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A PRAYER.

I ask not wealth but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety to my feet.

But pray that, when the tempest's breath,
Shall fiercely sweep my way about,
I make no shipwreck of my faith
In the unbottomed sea of doubt.

And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go
About the places of my dreams.

I do not ask for love below,
That friends shall never be estranged,
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth,—Fate, I give thee these;
Leave faith and hope till life is past,
And leave my heart's best impulses
Fresh and unailing to the last.

—Phoebe Cary.

THE PLACE WHICH PROPERLY BELONGS TO SCIENCE IN THE PROGRESS OF CHRISTIANITY.

BY PROF. H. C. COON.

Man is placed in this world with a two-fold nature; one allies him to the material universe, the other to a realm outside, which is higher and more enduring. He is possessed of powers and capabilities to know, use and enjoy both, with desires to possess the one and longings and intuitions which reach out to the other. The sense nature comes in contact with, and reaches out after, surrounding material objects, which awakens the intellect, and causes it to study the nature of the objects and phenomena presented, and thus it obtains knowledge which enables him to conform his physical life to his surroundings. With the awakening of the intellect; the spirit nature is aroused to conscious activity, and using the same intellect, sees many mysteries that it cannot comprehend and forces that it cannot control, and is impelled by the religious nature to worship the ideal God which the imaginings of the mind presents. Thus by slow degrees the spiritual perceptions are brought into activity with the sense perceptions, guided by the intellect, however dark, till the intuitive impulses are more clearly felt, and yield their influence on the will to control the life conduct. The religious nature must act with the others, and if not directed by an enlightened intellect and furnished with truth, it acts blindly, giving rise to idolatry, superstition, bigotry and dogmatism, with all their attendant evils. The awakened mind reasons, not only about the nature of external objects, but about the nature of self, of first cause, of God and his attributes, thus giving rise to philosophy, theology, and creeds, which control the faith and lead in the duties of life and religion, according as truth and right reason has been reached.

The three great teachers of humanity are art, science and religion, and these, as well as mor-

als, are developed by slow degrees, "for the mind passes from the material to the spiritual, from the concrete to the abstract, from the many to the one, in its upward development."

In nature man found energy, fitness, beauty, order and sacrifice, and through these he was led to recognize might, skill, perfection, law and love, in supreme intelligence. But these were but dimly perceived, for Deity must not only be visibly embodied in nature, but He must be again embodied in more human form in the Scriptures, and in more perfect form like ourselves in Christ, before He can thoroughly reach the heart and mind of man. Matter and spirit reveal themselves to our senses through their properties; persons, to our minds through character; Deity, through attributes, and these are all apprehended by the intellect. The knowledge of God has come to man through the same channels, that is, through nature by means of the intellect, precisely in the same way as the general notions of science, and it is subject to the same limitations, and carries with it the same convictions as all general truth. In each case an assumed energy acting through special channels, under definite laws, is the best explanation that man can form of a certain class of phenomena. Man finds in himself intellect, heart and will, and only a God possessing these as manifested in truth, love and holiness, in character and works, can satisfy his ideal character of the Creator and Sustainer of the universe.

The fundamental principles of science may be said to be suggestions of nature confirmed by experience, so the conception of God is a suggestion of nature which may be strengthened by this spirit and confirmed by experience. It is not a deduction, but an induction which commands belief. Such are the truths which form the foundations of Natural Theology, and the facts of Christianity as found in history and life, which have stood the test of experience in all stages and circumstances of life, and the noblest induction that man has ever grasped is the argument for love in Natural Theology, which has been so completely verified in the character of Christ, who is the revealed Word of God.

In the development of man, then, we find religions founded on knowledge, which the intuitive longings interpret in terms of its own into objects of worship, which faith grasps and by them shapes the life conduct. Science, the product of knowledge, comes in to modify these beliefs, and tries to make them conform to the truths it teaches. A few definitions may be appropriate here for a better understanding of the subject.

Religion is a mode of thought, feeling and action, determined by a consciousness of dependence upon a Supreme Being, or it is the body of beliefs and practices pertaining to the nature and worship of the Deity and determining man's efforts to propitiate him and secure his aid, and usually embraces the idea of immortality. The word contains the idea of binding back, or again-

to the Creator from whom man has become separated. Religion consists of creeds and rituals. The *Creed* is the embodiment of man's views of the supernatural constitution of the universe, the theology of the doctrine of the Deity which is the result of reflection. *Ritual* prescribes the processes by which the favor of the supernatural power is to be secured. *Ethics* is the body of beliefs and practices regulating the conduct of man to man. Its codes spring from the experiences of human intercourse, and they are adopted by religion, which prompts to their observance. Christianity is the religion taught by Christ, which embraces the ideas revealed by him of God, and the duties which we owe to him and to our fellow man. *Science* is the classified knowledge which the mind has obtained from the study of forces as the cause, and of law as the order of all phenomena. The study of forces, as cause reveals will, and the order manifested, reveals reason and all science results from the action of will as force or course directed by reason as law. This will, working in nature, is the basis of all science, and will working in man has created science, thus it is the result of the action of the divine and human will, and its higher object is to establish the universality of law in nature and mind. The methods of science are,

I. *Induction*, the discernment, recognition and verification of a general principle of nature previously unknown. The process is essentially an intuitive act of the mind working from previous knowledge or experience, and familiar acquaintance with natural phenomena.

II. *Deduction* is the evolution by logical processes, mathematical or otherwise, of the consequences, inferences or implications, which a general principle includes or suggests. Induction examines facts and seeks for laws wherever manifested, finding out new truths and arranging them into the so-called natural sciences. Deduction searches for axioms and intuitions, and reasons from these by logical processes which cannot give conclusions not involved in the premises, and from this has been developed the science of mathematics, philosophy and theology. Induction is progressive and raises the level of human knowledge. Deduction is conservative, expanding the knowledge. Working together, they find out and establish the truth, holding forth that which is good. The word science in the subject of this paper means the inductive or the natural sciences, and the question is, what is their place, or in other words, what have they done and what may they do in the progress of Christianity. Science has two important functions, (a) to discover new truth and (b) to verify and make clear old truths, and in these functions it has done much, both indirectly and directly, for the progress of Christianity.

1. *Material progress* upon which advanced civilization so largely depends, has its foundations in a knowledge of the principles and laws, which are found out by the methods of science. In the infancy of the race, these are dimly pre-

ceived, but by observation and experience these are more clearly defined and understood, and new truths are discovered and applied and progress is made. Each step taken has given higher vantage ground for observation and clearer vision for new discoveries. In this way have the arts and sciences of the world been built up by slow degrees until the civilization of to-day is ours to enjoy and use, with all its comforts and responsibilities, the gift of the thought and toil of the ages past. History proves that this progress has been proportionate to the advancement of true science, guided by the controlling power of religion, and the inventions and discoveries of the last fifty years confirm this statement. The ethical progress of a nation goes hand in hand with its civilization, both depending upon intelligence, which science has largely helped to develop. The old saying that you must feed a man before you can make a Christian of him, contains much truth, and the material blessings, the healing power and the school, with its benefits, must go hand in hand with the preached word, in order that the truths of Christianity may bear fruit in the advancement of the individual and the nation. A man may be a Christian with limited intelligence, or without the comfortable home, or the benefits that come from the railroad, the telegraph, and a thousand things that the present affords, but how much more rapid his advancement, and how much more efficient work can he do by using all these in the service of his Master.

2. Science has been one of the great instruments in producing intellectual activity, which has directed its study and applied its methods to those questions that relate to man's social, moral and physical well being, prompted, it may be, by the dictates of religion and the desire to better human conditions according to the standards of Christianity. The study of man's physical nature and the laws of health in order to relieve physical suffering; of government in order to secure the best conditions for human progress; of the social questions that relate to the relations of man in society; the care of criminals, and of the unfortunate, and how to do away with intemperance and crime, must receive attention in order that the Christian teachings may be effectively applied for the best good of all. In proportion as the scientific methods are applied to these questions, in that proportion will the true solution be found to the many questions that arise, and the sooner will they be settled in accord with justice and right.

3. Science has helped Christianity in her warfare against sin. Sin is a violation of law, and the wages of sin is death. Science confirms these statements by furnishing a knowledge of the laws which underlie the human constitution and of society, and shows more clearly the nature of sin and the necessity of obedience. This is pre-eminently true in regard to the sins of slavery, intemperance and social impurity, and he who commits these sins, does it in opposition to the law of God, and an enlightened reason and a public conscience which the teachings of science have been largely instrumental in forming. It has been truly said that ignorance is the mother of vice, and knowledge, while it may not make us do right, gives additional reasons why we should obey the laws of our being.

One has said that "the causes of skepticism are: (a) The evil heart, (b) the enforced abandonment of certain positions of traditional faith necessitated by the progress of human knowledge, (c) the habit of rash and disingen-

uous generalizations on the part of the evil disposed," and we might add, the tenacity of Christians in adhering to doctrines and dogmas which science and correct interpretations have proven not true; but the great impelling motive is largely an unwillingness to accept the restraints on conduct which a belief in Christianity implies. Appetite and passion dislike the restraints which religion imposes. So the effort is to weaken faith in the standard for conduct, the Bible, by trying to tear down its foundations, using false interpretations of the word of nature and of the Bible, and presenting reasons which would not be accepted were they not sanctioned by the personal desire. True science shows the fallacies of these reasons, and helps to correct these false interpretations.

4. Science has helped Christianity in enlightening conscience, both public and private. Conscience is a constituent of the religious or spiritual nature of man. It is a feeling of the existence of a standard of right and wrong in relation to God and man, with an accompanying impulse to bring life's actions to conform to that standard. The intellect discerns what the standard is, the understanding apprehends the relations subsisting between certain acts and these standards, the judgment affirms the wrong or right, and conscience inflicts pain or pleasure according to the conforming of the act to the judgment, and whips the possessor to submission and prompts to the discharge of duty. The standard set up by the unenlightened may differ materially from that of one who has been enlightened upon any and all subjects, and while there may be a general agreement of the judgment of the universal reason upon fundamental questions, yet the understanding upon many points may so differ that the conscience may prompt to opposite actions upon the same subject.

The Hindoo mother is just as conscientious when she throws her child into the Ganges as food for the crocodile, as the Christian mother is in teaching her child the Lord's prayer. Paul was just as sincere before, as after his conversion, but how different the judgment and the action.

Science, by its many ways of awakening the mind to thought and action, giving reasons for things, changes erroneous judgment, thereby changes the standards for action so that conscience prompts to duty in new and higher directions, and man is advanced in the scale of being and right living. Reforms are brought about by such methods, and the office of religion in such is to quicken and make more sensitive the conscience so that it will impel to action in accordance with the new light which the intellect has given.

5. Science has benefited Christianity by relieving it of superstition, false interpretations, and unessential dogmas and doctrines. "Religious feeling sways the mind with transcendent potency," and if wrong, O how hard to change. The object of the Bible is to reveal to man the *one God*, and his character; to reveal the way of salvation through Christ, and the line of conduct required to make man in harmony with his Creator. With these is given the history of man, as the plan is unfolded under the influence of the warring elements of his nature.

It was no part of the office of the Bible to reveal science, for this man can find out for himself, and this finding out by the intellect and experience is one of the chief means by which he grows and develops in his intellectual nature, and becomes fitted to make the most of his environments, and the Creator would have

done incalculable injury to have revealed such knowledge. History, philosophy and psychology prove that man is a religious being and without some guide until reason is developed, blind faith becomes fixed on inferior objects, and worships that which degrades as the many idolatrous religions clearly show. Although God is revealed directly to the human reason, and the intuition of God is one of the common data of human intelligence, yet undeveloped reason apprehends but little of the revelation, and faith preoccupied often refuses to accept what reason accepts as true, hence there is a conflict. "It is the law of faith to encroach upon the intellect, and of intellect to assert its freedom and even to retaliate. The soul fixes its religious affections on an object and hates to remove them. Intellect proves them false, and religion resists its conclusions. Intellect is progressive. Faith, like love, is conservative, hence the controversy. Old faiths have been antagonized by new interpretations, either of nature or of the Scriptures. Science which is the intelligent interpretation of both these, announced its teachings, which conflicted with the forms of faith, the dogma and theology of the church and the superstition and false philosophy which held the life in bondage.

The imperious power of faith struggled against "the authority of the intellect, denied the plain facts of science, and tried to crush the free born spirit of investigation by bulls and persecutions for a thousand years, yet reformation would come, and humanity, accepting the teachings of science, would advance, and we enjoy our religious freedom because of this conflict. Such conflicts are the necessities for progress, for faith fixes itself on untrue interpretations and entrenches herself with all the bulwarks of her strength, but science and reason, ever progressive, undermines her foundation, batters down her walls, and forces her to retreat to higher grounds. "Such conflicts are dangerous only to the false in science and religion, and to the few who received seed on shallow ground, and could not realize that there were higher grounds for faith than they possessed, but staid in the plains of skepticism because they could not see. Christ said, "I come not to bring peace but a sword," and this will be the law of progress until error is eliminated from science and religion, for, as Prof. Winchell says, "Religion without intelligence degenerates into fetichism, which is the negative of religion, and without religious faith dwelling and acting in the human heart, society sinks to a level where even intelligence expires in the ruins of public and private morals." "Religion must learn that whatever is true is hers, and must be incorporated into her system." Science will learn that many things must be true in theology which cannot be gauged by her methods. When they will do this fully, they will be perfect mutual helpers, confirming each other, for both are the revelations of the same Creator, to help man in his struggle to a higher life.

6. Science helps Christianity by showing the proud intellect of man that nature has innumerable problems and mysteries that it is not able to solve, as well as Revelation, and thus it is humbled in the presence of the divine manifestation. The arrogant scientist is either a smatterer, who drinks not deep at the Pierian Spring, or the specialist who, neglecting the world of truth around, concentrates his vision on the one subject, and refuses to see the vast field outside of his range, and the harmonies of other truths with that which he beholds.

The more one searches into the mysteries of nature, as revealed by science, the more incomprehensible does he find them, and the more clearly does he see the limitation of knowledge and the imperfections of human deductions.

The true scientist, as Prof. Le Conte says, "sees that the forces of nature, operating every where, and at all times, are but the omnipresent and sleepless energy of the divine will; the laws of nature are but the modes of action of the divine will in carrying out the divine thought, and the objects and phenomena of nature are but the visible manifestations of the divine thought." This is the highest view of philosophy as it is of the Scriptures, science passes from sensible phenomena to immediate cause; from these to other higher causes, and thus by a continuous chain she rises higher and still higher, until she approaches the great first cause; until she stands before the very throne of God himself. But there she doffs "her robes and veils her face." These highest truths, and the prophecies they give of truth beyond, are calculated to impress the mind of the student with awe, with reverence and trust, and the expression of Newton, Agazzis, Gray, and a host of others join testimony that the study of the laws and problems of nature has wrought in them the most profound conviction of the presence of an overruling mind directing the Universe.

