to my intense disgust and chagrin, I found my gold and silver ingots were only made of paper. As I gazed in astonishment and dismay, I heard the old man's chuckling laugh behind me. 'What's the matter, friend?' said he. 'Why,' said I, 'you've cheated me; the wealth you gave me is only paper.' 'Well,' said the god of riches, 'I only give what I receive; you worship me with paper dollars, sham ingots of gold and silver. You give what costs you nothing; I've given back to you that which you first gave me.'

"Now," said the preacher, "my dream will help us to understand a thing or two. There is a God of riches, but he dwells not in temples made with hands. The God whom we preach is the root of ten thousand happinesses. If we would please him we must desire not to be rich, but to be pure. He has given us gifts; not gold and silver that turn to paper, but what we all need, his only begotten Son to be a Saviour from sin. He gives us his love; we yield him our hearts. If we give to him nothing we shall receive nothing. If we give him ourselves and all we have, this God of the riches of love will give us in return all that our hearts can desire in heaven for ever and ever."—*Helping Hand.*

SLOWLY, but with unmistakable advance, Christianity is gaining in Japan. Not for a year, or centuries possibly, can we sing praises for a complete victory of the cross in the Mikado's empire, but little things goes to show the onward movement. As an illustration of this may be cited the fact that a native Christian house of worship has recently been recognized by the government as exempt from taxation, with all the privileges hitherto accorded to a Buddhist temple. Heretofore every church building in Japan has had to be registered as private property, no recognition being given to Christianity as an organization. This advance is a legitimate application of the principles of the new constitution, which declares all religions equally lawful.

WOMAN'S WORK.

THERE are about one thousand Christian Chinamen connected with the Congregational Churches of California and Oregon, mostly the fruit of the Sunday-school system as practiced in their case—one scholar to one teacher. These converts have formed a missionary society, and have sent two missionaries back to China.

"WHEN the voice came down from heaven to Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation, now, there was a minute when Noah was outside the ark, and another when he was inside, and by being inside he was saved. As long as he was outside, he was exposed to the wrath of God just like the rest of those anti-deluvians. If he had stayed out and remained with those anti-deluvians, he would have been swept away as they were. It was not his righteousness; it was not his faith nor his works that saved him; it was the ark. And my friends, we have not, like Noah, to be one hundred and twenty years making an ark for our safety. God has provided an ark for us, and the question is, are you inside or outside this ark? If you are inside you are safe; if you are outside you are not safe."

JESUS CHRIST was the first great missionary sent of God into our world. And what a missionary was he! He sought not high places among men, but appeared in the form of a servant and humbled himself. He who was rich, and yet for our sakes became poor. He was a sufferer all his days—a man of sorrows and acquainted with grief. He went about doing good. At length he died in agony and blood, he died for our sins. Such was the condescension and love of him who came into the world to save the guilty and wretched. There are times when every one of us feels the unbearable pressure of some heart burden. Then it is that we need to lean upon this same Jesus, the ever ready friend, whose sympathy never fails, who always appreciates, and sometimes allows, human friendship to seem useless, so as to call the lonely, the weary, the sorely depressed, to the only safe confidence—divine love.

C. M. BLISS.

DO FOREIGN MISSIONS PAY?

How often has this question been asked and satisfactorily answered if one can reasonably be satisfied. Seventy-seven years ago Judson sailed for Burma, nearly seven years later the first Burman was baptized, 40 years ago his labors ended, leaving a church of over 100 native members. He had translated the Bible and other valuable books into the Burmese language. Through his labors and those of the many noble men and women that have followed him to the present, "the Burma Baptist Mission stands to-day as one of the foremost Christian agencies in the East.—It has 528 organized churches, five times our number; 28,000 members, over three times our number; 540 native preachers; 408 schools with a total of 11,146 pupils. The contributions of the churches for 1887 reached the handsome sum of \$41,045." We can equal them in raising funds if we are "wide awake." While we interest ourselves in foreign missions we should not neglect the home fields. Was there ever a time in the history of our people when there was such favorable opportunity for spreading the truth as at the present? Our people are scattered through the south, the south-west, west, and north-west. While our Boards are

doing what they can by sending missionary pastors to build up religious interests in these various localities, each little church, by individual effort, should become a center of missionary work, sending out a religious influence that will act as leaven upon surrounding communities, preaching by their lives. "They that were scattered preached the word, and the hand of the Lord was with them and many believed on him."

FROM G. VELTHUYSEN, JR.

[The following was received May 20th, from G. Velthuysen, Jr.: though not intended for print, it has been my pleasure to abstract from the letter to give to you. It is his promise to write before long, certain particulars with reference to his work, and it goes without doubting that the spirit of the young man, and the peculiar richness of this letter, and any other from him will give us all a deeper interest in him and his co-workers in the faithful little church at Haarlem. Personally, I would be willing to do much to help our young people particularly, to become better acquainted with the children of Eld. Velthuysen, knowing that if I could but do it, it would be the awakening of a deeper interest in all of our Holland field, not to speak fuller of that which would furnish much personal pleasure, one close akin to a personal acquaintanceship with them. I volunteered this while with them two years ago, a promise to tell our young people about them, and in a quiet way have frequently done so, hoping thereby to strengthen the bonds of union between us as widely-separated members of the same church and people. M. F. B.]

Dear Sister in the Lord Jesus,—Since long it has been my desire to write to you, knowing you will sympathize with us in our gladness, as we greatly rejoice in the Lord, because of the glorious things he has wrought among us. Christians who formerly cast us out, avoided coming in contact with us, and counteracted our influence in every respect, now have changed their minds, and are obliged to acknowledge that the Lord is with us, and shows us his particular favor in the work we may do for his name's sake.

To fulfill his gracious promises, the invaluable inheritance of his faithful and obedient children, he has imparted to us of his glory and power, in the combat against sins abhorred by all. Ah, that they who are Christians were not so involved in the popular errors concerning the fourth commandment, as God enjoined it, and hated every transgressor of his holy law.

Still should we not feel gratified for the evidences, obvious to all, that it is our Father's good pleasure to show us abundant grace in reform work, for the sake of his truth, that all glory may be attributed to him.

You know how remarkable the history of the midnight mission is in this respect. Not long after we had the pleasure to meet you in Holland, a dear friend and brother of the Haarlem Church, who had for some years desired with me that the Lord might send us both together in his vineyard, and myself were engaged in this important work.

One of the most influential Christians, a warm friend of the Home Mission in our country, visited some years ago, Copenhagen, in Denmark. In that worldly city he witnessed the work of the midnight mission, a small flock of Christians working under heavy opposition, even of the government, to announce to those men erring widely from the paths of virtue, God's holy sentence over their evil actions, and to preach to them Christ, who is able to deliver them from the power of their cursed lusts. Penetrated with

the overwhelming necessity of similar work in our large cities, he came back and endeavored to inspire true and faithful Christians to the same work. To rescue women much has been done. To save fallen men from destruction, no particular effort ever had been made. This appeal, however, was in vain. Still he did not cease to desire earnestly from the Lord the fulfillment of this new work.

And meanwhile the Lord was preparing the mission in quite another way from what this brother expected. We did not know about him, as he had not been in Haarlem, but he was informed of our work among drunkards, which had led us to a kind of midnight mission before we ever heard his name. Not long afterwards we were invited, as there was a little union of Christians at Haarlem, working in the same way, to devote ourselves to this work, and to move other Christians to join with us in other cities. So the work for which God's name is praised among all Christians throughout our country, was born among the hated and despised Sabbatarians.

Now many Christians who formerly wished for some useful labors in God's kingdom, but did not know how to use best their talents, have a rich blessing for themselves, and many a time to save a man from his evil ways, joined in the battle. Glorious experiences of the sheltering hand of our mighty Deliverer, and of his power to save the greatest of sinners we might witness. The midnight mission now is an important branch of the home mission, and our work introduces us among all friends of the gospel work. Visiting the different cities of our country we get acquainted with all Christians of influence. And everywhere the Sabbath is introduced by our persons, and the false accusation, as though we would not know anything but Sabbath and baptism, is sufficiently contradicted by our work.

So we may give our testimony among many active Christians everywhere. And we cannot but see God's finger in this matter. Even in the time the Lord sent us out, as there is a lively contention just now between the defenders and opposers of legalized vice, and the facts revealed by our mission give greater strength to those who hate this horrible system. And so our work is valued by many moral men, even infidels and unbelievers.

And in the temperance movement, happily awakening to a new life, our little people, too, take a first place, so that we hear us repeatedly asked that certainly our people is fast increasing, and you know this is not the case.

My father has been lecturing this winter in several places with Kellogg's charts. This work has been much praised, and many have signed the pledge. One of our brethren might succeed in organizing a society of twenty teetotalers, and so the little flock at Haarlem grows to be quite a mission church. My sister has now about a hundred children at her temperance school. I hope her example will be followed in other places. There are now about eighty members of the Temperance Union here; for two years there were not more than twenty. The cause is still prospering.

Satan, however, leaves us not undisturbed. Temporal adversity afflicts some of us grievously, and many cares about the mortgage on our chapel sometimes trouble us, as the death of the lady who holds this mortgage would bring us in the greatest embarrassment, and she is already ninety. The rent, too, is a heavy load for our poor church. However, the Lord, who is a very present help, will even in such a case, we feel sure, not leave us ashamed.

Our Lord and Saviour bless you in every respect.

HISTORICAL & BIOGRAPHICAL.

HISTORICAL SKETCH OF THE PAWCATUCK SEVENTH-DAY BAPTIST CHURCH.

Its Deceased Pastors.

BY MISS MARTHA B. SAUNDERS.

ALEXANDER CAMPBELL.

I have been requested to write a brief notice of the lives of the four clergymen who have been pastors of this church, but who are not living at the present time. The first is Alexander Campbell, who was born May 15, 1801, in Plainfield, Otsego county, N. Y. He was of Scotch descent, and his parents were Presbyterians; and when he was about six years old they moved from the farm on which he was born to Henderson, Jefferson county, N. Y., where he was converted. But it was not until his fifteenth year that he made a public profession of faith, and united with the Presbyterian Church at North Adams, N. Y.

Mr. Campbell was a Baptist in belief, and it was only after repeated efforts of the pastor and others to obtain his consent to be sprinkled that he finally yielded, was sprinkled, and united with the Presbyterian Church. In his seventeenth year he began to feel the necessity of a better education, and he studied hard; but being in advance of the district schools he had to use whatever means he could command in this work. At the age of twenty, with several others, he was converted under Elder Russell Wells to the Sabbath views, and at twenty-four he was baptized and united with the Seventh-day Baptist Church at Adams, N. Y. At twenty-five he was ordained and received a call from the church at Truxton, Courtland county, N. Y. After this he labored as a missionary in Western New York, Western Pennsylvania, and Western Virginia.

After he completed his missionary tour in 1833 he received a call to preach at DeRuyter, N. Y., and a request to solicit funds for a church and a school. He obtained both, and it was through his untiring labors that the DeRuyter Institute was established. In 1841 he began his pastorate in this church, which at that time consisted of only fifty members. When the head of a family, now belonging to this church, was asked to join it, he refused, saying, "The church cannot survive over two or three years at the longest, and the members will then be glad to go back to the mother church." Mr. Campbell was pastor here six years, and then returned to DeRuyter, and preached for the Truxton Church, where he began his ministry, at the same time preaching for the Lincklaen Church, a short distance from there. He had other pastorates afterwards, but he considered his strength to consist in evangelical work, and there was scarcely any length of time during his ministerial life when he was not engaged in some revival effort.

He was an earnest, devoted Christian, very spiritually minded, simple and loving as a child, yet commanding and dignified in appearance. At the age of eighty he is described as preaching "with a holy earnestness in his actions and words that drew the attention of every one. He spoke with great simplicity that pleased and then convinced. He showed such tenderness and sympathy that he touched every listener."

