THE MINISTRY OF SORROW.

Dark clouds o'er hang my way,
They hide the path.
This wayward heart of mine,
Is this God's wrath?

Do you, to hedge me around,
Shed garments, all.
Till faint and sick at heart,
Tears fall like rain?

And does he really care
That I am sad,
And does he rejoice with me
And does he really care
Till faint and

He chastens whom he loves,
But he who shall he bode bless.
Would sorrow spare.

"He chastens whom he loves,"
His word is true.
"The eye of God doth see,
Thy gold make new.

And as robber's fire
The dross doth burn,
So sorrow melteth bones,
Shall Association turn.

This wayward heart of mine,
As sorrow's guide,
All double remove,
And if peace shall come

Dear Father, hold me close
When trials come.
Strengthen my feeble faith
In thy love.

And if peace shall come
To hold full sway,
My God, my heart, my strength,
Shall learn the way,

To help thy sorrowing ones
This fable to tell,
I shall thank God for pain—
No more despair.

April, 1889.

The Time of Christ's Crucifixion in the Light of Science.

By Prop. Albert Whitford.

It is nearly fifty years since Wissler published his elaborate treatise upon the "Chronology of the Passion Week," in which he showed from astronomical data that A.D. 30, the year in which our Lord is supposed to have been crucified, the 15th of Nisan fell upon the sixth day of the week. About twenty years afterward appeared the first editions of the well-known Life of Christ, by Andrews, in which the same view was substantiated from other grounds. This view has been made more familiar to the general reader by the discussions of International Sabbath-school Lessons published in the religious periodicals for several years past. So far as I know no competent mathematician has before questioned its correctness. A few years ago I verified the fact by the use of the most recent determinations of lunar periods. In the Sabbath Recorder, of April 15th, was a communication from John A. Grays, of Washington, addressed to the editors of the Outlook, in which he claimed that he had ascertained after a laborious computation that the 14th of Nisan, which contrary to the synoptic gospels, he assumes the time of Christ's death fell in the year 30, upon Wednesday, a day earlier in the week than previous determinations make it. Since reading his communication I have made another solution of the same problem, and have found as before that both the new and the full moon in the first month of the religious Jewish year fell A.D. 30, upon the sixth day of the week. I am therefore persuaded that Mr. Graves is incorrect either in his methods or lunar periods, if on both.

This problem is of no importance whatever in fixing the day of the week on which Christ was crucified. Each of the four gospels have determined that beyond all question. Mark, a companion of the Apostle Peter, and probably an eye-witness of the crucifixion, states explicitly (15:42) of the day "it was the preparation," that is the Proshabbath. Both of these words in ecclesiastical Greek were proper names standing for Friday, in the first as well as the following centuries, the latest in the apostolic age probably more in general use than the former. Mark could not have meant that this day was the preparation for the Passover, for he had previously stated that Christ with the twelve had partaken of this feast on the evening before, and that the two disciples had prepared it on the day before in accordance with the directions of Jesus, at the legal time (14:12) "when they were accustomed to kill the Passover." Whatever else is problematical, the day of the week on which Christ was crucified is not, if Matthew, Mark, Luke, and John are to be believed, for each state as plainly as possible in the language of their times, that day was Friday. In this, all Biblical critics agree. No astronomical conclusions based upon an hypothesis of the year of the crucifixion can discredit their explicit statements.

The fact that the 15th of Nisan A.D. 30, fell upon Friday does not tend to corroborate the testimony of the evangelists that Christ was crucified on that day of the week but to corroborate the hypothesis that he was crucified in that year. The precise year of his death as well as birth is unknown. There are too few contemporaneous events mentioned in the gospels by which to fix this year with anything more than a degree of probability. He was born before the death of Herod the Great, when Quirinius was procurator of Syria; he began to teach near the age of thirty, probably a few months after the beginning of the ministry of John the Baptist, and therefore in the fifteenth or sixteenth year of the reign of Tiberius Caesar. He died, probably at the third Passover after his baptism, possibly the fourth, when about thirty-three years of age. Now Herod died at the fact of Easter (Jos. Ant. 17:4) in the last month of the Jewish sacred year, at the time of an eclipse of the moon. This eclipse must have occurred according to astronomical calculations, which I have verified, thirty-three years and one month before the 15th of Nisan, A.D. 30. A critical comparison of all the events here enumerated renders it quite certain that our Lord was born at least four years before the current Christian era fixed by Dionysius Exiguus in the sixth century, and probably died A.D. 30. What renders this probability more probable is that the 15th of Nisan of that year fell upon Friday, the day of the week, that each of the four Evangelists specify as the day of the crucifixion.

The Inspiration of Cheer.

Half the battle of life consists in keeping up a cheerful spirit. When depression comes and the clouds, when the spirit is loaded with deadening pain, all work becomes a drudgery, and life is a burden and difficulty. Whatever is done is carried on under compulsion, with a wish that one knew no competitors Diotrephes and Judas. As with the man whoseetsy is problematical, the day "it was the preparation," that is the Proshabbath. Both of these words in ecclesiastical Greek were proper names standing for Friday, in the first as well as the following centuries, the latest in the apostolic age probably more in general use than the former. Mark could not have meant that this day was the preparation for the Passover, for he had previously stated that Christ with the twelve had partaken of this feast on the evening before, and that the two disciples had prepared it on the day before in accordance with the directions of Jesus, at the legal time (14:12) "when they were accustomed to kill the Passover." Whatever else is problematical, the day of the week on which Christ was crucified is not, if Matthew, Mark, Luke, and John are to be believed, for each state as plainly as possible in the language of their times, that day was Friday. In this, all Biblical critics agree. No astronomical conclusions based upon an hypothesis of the year of the crucifixion can discredit their explicit statements.

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MISSIONS.

BRO. M. JOHNSON, pastor of the church at Texarkana, Ark., preached between Nov. 20, 1888, and Apr. 1, 1889, thirty-three sermons at four points; held weekly prayer-meetings; made twenty-three calls at home; and the church received three additions.

MISSIONARIES are said to be exposed to the temptation of keeping converts in "leading strings" too long for their good. We suppose it to be no easy matter to decide how soon or how far to trust them to themselves; but, certainly, one great object of missions is to establish as speedily as possible, self-interested, self-governing, and self-propagating churches.

Mrs. W. S. CULBERTSON graduated at West Point in 1888. After a short service in the army he was appointed Assistant Professor in the Military Academy. But, according to the prayers of a godly mother, he resigned his position and studied for the ministry, and joined a band of missionaries to China. He had drilled such men as Thomas, Roseriana, Lyon, and Grant, and was reminded that he, too, might have been a major-general. His earnest answer was, "I would not change places with one of them. I consider that there is no post of influence, and probably, worth equal to that of a man who is permitted to hear the gospel to four hundred millions of his fellow-men."

We have received a pamphlet and circulars relating to the atrocious Arab slave-trade in east-central Africa. The particulars are heart-rending, and the deeds done cruel in the extreme. It is proposed to raise by subscription a fund of $50,000, to be known as the "Myanna Anti-Slavery and Defense Fund," for the purpose of an organized effort to repel the Arab traders in men, women and children. It is believed that a small and well-equipped band of Europeans, at the head of a body of disciplined natives, could accomplish this end. Mr. William Ewing, 7 Royal Bank Place, Glasgow, Scotland, is Secretary of the fund. He calls for the widespread sympathy and aid of Christians, and will send pamphlets to any desiring further information in regard to what Livingstone called "the open sore of the world."

IMPORTANT.

