

The Sabbath Recorder.

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"O YE who bear the daily load,
The daily toil for daily bread,
Still cheer each other on the road
With tender looks and sweet words said!
For ye who go forth day by day,
Some day will go, to come no more;
And they shall list in vain, who stay,
To hear your footsteps at the door!"

THE REV. W. C. TITSWORTH, whose name has appeared upon this page for about a year as an editorial contributor, passed to his rest Sunday morning, the 24th instant, from his father's house in Dunellen, N. J. This will be sorrowful tidings to a large circle of friends and acquaintances. Mr. Titworth was widely known among our people, and everywhere greatly beloved. This is not the time nor the place to give even a sketch of his earnest, pure life. That will receive attention at the hands of some one to whom the loving task may be assigned when time and opportunity for putting together the necessary data shall be afforded. Comparatively few persons were aware of the extreme delicacy of the thread upon which his life, for a long time, has hung. From the time that he finally resigned the pastorate of the First Alfred Church, three years ago, he lived in almost daily expectation that the end might come at any moment. But his aversion to saying or doing anything which might look at all like calling attention to himself or inviting the sympathy of others, lead him to conceal his apprehensions from all save a very few of his most intimate friends. His residence in Florida during the greater part of this time has, without doubt, prolonged his days, but the destroying work of a bronchial disease which had been a long time fastening itself upon him, could not be averted. Just one week before his departure to the better land, he came with his family, under the helpful and loving care of a devoted brother, from his bright little home in the land of flowers, to pass his few remaining days in the home of his father and mother, in the midst of the friends and the scenes of his boyhood. Alas! those days, from the stand-point of human wisdom, were all too few. But we bow to the sweet will of him who knows best, and who executes his own will in perfect righteousness. Personally, we have stood intimately related to Bro. Titworth in a great variety of ways, almost continuously, for a quarter of a century, and in them all we have loved him as a brother. In none of these relations have we seen more of his pure, honest, frank and fearless personal character than we have seen during the past year, as a Contributing Editor of the SABBATH RECORDER. Our place is among those who mourn their loss in his departure; and our most profound sympathies are with those whose sorrow is greater than ours only because their relations to him were still more intimate and sacred. May the Divine Comforter fill all their hearts with his holy and abiding presence.

—SOME time ago the Chicago City Council declared March 17th, St. Patrick's Day, a legal holiday, and instructed the Mayor to close all offices of the City Hall on that day. Of all the curious freaks which were indulged in by this City Council, whose term of office recently expired, this is one of the most remarkable. Doctor P. S. Henson at a Baptist minister's meeting wittily and pithily expressed the public indignation in the following resolutions:

That this conference of Baptist ministers imperatively demand that if the precedent thus established by our City Council is to be followed in the future St. Andrew shall have a memorial day in deference to the feelings of our Scottish citizens, and that Mr. Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans; and if there be any other race or religion that can claim enough voters to be an influential factor at the polls, then the representatives of such race or religion shall each have the privilege of naming any patron saint or reverend ecclesiastic in whose honor the city offices shall be closed once a year, if there be days enough in the calendar to serve the purpose.

Resolved, Further and finally, that if in the judgment of the City Council it be not expedient thus to memorialize all nations and faiths, we urgently insist that they shall memorialize none, but severely let religion alone in their official capacity, and address themselves honestly to their legitimate business.

This country is not Ireland although the personnel of the police force in our large cities might lead us to think so. Our government is not Roman Catholic. When Mayor Hewitt refused to allow the Irish flag to fly from the New York City Hall on St. Patrick's Day several years ago, it was not because he hated either Ireland or Rome. He sensibly thought that this government has nothing to do with any public demonstrations to stimulate loyalty to some other power. The purpose of our legal holidays and their public exercises should be to promote a loyal and intelligent American citizenship.

—CONGRESSMEN Warner and Hoar, members of the Committee on Manufactures, recently spent two days in Chicago studying the workings of the "sweating" system. A "sweater," as described in the latest dictionaries, is "a grinding employer, one who works his employes hard and pays them small wages, especially one who employs working tailors at low wages." According to the definition of a German workman who gave testimony before the committee in broken English, a sweater is a contractor who takes work from the wholesale dealer, employing workmen under him, often in rooms and dens not fit to labor in, who invests no money in the business, takes no risks, and receives large returns for nothing. Although this system in Chicago has not brought workmen to the bitter extremity of twenty-five cents a day, as Commander Booth reports of some in London, yet the facts brought out by the committee are decidedly unpleasant to contemplate. At some shops girls earn only \$3 a week. Many of the places employ small children. Custom

workers who take clothing home often work eighteen hours a days, continuously, taking their work home at 1 o'clock in the afternoon and returning the finished garments to the tailor the next morning. The work-shops are small, foul, poorly ventilated and lighted, and in them the men, women and young girls, are huddled together. Said one witness: "I visited a tailor-shop three weeks ago where I found a room with bones, eggshells, and refuse on the floor and benches. I have seen dozens of such shops. The men remain in the shop all the week and work more nights than days. They eat their meals from a bench beside them. They don't eat much, but live on beer. They lie down with their clothes on to sleep." Another witness had seen fine suits made in bedrooms swarming with vermin. He had found places where people were cooking, eating, and sleeping in the room where they worked. He had seen people working where scarlet fever and diphtheria were raging. Said another: "The majority of cloak-makers die of consumption. They have such long hours and work in such bad air that disease is inevitable. I know of shops where there is no air to breathe. I had a brother who died after five years at the work. It is rush all the time. The scheme in dull season is to get as many of the cloaks to be made as possible, and the man that can do the most work in the least time gets the job."

The cause of the sweating system is to be found in the avarice of man assisted by the stern working of the competitive system. Dealers can get their work done more cheaply by letting it out to contractors than they can by superintending it themselves. The contractors underbid each other in order to get the jobs. The large army of poor, ignorant, degraded Germans, Bohemians, Scandinavians, Russian Jews and Italians who have been shipped over to this country and congregate in the cities are at their mercy. These in turn underbid each other. There is a greater supply of workers than of work. Each one would rather work for very small wages than starve. The laborers are ignorant, helpless and hopeless; the sweaters are cunning and heartless; the public don't care. What will you expect but overcrowding, squalor, disease, death? The overcrowding is the result of poverty. The squalor is the result of the poverty and overcrowding. The disease and death are the result of all three.

—WHAT is to be done? "Abolish the competitive system," say some of the socialists. No doubt it will be abolished when the lion lies down with the lamb. I am afraid not before. "Restrict immigration." Isn't that rather hard on the immigrants? Perhaps such a measure is demanded, but, at best, it would only protect the foreigners who are in this country at the expense of their friends who want to come. One very effective thing which might be done would be to elect officials who will do their duty. The sanitary ordinances which we already have would abolish the sink-holes of rotteness and disease; but the factory inspectors do not

inspect, partly because their number is too small, partly because they are incompetent men put into office by "ward heelers." The law against child labor is not enforced. Messrs. Warner and Hoar are likely to frame a bill requiring every garment to bear some trade mark which will make it practicable to locate the place where the garment was made. Perhaps, after all, the most powerful agent for removing the evil will be an enlightened and aroused public sentiment which will refuse to patronize establishments whose prosperity is bought at such a price.

—TUESDAY, April 19th, the great lottery fight in Louisiana came to an end. At present writing the anti-lottery Democratic candidate for governor, M. J. Foster, seems to be elected by a decisive majority. The campaign which has just ended has been the longest ever carried on in any State. The war has waged for twenty-five months without cessation. "During all this long period of over two years, there has not been a single day without mass meetings, conventions, barbecues, etc. The people are tired out and even business is fatigued by the long strain; while the cost has impoverished both Democratic factions. One of them, it is said, had to draw on the Louisiana State Lottery and spent over one million dollars in legitimate political purposes; while the other, or anti-lottery wing, depended on the contributions raised in New York, Boston and other cities to support its fight against the lottery, and but for this assistance it would have been compelled to retire from the political field." The decision of the United States Supreme Court declaring that the law excluding all lottery matter from the mails was constitutional, was the beginning of the end. Since then the anti-lottery interests in Louisiana have been confident of victory. The Louisiana Lottery will pass out of existence in 1895 and no State or Territory will grant it another lease of life. All the stockholders in the concern have become rich. They live in elegant homes in New Orleans in the winter and spend the summer in the North and East at the watering places. Of late years the lottery revenue has been largely used to prevent adverse legislation. Expensive lobbies have been kept at Washington and Baton Rouge. There has also been a large army of camp followers, leeches and harpies, to be supported by the lottery. The organization had grown cumbersome and heavily weighted and the sorrow will not be excessive even among its friends when it becomes extinct. Let us be devoutly thankful that another reform has been accomplished and roll up our sleeves for something else.

—THE good women of Bloomington, Ill., took an active part in their recent school election. Bloomington being a thriving city with an unusual share of intelligence and culture, it would be interesting to get an impartial account of the day's doings. The following quotations taken from local papers of varying stand-points tell the story:

Bloomington Pantagraph: The school election yesterday demonstrated beyond question that men and women can meet at the polls and preserve good feeling and good decorum in voting for the candidates of their choice. Whatever may be said as to the law giving our women the franchise in school elections it cannot be attacked on the ground of impracticability and of the general incompatibility of the surroundings of the ballot-box with the female presence. The law worked admirably, and the promptness with which the new-made voters got the run of things was remarked on all hands. There was the utmost deference shown the women, and the conduct of the male voter was truly

gallant and courteous. It should be a cause for pride that so many thousands of the best men and women in Bloomington can meet in an exciting contest, in many instances directly opposing each other, and preserve such good nature and decorum. As to the result it may justly be termed a great popular upheaval, whose significance cannot be misunderstood. It may be claimed by some as due to religious feeling or prejudice, but this is not the true interpretation of it. It is the expression of the popular disapproval of the control that has been for some years past exercised over the schools of this city. It is an unmistakable demand from the people that a change of management be inaugurated and that the tone of the schools be elevated.

Bloomington Leader: Women resent being governed, directed, or in any manner controlled by women. All human history confirms this proposition. Female suffrage shriekers may cry out for women's rights until Gabriel calls them to the last accounting, but they cannot circumvent, ignore, or expunge the towering, luminous fact that women would rather be governed forever by men than one day by females. If all the women in this country were actually endowed with the right of suffrage there wouldn't be an officer of that sex in the land. They want to be ruled by man, and this is one of the chief reasons that a majority of them get married. The strong confirmation of women's resentment of the rule of other women was placed on record in this city Monday, when the ladies voted for the first time in the history of this commonwealth, and signaled their acquirement of suffrage, by repudiating a woman Superintendent of Schools, who for eighteen years had been undisturbed in office and until her own sex sought her removal.

Bloomington Bulletin (Dem.): For twenty years Miss Sarah E. Raymond has been Superintendent of the Bloomington schools. She is a woman of great executive ability and her administration has been highly respectable and marked by an entire absence of charges of corruption or other official scandal so apt to develop in a regime so long uninterrupted. In twenty years of authority over so large an enterprise as the Bloomington school system the person who made no mistakes would be more than human. That dissatisfaction should arise, from causes both real and imaginary, was to be expected. As the twenty years rolled by a growing number of people placed rods in pickle and awaited an opportunity to redress their grievances. Another and very large class of citizens differed radically with Miss Raymond on a very vital matter. The policy of her administration gave the school management almost exclusively to women. The opposition demanded that more men be employed. The various elements united yesterday and administered an overwhelming defeat to the administration ticket. Happily, let us say again, the great majority yesterday was animated by the proper spirit of good citizenship, which in friendly and honorable rivalry indicates to its servants the policy which the majority desires in public affairs.

—THE reward of faithfulness was illustrated at the commencement exercises of the Baptist Union Theological Seminary, April 14th. Twenty-five years ago the Seminary was founded and the first class to graduate was composed of three. Many times during the life of the institution, it has seemed to be on the verge of financial shipwreck and its professors have been hard pressed for means to support their families. The new Baptist University which is soon to be opened under such favorable auspices, is in a very real sense the child of that pioneer institution. The University would probably not be, if the Seminary had not been. Upon Commencement Day the Seminary was formally united with the University. Mr. E. Nelson Blake, who performed the ceremony, remarked that it was a little out of the usual order to unite a groom of less than two years with a bride of twenty-five, many of the children of the bride being present to pass judgment on the step-father.

—DOCTOR LEWIS said to the writer three years ago that men who expected to be Seventh-day Baptist preachers should take their seminary course where they can be in loving connection with their denomination. The truth of this must become more and more apparent the more

one thinks and observes. The theological students may be of great help to their church. To an even larger degree the church may help the students. A warm-hearted church may be the making of a young minister. A few critics kindly, affectionate, discriminating and stimulating are of immeasurable value to him in the formative years of his life. He needs to keep in touch with his own denomination, its thought, and its work. The church of Chicago has had present with it this year five or six young men preparing for the ministry. Instead of sitting back with folded arms saying "Now we will see what these young fellows can do," the members have been sympathetic and patient. Their criticisms and commendations have been given in love. Their attitude toward us has been that of brothers and sisters, and we have not had occasion to fear that they would season their closing meal on the Sabbath with sarcastic comments on our feeble efforts.

—SOME of our brethren in other parts of the denomination have not approved our course in preparing for the ministry in this Baptist Theological Seminary. This is not the place to defend our course. I would only say that we were conscientious in thinking this the best thing to do. We have none but the kindest feelings toward those of our brethren who may still think otherwise. We wanted as broad and thorough a training as it was possible to get. We have kept close to our denomination and we have been led to a much more thorough study of the Sabbath in all its bearings than we ever made when we were in a school of our own denomination. Some may have thought that we have been too quiet about the faith that was in us. It may be so. We might have forced every man in the Seminary to either stand up and fight or run. But such a course would have been not only bad taste but bad policy. We were guests of the Seminary and it was eminently proper that they should say the first word. We have always been ready to talk. And our great opportunity came when we debated the Sabbath question before a splendid audience in Blake Hall and, we say it modestly, the Seventh-day arguments received two thirds of the cheers. I think it is safe to say that we are more securely grounded than ever before in the position that if the Bible commands us to keep any Sabbath, it is the Seventh-day of the week.

L. C. RANDOLPH.

MORGAN PARK, Ill.

THE CHRISTIAN RACE.

BY JACOB BRINKERHOFF.

The most important journey of life is the Christian race. It is the most important because it has the highest incentives and the grandest outcome, having its ending in the eternal life and the immortal joys of the kingdom of God. He who pursues this race has divine encouragement and example, godly associations, and if zealous and faithful to the end, is certain of obtaining the prize.

It was the purpose of the apostles of the Lord Jesus, as well as of their divine Leader, to illustrate their teachings with objects with which the hearer or reader was familiar, letting the common events and scenes illustrate similar ones in the higher and divine life. So, in the Christian race Paul has taken an example from a custom of his time, well known to the people among whom he lived and to whom he wrote this epistle. The Olympic games of the Greeks were known where the philosophy and art of

the Grecians were heard or the arms of the Romans prevailed. At the games, which occurred every four years, there were foot races, engaged in by the most athletic men of the times; for which race they had been in long training, and, as in more modern times and more modern sports; there was great desire for the championship of the world, as the swiftest runner. While in training these athletes cumbered themselves with weights to impede their progress, so that if they could run well while cumbered with weights they could do still better when the public exhibition should come, and they should lay aside their weights and run freely and with all their unencumbered might.

