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BIBLE WINES.

BY MRS. H. C. COON.

Read before the Woman's Christian Temperance Union of Alfred Centre, and furnished for publication by request of the Union.

Wine, as generally accepted at the present time, is the fermented juice of some fruit, but is more especially applied to the fermented juice of the grape; but the word is also used at present, and was used in ancient time, when speaking of the unfermented juice of the grape.

Fermented wine usually contains from 8 to 17 per cent of alcohol; and according to B. W. Richardson it cannot contain more than this by fermentation alone. So all wines that are stronger than this have been fortified by the addition of spirits. The ancients knew nothing of the art of distillation, which was discovered in the ninth century; they used to strengthen their fermented wines by adding drugs and spices to gratify base and insatiable appetites; and they also mixed aromatic spice with their unfermented wine to please the taste with delicious flavors. At the present time wines are not only fortified with the stronger alcoholic drinks but they are mixed with drugs to produce intoxication quicker, and because it can be manufactured cheaper, and so add much to the profit of the one who sells, regardless of the consequences. At the present time there is every evidence to prove that not one gallon in 100, of the alcoholic wines, are pure fermented juice of the grape; but are doctored by cheap whisky, sugar of lead, pepper, strychnine, logwood, burnt sugar, sulphuric acid, belladonna, tobacco, alum, etc. Every wine dealer and owner of a vineyard has his books telling how to make wines and other liquors from drugs. Even the wine cellars of Lake Keuka are filled with doctored wines. Chicago and St. Louis have more so-called California wine in store than all California can furnish. The wine merchants of Oporto buy cheap wines and drugs to adulterate their own, so that they ship five times as much as grows in the whole Douro Valley; and London drank twice as much port wine in 1866 as was shipped from the whole Douro Valley that year.

The deleterious effects of pure fermented wine, because of the alcohol it contains, is evident wherever used; as shown especially in France and California in the increasing appetite for stronger liquors, and the drunkenness and crime which are everywhere manifest. This must be so because alcohol in every form when it enters the system, enters as a disturber, not as a food but an abnormal element which must be thrown out of the system by every possible outlet, as rapidly as possible; and even then it leaves a diseased condition in every organ it touches. This being true, how much more rapidly destructive and death-producing must be such vile compounds as are made and dispensed in the name of wines, and lauded by the liquor interest and paid mercenaries, as promotive of temperance and health. Dr. Cox, a chemist of Ohio, was paid by the State to analyze the liquors of Cincinnati. His report of actual

analyses has thus far been kept by the liquor interest from being published, as it would hurt the trade should it be known what was presented to the people to drink. But the pure juice of the grape, unfermented and undoctored, is a most healthful beverage and food tonic; and it can be made and preserved indefinitely, for medicinal and communion purposes, the same as fruits of other kinds. It is found that grape juice, if much sweetened, will not produce alcohol but vinegar, at a temperature above seventy-five. If boiled and made thick it will not ferment, and if permitted to settle, and the air be excluded, it will keep indefinitely; also the vapor of sulphur will kill the germs. On the other hand, the gluten must be present with a certain amount of sugar, and a temperature between 50 and 60 degrees is required to produce fermented wine. The ancients knew these facts as do the inhabitants of wine-making countries of to-day. *Dr. Eli Smith, (American missionary to Syria) in the *Bibliotheca Sacra* (1886) describes the method of making wine in Mt. Lebanon. He speaks of grape juice being boiled; and says that but little intoxicating wine is made there. Rev. Henry Homes, American Missionary to Constantinople, in 1848, in the same paper, says that simple grape juice is boiled from 4 to 5 hours so as to reduce it to one-fourth the original quantity. It is put into earthen vessels and covered with skins to exclude the air. It ordinarily has not a particle of intoxicating quality, being freely used by Mohammedans and Christians. He says that the manufacture of intoxicating wine was never the chief object for which the grape was cultivated by the Jews. Rev. Dr. Jacobus says that the present wines of Jerusalem and Lebanon, as he tasted them, were commonly boiled and sweet, without intoxicating qualities. They were esteemed the best wines, which were least strong. Dr. Bowring, in his report on the commerce of Syria, says that the habit of boiling wine is almost universal. Captain Treat, in 1845, while on the coast of Italy wrote: "I found those wines in common use esteemed the best which were sweet wines and unintoxicating. They were drunk mixed with water." Dr. Nott tells of Judge Swift and Hon. O. Elsworth, Chief Justice of the United States, finding delicious sweet wines in Spain, that a gallon would not effect the head in the least. Abundant evidence is found of the use of such wines in other wine-making countries. The use of such wines in ancient times is abundantly proved. Aristotle says, "The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." Horace says, "There is no wine sweeter to drink than Lesbian, and it will not produce intoxication." Pliny says, "Some Roman wines were as thick as honey, and the Albanian wine was very sweet and luscious," and he tells of Spanish wines called

*These quotations are mostly taken from "Wines and the Law of Fermentation" by Rev. Wm. Patton, D. D., Pres. of Princeton College.

sober wines, that would not intoxicate. Prof. Stuart says, "Facts show that the ancients not only preserved their wines unfermented, but regarded them of a higher flavor and finer quality than fermented wine." This was used as a tonic and a health giving beverage. Both kinds of wine were used by the ancients as well as in modern times, but the most common drink was the unintoxicating.

In the Bible, where wine is spoken of as injurious, it is the intoxicating kind, and where it is spoken of as a blessing, it is the sweet, unfermented wine. Where it was offered to God (Num. 18: 12), where as one of the blessings and necessities of life (Gen. 27: 28), where emblematic of spiritual blessing (Isa. 45: 1), it always means the sweet wine. New wine put into old bottles which had remnants of the old would be made to ferment and burst the bottle; but put in new bottles would keep sweet. Dr. John Owen in his commentary says, "That as wine was a common beverage in its unfermented state, most likely Christ drank it." At the passover Christ took unfermented bread and unfermented wine as the purest food and drink, to represent his body and blood and to express the great sacrifice he was about to make. All leaven was excluded from all the religious offerings and festivals of the Jews, because leaven was unclean. Dr. S. M. Isaacs, an eminent Jewish rabbi of New York, says: "In the Holy Land they do not commonly use fermented wine; the best wines are preserved sweet and unfermented. The Jews do not in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks." The Rev. A. P. Peabody, D. D., in his essay on the Lord's Supper, (in *Monthly Review*, Jan., 1870) says, "In the time of our Saviour the Jews extended the prohibition of leaven in every form, and at the passover festival the master of the household pressed the contents of the cup from clusters of grapes preserved for this special purpose." Christ says, in parting with his disciples, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Rev. Albert Barnes, in his commentary on John 2: 10, says, "The wine of Judea was the pure juice of the grape without any mixture of alcohol, and was commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication."

There is every reason to believe, with Dr. Taylor Lewis, that the words used for wine in the Bible, *yayin* and *oinos*, the same as the Latin *vinum* and our word wine, were generic terms, and included the juice of the grape in all stages. With such abundant testimony that there were two kinds of wine in use in the time of Christ, and that the sweet unintoxicating wine was in common use among the common people, and in religious ceremonies, it is against all reason to believe that Christ made, used, or recommended the use of any other; and it would violate a sacred usage for him to symbolize his death at that last solemn feast by anything but the pure

juice of the grape; and if he used this, then we do not, in our communion service, follow his example if we use any other kind; nay, we do violence to the whole spirit of his teachings if the intoxicating wine is used; for this symbolizes, if anything, the whole line of self-indulgence and lust which degrades the man and shuts him out forever from the hope of participation in the joys of that kingdom which Christ came to set up, and for the founding of which he gave the pure wine of his own life-blood.

May the time hasten when all idea of the sacredness of intoxicating wine shall be destroyed; and the church (by forever discarding its use) remove the last stumbling block in the way of the progress of true temperance and become the champion of every cause that will help in the struggle for a noble and Christian life.

A WORD PICTURE.

"Once upon a time," in the years of long ago, there lived in a far-off country a family consisting of five persons. But it is not necessary that I tell you all about them, for in imagination you can go with me, and we will look in upon them for ourselves. See! there is where they live. 'Tis not a very imposing-looking house, is it? But I assure you, humble cottage though it be, noble and true hearts beat within it.

Let us approach it upon the side, and, taking advantage of the darkness, look through yonder small crevice in the wall. See! there in the far corner of the room, with his side-face toward us, sits a man who is evidently the father of the family. He has fine features, hasn't he? but do you notice how overcast they are with evident sorrow? Quite near him but toward the centre of the room engaged in some kind of work, sits a woman—his wife, no doubt. Do you see that little three-year-old boy? How busy he fancies himself to be, as in his child-like way he "helps mamma," as he calls it, but really only helps to hinder. Every now-and-then he drops what he holds in his little hands and passing around to the other side of his mother, he plays with a little crowing baby brother who is lying on a kind of rug upon the floor.

Hark! don't you hear the noise of footsteps? Some one is evidently approaching the cottage upon the opposite side to that upon which we stand. Let us watch, and see who it is. There—the door is opening. It is a young girl, apparently about twelve years of age, who enters. She is carrying an armful of something which, reaching her mother's side, she places on the floor.

I wish you now to notice particularly that little baby boy. He lies there all unconscious of the fact that we are looking at him. Isn't he pretty? Did you ever see such a handsome babe? I cannot help thinking that such a fair, noble face betokens a high destiny for its little owner, should he live and grow up to manhood. But notice how the father, mother and sister start, as though with fright, every time they hear a noise without. Hark! see, the father rises to his feet, and from the half-opened door looks anxiously about, and then feeling satisfied that no one is approaching, closes the door and resumes his seat. Whence their anxiety? What can it all mean?

Perhaps we can the better guess if we will notice carefully the character of the mother's work, and what it is the daughter brought in and deposited on the floor. Every minute or so the mother takes up from the pile a something which at first sight looks like a long, slim stick, and seems to be interweaving it with others which she already has. Can it be that we are looking in upon the home of some poor but worthy basket-makers? No! that can hardly be, for what she is making is not shaped like a basket, and then again she seems to be coating it with some kind of cement or bitumen. Ah! now I recognize all the parties and the scene. The father's name is Amram, the mother's is Jochebed, the twelve-year-old girl is Miriam, and the three-year-old boy is Aaron, while that beautiful (see Acts 7: 20, Heb 9: 23, also Jose-

phus, etc.) little babe, though smallest of them all, is the most important personage of the group—it is the infant Moses.

The scene we have just been looking upon was away off in Egypt, where the Israelites had for many years been living in grievous bondage. If Josephus, the Jewish historian, is correct, one of the Egyptian seers had before predicted that about that time there would be born among the Israelite bondmen a boy babe who, if suffered to live, would cause great trouble to King Pharaoh. Therefore the king had issued a decree that all the Jewish boy babes should be slain. Probably because of some God-sent prompting and direction, this mother has been enabled to keep her babe with especial care from the king's slaughter-men. For three anxious months she has been hiding him, and we can readily imagine her many efforts to smother the sound of his crying; also her repeated cautions to the sister Miriam and her little brother Aaron, not to say anything to others about the baby Moses, lest he be discovered and slain. But at last she feels that she can no longer delay to part with her darling boy, for she has reason to fear that the blood-thirsty executioners may the very next day be searching their home to find and slay their precious babe.

Her mother-heart has conceived a project whereby she hopes, perchance, to save his life. Hence her zeal in the busy work at which we have been watching her. Every now and then as she wrought, the little prattling Aaron would interrupt her in her work with his inquisitive, child-like, but very trying questions as to what she expected to do with that funny-looking basket she was making. Had we watched her closely we should have found that as her fingers moved busily in her work, her lips, too, were silently moving, for with the weaving of the rushes she was interweaving prayers for God's protecting care over her darling babe, for whose occupancy she was making the little ark.

At last it is completed. Strange looking, isn't it? What can she intend to do with it? Let us carefully watch her movements. See! she takes up the little babe, and after many loving caresses she carefully places him in the new-made ark, with soothing song lulls him to sleep, and then hurriedly leaves the house. Fearing that she may meet some one, she carries her precious burden so thoroughly hidden under her mantle that we cannot even see it. Hurriedly she walks along and at last she reaches a large river—'tis the river Nile. On the banks grow luxuriant clusters of bulrushes. Anxiously she looks in each direction, and when quite certain no one is watching her, she pushes her way into the rushes, deposits her burden in their midst, and bending over it utters an earnest prayer and imprints upon the cheek of her sleeping loved one a farewell kiss.

"There she laid him," says the narrative, easy to say but hard to do.

None but a mother's heart can measure her sorrow as she turned to leave the spot and retrace her steps homeward. Let us, too, turn away from the scene, where this little babe is being pushed into a sounder sleep by the solemn, subdued moaning which the gentle wind makes as it rustles through the waving rushes. Can it be that he will be rescued, if so, by whom?

Come, now, let us leave this sad spot and go toward that magnificent building over yonder which looks so grand. It is the royal palace of the Egypt's king. Perhaps amid the gay scenes we there will witness we may be enabled, for a time at least to forget the sorrows of the now forlorn mother we have been watching.

Look! as we approach it, there passes out of the richly-carved doorway a company of ladies dressed in rich attire. The most conspicuous of them all is the king's daughter. Yes, the Princess of the noble house of Pharaoh is before us. For some, to her unaccountable reason, a desire to stroll by the side of the sacred river has possessed her mind, and she finds herself the victim of caprice. Her royal whim must be humored; so the maids of honor are speedily summoned, and with them as her retinue she starts toward the river. Unseen by them, let us quickly take our place where we can watch their every movement.

While other ways seem more attractive, they

have nevertheless chosen the direction which, if not changed, will bring them to the very place where the ark-enclosed child was left. Can it be that God by some strangely ordered providence has linked together the destinies of the Royal Family with that of the inmates of the lowly cottage we first looked upon? There, now, they have reached the river's bank. Almost immediately the Princess's eye is attracted by the strangely-shaped vessel among the rushes. It looks somewhat like a little boat, and seems as though it might have been floated where it is by the waters at last flood-tide. "What can it contain?" thought she. In a moment it is secured by one of her waiting maids, and as they all gather about it, the Princess removes the lid so well fastened by a loving mother's fingers. No sooner is the light let in than the little babe awakes, and looking up into a strange face, not knowing how to speak, does the best it can and cries. Never did a child weep to better purpose. The plaintive cry of the little exile was a most touching appeal to the heart of the Princess. She was just ordering its removal to the Palace when a young girl, about twelve years old, as if by accident, joins the company. It is Miriam, and taking advantage of the inquiring look or words of the Princess, she asks the question, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

"Go, run," answered the Princess.

Miriam needed no second bidding. Run she did; we can imagine the eager speed with which she ran. How can we describe the emotions of the mother, when Miriam made known her errand. God had brought it to pass better even than her grandest hope had dared to picture. So suddenly was her sorrow turned to joy, that she must almost have thought herself at dreaming.