The year to be covered by the next Annual Report, prepared by the Corresponding Secretary, both for the home and foreign field, begins June 1, 1888, and ends May 31, 1889. All home and foreign missionaries and all missionary pastors will please bear in mind that the reports of their year's work, statistical and descriptive, should be sent to A. E. Main, Corresponding Secretary, Ashaway, R. I., at the earliest practicable day after June 30.

And it should not be forgotten that our foreign missionaries are paid every six months, in advance; and that home missionaries are paid, and appropriations sent to missionary churches, each quarter. This requires that money be in our treasury to meet the demands of our missionaries in their distant fields. They are not in a position to wait for the money. The Board assumes the responsibility of doing what is necessary for the treasurer to hire money; but the financial obligations that the Board assumes must be met as they come along. And so we come again with an appeal to churches and pastors, that you use all reasonable endeavor to enable us to close the year out of debt. Many churches have experienced the revolving grace and power of God, and many individuals have been greatly blessed; is there not occasion for many thank-offerings to help on the Lord's cause in the earth?

FROM S. D. DAVIS.

We have just closed a precious meeting at the school-house on Buck Eye Run, which lasted nine days, and resulted in the conversion of thirty-two persons, and the renewing of others. Some of these persons were who had been for years neglecting duty. Those who were converted remained in age, I should think, from nine to sixty-years. The intelligence and activity of the children, who had been trained in the Sabbath-school under the superintendence of M. L. Chedister, and who have been well prepared for another of the good time spoken of by Isaiah when "a little child shall lead them." One night reminded me of the Day of Pentecost; the sound filled the house, and the Holy Ghost the people, and they all spoke as the Spirit gave them utterances. There were none that said "these men are full of new wine." At the close of the last session the people were coming forward and giving their hands to the missionary with the understanding that they appreciated the work done by the missionary worker, and all who had money and wished to give it were invited to do so. This service proved to be a very happy one; and a young man who had money wished to give it, though he did not want to give his hand under the proposition, but sent it in another way.

This so affected him that he sent back the one who had handed in his contribution, to request prayer for him. And though the congregation were on their feet to receive the benediction, the prayer was offered first, and after the audience was dismissed the young man was so deeply affected that some of the brethren remained with him until he was happily converted to God; after which he said to many of those present, "O pray for me that I may be faithful; I have been one of the worst of sinners."

I have no reason to say "these cause of God in a proper spirit was to give the means of grace; but this is the first instance under my notice where it lead to conversion the same hour. O that all the world would try it and see how it would work. I deem it impossible, and I take pleasure in saying that Edd. E. Mann was with me three days, and preached for us six times, and by his earnest and efficient labor, won his way to the hearts of our people in attendance. Edd. J. J. Huffman was with us one evening and taught in the work. To God be all the praise. Paul may plant and Apollos water; but God giveth the increase.

JAY LUKES, W. Va.

THE TELUGU MISSION.

At the missionary Conference, in London, last June, an interesting account of the Telugu mission was given by Rev. W. F. Armstrong, of the American Baptist Missionary Society. The mission was established two years ago. The first year were spent with scarcely any result. Time had gained the name to be known as an important branch of the work, and they all spoke as the Spirit gave them utterances. The last speaker, gave a short but interesting account of the work among the Brahmins, and the number of faithful missionaries doing noble service for God in that district.

A book was given to the missionaries, the old men saying it was what their fathers told them, and what they had been waiting for. There were about 1,800 born again in a year, supporting their own native pastor and its own school. There were about 30,000 baptized communicants, and 10,000 non-members. They had their own foreign missionary societies, and sent out their own men to other districts, many of whom were doing faithful work for Christ among a strange people. When Mrs. Armstrong left, with her husband, for the Telugu mission, she followed, learned the language and started a girl's school among them. She left her parents, her home, and her friends, and went where she could not hear a word her own language, that she might win some of these people for Christ. That girl is now married, and is living in Kan- goon and working among the Brahmins, Telugu, and Karens in that city, she is also Secretary of the Karen Foreign Missionary Society. Mrs. Armstrong, who was frequently interrupted by applause during her short address, received quite an ovation at its conclusion.

CHRISTIANITY AND BUDDHISM.

It has been said that Buddha was "The Light of Asia," but truth be told that name was not a name that had Mahomet had as much claim to be so as Buddha. Buddhism meant enlightenment of the mind, but what light of knowledge had Buddha himself received? He confused himself to be an egotist; he had no knowledge of the fatherhood of God, and he knew nothing of the existence of any supreme being. Then, was his enlightenment? He only claimed to have discovered the cause of suffering, and that it was to be cured by personal desires and by extinction of life. Christ taught men that the perfection of their beings was in the redemption by Christianity; taught that men were members of Christ's body, while Buddha repudiated any idea of his followers being members of his body. Buddha had no Church, no priests, or even (as the chair- man) had asked an intelligent Sikh about his religion, and he told him that he recited six pages in the Vedas in which he had bathed in the sacred pool eighty-five times, and crawled up eighty-five steps, repeating his prayers at the same time. What do you think of that? He had laid up for himself a great store of merit. Buddha never claimed to have been a man who lived on earth, but a god; he had bound every man to the chain of his own sins, which would be their own avengers. He had taught that there was no science, contr ary, proclaimed liberty to the captive, and in him alone there was deliverance from the prison house of former sins and new life to the repentant sinner. Buddha, no doubt, taught many
WOMAN'S WORK.

"The Great Famine Cry.

'Tell your people how fast we are dying, and ask if they cannot send the gospel a little faster." - Words of a Hebrew Woman.

Hark! the yam of heathen nations; Last! the cry comes back again, With its solemn, and reproaching, Withnwits, and with tears.

"We are dying fast of hunger, Starving for the Bread of Life! Haste, oh hasten!" Send the messages of life!

Send the gospel faster, swifter, than the swift footed horse. Rock ye not we are dying, starved, Rose up!" The young girl said. Heed ye not His words—your Master: Send the gospel faster, faster, (We are going is usually well patronized.) Let its banner be unfurled.

Heaven! hush your own heart-beating, While the death-march passes by— Trump, trump, trump! the beat of nations, Made the subject of a passing joke, while the Among the oldest writings which have come Never ceasing, yet they die— cows and hens looked demurely on, little

Making fun.

Once when traveling in a stage coach I met a young lady who seemed to jump upon the constant lookout for something laughable in her surroundings, and with laughing herself, took great pains to make others laugh, too.

Now traveling in a stage coach is rather proxy business. People in the situation are apt to show themselves peevish and selfish; so the young lady's good humor was, for a time, very agreeable to the travelers. Every old barn was made the subject of a passing joke, while the cows and hens looked daintily on, little dreaming that folks could be merry at their expense. Animals are not sensitive in that respect; they are not so often made fun of because people make fun of them; but when we come to human beings that is quite another thing. So it was to me; for after awhile an old woman came rattling across the fields, swinging her bag at the coachman, and in a shrill voice begging him to stop.

The good-natured coachman drew up his horse, and the good old lady coming to the fence by the roadside squeezed herself through two bars, which were not only in a horizontal position, but very near together. The young lady in the stage coach made some ludicrous remark, and the passengers laughed. The old woman was to be commended, for in getting through the fence the poor woman had made bad work with her old black high-heeled shoes, and now taking hold of her best bonnet, and dressed lady, looked as if she had been blown there by a whirl-wind. This was a new piece of fun for the old lady and the new of it. She curtailed the old lady upon a card; pretended, when she was not looking to take patterns of her bonnet, and in various other ways tried to raise a laugh. At length the poor woman turned a pale face toward her.