The Christian life calls us to turn our natural powers toward the heavenly and divine calling to run for a more worthy and enduring prize. We now live not merely for time and self, but for eternity and for the family of God. The prize which we now seek is of much greater consequence than before; and we have inducements to make the best possible use of our faculties. The Christian race is not the mere course of life. That comes to us involuntarily, without our wish or will in the matter, and ends in consequence of the failure of our natural powers, whether the greatest possible good has been accomplished or not. The natural life is necessary to the spiritual, as a first is to the second. "The carnal mind is not subject to the law of God," but a man may so subdue his carnal mind by godly desire and heavenly purpose as to receive the Holy Spirit, which shall transform him by the renewing of his mind, that he may prove what is that good and acceptable, and perfect will of God. Rom. 12:2.

The Christian race commences when the person exercises faith in the love of God in providing a Saviour to redeem him from the penalty of sin, and accepts the mediation of the Son of God to restore him to the favor of the Father. This work of grace gives him higher impulses and holier desires. The law of God is now his choice, and he delights in keeping his commandments. He sees beauty and harmony in the ways of God with man, and feels a sanctification in the truth of God's revealed word. He is actuated by high hopes, even hopes of standing justified in the sight of God through the intercession of Jesus Christ, and of enjoying everlasting life in the presence of God and of the redeemed host, who have also washed their robes and made them white in the blood of the Lamb. While pursuing the avocations and business of life he is "not conformed to this world;" he is in the world but not of the world; he feels that he "has here no continuing city, but he seeks one to come, whose builder and maker is God. The "fruits of the Spirit" attest his divine purpose of life and the progress he makes in the Christian race.

The prize in the Olympic games was often only a crown or wreath of laurel, which soon faded and crumbled away. But the prize in the Christian race consists in everlasting glory and honor, "a more enduring substance, laid up in heaven for you." In the Olympic race there were many competitors, but only one could attain the prize; in the Christian race all who run may win the prize. In the Olympic race the winner was not one who ran a part of the way and stopped through weariness or faint-heartedness; so the winner in the Christian race must not stop short of the whole course, expecting the prize for having made the good confession, or for having run well for a season. The great Apostle Paul speaks of himself as possibly having run in vain; or of having

run the Christian race for a time, but stopping short, and so becoming a castaway; and if so great and sturdy a Christian as he stood in any such danger, how great is the possibility for the average contestant for the heavenly prize!

The apostolic exhortation is to "lay aside every weight, and the sin which doth so easily beset us." To be a successful Christian one needs freedom from hindering causes; therefore he should set himself to "seek first the kingdom of God and its righteousness," letting every personal and worldly consideration come secondary. Every one has temptations peculiar to himself, to which he would most easily fall. These temptations, or besetting sins, must be guarded against, lest, if allowed to prevail, they make "shipwreck of our faith," and we should then have "run in vain," or had received "the grace of God in vain." Our besetting sins are not all alike. One person may be strong where another is weak, and could easily stand where another would fall. So, being variously tempted, how important that we know our own weaknesses, that we may rely upon divine help for sustaining grace. We need the Holy Spirit here, which, when the Saviour was about to close his earthly mission, he promised to send to his believing disciples. Temptation and trials come upon all. Temptations are not sins. We need the Holy Spirit in our hearts to help us to "yield not to temptation, for yielding is sin." Guarding against our besetments we shall the more readily run the Christian race with patience. We need much faith and trust lest our patience become exhausted and we become "weary in well doing." Patience is among the Christian graces enumerated by Peter; also one of the fruits of the Spirit which Paul exhorts the believer to bear. Christian patience will aid us to run earnestly and hold out to the end.

The prize in the Olympic race was a perishable thing which merely showed that its possessor was the winner; but in the Christian race the prize, or the reward, is the "crown of everlasting life," which brings with it the highest joys and pleasures, even such as inspiration says "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But to encourage us in the Christian race Paul adds that "God hath revealed them to us by his Spirit." This prize and crown are to be bestowed when "Christ, who is our life, shall appear, for then shall we appear with him in glory" (Col. 3: 4), who comes to bring his reward with him (Rev. 22:12); to give rest to his believing children (2 Thess. 1:7), when we shall be like him in immortality and possessing glory. 1 John 3:2. Let us so run the Christian race that to us may be rendered eternal life, by seeking for that glory, honor, and immortality, by a patient continuance in well doing. Rom. 2:7.

ALFRED CENTRE, N. Y.

THE SABBATH DAY.

How the Rev. Niles Kinne, a life-long Baptist, found the True Sabbath—Experiences of a Minister of Forty Years Standing.

I was born of Christian parents in the State of New York in the year 1809. My father, the Rev. Joshua Kinne, was a minister of the gospel in the regular Baptist denomination. I was converted when a little child, but did not publicly confess my faith in Christ until I was 22 years of age. While yet a youth I was impressed that it was my duty to become a preacher of the gospel. I was ordained in 1844 by a

council called by the First Baptist Church of Rochester, N. Y., of which I was a member.

During the most of my ministry of more than forty years I held and taught, in accordance with the generally accepted view of Protestant churches, that the Sabbath had been changed by divine authority at the beginning of the gospel dispensation. This view I accepted without independent investigation. Some fifteen or twenty years ago an incident occurred which led to my investigation and finally to my rejection of this commonly accepted theory concerning the day of the Sabbath. In the city of Quincy, Illinois, excursion trains were being run to the fair grounds on Sunday and the Christian people were stirred up over what they considered a desecration of the Lord's-day. A Methodist brother appealed to me to know what scriptural authority there is for Sunday observance. This was the beginning of search for truth upon this subject.

In my investigations I was confirmed in my view that the Sabbath, as originally ordained by Jehovah at the end of the creation week, by him emphasized by the miracles of the manna, and by him blessed and sanctified and embodied in the fourth commandment of the Decalogue, and written with his own finger upon tablets of stone, was designed as a universal and perpetual obligation, that its proper observance is essential to the highest well being of the human family, physical, mental and spiritual; that it is the memorial of Jehovah's creative work, and his perpetual testimony against idolatry and infidelity. The Sabbath law, like every other precept of the Decalogue, seemed to me to be founded upon the relations of moral beings, and must therefore be as enduring as those relations.

If repealed at all, it must be by the same authority as that which enacted the law. Thus I came to the problem of the alleged change of the day under the Christian dispensation. Did Jesus, the Christ, or his inspired apostles change the day of the Sabbath? If they did, the record of the change must be in the New Testament, or we are under the necessity of admitting that the scriptures are an insufficient guide as to doctrine and duty, which no Protestant can consistently do. Urged on by the query of my friend, I made diligent search for scriptural authority for Sunday. As a stalwart Baptist I did not need to be told that there is but one source of authority, viz., the word of God. I therefore read with uncommon care at least such portions of the scriptures as are supposed to have a bearing on the question; I found nothing which satisfied my judgment or conscience. I was surprised to find that such passages as I had relied upon as authority for the change of day, when critically examined, furnished no sufficient ground upon which to base such an opinion.

Turning from the New Testament, I sought light from such uninspired sources as I deemed most learned, pious, and trustworthy. Some six or eight years ago, I sent the following question to the editor of the *Standard*, the great Baptist paper published in Chicago: "Can any person who prosecutes his secular calling on Sunday be convicted of violating any scriptural precepts?" For months I received no response, but at length I received a letter from a ministering brother of my acquaintance, saying he had been in the office of the *Standard*, where the editor had mentioned my letter; and that he did not know what to say in answer to my question. Subsequently I became fully satisfied that there is but one true answer, and that is in the negative. I read Carson on the

Sabbath, a learned man, and a most trenchant, logical reasoner, and a man whom I believed could solve my doubts and perplexities, and led me into the clear light of inspired truths. In the first part of his paper he presented clear, strong and scriptural arguments in vindication of the universal and perpetual obligation of the Sabbath law. On the change of day he very strangely and illogically refers to the statement of Jesus (Mark 2:28) that he is Lord of the Sabbath as furnishing evidence that a change might be expected under the gospel dispensation. Like many other distinguished men, he assumes that the churches very early set apart the first day of the week as the Christian Sabbath, and upon this assumption he bases another assumption, viz., that there must have been a command to observe the day. But I will do the memory of Alexander Carson, late of Tubbermore, Ireland, the justice to say that he did not descend to the absurd position of those writers and speakers who claim that the observance of no specified day is required by the fourth commandment, and that it is not possible to determine which is the Seventh-day of the weekly cycle. He said, "The original Sabbath was never abolished, therefore must still exist; and in the age in which the New Testament was written the Sabbath always refers to the Seventh-day."

Seeing nothing decisive from Dr. Carson, I read Mosheim and Neander. I found that the former claimed the example of the church at Jerusalem and apostolic authority from the very first in support of Sunday, but he produced no scriptural evidence to verify the claim.

Neander asserts that "opposition to Judaism introduced the peculiar festival on Sunday, very early indeed, into the place of the Sabbath; the first trace of this custom is in Acts 20:7."

The correctness of Dr. Neander's inference from that passage, as well as from Revelations 1:10, will be noticed further on. He further says that "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday." Who shall decide when doctors disagree? Answer: The Word of God. At times there seemed to be such confusion of tongues on this subject that I nearly reached the conclusion to abandon all further investigation, and to rest satisfied with my life-long views of the Sabbath; but my conscience was not at peace. If I engaged in any secular labor on the Seventh-day the fourth commandment would seem to ring in my ears: "Remember the Sabbath-day to keep it holy." During several years I refrained from all ordinary labor on that day, but made no public announcement of my perplexities. For many years I did not defend Sunday-keeping from the pulpit, as I could not do so conscientiously. I asked myself, can it be possible that the whole Christian world is violating the great Protestant principle announced by Chillingworth, "The Bible Alone the Religion of Protestants," and can it be true that the great Baptist denomination especially, which I had always believed to be built from foundation to turret on the rock of eternal truth, and entirely free, as I thought, from the taint of the inventions of men, had adopted a day as the Sabbath which rests alone for its sanctity and authority on the semi-pagan tradition of the Papal church, instead of the day designated by the law of Jehovah? I saw, too, that to embrace the Seventh-day as the Bible Sabbath involved

separation in church relations from a large and popular denomination and connection with a small and unpopular one. I was personally acquainted with but one or two individuals who were Sabbath-keepers. It was a sore trial for me to withdraw from the Baptist church at Barry, Illinois, whose kindness, sympathy and Christian fellowship I had so long enjoyed. But as a loyal Baptist I could not accept any doctrine or practice as of divine authority which is not plainly taught in the New Testament.

The *Outlook* was sent to me regularly, and some Sabbath tracts were received which aided me, and I proceeded to investigate the Baptist teaching, that the day of the Sabbath was changed. I wish to quote what that teaching is before presenting the reasons why I think it is not true. The Baptist Church Directory by E. T. Hiscox, D. D., which is authority in the Baptist denomination, says, on pages 171-172, the following: "We believe the Scriptures teach that the first day of the week is the Lord's-day, or Christian Sabbath, and is to be kept sacred to religious purposes, etc. Places in the Bible where this is taught:"

Acts 20:7.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight.

Genesis 2:3.—And God blessed the seventh day and sanctified it; because in it he had rested from all his work which God had created and made.

Colossians 2:16-17.—Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.

Mark 2:27.—And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

John 20:19.—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

1 Corinthians 14:1, 2.—Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.

Exodus 20:8.—Remember the Sabbath day to keep it holy.

Revelation 1:10.—I was in the spirit on the Lord's-day, etc.

Psalms 118:24.—This is the day which the Lord hath made; we will rejoice and be glad in it.

Isaiah 56:2, 8.—Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it and keepeth his hand from doing any evil, etc.

Isaiah 58:13.—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, etc.

Psalms 118:15.—The voice of rejoicing and salvation is in the tabernacles of the righteous, etc.

Hebrews 10:24, 25.—And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.

Acts 13:44.—And the next Sabbath-day came almost the whole city together to hear the word of God.

Leviticus 19:30.—Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord.

Exodus 16:4-20.—Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no, etc., etc.

Luke 4:16.—And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath-day and stood up for to read.

Acts 17:2, 3.—And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, etc.

Psalms 26:8.—Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

Psalms 87:3.—Glorious things are spoken of thee, O city of God.

Hebrews 4:3-11.—For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into rest, although the works were finished from the foundation of the world, etc.

Most of the above passages clearly refer to the seventh day of the week, which God blessed and sanctified as the Sabbath.

Three passages (Acts 20:7, John 20:19, 1 Corinthians 16:1-2) are the only ones quoted from the New Testament which mention the first day of the week, and are relied on mainly

to teach Sunday-observance. The arrangement of the passages as given above is misleading. Acts 20:7 is quoted to show that Paul Sabbathized on Sunday, assuming that the Sabbath had been transferred to that day; and then follows Genesis 2:3, "And God blessed the seventh day," inferring that the first day of the week is the blessed Sabbath enforced by the fourth commandment. Next comes Colossians 2:16 to show that the law of the old Sabbath is done away, which position some Baptists claim when they discuss the Sabbath question, and this is followed by Mark 2:27, "The Sabbath was made for man," thus teaching that the new Sabbath was obligatory upon all mankind, and thus restoring the law. John 20:19 is next cited to teach that the disciples were assembled on the first day of the week to commemorate the resurrection, a fact which they had not yet come to believe.

Acts 13:44, Luke 4:16, Acts 17:2-3, are subsequently quoted to show that Christ and the apostles were in the habit of worshiping on the first day of the week, which position no modern scholar will undertake to defend. Note that Acts 13:44 is followed by Leviticus 19:30 to enforce the keeping and reverence of the day. If these passages are quoted as referring to the Seventh-day Sabbath, then the Baptists themselves put them in collision with their own interpretation of Acts 20:7, and prove by them that not only Christ kept the original Sabbath, but that the apostles themselves did the same thing many years after his death and resurrection. While this would be according to the facts, I cannot believe that the Baptists in their creed intend to acknowledge it, for this would be a complete surrender of their position.

"A lie may keep its throne a whole age longer if it skulk behind the shield of some fair-seeming name."

The passages quoted are evidently grouped in the order above given by the Baptists to teach the change of day theory, and to show that it was made to commemorate Christ's resurrection as taught in the Westminster confession, the acknowledged authority of Protestant denominations, and adopted by Protestant denominations generally, so far as the Sabbath is concerned. Page 214, "Nevins's Notes on the Shorter Catechism," says: "From the beginning of the world to the resurrection of Christ God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath." But the catechism is more frank in regard to the change of day than the Baptists, for it says (page 216): "Although we cannot produce any positive precept for the change of the day from the seventh to the first, yet we have the example of the apostles and of the primitive church, who were under the guidance of the spirit in all things relative to doctrine and worship."

This leads me to enquire: First—What connection has Christ's resurrection with the Sabbath?