7. Science helps Christianity by confirming many of its teachings.

The Bible, the text book of Christianity, teaches that there is but one God, and the Jews' so frequently turning back to the worship of idols plainly manifested how difficult it was for the primitive races to understand this fundamental truth. It teaches that this one God who created and sustains the Universe is an everywhere present power, an allwise, eternal, unchangeable God, the great I am.

The highest deductions of science confirm the necessity of a Creator. Even the molecule, as Sir Wm. Thompson says, "has all the appearance of a manufactured article, and he suggests the immediate presence of the first cause in all the passing activities in the material world, and that the ultimate ground of physical force is voluntary intelligence."

The primary intuitions or the spiritual senses of man, which are the starting points or foundations for all of his apprehensions of truth, reach out after such an origin of the universe, and acting under the guidance of reason in the study of nature, have developed a system of natural theology, having learned God through the manifestation of might, design, plan, beauty, law and beneficence, which marvelously proves the intelligence of God and his other revealed attributes. Teleology, the science which teaches that design or contrivance implies intelligence; homology, which teaches that the universe was made after a plan which is seen everywhere, and evolution, which seeks to find the method of God's working in his plan, each furnish irrefutable evidence of the domain of thought manifested in the universe, which taken, with the law of correlation and conservation of energy, furnish evidence of the ruling mind and hand of God which are almost irresistible. Prof. Winchell says when we consider that all activity and causality are recognized solely by the mind, and all ideas of cause, laws and phenomena, come from the inner consciousness, and existing in ourselves and beyond ourselves, by reasoning from like effects to causes, the whole world of of matter and of life appears by a high induction, as one connected system bound together in

orderly progress by a mighty interplay of laws and forces through successive ages of stages of time and being.

Dr. Oswald Heer, the famous Swiss Paleontologist quoted by Prof. H. S. Williams in *Christian Thought*, April, 1888, wrote: "The deeper we penetrate into nature, the more fervent comes our conviction, that only the belief in an Almighty and All-wise Creator, who made heaven and earth according to an eternal predetermined plan, can avail to solve the problem of nature and human life."

Scripture teaches that "In the beginning God created." Science by slow process reaches the same conclusion and affirms the truth of the doctrine.

Scripture teaches the progressive character of creation, geology teaches the character of that progress, and both records agree in affirming that since the beginning there has been but one great system of nature; that each act of creation prepares for another and higher; each condition of the earth is related to that which precedes and follows it, and both unite in the idea of final causes acting through ages to produce results for man's benefit.

Both represent man as the last created, to witness and share the future changes of the earth, with the option of working with the Creator and sharing in the results, or of working in opposition to the plan and receiving the destruction which must follow. The Scriptures tell of a new heaven and a new earth, perfected and redeemed by the eternal Son of God. Science teaches that the earth and the systems of which it is a part are moving on in their cycles towards changes that will result in their present orders being destroyed, but the scientist can only yield in faith to the higher spiritual revelation. The Scriptures affirm that God is a spirit. Nature reveals this spirit as one who thinks, wills and acts, and proclaims that her forces are not material, and clearly points to these as the operations of a will outside and above the material. Man loves what is like himself, reverences what is above him, and worships what is like him, above him, and incomprehensible to him, and nature reveals such an intelligence working like him, but so much above and so mysterious in its workings that he is satisfied. Only in proportion as man partakes of the divine intelligence can he understand the divine Creator, and just in proportion as he is in sympathy with the divine mind in his life will he recognize the divine thought manifested in nature and in his Word. We know nature and God because we are in harmony with, and work with them.

"The Bible teaches of the supernatural, science of the natural, and in its higher inductions teaches that the natural and the supernatural are simply different phases of the same system, having a common origin, and that while with our bodily senses we apprehend only the natural relations of the system, we can, with our spiritual sympathies and aspirations, reach out towards that higher association for which this life is a preparation."

Prof. Le Conte says: "The power of the human mind of reaching out in various directions beyond its own experiences, to relations of which it can form no concrete and material images, is, to my mind, one of the strongest evidences of the realities of a higher life, in which these dim visions shall be realized."

Evolution, which is an attempt by scientific induction to find out the process by which the divine plan is carried out in nature, demands, in its highest inductions, that God shall be ever present in nature, with power ever ready to be

put forth to modify life's forms or to create new and higher beings when the conditions are such that they can be sustained and developed towards the highest perfections of their nature. However much of the teachings of evolution may be proven true or false, its general conceptions are founded in a great truth, and its teachings of God in nature makes possible the overruling providence, the performing of miracles, the incarnation, death and resurrection of Christ, the new birth, with the indwelling Spirit of God in the heart of man, and the development by that Spirit power of the sanctified and glorified life which is the highest goal of the teaching of Christianity. Thus evolution, which the infidel hoped would be the strongest weapon for the overthrow of Christianity, will, when fully understood, be the most complete vindication by science of the essential teachings of the Word of God.

"Analogy says there are beings above and below us. Revelation tells us of such beings, and that we may attain to such conditions. The lower prophecies of the higher as well as looks back to the lower. Man has the hereditary kinship with the animal world, and the promise and potency of a nobler existence in a spiritual environment before him. He voluntarily makes his choice, but to choose the lower he ignores the higher powers, and fails of his brightest destiny, and remains a degraded type of arrested development." The Scriptures tell of sin, its punishment, of the dangers and perils which belong to it, and of the joys and triumphs of right living. Science teaches that life, in opposition to physical law, is wasteful, destructive, and points to a higher law that must be obeyed. Science accomplishes her work by accepting, by faith, theories of nature, and a belief in her unvarying laws, although they are not fully understood, and with this faith works problems by experiment and reason, thus gaining new insight into her laws and mysteries. This faith in the unseen and unknown, in its legitimate action, helps man to have faith in the supernatural, and thus to work in life's mission in harmony with the spiritual laws that lead in reverence from nature up to nature's God. If the undevout astronomer is mad, the irreverent student of nature in any of her departments is far behind the highest teachings of his calling, "for to the true philosopher scientific explanation always intensifies rather than diminishes the admiration of divine power" and wisdom.

Science teaches that matter and energy are indestructible by any power that man possesses. Christianity teaches the eternal nature of spirit, and that the conditions of that spirit depend upon the use made of the material and spiritual blessings which we are permitted to use and enjoy here in our life's journey. Science, by its knowledge of materials and laws furnishes foundations for ideal conceptions of what may be in material things and physical life. Art embodies these ideals into objects for use and beauty. Religion creates divine ideals of character to be imitated and lived, and while they may be difficult to reach, they ennoble the character of the individual and the race, and elevate the moral standard by their salutary influence upon all who strive to embody them in their lives.

The place, then, that science holds in the progress of Christianity, is as a co-worker, or as it is sometimes expressed, a handmaid, ever ready to help in confirming its true teachings, purifying its doctrines, leading it onward and upward from its false positions, and making, by its inductions and prophecies, the whole universe to declare the character and glory of God.

MISSIONS.

BRO. U. M. BABCOCK writes that most of the members of the Long Branch Church are "in good working order, and our young people are indeed very faithful. Our prayer-meetings are truly refreshing to all who attend. . . . We are having stirring times now and shall have until after the November election. We hope the temperance amendment will be carried. We crave the prayers of all God's dear children that we may be faithful."

FROM A. G. CROFOOT.

The interests of the cause at New Auburn are about the same. There is a desire on the part of the church to be loyal to the Master and to maintain the appointments of his house. At the Semi-annual Meeting held at Trenton there was such an interest awakened that the people asked Eld. Wheeler and myself to stay and hold more meetings. We staid and worked with and for them ten days. The church was strengthened and encouraged, two were added to their number by baptism and the laying on of hands.

NEW AUBURN, MINN.

FROM MADISON HARRY.

I have not held protracted meetings during this quarter, hence have not preached as often as in the last. You will see one baptism mentioned, which was at Dow Creek, we hope to be able to re-organize at that place. As yet I have not even been in Nebraska, I know of no place where there are Sabbath-keepers, except at North Loup and Long Branch, where there is an opening. We have re-organized the Marion County Church and now have one meeting in Marion. We have been trying to get the use of a public building but have not succeeded yet; think we shall shortly; as yet have held no public meetings in Marion; I want to as soon as we can arrange for it. At present we hold Sabbath-school and prayer-meetings in our residence. On the whole the outlook is fair. The weather is so warm we can not do much more than have Sabbath and Sunday appointments.

FROM J. W. MORTON.

CLARION, IOWA, July 1, 1890.

I have not much to add to what I have already written you in regard to the work of the past quarter. As you are aware, my traveling was necessarily suspended for a few weeks, while I had the *la grippe*, and my work was limited to writing letters and light home work. I do not think I was as sick as my friends thought I was, but it was perhaps wise to heed their advice in refraining from usual exposure for a time. Through the mercy of our Heavenly Father, I am as well and nearly as strong as ever, and am quite as happy in my work as I ever was.

I have recently attended the session of the North-Western Association, a full account of which will doubtless soon reach you through other sources. I will simply say that the general opinion seems to be that it was one of the best sessions that any of us ever attended. I am now on my way to the annual meeting of our Scandinavian brethren near Dell Rapids, So. Dak. From there I expect to go to visit our brethren at Pleasant Grove, Moody county, in the same State, where I shall probably spend two Sabbaths. On my return, I think I shall spend one night here and address the people on temperance reform. I shall probably spend

one Sabbath at Marion, Iowa, before returning to Chicago.

FROM C. W. THRELKELD.

WELTON, IOWA, June 30, 1890.

Having the pleasure of attending our Association, coming from Chicago, I send from here the quarterly report of the work I have been able to do. If it were not for the fact that the floods and afflictions of last winter and spring were so generally known to our people, I should almost shrink from any report at all, in consequence of the apparent meagerness of the work, or at least in the appearance of present results. Just about the time the weather and health became settled so one could do much, publicly, I left the field for the lectures in Chicago, but am now ready to return to the field, feeling greatly helped, and much better prepared for the fall and winter work. I think there is a feeling upon the part of many of our brethren and friends on my field to make a more earnest effort this fall than ever before. It may be the new inspiration caught by myself in the helpful work in the Chicago Institute that makes me over hopeful, but I am expecting a larger harvest in my work this fall than ever before. The calls are coming up to me from almost every point in that large and hopeful territory of work, and of course I cannot expect to reach all of them soon, even if health is given, but shall work day and night to reach all I can. The different points and interests have been so often set before you and the Board that I deem that unnecessary now. Suffice it to say, that notwithstanding my ill health and meager reports for the last six months, there is no abatement of the calls and demands that are upon us as a people in that great, white harvest field. And now as I enter upon a new quarter, I ask the prayers of all concerned, for God's rich blessings and mercies.

CORRESPONDENCE.

HILLESLUIS, ROTTERDAM, Holland.

Dear Brother Wardner, and every beloved brother and sister of the Milton Junction Church, Grace, peace, and mercy, be with you all, through the blessing of our Lord and Saviour Jesus Christ, who has bought us with his blood, and made us clear of all our sins and iniquities, amen.

Through the goodness of our Heavenly Father can I tell you that we are in good health and condition. It was a few days ago I received your good letter, with the enclosed draft of money, viz., \$35, wherefor we speak our sincere thanks to you all. May the blessing of our God and Father surround you, and our work which we are able to do through the grace of God, bring abundant fruit for poor souls in leading them to our only Saviour Jesus Christ. With our removal from Vriescheloo to Rotterdam—we have been now about four weeks here—I could not do as much mission work as usual. But still I did use my time as I could for the welfare of my brethren, and also no less for my fellow-men. In this last three months my visits and calls were only 70, and my Bible-classes 11. Twice I preached to our brethren at Amsterdam; 11 times I held Sunday-school with my children at Vriescheloo. It was the 16th of March that I did give them a farewell feast. There were 32 children and many grown up people, and also some who formerly did belong to my Bible-class and Sunday-school. Some of the children did weep when I bade them farewell. The day before we did leave that place some of the children called, and tears did roll over the cheeks of one big boy, and one man also did cry like a child.

My heart also did beat very hard when I did shake hands with my scholars; a little more than eleven years I have been working in that community.

Once during the past three months I have been to Germany for business and to spread tracts. I did leave nearly 250 tracts in a corner of Germany where the people all do confess Romanism. Then I did send 100 tracts by post and also 400 of our monthly. That's all I could do the time we were at Vriescheloo. I cannot do much among the people here who do live on shore. All that I can do for them is to spread tracts and talk with them when I get time and opportunity. My work especially will be to preach on the Sabbath for our brethren here, and to lead our Sabbath-school and meetings, and then go up to the ships to give tracts, and talk with the sailors, and other people; and because it is difficult in a town like this to get a living, I go most every day on board the ships for one of our brethren here for business. I will try to use my time to spread the gospel truth, and also temperance tracts, and every kind of good papers and tracts in all directions. This morning, Sunday, I have been on board several ships and steamers. There do many large ships and steamers come to Rotterdam every week, and because I can talk English, German, and also the three Scandinavian languages, I hope to do much good for the poor seamen. But now I have to look for some English, German, and Scandinavian tracts. This morning I took some back numbers of the *Sabbath Memorial* on board the English steamers and ships.

That brother who was engaged in post-office business, and did give up that job for the sake of the Sabbath, did move also to this place with his family. We are now ten in number who keep the Lord's holy Sabbath, six men and four women, and in our meetings we sometimes are fifteen or eighteen in number when our children all are present. I cannot tell you how my heart rejoices when I see all those dear children around the word of God. A young man about 16 years of age, who is convinced of the truth did keep the Sabbath four times already now. His parents are much against it, but still he always goes with us to our meetings on the Sabbath. We have our meetings at the house of one of the brethren, a little more than two miles from our home, but we look out, and pray our heavenly Father to give us a public meeting-place, if it is only for use on the Sabbath.

I need not tell you, I suppose, that Rotterdam is a very large town. There is quite as much merchandise, and as many ships, both large steamers and sailing-ships from all parts of the world, here, as at Amsterdam. I believe, after not a long time, this city will have the greatest share in shipping and railway business in Holland, so you will see, dear brethren, that here is much, very much to do for the sake of the gospel and Sabbath truth. May the Lord help us that we shall be able to bring the glad tidings of salvation to many. Pray for us, dear brethren, like we always do for you. With Christian greeting from us all, your brother,

F. J. BAKKER.

Mr. NEWTON has preached a sermon upon "Christian Communism," in which he said that one of the most strange features of the average Christian is his capacity for ignoring an unpleasant aspect of the truth he believes. On all hands we hear language, which if it were at once intelligent and honest, would not be used. Our good churchmen are ever yearning after a return to primitive Christianity. Are they quite sure they realize what primitive Christianity was?

WOMAN'S WORK.

TWO DAYS.