Probably the mother had instructed Miriam how to play her part, and right admirably had she played it. As she had stood at some well-selected point, to act as sentinel over the little babe, probably at a point a little more remote her mother stood as sentinel over her; while above them all, God, with all-seeing eye, kept loving watch over all three. And thus it came to pass that by means of this three-fold cord of loving watch-care the infant Moses was spared from the general slaughter which had been visited upon all the other Israelite boy babes; and more than that, he became as a prince in King Pharaoh's house.—Bonsall.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association convened for its Fifty-fourth Annual Session with the church at Rockville, R. I., on Friday, June 5th, at 10.30 o'clock A. M.

The good people of Rockville are deserving of commendation for their spirit of hospitality manifested in the preparations made for the entertainment of the delegates and friends from abroad, and for the neat and tasty appearance of their newly decorated house of worship.

The Introductory Sermon was preached by the Rev. A. H. Lewis, from Luke 14: 28-30. Theme,—“Preparing for great undertakings in God's cause.” The sermon was a powerful appeal to the Seventh-day Baptists to arouse themselves in view of their opportunities and the responsibilities resting upon them. (The abstract of this sermon, too long for insertion here, will appear in the Sabbath Reform department next week.—Ed.)

The afternoon session was devoted to the usual business of Associational gatherings, including the reception of letters from the churches and from Sister Associations, through their delegates, and of reports from delegates to other Associations.

Each of the churches, except the Daytona (Fla.) Church, was represented by letter and delegates. Delegates were present from the South-Eastern, Western, and North-Western Associations, in the person of the Revs. J. L.

Huffman, B. E. Fisk, and E. M. Dunn. These brethren presented their credentials and spoke of the progress of God's kingdom in their respective Associations.

The Rev. O. U. Whitford, delegate to the late session of the South-Eastern Association, said, among other things, that all the meetings of that session were marked by a spirit of earnestness, brotherly love, deep devotion and great interest. Reports from the churches showed a healthful state of spiritual life and activity. Some of the churches had received ingatherings of souls. There are but three settled pastors in that Association. This suggests the greatest need of that field. The successful establishment of their school at Salem has done much to unify, arouse, and lead the brethren and sisters of West Virginia to self-sacrifice and earnest effort. Their school is an excellent one, under the principalship of the Rev. S. L. Maxson. There are in attendance ninety-four students, and a fine class of young people they are. There is a great enthusiasm over the school; a long-felt need is being satisfied. West Virginia has more young people to the square mile than any other State in the Union, and they are of excellent quality. The school is a great honor to our people there, and is a monument of heroic effort.

The Rev. B. F. Rogers, delegate to the last sessions of the Central, Western, North-Western and South-Western Associations, spoke, in his report, of the cordiality of his reception, and briefly of the state of religious interest on the fields visited. Excepting in the South-Western Association, the work of the Tract and Missionary Societies, of the Woman's Board, and of the Y. P. S. C. E., received considerable attention. A good degree of religious interest prevailed on all the fields. Three new churches were admitted to the North-Western Association. The South-Western Association is a field of special interest on account of its magnitude and promise. Our brethren there have undertaken great and difficult tasks, but they are proving themselves equal to their undertakings. Their Publishing Society is maintained at a great sacrifice. A tract of land, 16 miles from Texarkana, has been purchased for the site of a proposed Seventh-day Baptist colony.

Fifth-day evening the Rev. B. F. Rogers preached from Eph. 5: 16. "Redeeming the time, because the days are evil." Theme: "Watching for opportunities to do good." The marginal reading in the Revision is, "Buying up the opportunity," *i. e.*, being ready for action at the opportune moment. Redeeming the time implies constant and energetic application of all our powers to the proper ends of life. Christianity turns life's activities in the proper direction. Time is a most precious gift; upon its proper use hangs eternity. Time and opportunity past are irrevocable; hence the importance of the living present. "The days are evil" because of the prevalence of skepticism, indifference, worldliness, and wickedness. We need to be prepared to meet the champions of evil, as the soldier is prepared for battle.

The Missionary hour, at 10.30 o'clock, Sixth-day morning, was conducted by the Rev. O. U. Whitford, who remarked that the missionary spirit is necessary to church life. The first work of denominations, churches and individuals, is to work for the salvation of men from sin.

The general theme of the hour was, "The Field."

1. The Missouri field was described by the Rev. E. M. Dunn, who recently spent three weeks in Texas and Christian counties, of that

State. The people there are warm-hearted and religious; there is no skepticism. But there is a need of Christian civilization, especially in Texas County. Christian County is not so needy. There seems to be but little prejudice there against Seventh-day Baptists or against Northerners. They need northern young men to labor among them.

2. The Texas and Arkansas Field by the Rev. J. B. Clarke. Texas is a very large State and has a cosmopolitan population. They are a poor people. Laborers on this field must endure hardships, but work among such warm-hearted people brings joy and satisfaction. This field needs a general missionary, who should also be a missionary general. The people are not afraid of debate, and are ready to receive the doctrine of the Sabbath.

3. The Louisiana and Mississippi Field was briefly described by the leader. Hammond, La., 50 miles north of New Orleans, and Hewitt Springs, Miss., are the only points occupied by our people in these States. The Hammond brethren are largely from Ill., while those at Hewitt Springs are principally from Wisconsin. Both societies are growing. The Rev. A. B. Prentice spent three months at Hammond during the past winter. Eleven of the leading members of a Baptist Church near Hammond have embraced the Sabbath and joined our church there. There is a prospect that more will follow them.

4. The West Virginia Field, by the Rev. J. L. Huffman. West Virginia is an open mission field. We have nine churches, only two of which are able to support a pastor, viz.—Salem and Lost Creek. Ritchie Church has a missionary pastor in the person of the Rev. O. S. Mills, who is doing a good work on that large and difficult field. He ought to be kept there. The other West Virginia churches are small, and have only occasional preaching.

5. The leader then spoke of the Berlin, Wis., field, where Brother Todd is located at present; noted Bro. Morton's location in Chicago; and stated that Southern Minnesota is without a missionary; Bro. Threlkeld is on the Kentucky and Southern Illinois field.

6. The Foreign Fields. (a) China. The leader, after speaking of the workers, said that the large cities are not as favorable for missionary work as the interior; on account of the bad influence of unchristian representatives of Christian nations; hence, the desirability of establishing an inland station. (b) London. Bro. Jones is getting old; he needs help. We should establish ourselves in the large centers.

7. The Mission Field, the open door for the best talent and culture, warmest devotion and highest usefulness, by the Rev. L. E. Livermore. Never before were the doors so wide open for evangelistic and reform work, on account of the spirit of inquiry; hence, the opportunities are great for the exercise of talent, culture, devoted to God's cause. Young men and women should come to the front and embrace these opportunities.

The principal exercise of the afternoon of Sixth-day was the Tract Society's hour, conducted by the Rev. A. H. Lewis, who spoke of "The Field and its Demands." The field is specifically Christian people. The Sabbath question is a religious question. We should soon publish Sabbath periodicals in England, as postal rates are too high, to make the mailing from our Publishing House here to England feasible. This is an age of printing for gratuitous distribution. We need overflowing treasuries. To bring this to pass our people must be interested, and to be interested they must read our publications.

The Rev. L. E. Livermore spoke of "Our Publications and their Scope." We have more publications than formerly, yet we hope to have still more. Our works on the Sabbath are superior, in point of research. The RECORDER is good, but we want it to be better. The work of our publications is the salvation of men, by bringing them to obey the law of God.

"Our Needs and their Supply," was the theme assigned to the Rev. J. B. Clarke. The Tract and Missionary Societies need \$10,000, at least, to enable them to close the year without debt. This amount can be raised easily by systematic benevolence. Our greatest need is consecration and love.

In the discussion which followed, the Rev. A. McLearn said that we should let our denominational publications take the first place on our tables.

The Rev. J. L. Huffman advocated tithing; he thought the Scripture required it. He also favored the centralization of our forces and means.

The Rev. I. L. Cottrell urged denominational loyalty. We are Seventh-day Baptists because we believe the Sabbath truth to be vital.

The Rev. O. D. Sherman spoke of the RECORDER as a unifying influence; however it lacks contributors. The *Outlook* is good, but ponderous. We should have a paper for the masses, with short, interesting articles and paragraphs, such as would compel perusal.

The Rev. O. U. Whitford had prayed that we might be more denominational, not sectarian. Power depends on denominationalism. We should support our publications because they are ours.

The Rev. J. G. Burdick thought the trouble was in the homes. Consecrated parents will indoctrinate their children.

The Rev. E. P. Saunders said that there was no virtue in keeping the Sabbath because one's parents observed it. One should be prepared to give a reason for his faith; hence, our young people should post themselves on the biblical arguments for the Sabbath.

Jonathan Maxson said that parents should teach their children all of the commandments, then they will be Seventh-day Baptists. The new birth is fundamental to all religious observances.

The Rev. E. M. Dunn thought that some of us needed bracing up on the Sabbath question. Ministers can help brace the people. Reading our publications will have a bracing effect.

By request of the leader, the Rev. T. L. Gardiner led in prayer for the Tract and Missionary work.

Sixth-day evening was occupied by a Bible-reading and praise service, led by the Rev. E. A. Witter, followed by a prayer and conference meeting conducted by the Rev. T. L. Gardiner. It was a season of much interest and profit, and the attendance was large, although a heavy rain prevailed without.

Sabbath morning, Rev. E. M. Dunn preached to a crowded house.

Text, Romans 1: 20. "So that they are without excuse."

Paul refers here to the heathen. They will not be condemned for rejecting the gospel which has not been made known to them, but for neglecting the light which they have by nature.

If heathen are without excuse, how much more are those who live at the present time, and who reject the gospel without excuse!

Theme. Excuses which individuals present for refusing to accept Christ and how to meet these excuses.

1st excuse. There is a doctrine of election in
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MISSIONS.

WE are late in acknowledging our indebtedness to Bro D. H. Davis, of Shanghai, China, for a report of the Hangchow Medical Mission. There are reported for the year, 8,594 different out-patients, 551 in-patients, 110 would-be suicides, 66 of whom were saved, 115 patients visited at their homes, 3,292 seen in the country, 678 visits to foreigners and natives at their homes, 31 suicides treated at home, and 24,410 visits by out-patients to the Dispensary. The report bears strong testimony against the dreadful opium evil, and gives prominence to the idea that evangelism is the high end of medical mission work. Bro. Davis also sends a printed statement of the American Bible Society in Siam and China. There have been published in a year, principally at Shanghai, 240,800 volumes, or 18,687,300 pages of portions of the Scriptures, more of the gospels and Acts than of any other portions. There have been circulated 221,465 Bibles, Testaments, and portions, by sales, and 12,344 volumes by donations.

MISSIONARY HOUR, SOUTH-EASTERN ASSOCIATION.

The hour was conducted under the head: Our Mission Field, its Work and Wants. The conductor led off in some earnest words upon the true missionary spirit which prevailed in the times of the apostles, and especially the Apostle Paul, and said that such a spirit and zeal should abound in the disciples of Christ to-day, and in the Christian Church. The first duty of a Christian and of a Christian people is to work for the salvation of souls.

E. M. Dunn presented in a full and happy way a survey of the Missouri Field, which he had visited in the interests of the Missionary Board. He gave a clear view of our cause there, the churches, the leaders, and the prospects in this field of mission labor. While there was need of a wider and deeper evangelistic work and a thorough presentation of Sabbath truth, yet there was the great need of organization and education. In the absence of A. B. Prentice, delegate appointed by the Central Association to the South-Eastern Association, who had lately returned from the Louisiana and Mississippi Field, the interesting work and condition of this field was presented by the conductor.

S. D. Davis gave an excellent account of the West Virginia Field, pointing out every place of missionary labor, and the work which had been done the past year. The need of this field was more missionaries than one, and better still, if it could be done, more settled pastors and weekly services instead of monthly and tri-monthly worship in so many of the churches and preaching stations. The Texas and Arkansas Field, and other portions of the wide home field, and also the interests and pressing wants of the foreign field, were outlined by the conductor and others. In this way a clear view was given of the whole mission field, its work, wants, the open doors, the grand opportunities and possibilities lying before our people.

This survey of the work, wants, and prospects of the whole mission field, were followed by two short addresses:

1. The vital relations existing between the foreign and home missions, by B. E. Fisk, of the Western Association. He showed how the broad spirit and love of the great commission of the Saviour: "Go ye into all the world and preach the gospel to every creature," was the only ba-

sis upon which any successful mission work could be accomplished at home or abroad, in the foreign or home field. He very forcibly showed the reflex influence of foreign missions upon home missions and church work, and *vice versa*. 2. The hour was closed by a short address by the conductor upon: Our mission fields, with their widening work and great opportunities, are open doors to our young people for the best talent and culture, warmest devotion and highest usefulness. He showed how young people, by entering these doors and by hard work, entire consecration and persevering effort, could better advance our interests as a people, extend our borders, accomplish more for the gospel and the law, and make their mark and do a grand work, than in any other department of Christian labor among us as a people.

From this Missionary Hour, it is hoped that the instruction, inspiration, and zeal imparted will bring forth an abundant harvest to our mission fields in future years. O. U. W.

SELF-DENYING SERVICE.

The following letter was not at all written for publication, but as a private communication for the Secretary and the Board. As, however, it manifests such Christian frankness and devotion, and will help our readers to know more of the self-sacrificing experiences and work of other faithful laborers in our Lord's vineyard, we make this public use of it, unknown to the writer:

I am not disappointed at all in the action of the Board, nor have I been anxious over the matter; so no apology is due from you for causing me any "anxiety." But I thank you for the friendly interest you have manifested in me ever since I began laboring in the employ of the Board, six years ago this spring. I am glad the Board have such a regard for our State as to hesitate about calling to another field the only pastor in the State. I have no special desire to leave this field, only from a financial standpoint. Still, as I have written you before, I enjoy mission work, and feel better qualified for it than for ordinary pastoral work. The financial outlook on this field does not look very bright, and the denials we are making now almost approach the necessities of life, and do very much affect our comfort, and it does seem as if the only pastor in ——— should have a more liberal support than \$300 per year, and especially is this true if he is to be denied other positions because he is the only pastor in the State. I must let my horse go back because I cannot possibly pay for her, though I need a horse very badly in this scattered society. Harness and carriage I cannot buy for want of funds, though I need them as I do my horse. My library cannot be replenished, though there are a few books I need very much, and can scarcely do without them.