Second—Is the time of Christ's resurrection so distinctly stated in the Scriptures that we can fix the time sufficiently accurate to base on it so important an institution as the weekly Sabbath?

In regard to the first question, there is absolutely no passage in the Scriptures which shows that the day upon which Christ rose took the place of the original Sabbath, and all that is claimed is the example of Christ and the apostles, and upon this point we will speak further on.

But as to the second question, since the Baptists claim that the resurrection was on Sunday, and endeavor to enforce the keeping of that day to commemorate the event, it really devolve

upon them not only to prove that the resurrection day was to take the place of the original Sabbath; but also to establish beyond question that that event took place on Sunday. As they have failed to do this by any scriptural authority, it hardly seems necessary to inquire into the time of the resurrection, but I wish to present my reasons for believing that it did not occur on Sunday morning.

In Matthew 12:40—A definite time is stated during which the body of Christ must lie in the tomb, viz.: three days and three nights. Christ gave to his enemies this test of his Messiahship, and if it were not literally fulfilled it left him open to the charge of being an impostor. If he was crucified on Friday and rose on Sunday morning, as is the common opinion, he could not possibly have fulfilled his own prophecy. Each of the four gospels record the fact that he died on the preparation day. Matthew 27:62, Mark 15:42, Luke 23:54, John 19:14, also John 19:31 says: "The Jews therefore because it was the preparation declared that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day)."

The popular opinion is that the Sabbath here referred to was the weekly Sabbath, and therefore they concluded he must have been crucified on the day before. But John 19:14 says it was the preparation day of the Passover, which proves that the day next after the preparation was the Passover Sabbath and not the weekly Sabbath. The statement that it was a high day is more appropriate to the day of the Passover than to that of the weekly Sabbath, inasmuch as special preparation was necessary for the Passover, which was not required for the weekly Sabbath. On the supposition that Christ rose from the tomb on Sunday morning, and if, according to his prediction, he lay in the tomb three days and three nights, he must have been crucified and entombed on Thursday morning, but we know from the record of the evangelists that he yielded up his spirit about the ninth hour, or about 3 o'clock P. M. In Matthew 28:1, is a positive statement in respect to the time of Christ's resurrection, "Now late on the Sabbath-day as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord descended from heaven and rolled away the stone and sat upon it." (Verse 5) "And the angel answered and said unto the women, Fear not ye for I know that ye seek Jesus which hath been crucified. He is not here, for he is risen even as he said." "Late on the Sabbath-day," cannot mean Sunday morning, and we must fix the crucifixion and entombment on Wednesday in order for Christ's prophecy of three days and three nights to be fulfilled. This agrees with Bagster in his Bible harmony which says that Christ was crucified on Wednesday. Comparing the narrative of Matthew with those of the other evangelists it is clear that Mary Magdalene visited the tomb the second time on Sunday morning. The events described by Matthew are very different from those narrated by the other evangelists.

Dr. N. Wardner says: "His use of the word *opse* fixes the event he (Matthew) describes late on the Sabbath-day, and not on the first day of the week, the word never being used in any other sense than late or evening. On the other hand the Greek word used by Mark, Luke and John to designate the time of the visit they record is *proe*, and it is never used in Scripture in any other sense than morning, or early, and the two words are never used interchangeably.

Matthew (a) alone mentions the earthquake which occurred at that time thus assuring those who heard his (Christ's) prediction (Matthew 12:40), that he had literally fulfilled it. (b) He alone speaks of an angel rolling away the stone from the door and sitting on it. (c) He alone tells of the effect his appearance had on the soldiers. (d) He alone tells of the

soldiers reporting to the priests what happened at the tomb. (e) He alone tells how the Sanhedrim bribed the soldiers to tell a silly falsehood at the hazard of their lives. (f) He alone describes the meeting of Christ with the women as they fled from the tomb, when they took him by the feet and worshiped him. None of these facts are mentioned by the other evangelists, because they did not happen in connection with the facts which they narrated.

Thus the teaching that Christ rose on Sunday morning, as well as the divine authority for observing the day of Christ's resurrection as the Sabbath, is too questionable to found so important an institution upon as the weekly Sabbath.

No intelligent Christian can desire any higher authority pertaining to the day of the Sabbath or the manner of keeping it than that of him who declared that "the Sabbath was made for man and not man for the Sabbath." Therefore, the son of man is the Lord of the Sabbath. Mark 2:27-28. These words prove that the institution was designed for the whole human family, and that his teaching and example in regard to it are supreme authority.

Perhaps this is as appropriate a place as any to say that Revelations 1:10, if it refers to any solar day, must designate the seventh day of the week, inasmuch as Christ has not said that he is Lord of any other day; but the probability is that it does not refer to any such day. Also Psalm 118:24, is quoted as prophetic of the Lord's-day, meaning Sunday, while it evidently refers to the time of Christ, and not the weekly Sabbath. If it is construed to apply to any day of the week, it would seem reasonable that that day should be the one which Christ and the apostles honored as the Sabbath.

During our Lord's sojourn in the flesh, the inspired record proves that he kept the Sabbath according to its true import and design, "and he came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the Sabbath-day, and stood up to read. And came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days." Luke 4:16-31. "And he entered again into the synagogue, and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath-day, that they might accuse him. And he said unto the man which had the withered hand, stand forth; and he saith unto them, is it lawful to do good on the Sabbath-day, or to do evil, to save life or to kill?" etc. Mark 3:1-4. That Christ kept the Sabbath is not, as I understand it, a controverted fact, and his example in its observance teaches us that works of necessity and mercy can be done on the Sabbath-day. If Christ, the Lord of the Sabbath, or his inspired apostles, by precept or example, changed the day of the weekly Sabbath, the record of it must be in the inspired writings. Can such a record be found? Says Dr. Dowling, in his history of Romanism, which I commend to the careful consideration of all Protestants, and especially of all Baptists: "The Bible, I say the Bible only, is the religion of the Protestants. Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated if it is not found in the Bible. He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the other doctrines and ceremonies of Romanism on the same authority." "In all candor and with a sincere desire to know the truth, I ask, can a substitution of Sunday or the first day of the week, in the place of the seventh day of the sabbatic law, be maintained on any other ground than that of Roman tradition? If there is any other basis for Sunday keeping, in the interests of the truth let it be produced.

It avails nothing to say that Christ met the disciples on Sunday evening after his resurrection, and also again after eight days, for the reason of his meeting them is very obvious—namely, to reveal to them the fact that he had risen from the grave, which they had hitherto disbelieved, notwithstanding his resurrection had been made known to them by the women,

and some of them had visited the tomb and found it empty. There is no other rational significance that can be attached to these visits. One might with equal propriety claim that the "third time Jesus showed himself to his disciples after he was risen from the dead," at the sea of Tiberias, and gave them a miraculous draught of fishes (John 21:2-14), was a sacred day or Sabbath. Here he blessed the fishing, but was as silent in regard to Sunday-keeping as upon the two previous occasions. I found that the apostles, during all their thirty years of history, as given in the book of Acts, continued to preach in the synagogues as their divine Lord had done during his public ministry, with no hint or intimation that any other day had been put in its place. During the missionary journey of Paul, in which he visited the renowned city of Corinth, and continued there a year and six months teaching the word of God among them, he kept the Sabbath (Acts 18:11); and if during the whole journey he labored, as is asserted in the fourth verse of this chapter, where it is recorded "he reasoned in the synagogue every Sabbath-day and persuaded the Jews and the Greeks," it follows that he must have preached some four to five hundred Sabbaths with no mention or intimation of a Sunday.

There is only one preaching service mentioned during the thirty years of apostolic history as occurring on the first-day of the week. Remember that this is the one mentioned in the first passage quoted in the Baptist creed, viz., Acts 20:7: "And upon the first day of the week when the the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This meeting must have been on Saturday evening (the evening after the Sabbath), for the evening after the day-time of Sunday would have been a part of Monday, according to the Jewish reckoning "from even to even" which is used in the New Testament. Paul had tarried there seven days. It was a farewell meeting and supper, which Paul improved in preaching a very long discourse, for after he went down and restored Eutychus, he went up, broke the bread and ate his supper, and talked till break of day and then departed on his journey. According to the opinions of the leaders of the American Sabbath Union Paul might as well have been guilty of theft as to have traveled on Sunday.

Looking into the epistles, we find only a solitary reference to the first-day of the week. 1 Cor. 16:1, 2, "Now concerning the collection for the saints, as I gave orders to the churches of Galatia so also do ye. On each first day of the week let every one of you lay by him in store, according as he is prospered, that there may be no collection when I come." Revised Version. I have before me a large number of translations from various languages, not one of which favors the idea of a public assembly or of a public collection. Most of them express the idea that what is to be done by each is to lay by himself at his home or in his own house. What seems very strange is the fact that any one of these passages should ever have been quoted by candid, intelligent men, as having any bearing in support of Sunday sabbatizing. It indicates the desperate straits in which men of brains and common sense find themselves when committed to an untenable position, and attempt to defend it. The subterfuges, the perversions of inspired truth, the illogical arguments and baseless assumptions (all unconscious we charitably hope) of the advocates of what they are pleased to dignify with the title of the "American Sabbath," are in my view perfectly astounding.

Let us note the conclusion of this whole Sabbath question. From the standing point of the Bible, genuine history, and the bar of sound unperverted reason, I maintain that what is know as the "Christian Sabbath" is not a divine, but a human institution, both as regards the event it is designed to commemorate and also the day of its observance. It is purely an invention of men. May God in mercy open the eyes of his people, as he has mine, and save them from further persistence in the sin of Sabbath-breaking, and from teaching in opposition to the will of God as plainly expressed in the Bible.

NILES KINNE.

BARRY, Ill., March 16, 1892.

MISSIONS.

IT is interesting to read in a Presbyterian magazine of the importance of administering the ordinance of baptism in heathen lands "on the basis of an intelligent confession of faith!"

FROM April 1, 1888, to September 1, 1891, Presbyterian Sunday-school missionaries organized 3,894 schools, gathering into them 156,778 teachers and scholars. About two-thirds of these schools have become permanent, and hundreds of churches have grown from them. Tens of thousands of books have been given away; millions of pages of tracts and periodicals freely distributed; and tens of thousands of families, in destitute places, visited. It has long seemed to us that Seventh-day Baptists might do a work similar to this, although, of course, on a smaller scale.

ONE of the reforming sects in India, the Aryas, professes loyalty to the pure Hinduism of the Vedas; advocates the existence of a personal God; preaches against caste and idolatry; but actively opposes Christianity. The Brahmas profess reverence for all that is good, giving the highest place to Jesus Christ as the guide of men. The Bible is one of the books deserving of honor, along with the Koran, the Vedas, and Buddhist books. There is also a wide-spread rationalistic movement among educated Mohammedans, that denies the supernatural both in the Koran and in the Bible. In the midst of this unrest of soul and anxious inquiry for truth, thousands are finding a peaceful refuge in the glorious gospel of the Son of God, the only Redeemer for India as he is for the whole world.

THEO L. GARDINER, pastor at Salem, W. Va., reports 109 sermons and addresses at Salem, Lost Creek, and on Buckeye and Flint Runs; 12 prayer-meetings; 75 visits; and 5 additions at Salem. He writes: "It has been a quarter of hard work, such as I have never known, as you can easily see by number of sermons and visits. Spent three Sabbaths at Lost Creek, preaching 26 sermons. Ten days of preaching at Buckeye, 20 sermons, resulted in great good, quickening and building up the membership. Monthly appointments at Flint Run are kept up with good interest. The revival in Salem was a union work in which I preached 45 sermons. More than 40 persons professed conversion but how many will unite with the churches remains to be seen. Eight or nine are waiting baptism and will join our church. I cannot count converts who will not join the church. The power of the Spirit as manifested in the work of settling difficulties among brethren, was simply wonderful. Our own church received untold benefit in this blessed work." "Health good; crowded with work," is no unimportant part of one of Brother Gardiner's communications.

FROM L. F. SKAGGS.

During the last quarter there has been a great deal of sickness. We have had a mild winter, but the weather has been very changeable, which has hindered me some in my work. The little church in Barry county I have visited twice in this quarter. The interest is still good, and they are going to try to raise money to pay my traveling expenses, to and from this place. Have visited the Providence church in Texas county three times in the last quarter, and the

interest is good. Plum Valley is Eld. G. Hurley's neighborhood. I have visited this place only once in this quarter. The Baptist minister there seems to be very much alarmed about your missionary preaching the perpetuity of the moral law, and the Sabbath. He says it will break up their church to have the doctrine of God's immutable law taught to the people. May the Lord open his eyes so he may see! Oh, for a consecrated ministry, a spiritually minded ministry, that realize they have a message from God to men, that have clear conceptions of God's holy character and man's sinful and ruined condition! May the blessings of God rest upon the members of our Board and all of our missionaries, home and foreign.

BILLINGS, MO.

—BRO. SKAGGS reports 33 sermons and addresses; congregations from 20 to 50; 8 prayer-meetings; 58 visits; the distribution of 1,548 pages of tracts, and 19 papers; and 1,128 miles traveled.

FROM J. T. DAVIS.

Considering sickness and storms the attendance and interest have been reasonably good. No special change since last report. Some who have never made a profession are interested and speak sometimes in the prayer and conference meeting, but we have been unable to get them to go further. We are hoping that before long we can report more. A union meeting has been held here and we are hoping that it will result in good to our cause. Nothing preventing I hope to spend some time there during the meetings.

HORNELLSVILLE, N. Y.

—BRO. DAVIS reports 34 sermons and addresses; congregations from 30 to 35; 6 prayer-meetings; and 8 visits.

FROM J. L. HUFFMAN.

The beginning of the quarter found me at Adams Centre, N. Y., in the midst of a precious revival work. The interest continued and I trust much good was done. The church was generally revived. Thirty young converts had been accepted for baptism and church membership before I left. I think there were about fifty conversions. A number of backsliders were reclaimed. Two of these were restored to the membership of the church. On my way to the Western Association I visited Lincklaen to see about their getting a pastor. I am satisfied that with a little help in making arrangements this, with the other small churches of the Central Association, can unite in getting a pastor.

My next revival work was with the Portville Church at Main Settlement. This church had nearly run out; they had not had a business or covenant meeting in eleven years. The few remaining members were disheartened and felt almost like giving up entirely. But in a few weeks the entire scene has changed. There was a precious outpouring of the Spirit, and from forty to fifty persons were hopefully converted to God. Twenty-three made their offering for baptism and church membership, were accepted by the church, and are awaiting opportunity for baptism. Five were added by letter or statement. Nearly the entire resident membership is revived. The outlook is favorable for this little church.

My next work was at Farina, Ill. I spent four Sabbaths with the Farina Church, and preached forty-four sermons to good congregations, with marked interest. As the result the entire membership of the church was revived and benefitted. Seventeen were added to the

church, sixteen by baptism. The church contributed one hundred and fifty dollars for this work. I am here at Jackson Centre, Ohio, on my way back to the Western Association. We are having a good revival work here. Some are coming to Christ. We are to have baptism next First-day. While at Adams Centre I was called to Watson to attend the funeral of Deacon Alfred Williams. I spent one week at Nile, N. Y., and preached four times, and called on a number of families. At Portville a Y. P. S. C. E. was organized of twenty-eight active members. Eld. Prentice writes me that the most of the converts there have become active members of the Y. P. S. C. E. There were ten added as active members of the Y. P. S. C. E. at Farina while I was there.