My dear, said she, "you are young and happy; I have been so, too, but that time has passed. I am now decrepit and forlorn; this coach is taking me to the death-bed of my child. You see," then, my dear, a very good woman, all alone in the world, where merry girls think me a very amusing object. They will laugh at me, and then laugh, and laugh, and laugh, and laugh at old-fashioned, and the remembrance, forgetting that the old woman has a spirit that has lived and suffered and will live no more."

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"How is she?" was the first trembling inquiry of the poor mother.

"Just alive," said the man who was leading her horse.

Putting up the steps, the driver mounted his box, and we were upon the road again. Our wise old driver had placed us there, and the driver who had taken us, was the father of the young girl. She was leaning her head upon her hand, and you may be assured I was not sorry to see a tear upon her fair young cheek. It was all a lesson, and one which, I hoped, would do her good.

- Presbyterian Observer.

THE OLDEST BOOK IN THE WORLD.

Among the oldest writings which have come down to us are the arrow-headed, or wedge-shaped writings used in Assyria and Media. These writings were stamped on tablets of a shell substance which was baked hard and polished, and then chiseled into stone and rock. They date about 3,000 years B. C. The letters are all formed by combinations of a stroke with a head to it, like a bab, or a wedge. The labor of these scripts is divided among different objects. The scribes of the British Museum have received a roll of papyrus written out by an Egyptian scribe called Ani. He lived more than 3,000 years B. C., or about 3,200 years ago. Every chapter of the book is illustrated by vignettes of extraordinary beauty. In this respect it resembles a manuscript written in the days of monkish times. The colors laid on so carefully by the skillful brush of Ani, although most delicate, are yet fresh today, as if they were ever. A group of weeping women, which forms part of the first vignette, is particularly well done. The book is a copy of the Book of the Dead, which contains prayers and devotions relating to the condition of the disembodied soul, for the Egyptians believed in the survival of their spirits.

The trustees of the British Museum are going to have this old book reproduced by the press, with all its colors. There will be a full description of all the illustrations, the transcriptions, and the introductions. Thus we shall be able to read old Ani's work, 3,000 years after he wrote it. He was one of the most noted authors in commerce.

"Heathendom is darkness and hatred and cruelty; Christianity is light and love and peace."
SABBATH READER.

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SABBATH SCHOOL.

SECOND QUARTER.


June 22. Review Service.

INTERNATIONAL LESSONS, 1889.

LESSON V. THE COMMAND TO WATCH.

For Sabbath-day, May 4, 1889.

THE SACRED TEXT.

Mark 13:29-37.

Mark 13:29-37. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

INTRODUCTION.

The present lesson contains the conclusion of Mark's report of the beginning of the last event. That portion evidently referred to the destruction of Jerusalem, and the intervening period seems to be events of the same event. But a closer reference is accepted by many, as indicated in the opening words of this lesson: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven, with power and great glory." This portion has been attributed to "the parable of the Son of man coming in the clouds of heaven," as the final event in the history of God's kingdom, and is described fittingly enough, after the manner of the prophets, in the lofty apocalyptic language. In reference to the past, the impending event is the overthrow of Jerusalem; in reference to the future, it is the coming of the Son of man. No one will suppose for a moment that the physical sun is to be permanently darkened, or that the moon shall not receive the light of the sun and hence shall not reflect that light. But these are strong figures to represent a dense dark now spiritual condition that shall come over Jerusalem, in her destruction, and—over the Gentile world as a consequence of the destruction of Jerusalem. The great center of light shall be darkened, and the sun shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven, with power and great glory.

V. 29. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. The intense figures are still continuing in these words. In Hebrew prophecy, these figures often imperfectly convey the idea that our Lord's coming will be so unexpected, so deeply veiled, really turned to darkness in comparison with the divine light that now comes to the children of men.

V. 30. And then shall they see the Son of man coming in the clouds of heaven, with power and great glory. An Oriental, as represented by Judaism, is now to be seen as the Son of man. He says it is to be seen, not known only to the Father. It occasions no surprise that they are incapable. In this form it is not necessary or possible to point out what calamities correspond to such symbolic prediction. Such predictions, as the plain sense of the words, are as essential to a right interpretation as the parables of our Lord. The regime of the world is to be seen, not just known, to be realized as such a basis of government. The great period is set off from the preceding, as the history of the old dispensation was placed under a new dispensation. It is one of the distinct elements of that dispensation that it is to be expected the contemporary world and the world to come shall not reflect that light. As represented by Judaism, it is now to be seen; as represented by Judaism, the light now comes to the children of men. This coming of the Son of man involves the destruction of Jerusalem, the great city.
Rhode Island.

NIANTIC.—April 6th was the regular covenant and communion season of the Second Westerly Church. There was an excellent attendance and, all in all, it was the best meeting held since I came upon this field, individuals spoke whose voices I had never heard before in the house of God.—March 30th. I was permitted to baptize one young man. The church services are better attended than formerly, some are becoming quite revived in their hearts and find more joy in the Master’s service. We are really feeling encouraged in the assurance that God will honor the labor bestowed here. How great is the need of consecration to the Master’s work. God alone knows, and we commit into his keeping this people and the work of our hands.

E. W.

WESTERLY.—Our meetings have now continued four weeks and a little more. On Friday evening, April 13th, nineteen were baptized and more were expected the following week. The work is not as general and as rapid as we would be glad to see it, but there is gain every evening. May the work go on until the whole community is thoroughly pervaded by the spirit of Jesus.

KANSAS.

ABEL.—The Seventh-day Baptist Society here, having had some trouble to get a good tithe to the land on which the church stood, has moved the building onto a new lot in a town just laid out, and the trustees hold a bond for the deed to be given as soon as the necessary arrangements are completed. We like the new location better as it is nearer the center of the society. Should we be favored with good crops, as present indications promise, we hope to be able to have some missionary work done here this fall. The people of the community need enlightening in Bible truth.—I am holding meetings in two different points and doing what I can to promote the cause of our divine Lord and Master.

S. R. G.

TWO NOTABLE BIRTHS.

Died,

Mrs. Theodora Ann Dean, daughter of Edmund H. Baker, and second wife of Rev. WM. Davis, D.D., of the First Baptist Church in Thetford, England, March 29, 1819. Eighty-two years before, in the same village was born a writer famous for his connection with the American and French revolutions, and for his ad-

voice of infidel opinions, known to the world as Thomas Paine.

In 1776 Paine published a pamphlet entitled "Common Sense," written in a popular style in which he argued that the cause of the colonies against the mother country. The success and influence of this publication was extraordinary, and it won for him the friendship of Washington, Franklin, and other distinguished American leaders. He was rewarded by Congress with the appointment of secretary to the committee of foreign affairs. In 1793 Robespierre caused him to be ejected from a French convention on the ground of his being a foreigner, and thrown into prison. During his imprisonment he wrote "The Age of Reason," an opponent of Christianity, and in favor of deism. After an imprisonment of fourteen months he was released on the intercession of the United States government and restored to his seat in the convention.

In 1808 he returned to the United States and died June 8, 1809.

Mrs. Dean came of an honored ancestry. Her father was a graduate of Trinity College, and was the author and editor of several literary works. We may mention among his books "Classical Recreations," "Telephone," and "Political and Enlarged Edition of Lempriere’s Classical Dictionary."

Mrs. Dean had many varied talents and accomplishments. In the four years she attended a boarding school at Brattle-dale, kept by the nieces of Henry W. Plowth, where she came under the influence of the honored mother of this celebrated poet.

In 1838 she was united in marriage to missionary Dean at Mecosta, and then went with him to Hong Kong, where she distinguished herself in local and social work. In 1843, after four years she attended a boarding school at Brattle-dale, kept by the nieces of Henry W. Plowth, where she came under the influence of the honored mother of this celebrated poet.