Referring to a journey he was providentially required to make, he says:

I did not have fifty cents toward paying my way out there, and could not have gone at all had not my friends here in the village made up the \$40 and sent me, \$27 coming from my First-day friends, and the whole amount raised in forty minutes. It is only by the closest economy that we can get along with the absolutely necessary expenses, and even then we wear shabby clothes. I have written you of our condition, not complainingly at all, but that you may know just how we are struggling along in our financial embarrassment. In all of this I am trying to serve the great purpose of the Board faithfully, *i. e.*, winning men to Christ, and as to how I have labored and what satisfaction I have given I refer you to any of the people in ———, or for five miles around in all directions. I have always been willing to aid in my support by manual labor, but now I am unable to farm on account of injuries received while working at my trade at Alfred, which grow worse seemingly, so I had to give up sixteen acres of the eighteen I had rented for this year. I think some of the

people here could contribute more on my salary if they had the disposition, but prices are low and money scarce. Some are already paying more than they ought, so I hardly know just how I am to get through. If the Board had any extra work for me to do so they could increase their appropriation, it would help the matter; but I know of no such work to be done, unless it should be in a general way among the various interests I have to look after. This State really needs a general missionary, so does Southern Minnesota, and Missouri also, but I do not know what the Board can do toward supplying these various needs. I enjoy my work here and have no desire to move if I can find it possible to remain and provide for my family so they will be comfortable. If it should not be possible for me to remain here I should very much like to remain in the employ of the Board, for several reasons, if they should have a place for me to labor. Will you kindly inform the Board of my condition, and they may, perhaps, be able to make some suggestions that will aid me. I thank the Board very much for the help they have afforded me, and my prayer is that I may never be unworthy of their trust.

MISSIONARY SOCIETY.

Receipts in May.

Nortonville Sabbath-school, S. M. S.	\$ 30 00
Woman's Executive Board, H. M.	22 03
New York Church	4 85
Little Helpers of Dodge Centre Church, S. M. S.	8 00
North Loup Church	12 00
Plainfield Church	35 15
Rev. J. Clarke, Alfred Centre	5 00
Mrs. P. A. Bardick, Alfred Centre	5 00— 10 00
Received through J. F. Hubbard, Treasurer:	
West Edmeston Church	2 79
Second Brookfield	13 80
Watson	3 10
Mrs. Estelle V. Rogers, Christ Church, New Zealand	10 40— 30 18
First Brookfield Church	27 57
Collection Hebron Centre Quarterly Meeting	5 00
Bequest, Mrs. Mary S. Clarke, Scott, N. Y.	49 80
Utica Church	7 00
Hartsville Church to complete L. M. of Jonathan Pettibone	12 00
Milton Church	9 66
Andover Church	4 62
Malita Van Horn, Welton, Iowa	5 00
S. C. Cherry, Altoona, Pa., C. M.	4 00
Chicago Church	20 00
Prof. C. E. Crandall	10 40— 30 40
Charles Potter, Plainfield, H. M.	100 00
Y. P. S. C. E., Berlin, N. Y.	10 00
Dodge Centre Church	2 00
Received through RECORDER Office:	
Mrs. Ezra Potter, Alfred, G. F.	10 00
" F. W. Hamilton, Alfred, M. M.	10 00
" " " " " S. M. S.	10 00
Wm. H. Stillman, Manhattan, Kans.	5 00
Mrs. M. Armstrong, Marion, Iowa	50
Mary Jane Certain, " " J. M.	1 00— 36 50

E. & O. E.

WESTERLY, R. I., May 21, 1890.

\$455 86

A. L. CHESTER, Treas.

WIVES OF MISSIONARIES.

At the London Conference Rev. B. Wardlaw Thompson said:

"One difference between Roman Catholic and Protestant missions is, that in the former the missionaries are celibates, in the latter they are married; and there is more in that than appears on the surface. I have enjoyed the kind hospitality of Roman Catholic missionaries, and I will speak no word in disparagement of their devotion and self-sacrifice; but I will say that one Christian missionary home with a Christian wife does more to humanize, elevate, and evangelize a race of people than twenty celibate men. Christianity has its sweetest fruits and its most gracious work in the home, and from the home must radiate its most powerful influence. Our missionaries' wives afford by their presence in heathen countries a great object lesson. Again and again, the missionary's wife has been the first lesson in Christian life and love; and more than that, a missionary's wife has been his best helpmate in every part of the mission field.

As secretary of a society, it has come under my observation that the missionary's wife has everywhere been the great worker among the women. In our South Sea Islands our missionaries are training men to be teachers and pastors; but their wives, week in and week out, have been carrying on classes with the pastor's wives, and fitting them for their position in the villages where they live.

Traveling in South Africa, in lonely stations, where there has been only one missionary and his wife, I have seen women gathering on the veranda day after day to have the missionary's wife teach them the rudimentary lessons of civilization in making clothes and caring for the children; and side by side with this, the rudimentary lessons in Christian truth, teaching

them to sing simple hymns and to learn simple portions of Scripture. In Madagascar, India, China, it has been the same. All round the world there has been a noble band of holy, devoted women, laboring for Christ with singular self-sacrifice and devotion; but the best thing that these missionaries' wives have taught is, that the needs of the work are so pressing that they could not supply them alone. They have called for helpers and colleagues, and so they have given you the latest development of Christian service in the form of women's societies sending out consecrated women.

WOMAN'S WORK.

MORAL suasion for the man who drinks,
Mental suasion for the man who thinks,
Legal suasion for the drunkard maker,
Prison suasion for the statute-breaker.
—G. W. Bungay.

CONCERNING THE HOLIDAY BOX.

The time again draws near to send the China Holiday Box. Please remember that it should leave the home land the first of September.

For convenience I will repeat the list furnished by Mrs. Davis, some two years ago, at my request, suggesting some of the things useful to them in their work in the schools. "Foreign calico, small figure, in color like the sample I send you (purple), is much used by them for young girls, because it is cheaper than the Chinese prints; muslin, bleached or unbleached, coarse or fine, is much used, especially the *coarse unbleached*, or drills, which we have dyed, and make their outside garments; any remnants of dark or black worsted or cloth goods, spools of cotton, needles, needle-books, handkerchiefs, good coarse towels, soap, tooth-brushes, coarse combs, hair-brushes, scraps of calico for binding their shoes or for patch work, old worsted flannel or coarse cotton cloth for putting in their shoe soles, which are made mostly of cloth, the soles nearly a half inch in thickness. Their stockings are also made of cotton cloth. Yarn for knitting mitts or wristlets would be very acceptable, as they are obliged to wear these altogether in the winter, having no fires. Lead pencils, slate pencils, chalk, slates, paper,—common white, are used in their studies."

The following list has also been furnished by Dr. Swinney. "For those helping in the dispensary, just such articles as the others receive would be acceptable to them—such as handkerchiefs, pieces of white muslin for their stockings, lead pencils, spools of thread, needles, soap, writing paper, blank books, pieces of bright colored cloth, knitting material, small figured calico (blue, brown or purple). For the dispensary itself, pictures, if you have any, as the walls are still bare in that respect, and pins, needles, spools of thread, to use with the bandages, pin cushions and needle cushions to have in the different rooms."

E. A. W.

THE BIBLE.

"Those holy fields
Over whose acres walked those blessed feet,
Which, fourteen hundred years ago, were nailed
For our advantage on the bitter cross."
—Shakespeare.

The Bible, the greatest of all literary works, holds charms in its pages for all. So completely perfect in its phraseology the wise may linger over its sentences with rapture, and yet there is such simplicity of language a child may read with delight and grasp the unfolding of divine mysteries in the sacred writings. For the hoary head there comes forth such words of comfort, joy and peace, as no other book can afford to one nearing the other shore. One in the prime of

life may gather strength from this never failing source. The youth finds that which will inspire ambition for a higher, nobler, grander aim in life, and the child learns the lessons so beautifully taught by the blessed Redeemer, whose example was always perfect and whose feet never strayed from the path of duty and rectitude. Such a book is to be valued more than all gems and pearls, esteemed more than all else in the universe. It recommends itself and bespeaks the highest veneration. "There never was found in any age of the world," says one, "either religion or law, that did so highly exalt the public good as the Bible." "It is the window in the prison of hope, through which we look into eternity." Give it the first place in all situations, throughout all christendom. The more we study it the more and better shall we love it. The more we enter into the spirit of its teachings, the more we shall grow into the spirit of him who humbled himself and came upon the earth to seek and to save the erring. And growing into this spirit, a desire will seize us to lead others into the truths taught within its pages, pointing to the Lamb of God which taketh away the sin of the world. Send the light of the gospel into all the world. Even in this Christianized land of ours thousands are perishing because they do not know the way of eternal life. Withhold it? Nay, send it abroad, even to the uttermost parts of the earth, that those sitting in heathenish darkness may hear the old, but ever new story of the Cross and redeeming love, exchanging the gods of wood and stone for the eternal God; and great will be your reward, for "Inasmuch as ye did it unto one of these, ye did it unto me."

HOW THE CLERGY LIVE.

It is an undeniable fact that, whereas in all other professions, and in most trades, the general tendency is to increase of remuneration for services rendered, the public show impatience at any effort to increase the domestic comforts of the clergy. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practice the grace of hospitality as they do, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more must it be so to the free-and-easy livers who wonder, but seldom inquire, how the parson manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their dues, or as much as others pay, and the pious ejaculations, "the Lord knows" and "the Lord will provide." Some suppose that clergymen can multiply the cruse of oil and the handful of meal by some sorts of pious incantations; if not, then how can a man live who has nothing, or next to nothing, to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell secrets of the parsonage, or explain the mystery of clerical financiering. One thing we will say, however, and that is, that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the endowment, or the stipend, does not furnish the clergyman a decent living, then he must somehow give more for the support of the parish than other contributors, or else he practices some sort of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask this question, "How does the parson live?" and another, "What is to become of him when he is old, and we turn him out, seeing the church has no pension fund for its veterans?"

HISTORICAL & BIOGRAPHICAL.

HISTORICAL SKETCH OF THE PAWCATUCK SEVENTH-DAY BAPTIST CHURCH.

The Ministry of Its Deacons.

BY JONATHAN MAXSON.

The ministry of the Word, and the ministry of the deacons go hand in hand, having interdependent relations, neither being complete in itself. Early in apostolic times it was found that as the preaching of the Word, accompanied by the operations of the Divine Spirit, was the chief means of bringing men from the world into God's spiritual kingdom; it was meet that laymen should step in and relieve them of other cumbersome service, while these gave their attention, as nursing fathers, to both the temporal and the spiritual upbuilding of those who, through the ministry, had been brought into the church. Such has ever remained the condition and necessity of the churches to the present time.

The ministry of the Word is subject to frequent changes, whether it be as evangelists or as pastors; while the diaconate in its multiple form continues on from year to year in one unbroken force and influence, save as individual members are removed from their activities, their places being supplied by tried and proved brethren from the membership of the church. While its labors are lightened, the permanent success of the ministry in the church is very much dependent upon the ability and stability of the diaconates, as counselors and co-laborers, who stand before the church and the world as leaders and representatives, in whom all its members should have confidence, and by whom they should be well beloved for their work's sake. Happy and prosperous the church which has in its ranks tried and true members who may stand before them in this relation, and to whom they shall give heed.

In our church organization, the semi-centennial of which we now celebrate, our mother church, the First Hopkinton, from whom we drew most largely our membership, gave to us two deacons, William Stillman and his son Jonathan P. Stillman, both of whom lived and died with us. The former, who had served long and actively in that church, being in advanced age could not long remain active here, but performed for us in the beginning of our church history the peculiar service of writing up, with a masterly hand, our Articles of Faith and Practice, which in points of doctrine and form of statement few clergymen of that day could equal, and perhaps no other layman would attempt to equal. He deceased on the 21st of Nov., 1858.

Dea. Jonathan P. Stillman, who was in mature manhood, after a long and useful life with us died on the 18th of April, 1879. Also at the same time we drew from the Second Hopkinton church, Dea. Benj. F. Langworthy, whom we hoped to welcome here to-day. He remained with us until after the organization of the Seventh-day Baptist Church in Greenmanville, Ct., to which he removed his membership in 1851, and thence afterwards to the First Alfred Church, N. Y., in which he remains still, in active and loving service, though in advanced age.

At a little later date in 1847 the Second Hopkinton Church gave also to us our recently deceased and lamented brother, Dea. Nathan H. Langworthy, who had served in that capacity there; and was elected to the same office here on the 21st of August, 1852. He served us until his decease on the 28th of May, 1889.

At the same time there were also appointed two other deacons, brethren William Maxson and

Edwin G. Champlin. They were ordained to their office on the 29th of August, 1852. Brother Champlin came to the membership in May, 1852, and died on the 10th of September, 1874. Brother Maxson joined the church in July, 1851, and though his locks are gray with advancing age, and his strength and activities somewhat abated, we hope he may remain with us for years yet to come.

In 1870, Brother Ira B. Crandall came to the membership, and was ordained to his deaconate on the 30th of April, 1875. May it be long before age and disability shall require the relinquishment of his duties.

It will be seen that but one of our seven deacons has removed his membership since his appointment. Four have completed their pilgrimage here and have gone to their reward, and but two remain; while four of the seven came to us from sister churches, at and near the time of our organization. It is not the purpose in this brief paper to consider individually the particular qualifications of these brethren, either as pertaining to their special labors in the church, or as to their standing in society outside of the church, which has evinced its confidence in them; wherever placed by frequent appointments to positions of trust and usefulness.

We desire to say, however, in general terms applicable to all, that while the gospel qualifications for the diaconate are very high, in consequence of which many shrink from accepting it, and holding in view the fact that no one does, nor is expected to, combine within himself in perfection all the Christian graces, these brethren by their broad, Christian character, soundness of judgment, unswerving fidelity and unremitting labors, their spirituality, patience, long-suffering, kindness of spirit, brotherly love, and other Christian attainments, have obtained a good report. They have fulfilled in an eminent degree the duties of the office to which they were called, and to them in its fullness should be applied the apostolic commendation: "That they, who have used the office of a deacon, will purchase to themselves a good degree, and great boldness of faith which is in Christ Jesus."

We now welcome to the duties of this office our newly-elected brother, L. T. Clawson, for whom we bespeak the confidence of the church, and who, we hope, may sustain an equally high position in his walk before the church and the world, as have those who have preceded him.

SABBATH REFORM.

THE Editor of this department is under obligations to Rev. W. C. Daland for the following translation, from the German, of such portion of the pamphlet named as relates to the Sabbath. There is nothing new in it, but we may notice some of its points hereafter. It will interest our readers by showing the increasing activity among the enemies of the Sabbath.

MISTAKES OF THE ADVENTISTS.

(Irrthümer der Adventisten.)*

BY C. F. PAULUS.

[Translation.]

CHAPTER III.

Not all, although a great part of the Adventists cherish another erroneous doctrine by which many candid souls are perplexed and disturbed; this is the doctrine that, according to Ex. 20:8, *Christians also are bound to keep holy the sev-*

*Published by Cranston & Stowe, Cincinnati, Chicago, and St. Louis. Hunt & Eaton, New York.

enth day (Saturday), and that the prevalent custom of Sunday-keeping is absolutely contrary to the will and command of God. This opinion, which the Seventh-day Baptists spread in England since 1661, and afterwards in America, found an entrance among the Adventists somewhat later than 1843, and has now also in wider circles a large number of adherents through the tireless activity of those who acknowledge it, the Seventh-day Adventists. The center of their activity, which consists in the circulation of books and tracts, is Battle Creek, Michigan.