He died at the advanced age of eighty-seven, in Wolcott, N. Y., in the early part of the winter of 1888.

ISAAC MOORE.

The second pastor was Isaac Moore. In a

sermon by our former pastor, Rev. L. A. Platts, on the fortieth anniversary of this church, he gave the following account of this minister; and as I can find nothing more about him I will copy what he wrote: "Isaac Moore, a Baptist minister, living somewhere in New Jersey, embraced the Sabbath, came among our people, and was called to the pastoral care of this church in 1847. He accepted the call, and continued in that office until April, 1849, when he resigned, removed from Westerly, and soon after ceased the observance of the Sabbath. It is believed that he is now dead."

ALFRED B. BURDICK.

While looking for data from which to write the short biographical sketch of Alfred B. Burdick, the third pastor of this church, I came across a brief account of his life written by the Rev. I. L. Cottrell, for the SABBATH RECORDER of July 21, 1887. As it is just what I needed I decided to copy from that instead of writing another. He says, as follows:

"Alfred Bailey Burdick, son of Capt. Rowland and Martha Chester Burdick, was born in Westerly, R. I., Feb. 1, 1819, and died in the same town, July 3, 1887, aged 68 years, 5 months and 2 days. He was the last of a family of six sons and two daughters. During the revival interest under Nathan V. Hull, in the pastorate of Eld. Matthew Stillman, Bro. Burdick was baptized with thirty-two others, Aug. 23, 1834, and united with the Seventh-day Baptist Church of Hopkinton, R. I.

"He was licensed to preach the gospel, Feb. 24, 1843. He was called to ordination Feb. 1844, and at a session of the Eastern Association, held with the Hopkinton Church, the 26th of the following May, he was ordained. He was called to the pastorate of the Rockville Seventh-day Baptist Church, where he continued four years. About 1849 he became pastor of the Pawcatuck Seventh-day Baptist Church, where he remained twelve years and a half. After the close of his pastorate at Westerly he labored as a missionary one year in Wisconsin, Minnesota, and Illinois. In 1864 he was called to the pastorate of the church which he joined when a boy of fifteen years, the First Seventh-day Baptist Church of Hopkinton, which he served seven years, and of which he was a member at the time of his death.

"Our brother had the advantage of a common school education, and later attended a select school at Westerly, taught by Rev. Solomon Carpenter, where he seems to have made good progress in the languages, yet as far as the colleges are concerned he may be called a self-made man. His natural abilities were good. In voice, in figure, in personal bearing, in power to persuade and lead men, he had the orator's gifts, and gained, in this part of the country especially, the reputation of an extemporaneous speaker, which was scarcely second to any in the land. His voice was often heard in behalf of the oppressed millions then in bondage in the Southern States, in behalf of temperance and other reforms. In Rhode Island and Connecticut, and elsewhere, others, as well as his own people, bear testimony to his wonderful power to electrify an audience. His admirers were numerous, and not less so on account of his pleasing manners and entertaining address in the home-life. He was able to put his friends at ease, to make them feel welcome by his conversational abilities, which were indeed fine.

"We cannot regret more than he did that he ever departed from his Father's house, but the joy, the humility, the peace, which he manifested in returning to his spiritual home, was proportionally great, and afforded much satisfaction

to his friends; and the redeemed of heaven will sing a song of praise to the Lamb of God that taketh away the sins of the world, in which angels know not how to join. We feel that he loved much, that he has been ripening for this change, as the field of wheat takes on its golden hues when the harvest approaches. The writer has received much encouragement the past year by his sympathy and co-operation in church work, also by his preaching at different times.

"During his sickness he enjoyed very much his friends praying with him. Amid all he manifested great trust and patience. Many friends during his sickness either called or wrote him, expressing their sympathy and assuring him of their prayers in his behalf. He died a triumphant death."

GEORGE E. TOMLINSON.

The fourth and last of our deceased pastors is George E. Tomlinson. He was the son of Abel and Lois Tomlinson, and was born in Shiloh, N. J., June 27, 1837. His boyhood was spent on a farm; two miles distant was the school to which he daily walked; and there began that remarkable development which enabled him, at the age of seventeen, to enter the sophomore class at Union College, Schenectady, N. Y. He attributed his first love of literature to his mother, who was a great reader, and who always offered him rewards of books, which were sources of great inspiration. While at college he was considered by his classmates as a brilliant student. His favorite study was language; in Latin and Greek he was a thorough scholar, and his acquaintance with poetry and other literature so enriched his mind that his thoughts were always expressed in the choicest and most appropriate language. He graduated in 1857, and received his second degree, that of Master of Arts, in 1860. At the age of twenty he was made principal of Union Academy, at Shiloh. At this time "a conviction that he ought to preach haunted him, and the words of his friends intensified his convictions." In 1861 he was ordained and accepted the pastorate of the church at DeRuyter, N. Y. In addition to his duties as a pastor he served for a time as principal of DeRuyter Institute. In 1864 he accepted a call to Adams Centre, N. Y.; but as he needed rest on account of health, a year was granted him, which he spent as professor of Greek in Alfred University. In 1868 he became pastor of this church. We can, most of us, recall his fine intellectual head, and serious, thoughtful face, as he stood here Sabbath after Sabbath, and preached those sermons which are a joy to remember,—sermons upon which time, labor, and thought had been spent. We marvelled how such sermons could be written by one who was acting part of the time as principal of the High School here, and at the same time performing more than the usual amount of pastoral labor. In listening to his sermons one was impressed with his sincerity. What he taught came from his heart; it was vital; it was the mainspring of his own life. He impressed us also with his manliness; there was dignity in all he did, in all he said. He expected men to use the same common sense in religion that they used in the ordinary affairs of life. "Whenever a duty presents itself act at once, do not wait for feeling, that will come as the result of the action," he said once in prayer meeting. Never was a pastor more beloved by his people, and when, May 11, 1876, after serving this church eight years, seven months, and eleven days, he was suddenly called, at the age of thirty-nine, to a higher field, this church mourned, and felt like one of old, that it could not be comforted.

SABBATH REFORM.

THE REBELLION AGAINST THE AMERICAN SABBATH.

The *Pearl of Days*, in a recent issue, has the following, under the above heading:

The Sabbath has more active and malicious enemies than the Bible or the church. It is not a book which can be put away on a dusty shelf, nor a doctrine that can be held in contemptuous silence, nor a statute that may become a dead letter. It is an institution that is as vital as religion itself, a day coming as regularly as the week, founded upon a divine ordinance, recognized and protected by the laws of the land. It is an "ordinance forever" which stands directly in the way of human greed and selfishness. It is a perpetual protest against the passions and lawlessness of all who disregard and desecrate it. It stands for all that is good and right and true in the world and the church, and against all that is irreverent, ungodly, and atheistic. It is the great public moral breakwater of society, and especially in large communities, where all the powers of evil combine for its overthrow.

Bibles, churches and all other moral and religious institutions combined, do not touch so many of the lawless classes as the American civil and religious Sabbath. Hence the oratory and the rebellion against it. Our exchanges, secular and religious, constantly bring fresh tidings from all parts of the country of the struggles of good people to preserve it from the desperate efforts of those who are trying to overthrow it. There is scarcely a city in the United States that is not agitated by this ceaseless strife. And all this proves that it is a live question, and it will be a live question so long as the contest is kept up. "Eternal vigilance is the price of liberty," and "the liberty of rest for each individual depends upon the law of rest for all." Hence, too, the necessity for such organizations as the American Sabbath Union and similar local associations.

If the modifying words, "American," "civil," "religious," be taken away from the word Sabbath, in the foregoing, it contains a large amount of important truth. But if these are taken away *The Pearl of Days* must be reckoned among those influences which, though undesignedly, are in rebellion against *God's Sabbath*. The distinctions which are made are wholly human, and are as illogical as though one were to talk about an "American" baptism, or a "civil" Lord's Supper. If the result of the effort to reinstate Sunday, and make a Sabbath out of that which is not the Sabbath, shall at last teach such excellent men as the editor of *The Pearl of Days* that Sunday is in the rebellion (even though unwittingly) against God, and the fundamental truth involved in the Sabbath law, then will all this "beating about the bush" be of value. Unless such lessons are learned there can be but one final result, namely, the continued decline of regard for sacred time, for the Bible, and for the God of the Bible. When men cease to make superficial definitions, to talk about the Sabbath meaning "simply a day of rest," that it can be made "civil" by legislation, while God, by his legislation, makes it a "religious day," when men learn that the deeper conception of the Sabbath is *sacred time*, not commemorating creation, nor redemption, but *representing God in human life, in his entirety, and by his constant presence*, thus awakening and deepening regard, reverence and love, for him,—when some approach is made to this fundamental conception, then will the work of Sabbath reform begin to make permanent and real advancement. Until that time we must submit to the painful spectacle which shows men seeking for right ends in wrong ways, being in essential rebellion against truth, and yet thinking themselves in harmony with it, or, thinking that it is safe, "under the circumstances," to continue in methods of action which have been handed down to them. It is evident that a deeper sense of the importance of the Sabbath is coming into the hearts of thoughtful

men. Several things in the above quotation are evidence of this. As that conviction deepens, there will be a more hopeful tendency towards the ultimate settlement of the question, which, like all other questions, can never be settled until it is rightly settled according to the Word of God, and not according to existing customs and civil legislation. May the Lord hasten the better time, and deepen the true conception of this important truth.

BALUSTRADES OR FOUNDATIONS.

Rev. Dr. R. S. McArthur, a prominent Baptist clergyman, has a sermon in a late number of the *Mail and Express*, on "Needful Balustrades." Among the needful balustrades of our time, he reckons the "Christian Sabbath." Under this heading he discusses at length the nature of the Sabbath, as given in the Old Testament, and as observed by the Jews, with its sanctions and requirements. The discussion runs on, closing with the following paragraph:

Happy is that land and blessed is that family, where the Sabbath is kept holy and God is loved and served! A week without Sunday is like the country without the smell of flowers or the song of birds. It is like a year without summer, nothing but bleak, barren, frozen winter. It is like a night without a morning, nothing but sorrow, darkness, death. Sunday is God's benediction on a troubled world. He speaks his "peace" and the voice of trade and strife ceases, every heart is uplifted in holy song, or bowed in humble prayer. Such is God's idea of Sunday; such should be ours. Has this balustrade at any point been broken? Repair the breach; keep it intact. Then shall America ride upon the high places of the earth, for the mouth of the Lord hath spoken it.

In all this discussion Dr. McArthur follows a line which many others are wont to follow, which assumes that all which is said concerning the Sabbath, as to its origin, observance, value, etc., is rightfully applied to the Sunday; but they as carefully avoid any discussion or intimation even, that there is any doubt concerning such an application of the Sabbath law to the Sunday. If the question of the transfer of the Sabbath, and the obligations connected with it, to the first day of the week were a settled one, even had it been a theory of the church from the earliest days, the case would be quite different. But every student of history knows that the transfer system is modern, that it has never been accepted by the majority of Protestants; with the various and contradictory views now held, men who, like Dr. McArthur, assume as settled a question about which there is great controversy, weaken their cause by such assumption. We do not object to men's attempting to support the claim that the Sabbath has been transferred to the First day; what we object to, on their account, and on the account of an honest treatment of a great question, is the *assumption* that such a transfer has been made, that the terms Sabbath and Sunday are interchangeable; and that an argument with reference to the Sabbath made from the Old Testament, is of equal value when applied to Sunday. The real issue is thus evaded. It were better far to enter the field with a view to settling the question, first, as to whether there are sound reasons for the observance of Sunday. It is useless to appeal to men to observe Sunday as the Sabbath until a foundation has been laid, free from the weakness of assumption; and the misapplication of the Sabbath law, on which such a plea may be made. Notably is this true in a case like Dr. McArthur's, where a representative Baptist assumes that which, according to Baptist doctrines, no man has a right to assume, without a plain "Thus saith the Lord," therefor.