Last Tuesday was a great gala day in Shanghai, a day which many had been anticipating for weeks, and for which extensive preparation had been made. Four weeks or more before the day, men commenced placing the poles, and since then, for seven days in the week, many men have been busy making arches out of bamboo, woven and twisted together in fanciful designs, trimming them with evergreens, putting up flags, arranging ropes for lanterns, and finally in hanging the lanterns. When all was done, even in the broad light of day it was something wonderful to see, and in the evening such a display of lanterns and lights I am sure there never was. Not only were the streets and public gardens hung with thousands of lanterns, but the buildings on the Bund, a fine street running next the river, were illuminated by innumerable lanterns and blazing gas devices, stars, crosses, "welcomes," rose sprays, and others especially appropriate to the buildings upon which they were placed, and even the shipping in the river displayed many lanterns and flags. In addition to all this there were two or three miniature volcanoes in constant operation, illuminated balloons were ascending one after another, and rockets beyond number. Even the moon seemed to have caught the spirit of the occasion and rose so large and round and red, that for a moment there was some doubt as to whether it really was the moon or an extra large lantern.

It was indeed a brilliant scene, and all because the Duke and Duchess of Connaught were spending a portion of the day in Shanghai, and the English in Shanghai, together with citizens of other nations, delighted in thus honoring their Royal Highnesses.

By day there was the review of Her Majesty's troops, the unveiling of a statue to Sir Harry Parke, and various other ceremonies, and in the evening, the illumination of which I have written, and a fireman's parade, the engines covered with lanterns, and the procession led by an immense illuminated dragon.

This is what we saw on the Bund of the English Concession last Tuesday, and any one seeing Shanghai on that day could easily have forgotten that they were in one of the cities of the great heathen Empire of China. But this is not the only display and procession we have seen here recently.

Several days ago the girls in the school were quite excited over something which, evidently, was to happen soon, but owing to my imperfect understanding of the language it was not at all clear to me what it was to be. This much I gathered, that on some day in the near future, by looking from a certain window in the girls' school building we would be able to see something worth seeing, and it was understood that, whenever they should come for me in great haste I would go quickly.

According to the arrangement one afternoon about two weeks ago I was hurried up stairs, and back into the girls' dormitory, and looking from the window across the fields I saw a long procession of men. It was not an orderly company marching along in good time, but a large number of men carrying tall, red umbrellas, red banners and other things, straggling along the path, all of the interest seeming to center in one sedan chair which several of the men were carrying.

When the second company began to appear, a desire to have a nearer view, and to find out

what it was all about, took possession of us, and Dr. Swinney and I made our way quickly to the We Kwe near the mission.

Let me explain to those who do not already know, We Kwe means literally, "congregation of the dead," and is the name given to the buildings where natives of some other portion of China than where they are living, place their dead until they can be removed to their native place for burial.

This day of which I write was one of three during the year when the people bring the idols out of the temples and carry them about the country, that they may have a recreative day, and also that the attention of the people may be drawn to the idols, that they may be led to give more liberally to the gods. Not only are the gods themselves to be purified by these gifts, but it is hoped that they may be induced to persuade the evil spirits, who bring disease, to grant freedom from all sickness during the year.

When we reached the We Kwe, the first detachment was just disappearing, and the second was entering the yard. Such a procession! First, a company of priests, then six or seven men dressed in some queer uniform, say garments, trimmed with bands of red cloth, and with straight rimmed, pointed crowned hats, with a long turkey feather put straight up in front and bent down in the back, producing a most absurd effect. After these come a group of men and boys in ordinary dress, then another set of men, this time their hats bristling with peacock feathers, more men and small boys hurry along; a Chinese band with their peculiar instruments hung with elaborate ornaments of silver and gilt filigree, carved ivory, and long, gaily-colored silk fringe; other sets of uniformed men pass; finally four or five lads, in robes of bright silk, well covered with embroidery, are followed by a sedan chair, through the window of which we catch a glimpse of the ugly face of the idol. As the chair passes many of the men and children put their hands together and bow profoundly.

Nearly every one in the procession carries something in his hand, banner, tablet, smaller idol, or if nothing more a branch of peach blossoms or a fresh willow branch. Many fathers have young children in their arms, dressed entirely in bright red, which indicates that the child has had a long illness, and has been restored, and is now brought out to pay his respects to the god, to whom is attributed his restoration.

After this company had left the yard a third appeared, which was not unlike the others save that following the sedan chair there were some young men who would occasionally utter a wild cry and whirl around very abruptly. In this company there were seven young men, each with one arm held out straight from the body by a stiff rod, and from the fore arm, the hooks caught in the flesh itself, hung heavy, leaden incense vessels. The faces of these men were drawn and white, and dripping with perspiration.

All of these people passed out of the gate on their weary march, which it was said must last for hours. It was three o'clock when we stood looking at them as they passed us, and at ten o'clock in the evening, as we were going to our rooms we could see them out across the country, walking, walking, a long line of lanterns.

After a day like this, when we realize more keenly than ever how fully this people are given up to idolatry, I think our hearts would be filled with something like discouragement and hopelessness in the work, were it not for these words and others like them which have endured for centuries, and which will endure "till all be fulfilled," the words of the everlasting God, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

SUSIE M. BURDICK.

SHANGHAI, China, April 20, 1890

HISTORICAL & BIOGRAPHICAL.

A JOURNEY FROM WESTERLY TO PETERSBURG — IN 1801.

BY DEACON JOSEPH STILLMAN.

When I was a boy about fourteen or fifteen years of age, the tide of migration to the "new countries" first began to move west and north from Westerly, R. I., and towns adjacent. Many of our friends and relatives left us, and settled in Petersburg and Stephentown, N. Y., which were then a "howling wilderness." From the various accounts which we received from them, describing the excellencies of that section, I concluded that they had actually reached the borders of Paradise, or the "land flowing with milk and honey." I earnestly persuaded my father to sell his poor little farm, and to follow them. At length he so far consented as to undertake a tour of observation, which, I have no doubt, he performed with his usual candor and foresight. But judge of my disappointment when he returned with an evil report of the land which he had searched, although it had not eaten up its inhabitants. It was sufficient, however, for me to know that he did not think he could add anything to the comforts of his life or of his family by removing into the wilderness. I therefore concluded that I must bide my own time until I was of age, when I thought I would bid adieu to my father-land, and take up my abode in Petersburg, where resided many of my cousins and some of my other best friends, both male and female. Accordingly, after I became a free agent I labored one summer to obtain a little spending money. This being accomplished I secured a horse, and on New Year's day started, as I thought, for the land of promise.

Nothing could exceed my surprise on meeting my friends at Petersburg. They were, it is true, the same unchanged human beings, but doomed, it appeared to me, to a much worse state of labor and deprivation than before. In other words, they had lost instead of gaining by removal from Rhode Island. To me, who had never seen a mountain larger than "Lantern Hill," the appearance of the country was awful indeed, although I had often heard it spoken of as mountainous. But my imagination did not possess india rubber sufficient to reach one-fourth of the reality. Great and high as these mountains are, I found some of my friends on the summit of them.

One of my uncles, who was among the pioneers, and might be supposed to have the choice of the land, had settled so high up that I was more than an hour in climbing the mountain before I reached his habitation. A portion of the way the ascent was so steep that I had to dismount my horse and lead it. But I found my uncle and his family quite comfortably situated, as respects the substantial things of life. His farm was of a good quality, and I think equal to any in the town; and he had resided long enough upon it to get the soil in a tolerable state of cultivation. Being naturally industrious he found no difficulty in supplying his household with the necessary food. But supposing he raised more than was required for their support what could he do with it, and where could he go to exchange it for money, or other articles of which they stood in need? Troy was the nearest place to a market, and that was twenty miles distant. The road to it was so exceedingly bad that a span of horses could carry only about ten or twelve hundred, without using an extra team to help them up what was called the West

Mountain; and then it took them two days to accomplish the journey, going and returning, and the expenses would swallow up one-half of the load.

My uncle had built himself a small, one-story, comfortable dwelling, where the wood was abundant, while most of his neighbors were contented to live in log houses. I enjoyed myself here very well for two or three days, especially with my cousins, one of whom, a young man near my own age, had a first-rate rifle and a good shotgun. There were plenty of squirrels in the woods, where we had sport to our heart's content. I then bade them farewell, and you may be sure that I did not ascend that mountain to visit them a second time.

In addition to the roughness of the country, the stumps of the trees, not being "few and far between," were a formidable obstacle to the tillage of the land. I thought that I could not manage a plow among them very well; but then they were not everlasting like the rocks and the mountains; and, I suppose, have since disappeared, like many other imaginary troubles.

After spending three or four weeks in that region, pleased with the hospitality of my friends, I left for Leyden, in Massachusetts, where I had a sister living, and her husband's brother, who was an acquaintance, and two or three other relatives who had strayed from Rhode Island. I found here a different country from that at Petersburg. It had been longer settled, the stumps had rotted away, and beautiful villages were to be seen instead of mountains. The sleighing being excellent, my brother-in-law and his brother fitted out a fine team, and we enjoyed, with a few friends, most delightful rides to some of the principal villages in that section, such as Springfield, Deerfield, and Greenfield, and any other places at a reasonable distance, which I chose to visit.

After remaining here several days much to my satisfaction, I decided to shape my course for home, where I arrived safely, after an absence of nearly two months, perfectly convinced that I could gain nothing by removing to any of those localities which I had visited. I had not met with a single person who, I thought, had, by his emigration, gained anything on the score of the enjoyments of life, though some of my friends, it is true, had increased the amount of their property by the rise in the value of new lands. But where they had been the gainer in one point they had been the loser in another.

I met with two families who, on account of the low price of grain and the difficulty of getting it to market, had established distilleries, and the consequences could easily be traced. The head of one of the families had previously been a most respectable mechanic, but soon became intemperate, and at the age of forty died from the effects of drinking the whisky which he had manufactured for others. Another case very similar, came under my notice. A man who had been for many years a preacher of the gospel, became badly entangled in the same snare, and for several years it was feared that to him too would follow the same fearful result. Happily he was restored through the prayers, tears, and entreaties of his family, and lived several years afterwards a sober man, and died a Christian. Others, with their increase of wealth, imbibed a corresponding degree of pride, which led to disorder, and finally to divisions in families, which, in many cases, I believe, have never been healed. Finally, after more than fifty years of observation, I cannot but think that the inhabitants of Westery have enjoyed as great a share of happiness and the comforts of life as those who have emigrated from that place to distant and different parts of the earth.

SABBATH REFORM.

LATENT DENOMINATIONALISM.

It is sometimes said that there is much "latent denominationalism" in the hearts of Seventh-day Baptists, awaiting some "great occasion" to call it forth into unlimited power. Theoretically, this may be true; but it offers no practical solution of an unfortunate state of affairs. Latent interest soon sinks into lethargy and death. Denominationalism—the spirit of loyalty to truth and to duty—cannot be stored away in the soul, as coal is in the mountains. Latent life soon becomes positive death. He who waits for an occasion great enough to overcome latency, soon comes to measure occasions in such a way that none are great enough to call forth his waning interest. Nothing is important to the dull senses and shortened vision of the man whose denominationalism is thus latent. Waiting is weakness, and the end inability.

THE evil of latent denominationalism is a grave, if not a growing one, among Seventh-day Baptists. While there may be an increase of interest, as compared with other years, it does not keep pace with the demands. The world, in general, looks upon the Seventh-day Baptists, as Holmes' poem does upon "the last leaf upon the tree." They are deemed to be honest but mistaken, a relic of the past, which, though interesting as a memento of other times, must be buried at no distant day. Many able critics commend their activity during the last decade, but think it to be the upflaming of an expiring candle. One cannot safely measure himself, wholly, by the opinions of outsiders, and enemies. But every one will give some weight to the opinions of others when making an estimate of himself. Seventh-day Baptists ought to study themselves in the light of the world's opinion of them. Seen thus, they will appear "honest, but deluded, contending for an empty form, and holding to a husk from which the kernel has been taken long ago."

ON the other hand, he who analyzes the history of the Seventh-day Baptists, as one who has faith in them, and in the Sabbath, will find far too much to confirm the opinion of the world. The editor of this department does not need to say that he has been a friendly and enthusiastic student of their history, in all of its phases. This study has included a quarter of a century of earnest and hopeful work in the denomination. In view of all this, he is compelled to say that the strongest arguments against the Seventh-day Baptist position, is furnished by their past history and their present attitude. At no time within the last hundred years, have the Seventh-day Baptists, *as a whole*, been pervaded with an intense, and permanent denominationalism. There have been enthusiasts, from time to time, under whose influence much has been accomplished. But the whole mass has not been infused with the idea that the special mission of the denomination consists in pushing the claims of the Sabbath, as a neglected truth. Perhaps it would be more just to say that the whole denomination has never felt that the time had come for a special forward movement, an all-absorbing movement, in that direction. They have possessed the grace of patient and obedient waiting in an eminent degree. This, together with the extent and character of our work for the last two decades, has won a degree of respect and commendation, even from our enemies, which may yet become a tower of strength. Sab-

bath-keeping has not produced character and Christian life so exalted as to compel faith in its importance. This it ought to have done, if it be what we believe it is.

THE rapid changes which are now taking place, in all directions, are outrunning the mass of Seventh-day Baptists, in their preparation for the work which is demanded of them. Such a result is not uncommon in the history of people accustomed to wait the coming of events long delayed. What we now say is not so much a complaint concerning the past, as it is a rallying cry for the present and the future. Because the history of the Seventh-day Baptists is so full of the grace of patient waiting, they are called to come up higher, *much higher*, AT ONCE. Less loyalty in the past would have unfitted them for any call to higher ground. The crucial question of the hour is: *Is there sufficient denominational vitality to meet the new demands?* Good as the past has been, it does not give ground for perfect faith in the future of our work. The difficulty is not that we are not theoretically loyal, but that too many are never ready to make a practical and continuous response to the demands which increase so rapidly. Only a few, if any, of the Seventh-day Baptists, realize the largeness of the issues involved in these immediate years. The masses are yet saying: "Sometime the crisis will come, and we, and our cause, will go up to victory or down to ruin." *That time is here.* If we fail to *act now*, the past and the present will heap impassable ruin over our path to the future. Opportunity is not only duty, but unfulfilled opportunity passes quickly, leaving that saddest of records: "*Too late.*"

TOO MANY Seventh-day Baptists are like old peach trees; they blossom with good theories, but have not life enough to bear the fruit of continuous endeavor. Lukewarmness finds only condemnation at God's hands.

THIS latent denominationalism keeps the American Sabbath Tract Society in debt, and circumscribed in its work. The man whose denominationalism is of the latent type, being moved by some especial appeal, arouses enough to make a good promise. At Conference he says: "Go ahead, this is God's glorious cause. All men must be made to see and obey. Push the work." Latent denominationalism is great on "Resolutions." Under such instructions the Board goes forward, and the men of latent denominationalism go home—to remain latent. This disease of latency affects churches as well as individuals. It induces them to procrastinate in the matter of raising funds; to discuss plans, and delay action until all plans are left untried. Those who suffer most from latency are now discussing, or getting ready to discuss the "five-cent plan" which Conference recommended last year. Such latency enlarges the emptiness of the treasury. It pays no bills. The agent of the Society has never found a paper-dealer who would trade white paper for it. The merchants of Alfred Centre will not accept it in payment for groceries or dry goods which the printers' families use. There is latency enough among the churches to pay all salaries at the printing office, and the postage bill to boot. But the post-office department demands cash. We can't trade latent denominationalism for railroad passes, even. Of a truth, "there is no money in it."