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Mrs. Dean came of an honored ancestry. Her father was a graduate of Trinity College, and was the author and editor of several literary works. We may mention among his books "Classical Recreations," "Telephone," and "Political and Enlarged Edition of Lempriere’s Classical Dictionary."

Mrs. Dean had many varied talents and accomplishments. In the four years she attended a boarding school at Brattle-dale, kept by the nieces of Henry W. Plowth, where she came under the influence of the honored mother of this celebrated poet.

In 1838 she was united in marriage to missionary Dean at Mecosta, and then went with him to Hong Kong, where she distinguished herself in local and social work. In 1843, after four years she attended a boarding school at Brattle-dale, kept by the nieces of Henry W. Plowth, where she came under the influence of the honored mother of this celebrated poet.

Dr. Dean in his admirable book on "The Chinn Missions," and in most eloquent passage says 'At Thetford was also born the celebrated Thomas Paine, the apostle of Deism and infidelity. The name of Thomas Paine affords a contrast with that of Mrs. Dean not unlike that of the bramble and the grape, the thistle and the rose, and those again with a different contrast.

The one devoted to the propagation of infidelity, the other of Christianity; the one labored in vain to eradicate the religion of God, the other in Christendom, the other toiled successfully in planting the cross in heathen lands. The career of this was long and fruitful, the life of the other was short and beneficent. The one died at home, a victim to his vices, the other fell in a martyr’s battle, and the one was sunk in despair, cursing the God whom he doubted and denied; the latter ascended in triumph praising the Redeemer whom she had known and adored.'

How different are the two streams of influence which the little and obscure village of Thetford has sent out into the world, one to his use as an utter to curse mankind; one to lead men’s minds and hearts to God, and the other to degrade and delude him in the soul. The first has carried out of life the heathen world lost an affectionate, devoted and self-sacrificing teacher, the church one of its brightest ornaments, and the mission field of the most devoted and useful members. With a mind constantly cheerful, a heart happy, humble and courageous, with a discriminating judgment and a short life, suddenly cut down, has left its impress for good upon the world.

How sweet and bright and beautiful is such a life, in the ways of God and the world he made and blesses it. But Poland, who once said, "I have gone up and down through the Christian Garden of Eden and with one eye on my side and the other on the top of its tree, till I have left scarcely a sapling standing," lived to say amid the agony of remorse, I would give to his name, if I had known that 'The Age of Reason' had never been pub-

Selected.
THE SABBATH RECORDER.

HISTORICAL & BIOGRAPHICAL.

MISSIONARY OPERATIONS OF THE NORTH-WESTERN ASSOCIATION WITHIN ITS BORDERS.

At the first session of this body, in 1847, it informed our other Associations that it was encouraged by indications within its own borders, to cast a warning light upon the Sabbath question among the scattered population. In the previous seven years, the churches at Milton, Albion and Walworth had been organized, and Eld. Stillman Coon, Eld. Daniel Babcock, and Eld. Zeruel Campbell, at the request of those churches or on their individual responsibility, had secured converts to the Sabbath by preaching in localities near their homes, and sometimes quite remote. Favorable interests were thus started among First-day people, while a few isolated Seventh-day families resided.

In the year following, 1848, the Association declared itself a missionary body, and resolved to use vigorous measures to advance the truth in its original purity outside the churches, and still in the wilderness, as the corollary, that there was an "entire want of any official plan of operations now existing, which afforded any channel whereby the benevolence of our brethren and sisters can reach any desired object, in extending the gospel around us. To conduct this work, it is proposed to organize a missionary Executive Board, consisting of S. Coon, President; D. Babcock, Vice-President; W. A. Redfield, Corresponding Secretary; John W. Stillman, Recording Secretary; J. D. Green, Treasurer; O. P. Hull, J. M. Todd, and Jonathan Bond, Directors. This devoted sentiment was expressed by the Association:

When we consider the extensive field by which we are surrounded, we are led to rest in the promises of our Heavenly Father, and go forward in the performance of our duty, trusting that our feeble efforts, through his assistance, will induce men to embrace the truth as it is in Jesus.

This form of organization continued for three years, under the name of the North-Western Seventh-day Baptist Missionary Society. A constitution with eleven articles was adopted, and Dr. Henry Clarke, of Walworth, Wis., was made its president. Its executive board, with the apologists and solicitors, was required to secure the most eligible fields for missionary labor in the West; to employ our people for the service of the missionaries, and to receive contributions to support them.

Its efforts were almost entirely confined to aiding the pastors and other ordained ministers in the Wisconsin churches to preach in destitute places not far distant. It expressed its sense of increased obligation at the additional openings for missionary work within its bounds, and felt the fullest confidence in the final success of our cause therein. Its annual meetings were held in connection with those of the Association, when, in considerable space in the published minutes of that body. They usually contained full extracts from the communications of the missionaries employed. In 1856 the Association voted, "That we consider the cause of missions the leading interest, and we do encourage the Executive Board to enlarge the field of their operations." A proposition from the General Missionary Board of the denomination, to cooperate with the Association in the support of missions in the West, was received with feelings of "the warmest cordiality." In this year the Executive Board of the Association adopted after mature reflection, the plan of dispensing large means almost entirely with the itinerant missionary work, and of employing, instead, settled ministers in promising locations, where they could also preach in neighboring villages or school districts.

As to the itinerant operations, Eld. Varum Hull made, under the orders of the Board, a tour of observation through Iowa and Minnesota, looking out some locality "most attractive and promising for settlement by our people going West." He visited a large number of our scattered brethren in that region. In 1856 Eld. Thos. E. Babcock was sent east by the Board to visit some of our principal churches in that section, and to consult with members of our General Missionary Society in regard to "the urgent demand for more work than the Association can perform, and our solicitude for an immediate tension of the work." The fields needing attention were not only in Wisconsin, but also in Iowa, Minnesota and Kansas. He was successful in the object of his trip, and an enlarged influence in those states was promised by the Missionary Society.

As to the settled missionaries, the object was chiefly to strengthen small, frontier Sabbath-keeping communities already formed, by establishing churches in them, by inducing our people generally from the East to find homes in these communities, and by placing the churches in influential position, in connection with the surrounding First-day societies. This work was usually carried on jointly with our General Missionary Board, and by inducing the churches, thus helped, to furnish a portion of the support. In this way some of our active and good-sized societies in the West were saved to our cause.

As already shown, Eld. J. M. Todd had been aided in his labors at Berlin, Wis., and vicinity, for several years prior to 1856. His principal outposts were Grand Prairie and Green Lake. He continued in this field until 1858. He writes on one occasion: "At Green Lake, the house was crowded to overflowing, and it seemed that no careless hearers were present. He was not dissatisfied with the hearers here, as "about thirty professed faith in Christ, in connection with the Methodists." Our people living in the vicinity shared largely in the work. In one year the Berlin Church reported the addition of twenty-five members; in another, seven, principally by baptism; in a third, twenty; and in a fourth, eight.