What significance the Seventh-day Adventists attach to the observance of the seventh day, which in Jewish fashion is kept from sunset Friday evening to sunset Saturday evening, may be seen from the fact that they not only consider Sunday-keeping the "mark of the beast" (Rev. 13:16), but that they also consider the vision of the 144,000 who were sealed (Rev. 14:1-5), to refer to those who observe the seventh day instead of Sunday. According to Uriah Smith these number about 40,000. When this number shall have reached 144,000, according to the opinion of the Seventh-day Adventists, Christ will appear and will take those sealed to himself in heaven, where they will live and reign with him 1,000 years.

Let us examine now more closely the question whether Christians ought to observe Saturday or Sunday.

As is well known, the Emperor Constantine, 321 A. D., issued a law whereby he forbade the holding of judicial tribunals, and the performance of all secular work on Sunday, "the venerable day of the sun," as it is called in the edict. From this Prof. Uriah Smith wishes to draw the conclusion that the observance of Sunday is of pagan and not of Christian origin.

Constantine, he says, issued this law in favor of Sunday as a pagan festival day, for Sunday had become the chief festival day of the heathen world. From paganism the observance of this day had already early penetrated the Christian church, and in the time of Constantine it prevailed almost universally. It was two years after the publication of his Sunday edict that Constantine himself first formally adopted Christianity.

That this statement cannot be maintained Prof. Rauschenbusch has proven in a most convincing manner, according to the original researches of W. Lotz, Dr. F. Delitzsch, and others, in a tract on the "Origin of Sunday." We take the liberty of here arranging the principal points of his refutation, briefly as follows:

1. The Babylonians and Assyrians, who, like the Israelites, were of Semitic origin (Gen. 10:22), had a weekly division of time. The Babylonians separated even the seventh day, which they also called the Sabbath, from the rest of the days, as the day on which no work should be done, and that for the reason that the number seven was held to be an unlucky number. "Mark therefore well that the Babylonians had to cease from labor on the seventh and not on the first day of the week. It does not appear that this day was observed by divine worship."

2. Through the Babylonian astrologers the weekly reckoning of time obtained gradually for astrological purposes, an entrance among the Romans. This first happened about the time of the birth of Christ; before that time neither Greeks nor Romans had a weekly division. "Among the Babylonians the seven planets, after which the seven days of the week were named, were called: Sauras, Sin, Nergal, Nebo, Mero-dach, Istar, Adar. Instead of these names the Ro-

mans gave the names of the corresponding gods in the Roman mythology. Therefore the first day of the week took its name from the sun (which it is well known was also supposed to be a planet at that time), the second from the moon, the third from Mars, the fourth from Mercury, the fifth from Jupiter, the sixth from Venus, and the seventh from Saturn." The Teutonic people then received the weekly division from the Romans. These put in the place of the Roman names of the gods and planets, so far as they could, the names of the corresponding Teutonic divinities. The first and second days of the week remained dedicated to the sun and the moon, and were called Sunday and Monday; the third became the day of the Teutonic god of war, Tiew, Tuesday; the fourth that of Woden, Wednesday; the fifth that of the thunder-god, Thor, Thursday; the sixth that of the goddess Freya, Friday, and the seventh kept the name of Saturn, Saturday. The German designation *Samstag* is supposed to be a corruption of Sabbath.

3. If now, as we have seen, together with the weekly division, the naming of the days of the week after the seven planets found an entrance among the rest of the nations of the heathen world from the Babylonians, it is clear that *Sunday cannot be an ancient pagan festival day*, especially since the Babylonians did not observe Sunday, but Saturday, as the day of rest from labor. Lotz says expressly: "It is a vain endeavor if one seeks to prove that the Greeks and Romans had anything similar to the Sabbath. This opinion is already disproved by the fact that Roman writers scoffed at the Sabbath as something peculiar to the Jews." Seneca designates the Jewish Sabbath observance as a "waste of time through which they lose the seventh part of life." He could not have said this if the Romans themselves had observed a weekly recurring Sunday as a festival day. *The statement of Prof. Smith that Sunday was the chief festival day of the pagan world is therefore entirely without foundation.*

That Constantine, in his edict issued in favor of the Christians, called Sunday "the venerable day of the sun," is of course of no consequence and a contradiction of terms. But such an expression is not at all strange in Constantine, who even after his adoption of Christianity, when he came to Rome, continued to appear as a pagan high priest. Prof. Rauschenbusch says: "He wished openly, by the publication of his Sunday edict, to do a favor to his Christian subjects and thereby win them to himself. But at the same time he did not wish to offend his pagan subjects in any way, but to make his Sunday law agreeable also to them, and on this account he indicates the fact that Sunday is truly the day of the sun." *It therefore is certain that Sunday-observance did not come from paganism.* Besides how is it conceivable that the Christians of the first century, who abhorred all pagan things as an abomination, would have chosen for their observance a pagan festival-day instead of the Jewish Sabbath. Only unreason could affirm such a statement.

But whence, then, came the observance of Sunday? Surely not from Judaism; for the Jews still observe the seventh, not the first day of the week. There remains therefore only one other supposition, *i. e.*, that the observance of Sunday is *an original and essential Christian arrangement.* Furthermore, if nowhere in the holy Scriptures there were found an express command of Christ or the apostles to observe Sunday instead of the Sabbath, we would still hold with certainty that this custom was estab-

lished by Christ and his apostles themselves. Only this supposition can explain the fact that the observance of Sunday was in the apostolic age spread throughout the whole church. This fact, however, remains certain, according to the testimony of the Scripture and the church Fathers, in spite of all the contradictions of Sabbatarians.*

Let us next examine the scriptural passages in which the reference is made to Sunday as the meeting-day or the festival-day of the Christians. Here belong especially Acts 20:7, 1 Cor. 16:2, and Rev. 1:10.

In Acts 20:7 we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Here the first day of the week is expressly designated as the meeting-day of the Christians. This proof text the Sabbatarians seek to weaken by saying: "Since according to the Jewish division of time every day begins at sunset, that evening meeting began, not on Sunday, but on Saturday evening, and was extended till after midnight, and Paul began his journey to Jerusalem on Sunday morning." But who tells them that Luke's notes of time are based upon the Jewish mode of reckoning? The events here remarked did not take place under the Old Testament dispensation, nor in the land of Canaan, but in the Roman province of Troas, on the western coast of Asia Minor, where not the Jewish, but the Roman mode of reckoning prevailed, according to which the days, as to-day with us, began at midnight; and Luke, who had so long dwelt among Gentile peoples, and moreover, wrote for Gentile readers, employed not the Jewish but the Roman division of time. Therefore the evening of the first day of the week is *Sunday evening*.

With this agrees also the second passage, 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." That here Sunday is meant Sabbatarians cannot deny; but they state that the fact that the apostle enjoins upon the Christians in Corinth to lay aside their money "by themselves," that is, "at home," on the first day of every week, is no proof for the religious observance of Sunday in the Christian congregations. But why, we ask, should they lay by their money just upon the *first day* of every week? This injunction has only one proper sense, *i. e.*, that the first day of the week was "the meeting-day of Christians on which they offered to the Lord both their prayers and their gifts." The circumstance that Paul gave the same prescription to the Galatians (1 Cor. 16:1) causes us certainly to conclude that also in the congregations there Sunday was distinguished above the other days of the week as a Christian festival.

The third to be mentioned is Rev. 1:10, "I was in the Spirit on the Lord's day." The "day of the Lord," according to the New Testament use of the word Lord (*κυριος*), is not the Old Testament Sabbath, as the Sabbatarians state, but the day of Jesus Christ. Now we could, it is true, think of the day of Christ's second coming, which is not seldom called "the day of the Lord" (*ημερα κυριου*); but this conception does not suit the connection, and furthermore we find in our passage not the expression *ημερα κυριου*, which otherwise designates the day of the coming of Christ, but the adjective form, *ημερα κυριακη* (the day consecrated to the

Lord, as *κυριακον δειπνον*, the supper consecrated to the Lord), which was used throughout the whole ancient Eastern Church to designate Sunday. Exactly parallel with this is the name of Sunday in the West, *Dominica (Dies)*. Since now John expressly mentions that the day on which he was put into the ecstatic state was Sunday, the day of the resurrection of Christ and of the outpouring of the Holy Spirit, he indicates that we also, on this day especially, may expect the life-giving influence of the Holy Spirit.

Over against this passage, however, the Sabbatarians appeal to a multitude of others in which it is related that the apostle Paul preached the Word of God on the Sabbath. But if we regard these passages in their connection we will find that they are confined, without exception, to such cases in which the apostle on the Sabbath visited the meetings of the Jews and their associates in order to preach to them the message of the cross. But that Gentile believers met together for worship on the Sabbath, we find, of course, no trace, *because they met on Sunday*.

For incontrovertible evidence of this we turn to the writings of the church fathers.

Ignatius, bishop of Antioch, who suffered martyrdom at the beginning of the second century (115 A. D.), therefore only ten to twenty years after the death of the apostle John, writes to the Magnesians: "Those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but being in the observance of the Lord's-day."

In the *Teaching of the Apostles*, a document which was written at all events before the end of the second century, we find this passage: "On the Lord's Day of the Lord come together and break bread, and give thanks."

Justin Martyr, who was beheaded at Rome in the year 163 A. D., writes in his "Apology to the Emperor Antoninus Pius:" "On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray."

To these testimonies we could add many others equally conclusive, from *Clement of Rome*, *Irenæus*, *Dionysius of Corinth*, *Clement of Alexandria*, *Tertullian*, and others, but we regard this as unnecessary; we will simply add the testimony of *Eusebius*, the father of church history, who says expressly: "From the beginning the Christians assembled on the first day of the week, which they called the Lord's-day, to pray to God, to read the Holy Scriptures, to preach, and to celebrate the Lord's Supper."

But the Seventh-day Adventists say: "Of what use are all these testimonies? In the Decalogue it stands written, 'Remember the Sabbath day to keep it holy.' How could the apostles, or even Christ himself, who expressly declared that he did not come to destroy the law, abrogate the Sabbath?" We answer with the words of the Lord: "The Son of man is Lord even of the Sabbath day." Luke 6:5, Mark 2:28. "The Jewish Sabbath law, like the Jewish feasts and new moons, belongs to Old Testament shadows which have vanished since Christ came." Therefore the apostle Paul writes also to the Colossians, (2:16, 17), "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days,

which are a shadow of things to come; but the body is of Christ." Similarly he writes in Rom. 14:5, 6, and Gal. 4:10. ff.

What then? Has Christ then really abrogated the Sabbath law, as many Christians think? By no means. He has not abrogated it, he has only fulfilled what was typical and preparatory to himself. Not the ethical content, only the form of the Jewish Sabbath law has disappeared. The sanctifying of one day of the week should continue, for the Sabbath is, according to Christ's own words, "for man," not only for the Jews; but while the children of the old covenant observed the seventh day as the day of the completion of creation, the children of the new covenant should observe the first day of the week in memory of the redemption through Christ. In place of the burdensome legal observance of the Jewish Sabbath there has come under the new covenant the free, joyous Christian observance of Sunday.

This is the sense of the above mentioned passages from the epistles of the apostle Paul. Therefore he condemns the legal burdensome regard for the Jewish Sabbath and new moons and feasts on the part of Gentile Christians, as a relapse into Judaism, although the Jewish Christians, according to ancient customs, observed still the Jewish Sabbath in addition to the Christian Sunday. It was not until after the destruction of Jerusalem and the discontinuance of temple worship that the observance of the Sabbath disappeared entirely from the Christian church.

Before we close this examination we must mention still a passage of Scripture in which Christ apparently presupposes the continued observance of the Sabbath in his church, namely, Matt. 24:20, "But pray ye that your flight be not in the winter, neither on the Sabbath day." This passage, which is regarded by the Sabbatarians as of special importance, proves nothing in their favor. The meaning of Jesus' words is simply this: Pray that your flight happen not at a time in which such severe hindrances would stand in your way. This would have been the case in winter, when unfavorable storms would have rendered their flight difficult, and also on the Sabbath, because on that day the gates of the city were carefully closed (Neh. 13:19), and furthermore, the Jews were not willing to afford them the needful aid for their journey and the transportation of their goods. The obligation upon Christians to observe the Jewish Sabbath cannot be inferred from this passage.

We believe that we have now shown to the satisfaction of every unprejudiced reader the authority for the Christian observance of Sunday. If, now, the Sabbatarians, in spite of these proofs, persist in their opposition to the venerable tradition of Sunday observance, which has come down to us from apostolic times, this can only be explained by the superficiality of their scriptural exegesis, and their entire lack of comprehension of the progress in the divine revelation from the Old Testament to the New.

WHAT others think of us depends on what we *are*, rather than on what we try to *seem*. Most of us hope to be counted as a whole better than we deserve, even though some of us think that we are likely to be undervalued at one point or another. Yet the truth is that what we are is sure to show itself in our conduct, in spite of all our efforts at seeming better than we are. In order to secure the good opinion of others, we must first deserve it.

*This name is applied to Christians who observe the Jewish Sabbath instead of Sunday.

THE SABBATH RECORDER.

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IN the report of the Treasurer of the Missionary Society, printed in RECORDER of May 1st, the line, "Rev. D. H. Davis order to F. M. Mayes," should read, "Rev. D. H. Davis order to N. F. Noyes."

WE present, this week, a letter from Bro. W. C. Daland on the work of the *Peculiar People*, which will be followed next week by another on Bro. Lucky's work in Europe. Both these letters are intensely interesting and will, we feel sure, stir many hearts with new zeal for our Jewish mission: To be the leader in this new Christian Jewish Missionary movement is an honor for which we should be devoutly grateful.

WHICH WAY ARE YOU GOING?

While riding in a railroad train one has abundant opportunity to study men, and learn many practical lessons. One day we were seated in a car of an east Florida train, when two men who appeared to be friends, unexpectedly met. After the usual greetings one said to the other: "Which way are you going?" To which his friend promptly replied: "I am going home," and then repeated the inquiry: "And which way are you going?" The first speaker less cheerfully replied, "And I am going away from home." The incident made a deep impression on our mind.

In the first place, we were struck with the difference in the manner and apparent feelings of the two men. With what gladness of heart the first said, "I am going home." What welcome awaited him at the hands of father and mother! Or, perhaps, a wife and children were awaiting his coming with eager expectation, ready to greet him with most welcome assurances of tender love. It is a great thing to have a home to go to, and to be able to say, with assurance, "I am going home." But how sad the look and tone of him who said, "And I am going away from home." All the joys which his friend so confidently anticipates are behind him, and as rapidly as the train can carry him, the distance between him and them is lengthening. Does he know what awaits him? It may be so; but whatever it is, it is not home. The question is full of solemn import, Am I going home, or away from home?