—BRO. HUFFMAN reports 104 sermons and addresses; 130 visits; 24 additions, besides 53 that had been accepted for baptism; and the organization of one Christian Endeavor Society. And he writes that he is well and enjoying the work.

FROM GEO. W. LEWIS.

We came to Beauregard last Sixth-day morning and expect to remain over two Sabbaths, as usual, if all is well. There has been an unusual amount of sickness at Hammond during this quarter, occasioned mainly by the prevalence of whooping cough, measles, and two or three accidents among our workmen in mechanical pursuits, none of which, however, have proven fatal save in the case of one infant, mentioned in the RECORDER some weeks since. In temporal affairs we have no complaints to offer, and yet here and at Hammond our fruit and early gardens were considerably injured by the late hard freeze. But we are not alone in this, as it extended pretty much over the entire South, this region coming off much better than some of our neighbors. Cotton, corn, tomatoes, and peas, are the leading products here, while in Louisiana strawberries, sugar cane, onions, and sweet potatoes take the lead. We shall have plenty to eat and to wear, judging from present indications, but shall not, in all probability, be able to do as much for denominational work and local improvements as we desire and had even hoped for.

In spiritual things the churches on this part of the field are very much in the condition as at our last report. The regular appointments are well sustained, and a good degree of interest manifest. In fact, the interest among the young is gradually increasing, some of whom have already expressed a desire to go forward in baptism and church membership. But sickness and the state of the weather have delayed us somewhat in responding to these requests. We hope to soon. During the quarter we were greatly cheered and encouraged by the presence and counsel of Deacon Lester Rogers and wife, of Milton Junction, Wis., who have been spending the winter mostly in California, returning via New Orleans, Hammond, and Beauregard, to visit friends and see our beautiful country and climate, and above all, to see, or rather *did see*, our heavy white frost in March, which is unusual save for the last two or three seasons. Some of the natives explain it by the presence of so many cold-blooded Northerners. We hope that others of our friends will remember us in their journeyings South and West; but, unlike Bro. Rogers, will remain with us and become a part of us.

We are looking forward with great interest and anxiety to our Association in July, which this year convenes at Hammond. We hope that

not only the churches may be well represented, thus deriving great good, but we hope to see, and shall rejoice at the presence of, delegates from sister Associations. Pray for us that we grow not weary in well doing, but may strive on, laboring to aid, as we are able, in extending the truth so precious to our souls, prominently among which stands the truth of God's holy Sabbath.

BEAUREGARD, Miss.

—Bro. LEWIS reports 18 sermons and addresses; average congregations of 39; 15 prayer-meetings; 85 visits, and 500 pages of tracts and 35 papers distributed.

WOMAN'S WORK.

"Not as I will," the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill,
"Not as we will"
—Helen Hunt Jackson.

EVERY duty, even the least duty, involves the whole principle of obedience. So says one, "and little duties make the will *dutiful*, that is, supple and prompt to obey. Little obediences lead to greater ones. The daily round of duty is full of probation and of discipline; it trains the mind, heart, and conscience. We need not to be prophets or apostles." Yet duty is privilege.

SHANGHAI HOLIDAY BOX.

Dr. Wait requests the publication of the following, extracted from a letter to her from Mrs. D. H. Davis:

"If I remember rightly the first box was sent five years ago last autumn. It would be impossible to express the pleasure and real satisfaction it brought us, both in the personal gifts and also those intended for the Chinese. As regards the personal gifts received by your missionaries from friends in the home-land, I can scarcely allow myself to speak. Close at hand I have a little book containing a list of such gifts, with the donors names attached. A precious list. Many of these dear friends have already "crossed over," but their loving interest thus expressed in us and the work in China will never be forgotten. Dear Mrs. D. P. Rogers, of New London, Ct., was one who always took a special interest in this work, and one whom we all came to dearly love through her kind, Christian letters.

"As soon as your letter arrived I wrote to the ladies of our mission in China, sending them your letter, asking them in consultation to send you by return mail a list of such articles as they should think desirable to be sent, saying that in the meantime I would send a list of what gifts seemed to me most suitable for the hospital, schools, or as gifts to the native Christians. Rolls of pieces of bleached or unbleached muslin or woolen goods might seem to some as not worth sending, but they assist in packing the goods, and are very useful in the schools in mending clothing, making shoes, etc.; and large quantities of old muslin will be very acceptable in the hospital work. Bed-quilts are acceptable; yet really what seems more suitable for Chinese beds are simply the pieced covers. These can be tacked over the woven cotton with the sheet basted on the other side, its edges lapping over the edges of the cover and easily removed for

washing. The list of things added to the above is selected because of its suitability to the schools, the hospital, and to the native Christians. Many of them might be made by the home children.

"Needle-books, containing a few needles and pins; Home-made work-boxes, which might be fitted out with a thimble, needles, and emery, and spool of cotton; sewing-needles; knitting-needles; crochet hooks; writing paper; pin-cushions; scrap-books; pictures; frames or other wall ornaments; bags of various kinds; bleached or unbleached muslin; unbleached drills; unbleached cotton flannel; calico, small figure, purple preferred, as the Chinese cannot wear all figures and colors as we do; any kind of black material, either in dress goods or gentlemen's goods; wools for knitting or crocheting; remnants of almost any material; handkerchiefs; strong towels; slates and pencils; lead pencils; tooth brushes; Christmas cards and pictures may be second hand, and yet will be very acceptable; soap, either toilet or laundry soap.

"The Chinese dress and customs in general are so unlike ours it is often difficult to know what they will appreciate."

MRS. STANTON'S THANK-OFFERINGS.

It was at a thank-offering meeting of the Woman's Missionary Society of one of our city churches. A pile of envelopes lay before the secretary, the contents of which she read aloud, one by one. They ran something like this:

"For recovery from severe illness, \$5."

"For the granting of the dearest wish of my heart, \$10."

"For preservation from harm in the great railway accident when so many were killed and injured, \$10."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was opened, and the secretary took out two dollars, enclosed in a blank sheet.

Mrs. Stanton's life had been very uneventful the last year. She and her husband and her two children had been fairly well; by close economy they had had enough to eat and drink and dress respectably, though this last had not been accomplished without much thought and care on her part and various pinchings known only to herself.

Self-denial had seemed to be the key-note of her life the past year; her sky had been rather gray than sunny. Not that she made any moan over self-denials. It was all done cheerfully, and no one was the wiser for it but herself. Still she had wondered just a little for what special reason she should bring her small gift. She could hardly help contrasting her condition now with the luxury by which she had been surrounded a few years ago, before her husband had lost all his property in an unfortunate speculation. She wondered if the conditions would be fulfilled if she should bring her offering out of a general feeling of gratitude that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been out of their abundance, so this extra gift, small as it was, was at the price of a large self-denial. It would represent her shabby bonnet worn through another winter, without the refurnishing she had hoped to give it, when it had seemed almost too bad to last out the previous season. Still, she was warmly interested in mission work, and gave it gladly, only wishing that it was more.

Soon her attention was arrested by the reading of this: "For the many pleasant little things that have fallen to my share this year, \$2."

Mrs. Stanton went thoughtfully home, the words, "For the pleasant little things," ringing in her ears. She wondered if she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought, she could recall numberless little acts of kindness from others to herself that had sweetened her life, and for

which, though she had been grateful to the givers, she scarcely remembered to have raised her heart to heaven in gratitude.

"Aunt Elly sent mamma a big box of roses to-day—so many she can't use them all—and will you please take these?" said the little messenger.

Mrs. Stanton loved beautiful things, and often had to take herself to task for her vain longings for them. But now there was a feeling almost of awe mingled with a pleasure as she remembered again the "little things," and how soon her thoughts had been responded to. She finished her preparations for supper with a light step and paused often to look at the flowers and inhale their fragrance as she passed. They brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope: "Thank-offering for Pleasant Little Things," and dropped five cents in it for the handful of roses.

One afternoon Helen Brown, a member of her Sabbath-school class, came in. She seemed depressed and anxious. After a little commonplace talk, her teacher said: "What is it, Helen? Does something trouble you? Can't I help you?"

"O Mrs. Stanton, I want to be a Christian! I am so unhappy? Will you tell me what to do?"

The sacred hour that followed neither of them will ever forget. When Helen left it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"O," exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things!' For this great privilege—this great honor—of leading a soul to Christ, all that I have in the world would be a small thank-offering. What can I render unto the Lord for all his goodness to me? A fresh and whole consecration to his service is the least I can offer."

But into the envelope went the largest contribution yet.

As time went on life had a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of pleasant things; her heart was attuned to thanksgiving; and out of the abundance of her heart her mouth spoke. Her envelope grew full, almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope the more she had to put there: and when the next thank-offering came around it was no vain oblation that she carried to the place of meeting, but her little gift—small yet in comparison with some of the others—was sweetened through and through with gratitude and love.—*Times of Refreshing.*

THERE is work to be done by missionaries which people in Christian lands hardly dream of. They have to create a moral sense before they can appeal to it—to arouse the conscience before they can look to its admonitions to enforce their teachings. Their consciences are seared, and moral perceptions blasted. The memories scarcely retain anything we teach them, so low have they sunk that the plainest text in the whole Bible cannot be understood by them. It is hard, until one goes to a heathen country, to realize how much civilization owes to Christianity.—*Livingstone.*

A NEW organization of women in San Francisco, styled the "Doctors' Daughters," is devoted to the relieving of the need of poor people who are in distress on account of illness in the family. There are about forty of the "Daughters," with the following of about two hundred associate members devoted to the work of raising funds and distributing them by personal visitation among the deserving sick poor.

"THE measure of the opportunities is the measure of responsibility."

THE SABBATH RECORDER.

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

"Sow with a generous hand;
 Pause not for toil or pain;
 Weary not through the heat of summer,
 Weary not through the cold spring rain;
 But wait till the autumn comes
 For the sheaves of golden grain."

PERSONS desiring to know the appointments for the coming Associations will do well to consult our Special Notice column. It is time to be thinking about, and preparing for, these gatherings.

OUR Adventist exchanges make mention of the death, recently, of Eld. R. F. Cottrell, in the 79th year of his age. Many of our older readers will remember Eld. Cottrell as an earnest, able and candid defender of the faith of our Adventist brethren.

WE print this week the paper of Bro. Kinne on the Sabbath, which appeared in the *Chicago Sunday Press* a month or so ago, and of which we made mention at the time. Notwithstanding its length we print it entire, as we could find no good place to stop in its perusal until we reached the close of the last line. We think whoever sits down to read it will have a similar experience.

THE First Alfred Church will hold a memorial service on Sabbath, May 7th, at the usual hour for services, in memory of their late beloved pastor, W. C. Titworth, whose death is noticed elsewhere in this issue. In this memorial the University, of which he was a Trustee and of whose Faculty he was a member, will participate. Sister churches in the vicinity are also invited to attend.

BRO. A. W. COON writes enthusiastically of the country about Woonsocket, South Dakota, whither he has recently been called to treat a cancer patient. He finds Seventh-day Baptists scattered throughout the country, all of whom are glad to see a Seventh-day Baptist minister. He thinks that if he were to be a home missionary and could choose his field, he would not look further.

AN exchange says that the oldest woman in the country who is a preacher, it is thought, is the Rev. Lydia Sexton, of Seattle, now ninety-three years of age. She has been in service about half a century. For eight or ten years she was an exhorter before receiving a regular license to preach, in 1851. Ohio, Indiana and Illinois were her field prior to 1870, when with her husband she removed to Kansas. Seattle was adopted as her home three years ago. She has since then conducted many revival and other meetings, but failing eyesight threatens to terminate her activity ere long. She hopes to live to be a full hundred years old.

IN our present postal laws there is an unjust discrimination in favor of paper-covered novels of the trashy, sensational, story-book sort, these being admitted as second-class mail matter and carried at the rate of one cent per pound, while Bibles, school-books, scientific, religious, and miscellaneous books, are entered as third class matter and charged at the rate of eight cents per pound. This discrimination comes about through the issuance of these trashy books under some serial name, at regular intervals, thus securing newspaper and magazine rates. A bill is now before Congress to remove this discrimination and to place all books, whether in paper or cloth binding, other than magazines and other regular publications, at uniform rates. The measure should have the support and encouragement of all who would see such abuses corrected. Our law-makers ought to be able to define books and periodicals in such terms that a book could not be mailed as a periodical, and so cheat the government of the revenue due it from this source, and discriminate unjustly against the best classes of literature. Let it be done.

THE REV. ARTHUR T. PIERSON, a Presbyterian clergyman of this country, has been chosen as the successor of the late Rev. Charles H. Spurgeon, as pastor of the great Tabernacle congregation in London. Though Dr. Pierson and Mr. Spurgeon were warm personal friends, having many strong sympathies in methods of thought and work, and though Dr. Pierson had been chosen by Mr. Spurgeon to supply his pulpit for a time during the period of feeble health which proved to be the precursor of his final release from all labor, still the announcement of the choice of a Presbyterian as pastor of a Baptist people will be received with some surprise. A brother of Mr. Spurgeon, who has long been associated with him in the pastoral care of the church, says that he never heard the doctrine of believers' baptism proclaimed with more clearness and power by his eminent brother, with all his positive Baptist convictions, than he has heard it proclaimed by Dr. Pierson. It is expected that Mr. Spurgeon will continue to hold the position of assistant pastor under Dr. Pierson, as he did under his brother, the pastor's special function being the pulpit work while the assistant will attend to the more strictly pastoral duties.

THE *Christian Cynosure*, of Chicago, last week contained this paragraph:

The Chicago City Council, with its customary effrontery, instructed the Mayor to close all the offices of the City Hall on the 17th of March (St. Patrick's Day), and to declare it a holiday; and the Mayor obeyed. At the Baptist Ministers' meeting on the 4th instant, Dr. P. S. Henson presented a resolution, that "this conference of Baptist ministers imperatively demands that, if the precedent thus established by our City Council is to be followed in the future, St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow citizens, and that William Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans; and if there be any other race or religion that can claim enough voters to be an influential factor at the polls, then the representatives of such race or religion shall each have the privilege of naming any patron saint or reverend ecclesiast in whose honor the city offices shall be closed once a year—if there be days enough in the calendar to serve the purpose." The satire of this resolution is as timely as it is pointed and deserved.

Now that this resolution of the Chicago Baptists has opened the eyes of the *Cynosure* to the folly of legislation, by city or State, on the

ground of religious preferences, perhaps it will have less to say than formerly about legislation in favor of Sunday. And perhaps it will not. How different would it sound if Congress, or any other body with legislative power, should order all places of business, within the limits of their authority, closed on Sunday in deference to the wishes of a certain class of religionists who demand it? Then let some Henson frame a resolution that the same body pass a law that all places of business be closed on the seventh day in deference to the religious preferences of Seventh-day Baptists, Seventh-day Adventists and Jews, and on Friday in deference to the conscientious practices of the Mohammedans, etc. Would not the satire be as timely, pointed and deserved? When will well-meaning men learn that all religious legislation is class legislation and is a menace to all religious and civil liberty and so is a direct sword thrust at the foundation principles of our government?