KEEP THE DISCUSSION MOVING.

A recent issue of the *Pearl of Days* has the following paragraph:

The corresponding secretary of the American Sabbath Union, the Rev. W. J. R. Taylor, D. D., addressed the

professors and the students at the Theological Seminary of the Reformed Church in America at New Brunswick, N. J., yesterday afternoon, in the chapel of Herzog Hall, on "Sabbath Observance and Reform." After the address an informal interlocutory discussion was held, in which questions were answered, suggestions made, difficulties met and much information given relating to cases of conscience and methods of work. Some students of Rutgers College, and pastors of churches, were also present. This is the first of a series of interviews which the secretaries propose to hold at other collegiate and theological institutions as opportunities offer for enlisting professors and students in the study and working of the Sabbath movements of the time.

If Dr. Taylor goes to the bottom of the question in dealing with the students of the various colleges and seminaries much good will eventually come from his work. If he ignores the real issue,—which is not how shall Sunday be observed, but why should Sunday be kept at all,—the evils he seeks to cure will be increased.

DEVOTED WIVES.

Disraeli dedicated one of his novels "to the most severe of critics—but a perfect wife." Once, at a harvest-home of his tenants, he spoke of her as "the best wife in England." In a speech delivered at Edinburg, he alluded to her as "that gracious lady to whom I owe so much of the happiness and success of my life." Edmund Burke, on the anniversary of his marriage, presented to Mrs. Burke a beautifully descriptive paper, "The Idea of a Wife," heading the manuscript thus: "The Character"—leaving her to fill up the blank. He repeatedly declared that "every care vanished the moment he entered under his roof."

Mrs. Disraeli was a pretty little woman, a voluble talker; and much older than her husband. Mrs. Burke was spoken of, even by her own sex, as all that was beautiful and amiable among women. But it was not a beautiful face, nor refined taste, nor mental culture that gave these two women their wonderful influence over the two statesmen. The secret of their power lay in their thoughtful devotion and intelligent sympathy.

Once Mrs. Disraeli rode to the House of Commons with her husband, when he was expected to make a great speech. On leaving the carriage he crushed her fingers in closing the door. Without an exclamation of pain she bade him "Good-evening," lest he might be so unnerved as to fail in his speech, and went to her place in the lady's gallery.

Mrs. Burke kept her husband's accounts, regulated his pecuniary transactions, soothed his natural irritation and made his home happy, that he might remain free and elastic for his public duties.

The wife of Sir William Hamilton, professor of logic and metaphysics, also illustrated the devotion of self-denying love. She identified herself with his work, and by her energy kept him from yielding to a naturally indolent disposition.

During the session of the University he wrote his lectures on the night before the morning he delivered them. She sat up with him and copied what he had illegibly written on rough sheets. The gray dawn of the morning often found the devoted amanuensis hard at work. She was his wise counsellor, and his playful, amusing friend. He leaned upon her, loving and appreciating her, and that was the only reward she cared to receive.

The late William E. Forster, one of the most conscientious and industrious of modern English statesmen, married Jane Arnold, the daughter of Doctor Arnold of Rugby. For doing so he was expelled from the Society of Friends, which did not tolerate mixed marriages.

Many years afterward, when he was one of her Majesty's Ministers, he said to a deputation of Quakers who had waited upon him. "Your people turned me out of the Society for doing the best thing I ever did in my life."

His wife was his constant adviser, to whom he submitted the most difficult questions, that she might guide him to the right solution. In his library, he wrote at one table, and she at another, for he loved to have her near him, even when at work on social and political problems. —Selected.

THE SABBATH RECORDER.

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

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"Son of the living God, receive
 This humble work of mine;
 Worth to my meanest labor give,
 By joining it to thine."

A SLIGHT frost visited Alfred and vicinity, on the morning of June 8th. No serious damage was done, but it reminded us that in our brightest, purest joys, dangers and possible sorrows are often uncomfortably near.

WE take pleasure in calling attention to the announcements of Commencement Week at Alfred University, and Milton College. Our institutions of learning are vital to our work as a people, and the increasing interest shown in them and in their work is a healthful indication.

BROTHER C. U. Parker, formerly we believe, of Milton Junction, Wis., writes that he has recently visited two families of Seventh-day Baptists in Orange county, California. He has also learned of two other families in San Diego county, and two or three more in Los Angeles county. With a view to forming a better acquaintance among these families, and also to the finding of any others who may reside near them, he proposes that a sort of general correspondence be established among them, and as he is not permanently located at any one place, he proposes that all interested, who may read this notice, write to L. C. Thomas, Tustin, Cal. The proposition seems to us a most excellent one. We hope Brother Thomas will receive promptly a good many letters, and that he will start them on a round from one family to another and keep them going as a medium of mutual acquaintance and mutual help. Bro. Parker thinks our Missionary Society would find these families a good nucleus around which to build up a good and hopeful interest.

STATISTICS.

The meetings of the Associations, now in progress, among other things, will call for careful statistics. The census enumeration, also now in progress, has undertaken to give full statistics of the various religious organizations throughout the country. These considerations have lead to some reflections on the subject of statistics.

1. Statistics, when carefully and accurately compiled, are useful as indicating the strength of a body for effective work. It ought to be a very simple and a very trustworthy conclusion that if one earnest, devoted, Christian man can accomplish certain results along the lines of Christian work, a church of one hundred such men ought to do at least one hundred times as much work; and if there is cumulative power in associated effort, the total results ought to be greater than the proportion thus indicated. But alas, how often do the facts in the case put such conclusions to confusion! Something is wrong somewhere. Can it be in the statistics themselves, or is it in the way we use them? Perhaps there is some truth in these words of a

recent writer on the subject: "If there is anything that needs to be put under the process of sanctification and redemption, it is current statistics. They have become favorite articles of proof in modern discussion, whether relating to the conversion of the heathen, the records of life insurance, the progress of political parties, the growth of religious denominations, or the success or failure of prohibition. It has never yet been proved that figures will lie of themselves, but their capacity for telling the truth depends in some degree upon the way in which they are marshalled." This proper marshalling of statistics may take us back into the disciplining and training work of the church; but wherever it takes us, or whatever it requires of us, we should keep at it until our statistics, so far as statistics can do so, shall tell the exact truth as to the working power of our churches, and our denomination at large. Then we can, with some degree of confidence and certainty, plan our missionary and other benevolent operations.

2. But there is a point beyond which statistics cannot go, a realm in which figures have no significance. There are results of labor in church and Sabbath-school, in Endeavor Societies, and on missionary fields, which can never be told by any, or all, of the fundamental rules of addition, subtraction, multiplication and division. In the reports of the churches to the Associations, and a little later to the General Conference, there will be in some of them accounts of revivals with numbers added to the churches. Let us thank God for these tokens of his favor, and pray that the time may come when every church letter to our anniversaries shall contain such cheering news. But let us not suppose that in the churches thus reporting the whole truth has been told in figures. There should have been, doubtless there has been, growth in Christian character, and enlargement of Christian purpose and life for which mathematics has no measure. This may have been one of the fruits of the revival work, a part of which was told in the account of additions to the membership. But these results of faithful work may have been quite as abundant in some of those churches which have reported no increase of membership. The conditions precedent to great revivals are peculiar. They do not exist alike in all communities. They are not always the same in the same communities. Sometimes the same work will result in conversions and additions to membership and a consequent great show of statistics, and sometimes they will not. But always, in the deeper and less obvious workings of the Christian life in human hearts and character, faithful Christian labor has its blessed rewards. There is a fountain of truth and comfort in the homely old stanza:

Thou canst not toil in vain,
 Cold and heat and moist and dry,
 Shall foster and mature the grain
 For garner in the sky.

We do not decry statistics. We want them, as full and as accurate as they can be made. We do not disparage the work which brings numbers into the membership of the churches. On the contrary we rejoice in it, and pray for the return of that state of gospel simplicity and earnestness described in the Acts of the Apostles when "The Lord added to the church daily such as should be saved." But we want to emphasize the fact that there may be good and fruitful work, the results of which are beyond price, but which cannot be counted by the rules of arithmetic. Growth in grace and growth in numbers are not, indeed, incompatible; they

often go hand in hand. But growth in grace is not dependent upon growth in numbers. Happy is that people whose statistical strength is steadily on the increase, and is the outward expression of a normal and healthful heart life through all its increasing membership. For this let us continue to labor and to pray.

THE PREPARATION OF THE PASSOVER.

Does this phrase, found in John 10:14, mean the Preparation for the Passover, or the Preparation (day) in the paschal week? Grammatically it may stand for either meaning. Therefore biblical critics have to look at the context and parallel passages in the other gospels for a solution of the question. According to all the evangelists Christ was crucified on the Preparation (day). According to the first three, he was crucified on the day following the day of Preparation for the Passover, since he had eaten the paschal lamb on the evening before the crucifixion, at the legal time. Those critics who hold that the above phrase means the Preparation for the Passover are called Disharmonists, since they must maintain that John contradicts the first three gospels, while on the other hand those critics who hold the second view, and explain the word Preparation according to its obvious sense in other passages, are distinguished from the others as Harmonists. That the reader may understand the principal points in this question I have copied short extracts from the published comments of Meyer, Robinson, Wieseler, and Schaff, the first a Disharmonist, the last three Harmonists, and all acknowledged masters in New Testament exegesis.

Meyer:—According alike to the Synoptics and to John (19:31), Jesus died on Friday after he had, on the evening preceding, held his last meal (John 13). However there results the variation that, with the Synoptics, the feast begins on Thursday evening, and Jesus holds the actual Jewish paschal meal, but is crucified on the first feast day, Friday; while with John the feast begins on Friday evening, the last supper of Jesus on Thursday evening was an ordinary meal, and his death followed on Friday, the day before the feast. According to the Synoptics the Friday of the death of Jesus was the 15th of Nisan, but according to John the 14th of Nisan. That the *parasceve* (Preparation, John 19:14,) may not be understood of the weekly one (Matt. 28:62, Mark 15:42, Luke 23:54, John 19:31, 42), but may be referred to the Passover feast-day, of which it was a preparation day, John expressly subjoins, "of the Passover." It was certainly a Friday, consequently also a Preparation-day before the Sabbath; but it is not this reference which is here to be remarked, but the reference to the paschal feast beginning on the evening of the day, the first day of which fell, according to John, on the Sabbath.

Robinson:—The Greek word *parasceve* is elsewhere found five times in the New Testament. Mark (15:42) defines it as the *prosabbaton*, fore-sabbath, the day or hours immediately preceding the weekly Sabbath and devoted to preparation for that sacred day. *Prosabbaton* is once mentioned in the Apocrypha. Judith 8:6. In later Hebrew the corresponding term is Sabbath-eve. A like Syriac form is found for *parasceve* in the Syriac version of the New Testament, and the corresponding Arabic word is an ancient name for Friday. We are therefore entitled to infer the Preparation of the weekly Sabbath became at an early date among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. We conclude then that if John, like Mark, had defined the phrase in

question, he would probably have written on this wise: It was the Preparation of the Passover, which is the *prosabbaton* of the Passover, that is the paschal Friday, or the day of Preparation, or Fore-sabbath, which occurred in the paschal festival.

Wieseler:—*Parasceve* does not signify the preparation before the Passover, but before the first Sabbath of the Passover. To the Jews the Friday was the eve of the Sabbath, or day of Preparation, and if the Passover chanced to begin on a Friday the next Saturday or Sabbath became a high day, the great day of the feast.