In July, 1856, Eld. H. W. Babcock settled as a missionary at Coloma, Wis., and here he resided until March, 1861. He found about twenty families who professed to observe the Sabbath; scattered eclectics just occupied. They were grateful for the privilege of again enjoying the preaching of the gospel, and made immediate efforts to establish an efficient Sabbath-school of thirty scholars and teachers. An excellent library for this school was purchased. In the church of Coloma was organized with seventeen members, and it soon increased to twenty-eight, mainly by conversions. In 1858 he was called to visit a community eighteen miles distant, which was "made up in good part, by emigration from Cortland county, N. Y.; and where were made a number of families, who, were formerly Sabbath-keepers, and had then abandoned the day." Being neglected, they had apostatized. Besides preaching at home, he had three appointments on the first day of the week, some of the time. He gave considerable attention to religious visits from house to house, and conducted, usually, two prayer-meetings each week. In 1860 he was engaged with Methodist preachers in revival efforts in school-houses in the vicinity. In one of these he reported "about one hundred fifty gave themselves to the service of God." Of the converted and reclaimed, fourteen were members of Sabbath-keeping families. His preaching stations were increased to six, and in all of them a spiritual awakening prevailed. In nearly all of these it was clear the claims were faithfully presented, and the validity of these claims was acknowledged by his hearers. On his leaving Coloma the Executive Board of the Association, on accepting his resignation, voted that they were "fully satisfied with his labors as a missionary," and "that he is qualified and entitled to the highest commendation and thanks." Not a long time afterward, many of our people, finding the soil here somewhat unproductive, moved to settlements West of the Mississippi River, and the church ceased to exist.

To be continued.
Forgive me when I say that your words concerning the changing nature of religious institutions seem to be the product of this same easy-going conception of duty. You say, "The essence of law is eternal, but institutions are allowed to the providence of God, as it seems to me, to adjust themselves to human demands, to take the way of popular convenience or least resistance." As a matter of fact, whenever any question of duty, right or righteousness has been allowed to "the way of popular convenience," it has been to the failure and evil. In proportion as Christian men have yielded to this theory, all conceptions of duty have been weakened, and in the end totally destroyed. You say, "I accept, religiously, the providential calling, and try to follow the spirit of the law, counting the letter in the case as unimportant." Results cannot be constructed in the line of a "will, simply because they come to pass. When the prophet John demurred his portion of the estate, and went out to spend it in riotous living, against the counsel of a wise father, I feel that which God passes upon human choices, and especially those choices which take the way of "least resistance." It is the question of popular conscience, for popular conscience, to rule and prevent the Sabbathless state of the Christian Church, and the ruins of no-Sabbathism in the Eastern and Instrumental Europe as the debris of fallen temples abound at Karnack and Balbec, form a part of God's "providential rule" in the world's salvation. You say "the essence of law is eternal." So it is, and the manner in which God formulates law is the best evidence of the spirit of that law. Institutions are the natural outgrowth of this spirit, but they cannot be true to the spirit when they are not modeled after the letter in which God enunciates the spirit of the law. You know well that we make no plea for the letter of the law as being important, except in the words, that you need to mind and express the spirit of the law. Much of the modern no-lawsim borrowed at first from the pagan philosophies of Greece and the Orient, as destructive of conscience and of good order in God's government as would be the logic of a Christian church; the Greek Church, adopted, that ancient law was not in its letter the letter of the law of the state of New York he might not carry away your valuables while you slept. I write to you as a Christian and a student of the spirit of the law according to the doctrine of universal brotherhood, made right it for you to share those valuables with him, and since you did not take them, when he called during daylight, it was his privilege, his duty—look after his own wants by coming to him for help. But if you do this, I think you are zealous in behalf of an institution of Roman origin, and hence the Roman Catholics are zealous about you! How pleasant it is to be with you and legislate into prominence their foster child. We reply: The change from the observance of Sabbath upon the seventh day to the first day of the week was made through such institutions as are products of our glorious Lord's resurrection from the dead, and this antedates the distinctive organization of the Roman Church. That church, as well as the older Armenian Church, the Greek Church, the Coptic Church, the Antiochian Church, the Jerusalem Church, and in fact every Christian church, has ever since maintained this change of day, and no one of these assertions can claim that the observance of Sunday as the Lord's day is a change from the facts presented in the gospels, or elsewhere in the New Testament. The facts relative to the Sabbath in the Eastery Church, referred to by the Mail and Express, will be found in detail in A Critical History of the Sabbath and the Sunday in the Christian Church, and the editor of the Mail and Express has at hand the standard histories concerning the Eastern Church, he may make investigation for himself. Speaking in general, the Mail and Express, while writing from Rome, while it did gradually admit Sunday as a religious festival, has never given up the Sabbath. The New York field of the Mail and Express has lately entered, demands an amount of accuracy and carefulness in statement to which the editor firmly refuses to yield. If Col. Shropard is to become a "pastor of pastors," and "brilliant reformer," as his Mail and Express says, he should learn from him to read up a little on Church History, and to recognize the truth that, as a rule, it is best to have an amount of faith in Church history, and especially with New Testament history. A little leisure for the study of the New Testament would be an excellent recreation for the Mail and Express.
THE SABBATH RECORDER.

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Rev. R. F. SARDSBERG, Alfred Centre, N. Y., Business Manager.

"Joy comes, grief goes, we know not how; everything is happy now. Everything is upward striving."

THE SABBATH RECORDER.

A Local daily copies the following line from an exchange under the head of "Martinling, if True."

"Next Sabbath is Easter Sunday." Sure enough! The parenthesis is well put in.

Many of our readers will remember that when the dismemberment of our nation seemed imminent, during the rebellion twenty-five years ago, England strongly sympathized with those who were fighting for such dismemberment. It was at that time that England's great statesman, the late Mr. John Bright, openly and earnestly plead the cause of the American Union. On one occasion he said, "I blame men who are eager to admit into the family of nations a state which offers itself to us based upon a principle, I will undertake to say, more odious and more blasphemous than was ever heretofore dreamed of in Christian or pagan, in civilized or in savage times. The leaders of this revolt propose the most outrageous—over a territory forty times as large as England the blight and curse of slavery shall be forever perpetuated."

The Christian Inquirer, late the Baptist Weekly, in its issue of last week published the following editorial which we commend for its candor and Christian courtesy. Secretary Crafts, the Examiner, et al., might very properly take some lessons from the Inquirer. No good cause is ever well served, by "calling names," or by unfair treatment of those with whom they may chance to differ.

"The Rev. Wiltb F. Crafts objects to our Seventh-day brethren being called 'Subhurantian,' and says: 'I suggest as a name for those who make a fetish of Saturday, Saturdayians.' When Mr. Crafts uses this word 'fetich' in such a connection he shows that he lacks the charity and courtesy which befit Christians. The secretary of an organization seeking to promote a better observance of the Lord's day might do better than engage in slurring those who, of ten at great personal sac-ifice, in observance of the Lord's command.

"Each of these last-mentioned, as far as I know, has his own peculiar dogma and could, if he wishes it, have many mine but would also prevent the home opposition to our cause. I have no wish to make war upon the Jews, but neither will I be a puppet to obstruct the work of those who had the missionary spirit. He not only tried to hinder the missionaries as they went down into the mine but would also prevent others from holding the rope. Thus you see that our nineteenth century has its prototype in the first century 'stay at home' Diotrephes; and home opposition to foreign missions is as old as Christianity itself. Yes, and the most threadbare argument, "To what purpose is this waste," is even older than the commission. The late Dr. B. J. H. Murray, who first translated the Ouzi, writes: "The Judaism of Diotrephes is Christendom," and I doubt not the truth of this statement, when you consider the term as applied to the nominal Christian world merely. Nominal Christians informed respecting the manner in which others are treating it, and those who observe the true Sabbath in all the phases of the agitation, or too zealously plead the cause of truth. Bro. Maurer says:

When Baptists must appeal to the practices of 'evange
cial Christians' and the Examiners in this editorial, does it not speak of the character of its own practice, to one who left the Fedobaptists because the Bible compelled such a step, such an appeal is suggest-

ive. In this connection the Examiners might have included the Roman Catholics also, and then the "great body" with whom it boasts that the Baptists accord, would be greatly increased by a more accurate notion, of one who knows no other guide in matters of faith and practice than the Bible. The writer is strangely im-

pressed through the long and before closing paper should have a similar meaning, and not be of such a use as Col. 2: 15 as it is in that editorial, and also that it should advocate the commemoration of the resurrection of Christ by means of a day, for which there is no remote hint in the Bible, when Baptists have adhered to the only God-given means for such a con-

summation; that it should state that Luke 23: 55 is the last New Testament recognition of the Jewish (?) Sabbath, when Jesus referred to the Sabbath as still in force at the destruction of Jerusalem, A. D. 70, when the Acts has numerous allusions to it, as against a single mention of an incident as the 'first day from the Sabbath' (Greek); when Paul answers his Jewish question and never offers again anything in the law or the customs of their fathers; that no such institution as the Law's day in commemorating the crucifixion is set before us as one of the "saves of joy" is mentioned in the Gospel of John, although writ-
ten many years after the Revelation, where the only in-
stance in all the Bible the expression 'Lord's day' occurs and, finally, that not a single proof text which this editorial quotes, has the remotest connection with the subject, even if correctly interpreted, which in each instance is not done. When all this, and much more, can be justly said, and without fear of refutation, against this editorial there must be a great weakness in it and the cause it defends.

THE COUNTRY WEEK FOR POOR CHILDREN.

Most of our readers are familiar with the work of the Tribune free air mission, under the leadership of Willard Parsons, of New York; and some of them have had the pleasure, and the labor, of giving the poor children of that city a little taste of the fresh air, wholesome food and grateful freedom of the country. That this movement should have received such liberal support from men of means, and such generous responses from the homes of so many country people, is indeed a favorable comment upon the subject, even if correctly interpreted, which in each instance is not done. When all this, and much more, can be justly said, and without fear of refutation, against this editorial there must be a great weakness in it and the cause it defends.

The above is a portion of a letter written by an elder from home, laboring for the cause of him whom he loved. He was a foreign missionary, true to the letter and spirit of his Lord's great commission, and not recognizing any geographical limits, either in it or in that latter command, "and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth." He writes concerning one who was not only content to remain at home and in the church, making the latter serve selfish purposes, but who, by "prating against us with malicious words, endeavored to obstruct the work of those who had the missionary spirit. He not only tried to hinder the missionaries as they went down into the mine but would also prevent others from holding the rope. Thus you see that our nineteenth century has its prototype in the first century "stay at home" Diotrephes; and home opposition to foreign missions is as old as Christianity itself. Yes, and the most threadbare argument, "To what purpose is this waste," is even older than the commission. The late Dr. B. J. H. Murray, who first translated the Ouzi, writes: "The Judaism of Diotrephes is Christendom," and I doubt not the truth of this statement, when you consider the term as applied to the nominal Christian world merely. Nominal Christians
often hold the same relations to Christianity as Judas did to Christ, namely that of a betrayer. But while we distinguish between nominal Christianity and spiritual Christianity. England, America, Germany, France, etc., are not Christian nations, for there is no such thing. What you may say of these nations is that they have Christians in them. Christ's kingdom is not of this world. They may be Christians so far only as the good which is in them is based upon Christian principles.

Judas is not Christ, neither is nominal Christianity Christ's Christianity. Not as Christ's betrayer, only, does Judas find his counterpart among the so-called Christians, but also, as he, from selfish, sordid motives, opposed the good deed done for Christ, on the flimsy pretext of economy. To economy is one thing; for God. Is it for the purpose of economizing that God has created man? or was it not rather that he should not live unto himself? that he should be fruitful in more senses than one? It is in this characteristic that Judas is reproduced in Diotrephes, and of course in many of the Roman Catholic and Anglican churches of the present day, who are widely distinguished in the modern opposers of foreign missions.

Recognize Judas by his selfish reasoning. "To what purpose is this waste?" "This money might have been given to the poor." How much money, think you, did Judas ever spend on those who were anything with what we are to please Christ? "Stop this squandering of money on unproductive mission fields." What think you is the portion spent for home benevolent purposes to the amount spent for selfish indulgences by these opposers of Christian missions?

"What shall I say of the rich?" observed Canon Farrar, in his sermon at the Abbey. "I say there are scores of men in London who could save our hospitals from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower-pots, £5,000 for a chimney ornament, £10,000 for two rose colored vases, £200 for a single lady's dress, £1,000 for the flowers for a single ball. I do not criticise this expenditure, I only say, if there be in London such a Pacto of the rich who occupy the field as business men. They we are not holier. No fair-minded man will perhaps, to our own shores were first known to

But then we are told that with the mission aries much harm enters these countries. A shame it is, on any man, that he can make such an avowal. But if we give the people vices? Is Christ the minister of sin? That the rum, tobacco and opium habits have been introduced among these people, is Christ's gospel, which teaches that 'the body is the temple of God, and that he who defiles this temple, him shall God destroy,' to be blamed for that? Do not these objectors know that it was not for missionary intelligence, we should never know that these destructive English and American habits are prevalent among the people? Men who bring such unjust and shameful charges against the missionary, are either blindly igno rant or knavish.

Discovery, exploration and conquest have always preceded the introduction of any foreign religion, and in those cases which seem to furnish such flagrant examples of missionary infec tion, greed for gain and selfish commercial enter prises, anticipated the introduction of Chris tianity. For the sake of gain the vices of the people were pandered to, and because they who do this come from the same country as they who preach the gospel, is that a reason why the latter should be accountable for what the former do? When our own shores were first known to the people of Europe, some came hither from scientific and commercial motives; some came, like the sordid Spaniards, to seek gold, and others, like the English, to seek religious liberty and to spread Christian truth.

Now unfair it would be to blame those whose motives were pure, for the results of the doings of those whose motives were sordid and selfish.

Besides, the greatest opposition our first mis sionaries, mark you I say first missionaries, en countered, came from their own countrymen who occupied the field as business men. They did not want Christianity introduced because they knew it would be destructive to their in ferior business, just as some nominal Christians do not want temperance to prevail here in England.

Fuller and Carey, the first missionaries to India, went from the English Baptists. They were more strenuously opposed by the East India Company, a mercantile organization com posed of London business men. Some of the money we expended in India was placed in the House of Commons, by the corrupt use of money, for the express purpose of preventing missionary interference with the idolatries and superstitions of the natives, which threatened to diminish the revenues of the company. The only means of reaching the Indians was in those days by the ships of this company. Our missionaries who took passage on these were obliged to disembark. One of Carey's friends ascertained one day that a Danish vessel was expected to touch at Dover Roads. Carey's heart was rejoiced at the prospect of going to India in a vessel not belonging to the mission-hating company. The missionaries who went from America, among them the immortal Judas, also had to meet the opposition of this company.

The pre-occupation of the ground by so-called Christian adventurers in quest of gain will account for the presence of these men, who did not want that the missionaries should not be blamed for this. Any one can see, who will remember, that these nominal Christians antagonized the work of those with whom Christianity was a matter of the heart and life and not of nationality.

Recognize Judas by his selfishness. He with holds from others what he himself wants. His thoughts and plans are selfish. As long as he is satisfied, how others may fare concerns him not. In the fifth century, Augustine and his coadjutors, recognized that as others had come from Jerusalem and brought the gospel to Rome, so, they said, their duty was to do others what had been done for them. Consequently with this conviction of duty to the heathens and of loyalty to that Jesus who had saved and blessed them, they entered upon a foreign mission. Their field was to be among the Anglo Saxons, a most hopeless people, steeped in most degrading idolatry, even to the offering of human sac rifices. They went, they saw, they conquered. These hopeless heathens were converted. An influence radiating light and life began its work, and to-day, what of real Christian civilization and things that are in England and America, is the result of those foreign missionary operations of the earlier centuries. Contrast the condition of our direct ancestors as these early missionaries of the cross found it and the conditions we, their descendants, are in to-day, and see how much we are indebted to foreign missions.