In the second place, we were struck with the alternative which the case presented. One man is going home, the other away from home; there is no other possible choice. So in life's pilgrimage there are but two ways, one leading to the home above and the other away from that blest abode. We cannot make it otherwise if we would. We may say, with respect to the claims of religion, that we have nothing to do with them one way or the other; but this is not true. God calls us by his love to set our faces toward the heavenly home, and if we do not accept the invitation, then we turn our backs upon the home prepared for those who love the Lord Jesus Christ, and every step we take sends us farther and farther

away. Again let us pause and ask which way am I going?

Finally, we could not help thinking of the difference implied in the two answers with respect to the effort which must be made in order to accomplish the end proposed. In how many ways can we go and be going home? Can we go home without fixing in mind one single spot of all the earth, and directing our steps toward that one place? Most certainly we cannot. There are millions of houses in which people live, and which are homes to some people; but we cannot go home until we have fixed our mind and heart upon one single spot, and with eager purpose directed our efforts toward it. But we can turn in any one of ten thousand different ways, and be going away from home. Indeed, we need not decide at all which way we will go, but let the merest chance decide for us, and the chances are millions to one, that we will go away from home. In other words, there is but one way home. There are millions of other ways, but they all lead away from home. Again, let us ask, "Which way are we going?" If we cannot say "I am going home," it must be true that we are going away from home. But why should any go away from home? God, in great mercy, has opened the way home through his dear son Jesus Christ, and invites all to come by that true and living way. He has given his word to be a lamp to our feet and a light to our path, that we need not err from the way; and his Holy Spirit is given to help and guide us on the homeward way. Are you going home? If not, why not?

THE EASTERN ASSOCIATION.

Continued from page 387.

the Bible, and therefore it is of no use for me to do anything about it.

2d excuse. So many inconsistent worldly Christians in the church.

3d excuse. I have no feeling upon the subject.

4th excuse. There are some things in the Bible which I cannot accept as literally true.

These excuses were all met in such a manner as to show their foolishness, and the unregenerate were tenderly urged to accept Christ, and the backslidden to return to their loyalty to God.

The Sabbath-school was conducted by the Superintendent of the Rockville school. The roll-call was responded to by classes, with Scripture texts. The lesson, "Teaching to Pray," was taught to the entire school by Rev. O. D. Sherman, after which the Rev. A. H. Lewis made the application.

In the evening following the Sabbath, the Rev. J. L. Huffman preached from 1 Thess. 5: 21: "Prove all things; hold fast that which is good." Theme: "The Christian system a good one." We test things by different means, according to the nature of the things to be tested. We can test system of religion given us in the Bible (1) by analysis, and (2) by experience. A good system must be adapted to the nature and condition of man. The Christian system meets the demand of the soul for a knowledge of God and fellowship with him. It also gives us a perfect law of life. It has a remedy for sin. It tells how to live after being redeemed. It meets our demands for a future state. It forbids all bad practices, and demands holy living.

First-day morning, after the transaction of a few items of business, an hour was given to the young people. The exercises were conducted by Miss Jessie F. Briggs. Following is the programme:

1. Prayer.
2. Music. "Lead Me Saviour." Quartet.
3. Paper. "The Advantages of Belonging to a Church." Elbert W. Clarke.

4. Paper. "How best can we reach those outside the Church?" Alice E. Maxson.

5. Address. "Why ought our Young People to be loyal to the Sabbath?" Rev. J. G. Burdick.

6. Music. Miss Amy Babcock.

7. Paper. "What can our Young People do for the Church?" Gertrude Stillman.

8. Paper. "The duty of Bible reading by our Young People." Oscar L. Burdick.

9. Music. "The Pearly Gate." Quartet.

The papers were all good, that of Oscar L. Burdick being especially so. We hope that all our young people will have the opportunity of reading it soon in the Young People's department of the RECORDER. We hope that the Editor of that department will request the other papers also for publication.

Following the Young People's hour, the Rev. B. E. Fisk preached from Psa. 100: 2: "Serve the Lord with gladness." Theme: "A willing service." The different degrees of interest shown by those who engage in secular business illustrates the different methods of serving God. Only the willing service is acceptable.

I. What is it to serve God? The grand result of all his works in nature, providence and grace, is to be the furtherance of the plan of redemption. Hence, whatever advances this work is service to God.

II. The ways in which we may serve. As the most minute events of life may set influences in motion, that will result in lasting benefits; the efforts of any and all, whether giving, praying, serving the needy, striving against sin, are all in the line of God's plan, and afford opportunities for serving him.

III. How to render such service willingly.

Enter into God's plan, and realize, so far as possible, the needs of men and the results of salvation.

IV. The results of a willing service.

1. A full treasury.
2. Joy and gladness to those who serve.
3. Blessings of salvation to those who obtain them, both in time and in eternity.
4. The interest shown in God's service by his children is one standard by which the world judges of the importance of religion.

In the afternoon the report of the Committee on Resolutions was taken up and acted upon by items. Following is the report:

Your Committee on Resolutions would respectfully report:

Resolved, That we would express gratitude to our Heavenly Father for the harmony, healthy activity, and spiritual growth in the churches.

Resolved, That in view of the favorable opportunities before us for work as a people, we need a greater consecration of means used, a more complete consecration to God, a deeper piety, and a more holy living.

WHEREAS, The spirit and purpose of the gospel of Jesus Christ is to seek and save the lost, and that there are millions upon millions of precious souls yet unsaved; therefore,

Resolved, That we, as Christians, deem it a high calling and duty, to be colaborers with Christ in the great work of salvation, and esteem it a privilege to aid our Missionary Society in its noble work, by our substance, prayers, and personal effort.

Resolved, That in view of the newly organized and aggressive efforts to re-establish the error of Sunday observance in the laws and customs of our country, we are called upon to give more liberal aid to the work of the American Sabbath Tract Society, that good use may be made of the great occasion that has come for the spreading of the true doctrines of the Sabbath.

Resolved, That the publication and distribution of the various papers, periodicals, tracts, and books, issued by our Publishing House, should be supported with renewed interest and vigor by all our people. And also that the *Sabbath Visitor* and *Sabbath Outpost* are entitled to the patronage needful for their maintenance and highest usefulness.

Resolved, That our denominational schools should receive a more hearty and general support in money and patronage, and that our young people should be taught

to realize the importance of obtaining a more thorough and liberal education.

In view of the important and successful work accomplished by the Woman's Board, therefore,

Resolved, That it is entitled to the sympathy and endorsement of our denomination.

WHEREAS, The manufacture and sale of intoxicating liquors, as a beverage, is one of the most destructive evils in our land, and whereas, the saloon is a most fearful and bitter foe of the State and Church; therefore,

Resolved, That we hereby pledge ourselves to join heart and hand, in every practical effort to enlighten the masses regarding this unmitigated evil, and that we will never rest satisfied until the entire prohibition of the manufacture and sale of liquor as a beverage is accomplished.

Resolved, That we urge upon our people the importance of supporting the cause of Christ by systematic contributions, and would recommend the plan adopted by our benevolent societies at the last General Conference.

We give here, though out of its order, a part of that portion of the Executive Committee's report which bears on the state of religion in the Association, as follows: The line of the churches has not been broken, and no post has been surrendered. The reported attendance upon Sabbath worship shows that our people love the house of the Lord and the assembly of the saints. The young are interested and active in Christian work. The Sabbath-school holds its place as an important factor in the advancement of the cause of Christ. Union and harmony prevail among our membership, and there is a deepening and widening of Christian views and growth. Still there are facts that should lead to serious reflection, earnest prayer and redoubled diligence. The prayer-meetings are not as well attended as they should be, and there is a sad disproportion between the increase by baptisms and the decrease by deaths and exclusions. Increase by baptisms, 16; decrease by death, 28; by exclusions, 37. Actual loss during the year, 49. We would be glad to give extracts from the church letters would our space allow.

Aside from items of business the afternoon was occupied by the Woman's Board. The exercises were conducted by Mrs. O. U. Whitford. The following papers were presented: "Woman's Work," by Mrs. Wm. A. Rogers, read by Mrs. O. U. Whitford; "Some of our Needs," by Mrs. A. McLearn; "Go Forward," by Mrs. Wm. L. Clarke. These papers were all excellent, and were earnest appeals to our women. The leader spoke with earnestness and feeling of the work of the Board, and the opposition met where help and sympathy might be expected. Opposition is often an evidence of success. The women of the Board have no desire to be conspicuous, but are possessed of a desire to help on the work, doing what the brethren cannot do. We have pledged the support of the teacher in our China mission; now is the time to redeem that pledge. The Association passed the following resolution:

Resolved, That the Eastern Association does not see its way clear to comply with the recommendation of the Conference regarding the change of the time of the annual meeting.

First-day evening the Rev. L. E. Livermore preached from Judges 7:4: "The people are yet too many." By way of introduction the preacher told the story of Gideon's army and his victory. He then drew the following lessons: (1) Little things are indications of true character. (2) Quality rather than quantity is the most important consideration. (3) God's plans and methods are best.

Though not privileged to be at every session and move about among the delegates, the writer is of the opinion that the session was considered by all as one of great interest and profit.

E. P. SAUNDERS, Assistant Secretary.

"THE PECULIAR PEOPLE."

To the Editor of the SABBATH RECORDER:

LEONARDSVILLE, N. Y., June 3, 1890.

My Dear Brother,—Only at the solicitation of others do I thus "rush into print" so often. But I feel constrained to say a word in regard to *The Peculiar People*, and another in regard to the work of Bro. Lucky in Europe.

To talk about *The Peculiar People* in the RECORDER seems so much like "sounding a trumpet" before me, "as the hypocrites do," or at least so like "blowing my own horn," that it is distasteful to me. Still I feel as though I ought to answer many questions which I fancy people desire to ask about the paper.

1. *Is it converting any Jews?*

It has been in existence a little over a year and no converts have been made.

2. *Is it not therefore useless?*

No. Because (a) it is interesting very many Jews who would not touch another missionary paper with a pair of tongs. (b) It is putting before English speaking Jews some of the best literature in existence on the Jewish question. (c) If any published matter in the English tongue can do good, *The Peculiar People* can. I receive every week or two requests from some people for tracts, etc., to distribute. All I can give is copies of *The Peculiar People* and old copies of the *Eduth* and Lucky's "Pass-over Events." When the 5,000 copies of "Solemn Questions" shall be printed I can give them out. I ought to have as many as 5,000 in German. I could use them. But I personally cannot afford to order them from Leipsic, as I have not the money. But correspondence shows me every week the necessity for a literature which might be distributed gratis among Jews. One man wrote me asking for fifty New Testaments in Hebrew to distribute. I have given out, one at a time, about \$15 00 worth of them myself, and one friend who knew of this gave me recently \$5 00. I naturally had to write the man that I could not send him the fifty. They would cost \$17 50. There is need of literature more than of missionaries, and *The Peculiar People* is a little stone thrown into a yawning gulf—so much better than nothing.

3. *But is this our work as a denomination? Have we not other work to do, and would not the same work be done by others, since they have more money and we can do but little?* "The Peculiar People costs a thousand dollars a year. Even if of service does it help us, and can we afford it?"

The Peculiar People is just in line with our work. It is a factor in the agitation of certain great principles which are just the principles for which we stand as a denomination. That these principles find an advocate which reaches the ears of Jews and Christians is just what is needed for the benefit of the cause of Christ among the people of Israel, and for the cause of an unaltered law and a pure gospel among Christians. The editor of *The Peculiar People* can speak on these matters as could a minister of no other denomination but our own. We have, it is true, our peculiar work, which is to proclaim the dignity of the down-trodden Sabbath. But that does not relieve us from the duty of making an effort, so far as in us lies, to fulfill our Saviour's command "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47. We cannot go to every nation, but we must go to some, and we seem peculiarly called to bring this message to God's

ancient people for reasons: (a) We have one point in common with Judaism—the Sabbath—held by almost no other Christian sect. Although not all Jews keep the Sabbath, they all honor and revere it. Therefore our advantage here may be taken as an indication of our duty. (b) We preach a pure new New Testament gospel unadulterated with pagan additions. All well-informed Jews know that Christianity has been and is full of pagan admixtures, and as a nation they can never be won by a paganized church. Individuals may be so won, by means fair or foul, but as a whole the Jewish people will never accept any form of paganism. Of course Jews make the mistake of considering many purely New Testament doctrines as pagan elements, but the principle remains, and so long as the church retains many things which are clearly pagan additions, the Jews can hardly be blamed for classing them all together. But a pure gospel and an unaltered law will in time commend itself to them. (c) The principles which underlie our peculiar calling as a denomination are just those which underlie the Jewish question in great part. When we proclaim to our fellow-Christians the perpetuity of God's law—even though we are bound by golden links of love rather than by iron links of slavish fear—the echo of that message is of necessity a most grateful sound in the ears of the sons of Israel. When we, in *The Peculiar People*, present for the consideration of the Jew the claims of Christ, purely and simply, when we beg him to take Christ and the New Testament only as his guides, and then as a Jew to accept them and put them beside what he already has in Judaism, and let his Judaism transform itself into just such a Christianity as the result of candid study will produce, we know well that the perusal of our words by Christians of faith and practice variant from our own cannot fail to be a suggestive hint as to wherein their faith and practice diverge from that of the apostolic age.

Were *The Peculiar People* successful in converting a score, or even a half a score of Jews, it would be hailed by many of our people as a successful missionary venture, and dollar after dollar would be forthcoming to aid it. Were it a distinctively polemic Sabbath tract, it would receive the hearty support of many others. It is neither, and yet in a sense it is both.

It is read by many thoughtful Jews, and many are interested in the view of Christianity it presents, although they are perhaps by no means disposed to accept that view. It has aroused opposition in many Jewish quarters, and that such opposition as proved that it is considered by Jews as "dangerous." Its words have been as thorns in the side of many missionaries-to-Jews who have felt its rebukes. It is hated by the false missionary societies, while the best, notably, the *Institutum Judaicum* at Leipsic, have regarded it with favor. This has been brought out in a wide correspondence. Its position in regard to Christianity and its mission to Christians has been decided, although for the accomplishment of the end principles rather than details have been advanced. Still the continued advocacy of these principles has caused many to think, and this value of *The Peculiar People* as an agitator must not be ignored.

As I have now used all the space I ought in one issue of the paper, I will, with your kind permission, Brother Editor, next week speak of the work and influence of Brother Lucky in Europe.

Faithfully yours,

WILLIAM C. DALAND.

YOUNG PEOPLE'S WORK.

If a thing ought to be done, and you can do it, *do it*.

If the need is imperative, even though the obligation may rest equally upon others, do you do it, and *do it now*.

THEN it will be done and you will have done your duty. A good example will have been set for others, and even though words or thoughts of criticism may arise here and there, you will have the answer of a good conscience toward God and man.

THE CHRISTIAN ENDEAVOR IDEA.

BY PROF. WARDNER WILLIAMS.