LAST Tuesday, April 19th, there died at his home in East Fifty-first Street, New York City, a man comparatively little known to the general public, but a man whose personal energy, wise business management and large means, has given to the public one of the most widely known and most wholesome literary magazines known in the history of such works. That man was Roswell Smith, president of the Century Company, and that magazine is, of course, the *Century*. It is nearly a quarter of a century since he, Dr. J. G. Holland, and the firm of Charles Scribner & Co., founded the magazine corporation which, in 1881, after the purchase by Mr. Smith of the Scribner interest, became the Century Company. His best years were given to his work as business manager and president of that company, and the history of its success is the story of his life. During the last ten years he has been specially interested in the making of the *Century Dictionary*, the idea of which originated with him. It is said that both in his business and private life he was strongly actuated by his religious nature, which had been fully awakened in early manhood. He was for many years a prominent working member of the Madison Avenue Presbyterian Church, although a few years ago he became an attendant at Collegiate Church. He gave largely to charitable objects and was especially interested in educational work in the South, Lincoln Hall, at Berea College, Kentucky, having been built by his benefactions. He was for several years the president of the Congregational Club, of New York, and under his administration many remarkable men were brought together at the club-meetings, and many important discussions held. He was a director of the American Tract Society, and a member of the Union League and Grolier clubs. He leaves a widow and one child, Mrs. George Inness, Jr., of Montclair, N. J., the wife of the artist. He had so liberally given to those associated with him a share in the management of the vast concerns of the Company, and had so thoroughly imbued others with his own earnest spirit and wise plans that it is thought, the business will go forward, and the plans of the Company will be carried out without any material or appreciable change. Mr. Smith had only just passed his 63d birth-day; and so his life was comparatively short; estimated by the number of years he had lived, but estimated by the work done, by the good accomplished, by the influences set in motion by which others have been and will yet be awakened to better purposes and nobler endeavors, the length of such a life cannot be measured by years.

WE have received from the Corresponding Secretary of the National Religious Liberty Association, the following petition which is being circulated by that body. We invite careful attention to it:

We, the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of Religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any way committing the Government to a course of religious legislation.

As the Secretary says in his note accompanying the copy of this petition, it can make but little difference, so far as Sabbath-keepers are concerned, whether the Exposition is opened or closed on Sundays; but the principle of legislative interference, in any way, with religious matters, which is involved in the whole movement, is wholly wrong, and all proper resistance of such interference should be made. It is believed that the majority of our legislators are personally opposed to such legislation, but they are, in an important sense, the representatives of the people. They will, therefore, give audience to petitions from the people, and their official action will be shaped somewhat by what seems to be the will of the people. Now it is known to all that petitions asking Congress to legislate in favor of Sunday closing are being diligently circulated, and are being numerously signed. Unless, therefore, we are willing to see the charter of our religious liberty ruthlessly shattered at our feet, we should present Congress with our petitions, not so much against the closing of the Columbian Exposition on Sunday, which is a question of small moment, as against all interference of legislative bodies, either national, state or municipal, with matters that are purely religious, which is a question of the greatest moment not only to Sabbath-keepers, but to our whole country. We have no doubt that we can furnish these petitions to all who will take them and circulate them. Shall we hear from the people? Whatever is done should be done at once.

IN MEMORIAM.

Mrs. Content Sisson Potter, wife of Ezra Potter, deceased, was born in Westerly, R. I., April 21, 1814, and died in Alfred, N. Y., April 21, 1892, aged seventy-eight years.

She was the daughter of Sihon and Betsey Welden Sisson, and was the youngest of ten children, and the last surviving member of the family. At an early age she removed with her parents to New York State, locating in the town of Alfred, at the Five Corners. At the age of seventeen she made a public profession of religion, was baptized by the Rev. Daniel Babcock, united with the First Alfred Seventh-day Baptist Church, and in 1862 removed her membership to the Second Alfred Church, where she ever after remained in full fellowship.

On March 9, 1837, she was married to Ezra Potter, and to them were born three children, only one of whom, Mrs. F. W. Hamilton, survives. The other children, Almira and Emery, died in the tender years of childhood. And now the dear mother has departed this life, gathered like a shock of corn fully ripe in its season, and her loss we deeply feel. It is our privilege to say of her that she possessed those saintly qualities of character which endeared her to friends and acquaintances, and made her life a blessing to many. She took an active interest in the charitable and benevolent enterprises of the day, and was a friend and liberal patron also

of tract and missionary work. She was a yearly contributor to the Home in New York City, having taken, when a child, from that worthy institution, and brought up as a member of the family, our respected friend and fellow citizen, Mr. A. Vedder Potter.

Our dear departed sister was, during the years of bodily health and strength, a devoted attendant on Sabbath and sanctuary privileges, and was conscientiously faithful to her church obligations. During the last few years of her long and active life she suffered much from bodily infirmity, and falling at last a prey to that so often fatal epidemic, *la grippe*, she gradually declined, and on the return of her seventy-eighth birthday she calmly fell asleep in Jesus and joined the number of those of whom it may be said,

"They sleep in Jesus and are blest,
How sweet their slumbers are,
From suffering and from sin released
And freed from every care."

L. C. R.

TRACT DEPOSITORY MONTHLY REPORT.

The hearty response which has come from so many of the "isolated ones," and still keeps coming, has been very gratifying to me. Some have grasped the situation and have become regular monthly contributors to our work; may others, who happen to see these lines, will see the point and do likewise. In answer to our call for volunteers, we now have a list of seventeen who are doing colporteur work, scattering thousands of pages every month. We trust that this number may increase. During the month from March 15th to April 15th, we have received 93 letters, and have written 67 letters and 26 postal cards; have sent out 30 packages of tracts. Of *Reform Library*, No. 3 about 8,000 copies have been distributed. The receipts from all sources have been about \$50; The expenses \$37 42. Have made commission sales of Sabbath-school and other books amounting to about \$150. Our list is slowly but gradually growing larger which will increase the expenses of the office. We must again express our thanks to all who are so kindly disposed toward this work, and trust that those who are not, may yet become so. The postage on the *Reform Library*, is one cent a pound. When it takes forty to weigh a pound you can readily see the cheapness of this kind of tract distribution. We ought to push this paper into fifty thousand homes. We can do it if we so will; are you willing? Let your answer be names and stamps.

In behalf of the American Sabbath Tract Society,
J. G. BURDICK, *Manager in charge.*

SALEM, W. VA., CENTENNIAL.

The Quarterly Meeting of the Salem Church, W. Va., which begins the 20th of May, will be a centennial celebration.

One hundred years ago it moved here in a body, pastor and people, bringing their records with them from Shrewsbury, Monmouth Co., N. J. She is the mother of all the West Virginia churches, and wants all her children to come and help her celebrate her hundredth anniversary. Meetings all day Sabbath and Sunday, May 21st, 22d. Church business meeting Sixth-day afternoon, May 20th.

1. All of the churches in the South-Eastern Association are cordially invited to send their pastors and as many more as can come.
2. Let all of the members of the Salem Church, wherever they may be scattered, either report in person or send letters to the pastor;

and such letters will be accepted as a renewal of their covenant with the church. There will be a church roll-call on Sabbath morning at communion service.

3. Any person who may have any papers or letters that will give facts in the history of the church, will confer a great favor upon us by placing them at our use for writing a historical sketch of the church, to be read on that occasion. Time is short. Please be prompt in sending any such data.

4. Any facts or incidents that will help to make up the history of *Mission Work* in this Association, will also be gladly received. Send them *immediately*. We need them *now*.

5. Let every member of this church, whether at home or abroad, bring or send a *special thank-offering* to Almighty God, for the wonderful preservation of this little flock, through all of its poverty-struggles and opposing influences, the offering to clear the church entirely from debt. Wouldn't it be grand!

THEO. L. GARDINER, *Pastor.*

RECORDER ARREARAGES.

TO EACH READER.

The Committee appointed to consider the matter of RECORDER arrearages, desires to lay the following facts before the readers of the RECORDER:

1. There is now due on subscriptions about \$4,500. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the RECORDER.
2. The men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.
3. We are sometimes asked why the RECORDER cannot be afforded for less than two dollars per year. A few facts will answer this question:
 - (a) The main cost of making a newspaper is involved in making the first copy. It costs as much to prepare for printing one copy of a paper as it does to prepare for printing one hundred thousand copies.
 - (b) It costs over \$4,000 per year to publish the RECORDER at its present list, which is a little over two thousand subscribers.
 - (c) Five thousand subscriptions, promptly paid at one dollar each, would barely cover the cost for five thousand copies.
 - (d) When the price was \$2 50 per year, the RECORDER was barely self-supporting. When it was reduced to \$2, it was hoped that the list would be materially increased; but that hope has not been realized, notwithstanding earnest efforts to accomplish it. Experience shows that any further reduction of the price would result in still greater embarrassment.

4. The publishers are anxious that all who desire the RECORDER shall have it; they are not inclined to "push" the settlement of these accounts unkindly. On the contrary, they feel assured that all will see that the necessity for settlement is imperative. It is exceedingly desirable that those who are in arrears make settlement before, or at the time of, the approaching sessions of the various Associations,—a representative of the RECORDER will attend each of these meetings—in order that the annual report of the RECORDER may show no arrearages. The publishers also desire that all who are now subscribers shall continue as such, and that the list shall be much increased.

In behalf of the Board,

C. POTTER, JR.,
A. H. LEWIS,
L. E. LIVERMORE, } *Com.*

PLAINFIELD, N. J., March 20, 1892.

YOUNG PEOPLE'S WORK.

THE BOYS.

These are some of the things that a boy can do:
He can whistle so loud that the air turns blue;
He can make all sound of beast and bird.
And a thousand voices never heard.

He can crow or cackle, or he can cluck
As well as a rooster, hen, or duck;
He can bark like a dog, he can low like a cow,
And a cat itself can't beat his "me-ow."

He has sounds that are ruffled, striped, and plain;
He can thunder by as a railway train.
Stop at the station a breath, and then
Apply the steam and be off again.

He has all his powers in such command
He can turn right into a full brass band,
With all the instruments ever played,
As he makes of himself a street parade.

You can tell a boy is very ill
If he is wide awake and keeping still;
But earth would be—God bless their noise!—
A dull old place if there were no boys.

—Selected.

YES, but what a world it would be if the boys all remained boys. Boys are men in process of development. It is needful that they be boys in order that they become men.

THE difference between a boy and a man is in the growth and development of the soul rather than of the body. The soul grows by what it feeds upon. Thoughts are its food, and thoughts which issue in words and deeds are its fruit, character. Let us see to it that our souls grow by such food and such exercise as shall produce a manly Christian character.

BUT the end of the youth's growth is not the manhood of this world. All our life we are but boys in comparison with the manhood of the life which is eternal. We have that life here in this world just as the boy has the man's life, but not yet fully developed. All through this, our earthly life of preparation, we are expending just as much energy to no real, true eternal purpose as the boy with his noise, but may be it falls in with our preparation after all. But as the boy must ever remember that one day he is to be a man, so we all must remember that some day we shall be heavenly beings. Let us grow in that direction and not waste too much time by the way.

SPECIAL CHRISTIAN WORK FOR GIRLS.

BY MISS MATTIE L. MAIN.

One of the most important places for Christian work is the home circle, where every true Christian girl may show her love for Christ. Her influence will then take a firm and deep hold on the hearts and characters of each one in the family. In order to do this girls should not, as they are prone to do, keep their religious thoughts and feelings to themselves and have their acts of devotion apart from the other members of the family, such as studying their Bible and praying in secret, and showing in no way to their parents and brothers that they are following Christ. Instead of doing this they should read the Bible in the hearing of the family and converse on such subjects as relate to their religious life. By such an effort girls may make all the other lives in their homes those of morality and piety and perhaps finally true Christian lives. In this girls, because of the place in the home, have an especially good opportunity of witnessing for Christ.

Another place where girls may find opportunity to carry on their special Christian work is in society at large. For there is no department of human life, and no corner of the world

where their work is not needed, their influence felt, and their efforts appreciated. Their work need not necessarily be in the great movements of society, but in ordinary scenes of social life; and it may safely be said that they are intrusted with a moral power that knows no limit. A reason for this is that girls are so influential in society that they may be said virtually to control it. Society, among young people certainly, is largely what girls or young ladies make it.

Such corrupting amusements as the patronage of theatres and ball-rooms would not survive very long as a factor in society if every girl refused to take any part in them or even attend them. Each girl should make a resolution to go to no place where duty or the voice of Christ does not call her, and adhere steadfastly to her resolve. How long would it be before God's kingdom and Christ's reign would be extended to all parts of the earth if every girl were to regard moral and religious questions as she should, and were always found living up to her convictions?

Perhaps no one would think of special Christian work being done in the school-rooms in our common schools, yet here is also an opportunity. There should be a contrast between the lives of those students who are Christians and those who are not. These duties belong in common to all the pupils, but it is especially easy for the girls to lead in the work. Boys and girls in school who are not Christians work simply for themselves and not for the common interest of the school and teachers. If the girls set a good example by laboring for Christ as well as the advancement of the school, their influence will be toward the good end, that of bringing to Christ those who have not yet felt his love. For the influence of girls is subtle and easily felt. When they are in they right they can do an infinite amount of good; and when girls do wrong every evil power is strongly felt.

Not only in the school but in the Sabbath-school is there special Christian work for girls. If they are teachers, as is very often the case, for they are generally apt to teach, they have more responsibility and obligation to do more work than if they were only scholars; for then they are responsible for all the good and bad impressions upon the minds of those under their care. Yet their duties are common with those of older teachers. As scholars it is their special work, as well as that of the teacher, to bring new members into the school, which girls can do because they have an especial power to attract others. Of course they must learn their lessons. And besides this it is their duty to talk of no subject during the recitation which detracts from its interest. It is possible for girls to exercise this self-control, and when they succeed the effect is marvelous.

Moreover, girls have a special work among persons under affliction which cannot be done by others. Sin has made this world a habitation of great suffering for many. If girls are working for God and the salvation of others, which they can do as effectively as older persons, part of their time should be spent in relieving the wants of the suffering poor, doing kindnesses to the sick, and consoling the afflicted and mourning. They have done some good to the afflicted if it is no more than to bring a smile to their countenance. It brightens the thoughts of the sick if they do no more than call upon them and take them a gift of some flowers. It is not necessarily great deeds that add to the happiness of those that grieve, and

girls in their tender ways are well fitted for this.

A large amount of special Christian work is thus imposed upon girls, but if they love Christ, they will find no difficulty in accomplishing it. God has opened before them a large field of usefulness; therefore they should employ all their talents, prayers and efforts in doing this work and not conceal any of them; but, like the widow who had only two mites, put all in the treasury of the Lord.