LATENCY, like pulmonary consumption, is deceptive. The man of latent denominationalism would be grieved, were he told that he is a poor Seventh-day Baptist. He would be offended if

charged with letting the cause of truth go to the dust, through his neglect. He does not mean to do this. Yet he is doing it in the most effectual manner. We wish that some means could be found to show these victims of latent denominationalism that the strongest argument which can be framed against Seventh-day Baptists, is latency. The principles which they profess to cherish ought to give a deeper love, a stronger faith, and more earnest endeavor than now appear. The events in the world outside ought to awaken Seventh-day Baptists as the bugle calls the soldier "to saddle;" or the "long roll" arouses the camp when firing is heard on the picket line. That these signs of the times are carelessly noted, or indifferently ignored, is discouraging. No assaults from without shake our faith in the future of the Seventh-day Baptists so much as the latent (and hence hindering) denominationalism in their own ranks. It presents the most troublesome problem which the Boards of the denomination are compelled to confront, if not to solve. It chills enthusiasm and unnerves effort more effectually than all else combined. This state of things has continued too long already. If Seventh-day Baptists, as a body, cannot be rallied to permanent and radical denominationalism, and hence to greater effort, it will be well to know the fact, and face our failures. Unwelcome facts are better than pleasing fancies which float over the fruitless blossoms of latent denominationalism. If the truth held by Seventh-day Baptists does not lift them above the level of non-Sabbath-keepers, their future is hopeless. Whether they do rise thus must be determined by solid facts rather than by the fancies of self-congratulation and the ignorance of narrow views and shortened vision.

RELIGIOUS QUESTIONS OF THE DAY.

Viewed from the Stand-point of Universal Theology.

The following is clipped from the *New York Sun* for Sunday, May 18, 1890. We do not know who *Rabbinicus* is, but any one might deem himself honored by being considered the author of an article containing so much truth. We commend its careful study to the readers of the RECORDER :

Apart from the points brought up for revision in the Articles of Faith at the Saratoga convention of the Presbyterians, there is something which calls for remark. It is the exhibition of courage displayed by sundering thoughts which have been woven in the web of the mind from childhood to manhood by the thinkers who favor revision assembled in that convention. It requires a high degree of moral courage to take the first steps in matters of religion, for it means an abandoning of the old and the received for the new and the proposed.

It is not to be thought for one moment that the gentlemen who have acted in connection with this revision question have moved without first prayerfully asking assistance to guide their human thoughts in the right way.

For every one of those called upon to act in this matter knows what it means.

It means a simplification of Christian tenets and the consequent adoption in the end of the Christianity which was preached by the founder of the faith, and not the Christianity which human ingenuity has built out of disjointed sentences, mistranslations of sacred texts, well meant, but with a very unskilled direction of literary acumen.

Whatever good Christianity has accomplished in the world, whatever love it has sown, whatever virtue it has originated, is due to that part of Christianity which is pure Christianity, because it is the religion which Christ preached, followed, and insisted upon.

Whatever evil Christianity has accomplished in the world, and witness religious wars, persecutions, and outrages perpetrated in its name; whatever hearths it has desolated and lives it has warped, must, if truth be the guide, point to additions, graftings, and growths due to churchmen whose human intellect was necessarily

fallible. From the moment that men began to depart from the teachings of Christ Christianity became a name for schism, discord, enmity.

The original followers of Christ were called the Jewish Christians. The followers of Paul were known as the Gentile Christians.

They differed as to the nature of Christ, the former regarding him just as do the Unitarians of to-day, and also holding fast to the seventh-day Sabbath, and dietary laws, alleging the example of the founder of the faith. But sects so increased that in large Christian communities it was said by one, "I am of Paul," by another, "I am of Apollos" (the apostle of Alexandria), another would say, "I am of Kephas" (Peter), and yet another would say, "I am of Christ."

Then there were the Meristes, observers of certain portions only of the Bible enactments; the Masboteans, who, while perhaps not wholly with the Jewish Christians, still considered that the seventh-day Sabbath should be the one observed by Christians. This seventh-day Sabbath was observed as a regular Christian institution until the fourth century after the death of Christ. Then, besides, there were the Genistes, Jews originally, but drawn into the Christian Church; also the Gnostics, who were Christians affected by Magian environment. As examples of the curious lengths to which the human mind ran, we may quote other sects, the Cainotes, who honored Cain, and the Ophites, or Nahasites, who worshipped the serpent (Ophis-Nahas), because through it man obtained a knowledge of good and evil.

But these schisms in the Christian Church in Syria were as nothing compared with those which grew to a head in Alexandria. There the keen Greek intellect worked, and as soon as erratic reasoning wandered from the path of Christ they demonstrated how further deviations and further straying must follow.

Platonic Christianity was born in that city. Its father was the system of Plato, its mother was Christianity. In due time the mind of the community was prepared for a very significant innovation, and that was the starting of the idea that there was a Trinity.

It is true that the old pagans of Alexandria had believed in a trinity of the Egyptian system. And doubtless in that great seaport there were men from the far east who were accustomed to the Trinity idea, for it was set forth in the religion of India. But it gave great offence to many of the Christians. At once a sect arose called the Noetians, or followers of Noetus, who denied any plurality such as was implied in the term Trinity. Then there were the followers of Praxias (second century after the birth of Christ) who also maintained views antagonistic to a Trinity. Then in the next century came the followers of Sabellius, and yet again, the Samosatians, all varying in creed.

Although other disputes were then riving the Christian Church, such as the dispute as to what was the right time to keep Easter, what was the nature of Christ, what was the millennium, what the right baptism, the Trinity doctrine was not allowed to drop. Arius arose and originated the famous Arian sect. He declared that in the nature of things there was a time when the Son did not exist. The question of the equality of the Son or the reverse was disputed, and Macedonius, Bishop of Constantinople, declared that the Son was inferior.

One inquiry led to another. In 411 Pelagius and Celestius left Rome for Carthage. They preached that the sin of Adam hurt only himself and not the whole human race. That baptism is not required to wash away that sin or any other sin. One's personal sins can be washed away, but only by good deeds. Quickly followed the Nestorian dispute, which was that the Virgin Mary was the mother of only the man-Christ. And let us quote but one other sect, that of Eutychius, who taught that if there were two natures in the son, there must be two sons. Of course this would make the Trinity into a quarternity. Besides these sects there were councils and councils to distract and tear the Christian Church, the Nicean Council, the Council of Constantinople, of Ephesus, Chalcedon, how many we do not know. Suffice it to illustrate the dissensions by stating that in the fourth century there were thirteen church councils which condemned Arius, fifteen which supported his views, seventeen which recommended the neutral course of letting him and his views alone.

Enough has been said to show the mischievous result of human thought engrafting its own ideas upon the tree of Christianity. We once intimated that if Christ were to come on earth it would be interesting to know to which branch of Christianity the founder would turn, and whether all could be declared the true interpreters of the example set them. Strange as it may sound, Christ would wish to attend Sabbath worship on Saturday, for nothing was known of Sunday Sabbath in the Christian or any church for many centuries after the commencement of the Christian era.

Now the Presbyterians have decided that the interpretation which their fathers put upon certain portions of the Articles of Faith is incorrect. It is moved and seconded that it is incorrect. And it is carried. It is significant, for it shows that the day may come when other and more serious questions, because more directly affecting social life, may be similarly acted upon. Suppose, for instance, that at one of these conventions the question should be discussed as to the desirability of following the example of Christ in connection with the Sabbath. There is no doubt in the minds of the Christian clergy that the seventh-day Sabbath is the correct one, hence not a few Christians observe it to-day. All that the Sunday Sabbath rests upon is the interpretation assigned to certain texts by certain Christians who lived centuries after Christ. But it needs moral courage to suggest any such ideas.

The convention, however, is a fact which demonstrates that moral courage is a virtue which is not lacking in the hearts of Christian ministers. That this moral courage will be exhibited to a greater degree, even if need be to the degree displayed by Wyclif or Huss, Luther or Schwartzerde, is to be hoped.

The result would be the divesting of Christianity of all the differences which cause sects, and its assuming the character of a religion which all men could approach.

If each minister of each church would write down six or seven points of doctrine which he would like to see corrected, one step forward would be made. The trouble is that though moral courage exists to inspire men to follow, it requires another moral courage to lead.

But with Christianity united, what a power there would be for good work in home and foreign missions!

RABBINICUS.

HOW TO DO IT.

It is not only needful to do right things, but also to do them rightly. Some people will do a wrong and evil thing in a manner so suave and polite, that they will win more favor and less dislike than others who do right things, but do them in a brusque, and blundering, and even in a brutal way.

Do not spoil a good deed by coarseness and brutality. "Be pitiful, be courteous." "Honor all men." Let the thought that the meanest, the poorest, and the lowest mortal, is a specimen of the divine handiwork, inspire us with reverence for the workmanship of God, and with tender care for those on whom the Creator hath lavished both skill and love, and for whom the Saviour hath shed his blood.

Dr. Norman McLeod most truly says: "There are men who, in the main, are good and loving, but who are sadly wanting in that manner of expressing love, which we call considerateness. Considerateness is the result of sympathy; it is a fine perception of, and entering into another person's circumstances, feelings, prejudices and temperament; it is a delicacy; Christian refinement, Christian politeness and Christian propriety. If love is shown in the giving of alms by any one possessing this sympathy, or in such aid as implies a certain superiority on the part of the donor to the receiver, yet that aid is ministered, or the aid bestowed, with such a consideration for the feelings of the receiver, as makes the gift like the stone of the diamond—almost forgotten in the brilliancy of the light that shines in it."

We owe it to our Saviour and Master to see to it that his work is not marred by our blunders, and that his name is not dishonored by our faults.—*Common People.*

SOME 3,000 women of Greece have petitioned their Government for public schools in which all female subjects may be educated in the liberal arts and industries. The petition says: "We women of Greece beg the King to hear our request and to give us the educational facilities afforded to his male subjects. If the progress of our country in civilization remains behind the hopes and expectations of the Government, the cause is the backward development of Grecian womanhood. Fit us to rear your sons, and we will show you how much we can do for you and Greece. We hope that our petition will be heeded and that we shall be allowed to educate ourselves up to the level of the women of other nations."

THE SABBATH RECORDER.

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

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

"No CHRIST in the home!
How those thrilling words
Sank deep within my breast;
As I thought of
The many, many homes,
Where Christ is not the guest.

"For a Christless home,
Like a roofless house,
Lies open to every storm;
Or it's like the wreck
Of a ship at sea,
With mast and rudder gone.

"But words cannot tell
The sweet joy and peace
By his dear presence given;
For the humblest home
With Christ a guest
Stands golden-linked to heaven."

A PARAGRAPH in the New Orleans daily *Picayune* states that the Seventh-day Baptist South-Western Association, just held at Beauregard, Miss., was harmonious and enthusiastic, and that representatives of seventeen States were received. We shall be glad to see a full report of the meeting.

WE do not like to be always, or often, speaking of our wants, but it seems necessary to again remind our readers that the year is now in its last half, and a good many have not yet paid their subscription to the RECORDER. We very much want to present a clean account of this matter at the anniversary which is to be held the 24th of August. Will not all who can do so, kindly aid us by remitting their subscriptions at an early day?

TWO DEATHS have occurred in the city of New York within a week which are of national interest. The first was that of General Clinton B. Fisk, late candidate for the presidency on the Prohibition ticket, and the other was that of General John C. Fremont, the first Republican candidate for the presidency. Both were men of strong character, and both served their country loyally and efficiently during the war of the rebellion. General Fremont had lately been placed on the retired list with the rank and emoluments of a General of the United States Army, in token of the country's appreciation of his long and faithful services.

WESTWARD.

After the session of the North-Western Association at Welton, which for the spirit of Christian unity and the manifestation of fervent piety, was the best Association we ever attended, we spent a day in writing and in visiting old friends. Returning to the main line of the Chicago, Milwaukee & St. Paul Railway at Delmar Junction, we again resume our journey westward. We pass through Marion, where are our brethren of the Advent faith who broke from the regular Seventh-day Adventists some years ago, mainly, we believe, on account of the visions of Mrs. White. Brother I. N. Kramer, a representative of that people, was at the Association, and most cordially urged us to stop and visit them; but our limited time would not afford us this privilege. We also pass near our brethren in

Tama county, and at Grand Junction in Greene county. These points, too, like the priest and the Levite, we were obliged to pass by on the other side, though our reasons for this unceremonious procedure were far different from those of those representative personages of our Lord's parable.

At Manilla, about 60 miles east of Council Bluffs, we again leave the main line for a little trip up the Sioux City division, to find some friends and relatives whom we have not met before for more than 25 years. A quarter of a century has left its marks on form and features, but hearts are still young, and the hopes of the better life, casting their transforming and savory influences into the toil and care of this life, have renewed and freshened the life that is "hid with Christ in God." Thus we grow old and young at the same time. What better evidences of the eternal youth of the spiritual life than this can we possibly have or desire?

Resuming our journey, a ride of two or three hours brings us to Council Bluffs, and across the Missouri River to Omaha, Nebraska. The census enumerators, who have just completed their work, have added greatly to the happiness of the citizens of this thriving city, their report showing that the ratio of increase in population is much larger than that of her stirring rival down the river, Kansas City. The latter is still ahead, in actual count, some eight or ten thousand, but since she can say, "At the present rate of increase we will beat her by several thousand next time," Omaha is happy. The present census, if we remember correctly, gives her nearly 135,000. She has some places of business, public houses, and private residences, of which any city in the country might be proud. Here we find at the home of a constant reader of the RECORDER, and an occasional contributor to its columns, a most cordial welcome and generous hospitality. The next day is the Fourth of July—"The Glorious Fourth." The small boy with his firecracker is here, and a combination circus and menagerie, with elephants and a brass band, is parading the streets; but as it is the sixth day of the week we turn our back upon these attractions and take the 10 o'clock train on the Union Pacific for an eight hours' ride, if perchance we may be at North Loup before the Sabbath.