□*Schaff*:—The term *parasceve*, Preparation, here (John 19:14) is the technical Jewish name for Friday, and is so rendered in the Syriac. It occurs six times in the New Testament (Matt. 23:54, Mark 15:42, Luke 23:54, John 19:14, 31, 42), and in all these cases means *prosabbaton*, "the day before the Sabbath," as Mark 15:42 expressly explains it for non-Jewish readers. The Jews observed Friday afternoon from three o'clock as the time of preparation for the Sabbath which commenced at sunset. Then, if *parasceve* became the usual term for Friday, the phrase must mean Friday of the Passover, that is of the paschal week according to the wider usage of *pascha* (Passover) in John.

STUDENT.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 4, 1890.

At the beginning of every new Congress a solemn compact is made with some caterer to keep the restaurant of the House of Representatives during the two sessions. The Committee on Public Buildings and Grounds has the making of this contract, and one of its express conditions invariably is, that no intoxicating liquors shall be sold. The invariable practice of the caterer has been to sell every kind of intoxicating liquor that can be thought of. The caterer is required to furnish sample bills of his fare and specimens of his art, before getting the contract; and among other things it is said he has invariably been required to furnish samples of his intoxicating liquors. A week ago Mr. Reed, the speaker of the House, ordered that no more liquor traffic should be carried on in the House restaurant. The moral people and the temperance people of the community were of course very much gratified with the Speaker's new departure, and many were the compliments he received regarding his strength of character, his moral courage, his quality of meaning what he says and his determination to put his order into execution. But, alas! for that order like the contract referred to above, it seems it is to be interpreted in a Pickwickian sense. It simply meant that hereafter gentlemen will be expected to sit down to their drinks, instead of standing up at the bar, and that their whiskey will be served to them in tea-cups after the custom of some years ago, instead of the conventional liquor glasses so unmistakable to the eyes of the passers-by.

On Monday the Senate discussed in an interesting manner the canteen provision of the army appropriation bill. The conference report is to the effect that no intoxicating drinks shall be supplied in canteens or in trader's stores in States or Territories where prohibition legislation exists. Senator Plumb, of Kansas, suggested that the movement against the canteen system was in the interest of the post traders. Senator Hale, of Maine, replied to Mr. Plumb that the movement against the canteen was an honest and serious one and did not originate with the post trader who was going to lose his

profits. The Senator from Kansas still insisted that there was where it came from. Senator Dawes, of Massachusetts said then that Mr. Plumb's argument as to the profits from the sale of liquor coming back to the soldier reminded him of the old toper who bought a barrel of whiskey, and who every time that he took a drink charged himself six cents for it, saying when he had emptied the barrel that he had made more profit from that barrel of whiskey than from his farm. The Kansas Senator accepted the illustration and suggested that the Senator from Massachusetts was the corner grocer who objected to that system just as the post trader objected to the canteen. After further discussion Mr. Plumb proposed that Mr. Hale should write out such a proposition as he would like to see applied to himself as well as to others. Senator Hale who is one of the most dignified members of the dignified Upper House, although one of the smallest in stature, and is an earnest temperance advocate as well, did not relish Senator Plumb's manner of handling this question. He replied that it was not one to be settled by personal allusions, by taunts or by sneers. It was a very grave and serious question whether the United States Government should now, for the first time, embark in the selling of liquor to its soldiers. The conference report was finally agreed to by a vote of thirty-five to eight.

The Secretary of War says that with his present force, it will require six years yet to complete the work of compiling, indexing, printing and binding the official records of the rebellion. There will be 120 volumes. Or the work could be completed in three years with an annual appropriation of \$330,000.

Senator Stewart made some very grave charges in the Senate recently against the director of the Geological Survey, Maj. Powell, and there are those who think another Congressional investigation ought to be undertaken if the Senator believes what he said to be true. Congress is called upon annually to appropriate hundreds of thousands of dollars for the maintenance of the Geological Survey and the latter is responsible for very important duties. If these duties are not faithfully performed in spending these large sums of money the country wants to know it.

TRACT SOCIETY.

Receipts in May.
GENERAL FUND.

Church, Plainfield, N. J.	\$ 35 14
North Loup, Neb.	12 00
DelRuyter, N. Y.	5 20
Richburg	3 50
Brookfield	18 89
Watson	3 10
Leonardsville	27 57
Alden, Minn., completing L. M., H. M. Ernst	10 00
Second Verona, N. Y.	6 00
Utica, Wis.	7 00
Dodge Centre, Minn.	2 00
Andover, N. Y.	4 50
Milton, Wis.	8 00
New Auburn, Minn.	4 13
Chicago, Ill.	20 00
Woman's Executive Board	34 03
A Friend, Oxford, N. Y.	1 00
Dr. H. C. Brown, Brookfield, N. Y., on L. M.	5 00
Mary Burdick	1 00
Mrs. J. R. Searles, Leonardsville	1 50
Mrs. S. H. Maxson	2 00
Esther Williams, West Edmeston, N. Y.	50
A Friend	50
Irving Saunders, Alfred Centre, completing L. M. for self	6 00
Mrs. E. E. McFadden, Darlington, Wis.	1 00
Mrs. Estelle V. Rogers, New Zealand	10 40
Rev. J. Clarke, Andover, N. Y.	5 00
Mrs. P. A. Burdick, Alfred Centre	5 00
Dr. and Mrs. H. W. Stillman, Edgerton, Wis.	25 00
Dr. E. S. Maxson, Syracuse, N. Y.	3 75
Bequest, Mrs. Mary P. Clarke	40 00
A title, Ashaway, R. I.	1 00
Y. P. S. C. E., Berlin, N. Y. (Outlook)	3 00
Mrs. L. R. Palmer, Pendleton, N. Y.	2 50
Mrs. M. Armstrong, Marion, Iowa	6 00
Wm. H. Stillman, Manhattan, Kan.	6 00
Book Sales, 1 Critical History	1 25
1 Sunday Laws	1 25
2 Bound Outlooks	1 50
1 Sabbath Commentary	60
	\$329 21

E. & O. E.
PLAINFIELD, N. J., June 1, 1890.

J. F. HUBBARD, Treas.

PHILOSOPHY OF SUCCESS.

How to succeed in life, is the all important problem for solution by both young and old. Why some succeed and others do not, seems in-

explicable at times; still there are but very few unfortunates bound down by circumstances which it is not in their power to prevent or remedy. The philosophy of true success is embodied in the principles of earnest, well-directed efforts. Indiscretion, vacillation and weakness of purpose, are the almost universal causes of an unsuccessful life.

There is a great diversity of views held as to what constitutes success; and while we do not look upon the acquisition of money as the greatest or only evidences of success, it is not our purpose to attempt a full definition. What one man smiles upon as a grand success, to another would be a sad, humiliating failure. Present attainments of wealth, education or position, may not indicate the full measure of success to be enjoyed. The present may be the effect of causes preceding, and also the causes that point to much grander results in the future. A young man may sigh for wealth and position, and may despair because they were not the fortunes of birth or inheritance. He may not have the disposition to help himself, and therefore, remains a drone at the foot of the ladder that reaches high up to fortune, fame and honor. Success is the rightful possession of no one who thus indolently neglects golden opportunities, for while an inheritance may greatly aid in the race of life, it confers no absolute honor upon its chance possessor. The thousands who have risen from poverty's cradle to be counted among millionaires, should assure all that wealth is attainable by the proper exercise of mind and muscle, that indeed, every "man is the architect of his own fortune." He who would make progress on the road to fortune or to fame, will find the philosophy of success in the answer which Jupiter gave the wagoner: "Put your own shoulder to the wheel." The young man—or old—who drinks, smokes and loafs his time away around street corners and dens of dissipation, who feasts upon his own and others licentious thoughts and utterances, decrees for himself poverty, rags, public disgust and personal disgrace.

The life of such is purposeless, except in the channel of unbridled indulgence of passion and beastly impulses. Perserving, well-directed effort of mind and body, with prudence and sterling character at the helm, will not fail to weave for the actor a crown of golden honors, peace and plenty.—*Southwestern Presbyterian.*

SINGING OVER THE COFFIN.

In an article upon the churches of denominations but little known of which there are many in New York, the *Minneapolis Tribune* relates a very pleasing anecdote of the great Swedish prima donna, Christine Nilsson. Miss Nilsson was accustomed, when in New York, to attend service at the humble little Swedish chapel on East Thirty-ninth street.

She was very regular in her attendance, and usually occupied a pew near the center of the church. Never elsewhere did she seem to sing so sweetly.

One Sunday afternoon she was present at the funeral of a generally beloved young lady who had been prominent in the church and Sunday-school work, and whose death occurred under peculiarly-harrowing circumstances.

At a point in the ritual where a hymn is sung, just before the body is borne away to the cemetery, Miss Nilsson slowly walked from her pew down the aisle, paused on the platform at the side of the casket, and laid upon it a simple but beautiful wreath of flowers; then facing the congregation, with her arms crossed upon her breast, she sang in her native Swedish tongue, with almost unearthly pathos and artless simplicity, a beautiful funeral hymn:

"Oh! angels of immortal light,
In robes of dazzling radiance bright,
On wings of love, come! bear away
Our sister's form of senseless clay;
Waft, kindly wings, oh! waft away
Our sister to eternal day."

When she had concluded, and the notes of the organ accompaniment had died away, there was a silence so profound as to seem awful.

YOUNG PEOPLE'S WORK.

Wise men ne'er sit and wail their loss,
But cheerily seek how to redress their harms.
—Shakespeare.

THAT is just the way we feel as we sit down at our desk and take our pen in our hand. We feel like wailing, but instead we will try cheerily to "redress our harms." We, the editorial we, having permission from our friend the "ex-editor" so to express ourself, desire to make known to our readers that we have been of late growing more and more melancholy. Our doctor has prescribed for us various remedies, but they do not seem to do us any good. We have been advised to try this and that, as to go to Europe or to Florida, but not finding the opportunity at hand we must get along without it.

ANYWAY we do not think these remedies will help us any, so long as the cause remains. And this cause is a deep and subtle one. It has been long standing and appears to be firmly seated. Not only does it affect us, but as we look around over the other young people of our denomination, we find it affects them all a little. At first we didn't know exactly what it was; but as we saw the same symptoms in others, the same pallor, the same anxiety, the same evidence of a nameless longing after some undefinable object of yearning, we began to inquire. Our inquiries only confirmed our suspicions. Wherever we found the symptoms clearly marked we discovered that the sufferer was an inveterate reader of the young people's page in the SABBATH RECORDER. We can conceal it no longer. It must be told. It affects us the worst because we are always under its baleful influence.

It is these awfully solemn and solemnly awful contributed leading articles which we have to read over and examine, send to the office, and then read again when they appear in print! For seventeen long weary months we have seen our life's blood slowly ebbing away, and we have felt this gnawing enemy of our happiness devour by inches the secret springs of life. And we have been powerless to prevent it! With monotonous regularity we have besought our contributors to cheer us up, to send us something "bright and interesting," one little ray of light to warm our chilled heart into action. Every envelope which comes to our desk,—if it looks as though it contained "copy,"—is eagerly clutched and opened; only to find, alas! that it contains another vast chunk of solemn wisdom, and profound religious meditation. O ye contributors all! help us! We can but sit and wail; do ye cheerily seek how to redress our harms! Let the next "Few Things" be something blithe and gay. Our young people do seem very patriarchs. When next we send out requests for contributions we will ask for something "profoundly and oppressively serious and of weighty import."

A FEW THINGS.

BY EDWIN SHAW.

There is nothing connected with our work as young people, or as a denomination, in which I have greater concern, than the matter of keeping within our churches all those who belong to us by birth; every member of every Sabbath-observing family. We lose many each year who ought, by birth, by family connections, and by education, to be numbered with us. The subject is really too old for an article in these columns, as much has often been said about it; but I feel

constrained to repeat a few things, knowing that we cannot keep the subject before us too much. What can be done to keep our young people true to the Sabbath?