The amount of good accomplished by this work is greater than the amount of labor required in bringing it about, for where much is required much is given in reward. Their gratitude to Jesus for what he has done for them and what he will do if they do this work, ought to be a motive for the performance of every special duty that presents itself. They surely can see what their special work is if they look around the world so full of opportunities for every one. If they turn away from Christ and cast their influence on the opposite side as they must do by neglecting his work—for those who are not for Christ must be against him—they will not receive his great reward. If these incentives do not move them, the importance of the great work of bringing all souls to the cross ought to do so; for this work might languish and perhaps finally fail on account of their negligence, and all such neglect will surely be remembered against them.

LEONARDSVILLE, N. Y.

PURITY OF HEART.

"Sincerum est nisi vas,
quodcunque infundis, acescit."

You will find my text in the 54th verse of the second epistle of the poet Horace: "Unless the vase is pure, it defiles whatever you place therein." I beheld a fountain of sparkling water, and I said here is purity; but, lo! when my cup was filled, it instantly was changed from the clear, sparkling water of the fountain to a liquid of inky blackness. "Unless the vase is pure, it defiles whatever you place therein."

Again, as I watched the drifting snow, I said to myself, "Surely this is pure, there can be nothing that will spoil its beauty and purity." Even as I spoke, there came a child at play, taking here and there of the beautiful mass, and having no thought for the condition of the basket in which he placed it, as he passed me I looked and saw that the snow was no longer pure and white; then I thought, "Unless the vase is pure, it defiles whatever you place therein."

I saw a child whose face was fair and beautiful, but whose heart, young as he was, was soiled with many little sins. As I watched him learning his lessons, I said, "It cannot be that his knowledge will be spoiled because of his heart, but it must be that his heart will be purified by his culture." But as I saw him, grown older, doing evil deeds that he would never have done had it not been for his learning, I thought, how true that unless the heart is pure, there can be no pure motive within it. Therefore let us purify our hearts that our motives may be pure and whatever we do may be right; for truly, "Unless the vase is pure, it defiles whatever you place therein." N. A. B.

MILTON, Wis.

RICHES in their acquisition bring pain and suffering, in their loss manifold trouble and sorrow, in their possession a wild intoxication. How can we say that they confer happiness?

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 2. The Way of the Righteous.....Psa. 1:1-6.
 April 9. The King of Zion.....Psa. 2:1-12.
 April 16. God's Works and Words.....Psa. 19:1-14.
 April 23. The Lord my Shepherd.....Psa. 23:1-6.
 April 30. The Prayer of the Penitent.....Psa. 51:1-13.
 May 7. Delight in God's House.....Psa. 84:1-12.
 May 14. A Song of Praise.....Psa. 103:1-22.
 May 21. Daniel and his Companions.....Dan. 1:8-21.
 May 28. Nebuchadnezzar's Dream.....Dan. 2:36-49.
 June 4. The Fiery Furnace.....Dan. 3:12-25.
 June 11. The Den of Lions.....Dan. 6:16-28.
 June 18. Review.....
 June 25. Messiah's Reign.....Psa. 72:1-19.

LESSON VI.—DELIGHT IN GOD'S HOUSE.

For Sabbath-day, May 7, 1892.

SCRIPTURE LESSON.—Psa. 84:1-12.

INTRODUCTION.—The author of this Psalm is not stated. Some suppose it was written by David while hiding at Mahanaim, or by some Korathite, sharing with him adversity and the exile from God's house in Zion. But no matter, Jerusalem and the temple was the joy of the devout Jew. "Thither the tribes went up." How sacred were its associations; how they sang of its beauty, history and strength. This Jewish love for Jerusalem was a shadow, as it were, of the Christian's love for the Church of Jesus Christ and the place of his Sabbath worship. Jerusalem is preferred above his chief joy. One hour in the village church is better than a thousand. Many a lone Sabbath-keeper, exiled from the church of his or her fathers, recalls with yearning the days when hymns, prayers and sermons were heard in the old sanctuary. With the Psalmist such can say, "Blessed are they that dwell in thy house; they will be still praising thee."

EXPLANATORY NOTES.—Title: "To the chief Musician upon Gittith." Of Gath. An instrument of music made at Gath. Perhaps David, when exiled there, saw it and afterward adopted it in the musical service of the sanctuary. "A Psalm for the sons," or of the sons, "of Korah." Grandson of Kobath, son of Levi. 1 Chron. 6:22. "Ancestor of some of the sacred musicians." v. 1, "How amiable." Beloved. Deserving of affection. "Thy tabernacles." Places of worship, or dwelling places. "Lord of hosts." Of a great multitude. v. 2. "My soul longeth." Has a desire. "Even fainteth." Is consumed with weary search for, or journeying toward, the house of God. The sanctuary is the place for soul rest and refreshment. There we are above the clouds of passion and worldly struggle. Eager for that rest, the soul almost faints in its desire. "Courts of the Lord." Enclosed place for service and worship. "Heart and flesh." My whole being. "Crieth out." Aloud. In whose longing. "Loving God." True and only God, who giveth us life and being. v. 3. "Yea, the sparrow." A sparrow and swallow doubtless had each a nest in some nook or corner of the temple and the Psalmist notes it. It may mean also that the humblest finds a welcome in the Lord's house. There he may sit with delight. The church of Christ is for all conditions of men. God cares for the sparrow, he will care for all who love his sanctuary and his holy laws. "My king." Counsellor. "My God." Object of my worship. v. 4. "Blessed." Very happy. "That dwell in thy house." Sit down there for worship. Come regularly according to divine appointment. "Still praising thee." Always in a worshipful mood. Will sing joyously. The life will be one constant act of praise. "Selah." Supposed to be a musical term, indicating, perhaps, a pause in the chanting with musical interlude. v. 5. "Whose strength is in thee." Strength is needed for the Christian journey, and devotion to God and his service is strengthening, inspiring. Many Christians think a mile or two too much of a journey to church, but in Israel whole families walked forty and sixty miles to attend the feasts and worship in the temple. Strong in God, the true Christian counts it no great sacrifice to brave storm and overcome obstacles in reaching the house of the Lord. His strength fails not because "the highways are in his heart." v. 6. "Valley of Baca." The scholarly Young says, "A valley near Jerusalem, and the valley of Rephaim, whose exact locality is uncertain." A locality below Mount Zion accords well with the mention of Bacaim; "Tears," in 2 Sam. 5:23. But whether it be this or some other it no doubt refers to a barren spot. Even here the holy pil-

grim may find refreshment. When trials come and burdens multiply the child of God knows that "The parched ground shall become a pool and the thirsty land springs of water." v. 7. "From strength to strength." Each step toward Zion adds spiritual strength to the traveler. Every stride is easier than the last. Seeing the holy city in the distance, he takes new courage. "Appear-eth before God." On the way to heaven, they surmount all obstacles, cheerfully perform duties, and finally reach the city. v. 8. "Hear my prayer." Which now follows. An invocation as the pilgrim passes over the threshold of God's house. "God of Jacob." "The God of Abraham, Isaac, and Jacob." "Not of the dead, but of the living." The God of my fathers, I can trust him. v. 9. "Behold." Look. Consider. "God our shield." Figuratively used. God is his defense and protector. Gen. 15:1. "Thine anointed." The pilgrim is anointed with the oil of gladness. David was the Lord's anointed as king over Israel. But this may refer to Christ, the gloriously Anointed One, of whom the king of Israel was a type. v. 10. "A day . . . better than a thousand." Godless pleasure contrasted with the peace of a soul serving the Lord. The unconverted, amid his pleasures, has "a certain fearful looking for of judgment," while the humble believer has a well-spring of pleasure in the love of Christ. "Door-keeper." Or one at the threshold of the tabernacle. "Tents of wickedness." Where coarse jests, light music with dancing, and the cup of woes abound. v. 11. "A sun." To gladden and invigorate. "Give grace and glory." Grace now while on the journey, glory eternally hereafter. "No good thing . . . walk uprightly." The treasury of heaven and earth is open to the true believer who walks in the law of God. We have God if we love him, and God is everything to us. 1 Cor. 3:22. v. 12. "Trusteth in thee." The benediction of this Psalm. Happy beyond conception is the man who trusts, leans on, God. Has full confidence in him.

LEADING THOUGHT.—The communion of the sanctuary gives joy, delight, peace, and every wanderer should pray to be restored to it.

SUGGESTED THOUGHTS.—Christians should be constant and regular in attendance upon divine worship. The services of the sanctuary give courage, hope to, and restrain from evil, the attendant. The Christian loves, glories in the strength and beauty of every sacred association. "Christianity without church love in it is a questionable thing." The church is a divine institution. A "living organism through which God is working for the evangelization of the world." It leads the van in every moral enterprise. If not perfect, it is nearer that than any other organization.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 1st.)

PUBLIC WORSHIP.—A privilege and a duty. Psa. 84, Heb. 10:25.

Public or social worship is enjoined upon Christians as a means of observing, maintaining, and extending the Christian religion. It tends to promote the sanctification of believers, and cultivate the spirit of obedience to Christ. As church-life is a "school of obedience," and church-life maintains public worship, it must be continued when affection is not warm, when unbelief lurks in the heart, when the world opposes it and pours contempt upon it, for God, in his Word, says, "Forsake not the assembling of yourselves together," etc.

This worship quickens spiritual life, though that is not the end sought—only a result—the end being the honor and blessing of God. This is one of God's blessings, a privilege beyond estimate—simple, direct, earnest, reverent worship.

How sympathetic is our nature! how easily do the feelings of others affect us! how by this contact with religious emotion is such emotion increased! how is truth set in new light by the meditation of different minds! Is it not a privilege to thus have the higher devotion to God enkindled in the heart, to have brotherly love brought into exercise, to have also a special blessing from God secured? The duty, then, is evident, for in these

SCRIPTURE REFERENCES.

1. God's word enjoins it. Col. 3:16, 17, Heb. 10:22, 25.
2. His word encourages it. 1 Cor. 14:26, Eph. 5:19, Matt. 18:19, 20.
3. Primitive Christians engaged in it. Acts 1:13, 14; 20:8.
4. The organization of the church implies it. Acts 2:1, 41-47.
5. Joy comes from it. Psa. 122.
6. Prophets exhort to worship. Psa. 95:1-6.
7. The final issue. Isa. 66:22, 23, Rev. 19:1-7.

HE's a timely man—
 Neither hasty nor slow,
 But a minute ago
 Shaking hands by the door;
 Only one minute more.
 There he stands in his place,
 As prompt as the hands on the dial's face.

Not a wordy man—
 He has thought what to say
 To the scholars to-day.
 Mark how brief and how clear
 The direction we hear!
 And the story he told—
 Why, every word was a grain of gold!

—Z. Grenell.

—QUITE a model man, we should say.

—HE may be a teacher, superintendent, or pastor. Possibly a rare specimen, and yet sometimes found in the estimation of others.

—AT least a secretary of one of our western Sabbath-schools thinks thus of her pastor, for she writes: "Our pastor is a model pastor. He sets an example of doing all he can in God's work. He is assistant superintendent, teaches the Bible-class of young people; is prompt, helpful every way. He practices what he preaches."

—NOT all of us may have that said of us, but we can keep the ideal before us and like the apostle "press toward the mark."

—AS OUR modes of work, our conduct, are the consequence of our motives, the successful leader must aim at these. He must know his motive and its power over him,—both right and wrong ones. Much effort is wasted because we do not know the forces in another's soul with which we deal, and much harm often done when appeal is made to unworthy motives to induce activity.

—THE Sabbath-school is yet to be a greater power for good, for the workers are yet to know more of their own motives and those which impel and urge on others. Instincts, presentments, appetites, affections, tastes, desires, and many such involuntary traits received by birth according to the law of heredity, will become a study, and the successful worker will have these in view as he labors to sow the good seed of the kingdom, and lead impressible souls to Christ.

—THE Rev. Schmauk once said: "Every teacher should turn his attention to the great conflict of motives that is always going on in the human soul. If ever help was needed, it is here. This is the supreme agonizing. Gethsemane was a battle-ground of motives." Then is it that the will of those we seek to benefit needs generalship from us. Higher motives must be made substantial. Mixed motives observed and guided so that the strongest motive, the key note, to please and honor God, will not fall out. If it does fall, the combination breaks. Look to your true motive. Why are you a Sabbath-school scholar, or teacher, or officer, or pastor? From selfish or the higher motives?

—A CORRESPONDENT writes: "I have been blessed with the privilege of attending Sabbath-school ever since I was five years old, and for twelve years had Mrs. Hannah Randolph as teacher." Evidently this experienced teacher knew God's will and the sacredness of the calling. No doubt many could write like this counting themselves happy in having had such teachers in early life. The writer looks back with pleasure to the time when he was a Bible student with such men as J. B. Wells, N. V. Hull, Wm. A. Babcock and S. C. Maxson, as teachers.

WHEN searching into the hidden things of God, we are forever forgetting that we only know in part.

GEORGE TOMLINSON.

George Tomlinson, M. D., was born March 26, 1808, in Stow Creek township, Cumberland county, N. J., on a farm in sight of the Delaware River, and he died at Shiloh, March 31, 1892. His parents were Thomas Tomlinson, son of James Tomlinson, and Rachel Ayres, daughter of Jonathan Ayres. He was the youngest of a family of eight children.

His father died, after a short illness, when he was about four years of age, and he was left without a father's care and counsel, but was favored with the training and teaching of a Christian mother, who was always anxious for his best welfare. About two years after his father's death his mother purchased a farm one mile east of Shiloh which became the family home.

His school education was commenced in a school-house standing one-half mile west of Shiloh. One of his earliest teachers was Philander D. Gillette, the oldest brother of the late Rev. Walter B. Gillette. He relates that he obtained a little start in the rudiments under him, and made some progress under other teachers a few following years. About this time Lewis N. Wood, a man of good natural abilities and who had received extra school opportunities, became teacher of the Shiloh school and later of the school at Roadstown. Under the public instruction and personal encouragement and inspiration of this teacher, at both these places, he received more than an ordinary common-school education for those times.

While attending Mr. Wood's school at Roadstown, he assisted him somewhat in teaching. The late Rev. Walter B. Gillette boarded in the place and attended school part of this period.

His mother was very conscientious, upright in her business transactions, faithful in the discharge of her duties in church relationship, and under her influence, he relates that he had little desire to run into evil habits or associations, and quite early in life became convinced of the importance of a new birth—of being born of the spirit—of exercising faith in the Lord Jesus Christ, and in his 16th year offered himself as a candidate for baptism and church membership with the Seventh-day Baptist Church of Shiloh, and was baptized by the highly esteemed Elder John Davis, during the revival of 1823 when forty-seven were added to the church. The late John T. Davis was among that number. Phebe Ann Randolph Swinney, Melissa B. Davis Sheppard, and Mary Duffield Tomlinson are the only ones now living.