Presented at a District Conference of the Y. P. S. C. E., held at Bath, N. Y., May 15, 1890.

The Bible contains one great central truth, the sending of Christ into the world and the establishment of his kingdom upon the earth. The Old Testament points forward and the New Testament backward to it as the great event of biblical history. In the Old Testament we have the plan of God as given to his chosen people, in the laws and discipline which were to prepare them for the reception of this great truth. Humanity was in a low state and must be brought to higher plains of moral perception. This refining process continued until here and there through the ages man caught glimpses of the coming star of righteousness, perhaps faintly at first; but ever clearer through the eye of faith.

In the fullness of time the Son of Man appeared and set up his kingdom in the hearts of men. This kingdom of Christ was to be the central doctrine of all the Bible. We find in the New Testament how slowly humanity recognized the spiritual significance of this kingdom. Christ attempted to teach the spiritual significance of his kingdom by means of illustrations, that the kingdom of heaven is like a grain of mustard seed, or it is like leaven, or a pearl of great price. He did not say it *was* a mustard seed, or a pearl. We find this a great difficulty in all ages, to understand a spiritual truth in distinction from the settings of the truth, or the spirit of the law in distinction from the law itself. Although these truths were uttered by the Lord himself through these years of faithful ministry, he was misunderstood and rejected by his own, and because his kingdom did not come in the way in which they expected it would come, he was scourged, crucified and laid in the tomb, only to rise again and live anew in the hearts of men, fulfilling the prophesy, "And I, if I be lifted up from the earth, will draw all men unto me."

All organizations which have for their object the uplifting of humanity are due to the reflex influence of this life, death and resurrection of Christ. The kingdom which he came to establish is the mountain of truth, upon which all other moral societies are but mere garden patches. There is in every organization, law, or individual, a living, central idea, a something more than the *expression* of such an idea. The squirrel finding a kernel of corn does not attempt to eat it all, but selects the core, the very life of the kernel, for its food. The bee and the humming bird do not stop to consider the size of a flower or tree, or in what surroundings they find it, but fly straight to it, and gather the honey it contains. So with us; any organization with which we may be connected does not contain all the truth, but is simply a part of the great truth, a feeble torch enkindled by the great light—the Son

of Righteousness. We believe that Christ is in the world, that he moves in and through it, that he is in reforms, governments, social organizations and in individual lives, seeking to lift men to higher plains of moral and religious life. What there is of worth in such organizations or in individual lives is due to this Christ influence in the hearts of men. This kingdom which he came to establish in the *hearts of men*, was established, and through this medium he works and moves the world. Who have been the molders of thought in all ages? Have they not been the men to whom has been revealed the power of divine truth? Such were Moses, Joshua, David, Paul, Savanarola, Luther and Wesley, and such to-day we may believe are Moody, Spurgeon and Father Endeavor Clarke. The potent forces of this world are forces born of God. This influence is felt in the missionary spirit, with increasing intensity. In 1800 there were from four to six million copies of the Scriptures, in some thirty different languages. These comprised all which had been produced since the world began; but in 1880—in eighty years—the statistics of eighty Bible societies show more than one hundred and sixty-five million Bibles, Testaments, and portions of the Scriptures, with two hundred and six *new* translations. Again, this influence is felt in the advance in educational methods, in the establishment of free schools, in the founding of charitable institutions, and in the settlement of national differences by arbitration. The great reforms of history furnish us with vivid examples of the power of right, and how it has triumphed over the power of might. We do not always see the significance of a new and high-born truth. We desire rain, but we do not, like Elijah, mount the summit of life's experience, and unceasingly pray and watch for its return, nor do we always, like him, recognize the significance of the approaching cloud, although it be no larger than a man's hand. What we need to do is to look, not with prejudiced eyes for the coming of the Christ in our way, but for the manifestation of his power in his own way. We may possibly have our eyes so thoroughly fixed upon the glories of the kingdom, as to forget that the kingdom of heaven is within us. We are sometimes so intent upon gathering the conspicuous flowers of the field that we forget and trample unheeding upon those of greater beauty and sweeter perfume, just under our feet.

In all ages it has seemed necessary for societies to spring into existence, and for men to stand apart from the busy throng and declare for better things, as in Reformation and reform, where right and truth are opposed to ignorance and superstition. Such times are times of conviction, when the truth settles deep into the hearts of men, when the truth is hurled with terrific power against the forces of evil, and also when the quiet workings of the spirit of truth are creating wonderful revolutions in the hearts and lives of men,—times when new forces are brought to bear upon the world, for its awakening and advancement. In such a time comes to us the Society of Christian Endeavor. This society is, we believe, inspired by the Spirit which seeks to lift up the world and bring it nearer its Creator.

(To be continued).

HOW WE FOUR ATTENDED A Y. P. S. C. E. CONFERENCE.

First I suppose I ought to tell you who "we" are.

Well there was the German professor, Herr Mangelwurzel. I mention him first because he is the oldest. I don't know exactly how old he is, less than fifty certainly, mild and learned, with gold spectacles and a pleasant smile. He says he isn't learned at all and that his name is

appropriate on account of "*de ratical failure* off his knowletsch," a remark which is to me pointless; but when he said it Miss Angelica lifted her eyebrows and said "Yes?" in her vaguely wavy fashion, so I suppose it must have a point to it somewhere. Herr Mangelwurzel is very much interested in our society. He attends all the meetings with persistent regularity, and we all like him in spite of his queernesses. He always speaks, and we invariably enjoy what he says, although sometimes we do not know exactly what he means when he is through. Being a German he is somewhat of a musician and quite often plays our hymns for us. This he does with the greatest respect, though I think he does not sincerely admire the music of our gospel hymns. He also plays the violin in a squeaky old-fashioned way and seems to enjoy it hugely. Sometimes he comes up to our house and plays with me. He never plays anything but sonatas and etudes and things of that kind; still I enjoy it. He is really a great help to our "Society for Gristian Endeaffor," as he calls it. I don't know what we would do without him, now that we are used to him.

We drove twenty-five miles over some beautiful hills. Herr Professor and Miss Angelica sat on the back seat. She is one of those nice girls everybody likes. She keeps books in her father's office and is a member of our Lookout Committee. She is a splendid worker when once she is interested in anything. She is quite a student, and that is why Herr Professor likes her I guess. They talked German nearly all the way, what about I can't imagine. I know she reads German, because she has been studying Schiller's "Maria Stuart" this winter, not with the Professor though, but with a young friend of his. The Professor beams quite contentedly as he watches them. Miss Angelica has a way of sailing as she walks which makes her appear very grand, although when once you know her she is just as ordinary as I am, every bit.

She is distantly related to Mr. Rhetoricus Roberts, who drove our fiery steeds and sat beside me. He is a young Sophomore from Halfread University. He knows a prodigious quantity of Latin and some other things. He acted most of the time as if he wished Miss Angelica were somewhere else: I think he imagined she was "looking after him," so to say. I don't believe he minded Herr Professor half so much. Mr. Roberts gives strangers the impression that he thinks he knows a great deal more than he really does; but I know better than that. He is not at all conceited, but simply has an unfortunate way with him. That is all.

Then comes "me." I am one of those common place people who are just contented and happy to live. The world is, I think, a great deal better than people sometimes fear. I don't know very much and am not a bit of a student like Miss Angelica. I wish I were as learned as the Professor, but its too hard work to think of trying. I like to play the piano, but I just haven't the patience to get all the notes right in the hard chords nor the mixed up runs. I like to sing. I am so happy that my soul must have some outlet and that is the most natural one. I think I know what my lot is, and that is to fill up chinks. I can do that to perfection, so the Professor says. And I don't know but people who are willing to do what they can, here and there and everywhere are about as useful, and if they do it contentedly are just as happy as those who can do some one greater thing. I think Herr Mangelwurzel and I are somewhat alike in that.

We started early in the morning for the Conference. It was a County Conference. It was held at Marsville in the Congregational Church. Marsville is the county seat of the best county of the best State in the union. It is in a very queer place. No matter from what quarter you approach it, when you get there you find it is four or five miles in some other direction. Hence we did not reach our destination till the morning session was about concluded. It closed with various committee conferences, in which delegates who are members of committees assembled all together, the members of Prayer-meeting Committees in one place, the members of the Lookout Committees in another and so on, each group under an appointed leader. Thus the combined experience and judgment from different sections was brought together and all derived much benefit from these conferences. At the afternoon session the leader reported the leading points brought out in the special conferences.

After dinner, which was served in the Baptist Church (and which was very good) we assembled for the afternoon exercises. First there was a good prayer-meeting, only a little bit too short; but maybe if it had been longer it wouldn't have been so good. Then there were addresses; one on "How to Organize Mission Schools," very pertinent, especially establishing the great principle that the way to do anything is to do it; another on "How to get young men into our Societies," which was excellent, though it did not give any new recipe for the accomplishment of its object. Perhaps none can be given; another on "Music as a help in a Society." This was to have been followed by a discussion, which somehow was forgotten. The Professor looked disappointed. There was also a "Bible Training Class," which might have been good but which wasn't. In this the Professor was nearly frightened to death by being called on, not by name, but by being pointed out for a passage of Scripture he didn't know or couldn't think of. I don't think he enjoyed it much. The reports, especially from the committee conferences, were of great interest.

But the best came in the evening, when after the opening services Dr. F. E. Clark (which means Francis E. Clark or "Father Endeavor" Clark, just as you please) was present to answer all our questions and give us an address on the work of the Y. P. S. C. E. He answered the questions with wonderful tact and skill, not hesitating an instant and getting at the root of the matter at once. He never once became out of patience, though some of the questions must have been very trying to him. I was delighted; Miss Angelica beamed, and even clapped her hands quietly to herself two or three times; the Professor was in an ecstasy of delight, forgetting all about his troubles; and even Rhetoricus unbent a little and looked as if he thought even he couldn't have done it very much better. It would be impossible for me to do justice to Dr. Clark's address. It was full of the spirit of God, of earnest zeal, of holy common sense, and of a wonderful magnetic enthusiasm which fired us all with a desire to do our very best when we should go back to our homes. The evening closed with a consecration meeting and the Christian Endeavor Benediction. Gen. 31:49.

The next day we drove home, much helped and strengthened. Though we did "carry on" a little on the homeward journey, it was only because of the exuberance of our good feelings. The Professor seemed to have turned back the circle of his years and acted as young as any of us. He even lapsed into verse, constructing

two wonderful stanzas of lines ending with "keit" and "ungen," having a tender refrain "Das Mittagessen," which touched a responsive chord in all our hearts (?) and made us sure we belonged to the same race. As we neared home, like Paul when he saw the brethren at Appii Forum and the Three Taverns, we "thanked God and took courage." The influence of the blessed conference will, I am sure, make us all better, happier, and more consecrated.

Having nothing more to say, I will sign myself, as I learned from Rhetoricus in Latin,

VALE.

EDUCATION.

—J. C. HULL, of Chicago, left \$57,000 to Oberlin College.

—THERE ARE 637 Indian boys and girls in the school at Carlisle, Pa.

—CORNELL UNIVERSITY has put \$100,000 into new buildings the past year.

—AMERICA publishes more newspapers than all the rest of the world combined.

—WE feel like making the assertion that it is as much the duty of a father to furnish his child with books as it is to furnish him with food. We believe that good books are one of the agencies of God for the regeneration of the world.

—THE literary production of Mexico is quite wonderful. One of her latest biographical lists mentions no less than twelve thousand volumes by three thousand native Mexican authors. The first book printed on this continent was published in Mexico.

—SIMON YENDES, the benefactor of Wabash College, has just gives \$50,000 more to that institution, of which \$20,000 goes to the general endowment fund, and \$30,000 for a new library building. Last year he endowed the English literature chair with \$40,000.

—AT the annual convention of McGill University, at Montreal, Sir William Dawson, the principal, announces that the University has received gifts amounting to \$1,000,000. One-quarter of this large sum has been given by Sir Donald Smith to establish a woman's branch for which a handsome building will be erected. William C. McDonald, a rich tobacco merchant, gives nearly half a million to found a school of architecture and science. Other wise and liberal men and women, perhaps, have made up the remaining \$300,000 or about that sum.

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

—THE *Boston Herald* says: "The article on 'German dying out,' states the reasons why the tongue of the fatherland is giving way to English, and the chief of these is that the German base ball reports cannot be understood in the German language, because there are no equivalents in that language for the technical terms used in describing base ball exercises. The confession of the *Milwaukee Herald* that it could not describe base ball intelligently to young Germans in their own language is a stronger admission than even the concession to the use of English in the public schools to the unifying power of the American people. The English language rules everywhere, and those nationalities which most insist on preserving the language of their race will find it impossible to resist the demand that they shall speak and write in the language of the country, which is to be their future home and the home of their children. If the Germans cannot maintain their native speech as against the English, there is no hope that any other race can do so. We are glad that this compulsion of English has reached the point where the German yields to the English on the grounds of necessity. We cannot concede as Americans that a foreign language shall be used for the education of American youth in the public school, and the failure of German in describing base ball games shows that German must more and more yield to the popular speech of the country. The coming day will find us as one people, using one language.

TEMPERANCE.

—STEAMER bars are to be abolished in Ontario, Canada, as they should be wherever transportation companies value human life.

—THE arrests for drunkenness in Great Britain for the past ten years, are said to have reached a total of nearly two millions.

—OF 640 persons who entered five saloons in Columbus, Ohio, within an hour one Saturday evening, 554 were found to be young men.

—A SAMPLE of W. C. T. U. activity is the fact that one Illinois woman alone has established twenty-five new local unions within the last five months.

—DR. GUTHRIE says: "Whisky is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man, put him in whisky; if you want to kill a live man put whisky in him."

—THE total amount of corn consumed in the United States in 1888 in the manufacture of distilled liquors was only 11,887,027 bushels, or less than six quarts per capita of the population. And yet farmers are asked to vote for license in order to preserve a market for their six quarts of corn. Shame on the farmer who will do it.

—A CONGO native, who has been taught to read and write, has just sent a letter, his first, to the Archbishop of Canterbury. It is as follows: "Great and Good Chief of the Tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more Gospel and less rum. In the bonds of Christ, Ugalla!"

—HORACE GREELY, while presiding at the dinner given Charles Dickens at Delmonico's, by the Press, April 19, 1868, thrust all his wine glasses out of his way with a single exception, and in that he placed a beautiful red rose which had been furnished for his *boutoumiere*, and during the dinner lifted this glass to his nose as often as others raised glasses to their lips, and the fragrance of the rose was all the stimulant he wanted.

POPULAR SCIENCE.

WHEN the break in the Hudson River tunnel occurred the divers were unable to find the leak through which came the air pressure that paralyzed the pumps and threatened disaster to one end of the big tunnel. In this exigency a novel expedient was used for solving the difficulty. The engineer secured a number of water rats, tied long pieces of oakum to their tails, caught in the middle by a piece of wire. The rats were then forced into the caisson through the air pumps. The rats, following the current of the air, found the leaks, and, passing through the crevasses, left the oakum behind. This stopped the ingress of air sufficiently to enable the pumping to proceed with success.