Our visit at North Loup, though somewhat hurried, will long be remembered as one of the bright spots in our life. Here we meet many friends of the long ago, some of whom we expected to see, and others of whom we had long since lost all trace. Beginning with the prayer-meeting on the evening of Sixth-day and closing with a sermon by Eld. E. S. Eyerly, on the evening after the Sabbath, we attend five religious services with this people, including the Sabbath-school. As our readers know, Bro. G. J. Crandall is pastor here, and his labors are most highly appreciated. The Sabbath congregation, numbering two hundred or more, is made up mainly of people in early and middle life, with a large percentage of young people. With pastor and people thoroughly united, as they are, there is here large promise of future growth and prosperity. The early part of the season was rather wet, delaying somewhat the work of the farmers, but at the time of our visit the weather is fine, though a little warmer than we are accustomed to among the Allegany hills, and the prospects for an abundant harvest are most flattering. We make a visit to friends on Davis Creek, six or seven miles to the south of the village, take a look over the "divide" into the beautiful Myra valley to the

westward, shake hands with friends, old and new, in and about town, and, after a sojourn of four days set our face eastward. In a former article concerning this trip we described the Rock River valley in Illinois as one of the finest in the world. We had not then traveled across the beautiful State of Iowa, nor made the journey up the Platte River into the heart of Nebraska. We have nothing to take back now, but if we were given our choice of a place in which to live anywhere along the line of this trip, it would be difficult to make the choice. As we are not called upon to make any such choice we save ourselves all worry and trouble about it. We enjoy every picture the changing panorama presents to our view, and have no disposition to quarrel with any man from Chicago to Grand Island who thinks his own place is a little better than any other. It may be so.

In Chicago we spend a day or two, looking after the interests of our Swedish paper, *Evangelii Budbarare*, now published here; visiting friends, acquainting ourselves somewhat with the work and prospects of our people in the city, and in sight-seeing. We have decided to let Chicago have the World's Fair, if she can raise the necessary millions, as no doubt she will. Twenty-four hours transport us from Chicago to a modest little home on the hard, clayey, stony soil among the picturesque hills of old Allegany, where, so long as the Lord has work for us to do we are more than content to stay. Glad of the opportunities which this little trip has afforded us, we are more than glad to be again at our own home and at our accustomed place of work.

DECORATION DAY IN DIXIE.

To a northern dweller whose knowledge of the southern people is confined to gleanings from editorials in northern newspapers, the observance of "memorial day" in what was once the nursery of secession is so far an absurdity as to be incredible.

The idea obtains very generally in the North that the southern people are yet intolerant of anything which reminds them of their loss of the great stake for which they played, also that they are aggressively turbulent when their northern neighbors who are settled among them, indulge in any public demonstration of their loyalty to Uncle Sam, or the memory of the boys who fell in his defence. Newspapers that so represent the status of southern opinion or leaning, are misleading and do them an injustice. There are some things that the North will never know concerning the South, from the simple fact they cannot, except by observation. Not that the ex-confederate has forgotten the cause for which he sacrificed so much, for with few exceptions he has accepted the situation.

In and about Hammond there are many old soldiers. A half a year since they organized the John A. Logan Post, G. A. R., Dep't of Louisiana and Mississippi. They decided to hold a memorial service on Decoration Day of this year. It was held at the new town hall. The Post met at its rooms at 2 P. M. after which they formed in line on Main St., being joined by a number of ex-confederate soldiers, when, led by a brass band they took up their line of march, passing down several streets and finally to the hall where they found a large crowd awaiting them. The programme was an interesting one, including the beautiful Post memorial service, oration by Rev. Shattuck, and music by band and double quartet.

The large audience room was beautifully

draped with evergreens and the rostrum was a blaze of lovely southern flowers in elegant and costly vases. It was a memorable scene and a memorable occasion. At the close of those exercises the large crowd, keeping step to the tap of the drum, repaired to the cemetery three blocks away, where a profusion of sweet flowers was strewn upon union and confederate graves alike, a loving oblation by loving hands. Following this the band played a plaintive selection, the large throng sang "America," when the benediction was pronounced.

Thus passed a pleasant and notable event. To many it was their first witness of such a scene, and to all appearance they were much and favorably impressed by the occasion. W. R. P.

HAMMOND, La., July 6, 1890.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 9, 1890.

Mr. Harrison and his Postmaster General are both Christians and God-fearing men, therefore it is the more surprising to many people, who are more or less familiar with the circumstances, that that gigantic octopus of evil known as the Louisiana State Lottery Company, should be allowed to continue using the United States mails to reach out in all directions after its unfortunate victims.

For some years past this mammoth gambling institution has published a weekly paper in Washington for no other purpose than to entice new victims into its capacious maw; the paper is filled with marvelous stories of poor persons becoming suddenly rich by the purchase of lottery tickets, and with commendations of this particular lottery.

Every week the great United States government lends its aid to the publishers of this paper to scatter thousands of copies in every section of the country, where they may corrupt the morals of good and pure men, women and children; and what makes the matter still worse, these papers, which mostly go out as "sample" copies, are sent through the mails in direct violation of law. It is well known, or if it isn't, it ought to be, to some of the minor officials of the Post-office department that this paper is neither a news-paper nor a periodical in the meaning of the law, and that it has no legal right to send out thousands of "sample" copies every week without having a fraction of the number sent out each week on its books in the shape of *bona fide* paying subscribers, and doubtless these facts would long ago have been known to Mr. Wanamaker, and the paper denied the right to use the mails in sending out what is no more nor less than a lottery circular, at pound rates, if there had not been some under hand work going on somewhere.

Congress, the highest law-making power in the United States, will shortly be called upon to pass upon a question which is of special interest to the temperance people. A bill has been prepared by the House committee on the District of Columbia, and it has practically been agreed by a majority of that committee to report it to the House, which provides for the establishment of a "High Liquor license" in this city.

Some—a great many—oppose it, as they do anything which recognizes the legal status of the horrible rum traffic, and believe it to be the duty of the temperance people here and elsewhere to exert all their influence against this or any other bill which does not prohibit the sale of the vile stuff at the National Capital. Others say that while they would much prefer the enactment of a law prohibiting the sale of liquor entirely, they recognize that there is not the

slightest possibility of getting such a law through Congress, as that body is at present constituted, and believing that "half-a-loaf is better than no bread," and that "High License" would result in a large reduction in the number of places where liquor is sold, they would have the temperance folks support the measure.

There are still others who are opposed to having the temperance organizations, either as bodies or as individuals, take any part whatever in the controversy, they argue that to support the bill would be to recognize the legality of a business which they have sworn to do all in their power to destroy; and, to oppose it, knowing that it is certain to lessen the number of rum-sellers, is further than they care to go.

OUR NEEDS IN THE SOUTH-WEST.

Dear Editor,—Permit me through your valuable paper to suggest some thoughts on our needs in the South-West as commandment-keepers. We need 1st, more consecration to the Master's work, and 2d, more of the spirit of our Master to kindly treat those that speak hard things against us as commandment-keepers. The abuses that are hurled against us are often very severe to endure, yet our Lord endured abuse and he is our pattern; again, our children are thrown among people that have no regard for God's Holy Sabbath, and the consequence is every imaginable scheme is devised to decoy them from our training. Realizing these facts we need, 3d, to centralize our forces; and to centralize involves more needs; that is we need to construct some sort of machinery which will afford employment to those that are not able to buy homes and improve them at once. To this I have given much study since we have decided to colonize and the question is, how is this to be done? There are none of us in the South-West that are able to do this alone, though I am satisfied that if it could be accomplished it would add much to our interest here. I have some property that I went largely in debt for, and myself and family have managed to pay for it. I could raise some six or eight hundred dollars to put in a lumbering enterprise, or something else that would afford employment to this class of people. Are there not more of our people who have some money that they could use in this way? What brought this so forcibly to my mind is the number of questions that are asked me. "What could I do for a living if I were to go to keeping the Sabbath?" "I know that it is right to keep the Sabbath, but there are no public works that will allow me to work and keep the Sabbath, and I have got to make a living for myself and family." Now, brethren, I believe there are good openings in this country for some enterprises that would meet this one need. I shall wait for some one else to speak. Yours for the truth,

B. F. GRANBERY.

USE OF MONEY A TEST OF FAITH.

What we are is shown by the use of our means. Money is a great test. It helps us to be just or unjust, true worshipers, or idolaters destroyed by the "root of all evil." Our Lord says: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches."

Handling God's funds reveals then our real character. He has made us stewards. A steward has charge of property but is not its owner. If he appropriates it improperly he becomes unworthy of his trust. "If unjust in least, he is unjust in much." This is a startling truth. To waste or misapply our Lord's goods is dis-

honesty and theft. One employed as a cashier, who runs the bank and pockets the dividends and principal at pleasure, regardless of the rights of the owners, is no more a robber than he who takes God's money and makes no returns, but defrauds him through covetousness. That measures our integrity. That indexes our piety. That is a sure test of our loyalty and uprightness.

This issue is not misleading. It is based upon something far better than a notion or a sentiment. It rests on the Lord's own word. He that has one talent, as well as he who has ten, must at last give an account of his stewardship, and if faithful he will be made "ruler over many things" in the Lord's everlasting kingdom. J. B. C.

BLANKS-FOR REPORTS.

We have mailed blanks to all the churches and Sabbath-schools that are known to us. They were directed mostly to the pastors with the expectation that they would see that they were placed in the hands of the proper officers, and filled out and returned immediately. If any churches or schools fail to receive blanks we wish they would inform us at once. We also ask that the church letters be forwarded to us before August 1st. We desire that these letters shall embrace a concise statement of the spiritual condition and growth of the church, and also give an account of its auxiliary societies, and of the Y. P. S. C. Endeavor. We need all these facts in order to make our reports.

T. R. WILLIAMS, Cor. Sec.

ALFRED CENTRE, N. Y.

PECULIAR PLANTS.

A very old plant in the government botanical garden at Washington, is the so-called "barber plant." It comes from the Orient, and is not used, as its name might imply, to help barbers, but rather to their detriment, since it is rubbed on the face to keep the beard from growing. It is not supposed to have any effect on a beard that is already rooted, but merely to act as a preventive, boys employing it to keep the hair from getting a start on their face. It is also employed by some Oriental people who desire to keep parts of their heads free from hair, as a matter of fashion. Also found in the botanical garden is the "cruel plant," which is so designated because it catches butterflies and kills them for sheer sport. Its flowers attract the poor little flutterer by the honey it offers, and when the victim lights upon it, it grabs the butterfly by the head, and holds it fast until the captive dies. Then the flower drops it on the ground and lies in wait for a fresh unfortunate.

A curious-looking tree, from the Isthmus of Panama, bears a round red fruit as big as an apple, which has this remarkable faculty, that its juice, rubbed on tough beef or chicken, makes the meat tender by the chemical power it possesses to separate the fresh fiber.

One is interested to observe in the botanical green-house three kinds of plants that have real consumption of the lungs—the leaves, of course, being the lungs of a plant. The disease is manifested by the turning of the leaves from green to white, the affection gradually spreading from one spot until, when a leaf is all white, it is just about to die. Cruelly enough, as it would seem, the gardeners only try to perpetuate the disease for the sake of beauty and curiosity, all plants of those varieties that are too healthy being thrown away.—*Golden Days*.

THE Bey of Tunis has decreed that every negro domestic in his dominions must be given a certificate of freedom, and that the employers who do not comply with this regulation will be fined.

YOUNG PEOPLE'S WORK.

CONFERENCE is coming. That means we must all go. That is to say, of course, all who can.

THE reason why we must all go is that our Young People's work is just now in a critical formative stage,—something like wet plaster of paris,—and we ought all to be on hand to see that everything is rightly done at our representative gathering.

It would be a good idea if all our young people who can go, and who expect to be present, would send word by a postal card during July to the Secretary of the Permanent Committee. Let us all appoint ourselves delegates, and report at once to Miss Babcock, and let us find out beforehand who will be there. Of course, if you can't find out soon, we hope when the time comes you will, everyone, "get there all the same."

WHAT CAN OUR YOUNG PEOPLE DO FOR OUR CHURCH?

BY MISS L. GERTRUDE STILLMAN.

Read at the Young People's Hour of the Association at Rockville, R. I., June 8, 1890.

The topic assigned me read, "What can Our Young People do for the Church." I have taken the liberty to change one little word, for, by so doing, it seems to bring the question nearer.

When we speak of "the church" in that indefinite way it always reminds me of that homely old adage, viz: "What is everybody's business is nobody's." To be sure "the church" is for everyone, but do we as individuals feel more than a general interest in it? Let us change the expression to *our* church. Now it is more definite, more tangible.

I wish that the idea of ownership could be more forcibly impressed on the minds of all our young people. That the church is *ours*; ours, for which we are to plan, for which we are to work, and for which we are to pray.

What, then, can Our Young People do for Our Church? They can be helpful. They can build strong Christian characters.

I. Helpfulness.

There are the services of God's house which we may attend regularly, and not only *attend* in the sense of being present in body, but also attend in *spirit*, and "hearken unto the voice of the Lord." We surely can do this little, not only at our Sabbath services but at the prayer-meetings as well, and at all of our church services. When we come to the prayer-meeting, we may not be old enough, or perhaps have not the experience, to be *exhorters*, yet there are always plenty of ways by which we may show our desire to be of help. It may be by a brief prayer, an earnest word fitly spoken, or a hand-clasp heartily given. However, we are not going to confine our helpfulness to the meetings.

Our *pastor* must be helped and encouraged. Many times this may be done by a word of sympathy or of cordial interest; many times by placing our time and talents at his disposal; and again by sending to him new helpers, thereby increasing his interest in them and giving the ones thus sent an additional interest in their pastor and his work. It will be a source of helpfulness to ourselves and a possible help to our pastor, if we will show him that we recognize his labors to be for Christ and his church, and that we are trying to aid him with our prayers.

There are always some weak ones among us to whom we have promised our sympathy and watchcare. This watchfulness should not be of a critical nature, but should be manifested by a spirit of cheerfulness and hopefulness.

Above all, let us be mutual burden-bearers! It is told of Sir Matthew Hale, of England, that, on hearing of an injustice about to be practiced in a village court, he took off his official robe, and, putting on the garb of a miller, went to the village. By getting himself empanelled on the jury he balked and averted the injustice. It was for another that Sir Matthew Hale took off his robe and put on the dress of the miller. So Christ took off his robe of royalty, and in that guise he won our eternal portion. If Christ bore our burden surely we can afford to bear each other's.

II. Strong Character Building.

Every one of us has a place in the church which no one else can fill; hence it behooves us to fill that place to the best of our several abilities. In order to do this our development must be symmetrical, and the source from which we derive our strength must be pure and undefiled.

One thing is certain, the foundation of a Christian character comes not from within, neither does the spirit of helpfulness, nor even faith. Christ's disciples had not faith at one time to heal the child with a dumb spirit. They learned the lesson then that all Christian workers must learn before they can accomplish any good works, that all their strength must come from the Master.

In building a true Christian character we must bear in mind that there is no middle ground. We must have the commandments graven on our hearts; not only that, but we must strive to obey them because they are the law of God.

For the doing of good work for our church we need to give ourselves *to* the work. To this end we need a knowledge of ourselves, a knowledge of others, and a knowledge of God's word. But beyond this it is necessary that we have the best of all graces, which is the keynote of Christian life and work, viz: the "love that never faileth." Ever remembering to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ."

TWELVE LINKS IN ENGLISH HISTORY.

I.

FROM SAXON TO NORMAN.

It is impossible to overestimate the determining influence of trifles. In almost every life some slight incident has been the crisis which has changed the whole course of its career from a path fully decided upon into one never dreamed of before.