"Shall we, whose souls are lighted With wisdom from on high Shall we to men benighted The lamp of life deny?"

Now, suppose these early Christians at Rome and Jerusalem had been men of their convictions, what would have become of us Angles and Saxons, unless some one had that conception of the Christian religion which some who now enjoy the fruits of their labors are, like Diotrephes, opposing? -

Recognize Judas by his dishonesty. We are told that missionary enterprises are the outcome of self-sufficiency and self-sufficiency.

"I am holier than thou," the implication being that we are not holier. No fair-minded man will suppose that such is the feeling under the missionary enterprise. The game would not be so popular. It would be too much of sacrifice, expenditure involved. Obedience to Christ and faith in the regenerative power of his gospel, as confirmed by past results, are the motives embodying this great and glorious work.
THE SABBATH RECORDER.

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YOUNG PEOPLE'S WORK.

We are glad to receive, now and again, words of appreciation, encouragement, and approval of our young friends. The Young People's page of the Sabbath Recorder, is glad to receive words of criticism from any source, made in a spirit of helpfulness, especially when they come from the young people themselves.

That frame of mind is greatly to be desired which rightly receives praise and criticism. He who can bear words of praise without being thereby elated and filled with an unworthy sense of self-complacency, and who can bear words of criticism without becoming irritated, and prevented from the feeling of hurt from profiting wisely by the words of the critic, is in a fair way to become better and wiser every day.

Words of praise are helpful. If one has labored hard and has expended time, pains, and energy in a good cause, words of commendation encourage and stimulate, so that the laborer is saved from discouragement and is hopeful to continue. In such a case ill-chosen words of fault-finding might harm and do a positive injury to a sensitive soul. Words of criticism are helpful if the work is well, but if expecting his energy unwisely, so that his well-doing is marred by some mistake or by some perversity which destroys the effectiveness of his work, kind and careful criticism may be of the best of service. Here wholesale praise and blattery may likewise do incalculable harm. They may cause a mistake to grow into a sin, and may fix a perversity until it becomes wholly ineradicable.

It is important then that we know rightly to time our words of praise and criticism, and also how wisely to offer them. We can then both encourage and help our friends, and also aid them to correct and improve themselves and their work. On the other hand, by failing to give kindly praise and encouragement, we may miss an opportunity for giving needed aid, or by giving unwise praise we may encourage a wicked pride and vanity. In like manner, by withholding friendly criticism we may allow those who love to do themselves and their work much harm, or by offering criticism in an unkind or harsh way provoke anger and accomplish much mischief. Let us try to be wise and careful in our words of praise or of blame, of compliment or of criticism.

ORGANIZATION.
BY BOOTH C. DAVIS.

In my opinion the Young People's page of the Sabbath Recorder is a good work among our young people, and for one, I am coming to appreciate it more. If anything is being done to give a present career of usefulness, and if it receives the support of the young people themselves, its success is certainly assured.

I have been greatly interested in all the discussions in it, but especially I prize those which tend to fit the cause in the present condition of Christian effort. This is our greatest need. It is greatly to be desired that all our young people be organized into societies for Christian work and training. Even in the smallest churches where there are not more than eight or ten young people, I believe it will be found to be very advantageous to organize and do systematic work. I believe also that the various societies may unite in a single organization, auxiliary to our other societies, and thus aid very materially in all our denominational work.

We should, of course, be very far from separating out the religious duties of father and mother, and surely none of us desire to do so. But how many of us there are who, rather careless of our denominational work, are doing little or nothing to help its advancement. This is wrong, and it augurs ill for the future of our work. To those of us who have been indifferent to our work as a people, a word may soon become interested and efficient workers if they could but come into personal contact with active societies.

The recognition of the young people's efforts made by our last General Conference is a source of sincere gratification to me, and I hope that in the near future we shall have at least two hours' session of each Conference devoted exclusively to the interests of our young people. Now that the denomination at large has shown its interest and confidence in us, let us come up loyally to the work and quit us like men. I have somewhat against thee.

There is no such thing on earth as a perfect man, a perfect society made up of men and women. Such a thing is a perfect church, in which there are no weaknesses, no defects, no flagging spirit, no backslidings, no unworthy people, does not exist. Some churches are much better and nearer to the standard of perfection. In this world the church is always and everywhere a mixed society, with mingled excellencies and faults. Even when the church is the Spirit of the Lord, most active and most fully developed, and people are most devoted and earnest, and the work of the Lord goes on with success, and the eye of the holy Jesus comes to survey the situation he always has plenty of occasion to say, "Nevertheless, I have attended to thee." And it is the same with individuals as with churches and congregations. We may think that we are all right, that we are doing nobly, that we have been very watchful, prayerful, true, devoted, and prompt in every known duty; but when Jesus comes to give his judgment, even while there is much for him to commend and praise, he still in all will find some faults and mistakes. Nay, if we look carefully into ourselves, our undertakings, our unwise praise we may encourage a wicked pride and vanity.

In like manner, by withholding friendly criticism we may allow those who love to do themselves and their work much harm, or by offering criticism in an unkind or harsh way provoke anger and accomplish much mischief. Let us try to be wise and careful in our words of praise or of blame, of compliment or of criticism.

LIFE.

The superiority of Christianity to stoicism is very manifest, when we compare the two systems of life and death. Life, in the view of the Christian, is a sacred trust to be employed conscientiously by preparing a character which will be fit for a higher destiny; but if he goes away, it is no more than the grave; but if he goes away, it is no more than the grave. Life, in the view of the stoic, was a worthless thing, which the possessors were at liberty to throw aside at pleasure. For example, Seneca, the founder of stoicism, a him; so did Cato, and Brutus, and Caesar, and many more. Marcus Aurelius, the finest philosopher of them all, says in a flippant way, "If the house of any one of us should burn down, make your exit by the door of a suicide's grave." Seneque, as Dr. Fisher, of Yale, reminds us, praises Cato for having killed himself. How infinitely below Christ's teaching is all this! In this hesitates of these divine passions which the stoics so much despised, and shows and that a spirit which submits to worldly pride, but rises, and 288 proves, in simple and trustful reliance upon God, nothing in the expectation of a better life is the crowning blessing of any human being.—Christian at Work.

To the Corresponding Editor:

I would like to ask a question. What sort of advice can I give a young friend of mine who believes that he ought to move to the Sabbath, but has to earn his living, and there isn't a single thing for him to do in the village where he lives except to dig, and not much of a chance to do that, and that isn't exactly to his taste? Has there been any of tempting offers of work in Western towns (Sunday-keeping places of course), and he has only the average amount of temptation resistance in his composition. I would like to know if there are not some Western Sabbath-keeping communities which would afford openings to the young friends of Sabbath-keepers in the Eastern and Central Associations?

J. E.

OUR MIRROR.

N. R.—Items of news for Our Mirror must be sent to the corresponding editor at Lockwoodville, N. Y., but it is desirable to send items to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

WEDNESDAY afternoon and evening, April 10th, three of the surrounding Y. P. S. C. E.'s met with the young people at West Hollack. The purpose, that of mutual benefit and helpfulness, was very evident, and all felt that it was good thus to speak to one another. Our Y. P. S. C. E. is not very large, but the active members are active, and at least they have received blessings from it. We have an average attendance of about twenty-two, and an increasing interest.