ONE of the most remarkable accidents recorded in history occurred near Marlborough House, London, Eng., recently. A gentleman was passing from St. James Park to Pall Mall, when he suddenly received a violent blow on his right shoulder, which caused him great pain and to stumble forward as he walked. He noted a cracking noise at the time, but had not the slightest idea of the cause of the shock he had experienced. Reaching home he disrobed and submitted to a critical examination, but nothing was discovered which in the least accounted for the great pain in both shoulder and arm. A servant sent to brush the gentleman's coat next morning discovered a scorched streak about eleven inches long and an inch wide, extending across the shoulder of the coat and down the back. The mysterious shock was explained: he had been struck by a meteor or falling star.

EVERY one has seen the tiny wasp-waisted egg-glasses, with a cup at each end, one of which holds an amount of sand, that in three or five minutes runs through the wasp-waist into the cup below. These are the only relics left in use of the period when time was generally thus measured; only, instead of three or five minute glasses, there were hour-glasses. In China, instead of using these glasses, they have, from time immemorial, used what they call "burning time-sticks," bits of resinous wood, cut in exact sizes to burn for certain lengths of time. They are extremely cheap, a week's supply being sold for an English penny, but perfectly accurate. An English lady who tried them by her watch, found that they did not vary more than two or three seconds from the time they were cut to burn.

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 : 1-18.
June 14.	The Rich Man's Folly.....	Luke	12 : 13-21.
June 21.	Trust in our Heavenly Father.....	Luke	12 : 22-34.
June 28.	Review,		

LESSON XIII.—REVIEW LESSON.

For Sabbath-day, June 28, 1890.

STUDIES IN LUKE—THE GOSPEL TO ALL THE WORLD.

REVIEW TOPIC—A REMEDY FOR EVERY WOE AND WANT.

GOLDEN TEXTS.—He hath borne our griefs and carried our sorrows. Isa. 53: 4. He will withhold no good thing from them that walk uprightly. Psa. 84: 11.

REVIEW OUTLINE FOR BLACKBOARD.

Title.	Golden Text.	Topic.—The Gospel a Remedy.
1. C. L. L.	As ye would—	For Enmity and Unkindness.
2. W. N.	They glorified—	In Bereavement and Death.
3. F. L.	We love—	For Sinful Degradation.
4. P. S.	Take heed—	For Useless and Wicked Lives.
5. R. D.	Fear not—	In Parental Anxiety.
6. F. M.	Jesus said—	For Hunger of Soul and Body.
7. T. T.	And there—	For Discouragement and Doubt.
8. M. S.	The kingdom—	For Religious Destitution.
9. G. S.	Thou shalt—	For Formal, Selfish Service.
10. T. P.	Ask and—	For Inability in Prayer.
11. R. M. E.	Take heed—	For Selfishness and Covetousness.
12. T. O. H. E.	Your Father—	For Anxious Care.
13. G. R.	He hath—	For every Woe and Want.

REVIEW BY PRACTICAL SUGGESTIONS.—From what lesson and incident thereof may we learn that (1) Christians must act differently from others? (2) In bereavements the greatest joy is in meeting Jesus. (3) Faultfinders are most apt to be in fault. (4) Pleasures of this life are very dangerous. (5) Making light of the words of Jesus deprives of great privileges. (6) A little, when it is all we have, goes a great way with Jesus' blessing. (7) Glorious visions come in seasons of devotion. (8) Gospel privileges neglected, entail a corresponding doom. (9) They are not neighbors who do not show mercy. (10) Asking, seeking, and knocking, are elements of effectual prayer. (11) It is foolish to think of enjoying riches in ease. (12) We must use means to obtain what we need as birds and flowers do.

REVIEW EACH LESSON AS A GOSPEL REMEDY.

Lesson I. Luke 6: 27-38.

Christ's Law of Love.

Topic.—For Enmity and Unkindness.

Outline.—Love to enemies in acts, words and prayer. 27-29. Applied to all. 30, 31. Contrasted with worldly creeds. 32-34. Required in common life, with rewards. 35-38.

Practical Summary.—The gospel returning love for hatred, kindness for abuse, blessing for curses, prayer for persecution, is above all human creeds, has greater rewards, and is required toward all.

Lesson II. Luke 7: 11-18.

The Widow of Nain.

Topic.—In Bereavement and Death.

Outline.—The dead; the bereaved; the sad procession; meeting Jesus; his sympathy; life restored; rejoicing.

Practical Summary.—All our bereavements, our sorrows, and even death itself, are changed to life and joy when we meet with Jesus and hear his voice of love.

Lesson III. Luke 7: 36-50.

Forgiveness and Love.

Topic.—For Sinful Degradation.

Outline.—The penitent's humble, costly work of love. The critic's cold hospitality contrasted. The Saviour's assurance.

Practical Summary.—The gospel brings from the lowest in vice a sweet perfume of loving deeds which surpasses the less vile and secures the blest assurance of salvation and peace.

Lesson IV. Luke 8: 4-15.

The Parable of the Sower.

Topic.—For Useless and Wicked Lives.

Outline.—Sower—seed, soil. By wayside—hardened, exposed. On rock—shallow, excitable. Among thorns—busy, pleasure seeking. Duty to hear, v. 8, and G. T.

Practical Summary.—Each is responsible for the con-

dition of his heart. By the power of the gospel, the careless, the impulsive, the sin-absorbed, may each have "an honest and good heart," receive the word and bear fruit.

Lesson V. Luke 8: 41, 42, 49-56.

The Ruler's Daughter.

Topic.—In Parental Anxiety.

Outline.—The child of tenderest care in danger. Going to Jesus for help; his delay. Faith required. Child saved. Astonished parents.

Practical Summary.—Is your child so nearly dead in sin? Go, plead, bring Jesus to it. Does he delay? "Fear not, only believe," and you shall be astonished at the gospel's saving power.

Lesson VI. Luke 9: 10-17.

Feeding the Multitude.

Topic.—For Hunger of Soul and Body.

Outline.—People needing Jesus' help forgetful of bodily wants. Their healing and need of bread. The small supply. Systematic giving. Increased remainder.

Practical Summary.—Hungry souls may be reached through physical wants; and disciples must "give" systematically of the little they have without wasting, and their little will increase as needed.

Lesson VII. Luke 9: 28-36.

The Transfiguration.

Topic.—For Discouragement and Doubt.

Outline.—Intimacy of disciples. See also 8: 51, Matt. 27: 37. Disappointment that Christ must be killed. Matt. 16: 27. Prayer meeting and vision; Christ's death the theme. The assuring voice.

Practical Summary.—Those intimate with Jesus, though disappointed in worldly plans, have, through prayer, glorious visions with divine assurance and admonition dispelling doubt.

Lesson VIII. Luke 10: 1-16.

The Mission of the Seventy.

Topic.—For Religious Destitution.

Outline.—Missionaries chosen; field planned; laborers distributed. Prayer and self-denial. Benevolence required. Two-fold work, (1) temporal, (2) spiritual.

Practical Summary.—It is a Christian duty to plan with prayer and self-denial to carry the gospel where Jesus should come, to cultivate benevolence, relieve distress, and teach of the kingdom.

Lesson IX. Luke 10: 25-37.

The Good Samaritan.

Topic.—For Formal, Selfish Service.

Outline.—The learned man's question. The law of life. Justifying self. Unfeeling performer of ceremonies; of temple service. The gospel neighbor. Jesus' command.

Practical Summary.—Not religious learning, ceremonies and labors alone secure eternal life, but with whole-souled intelligent love to God, the gospel requires with privation and sacrifice to "go and do" for the suffering and needy.

Lesson X. Luke 11: 1-13.

Teaching to Pray.

Topic.—For Inability in Prayer.

Outline.—Seeking to be taught. The Teacher. His model. 1. Prayer for (a) God's name, kingdom and will; (b) our needs, forgiveness, and guidance. 2. Illustrations: Importunity, Father's willingness.

Practical Summary.—We must learn, and learn of Jesus to pray, (1) for our Father's honor and service, and (2) for our present needs, forgiveness and future help. Such persistent prayer will be answered.

Lesson XI. Luke 12: 13-21.

The Rich Man's Folly.

Topic.—For Selfishness and Covetousness.

Outline.—Gospel teaching interrupted for selfish ends. The warning. "Ease" in prosperity. The fools reckoning; deficit—"not rich."

Practical Summary.—Of selfish, though just purposes intruding in sacred things, "Beware." The gospel requires the prosperous to be rich in gifts and labors for the cause of God.

Lesson XII. Luke 12: 22-24.

Trust in our Heavenly Father.

Topic.—For Anxious Care.

Outline.—"Therefore." What? Learning from birds and flowers. "Ye better," but "not able." What to "seek not." What to "seek" and do. Results.

Practical Summary.—From nature learn God's care of each inferior thing in its place; filling ours, we, "much better," may certainly trust our Father; for, seeking his kingdom, we shall have all we need here.

Lesson XIII. G. T. in Isa. 53: 4, Psa. 84: 11.

The Gospel a Remedy for every Woe and Want.

Review Summary.—(1) The gospel returns love for hatred, and foes are changed to friends. (2) Sorrow gives place to joy, death to life; (3) vileness to purity and (4) barren lives to fruitful ones. (5) Parental anxiety is relieved; here a child saved, there one restored.

(6) The hungry one fed, and (7) doubts removed by glorious truths revealed. (8) The good news is published and the sick healed. (9) The gospel correcting vanity and selfishness, extends a hand to the helpless and unfortunate. (10) It gives heart to pray, words of prayer and assurance of answer. (11) It bestows true riches here, and (12) with themes to relieve our care, enables us to provide . . . a treasure in the heavens."

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in thee I find.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 11, 1890.

Both Houses of Congress have had a great deal to say about Bullion and Coin during the past week, but the Senate has had a monopoly, or, shall I say surfeit? of Silver eloquence. Senators express anxiety to dispose of the silver question now, and will probably push it to a vote on Friday.

In connection with the slow progress made with the debate on the silver question, Senator Platt of Conn., alleged that the Senators waste too much time in preparing and delivering elaborate speeches. He had been waiting on the silver bill to bring forward two other bills which seemed to him not only of the highest importance, but of the highest privilege-bills for the admission of two Territories as States. Senator Vest intimated that there was no particular haste in the admission of more new States; but the meat business of the country was in a very depressed condition, and he thought legislative action to provide a remedy should not be postponed. Senators Platt and Teller then indulged in a little cross-firing as to who was to blame for the silver bill's delay, and Senator Blair was not slow to give his opinion. It had been delayed by the inattention of Senators and the persistent absence of a quorum, owing to the "dreadfully uninteresting character of the speeches." He raised a laugh by adding that the Senate had not been truly and intellectually entertained since the close of the debate on the Educational bill. In a speech on the Silver question Senator Cockrell said those who favored the unlimited coinage of silver were taunted with trying to flood the country with depreciated 72 cent dollars; and the noble national sentiment inscribed on the silver dollar, "In God we trust" was sneered at and derided as meaning "In God we trust—for the other 28 cents to make it a dollar."

The torrid weather of the past week has made our law-makers anxious to get away from Washington as soon as possible, but there is a diversity of opinion among them as to the probable length of the session. Some of them express the belief that there will be an adjournment early in July, while others are looking for an all Summer session. In view of the latter event, the President is prepared to remain at his post through the term. The President's family will go to Cape May to occupy the cottage just donated to them by some of their wealthy Philadelphia friends. It will be an easy matter for Mr. Harrison to join them should Congress adjourn at anytime during the summer.

The Speaker of the House proposes to make quite a transformation scene at the Capitol. He has directed the Sergeant-at-Arms to notify the keepers of all sorts of stands,—cigar stands, lunch, candy, cane and relic stands, all stands where things are kept for sale, that they will be turned out of the House wing of the Capitol after the first of July. There is nothing of the kind on the Senate side of the building. For a long time the question of removing these stands in the House end has been agitated, but heretofore there has been enough influence brought to bear

upon the authorities to prevent the order being issued. The telegraph offices are the only thing that will be allowed to remain in the corridors, and after the close of this session they will be put in other rooms, and the corridors will be clear. The United States Capitol will present a much more dignified interior for this expurgation, and then if the recent order prohibiting the sale of intoxicating liquors at the House restaurant were pushed to practical execution, it could be said that the inside as well as the outside of the great White Dome, is clean.

In a few days there will be a joint Congressional hearing before the Senate House committees on the alcoholic liquor traffic on the joint resolution for national constitutional prohibition. This matter has been pending in every Congress for fourteen years, without reaching a vote in either body. At this joint hearing the committees are to be addressed by members of the "National prohibitory amendment committee for Congressional work." The committee consists of the general officers of the several national prohibition societies of the United States, the general officers of the national executive committee of the prohibition party and the national W. C. T. U. superintendent of legislation and petitions. The appearance of this committee at this hearing is in furtherance of the "Plan of Canvass," of which Ada M. Bittenbender, the national W. C. T. U. superintendent of legislation and petitions, is the author. The Woman's Christian Temperance Union has made this amendment a special line of work.

SEBEUS M. BURDICK.

Elder Sebeus M. Burdick died at the home of his daughter, Mrs. Libbie Hammond, of Nortonville, Kansas, May 28, 1890, in the 82d year of his age. He had suffered from *la grippe* since January, which terminated in ulceration of the bowels, from which he suffered much, but at last was anxious to be at rest. In his early life he labored with Eld. Alexander Campbell, was pastor of the Lincklaen Church, also Leonardsville. He moved from DeRuyter some 32 years ago, to West Hallock, Ills. For the past three years he had made his home with his daughter, Mrs. Hammond. Beside his daughter he leaves three sons: Norman Burdick, of Topeka; H. D. Burdick, of Nortonville, and Deacon Niles Burdick, of West Hallock, Ills. Bro. Burdick was a genial man, well versed in Scripture, of which he made free and pleasant use in prayer and conference. In the absence of the pastor services were conducted at the house by Eld. A. P. Bonnel, who discoursed from Psa. 55: 22. His remains were carried to West Hallock to rest beside his wife and children.

G. M. C.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The Conference met with the church of Walworth, May 30, 1890. The weather was good, and the attendance was fair. The programme was not fully carried out on account of a number being absent who had a place on it.