Likewise is the history of every nation marked by a series of deviations caused by insignificant events, but resulting in momentous changes, which are felt all down the ages following. It was certainly a slight and natural thing that Edward the Confessor should admire the manners and love the persons of his kinsmen across the sea in Normandy, and of such slight import did his preference appear to his own people that they supposed they had easily settled the question of Norman meddling in Saxon affairs, when they had, through Earl Godwin's great power, compelled their king to take away the ecclesiastical preferments from the strangers. They could

not guess that with the first step of a Norman foot upon British soil had begun a change which was to consolidate two mighty peoples, and produce a race and a language destined, one day, to rule the civilized world. As well attempt to drive back the sea from the shore as to make Normans forget what they had seen in England.

And yet in the middle of the eleventh century nothing seemed more unlikely than that in a little more than a decade, the Saxons in England would be subdued, never again to rule as a separate people. Edward, as a king, was poor and weak, and could ill support the dignity of the crown against the nobleman who was almost his equal in power and much his superior as a soldier and a diplomatist. But as a ruler, Edward was worthy of the high station which he filled, and the wise way in which he governed his people obtained for him a long, and for those stormy times, a wonderfully peaceful reign. When he died his subjects buried him with words of affection, but quietly set aside his wish that William of Normandy should succeed him, and with almost perfect unanimity acceded to the ambitious desire of Godwin's son, and Harold was crowned king of England.

But just here another trifle came in to disturb all human calculations. William of Normandy knew of Edward's wish in regard to himself, and his strong will was fully set upon his becoming king of England. But he was well aware that Harold, despite the great fact of not being of the royal blood, yet possessed one overwhelming advantage over himself. He was a Saxon, and the English nation would rather have had a Saxon commoner for ruler, than a king of the purest descent that must come from abroad. To reign over England he was determined, but to obtain the crown without bloodshed and as the natural successor of Edward, was his great desire.

An accident favored these designs. Harold, in the year 1055, was shipwrecked on his way to Normandy with a commission from King Edward, and was rescued by William. The wise Norman now has his opportunity, and his plans were soon disclosed to Harold and his co-operation demanded. This seems to have been the first intimation which Harold received of the purposes of Edward and William in regard to the throne of England. That he was dismayed by the unexpected difficulty which had arisen in his path cannot be doubted, but if his wisdom was inferior to that of his rival, his determination was certainly as strong. He put his hand upon the altar and vowed faithful assistance to William with the full knowledge in his own mind that he would certainly disregard the oath. But William had been crafty enough to provide against this contingency. When the ceremony was concluded he disclosed to Harold's perturbed gaze the sacred relics which were concealed beneath the altar. Absurd as this expedient appears to us now, we make a grievous mistake if we consider that it had no significance then. It is indeed extremely probable that William knew as well as he did when the events actually occurred, that Harold would break his promise; and it is certainly true that Harold had no more intention of keeping his vow after he had seen the relics than before he knew they were there. Nevertheless, this simple incident was a potent factor in his fall and in William's triumph. Without this sacred compact to uphold him, William would have had to appear upon the soil of England as an outrageous adventurer, wresting the crown from its rightful king by main force. As it was he came with a show of righteous indignation to punish a perjured usurper.

The effect of Harold's unfortunate vow was

no less strong upon himself and his own followers. When the day dawned which saw his army drawn up to oppose the Normans, his brother Gurth came to him and begged him to give the command to one who would not possess the great drawback which Harold labored under in having broken his oath. That this had a determining effect upon the battle itself we can hardly doubt. The Saxons were as brave as the Normans, they had the advantage of the best ground, they were fighting on their own soil, and they knew that they had reserved forces which William did not possess. Yet, they were defeated, and that superstitious fear led largely to this defeat is clear. Our sympathy is naturally all with Harold and the Saxons. But the march of history proves that the event of the battle of Hastings was a happy one for England. Years of bitter strife between the two races were to follow, but the superior culture, cleaner habits, and greater sobriety of the Normans, were what were needed by our Saxon forefathers, and the beginning of civilization for England is to be found upon the day when William's strong hand took the crown from Harold's head.

EDUCATION.

—THE Queen Regent of Spain speaks excellent English, and is a woman of remarkable accomplishments in social and business ways.

—BOSTON now has one lady dentist with a diploma, Mrs. Annie Felton Reynolds. She won three first prizes, and will undoubtedly "draw" well in her chosen profession.

—REV. LYMAN ABBOTT, D. D., Rev. Phillips Brooks, D. D., William Lawrence, Rev. Brooke Herford, D. D., and Rev. Henry VanDyke, D. D., are appointed as preachers to Harvard University.

—THE friends of higher education will rejoice to learn that Johns Hopkins University has been offered a good price for the Baltimore & Ohio R. R. stock, and that the throbbings of the financial pulse of the university are again becoming strong and regular.

—TULANE UNIVERSITY, New Orleans, will open next year the Sophie Newcomb College for women, with its courses made equal to those for men. Mrs. Newcomb recently gave an additional \$25,000 for its maintenance.

—THE school that turns a child into life without a well-established habit of reading intelligently the best things from a love of them has largely failed of its mission. The public demands that the schools teach the pupils to read profitably. Every child that goes out of the grammar school should have read intelligently, under the supervision and direction of the teachers, one or more of the best works of each of the great authors.

—A NUMBER of women at Washington, at the suggestion of Susan B. Anthony, have formed an organization called the Wimodaughsis, with a capital stock of \$25,000 in \$5 shares. Its object is the education of women in political science, in art, literature and physical culture. A building is to be procured for the use of the association.

—THE cable reports that Miss Philippa Fawcett, the young English woman who won the highest mathematical honors at Cambridge University, was found by her friends the morning after her victory quietly dusting the furniture of her apartment. Thus wisdom is justified of her children, and the claim that high intellectual attainments unfit women for the duties of her natural sphere is knocked out by a dust brush in the hands of a brainy maiden.

—COMMENCEMENT EXERCISES at Kalamazoo College, Kalamazoo, Mich., were marked by the absence of a graduating class, owing to suspensions having been made for hazing. The trustees of the college have finally concluded to invite the entire faculty to remain another year, but at salaries reduced 20 per cent, owing to the loss in revenue occasioned by the withdrawal of nearly the entire body of students this spring.

—PRINCETON COLLEGE had 141 in its senior class. Edward Philip Burgess, of Massachusetts, delivered the Latin oration. Thirty-seven will study law, twenty-three will go into business, sixteen study medicine, fif-

teen theology, eight civil engineering, five will teach, five will be electrical engineers, three will become newspaper men; music, chemistry, railroading and architecture will each engage one. Twenty-five have no occupation in view; or are as yet undecided. The average age is twenty-one years, five months and eight days.

—A FEW years ago in a little village in New York, where little interest was taken in educational matters beyond the district school, a reading circle was formed among the young people. The membership was small but the meetings were enthusiastic. After an existence of several months, this organization disbanded because several of its members went away to school, but its influence did not end here. Between that time and this, nine at least out of the twelve or fifteen members of that society have left home to attend school, five of these have graduated from the academy and three have entered college. This is an unusual record for a hamlet of less than one hundred inhabitants, but the beginning may be traced to a few earnest words by the pastor, which led the young people to provoke one another to good works in acquiring knowledge. "A word spoken in season, how good it is."

—BEYOND the decorations of our school walls, beyond the flowers in the windows, beyond the attractive dress of the teachers and pupils, the influence of beautiful manners is the greatest factor in making the school-room attractive. Emerson says: "A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts." Surely, then, in seeking to elevate our pupils by the fine arts, beautiful manners, as "the finest of the fine arts," should be the most cultivated. By frequent lessons on manners and etiquette, by never missing an opportunity to insist on the pupils being truly courteous to every one, and above all by the daily example of the teacher herself, beautiful behavior is cultivated. Because the beautiful is so important a factor in the problem of education, and because we are taught that "the highest beauty is that which belongs to conduct and character," for our school-rooms and for the souls that are daily growing in them, let us pray the prayer of Socrates, "Oh God, make us beautiful within!"

TEMPERANCE.

—SCANDINAVIAN CURE FOR DRUNKENNESS.—In Norway and Sweden a man who habitually drinks is liable to be shut up in prison for drinking, not for what he has done while drunk. They say that drinking makes him an idle and useless member of society, so he is to be shut up to be cured. As soon as he is put in prison he gets nothing to eat but bread and wine. He cannot eat the bread alone, it is steeped in a cup of wine. The first day or two the toper takes this food very readily and says it is good. The third day he says it is tiresome; the next day he don't like it; the fifth day he hates it; the sixth day it makes him ill; by the tenth day the toper loathes the very sight or smell of wine. Then in a little while the sobered toper is let out of jail. Then hot soup, milk, coffee or water are the only drinks he can endure to take. I have read that a toper cured in this way very seldom goes back to drink. There is a Latin proverb, "*Similia similibus curantur*," which means, Like cures like.—*Youth's Temperance Banner*.

—"THAT CLERGYMAN RUINED MY SON."—At a religious convention a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose and asked if it was allowable for him to speak. The chair having signified that he would be heard, he said: "Mr. Chairman, it is not my purpose in rising to answer the learned argument you have listened to. My object is more humble and I hope more practical. I once knew a father in moderate circumstances who was at much inconvenience to educate a beloved son at college. Here his son became dissipated; but after he had graduated and returned to his father, the influence of home acting upon a generous nature, actually reformed him. The father was overjoyed at the prospects that his cherished hopes of other days were still to be realized. Several years passed, when the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitalities and social

qualities. At this dinner wine was introduced, and offered to this young man, and refused, pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not resist ridicule. He drank, and fell, and from that moment became a confirmed drunkard, and has long since found a drunkard's grave. Mr. Moderator," continued the old man, with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."—*Selected*.

POPULAR SCIENCE.

A SYSTEM of electric homoeopathy is said to be successful in curing leprosy. It is used in India with success.

A DERRICK used by a shipping company at Hamburg, can pick up a ten-wheeled locomotive with perfect ease.

IF YOU want a lovely odor in your rooms—break off branches of the Norway spruce and arrange them in a large jug well filled with water. In a few days tender, pale green branches feather out, soft and cool to the touch, and giving the delightful, health-giving odor.

A LOCOMOTIVE working under a pressure of 140 to 165 pounds to the square inch may move a railway train at a velocity of 60 miles per hour, which we are apt to think of as a wonderful speed. But it is slow, compared with the rate of motion of the projectile from a modern great gun. Such projectile flies at the rate of 1,365 miles per hour, impelled by a pressure of 35,000 to 40,000 pounds per square inch.

SOAP-STONE AND ITS USES.—A writer in a London journal calls attention to the unappreciated uses and preservative qualities of soap-stone, a material, he says, which possesses what may be regarded as extraordinary qualities in withstanding atmospheric influences, those, especially, which have so much to do with the corrosion of iron and steel; and from experiments made it is said that no other material is capable of taking hold of the fiber of iron and steel so readily and firmly as this. In China soap-stone is largely used in preserving structures built of sandstone, and other stones liable to crumble from the effect of the atmosphere; and the covering with powdered soap-stone, in the form of paint, on some of the obelisks in that country, composed of stone liable to atmospheric deterioration, has been the means of preserving them intact for hundreds of years.

ROPE TRANSMISSION OF POWER.—The utility of wire rope transmission has become widely recognized. Not only among the rugged hills and mountains of the East and far West, where streams go rushing down through caverns and rocky steeps, where no locations for mills or factories are afforded, is this means of transmission of precious power appreciated, but it is so convenient to use it, that we find on the prairies of the West, mills being operated a long distance from water powers by the wire rope. A few days ago, on a trip through Nebraska, we noticed a rope stretching for nearly a mile, from a water power to a mill, that had recently been built adjoining a railroad, the owners finding it much more to their advantage to have it there, with the switching privileges afforded, than at the dam. The expense of hauling the flour, which is thus saved them, will very soon pay for the system of power transmission.—*Modern Miller*.

UTILIZING WASTE MATERIAL.—Millions of bushels of cotton seed have been thrown away in the various States of the South. But now it is utilized in the manufacture of oleaginous products, and promises to be the chief source of many kinds of oil. The slag of furnaces, for many years, was dumped into the ravines, and piled upon vacant fields, until it had accumulated in vast quantities, but now it is being mined again, resmelted in some instances, made into asbestos or used in ballasting roads. Paper is made mostly from waste materials, and it enters into the composition of a thousand things, from a cigarette wrapper to a car wheel. Blood is manufactured into door knobs, shutters and doors are made from wood pulp, sawdust is a most useful article, dust and dirt are transformed into multitudinous building materials, while the waste products of the gas house are more valuable, if possible, than the original substance. It was formerly supposed that clay was useful only for embankments, for making bricks or pottery. But now a most useful and beautiful material is extracted therefrom, and clay banks, rich in aluminum, will soon be as valuable as iron mines. And so the catalogue might be extended indefinitely, but this is sufficient to show the variety of uses to which waste products are put. It also shows, adds the *Baltimore Herald*, a tendency to economy in manufactures, which is one of the hopeful signs of the times.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

July 5.	Lawful Work on the Sabbath.....	Luke 13: 10-17.
July 12.	The Great Supper.....	Luke 10: 14-21.
July 19.	Taking up the Cross.....	Luke 14: 25-35.
July 26.	Lost and Found.....	Luke 15: 1-10.
Aug. 2.	The Prodigal Son.....	Luke 15: 11-24.
Aug. 9.	The Rich Man and Lazarus.....	Luke 16: 19-31.
Aug. 16.	The Ten Lepers.....	Luke 17: 11-19.
Aug. 23.	Prevailing Prayer.....	Luke 18: 1-14.
Aug. 30.	Entering the Kingdom.....	Luke 18: 15-30.
Sept. 6.	Jesus and Zaccheus the Publican.....	Luke 19: 1-10.
Sept. 13.	Parable of the Pounds.....	Luke 19: 11-27.
Sept. 20.	Jesus Entering Jerusalem.....	Luke 19: 37-48.
Sept. 28.	Review, or Temperance, or Missionary Lesson.	

LESSON IV.—LOST AND FOUND.

For Sabbath-day, July 26, 1890.

SCRIPTURE LESSON—LUKE 15: 1-10.

1. Then drew near unto him all the publicans and sinners for to hear him.
2. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.
3. And he spake this parable unto them, saying,
4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5. And when he hath found it, he layeth it on his shoulders rejoicing.
6. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.
7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.
8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
9. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me for I have found the piece which I had lost.
10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

GOLDEN TEXT.—There is joy in the presence of God over one sinner that repenteth. Luke 15: 10.

INTRODUCTION.

This chapter contains three parables, which are very closely connected in their interpretation. The first presents the work of the Redeemer as going forth especially to seek the lost. The second represents the providence of God and the aid of the Divine Spirit as manifested towards one who has lost the precious gift, and is seeking to find it; and the third parable brings out the truth of the effectual calling and justification of the wanderer from God. The first two parables reveal the duty of the church to seek and save the lost, and the third reveals the duty to welcome the returning penitent to full fellowship. The time was soon after the last lesson while our Lord was yet in Perea beyond Jordan.