1. *Love of truth.* Every child should receive, by early instruction, an intense love of truth; truth in the concrete, truth in the abstract, truth wherever found, in whatever form. From mother's knee, from father's face, from the fireside chat, from everything that surrounds the early life, should come this love of truth until the child learns to abhor and hate whatever is false and untrue, no matter what the result may be. A devoted, loyal, unswerving love of truth in everything.

2. *Admiration for adherence to convictions.* This can best be taught by example. (a) By example of parents. (b) By example of friends. (c) By reference to noble characters in history who have sacrificed the dearest objects of life, even life itself, for some principle. It is natural, especially for children, to admire the brave and valiant; therefore, by frequently bringing before the mind examples of noble adherence to convictions, the child learns to admire and reverence these characters, and strives to emulate them in its own life.

3. *Confidence in children by parents and friends.* Never, in the presence of child or youth, express the thought that he may sometime cease to observe the Sabbath. Let it be taken for granted, from earliest recollections, that of course he will always keep the fourth commandment, as well as the other nine. Let all the matters of life, and the arrangements for his future point to a life of business where he can be a true Seventh-day Baptist. This is more for parents than others, and I deem it a most important responsibility.

4. *Attending Associations and General Conference.* Children like a change, so do young people. They like to see the world, and make the acquaintance of strangers. They get tired sometimes of going week after week to the same church and Sabbath-school. But I fear, as a general rule, when the times of Quarterly Meeting, Associations, and General Conference come around, the parents are the ones who go, while the children stay at home. There has been an improvement in this line during the last two years, and its good effects are already apparent. Be sure and have the little ones and the young people attend these special gatherings. If all the family can not leave home at the same time, let them take turns. I think it more important that the young, rather than the old, should visit our meetings. Then will they come home, feeling that there is something more of the Seventh-day Baptists than simply the local church, and the regular weekly services will be of more interest.

5. *Subscribe for our publications.* Every Sabbath-keeping family, however large or however small, should take the RECORDER *anyway*. Then, if possible, the *Visitor*, *Outlook*, *Peculiar People*, *Outpost*, *Helping Hand*, etc. Why? Because they are better than other publications? No. But they are just as good, and the simple fact that they are in our hands, even if some members of the family never open the *Outlook*, and others may not read a word in the *Peculiar People*, helps to create a denominational spirit, which is so lacking in some families, helps to rivet the loose chain which holds us together, helps to give to us young people, the much-sought-after idea, that after all we *are somebody*. Heads of families, don't forget this. Young people, as you leave your homes, don't forget to take the RECORDER.

6. *Marriage.* This may be a delicate subject. "Reason and Love keep little company." Cupid is a creature over whom we have little control. However (a) watchful parents will see that their children, especially their daughters, have the opportunity of living in a community where there are Sabbath-keeping young people. This is sometimes impossible, frequently inconvenient; but nearly always it can be made both possible and convenient, with some trouble and expense. If then, when the surroundings have become more favorable, Cupid is perverse, the responsibility is lifted from the parents. (b) As young people, we should be very, very careful how we form attachments which may tempt us to forsake our convictions. This is more applicable to the young women than the men, as of necessity in the marriage relation, the husband's work must also be the work of the wife.

7. *Business.* (a) Our business men, those who have money and do or might furnish work, should so far as possible, give the preference to Sabbath-keepers. If they are in need of help, let them advertise in the RECORDER, and supply employment to all who are worthy. Let them keep a watchful eye on the business interests in our communities, and by advice and more substantial assistance aid our young men and women in starting business enterprises of their own. (b) Young people, however, must not expect employment from the simple fact that they are Sabbath-keepers. Nor must they expect positions for which they are not fitted, simply because their parents are personal friends of the employer. Let them be content to begin at the bottom; to see First-day people more favored than they; to work patiently and faithfully, and the reward will come in due time.

8. *Prayer and watchfulness.* (a) On the part of friends, for those who seem to be weak or doubtful. (b) Each for himself, that he may never falter or fail in conduct, word, or example.

These few things have come to my mind after being asked by the Corresponding Editor for an article. They are all old and familiar, yet there is material in each heading for many more thoughts. Let us all take more interest in our own work.

GOOD LITERATURE.

LITERARY FORGERIES.

(Continued.)

Of all these forgeries by far the most famous are those by James Macpherson, who claimed to find in the Highlands of Scotland old manuscripts in Gaelic of epic poems by Ossian the son of Fingal. The deception caused by these poems was almost complete for a time, although such men as Dr. Johnson were loud in their contempt from the first. And what is still more remarkable is that although these forgeries would seem to be a fraud beyond all question,—Macpherson's inability to produce the original from which he claimed to have made his translations certainly seems to be enough in itself,—nevertheless the fight over their genuineness has continued even down to our own time. Still, it is a curious fact that those, like Macaulay and others, who have written against Macpherson seem to think it necessary to deny all poetic merit to the poems. The fact that they were forgeries does not necessarily declare them to be of no worth as poetry, and considering the admiration they have excited in widely different minds, and the fact that they still hold their place in literature and are read to-day, while other such forgeries are found only in collections of curiosities, it seems safe to assume

that for once the critics have passed judgment a little too sweepingly.

Of course such books as Robinson Crusoe of the seventeenth century, or even "She" of today, are not forgeries, since they deceive no one, but it is worthy of note that when they were written Defoe's works were for a time received as pure narratives, although there is no evidence that he intended any such deception when he wrote them. In short, all that has been said on this subject will show that the credulity of the seventeenth and eighteenth centuries must have been far in excess of that manifested to-day. It would be hard indeed now-a-days to palm off upon scholars any forged manuscript.

This whole subject, however, seems to be connected with the curious psychological fact that what is remote in time, or what belongs to other climes and modes of life than our own, acquires thereby a certain worth and dignity. Chatterton's works and those of Macpherson would not have been noticed, perhaps, if plainly avowed as their own. Just so a story the scene of which is laid in our own land, or which deals with our ordinary lives just as they are, needs to be written by a master hand, or it will fail to interest. Antiquity, distance, what differs much from that with which we are familiar, possesses in itself a charm. This has ever proven a temptation, not always to literary forgery, but to a sacrifice of genuine worth in thought and of real excellence in labor, for the sake of some other means wherewith to attract the public. This moral he who essays to write would do well to heed.

EDUCATION.

—GERMANY has 21 universities, 1,020 professors, and 225,084 students.

—THE contributions to American colleges during 1889 amounted to about \$4,000,000.

—HENRY M. STANLEY'S book, when it appears, will be published in French, German, Italian, Czech, Norse, Spanish, and English.

—THE indomitable Dr. Schliemann is working with a will at his task of laying bare all that the ages have left at old Troy. He has 250 men at work, and he has laid down a small railway, so that he is making rapid progress to the attainment of his object.

—WASHINGTON correspondents state that the wife of one of the cabinet ministers has introduced a new fad in Washington, and has a class of young women meet at her residence twice a week, where a professor of physical grace from abroad teaches them how to walk, to go up and down stairs, to bow, to smile, to dispose of the hands.

—THE National Education Association and Council of Education will hold their next annual convention at St. Paul, Minn., July 4 to 11, 1890. The railroads have agreed to sell tickets to St. Paul and return for one lowest first-class single rate for round trip, plus \$2, membership fee. The most complete arrangements are being made to give the teachers a splendid welcome to the North-west, and to make the meeting a great success.

—HARVARD UNIVERSITY has elevated the standard of post-graduate study. It is to have an equal place as a department with the college proper and the Lawrence Scientific School, under the supervision of the faculty of arts and sciences, and will, like each of the other departments, have its own dean. The increase in this department may not be great at first, but an emphasis has been placed by the president and fellows upon advanced study.

—It is stated on the authority of two librarians, one at Washington and the other at Baltimore, that the negroes who patronize their libraries call for very few novels, but choose rather essays and discussions on social and political topics. This looks as if they intended to inform themselves on matters that will fit them to be intelligent citizens. It will pay to educate them so that there may be a larger number of readers among them.

—THE report of the President of Yale University for

the year ending December 31, is encouraging. The year's expenses were \$334,464; the receipts \$336,649. The number of students is one-third larger than in 1886. A department of music has been added to the institution. There are 736 academic students; 81 graduates; 343 Sheffield School students; 133 divinity students, a larger number than ever before; 54 medical and 179 art students. During the year the total value of gifts to the University was \$716,000, making \$1,244,390 that have been given to the institution since 1886.

—THOSE who wish for a more thorough knowledge of the Bible may find increased provision for their wants every year. The American Institute of Sacred Literature, which was organized last October, and has been giving instruction by correspondence since then, is to hold summer schools for study of the Bible, each school continuing for three weeks. The first opens at New Haven, Conn., May 22d; the second at Philadelphia, Pa., June 12th; others at Chautauqua, N. Y., will be held from July 5th to Aug. 15th, and the last at Lake Bluff, near Chicago, will open Aug. 15th. While opportunities will be given for the study of Assyrian, Arabic, and biblical Greek and Hebrew, especial attention will be given to the English Bible, several courses for its study being provided in each school. In these courses, designed especially for Sabbath-school workers and members of young people's societies, the object will be to enable the student to gain a clear and comprehensive knowledge of the biblical facts in a particular section. That the course will be of great value is guaranteed by the names of those who are to take part in the instruction, the principal of the schools being Prof. Wm. R. Harper, of New Haven, Conn., who will furnish full information as to the schools and their work.

TEMPERANCE.

—THE temperance Congress is postponed to June 11, when it will meet in the Broadway Tabernacle, New York.

—THE Presbytery of Oregon has decided that all candidates for a license to preach must abandon the use of tobacco in any form.

—NO LIQUOR can be sold except to guests of hotels in Boston. Bars are abolished. Customers have to order eatables and sit at tables.

—JOHN RUSKIN has been saying: "The liquor traffic is one of the most criminal methods of assassination for money hitherto adopted by bravos of any age or any country."

—GLADSTONE and Salisbury differ in politics, but they agree in one thing—they both detest smoking. So do Parnell and John Ruskin, the poet Whittier and George W. Childs.

—THIRTY-NINE out of seventy-five counties in Mississippi are prohibition. It is claimed that only the colored vote prevents a general prohibitory law, yet that is the class which would be most benefited by prohibition. A movement is already started to secure a prohibition clause in the constitution.

—MR. GLADSTONE, in a letter on the licensing question, says that the mere introduction in Parliament of the license bill, which provides for compensation for loss of licenses, has already increased the value of publicans' property by probably £50,000,000. The measure, he says, is the heaviest blow ever struck at the cause of temperance.

—THE military commission of the Austrian army have established a law that the offense of intoxication should be punished the first time by a public reprimand; the second offense by several days' imprisonment in the guard house; the third offense is evidence that the victim is suffering from a chronic disease, and he is placed under constant surveillance. His pay is taken out of his hands, and every means used to prevent him from getting money to secure spirits.

—THE British Chancellor of the Exchequer has issued, unconsciously probably, a startling document. It seems that the duty on alcoholic beverages realized about thirty millions, and the total receipts from the same exceeded the estimates by nearly ten million dollars. There was a decrease in the duties on coffee, cocoa and chicory, and a slight increase on tea. It is not surprising that the Chancellor stated that the figures indicated "a universal rush to the beer barrel, the spirit-bottle, and the wine decanter." The largest increase, it is noted, is in the consumption of rum. The increased consumption of malt and spirituous liquors is attributed, not to the poverty but the financial prosperity of the country! To us it shows the prevalence of the drink cure.

POPULAR SCIENCE.

—IN Burmah and Siam, in the place of slates, there is used a peculiar kind of black paper made from the bark of certain trees, the writing being erased by means of betel leaves.