It became apparent in youth that his qualifications fitted him for a life of more than ordinary influence, and he was encouraged by friends, by Elder John Davis, and members of his own family to go out from home and obtain a medical education. After some correspondence and the lapse of a few months he commenced his medical course in the office of Dr. Henry Clark, at Unadilla Forks, N. Y., when about eighteen or nineteen years of age. At that time Elder Wm. B. Maxson lived in the next house to Dr. Clark and was pastor of the First Brookfield Church, at Leonardsville. Deacon Utter, father of the Rev. Geo. B. Utter, was one of the leading men in that church. It so happened that Brother Tomlinson was part of the time under the preceptorship of Dr. Clark, and part of the time under Dr. Eli S. Bailey. He attended lectures at the College of Physicians and Surgeons of the Western District of the State of New York, Fairfield, Her-

kimer county, three successive sessions; namely: winters of 1828-9, 1829-30, 1830-31, receiving the degree of M. D. in the spring of 1831. The distinguished botanist, the late Prof. Asa Gray, of Cambridge, Mass., whose text-books have been extensively used in the schools of this country, was a member of the same class. He took his examinations by the several professors in the winter of 1831 several weeks before Commencement day, in order to attend to the medical business, as far as he might be able, of Dr. Clarke while he was at Albany in the Legislature. He returned to Fairfield to attend the Commencement exercises.

It was about this time that he became acquainted with and was united in marriage to Miss Sophronia A. Davis, a daughter of John Davis, a lady of respectable family, good education, pleasing manners and disposition, and of undoubted piety.

It so happened that a young and prosperous physician, by the name of Garrison, who was practicing at Roadstown, N. J., died, and Dr. Tomlinson, then twenty-three years of age, moved into that place and commenced practice in June, 1831. At Shiloh there was no settled physician, at Greenwich there was but one practitioner, Dr. Enoch Fithian, now in his one hundredth year, who treated him very cordially then and afterwards, and to whom he was very strongly attached, for his gentlemanly manner and fraternal kindness. Dr. Tomlinson's practice was very laborious, extending over a large section of country.

Mrs. Sophronia A. Davis Tomlinson died Nov. 8, 1832, and was buried at Shiloh. In 1834 the Doctor was married to Miss Phebe Mulford, daughter of Henry Mulford, then a merchant at Roadstown. To them were born eight children, Dr. Thomas H., of Plainfield, N. J.; Dr. Sophronia A., of Providence, R. I.; Horatio M., of Roadstown; Prof. Edward M., of Alfred Centre, N. Y.; Emma M., who married the Rev. A. E. Main and died Jan. 1, 1871; George, of Roadstown; Mary J., who died June 22, 1879; and Dr. Joseph, of Roadstown. February 2, 1864, the devoted wife and mother departed this life. "She being dead yet speaketh." "Her children arise up, and call her blessed."

In 1869 he was united in marriage to Mrs. Rebecca White Frazier who has helped to bear the burdens of life's declining years, and now alone waits the coming of the silent boatman.

As a practitioner Dr. Tomlinson has been widely and favorably known throughout this section of the country. He has been for a long time connected with the Cumberland Medical Association, on the roll of which his name has lately appeared as an honorary member. He has been for thirty-seven years a director in the Cumberland Mutual Fire Insurance Company, for which he has done much business. He was a member of the Board of Managers of the Cumberland Bible Society, in which he took great interest, and though of late he has not been able to take so active a part in these societies as formerly, his associates have retained him in his position not only for his influence and counsel, but for the high respect in which they held him and his work in the past. In earlier life he was for many years school superintendent of Hopewell, and after moving into Stow Creek township was elected to the same position in that town.

In the founding of Shiloh Academy he was very much interested. He was a member of the first and last Board of Trustees, and it is sup-

posed was a member of the Board all the time Shiloh Academy existed. He was a liberal supporter of the school, financially, and patronized it by sending his children. He was thoroughly loyal to his denomination, but not bigoted, and took great interest in the upbuilding of the church.

He was chosen deacon in 1844, and has been for many years the senior deacon. Although following a profession in which many feel themselves excused from church attendance, our departed brother was very regular in his place, not only on the Sabbath but also, when able, at the weekly prayer-meeting. The now senior deacon relates that years ago when Dea. Tomlinson lived at Roadstown and he on his farm half way between that place and Shiloh, it was understood that he should wait until Bro. Tomlinson came along and took him to the Sabbath evening meeting.

He continued his practice at Roadstown for more than a half century. When his boys were growing up he bought a farm on the outskirts of the village, and in the town of Stow Creek, and became a practical farmer, that he might have employment for his children, but he continued his medical practice.

In 1883 he moved to Shiloh where he spent the closing years of his life. About ten years ago he suffered a slight paralytic shock, from which he appeared largely to recover. It was doubtless, at that advanced age,—then well into the seventies,—the beginning of the end; and we conceive that he never fairly regained the lost ground, but being a man of strong will and indefatigable energy he continued his habits of activity. His well-known horse and carriage, and his stately form but little bent and snow-tipped, were familiar objects on our streets. A cheerful word and smile was his common greeting. He had a quiet vein of humor which did not forsake him in old age, and his conversation never took on the despondency and melancholy, so common to old people, but he grew old cheerfully and gracefully. He retained his interest in public matters, which combined with his great activity, may have led him sometimes to expose his health. He was noted for his kindness to the poor, and it is said he was never known to refuse to answer a call day or night, though he did not expect compensation for his service. There are many who remember his kindness to them in times of sickness and now eulogize his good deeds.

We believe that no life is without its mistakes, and in one with strong convictions these often appear more conspicuous than in a weaker character; as Elijah's discouragement and doubt under the juniper tree contrasted with his great boldness and faith on other occasions. But God took him to himself in the whirlwind and 900 years afterwards revealed him to the chosen apostles talking with Christ and Moses on the Mount of Transfiguration. When we look back on the whole trend of our brother's completed life of eighty-four years, we can but feel that in his death his family, the church and the world have lost one of God's noblemen.

Just three weeks before his death he drove to Bridgeton alone to attend the annual meeting of the Cumberland Mutual Fire Insurance Co., and was called to see a patient on his way home. The day was cold and stormy and he returned chilled and exhausted to take his bed. Although tenderly cared for by his wife and children, he gradually failed until the end came and his long and busy life was finished. Funeral services were conducted by the pastor, assisted by the Rev. J. C. Bowen, of Marlboro, and Rev.

Mr. Fitz, of Roadstown. All the children and many other relatives were able to attend the services. A goodly number of the directors of the insurance company, some of the medical fraternity, and the four remaining deacons of the church attended the funeral in a body. These, with an unusually large number of friends and acquaintances from this and adjoining communities, filled the body and gallery of the church, and testified to the esteem in which he was held by those who knew him.

Good men and women are the bulwark of a Christian community and the strength of the state. We are led to exclaim, "My Father! My Father! The chariot of Israel, and the horsemen thereof." I. L. COTTRELL.

—In making up this sketch we are indebted to an autobiography that covers the first years of Dr. Tomlinson's life. I. L. C.

WHAT WE BELIEVE, AND WHY.

Dear Sir:—Will you please, through the SABBATH RECORDER, give the Seventh-day Baptist arguments on the sleep of the soul. I have that question to meet and answer when I meet one of the Adventist people; and though I am convinced that there is a flaw in their arguments, I don't know just how to meet them. Please write at your earliest convenience and oblige. C. H. GREEN.

DAYTONA, Fla., April 2, 1892.

Dear Bro. Green:—In reply to the questions contained in your favor of the 2d, permit me to say that the Seventh-day Baptists hold, in common with all Orthodox Christians, that the spirit of man does not sleep between death and the resurrection, but is in a state either of conscious enjoyment or conscious misery according to the life lived in the present state and the character with which it leaves the body. At the same time, they do not believe that departed saints attain to the full measure of personal perfection in the intermediate state, nor are they susceptible of the high attainments in celestial enjoyment of which they will be capable after the resurrection.

In support of this belief we offer a few instances from the Word of God:

First. The Saviour, in his answer to the question of the caviling Sadducees, declared that "God is not the God of the dead, but of the living; for all live unto him." This language of our Saviour is his conclusion from his preceding statement, that "God is the God of Abraham, of Isaac and of Jacob." Considering the fact that the Sadducees did not believe in future existence, nor in the existence of angels or spirits, the language can have only one intelligible signification, viz., that the departed are in a living and conscious condition. Matt. 22: 32.

Second. The parable of the rich man and the beggar is not susceptible of any other rational interpretation than that the departed go at death to either happiness or misery, according to the life they lived here, and that their condition will continue forever unalterable. See Luke 16: 19-31.

Third. The Apostle Paul shows plainly that the spirit of man is quickened or made spiritually alive while the body remains dead but which will also be quickened at a future period. This spiritual life the apostle declares to be eternal. See Rom. 8: 10, 11, Jno. 5: 24.

Fourth. This same apostle declares that while we are "at home in the body we are absent from the Lord," making a clear distinction between the body and the spirit, or the ego—I or self. He says: "We are confident, I

say, and willing rather to be absent from the body, and to be present with the Lord." By this language it is clear that the apostle meant that if he should die, *he*, the *ego*—person or himself, should go to be with the Lord. If he did not mean so, it is difficult to understand what he did mean. See 2 Cor. 5: 6-8. That this is the meaning of the apostle is evident from his letter to the Philippian Church (chapter 1: 23), "For I am in a strait betwixt two; having a desire to depart, and be with Christ; which is far better." This language, in connection with what precedes and follows it, can only mean to every intelligent reader, that the apostle understood that if it was the will of God that he should die, then, instead of remaining in the flesh, he would go to be with the Lord. And it is reasonable to suppose that the apostle knew what he was talking about. See Phil. 1: 23, etc.

I have given a few of the reasons furnished by the Scriptures in support of the doctrine of the conscious existence of the spirit between death and the resurrection. I have confined these instances to the New Testament where light and immortality are brought to light through the gospel. Many more might be given, but we deem these sufficient to satisfy all who have not a *theory* to establish.

In conclusion, let me say that when the Adventists speak of the "sleep of the soul," their language is deceptive and misleading. The term *sleep* implies the existence of an organic being in a dormant state; and conveys the false impression that they believe that though the spirit of man remains dormant during the interval between death and the resurrection, yet it is an organic immaterial being. This they deny by their writing and teaching. The editor of the *Review and Herald*, of Battle Creek Mich., says: "Is then, this breath of life the spirit which God has given man? We have no record of any other. But this breath of life as we have seen, is common to all living things, and cannot therefore be used as a distinguishing characteristic of man. And if this breath as *drawn* from the surrounding atmosphere may be said to come from, or be given by God, with some propriety may it be said when it leaves the body, to return unto him."—*Mortal or Immortal*, page 38. As the editor is in an eminent sense the representative of the Adventist people, it is safe to say that they believe with him. First, that the breath is the spirit of man. Second, that the spirit is "*drawn* from the surrounding atmosphere." Third, that it is in no sense distinguished from the spirit of the brute. Fourth, that it returns at death into the atmosphere. If this view of the creature that God has made in his own likeness is sufficiently exalted to satisfy any person or persons their home is not among the Seventh-day Baptists.

The Advent people deny the existence of spiritual beings independent of material bodies. Hence the demons that went out of the herd of swine were merely passions or diseases. And angels and even God himself must of necessity possess material bodies. And those who believe in the pre-existence of the Saviour contend that he possessed a material body before his incarnation.

As to the *soul* of man, they believe that it is merely a "concept" an "idea." That is, it is as the specification of a house. If the house is destroyed by fire, and you have the *plan* of the building you can build another just like it. So, in like manner, when a man dies, he dies absolutely, body, soul and spirit; but God will

raise up another according to the "concept" or "idea" he has of him. For proof of this see "*The Soul and the Resurrection*" by Dr. J. H. Kellogg. Now in view of all this, and much more like it, it is the veriest folly for the Adventists to talk of the "soul sleeping." It is misleading and should be understood by all not conversant with their teaching.

We might add another proof of the erroneousness of the so-called sleep of the soul, that Moses who died and was buried, was seen in company with Elias, talking with Christ on the mount of Transfiguration concerning his decease which was to be accomplished at Jerusalem. This is a troublesome matter for the soul sleepers to handle.

The Adventists actually make the human being a lower order of creation than a grain of wheat. For the latter, after lying 3,000 years in an Egyptian mummy, has been known to grow. Now the life principle was vital all this time, and when it was put into the ground the material part decayed and mingled with the earth, but what about the *spirit* of the grain? Did it die with the body? Did it return into the "surrounding atmosphere?" No! but it still continued, and as soon as it was set free from the old decaying body it started upon a new career, and got to itself a new body. Is the being who is made in the likeness of the living God a lower order of creation than the grain of wheat? Had we no Scripture for it, analogy would prove the contrary.

A. MCLEARN.

ROCKVILLE, R. I., April 12, 1892.

TWO COMMENCEMENTS.

We have recently attended two commencement exercises of medical colleges,—the first, of the University of New York. We were especially interested in this, because Dr. O. E. Burdick, who for three years has been a faithful church attendant with us, was one of the graduates. The other was the Twenty-ninth Annual Commencement of the New York Medical College and Hospital for Women. The Dean of this College is an honored graduate of Alfred University. The exercises were held in the new and beautiful Lenox Lyceum, at Madison avenue and Fifty-ninth street, Tuesday evening, April 19, 1892. The music was furnished by Diller's Orchestra. There were nine matriculates in the class, several of them having prepared for foreign mission work. The usual conferring of degrees and prizes, administering the Hippocratic oath, and music, with two addresses, filled up the time to our pleasure and profit. The first address of the evening, by the Dean of the College, Mrs. Phoebe J. B. Wait, M. D., was so in line of thought with missions—the necessity for women medical missionaries—that I thought the address would be of profit to the readers of the SABBATH RECORDER, so I have asked and obtained the consent of the author to forward it for publication.* This college for women was one of the first in the world. It has many eminent women doctors among its alumnae. It has fitted many for the foreign field who are to-day successfully preaching the gospel of good news by means of the gospel of good health. Truly the method which Christ chose in his brief administration upon earth is a good one for his disciples to adopt.

J. G. B.

THEY are in danger who wear a mask in the presence of kind parents, and uncover the heart and inner life only to those who have no right to such confidences.

*It will probably appear next week.—Ed.

TEMPERANCE.

—UNFERMENTED wine is used in all but two of the churches in Oklahoma.

—NEVADA is to have scientific temperance teaching in schools for two years.

—AVOID smoking. "It's the devil's leading-string commencing with a hair and ending with a cable."

—LONDON has 8,325 miles of streets and a population of 5,847,000—more than the whole of Scotland or of Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 paupers, one-third of whom are children. London has over 36,000 registered habitual criminals. There are over 14,000 policemen, which cost the city over \$7,000,000 a year. London has also 14,000 grogshops. How much these cost nobody can figure up. Never will there be any way out of "darkest" London, or the bottomless miseries and degradation of any other city, so long as the grogshop curse is tolerated.—*Advance*.