S. H. Babcock expressed his opinion in an extemporaneous manner on the following subject: "Were those who were baptized by John the Baptist rebaptized by Christ or his disciples?" He declared that authorities were not agreed on this point. His own opinion was that the twelve, spoken of in Acts 19, were the only ones who were re-baptized. Comments were made by several brethren upon both sides of the question. "How may we know when we

attain the highest Christian excellence?" was discoursed upon by N. Wardner. He taught that it is when we possess complete love, obedience, and resignation. "Should those who are preparing for the ministry be favored financially in securing an education?" was the subject of a paper read by Mrs. R. D. Affolter. She says, "I should answer, yes." Because they are generally those who have little of this world's goods to go on, and therefore will be tempted to live so cheaply, and work so hard as to be a damage to their health. It will be a help to divide the burden, and fit for greater usefulness. Several brethren showed their interest in the subject by their remarks. "Does the correct exegesis of Matt. 28th, prove that Christ rose on the Sabbath?" was discoursed upon by M. G. Stillman. He did not claim to have a definite opinion on this question. Quite a little discussion followed, but mostly in favor of the Sabbath side. E. B. Saunders expressed his view on "Is it proper and Scriptural to insist on Christians' knowing that they are saved?" He said that it is not proper to insist on it, but, to believe on Jesus Christ. In his remarks which followed the reading, he showed that he believed that it was proper to use the phraseology in his subject. The essay of L. C. Randolph on "The rise and growth of the Roman Catholic Church, or the Papacy," was an interesting sketch of their history. We are to introduce a new feature in our next session, which is a sermon to be arranged on homiletical principles. The next session is to be at Utica.

On Sixth-day evening the Quarterly Meeting was opened with a sermon by M. G. Stillman, taking for his text, Luke 23: 4, "I find no fault in this man." He commented on the context at some length, and made other historical references. Sabbath morning we listened to a sermon from C. W. Threlkeld, from Psa. 45: 6, "Thy throne, O God, is for ever and ever." The Divinity of Christ, was his subject. The supremacy and the grandeur of the work to which the children of God are called is truly wonderful. He referred to Heb. 1, and John 1, to show the nature of Christ as a divine Son. 1. Sonship. This indicates the power of heirship. 2. Heirship by God's own appointment. 3. Creatorship. He was the brightness of his express image. He was above even the angels. In view of a salvation secured by such a Saviour, he commands all men everywhere to repent, and also because he is to be the judge of the world.

In the afternoon a sermon was preached by N. Wardner from Ps. 119: 18, "Open thou mine eyes that I may behold wondrous things out of thy law." The Psalmist does not complain of imperfections in the law, but realizes a defect in his own vision. The blind man will not complain of indistinctness in the physical world, so we ought not to do so in the spiritual realm. The Holy Spirit does not add anything to the Bible, but helps our vision. The carnal heart produces our blindness. There is a progression expressed in the words, perception, reason, and faith. It requires the latter to lift us up toward God.

On the evening after the Sabbath came the regular prayer and conference meeting. A praise service was held, being led by the chorister of the Walworth Church, after which we had an interesting conference meeting, led by L. C. Randolph. There were ninety who testified to their interest in religious things, besides many more who indicated the same by arising.

The morning session on First-day was given to the Y. P. S. C. E. The exercises were opened by a devotional meeting of half an hour, led by

Geo. Shaw, which was introduced by 12 sentence-prayers. After some business it closed with a vigorous conference meeting, in which thirty-seven spoke.

In the afternoon W. H. Ernst preached from John 6: 44 and 12: 32. Subject, The Divine Drawing Power. Three methods of drawing were referred to. 1. God draws through our history. 2. God draws us through our associates and companions. 3. The most important means of the divine drawing is the work of the Holy Spirit.

In the evening, which was the last session, J. W. Morton preached from Is. 65: 25, "The wolf and the lamb shall feed together," etc. A graphic description of a mountain formed the introduction. Whether the language was figurative or literal was discussed, and also when the fulfillment was to take place. He rejected the claim that it will be immediately after the second coming of Christ, and also after the resurrection and judgment. A view that it will be before the coming of Christ and in the near future was noticed. There is much to indicate that the world will be converted to Christ. The speed may be greatly accelerated. I conclude that this will come before the judgment.

Thus another quarterly gathering was finished and we returned to our homes.

W. H. ERNST, Sec.

HOME NEWS.

Louisiana.

HAMMOND.—On the evening of the 4th inst. the Y. P. S. C. E., of Hammond, celebrated the first anniversary of their organization by giving an entertainment at the Congregational Church. It consisted in a short but interesting literary programme, followed by a lunch,—the whole interspersed by music from the Live Oak Band of this place, and vocal solos by Mrs. Avery, of Forest City, Arkansas. When the organization was effected one year ago, the membership consisted of but a few names, now it numbers ninety-three members. I think all our young people are indented with it, and have had a prominent part in its development. Its influence for good upon the community is apparent. Their meetings occur once a week and are always inspiring and profitable. It has grown in interest until their quarters have become too limited for the demand for seats, having heretofore held their sessions in what is termed School Hall. Hereafter they will hold their meetings at the churches of the place.

W. R. P.

JUNE 8, 1890.

THE wrath of men and the wrath of evil spirits is all about us; and therefore our prayer goes up, "Oh Lord, in wrath remember mercy." Fire can sometimes be best fought with fire. When the traveler on the prairie finds himself hemmed in with a circle of flame, as the blazing waves sweep toward him his only safety is in kindling a counter fire, and let flame conquer flame. So in the Church of God fire is the best defense against fire—the fire of the Holy Spirit starting from the altar of God's sanctuary, and sweeping out to meet and baffle the fires of the adversary.—*Dr. A. J. Gordon in the Watchword.*

THE true light of a young man lies in his vision, in high and right ideals, and in his endeavor to realize them.—*Lyons.*

WHEN you have given yourself to Christ, leave yourself there, and go about your work as a child in his household.—*C. S. Robinson.*

SPECIAL OFFER.

Sabbath-keepers living at a distance from the cheaper markets, may not generally know that for years I have been sending goods by mail to purchasers in many of the States. Will sell Solid Coin Silver Tea Spoons at \$6 00 to \$7 50 for six; Dessert Spoons, \$10 00 to \$12 00 for six, and Table Spoons \$12 00 to \$15 00 for six; prices only vary according to weight of goods. Coin Silver Thimbles with named engraved at 40 cents each. Triple Plated Table Knives (medium size) best quality, \$2 00 for six; Forks to match, same quality, same style of handle, \$2 00 for six. Plated Tea Spoons \$1 75 for six. Dessert Spoons \$3 00 for six. Table Spoons \$3 50 for six. Prices of cheaper class of goods furnished on application. On all orders by mail, containing cash or money order, goods will be delivered without extra cost. Ladies' or Gents' Gold or Silver Watches sent by registered mail, for selection or approval, to responsible parties. Your orders respectfully solicited.

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SPECIAL NOTICES.

PROGRAMME* of the Fifty-fifth Annual Session of the Seventh-day Baptist Western Association, Independence, N. Y., June 19-22, 1890.

FIFTH-DAY—MORNING SESSION.

- 10.30. Call to order by the Moderator; prayer service.
10.45. Introductory Sermon, Rev. J. Clarke.
11.30. Report of Executive Committee; appointment of standing committees.

AFTERNOON SESSION.

- 1.30. Essay: "The Place which properly Belongs to Science in the progress of Christianity." Prof. H. C. Coon.
2.15. Communications from churches and corresponding bodies; Annual Reports of Treasurer, Corresponding Secretary, and Delegates.
3. Prayer service.
3.15. Unfinished business.

EVENING SESSION.

- 7.45. Sermon, delegate South-Eastern Association.

SIXTH-DAY—MORNING SESSION.

- 9.30. Reports—committees on Resolutions and State of Religion.
10. Missionary hour, conducted by Rev. O. U. Whitford.
11. Prayer service.
11.15. Sermon, delegate Eastern Association.

AFTERNOON SESSION.

- 1.30. Reports; Miscellaneous business.
2. Education Society's hour, conducted by Rev. L. A. Platts.
3. Prayer service.
3.15. Essay, "Agnosticism," Rev. J. Allen.

EVENING SESSION.

- 7.45. Prayer and Conference meeting, led by Rev. J. L. Huffman.

SABBATH-MORNING SESSION.

- 10.30. Sermon, delegate North-Western Association; joint collection for Tract and Missionary Societies.

AFTERNOON SESSION.

2. Sabbath-school exercises, conducted by Superintendent of Independence Sabbath-school.
3. Young People's hour, conducted by Prof. D. I. Green, Associational Secretary.

EVENING SESSION.

- 7.45. Praise service.
8. Music hour, conducted by Prof. N. W. Williams.

FIRST-DAY—MORNING SESSION.

- 9.15. Unfinished business.
10. Woman's hour, conducted by F. Adene Witter.
11. Prayer service.
11.15. Sermon, delegate Central Association.

AFTERNOON SESSION.

- 1.30. Tract Society's hour, conducted by Rev. J. B. Clarke.
2.30. Conference, conference recommendations, conducted by Rev. L. A. Platts.
3. Prayer service.
3.15. Unfinished business.

EVENING SESSION.

- 7.45. Exercises to be provided by the Association.

*Subject to such alterations as time and circumstances may demand.

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 com-

ing 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 15 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. P. 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.

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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TWO UNBELIEVERS.

The following story is told of Littre, the great French savant:— Legouve says that shortly after Littre's daughter was born he (Littre) said to his wife: "My dear, you are a good Christian. Bring up your daughter in the ways of religion and piety which you have always followed; but I must exact one condition, and that is that when she is fifteen years of age you will bring her to me. I will then explain my views to her, and she can choose for herself." The mother accepted the condition. years rolled on, the fifteenth birthday of the child soon came, and the mother entered her husband's study.— "You remember what you said to me and what I promised," said she. "Your daughter is fifteen years old to-day. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in?"

"Why certainly," replied Littre. "But for what special reason? To explain to her my views! Oh, no, my dear: no, no. You have made her a good, affectionate, simple, straightforward, bright and happy creature. Happy, yes; that is the word that in a pure being describes every virtue. And you fancy that I would cover all that happiness and purity with my ideas! Pshaw! my ideas are good enough for me. Who can say that they would be good for her? Who can say that they would not destroy, or at least damage your work? Bring her in so that I may bless you in her presence for all that you have done for her, and so that she may love you more than ever."

"I, too," added Legouve, at the close of his little anecdote, "have around me believers whom I love, and I would consider myself a criminal if I troubled their religious convictions with my doubts and my objections, especially when I know that they find in those convictions nothing but joy, consolation, and virtue."

TRANQUILITY is a certain equality of mind, which no condition of fortune can either exalt or depress. Nothing can make it less, for it is the state of human perfections; it raises us as high as we can go, and makes every man his own supporter; whereas, he that is borne up by anything else, may fall.

CONDENSED NEWS.

Domestic.

It is reported that Francis Murphy, the temperance evangelist, is soon to marry Mrs. Rebekka Fisher, a wealthy and handsome widow, of Council Bluffs, Iowa.

The commencement exercises of the University of the City of New York took place last week. The Rev. John Hall, Chancellor of the University, presided. Forty-six degrees were conferred.

Collector Erhardt, of New York, after careful examination, has ordered that the eleven Italians supposed to be under contract to work for the Pistof Mining Company, at Greysville, N. Y., be sent back to Italy.

Lightning struck the Manhattan Electric Light Company's works at Eightieth Street, New York, June 11th, and caused a fire which did \$40,000 damage. Many switch boards and dynamos were destroyed.

Robert Warren & Co., of Chicago, one of the oldest houses in the grain trade, has failed. The firm has been long on wheat and provisions, and the recent heavy depreciation in values drove them to the wall.

The General Synod of the Reformed Church in America has just closed its session at Asbury Park. The Committee on the state of religion reported healthful growth. The Synod took appropriate action on the questions of temperance, gambling, and horse-racing.

Foreign.

The Emperor has informed Prince Bismarck that if he does not stop his press utterings the result will be serious.

Sentence of Kalobkoff, who was found guilty in the Panitza, Bulgaria, conspiracy trial, and condemned to nine years' imprisonment, has been commuted to exile.

Mackerel have been struck in great numbers all along the shore west of Halifax, Nova Scotia, and already large numbers have been caught.

A fleet of British war ships arrived at Newfoundland last week and more have been ordered to proceed there. It is also rumored that a regiment of the line will be sent to the same place. Trouble over the fisheries is anticipated.

The Italian Peace Arbitration Association is about to send to President Harrison an address congratulating him upon the debates in the peace congress, and expressing a hope that other countries will imitate the example set by the United States.

An English syndicate has just closed contracts with the government of New South Wales to furnish several hundred locomotives for the colony. Works will be put up on the spot, and during the first two years and a half, the company will turn out 100 locomotives.

Crops in the north-west are reported to be in good condition. The reports show an increase of twenty per cent in acreage over last year and place the acreage under crop in Manitoba and the north-west at 1,230,000, of which 870,000 acres are wheat and 360,000 oats and other grain.

A bloody encounter has taken place between Arnauts and Servians on the Servian frontier. The Ottoman and Servian governments have sent telegraphic orders for a prompt inquiry into the affair. The Arnauts killed fifteen Christians, wounded thirty-five others, robbed the dead and violated a number of women.

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

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TO THE PEOPLE.

We are ready for the spring and summer campaign, and are better prepared than ever to give full information relative to the Western country now being opened for settlement. We can tell you how to go, how much it will cost, and what can be done in the New North-west. The "boom" is now in the direction of the Great Sioux

Reservation in South Dakota, via the Chicago, Milwaukee & St. Paul Railway, and those thinking of going should make enquiry soon. We have letters from farmers and others in Dakota which show what crop results can be secured in that section, and we have printed information, Maps, Time Tables, etc., of all the Western States and Territories, which we will be glad to furnish free of charge. The Chicago, Milwaukee & St. Paul Railway is also the direct route to Omaha, Denver, San Francisco, St. Paul, Helena, and Portland, Oregon.

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To complete a set, the minutes of General Conference for 1807, 1810, and 1813, for which fifty cents each will be paid.
 GEO. H. BABCOCK.
 PLAINFIELD, N. J., June 10, 1890.

Citation—Proof of Will.

The people of the State of New York, by the grace of God free and independent: To Louisa M. Green, residing at Alfred, New York; George Manroe, residing at Davis Junction, Illinois; Duane F. Pierce, residing at Wildwood, Wisconsin; Josephine O. Warner, residing at Whitewater, Wisconsin; Henry Manroe, Sidney E. Pierce, Everet L. Pierce, Arthur N. Pierce, Hanson C. Pierce, and Nettie Pierce Bowers, residing at Milton Junction, Wisconsin, heirs at law, next of kin of Seelye Manroe, late of the town of Alfred, in Allegany County, New York, deceased, Greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany County, at his office in Friendship, N. Y., in said county, on the 1st day of August, 1890, at 10 o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to Personal Estate, and is presented for proof by Olive M. Green, one of the Executors therein named; and thereof fail not. (And if any of the above

named persons interested be under the age of twenty-one years, they are required to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate to represent and act for them in this proceeding.)

In Testimony Whereof we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[L. S.] Witness, Hon. S. McArthur Norton, Surrogate of said county, at Friendship, N. Y., the 13th day of June, in the year of our Lord, one thousand eight hundred and ninety. EDWARD RUTHERFORD, Clerk of the Surrogate's Court.

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