—A NEW kind of paint is made from boiled potatoes. After mashing and sifting, the potatoes are diluted with water, and a certain quantity of Spanish white, or other color, and mineral added to form the desired color.

—THEY have just unearthed in Kansas the remains of a turtle which must have been, in life, at least eighteen feet long by twelve broad, and have been capable of floating a dray horse across the river.

—AN immense hotel, complete in all its parts, has lately been constructed entirely of paper, in Hamburg, Germany. It is claimed that paper, as building material, possesses great advantages over all others, as it is capable of being made absolutely fire-proof and also impervious to the action of water.

—MUSICAL FLAMES.—The well-known experiment of making sounds by holding a tube over a jet of burning gas (usually hydrogen), is often omitted in chemistry classes because no suitable tubing is at hand. A fact noted by T. B. Smith is, that a bottle will serve in place of a tube. A "philosopher's candle," properly burning, will yield a fine sound, if capped by a wide-mouthed bottle, as a quinine bottle or large test-tube.

—HEAD AND BRAIN.—Dr. Starr, of London, says that it is impossible to draw any conclusion from the size or shape of the head, as to the extent or surface of the brain, and so as to the mental capacity. It is absurd to judge of the brain surface by either the size of the head or the extent of the superficial, irregular surface, which is covered by the skull, without taking into consideration the number of folds or the depths of creases. "For a little brain with many deep folds may really, when spread out, have a larger surface than a large brain with few shallow folds." What do phrenologists say to this?

—THE Weisswasser paper and cellulose manufacturers have just introduced into the market, under the names of uni-colored and two-colored water-tight cellulose papers, a celluloid material that can be applied to the most varied purposes. The cellulose paper can be used for book backs, table cloths, and as a temporary covering for roofs, as well as for packing goods. It can be laid on damp walls as a coating for maps, in short, its applicability is extraordinarily manifold. This cellulose paper is far cheaper than parchment. It does not become sticky through heat, nor will it crack from the cold, as is the case with oil cloth. The disagreeable asphalt odor is not perceptible.

—AN English naval authority states that the war-ships are now threatened by an internal danger which has, perhaps, caused some of the losses by wrecks and collisions from which the royal navy has suffered during the last ten years. The compasses of all iron ships have to be carefully adjusted to free them from the magnetic influence of the hull, but war ships, constructed as they now are, entirely of steel, are found of themselves, to possess a permanent magnetism which is governed by the direction in which they lay during building. That is, a ship built in a position directly north and south, with the bow to the north, will be found to be permanently magnetized, the forward end being a south pole, while the southern possesses north polarity. Under some circumstances, on long voyages, the magnetism is apt to change slightly in direction, and then the previously adjusted compasses are thrown entirely wrong.

—TESTING CAST IRON.—In the case of those foundries which obtain their pig directly from blast furnaces the testing of cast iron is especially important, as charcoal blast furnaces are very sensitive to any accidental change in the mixture. The metal, which is taken from the furnace by means of a ladle, the matter floating on the surface being removed, is poured into an open sand mold, in the form of a cavity of about twenty centimeters in diameter, and seven or eight centimeters in depth. Iron which is rich in silicium and carbon becomes rapidly coated on the surface with a dull glowing cover of oxide formations. These dull formations also indicate an iron too rich in graphite. Bright and long lasting formations distinguish the iron best adapted for casting purposes. If the iron in a little time becomes rapidly blistered, or if it throws off hissing sparks, it is a proof that it is poor in silicium, and hard. A practiced eye will readily perceive the peculiarities in the nature of the iron by carefully observing the formations.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.

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

LESSON XII.—TRUST IN OUR HEAVENLY FATHER.

For Sabbath-day, June 21, 1890.

SCRIPTURE LESSON—LUKE 12: 22-34.

22. And he said unto his disciples, therefore I say unto you. Take no thought for your life, what ye shall eat; neither for the body what ye shall put on.

23. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls?

24. And which of you with taking thought can add to his stature one cubit?

25. If ye then be not able to do that thing which is least, why take ye thought for the rest?

26. Consider the lilies—how they grow: They toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.

27. If then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

28. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

29. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

30. But rather seek ye the kingdom of God, and all these things shall be added unto you.

31. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

32. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

33. For where your treasure is, there will your heart be also.

GOLDEN TEXT.—Your Father knoweth that ye have need of these things. Luke 12: 30.

INTRODUCTION.

This lesson follows in immediate connection the lesson of last week. Having addressed the multitude, as recorded in the last lesson, he now addresses himself directly to his disciples. The time and place of this lesson are the same as those of the preceding one. The instructions given are very closely parallel to what Matthew includes in his Sermon on the Mount. It seems most likely that Luke followed the order of the events.

EXPLANATORY NOTES.

V. 22. *And he said unto his disciples, therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on.* This word "therefore" introduces a conclusion drawn from a previous statement. He has been teaching his hearers that it is impossible to serve two masters. Now if we cannot serve two masters it is the part of wisdom to render service to the one Master who ought to be, and is supreme. The expression, "Take no thought" (or be not anxious) for your life clearly implies that this object of anxiety is least worthy, and should not be held as uppermost in thought. The verb "be anxious" means to be distracted, divided in mind, and that of course, can never be true in the experience of any person who trusts implicitly in God. The Lord does not in these words forbid reasonable interest concerning worldly conditions but he is simply warning against undue anxiety and distraction of mind concerning these things.

V. 23. *The life is more than meat, and the body more than raiment.* Food and raiment are valuable simply for their use to the body, but the life is of vastly higher importance in itself. That should not be forgotten while undue attention is given alone to the body.

V. 24. *Consider the ravens . . . and God feedeth them. How much more are ye better than the fowls?* The Lord enters upon an illustration of his thought with the purpose of assuring his disciples that God is ready to minister unto all their temporal wants as well as to supply their higher necessities.

V. 25, 26. *And which of you with taking thought can add to his stature one cubit?* The word stature is often given in the margin as age, and this seems to be the thought of the original text. It is not common for men to think of, or to desire, to add to their height a cubit (eighteen to twenty-one inches); but it is a very common wish with men to prolong their age beyond the natural measure of human life, but their attention is

called to the fact that they have no power to extend their earthly life beyond the natural limitations. There is, therefore, no reason for being so intensely anxious about those conditions which are entirely beyond their power to affect. God alone can provide the food for our bodies.

V. 27, 28. *Consider the lilies how they grow.* He now turns their attention to the thought of providing raiment for themselves, as God provided food for the ravens he also provides the most minute and beautiful raiment for the lilies in the field. All the skill of human ingenuity would be unequal to the provision made for the grass in the field. Why should man, therefore, keep himself in constant agitation and anxiety over these things which he cannot procure or create for himself.

V. 29, 30. *And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.* The strong emphasis here is laid upon the pronoun "ye." You are of infinitely higher worth in the sight of the Heavenly Father, than all the fowls of the air or the lilies of the field, you should therefore cast out all doubt as to God's willingness and ability to grant every needed favor.

V. 31. *But rather seek ye the kingdom of God, and all these things shall be added unto you.* They are here exhorted to seek for personal acceptance and communion with God; to become children, obedient and trustful, for in such a relation to God they may be assured that he will provide for them every needful blessing. This kingdom of God is the highest possible object and is worthy of their supreme interest and effort.

V. 32. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* It was difficult for the disciples to receive this strong doctrine with hearty trust, hence our Lord tries to bring to their mind a sense of the love of God for them. He has plans of mercy and love for his children, far greater and deeper than for any other earthly objects. He desires to have them in his kingdom that they may enjoy all the bounties of the infinite Fatherhood provided for them.

V. 33. *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*

V. 34. *For where your treasure is, there will your heart be also.* Instead of grasping with such anxious fear of losing these transient treasures they are to rid themselves of these encumbrances and take hold of those treasures that are eternal, uplifting, and life-giving; treasures that can never be taken away from them, that will never wax old. There are treasures that are laid up with God so that having these as the supreme objects of affection and interest, they will be constantly in communion with God, they will abide where their treasures are.

QUESTIONS.

What is the theme of this lesson? What are the two forms of treasures which are contrasted here? What is the relative importance of these two forms of treasure? By what argument are the disciples assured that God will take care of them?

MISCELLANY.

MODERN AND ANCIENT SAINTS.

Mr. Ruskin recently bewailed with vehemence the fact that the modern world produces no saints such as were venerated by the ancients. Our present civilization, he thinks, renders it impossible for these types of Christianity to be reproduced; and most of our Christian people are glad of it. Human nature can be as unreasonable and rampant in a cloister, or a wilderness, as in the hurry and turmoil of this nineteenth century.

The saint or holy man of antiquity separated himself by some forcible means from the world, to give himself up to prayer, fasting and contemplation. He was often a man of wealth and influence, who had been vicious and dissolute in youth, and who used these exceptional means in order to restore his thoughts and soul to purity.

St. Jerome was a dissipated Dalmatian noble, who lived alone for four years in the desert of Chalchis; St. John Chrysostom was a lawyer of Antioch, who, when converted, spent six years fasting in the wilderness; St. Gregory, who was

chief magistrate of Rome, retired to a cell in a hospital; St. Simeon Stylites lived upon a pillar for thirty years.

On the outside of several old English churches can still be seen the cells into which anchorites (or ankers, as they were then called,) were built. They were stone cells about seven feet square, with but one opening, a window too small for a man's body to pass through. When the anchorite was built into this prison, it was for life. He was dependent for food on the charity of passers by.

Among Pagan nations the path to extreme holiness is by the same way—mortification of the flesh. An English resident in India recently gave a description of the tortures to which the Buddhist priests subject themselves. They surpass in horror any self-inflicted discipline of the early Christians.

In both Christian and Pagan countries tradition has enlarged the histories of these devout men with accounts of their miraculous power over animals. The lions serve them; the bees bring them tidings; the birds combine to waft the holy Rajah Pul through the air, and the fishes form a raft on which St. Sophia floats over the sea. It is only the expression of the popular idea that the pure man is closely akin to nature.

Mr. Ruskin says truly that the economy of our present civilization is opposed to the old type of saint. A man who would request now-a-days to be built up in a wall for life, would promptly be sent to a mad-house, and the society for repressing mendicancy would probably take St. Simeon from his pillar and set him to sawing wood. But these were sincere men in their day.

The sincere Christian of to-day, however, is apt to spend his strength for his fellowman. He is a poor clergyman, preaching Christ and living on the wages of a day laborer; he is a young fellow, carrying cheerfully into middle age the weight of an aged mother and invalid sisters. Or it may be a poor seamstress, who exemplifies her Christianity by supporting a drunken father; or a weary little washerwoman, with one or two adopted orphans at home. These people dress, laugh, talk like the rest of us. They never saw a wilderness, and none of them fast unless their larder is empty. But God, when he reckons up his saints, will write among them the name of many such a seemingly commonplace man or woman.

FAMILY WORSHIP.

In an hitherto unpublished letter, in which is narrated a conversation between Carlyle and the Queen of England, the former pays a tribute to the influence of family religion in giving solidity and influence to Scotch character. Among other incidents he gave her an account of his father once going to Glasgow on some important business, when, upon his arrival there at eight o'clock in the morning, he found every door shut. He could not anywhere obtain entrance for either himself or his horse, "for 'twas the hour of family worship, your Majesty, and every family was at morning prayer." Her Majesty was astonished at his revelation, and thought that she had never heard anything more amazing. "But," continued Carlyle in his emphatic way, "it was the case, and that explains why your Scotch subjects have the places of trust and honor they occupy to-day in every portion of your Majesty's dominions."

KEEP your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.

A TRUE faith can no more be separated from good works than the light of the candle can from its heat, or the heat from its light.