—ACTION OF ALCOHOL ON THE BRAIN.—The brain is composed of a pulpy mass of nerve fibers and cells, everywhere infiltrated with blood vessels. One-fifth of all the blood of the body goes to the brain. It is the seat of that mystery called the mind. Upon the brain and mind alcohol performs its most mysterious influence. It makes us what we are not, what it will, and startles our conscious, waking life with visions of a world most fantastic. For our sleeping hours it sets up dreams and pictures of another life yet more mysterious than the one we here possess. Alcohol in the brain will in one brief hour convert a sane, gentle, loving, sympathetic human being into an insane, violent, hating, fiendish, cruel animal. Murder, robbery, loss of virtue, poverty, distress, sorrow, all follow at the dictation of alcohol to the brain. A mind which is pure, noble, exalted, and capable of providing for self, family, or community, the best in human life, is made by alcohol, impure, degraded, and capable of creating and promoting everything that is evil and disastrous.

You will say that what I have here set down is bosh, exaggeration, and pictures the most extreme cases. I tell you that my observation and that of hundreds of other physicians, and also that of lawyers and ministers, who have to do with the affairs of men and women, are in accord upon this matter, and will testify that alcohol weakens, and finally destroys, the sense of moral obligation. A man or woman, no matter what their position in life may be, who is addicted to the daily use of alcohol, cannot tell the truth; they perform in business, social, and religious life deceptions of various kinds. Elements of character belonging to the condition of original sin crop out which might never have been developed had it not been for the potent influence for bad of alcohol. I always had a doubt as to the existence of a *personal devil*, and the condition called *sheol*. I doubt no longer, since I have learned to know alcohol and its influences. It is truly a *devil*, which doth exist and is always ready to lead on to an open *sheol*.

There is, by reason of the large quantity of blood in the brain tissue, also a large quantity of water; the brain as a whole rests in the skull upon a water bed. The powerful affinity of alcohol for water accounts for its presence in large quantities in the brain of those addicted to its use. You have observed the reddened flush which overspreads the face when a glass of wine or other alcoholic liquor is drunk. This flush is not peculiar to the face, it may be found over the entire body, but in the brain it is most pronounced. The nervous vitality of the heart, being suddenly and unnaturally irritated, rushes the blood into the arterial circulation in greater quantity than is natural, and the nerve force at the arterial terminations being paralyzed by the poison, lose their natural power of contraction and fail to send the blood back at once; hence the reddened surface. If you could see the brain, you would find it lined with reddened and apparently inflamed lines, as though the arteries had been injected with the reddest of carmine ink. Has such a brain ever been seen? Yes. A physician was once riding on a railway, when a man threw himself in front of the engine; his head was crushed so that a mass of the brain was pressed out. The physician took up the brain in his hands and carefully examined it, and he has recorded this fact: "The brain was apparently soaked with alcohol, like a sponge with water. The odor of alcohol was most distinct, and the tissues seemed loaded with carmine, so red and inflamed they appeared."

Conclusion—Alcohol irritates, inflames, congests, and poisons the brain, causing mental diseases, nervous prostration, loss of moral and will power, produces insanity and death.—*Alcoholism; Its Cause and Cure*.

POPULAR SCIENCE.

BEDOUIN BREAD.—The Arabs must surely have originated that old proverb about all human kind eating its "peck of dirt." Lillie Hamilton French writes: "The Bedouin is, as every one knows, a wanderer in the desert, and therefore never long enough in one place to have a regular home, much less an oven; so he can bake bread only when he chooses to stop and build himself a fire. One can hardly object to that, but one does mind a little the way in which he does it, for the Bedouin is not very tidy. He not only puts his dough directly into the coals, but takes it out every few minutes to beat it, and dust it, using the very same stick with which he has just been beating his camel. When his bread is done, as might be expected, it is none too good; it is both gritty and unpalatable."

THE ZODIACAL LIGHT.—The curious phenomenon of the zodiacal light may now be seen in the early morning skies a little before sunrise. In this latitude it takes the form of a protraction of an ellipse whose longest diameter is inclined somewhat from the perpendicular, and may be looked for in that part of the sky where the sun is about to appear. Its pearly gray light is caused by the reflection of the sun's rays from countless swarms of meteors which revolve about him at different distances. It has recently been suggested that these meteors are the medium by which the electrical connection between the sun and the earth is established; in fact, that they play the same part in the solar system that the copper wire does in the conveyance of electric energy from the dynamo to the electric lamp.—*National Educator*.

SAFETY OMNIBUSES.—An arrangement for preventing the overturning of omnibuses and other road vehicles in case of the breakage of a wheel or an axle, or of the drawing of an axle box was recently put successfully through its trials. The invention consists of four supports attached to the axle, one being placed just inside of the four wheels. Each support has at the bottom a small solid wheel or roller which normally is about an inch above the road surface. Upon either of the wheels coming off the support next to it comes into play, and then the vehicle runs upon the three remaining wheels and one of the small wheels. In the recent trials an omnibus fitted with the safety appliances and having all four wheels loose on the axles, was filled with passengers inside and out. It was then driven about at good speed on rough places in the roadway and over tram rails in zigzag fashion until one or more of the wheels came off, when it was driven back to the starting point without the pace being slackened. A number of runs were made, all the wheels in one instance coming off, and the omnibus returning on the rollers only. No violent shock was experienced on a wheel coming off, nor was there in any case serious lurching, even when on a sidelong slope. It is stated that the experiments were in every way successful, and so far shows that the appliance fulfils its intended purpose.—*American Analyst*.

SPECIAL NOTICES.

☞ THE Quarterly Meeting of the Otselic, Lincolnaen, DeRuyter, Cuyler and Scott churches will meet with the DeRuyter Church, Sabbath and First-day, April 30th and May 1st. Let there be a large attendance and a good meeting. L. R. S.

☞ FOREIGN delegates to the South-eastern Association will be met at Pensboro at noon, on Fourth-day, May 25th. All such desiring conveyance to said Association will please notify E. J. Maxson (Berea, Ritchie Co., W. Va.), that he may be prepared to accommodate them.

Done by order and in behalf of the Ritchie Seventh-day Baptist Church,

E. F. RANDOLPH, Com.

☞ THE ASSOCIATIONS.—The appointments for the several Associations for 1892, for place of meeting, date of opening, and preacher of introductory sermon, are as follows:

I. SOUTH-EASTERN, Ritchie Church at Berea, W. Va., May 26th, L. D. Seager.

II. EASTERN, First Hopkinton Church at Ashaway, R. I., June 2d. Preacher not yet appointed.

III. CENTRAL, First Brookfield Church at Leonardsville, N. Y., June 9th, J. A. Platts.

IV. WESTERN, First Genesee Church at Little Genesee, N. Y., June 16th, L. C. Rogers.

V. NORTH-WESTERN, Milton Church at Milton, Wis., June 23d, Madison Harry.

VI. SOUTH-WESTERN, Hammond Church at Hammond, La., July 7th, Geo. W. Lewis.

☞ THE next Quarterly Meeting of the Hebron, Hebron Centre and Shingle House churches will be held with the Hebron Church, commencing Sixth-day evening, May 13, 1892. Preaching as follows:

Sixth-day evening, J. L. Huffman.

Sabbath morning, J. Kenyon.

Sabbath afternoon, D. H. Davis.

Sabbath evening, J. L. Huffman.

First-day morning, J. Kenyon.

First-day afternoon, J. L. Huffman.

First-day evening, D. H. Davis.

A cordial invitation is extended to all.

L. E. BURDICK.

☞ FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

☞ A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ 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 at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor.

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☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

☞ A GOOD POSSESSION.—Every Sabbath-school ought to have a good library, and especially in country and village churches, or towns that have no public library. The opportunity to read good books ought to be considered, books of good religious tone, pure thought, for the life of the pupil or reader is largely colored by what we habitually read. The American Sabbath Tract Society is prepared to furnish such books to our schools at the lowest possible terms, at low prices. The Sabbath-school at Alfred Centre, E. H. Lewis superintendent, has just procured through us a fine assortment of miscellaneous books and we should be pleased to duplicate the order for other schools. J. G. B.

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CONDENSED NEWS.

Several alarming forest fires have lately occurred in Prussia.

The third attack on the will of the late A. T. Stewart has been unsuccessful.

A Canadian army officer is charged with treason for favoring annexation with the United States.

The farmers of Kansas have, since the first of March, paid off over \$500,000 in mortgages on their farms.

Baron Fava has received instructions from the government to return to Washington and resume his duties as Italian minister to the United States.

A committee has been formed in Hamburg to send out an Arctic expedition by way of Cape Horn, to start in July, under the command of the Zoologist Michaelsen.

The President has issued an executive order promulgating the new *modus vivendi* between the United States and Great Britain for the protection of seals in Behring Sea.

W. C. Crawford is now at the age of 80, living in destitution at Alvarado, Texas. He is the sole survivor of the band of patriots who signed the Declaration of Texas Independence on the Brazos River, March 2, 1836.

The unallotted portion of the Cheyenne and Arapahoe reservations in Oklahoma, embracing about 4,000,000 acres, were thrown open to settlement on April 19th, at noon. There was a big rush for the choice locations.

The first grain fleet which left Chicago this spring, carried 6,000,000 bushels. Duluth is preparing to send out 3,000,000 bushels more in a day or two. About May 1st 10,000,000 bushels or more will arrive at Buffalo. The grain traffic opens briskly.

A fair idea of the vast amount of labor required to conduct the United States postal service may be gained from the fact that in it are used, every year, 25,000 pounds of wrapping twine, half a million lead pencils, 1,500 barrels of ink, 7,200 quarts of mucilage, 10,000 pounds of rubber bands, 12,000 gross of pens, and various other items in similar quantities.

The Royal and the Soldiers.

(Army and Navy Journal.)

During the last year, including the March contracts recently awarded, the Royal Baking Powder Company has supplied over 212,000 pounds, or 160 tons of baking powder for the United States Government and its Army and Navy officers.

For many years the Government has given its orders for Royal Baking Powder in preference to all others, it being found superior to all others in strength and purity by the official examination, and the only baking powder that will keep and retain its strength in the various climates to which it is sent by the Department.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

MARRIED.

HOXIE—YORK.—At the residence of the officiating clergyman, in West Edmeston, N. Y., April 12, 1892, by the Rev. A. Lawrence, Perry A. Hoxie and Mrs Alice L. York, both of Brookfield.

JONES—BARCOCK.—At the home of the bride's father, Charles A Babcock, near Adams Centre, N. Y., April 13, 1892, by the Rev. A. B. Prentice, Frank S. Jones and Mary A. Babcock.

BURDICK—WEST.—At Milton Junction, Wis., April 18, 1892, at the residence of Deacon William B. West, the bride's father, by the Rev. W. C. Whitford, Mr. Willard D. Burdick, of Milton, Wis., son of Deacon R. Dighton Burdick, deceased, to Miss Nettie I. West, of the former place.

ATWOOD—CASLER.—At Albion, Wis., April 5, 1892, at the home of Harley Saunders, by the Rev. E. A. Witter, Mr. Carl Atwood, of Albion, and Miss Ida Casler, of Evansville, Wis.

SAYRE—MATTISON.—At the residence of the bride's mother, in North Loup, Neb., April 14, 1892, by the Rev. J. W. Morton, Mr. J. A. Sayre and Miss Clara Mattison, all of North Loup.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

WITTER.—In Alfred Centre, N. Y., March 30, 1892, John Edwards, youngest son of H. Emmet and Eola Witter, aged 4 years and 4 months.

Five days of suffering closed the earthly life of this little one, a little while lent to these parents, so soon claimed by the Father in heaven. "Of such is the kingdom of heaven." W.

POTTER.—In Alfred, N. Y., April 21, 1892, Mrs. Content Sisson Potter, widow of Ezra Potter, aged 78 years.

She died in the comfort of a good hope in Christ as her Saviour, and in the fellowship of the Second Alfred Seventh-day Baptist Church. Her funeral was attended on Sabbath-day, April 23d, a large concourse of relatives and friends being present. The religious services were conducted by the pastor, assisted by the Rev. James Summerbell. Text, Rev. 14:1-5. L. O. B.

RICHARDSON.—In Nile, N. Y., April 15, 1892, Mrs. Susan Richardson (colored), wife of George Richardson, aged 71 years.

About forty years ago Mrs. Richardson was baptized and became a member of the Seventh-day Baptist Church at Hayfield, Pa. She has been an observer of God's Sabbath since that time. M. B. K.

CHAMPLIN.—At West Edmeston, N. Y., April 8, 1892, Mrs. Catharine Whitford Champlin, aged 88 years and 5 months.

She had adorned a Christian profession for more than seventy years. She was baptized by Eld. Wm. B. Maxson when about 16 years of age, and united with the First Brookfield Church. She was always ready to respond to any calls which came to her in times of sickness among her neighbors as long as she was able to do it. It can truly be said of her that she had "fought the good fight and kept the faith," and now she has been called from earth to heaven, from toils, sorrows, and trials, to an eternal rest in the paradise of God. A. L.

RANDOLPH.—In Westerly, R. I., April 14, 1892, of heart failure, Edward E. Randolph, in the 29th year of his age.

Funeral services were held at the Pawcatuck Seventh-day Baptist Church, April 17th, conducted by the pastor. Interment at Westerly. W. C. D.

POTTER.—At her residence in Dunlap, Ill., of pneumonia, following the grip, Mrs. Lucy El-dred, wife of Asa C. Potter, deceased, in the 86th year of her age.

She was born in New York State, March 16, 1806, was married to Asa C. Potter January 28, 1825, and having lived in New York twenty-five years, came West in 1850, and settled near West Hallock, where she resided until her husband's death, which occurred April 13, 1883. After this she removed to Dunlap, where she resided until the death angel took her away on the morning of Jan. 18, 1892, at a ripe old age. She was a member of the West Hallock Seventh-day Baptist Church from its organization until her death. M. M.

GREEN.—At Albion, Wis., April 14, 1892, Mrs. Mary G. Green, relict of the late Duty J. Green, aged 83 years and 4 months.

Mary Greenman Coon, daughter of Stephen Coon, was born at Petersburg, N. Y., Dec. 16, 1808. When a mere child her parents moved to Alfred, where, in early life, she was converted and became a member of the Alfred Church. She was married Nov. 2, 1826, to Duty Green. She came to Wisconsin with her family in the summer of 1841, settled in



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Albion in the spring of 1842, and was a constituent member of the Albion Church, with which she remained till called hence. She was a devoted wife and mother. She leaves four children, three sisters, and a large circle of friends, who feel her loss. The funeral services were held at her late home, Sabbath afternoon. Thus, if we are rightly informed, has been laid away in the silent city the remains of the last one of the constituent members of this church. E. A. W.

Englishmen representing a colony of Britishers owning lands in the department of Victoria, Southern Chili, visited their Consulate recently for information in regard to emigrating to California. They alleged that life and property were insecure in that part of the country.

Wanted.

A Sabbath-keeping boy, having some knowledge of short-hand and type-writing, who is willing to make himself generally useful in an office. Address in own hand-writing, "D," care RECORDER office, Alfred Centre, N. Y.

For Sale.

The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

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Desirable property, consisting of Dwelling house, 36x36, two stories; Barn, and two vacant lots, is hereby offered for sale in the village of Alfred Centre, N. Y. Property is located in center of village, near Post Office and University grounds. Terms to suit purchaser. Apply for particulars to O. E. Vars, Andover, N. Y.

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