EXPLANATORY NOTES.

V. 1. *Then drew near unto him all the publicans and sinners for to hear him.* This word "then" is not used to denote time, but rather to connect, and is equivalent to "and," or "now." This drawing near to him was a continuous action of the people. The people had become so thoroughly moved by his teachings that there was a general tendency or desire on the part of all the people to hear him for themselves. The expression here also denotes the freedom with which they were allowed to approach him, even those who were not particularly religious people. The publicans were of two orders. First, those who might be regarded as superintendents of the collecting of revenues; and second, those who were their subordinates, doing the work. The first class, as a rule, were men worthy of some respect for their official dignity, at least. The second class were hirelings in the baser sense of that term. They were selfish, deceitful, grasping and oppressive, and of course were hated by the tax-payers. The class of persons designated by the term sinners were the criminals and outcasts of society, notorious offenders against morality and law. Now the ministry of Christ had become so generally known, and was so attractive in its character, that even these selfish and wicked classes of men were continually coming to our Lord to hear his words. They were doubtless the more interested to hear him because of the antagonism which they had discovered on the part of the Pharisees, whose hatred toward him became more and more intense. Then they had learned that he was moved with sympathy for the oppressed and charity for the erring. This gave them hope that they might receive some favor at his hand.

V. 2. *And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.* The Pharisees were ready to seize upon any pre-

text by which they might cast reproach upon him and thus destroy his popularity with the people. It must be said of the Pharisees that they had a very high standard of morality, though their examples were far below their precepts. They had become self-righteous, and at the same time selfish and proud, destitute of the spirit of true righteousness. In their lives they were sinners, and lost as to real piety, and yet they did not realize it. They could criticise as to the forms of godly life, but they were utterly unable to exemplify it. Jesus illustrates the fact that a pure man, with his heart fixed on God, truth, and righteousness, could mingle with the unworthy and depraved without becoming himself corrupt. The Pharisee could not understand this, his righteousness was not equal to it.

V. 4. *What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it.* It would seem to be a small loss, one sheep from a hundred, and yet any shepherd among the Pharisees would instantly leave the ninety-nine and search for that one foolish, wandering, lost sheep, day after day until he had found it, and then he would lay it on his shoulder and carry it back to the fold, however much of toil it might cost him. Now if you Pharisees would do all this for one sheep out of a hundred, why murmur at me because I listen to the pleading cry of the conscious sinner who comes to me for help and redemption. The Pharisaic shepherd would search the whole country for a single dumb sheep, and then take it by force to make his flock complete, but Jesus, the great spiritual shepherd, is constantly besought by the lost and perishing to heal and save them from their maladies and sorrows, and yet for this very act he is reviled and hated by the Pharisees.

V. 5, 6. *Rejoice with me for I have found my sheep which was lost.* Jesus follows up the delineation setting forth the great value which the Pharisees ascribe to their lost and found. They make a public demonstration of their triumphant success in a very small matter.

V. 7. *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.* Here he brings out the contrast between the value of a single sheep, or even of ninety-nine sheep and one repenting sinner. The work of winning and saving a lost soul is beyond all comparison in its eternal results, with any earthly considerations. It is a work that is recognized and rejoiced over by all the holy angels in heaven. And this is the very work that Jesus is accomplishing when he permits the publicans and sinners to come to him and to eat with him.

V. 8. *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it.* Here is a comparison of diligence and earnest seeking until the one little coin out of ten has been found and restored to its place. The time required, the means employed and the labor bestowed is of very small importance, if the lost coin can possibly be found. But this coin was only one-tenth of the woman's possessions. She had nine left, why should she take all this trouble? The fact of special interest to her is that this piece of metal had the image of the king stamped upon it. For this reason it was of great value to her though she had many coins beside. She felt that not even one coin could be lost without great loss to herself.

V. 9. *And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me for I have found the piece which I had lost.* She set a great value upon these united coins, upon the image and superscription, and hence her neighbors and friends are called upon to rejoice with her when the lost coin is found. Here is joy, intense joy, over the reclaimed image of the revered king.

V. 10. *Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.* If the image on the lost coin gives it a great value in the mind of the woman, how much more should the image of God on the soul of the lost sinner magnify his value! And so it does. Every poor publican and sinner has an endless being, and that spiritual being is stamped with the image of God; it has in its very nature the possibility of a joyous life beyond this life that is unspeakable for its greatness and glory. It was scarcely possible for the Pharisee to make any reply to this divine parable and matchless argument.

QUESTIONS.

What is the Golden Text? How does it stand related to the lesson? When and where were these parables spoken? Who were the publicans and who the sinners? What was the force of the first parable? What was the significance of the second parable? In what respects did these two parables differ?

HOME NEWS.

New York.

NILE.—Perhaps a few lines from this place may be acceptable to many readers of the RECORDER, although there is but little that can be called news of general interest.—At a recent church meeting our people entered into arrangements to retain the services of Eld. H. B. Lewis as pastor for the ensuing year, commencing Aug. 1st, next. They also voted him a month's leave of absence, to be taken when it should suit his convenience.—As has been announced on a former occasion in your columns, several Demorest silver medal contests have been held in the church under the management of the W. C. T. U. of this place, and the young people have thus had opportunity to improve their oratorical gifts. Eight of these contests have been held, which entitled the Union to the privilege of holding a Gold Medal Contest. Accordingly, Wednesday evening, July 3d, was appointed for that purpose, and seven of those who held silver medals, prepared themselves for the occasion and presented the following programme, which it was generally conceded was carried out in a very satisfactory manner:

The Bible and the Liquor Traffic, Miss Lulu Sinnette.

The Martyred Mother, Miss Susie Babcock.

Young America's War Cry, Freddie Whitford.

The Voice from the Poorhouse, Miss Emma Johnson.

The World on Fire, Miss Mary Burdick.

The Two Fires, Miss Mae Brown.

The English Sparrows Must Go, Miss Madelia Rogers.

The exercises were enlivened by several fine musical selections and at the close ice cream and strawberries were served in the rooms below. The Superintendent, Miss Adeane Witter, secured the services of three ladies from Bolivar to act as judges. At the conclusion of the contest the judges, after comparing notes, awarded the medal to Freddie Whitford, and the second position to Miss Mary Burdick, supplementing their report with the statement that where all had done so well it was a difficult matter to perform the one duty assigned to them.

x.

SCIO.—David Benjamin and Lorinda Hall were married July 7, 1840. The fiftieth anniversary of that event was held at the home of Brother and Sister Benjamin in Ward, where they have lived more than forty years, and where they have reared a family of four sons and one daughter, all of whom were present on that occasion. Many relatives, friends and neighbors were also present, and in various ways expressed their kind regards for Mr. and Mrs. Benjamin. A bountiful dinner was served which all enjoyed. In the evening a goodly number of young people came in to pay their respects to the venerable pair. Presents, suitable to the occasion, were brought in, which the recipients received with great pleasure. All bear testimony that the occasion was a most enjoyable one, and all unite in wishing that many happy years may yet be enjoyed by this family and their friends.

x.

INDEPENDENCE.—The Association has come and gone, but its influence still remains for much good. The recollections of pleasant greetings, new made friends and all that grows out of such a protracted meeting causes us to rejoice that the Fifty-fifth session of the Western Association convened with us. The good sermons from the Introductory speaker and the delegates from sister Associations are yet the subject of conversation and occasionally some one remarks that "such a sermon did me good."

May the next gathering be yet more profitable and do the church where it is held an inconceivable amount of good.—It is a pleasure to report abroad that thus far our summer Sabbath afternoon meeting has been of good interest and the attendance somewhat better. Some of the brethren and sisters living quite a distance from the church frequently bring their lunch baskets and make the house of the Lord their abode between the two meetings. Would that more would be thus interested in this means of grace. A service of song, then a number of prayers followed by Christian testimony makes up the meeting, including the presence of him whose praise we sing.—Children's Day service was held Sabbath, July 12th. Benj. Crandall and Sarah Potter read the opening scripture lesson, singing, prayer, responsive reading also included. Carrie Clarke read a paper on the origin and design of Children's Day, Florence Clarke recited "This is our Day," and the pastor addressed the young people on the need, rightfulness and advantages of the Christian Endeavor Pledge.—The next Christian Endeavor meeting will consider, in papers to be read, several important subjects for young people: The Value of Roll Call, The Value of Conventions, What does the Sabbath-school do for us? Question Box, and other exercises.—Like other churches and societies there are discouragements here to contend with which need no mention, but the encouraging features just now which are worthy of mention and cause for thanksgiving are, (1) a manifest Christian growth among the active membership, and especially seen in some of the young people, (2) an increased interest in, and practice of, systematic giving for Tract and Mission work, which if not large in amount is a school for education, (3) and not least, the uniform attendance upon the preaching and Sabbath-school services.—If, then, this report shall stimulate or rejoice any others, we shall not regret having written again for the Home News department.

H. D. C.

Pennsylvania.

EAST HEBRON.—This place has had an unusual Fourth of July celebration, in the shape of a series of religious and temperance meetings. Ten were held from the evening of the 3d to the 8th, in eight of which one or more persons requested prayers. The weather was fine, the grove was in good condition, the music, vocal and instrumental, was well prepared, and all who took part entered into the work with earnestness and zeal. The attendance was large, many people coming from Bell's Run, Shingle House, Millport, Hebron, Oswayo, Coudersport, and other places. Many old and middle aged people said, "This is the happiest Fourth I ever spent."

H. P. B.

Idaho.

TANEY.—Our little church has had the good fortune to secure Rev. S. I. Lee as its pastor for a short time; the shortness of the time, six months, is the only unsatisfactory thing about it. He had not been here three weeks before the Campbellites brought on one of their strong men, who boasted (in the winter, so it is reported,) that he had left a challenge in our community which was open to the world; he came for a debate on the Sabbath question. Accordingly arrangements were made for a debate on the following propositions:

1st. The seventh day is Jehoyah's Sabbath, God made the seventh-day the Sabbath for man, man is under obligation to remember to keep holy the Sabbath which God made for man.

2d proposition. The first day of the week is the Lord's-day or Christian Sabbath, by precept and example of the disciples of our Lord.

The disputants were to confine themselves to the Bible only as authority. The first proposition occupied four hours in half-hour speeches for its discussion, the second two hours. We felt that our cause had a fearless and able defender in Eld. Lee. The Campbellites were not so well satisfied. One of them when asked about the debate said, "I've nothing to say, I don't propose to make a fool of myself!" It is reported that their elder said, "I wasn't anywhere, I didn't suppose there was so much truth on their side." We hope that God's truth may commend itself to the hearts and consciences of men with such force they cannot resist it.

Children's day was observed with a praise service by the young folks and an appropriate sermon by the pastor.

We are making quite extensive preparations for a union picnic the Fourth of July, the prominent item being the address by Rev. S. I. Lee.

The season has been much more frosty than usual, gardens have suffered considerably, but field crops look extra well and promise an abundant harvest. Some farmers are engaging their flax for more than \$1 per bushel, to be delivered at Kendrick, our new railroad station about six miles distant on the railroad, being built this summer. This will save a long, hard trip to Moscow, besides the road to the new depot is nearly all the way down grade, so that the expense of getting crops to market will be very light.

We wish some of our Sabbath-keeping friends, who intend making a change would come this way and secure some of the good land in the market, and help us in building for God in this land of the setting sun.

O. D. W.

JUNE 22, 1890.

THE NEW MOVEMENT AMONG FARMERS.

BY REV. SCOTT HERSHEY, PH. D.

The other day I was casually walking along the street when a friend, standing in a doorway, called me in, and invited me to look through the establishment in which he was a book-keeper. It proved to be the printing-house of the *National Economist*, the official organ of the National Farmers Alliance and Industrial Union. I was surprised at the magnitude of the growth of a paper, the existence of which I barely knew. And I was amazed at the magnitude of the movement represented by this paper. I had known that for several months there was quite a stir among the farmers of the land, and that they had a publication here at the capital. Beyond that I knew little. Within twenty minutes a new world had opened to me. I saw the most positive evidence of one of the greatest revolutions in thought and legislation that has yet come to this country. Here is a paper of sixteen pages, only fourteen months old, and has 29,000 paying subscribers. For a conservative, solid sheet this is perhaps unprecedented in the history of American newspapers. This rapid growth indicates the immense and startling spread of the powerful organization for which it speaks.

I was told by the manager of this enterprise that the Farmer's Alliance was strongest in the West and South. Texas has the largest number of members, and Kansas comes second. The increase is by the thousands per week, and now and then a swell tide roll overs a certain section and 10,000 new members will be enrolled in a single week.

There is, beyond all precedence, a flood-tide of thought, conviction and action rolling through the agricultural communities. The farmers of the land think they have been imposed upon by all sorts of cunning sharks. They think the laws have inadequately protected them. They think they have been defrauded by monied combina-

tions, against which they have protested in vain. They think their interests have not been preserved by legislation. They think they have been betrayed by Legislature and Congress, which are almost always under the dominion of lawyers. And to sustain these complaints, like the ancient yeomen of our country, they make an appeal to facts. They claim the soil is just as fertile as in years gone by. They claim they toil just as hard. They claim they economize as carefully. They claim they exercise even more care in the choice of seed. Notwithstanding these facts the value of farming land has been slowly decreasing, and the bottom is not yet reached. Prices have been going down. They protest against becoming a class of serfs. Their case is strong and they make it out well.

Their complaint that Congress is often nothing more than a legislative power to betray the people's rights and money to overpowering monster combinations is at times quite correct. They do not forget the terrible indictment of O. P. Morton, in which he said: "There is gathered around the Capital of this nation a gang of pirates who have driven this government into the most preposterous acts of bad faith and legalized robbery that ever oppressed a free nation since the dawn of history."

A similar state of affairs is about to prevail now. The Pennsylvania railroad, through its attorney, has introduced into the House a bill to grant that party public streets and parks in this city, for which the company does not propose to pay anything. The value of this public property is worth \$10,000,000. It belongs to the whole people of the United States. But because members of Congress are paid a princely price to work and vote for this bill they are willing to defraud the people. Atkinson, of Pennsylvania, and Buchanan, of New Jersey, are striving hard to give this bill a good run. Their constituencies are largely farmers. This movement, now in Congress, is nothing short of a moral outrage upon the farmers, and they ought to know it.

The present movement among the farmers is a birth of the times, whose mother was necessity. Its growth and prosperity lie in the very genius of events political, and conditions agricultural. The fealty of the agricultural classes to justice, right, and patriotism is a record of history. The very best movements in political economy have always sprung from the farmers.—S. W. Presbyterian.

A HUMAN OR A DIVINE CHRIST?