SORROW rightly borne makes wonderful discoveries of truth; and the inquiry of every one passing through its experience should be, "What is God teaching?"

A WISE DECISION.

BY HARRIETTE REA.

Years ago, a young man, working his way through college, took charge of a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They were bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting, with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher; "I know you are surprised, but you can do it as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. Then they looked at each other, and around the old school-house. The fire was going out in the box-stove. The frost was settling thick upon the window-pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after his conversation, the boys asked the "master" to wait. Again the three stood at the desk: one spoke for all,—"We've thought it over, sir, and we've talked it over; and we've decided to go."

"Good!" said the teacher. "A boy can do anything that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State capitol. One was clerk of the House for eight years, and afterwards its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he graduated,—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it up through vacations. The other boys found work to do outside of term-time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that winter became a judge in one of our New England cities, and died a few years ago.—*Christian Register.*

"FOR CHRIST'S SAKE."

The depth of our love for the objects of our affection is shown by the extent of the sacrifice, the surrender of self, which we are willing to make for them. A result of love is giving, and giving up, whether it be of our time, our worldly store, or manner of life, or a fond ambition. Love's altar must have its sacrifice, and its incense yields divinest odor when the motive is the purest.

"God so loved the world that he gave his Son." Herein is love. Christ, "having loved his own, loved them unto the end," although he knew that some would sleep at the post of duty, one deny his Lord, and one betray him. For us he endured the weariness and loneliness of the earth-life, misunderstood and rejected of men, the nights of prayer vigil in mountain solitudes, the

pure one praying while the sinful slept. For us he "suffered being tempted," was "bruised for our iniquities," and was "acquainted with grief," from the baptism in Jordan until it was finished upon the cross. What are we doing for his sake? What have we that we should not bring him? What can we do to advance his cause and yet dare to leave it undone? What have we to live for except to honor him? If it should be yours to proclaim from the pulpit the message of God's mercy and love, give to the work your best endeavor, not for any luster it may add to your name, but for Christ's sake.

If God has blessed you with the choice gift of song, hold it at its true value, and use it to sing his praise, and finally it may be yours to sing before the throne of our Father the "new song" which no man can learn except the redeemed.

If you are a writer you can reach many hearts and plead with them for oppressed humanity, for the right against the wrong, for the overthrow of evils which antagonize Christ's cause, for a more entire committal to his service.

At least, you have influence, and should see that it is always exerted on the Lord's side. Submit lovingly and cheerfully to the constraining power of Jesus Christ. I believe it is Samuel Smiles who relates the story of a man who lived a wild life in a wild land. But, amid other scenes, he had loved a woman, and she had died. He wrote thus in regard to her: "There were some things that otherwise have been too much for me, that I was quite safe from, just because I had loved her. I never felt that I had in any way lost her love, and I could not go with it in my heart to places where I could never have taken her. When I felt a little lonely, because I could not join those who had been my comrades, I just braced up my heart with the thought, 'for her sake.' If a woman's memory should so transform a man, and make him deny himself, and live his life apart from his companions, what may we not expect of self-surrender on the part of those who love the Lord Christ! Will they be found where he could not go with them and sit by their side to share their pleasure? Brace up the heart with the thought, 'for Jesus' sake'! He has promised to make his abode with those who love him and keep his Word.

"Neglect not the gift that is in thee," whatever it may be, though it be but to perform the humblest tasks of love's ministry, for we serve one who thinks it not too small a thing for him to do to wipe away a tear. All that is asked of us is the best that we can do. Not the best that others might do, but our best. No gift is too small to bring, and none too great. "Keep thy heart with all diligence," and at the same time give it to God, that he may keep it. Our most loyal service, the heart's red wine, its rarest vintage, the alabaster box of costliest perfume is none too precious to be poured out at the feet of Jesus. We love him because we have been forgiven much. We seek to honor him because he has honored us. But is there not another meaning to the words "for Christ's sake"? Does it not mean that we are to do right because we have a divine example? Heavenly footprints in earth's clay! He who has called us to follow him, came into the world to do the will of God. Then this also is our work to manifest God's spirit in the flesh, to share the heart-throbs of the infinite, to be at one with him in his compassion for the sorrowing and sinful, and to "die daily," if need be, as Paul did, for the sake of Jesus Christ. "As sorrowful, and yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." And this not to gain the promised reward, but because it is our "reasonable service" as the children of "Our Father."—*M. J. J., in Christian Standard.*

CHRIST THE ALPHA AND OMEGA.

Christ crucified may be said to be the Alpha and Omega of the Bible. Not a promise given, but it refers to him; not a threatening is pronounced, but he is represented as a covert from the storm, and a refuge for the guilty; not a prophecy is revealed, but the testimony of Jesus is the spirit of prophecy; not one mystic insti-

tution was ever ordained, not one slaughtered lamb ever stained a Jewish altar, but was meant to represent a crucified Redeemer, as the Lamb of God slain from the foundation of the world. All the lives from the Patriarchs, filled with providences curious and instructive, manifest the fullness of his grace; and while we read with a pleasing surprise the tenderness of a forgiving Joseph to his returning brethren, the meekness of a Moses, the strength of a Samson, the patience of a Job, the wisdom of a Solomon; at once we see all their excellences as faint emblems of him in whom dwells all the fullness of the God-head bodily—of him who stands as the creator of each inferior star; while shining forth with his own native glories as the Sun of Righteousness, he appears the only light of a benighted world; without this light how great would our darkness be!—*Rowland Hill.*

MOLLIE'S LESSON.

Mollie had been unusually thoughtful since the Christian Endeavor meeting; and as she walked to church that bright spring morning, the burden of her heart was, "What can I do for thee, O Christ, who hast done so much for me? Is there no one that I can help?" Her opportunities for doing good appeared to her very limited.

The subject of the meeting, "Working for the Master," and the earnest words of the leader, had made a deep impression on Mollie, especially when the active members were urged to think constantly of the pledge, "I will strive to do whatever he would like to have me do," and when they were told to be on the lookout for work to do for him and opportunities would certainly be given.

Mollie was ready and willing, but as yet there had seemed to be nothing for her to do. She looked very pretty, this fair young girl, in her new spring suit, with a bunch of trailing arbutus tucked into her jacket, her face full of the sweet seriousness that filled her heart. So thought Mrs. Nelson, as she spoke to Mollie at the close of the service. "O, where did you get those beautiful flowers?" she asked. "In the woods by the pond," Mollie answered; and as the thought flashed through her mind, "Here is a little service," added quickly, "Won't you take them?" "No, no, not all; but give me just two, I love them so much," Mrs. Nelson replied. Mollie handed her four of the prettiest blossoms, and they parted.

Those little flowers brought to Mrs. Nelson a flood of memories of her happy childhood home, of her father gone to his reward, of sisters and brothers, once so happy together, now separated.

A few days later, May was ushered in with chilly winds. Mrs. Nelson awoke with a severe nervous headache accompanied with sharp rheumatic pains in the back and limbs; and sighing wearily, she arose to prepare for breakfast. Her mind was busy with memories of her sweet, loving little daughter, who was laid in the grave ten years ago that day, and her heart yearned for this dear one.

Although other children were in this home, none quite came up to little Gertie in her loving, winsome ways; and the mother still mourned for her darling. The day brought many little trials, which Mrs. Nelson found unusually hard to bear; but in the midst of it all came Mollie with her bright, sparkling face, bringing a box of trailing arbutus,—"picked expressly for you, Mrs. Nelson."

The kind act, the bright smile, the pleasant words, and the sweet flowers, coming just at that time, seemed a message from heaven, reminding her of him who said, "Cast thy burden upon the Lord, and he shall sustain thee." Why had she forgotten her kind heavenly Father, who is watching over his poor children, and is ready and willing to help them?

Mollie felt happy at the pleasure that the flowers gave to Mrs. Nelson, and at the tender words of thanks; but she little dreamed of the good that her little act of love had done.

The flowers shed a fragrance through the remainder of that day. Mrs. Nelson divided them carefully into three parts, keeping one herself,

and sending the others to two of her sisters who were sick. With the flowers she sent a little note telling of the loving ministry of the flowers to her in the midst of her trials, and expressing the wish that they might do her sisters as much good as they had done her; also reminding them of the days when they as children gathered these spring beauties at their early home.

Mrs. Nelson did not forget the lesson learned that day, and Mollie learned hers some months later, when Mrs. Nelson told her of the good that had come into her life by that little act of love.

"But it was such a very little thing to do," Mollie said. "Not so small but that it brought the Saviour near to me, and made his help more real," replied Mrs. Nelson; and she added; "Dear Mollie, do all the little acts of kindness you can, do not miss one; for our Father can make great good come from what we may consider very insignificant things."

Mollie thanked her earnestly, and added, "I will not forget this lesson, and will not despise little things." And she thought of that Christian Endeavor meeting which had given her the thought prompting to this little act of kindness.—*Golden Rule.*

SPECIAL OFFER.

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

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JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

THE Seventh-day Baptist Missionary Society of Dakota will convene for their yearly meeting with the Big Sioux Church, five miles north of Dell Rapids, in Moody Co., South Dakota, commencing Friday, July 4, 1890, at 10 A. M., and continue three days. There will be teams in Dell Rapids, July 3d, to meet persons coming by train. A cordial invitation is extended to all in behalf of the committee.

C. SWENDSON.

COMMENCEMENT WEEK, 1890, MILTON COLLEGE.

1. Friday evening, June 20, Annual Sermon before the Christian Association, by Rev. E. L. Eaton, of Janesville, Wis.
2. Seventh-day and Monday evenings, June 21 and 23 public sessions of the Literary Societies.
3. Sunday evening, June 22, Baccalaureate Sermon by Pres. W. C. Whitford.
4. Tuesday evening, June 24, Annual Concert of the music classes, under the direction of Prof. J. M. Stillman, Mus. Doc.
5. Wednesday forenoon, at 10 o'clock, June 25, Annual meeting of the Alumni Association, with addresses by Rev. L. A. Platts, D. D., of Alfred Centre, N. Y., and Prof. L. Dow Harvey, M. S., of Oshkosh, Wis.; a poem by Mrs. Belle Oviatt Thomas, of Milton, Wis., and a paper by Mrs. Inez Childs Whitmore, M. S., of Spring Prairie, Wis. These exercises will be followed by the Alumni dinner, with toasts by members of the Association, and others.

6. Wednesday evening, June 25, Annual Address before the Literary Societies, by Rev. F. W. Gunsaulus, D. D., of Chicago, Ill.

7. Thursday forenoon, at 10 o'clock, June 26, COMMENCEMENT EXERCISES, followed in the afternoon by Class Exercises of the graduates.

8. Thursday evening, June 26, Senior Concert by Davis's Military Band, assisted by others.

Persons attending any of these exercises, paying full fare in going to Milton from any point on the main railroads in Wisconsin and Northern Illinois, and securing from ticket agents certificates for tickets purchased between June 16 and 26 inclusive, will be returned on the roads over which they came for one-third fare, good until June 30.

MILTON, Wis., June 2, 1890.

ALFRED UNIVERSITY.—The following is the general order for the Commencement Week of Alfred University—June 22-26.

- Baccalaureate Sermon, Sunday evening.
- Orophilian Lyceum, Monday afternoon.
- Alfriedian Lyceum, Monday evening.
- Alleghanian Lyceum, Tuesday morning.
- Athenaeum Lyceum, Tuesday afternoon.
- Annual Concert, Tuesday evening.
- Alumni Sessions, Wednesday morning and afternoon, with banquet in the evening.
- Commencement exercises, Thursday morning.
- Class exercises, Thursday afternoon.

The Annual meeting of the Trustees will be held Tuesday morning at 10 o'clock, and the Annual meeting of the Stockholders will occur at one o'clock the same day.

Rev. Dr. A. H. Lewis, Plainfield, N. J.; Dr. W. W. Potter, President Medical Society of the State of New York; Rev. H. C. Cooper, Springfield; Judge N. M. Hubbard, of Iowa; Rev. E. M. Deems, of Hornellsville; P. B. McLennan, Esq., of Syracuse; Hon. M. M. Acker, of Hornellsville, and others will speak at the Alumni meetings. F. J. Alberger, of Buffalo, will serve the Alumni Banquet, and Dr. Daniel Lewis, of New York, will preside over the literary programme.

Arrangements are being made with the Erie Railroad to return visitors who pay full fare in coming, at one-third full fare.

THE Forty-fourth Annual Session of the Seventh-day Baptist North-Western Association will be held at Welton, Iowa, June 26-29, 1890. The following programme has been prepared by the executive committee.

FIFTH-DAY MORNING.

10.30. Call to order by the moderator. Opening prayer by U. M. Babcock. Annual report of the executive committee. Introductory Sermon by R. Trewartha, W. H. Ernst alternate. Communications from the churches.

12. Adjournment.

AFTERNOON.

2. Devotional exercises.

2.15. Communications from churches continued. Appointment of standing committees. Communications from corresponding bodies. Reports of delegates to sister Associations. Miscellaneous communications and miscellaneous business.

4.30. Adjournment.

EVENING.

7.45. Devotional exercises.

8. Missionary Sermon by S. R. Wheeler.

SIXTH-DAY MORNING.

9.30. Devotional exercises.

9.45. Reports of standing committees and miscellaneous business.

10.30. Exegesis of Matthew 18: 15-18, by N. Wardner. Essay on "System of Pastorates," by C. A. Burdick. Annual reports and miscellaneous business.

12. Adjournment.

AFTERNOON.

2. Devotional exercises and unfinished business.

2.30. Hour of Woman's Board, conducted by their delegate.

3.30. Missionary Conference, led by J. W. Morton.

4.30. Adjournment.

EVENING.

7.45. Praise, prayer and conference meeting, led by G. M. Cottrell and Lester C. Randolph.

SABBATH MORNING.

9.30. Prayer-meeting in behalf of churches, pastors and special requests, led by Stephen Burdick.

10.30. Sermon by delegate of Western Association, followed by collection for Missionary and Tract Societies.

AFTERNOON.

2. Sermon by delegate of South-Eastern Association.

3. Sabbath-school exercises, led by superintendent of Welton Sabbath-school.

EVENING.

7.45. Sermon by delegate of Central Association.

FIRST-DAY MORNING.

9.30. Devotional exercises and unfinished business.

10. Tract Society's hour, led by their delegate.

11. Sermon by delegate of Eastern Association, followed by collection for Missionary and Tract Societies.

12. Adjournment.

AFTERNOON.

2. Devotional exercises and unfinished business.

2.30. The work of the Y. P. S. C. E., led by E. B. Saunders.

3.30. Unfinished business.

4.30. Adjournment.

EVENING.

7.45. Sermon by Madison Harry, followed by closing conference, led by S. H. Babcock.

PARTIES wishing to attend the North Western Association, at Welton, Ia., June 26th, please take notice.

Persons coming on the C. M. & St. P. R. R., will change cars for Welton at Delmar Junction. Passenger trains arrive at Delmar going west, at 4.26 A. M., 7.30 P. M., and 11.20 P. M.; going east, 4.10 A. M., 7.48 A. M., and 11.45 P. M. Trains leave for Welton at 9.37 A. M., and 7.33 P. M. The change is made on same platform.

Persons coming on the C. & N. W. R. R. will change cars for Welton at De Witt. Passenger trains arrive at De Witt going west at 6.00 P. M., 4.30 A. M., and 7.53 A. M.; going east at 12.40 A. M., 8.44 A. M., and 7.30 P. M. Trains leave for Welton at 2.10 P. M., and 6.45 P. M. Depots are one mile apart.

All persons coming to the meeting and not wishing to wait for trains at either point will notify the Clerk when they will arrive and private conveyance will be provided. All who expect to attend, please send names as soon as possible to J. O. Babcock, that arrangements for entertainment may be completed.

C. C. VAN HORN, Clerk.

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.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen 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. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

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

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CONDENSED NEWS.

Domestic.

Sixty-five thousand Sunday-school children paraded in Brooklyn June 2d.

Sixty persons at Union City, N. Y., were poisoned by drinking milk from improperly cleaned cans, at a picnic.

Earnings of the Rock Island Railroad for the year ending March 31st were \$17,639,061, operating expenses \$12,475,067. Surplus \$49,551.

During a storm at Sioux Falls, S. D., June 4th, lightning struck the Blissian school house, 12 miles south-east of Plandreau, killing sixteen children.

A special from Shawnee, Wis., says 1,500 Indians, armed with rifles, on the Menomonee reservation, have driven the Indian agent off. Trouble is feared.

Eight immigrants by steamer Bohemia were detained at the barge office in New York last week. They had been employed to work at a New Jersey pin factory under contract.

The Chicago & North-western Railway Company has declared the regular semi-annual dividend of three per cent on common, and one and three-fourths per cent on preferred stock. Earnings for the year ending May 31st, \$27,122,791; operating expenses, interest and sinking fund, \$23,051,071; surplus, \$708,062.

During a thunder storm at Plainfield, N. J., June 4th, a tree was blown down across the roadway. It carried down a live electric light wire. John Chandler's \$3,000 trotter Rambo, while being driven back from the race-track by his trainer, George Sadler, shied at the tree, ran into the wire and was killed. Rambo had a record of 2:20. Sadler was hurled several feet into the air.

Foreign.

A military engineer of Genoa, Italy, has been arrested for supplying an attache of the German consulate with plans of the forts at Genoa.

The Supreme Court of Saxony has decided that boycotting is equivalent to disorderly conduct in the first degree, and punishable as such.

St. Petersburg advices claim that a conspiracy has been discovered, with headquarters at Berlin, for a rising against Russia in the Balkan provinces.

The king of Belgium, fearing war between Germany and France, is seeking reassurance from England that his little kingdom shall not be blotted out.

President Carnot has granted a pardon to the Duke of Orleans, who was sent to prison in February last, for violating the decree of exile issued against members of his family. The Duke will be conducted to the frontier during the night.

Russia is making fresh demands upon Turkey for the payment of arrears on the war indemnity, and intimating that vigorous measures may follow further delay in payment.

It is discovered that in the recent accident Emperor William of Germany broke several of the small bones of the foot.

The Canadian Pacific Railway Company is reported negotiating for control of the Minneapolis, St. Paul & Sault St. Marie railway.

Queen Victoria has invited Bismarck to visit her. What a lot of interesting gossip of state there will be when these two old heads get together!

REV. J. E. WILLIAMS, D. D., of Buffalo, will deliver the fourth lecture in the P. A. Burdick Lecture Course, at Chapel Hall, Monday evening, June 16th, at 8 P. M. Dr. Williams is one of the leading pulpit orators of the Genesee M. E. Conference, and holds the position of Dean of the School of Theology at the Silver Lake Assembly. Subject, "Success: What it is for the Student."

MARRIED.

RHODES—SEALS.—At Shingle House, Pa., June 4, 1890, by Rev. Geo. P. Kenyon, Mr. Fred H. Rhodes, of Austin, Pa., and Miss Mary E. Seals, of Shingle House.

BENJAMIN PHINNEY—IN DELTUYTER, N. Y., May 31, 1890, by Rev. L. R. Swinney, Country W. Benjamin and Miss Kate A. Phinney, both of Deltuyter.

SANDERS—BURT.—In Deltuyter, N. Y., June 1, 1890, by Rev. L. R. Swinney, Earl W. Sanders, of Cayler, and Miss Ina May Burt, of Lincklaen.

CRUMB—GIFFORD.—In Deltuyter, N. Y., June 3, 1890, Williston Crumb and Miss Annette Gifford, both of Deltuyter.

SIMPSON—TUCKER.—At the home of the bride's parents, Mr. and Mrs. Thos. H. Tucker, in Boulder, Col., May 13, 1890, by Rev. Mr. Hayden, Mr. A. L. Simpson and Miss Martha H. Tucker.

DIED.

BURDICK.—In Verona, N. Y., May 22, 1890, Mrs. Martha A. Burdick, aged 84 years and 8 months. She was the wife of the late Henry Stanton Burdick, and daughter of Isaac and Hannah Wheeler, of Stonington Point, Conn. She had been an acceptable member of the First Verona Seventh-day Baptist Church for more than half a century, but has been an invalid and unable to attend church for more than fifteen years. She was a good woman, always having a kind word for everybody. Funeral services were held on Sabbath, the 24th, at the residence of her son, Edgar Burdick, conducted by the pastor of the First Verona Church. Text, Psa. 116: 15, "Precious in the sight of the Lord is the death of his saints." J. E. B.

GREEN.—In New Rochelle, N. Y., May 30, 1890, of pneumonia, Mrs. Harriet Green, aged 81 years, 4 months and 4 days.

Sister Green, in early life united with the Berlin, N. Y., Seventh-day Baptist Church, with which she remained a consistent member till death came to her release. For several years she has been kindly cared for at the home of her grandson, Mr. Edwin Green, and there she spent her last days. She leaves behind one son, several grandchildren, and one brother and sister. Her funeral was held at Berlin, June 1st, at which time a discourse was delivered by the writer from Rev. 21:1, "And there was no more sea." B. F. B.

BABCOCK.—At Ashaway, R. I., May 23, 1890, Miss Emily H. Babcock, daughter of the late Deacon Daniel Babcock.

Sister Babcock, being the youngest child and unmarried, lived with her parents and cared for them until their death, since which time she has made her home with others. She was one among the one hundred and forty-four who were baptized and united with the First Seventh-day Baptist Church of Hopkinton during the last part of the year 1834, in the revival following Eld. Nathan V. Hull's visit to this place. She loved her church, her family and friends. She was benevolent and gave public expression to this in a practical way but a few days before her death. Her memory and imagination were something beyond the ordinary. In her death another one of the land-marks of the former generation has passed away. I. L. C.

BABCOCK.—At Milton Junction, Wis., May 18, 1890, Amorilla C. Babcock, the oldest child of Dr. John and Catharine Collins, and the widow of Dr. Daniel Babcock.

She was born in Brookfield, N. Y., March 2, 1818. When three years old her parents moved to Alfred, N. Y., where they lived and died. At a very early age she was baptized into the First Seventh-day Baptist Church of Alfred, and has always been a Christian worker of uncommon devotion. On June 1, 1843, she was married to Dr. Daniel Babcock, and about two weeks later accompanied him to his first settlement as a physician, in Johnstown, Wis. Afterward they were located in Christiana and Milton. In 1871 they went to California, where he died in 1875. In 1876 she returned to Milton with her only child, now Mrs. Dr. Maxson. For some months she was confined to her bed with a cancer, and wasted to a skeleton, which suffering she endured with rare patience and cheerfulness. Her funeral was held May 20th. Sermon by N. W. Gardner from 2 Cor. 4: 18. N. W.

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MARYOTT.—At Milton Junction, Wis., May 12, 1890, of heart failure, Mrs. Polly Ursula Maxson Maryott, in the 68th year of her age.

She was born in Lebanon, Madison Co., N. Y., July 30, 1822. When quite young her mother and seven children embraced the Sabbath at once, and the seven children, including Polly, were in one day baptized into the Richburg Seventh-day Baptist Church. She was the youngest of thirteen children, of whom only one survives her. She leaves five children, three sons and two daughters, to mourn her loss. She approached the river with bright hopes and joyful faith, which were delightful to witness. The funeral services were conducted on the 15th by the writer. Text, Rom. 14: 7, 8. N. W.

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Wardner from 2 Cor. 4: 18.