Dr. Cairns, eminent for ability and learning, has been lecturing in London on "Christ and criticism." In the course of it he asks: "Why is American Unitarianism so feeble that it has only some three hundred congregations against seventy thousand Trinitarian?" He answers: "A human Christ has been weighed in the balance and found wanting; he brings no light from the higher world." "The Unitarians," he says, "have, no doubt, a simpler Christ, but an infinitely poorer one, who has no mystery because he had no greatness. He was dead, but was not alive; and he claimed a victory which was only delusion, was blasphemy. A divine Christ we may be unable fully to understand; but it is the mystery of greatness, of atoning love, of constant fellowship, and of full salvation, which will ever move and win the human heart." This is the true and full explanation. The American Unitarian ministry is learned, scholarly, often eloquent. Its vessels are of exquisitely ornamented china, of silver and gold; but they contain stones while the world asks for bread, and the more skeptical of them bear scorpions to hungry men asking for fish.—*Christian Advocate*.

JOHN WESLEY once sent a five-pound note to a poor preacher, with the text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The preacher replied that he had often admired the text, but never had seen before so useful an expository note upon it.

SAY not that Christ has been born in your heart if the poor be not borne upon it.

MISCELLANY.

WHERE DO YOU LIVE?

I knew a man and his name was Horner,
Who used to live on Grumble Corner;
Grumble Corner in Cross Patch town,
And he never was seen without a frown.
He grumbled at this and he grumbled at that,
He growled at the dog and growled at the cat,
He grumbled at morning, he grumbled at night;
And to grumble and growl was his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about,
He'd grumble because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor or the meat was tough,
Or else he hadn't half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then with a scowl
At something or other begin to growl.

One day as I loitered on the street,
My old acquaintance I chanced to meet,
Whose face was without a look of care,
And the ugly frown it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is and it isn't the Mr. Horner,
Who lived for so long on Grumble Corner!"

I met him next day, and I met him again,
In melting weather and pouring rain,
When stocks were up and stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know,
What can have happened to change you so?"

He laughed a laugh that was good to hear;
For it told of a conscience calm and clear,
And he said, with none of the old-time drawl,
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthful on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now on Thanksgiving Street!"

Now, every day, as I move along
The streets so filled with a busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented murmurer,
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

THE CHANCE OF HIS LIFE.

"Oh mother! mother! it is too hard! You need not try to make me say it is all right and that I know it is for the best and all that kind of thing. It isn't for the best, and nothing can make it so. I could stand the pain; I'm not a baby about that, but then—then"—and the poor boy turned his face to the wall, shut his eyes tight to keep back the scalding tears, and gulped down the bitter sob that seemed ready to burst his very heart.

His mother said nothing more, only stroked the soft damp hair back from his forehead and turned away that the tears in her own eyes might not be seen.

Directly he turned toward her again, exclaiming hotly, "what can make it right, what can ever make it right for me to be laid here useless when the chance of my life seemed just before me. I don't believe God orders these things anyway; we just grope through the world, some stumble, some rise, but God has nothing to do with it."

His mother sat very still, argument was useless in his present state; she would let all these hard bitter thoughts find their way out of his heart just as the surgeon lets the bruised blood flow from a wound. She knew that after awhile quiet would come, then, perhaps, she could turn his thoughts into another channel.

Will Harris had been attending the public school of the village for two years and had made great progress. A week ago the principal stated that a friend of his in a distant city had offered a scholarship in a first-class college to the boy who, together with the highest class-marks, should furnish by Christmas the best essay upon the subject, "Manhood."

It was now six weeks before the date appointed, and Will had been working very hard, but

his list of books was limited, and he had asked permission to use the library of his pastor, a dear old man who was greatly interested in his ambition for the future.

One or two visits Will had made, bringing away a book or two each time, and making notes of such things as he thought would prove useful as illustrations or as stimulants to his pen.

To-day he had gone to the library on his way from school, and had been standing on the step-ladder looking over the life of Napoleon, was replacing the book and turned suddenly as someone opened the door. His foot was just on the edge of the step, he moved a little in turning, lost his balance and fell backwards, his right arm doubled under in some way, and received a severe injury. It had been broken once before, and now was so badly fractured as to be useless, the doctor said, for a month at least. So he was lying on his bed groaning over the accident and the frustration of plans that had seemed so wisely made.

He was acknowledged the brightest boy in the class, but had never worked so hard or so faithfully until this season, and his mother had rejoiced greatly in the zeal with which he had devoted himself to the contest. And now it was all over for him, "and I can only delve on," he suddenly added, "for this is just the chance of a life-time, there'll never be another scholarship offered, I may be quite sure of that."

The days passed very slowly for him; the boys were much too busy to come often, and there was little to brighten the period of inactivity. His mother was a teacher, and when at home crowded with duties which left small leisure to be devoted to him.

Every morning the old minister came, and his visits were the brightest spots in the day, and somehow the bitterness of this trial seemed to be neutralized when the old man spoke of God's love for his children, of the great hereafter where all his dealings would be made plain and clear, and we would recognize his wisdom in all things.

Will's heart warmed as the old man spoke, and he sighed, "Ah, well, I hope to know some day why this trial has been sent me, why it was necessary to lay me on the shelf when the chance of my life was at hand."

"The chance of your life! My dear boy—who knows—who knows—only God can say when that really comes to us; this was not yours or he would not have taken it from you." And so the first two weeks wore themselves away, then another, and in place of the restless peevish expression on Will's face was dawning something very different—a look of peace, of gentleness, of submission.

One day the old minister came with a friend; "my cousin, Mr. Richards," he said as they entered the room.

Quickly an hour passed as the stranger related interesting experiences of city life, of travel, of days that went by in the great metropolis crowded with worry and pleasure.

Will sighed unconsciously, and a look of great yearning came into his eyes as the gentleman rose to go. "You will come again, I hope," he said earnestly, "it is very kind of you, the days are a little long sometimes, though I am trying very hard to keep up with my class."

Then he was alone again, and all the house was still and silent, for it was not time for his mother's return and no one else was there.

"The chance of my life," he murmured, and despite his effort the great tears rose to his eyes and dropped on the page before him. "The chance of my life,—Mr. Richards was a poor boy once, too; I might have done as well as he but for this," and he looked down at the bandaged arm which the doctor said must be kept as quiet as possible.

"I try to be resigned," he said to himself, "I believe I am that now, but as to seeing the right or the wisdom of it, I never will this side of the grave—never," and he bowed his head overwhelmed with disappointment. "If I only had a chance, before many years I could take care of mother, she should not work and wear out her life so. Well, well, I'll just do the best I can here, give up my ambition and get a situation in one of the village stores, if that can be done."

So he planned, and it was of this his old

friend found him thinking the next morning when he came in smiling and cheery. They talked for a little while of indifferent matters before he said, "It is not often, Will, that we are allowed to see so plainly the reasons for the dealings of our Heavenly Father."

Will looked up, uncertain of his meaning. "I do not expect to see," he answered, sadly; "not now, not yet, not until this life is over."

But there was no bitterness in his tone, only a great sadness and submission.

"What if you should be permitted to see to-day, now," asked his friend.

But Will only looked with the same sad quiet expression out through the window, saying, "that is quite impossible, I know."

"My cousin left me this morning," continued his friend, "he has returned to New York, and you are to join him there after Christmas, if you wish; attend the High School; if you do well there, go to college; and later, if you please him entirely, go into his office. He is an old bachelor, says he has been thinking for a long time of taking a boy for companionship, etc., and because he wishes to do some good in the world. Now is that a chance?" But Will was staring at him, dazed and silent. "I say, is that a chance, do you think, and would it have come to you except through this accident? Besides have you learned anything during our earnest talks in this room? Will you look upon life hereafter quite as you did in the past?"

Will had turned very pale. "I am thinking of all I have said against God," he answered, at last; "and of his great mercy and kindness to me. I can never thank him enough."

And so it was that the chance of his life came to Will Harris. So it may come to others of God's children, through a providence that brings pain, disappointment and grief. We may not always be able to see God's hand in the dispensation as this young boy did, but it is surely there, and some day we will see it beyond peradventure.—*N. Y. Observer.*

At a meeting of the Brazilian Cabinet it was determined to accept the clause as to arbitration adopted by the International American Congress at Washington, and also that a special mission be sent to Chili to endeavor to secure the adherence of that country to the idea. Moreover, the Cabinet proposes to endeavor to secure a general disarmament on the western continent within five years.

SPECIAL NOTICES.

☞ The churches that have not yet paid the apportionment due the General Conference for the year 1889, are requested to do so at their earliest convenience.

WILLIAM C. WHITFORD, *Treasurer.*

BROOKFIELD, N. Y., July 1, 1890.

☞ 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.

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dred in a rather despotic manner. Their religion savors somewhat of the Mormon and old Jewish religion. They offer burnt-offerings in the way of calves, etc. They positively refuse to allow strangers who will not be one them in their midst. They have called their town Moab.

Despite the growing sentiment in favor of the restriction of immigration, there has been thus far this year a steady increase in the influx of foreigners. The arrivals at Castle Garden for the first four months of 1890, numbered 90,862, as against 75,454 during the corresponding months of 1889. And the serious aspect of the case appears in the fact that this increase is among the less desirable class of immigrants, such as Italians and Hungarians, while there was a marked diminution in the foreigners who hail from Scotland, Germany, and Holland. It seems as if there ought to be restrictive legislation enough to keep out the colony of 140 Mormon converts which landed in New York recently, and which a missionary of that faith had recruited from Sweden and Denmark.

CONDENSED NEWS.

Domestic.

The census returns show the population of the State of Washington to be 350,000. The States of the Union have debts aggregating \$228,679,817—a net decrease in ten years of \$51,459,484.

President Harrison has directed that the national flag shall hereafter float daily over the White House.

Nearly all of the capital stock of the great New York and New Jersey suspension bridge has been subscribed for.

Easton, Pa., has an artificial ice factory, which turns out 12 tons of ice a day. The ice is sold at 50 cents per hundred weight.

The shipments of lumber from Lakes Michigan and Superior this year to eastern points, will amount 200,000,000 feet, an increase of 40 per cent over last year.

The Chicago Times asserts that the World's Fair directors have practically decided to locate the exposition on the lake front. If allowed by the Legislature, Chicago will lend \$5,000,000 to the Fair.

The 250th anniversary of the settlement of Haverhill, Mass., the birthplace of John G. Whittier, was celebrated July 2d, with interesting exercises and the reading of an original poem by the venerable poet.

The Senate Finance Committee has reported favorably the bill to abolish the coinage of \$3 and \$1 gold coins and the 3-cent nickel coin, and on the bill authorizing the director of the mint to procure new designs for the 50, 25 and 10-cent silver coins.

The public debt statement, issued last week, shows that the reduction of the public debt during June amounts to \$20,683,726. This makes the total decrease for the fiscal year \$88,471,448. The total debt at the beginning of the present year July 1, was \$988,175,172. The total cash in the treasury is \$661,355,834 20.

There was organized at Atlanta, Ga., the Georgia and Carolina melon exchange. Of the 20,000 acres planted in melons this year, it is asserted that the owners of more than nineteen thousand have signified their intention of going into the exchange. The plan includes the purchase outright, or the control of the entire melon crop, the same to be sold in the North through agents in the different cities.

A new colony of strange people are farming south-east of Pierre, S. Dakota. They are under the leadership of a woman, and hold their property all in one common lot. The woman is rather handsome and of commanding presence, and rules over the colony of about two hun-

Foreign.

The cholera epidemic in Spain has increased slightly.

The African agreement was signed by England and Germany July 1.

A movement is on foot to hold a world's fair in London in the near future.

The drain of the wealth of China for the purchase of foreign opium amounts to 20,000,000 teels yearly.

Famine is increasing in the Soudan, and it is asserted that men, women and children are being killed to serve as food.

A jubilee over the establishment of a system of uniform penny postage by Great Britain, was celebrated at South Kensington Museum, London, July 2d.

Experiments by authorities and physicians at the Hygienic Institute of the University of Pisa prove that whitewashing the walls destroys all germs of cholera and typhoid fever.

The London Chronicle declares that the Government has ceded to Germany the African State of Unyoro, which by reason of treaties concluded by Sir Samuel Baker, really belongs to Turkey.

A syndicate of wealthy French Jews is trying to purchase for the custody of the Jews the copy of the Hebrew Bible which is in the Vatican. An offer of \$200,000 has been made for it, but the Pope cannot sell it.

The Christians of Conea, Crete, assembled in the Cathedral and adopted a resolution appealing to the foreign Consuls for protection against the continued outrages perpetrated upon them by the Turks.

Irrigation on a huge scale is planned for Egypt. An immense depression in the desert, which was used by the patriarch Joseph as a reservoir for irrigation, is to be reopened and 3,200,000 acres of land reclaimed for cultivation.

Floods in northern Italy are causing immense damage, especially at Adige. Troops are assisting in repairing breaches in the river's banks at Verona and Brandyall.

The annexation sentiment is growing in Canada. At an election last week in North Essex, the annexation question was the main issue, and an independent candidate, the leading Annexationist in Canada, was elected to Parliament over several opponents.

The island of Heligoland will be formally ceded to Germany in October. The extent of territory acquired by England in Africa under the agreement with Germany is estimated by Henry M. Stanley at 650,000 square miles, besides the protectorate of Zanzibar.

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

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

PARKER—GARDINER.—In Berlin, N. Y., July 4, 1890, by Rev. B. F. Rogers, Mr. Richard M. Parker, of Greenwich, N. Y., and Miss Emma Gardiner, of Petersburg, N. Y.

BOOTH—MOTT.—In Hammond, La., at the home of the bride, by the Rev. C. S. Shattuck, Mr. William H. Booth, and Miss Grace E. Mott, both of Hammond.

RAMSEY—SOGWELL.—In Dedham, Carroll Co., Iowa, July 3, 1890, by the Rev. J. W. Linton, Mr. Harry E. Ramsey, of Dedham, Iowa, and Miss Ellen W. Socwell, of Chillicothe, Ill.

DIED.

MOORE.—At Mystic, Conn., July 3, 1890, at the residence of her father, Wm. F. Prosser, Harriet Josephine, wife of C. H. Moore.

Cheerful, sympathetic, sunny and sweetly Christian, Mrs. Moore was the light of the home. She has left a vacant place that no one can ever fill.

ALLEN.—Amy Robbins Allen, wife of Daniel Allen, and daughter of Adoniram J. and Mary Robbins, died at her home near Fairton, N. J., on May 24, 1890, in the 40th year of her age.

She was a consistent Christian, and a devoted wife and mother. A stricken husband is called to mourn the saddest earthly loss, and a boy of four years is deprived of the care of a Christian mother in this sudden death. She was a member of the Shiloh Church, and her body was laid to rest at Shiloh by a large company of loving friends.

T. L. G.

If you want a good paying position write D. H. Patty, the Nurseryman at Geneva, N. Y. He wants men to sell Trees, Shrubs and Vines, for fall delivery. See his advertisement in another column.

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WANTED AT \$40 PER MONTH AND expenses paid, a few good salesmen to sell Trees, Shrubs and Vines. Address with references, D. H. PATTY, Nurseryman, Geneva, New York.

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

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MINUTES WANTED.

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 Seeley 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.

SABBATH RECORDER.

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

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