TARY. Y. P. S. C. E., of the First Alfred Church, enjoyed a social evening at the home of Rev. L. A. Platts, April 17th. All the students and young people of the place were made welcome and the house was soon filled with their happy faces. The President, J. A. Platts, with the Social and Literary Committee, had arranged a programme for the occasion which consisted of recitations by Misses Mattie Jones, Sophie Reynolds and Agnes Babcock, solos by R. C. Worden and John Fryer, duet by J. A. and Rev. L. A. Platts, and a choral about work by R. C. Worden. Each part of the programme was highly commendable, and all were evidently grateful for the pleasant entertainment and the opportunity of becoming better acquainted with each other. Christians must not remain strangers to each other if they would be mutually helpful.

"JUST TEN MINUTES MORE."

The little Prince Louis, of France, used always to beg for "ten minutes more," when called from his play, or awakened in the morning, or when it was bedtime. Sometimes, when too sleepy to speak, he would hold up his two little hands, and let his little fingers beg for him.

He grew to be a young man, and went out a few years ago with an English ship, to Zuluhan. One day he led a party of six soldiers, who were going a field for an encampment. Their work was done, and they were ready to go back. "Oh, wait just ten minutes!" said Prince Louis, who had brought out a little sketch. They waited ten minutes, and just as they were ready to mount their horses, a party of savage natives came down upon them. All escaped but poor Louis.

How the words, "just ten minutes more," struck his poor mother's heart, when they told her the sad story! Do not form the bad habit of putting off.
THE SABBATH RECORDER.

EDUCATION.

There will be four colored graduates from Oberlin College this year.

Two Chambourg, Pa., Academy declines to receive negro students.

Japan has 29,232 elementary schools, with 3,233,220 pupils and 97,326 teachers. Attendance is compulsory.

Dr. A. H. Strong is favorably mentioned as the successor of Rev. E. G. Robinson, as President of Brown University.

Root, T. Lewis, the only colored graduate of the Bryn Mawr, Ind., High School, has been appointed instructor in the mechanical department of the University of Georgia.

A traveler in Greece says that the Greek language has never died, some few learned men having always spoken the classic idioms. In that country the newspapers are the chief promoters of the literary language.

Tate Catholic parochial schools of the United States number 2,000, with an enrollment of 211,000 pupils. Since 1885 the per cent of growth in this enrollment has been four, while the per cent of growth in the enrollment of the public schools is but one-eleventh and any percentile of teachers.

Mr. Clark, the well-known telescope maker of Cambridge, Mass., proposes to construct a forty-inch tele- scope for the observatory of the University of Southern California. The telescope will cost $100,000.

A manuscript copy of the gospels for which $20,000 has been offered is about to be sold at auction in London by the Old Testament Library. It is a copy known as the Evangelion, written in letters of gold on purple vellum, and was written by a Saxon scribe for Archbishop Wilfrid in 676.

A newspaper account at Talladega, Ala., Normal School, has recently been completed. It was built by the Tuskegee students, who are negroes, they sawing the lumber, making the brick, and doing all the work of the building; the only colored graduate of the University of Michigan, has recently been graduated. He has found out that the use of the spirituous liquors which are known in commerce is a necessity, but may be changed, to suit.

Dr. J. M. Landis, editor of the Popular Science News, says: "As regards the medicinal value of any of the spirituous liquors, it is known in commerce very much may be said. If all the brandies, wines, kies, and malt liquors which now exist were suddenly destroyed, and new production, no class but imprisoned would suffer any pain or distress, for a single hour." In all cases of disease where alcoholic stimulants are necessary, it once presents other stimulants, non-alcoholic, which may serve an equally useful purpose.

The project of building a National Temperance Temple, twelve stories high, and costing $900,000, was, at first, but a dream of the Woman's Christian Temperance Union. This dream, however, is fast taking shape as a very substantial and practical reality. Building stock to the amount of $250,000 has already been subscribed, and various methods are being employed to more than double this sum. Mrs. Matilda B. Carse, President of the Union Temple, whose remarkable business ability, tireless energy and unceasing enthusiasm are wholly devoted to this work, is confiding the million-dollar undertaking is now in progress and will be called the "Woman's Temple," and will be national headquarters for all philanthropic and literary associations of women.

A London medical journal observing that juvenile smoking was getting more and more general, remarks that the result is an impairment of eyesight, a thinning of the veins and capillaries, and lesions of the central optic nerve. "Not more education is lacking, and the gathering demand is a matter of concern to all our men of wealth. Unless the endowments of our schools are largely augmented, their facilities for work and their expenses if too large then they should be enlarged, will, perforce, be curtailed.

TEMPERANCE.

Forty-two out of sixty-one places for registration of votes in Detroit, Mich., were in saloons.

The Michigan House has passed a bill prohibiting the sale of alcoholic beverages on the highways.

It is safe to estimate the receipts of the New York saloons at $50,000,000 a year, one-half of which, at least, comes from 100,000 men, who are known as "laboring men."

In New Jersey, the Werts Bill, repealing the County Local Option law, and giving townships, villages and cities the right to sell liquor by license, has been passed. It is expected to have few saloons in the future.

The application for the sale of distilled liquors for the purpose of making medicines, for the purpose of this stage in generating denser forests, and Mr. Higginson bore out this statement from his experience in India.

Fall of Black Snow. At Albin, Minn., on April 23, at 6:45 o'clock, it became so dark that lights were necessary in business houses, and the air was filled with snow which was black and dirty as though it had been trampled into the earth. Six ounces of dirt and sand were found in the bottom of a disch. The dirt is very fine, something like emery, and it consists mostly of granite particles. This dirty snow fell to the depth of half an inch. The atmosphere at the time presented a peculiar greenish tinge. The snow fell for two days, the wind blew it to the north-west, though there seemed to be considerable wind higher in the air. Solid clouds of ice and sand are reported to have been picked up in various places.

A Curve for Hydrophobia. Chance has led to the discovery of a cure for hydrophobia. In Ayacucho, Peru, a man was bitten by a mad dog, and shortly after this disease developed. In his madness the man rushed from the house, and, falling among a lot of "peanut" plants, some of the juice of these plants entered his mouth and he swallowed it. A moment of reason seems to have returned, during which he remained in the leaves, broke them, and drank of the milky and glutinous sap with which they were saturated. When he was enabled to go to his house and he said to the "peanut" man or "mayague" leaves stretched in his hands, it was carried to his home, and soon regained his health. Experience has long since taught the Indians that "peasos" or "a variety set a as a cure for dogs suffering from hydrophobia.—American Analyst.

Water for Crops. More and more attention is being given to the need of supplying plenty of water to growing crops. The importance of water is shown by the fact that plants contain from seventy-eight to eighty-five per cent of water, showing that water is by far the most important constituent of their growth. The plant, during growth, is constantly evaporating water through its leaves, and at every transpiration, the surface soil is giving off water in vapor all the time. The quantity of water required by a growing crop is simply immense. If water fails to be supplied, the growth is checked, and finally comes to a standstill, and then the plants begin to wilt and dry up. It has been calculated that the production of one pound of wheat requires the evaporation of about 75 pounds of water. It is necessary to artificially supply water in some manner, for the complete growth of the plants. A German scientist found that the production of two and a fourth pounds of barley required the evaporation of 70 pounds of water. The rain-fall is deficient a full crop will not be obtained, unless some means are provided to artificially supply water. The difficulty lies in an artificial supply of sufficient water needed, abundant crops can be secured every year. In many instances, brooks or streams of water might be made to supply a great part of the water required. In other cases the crops might be made to supply the farm crops with water when needed. If there are no brooks that could be used for the purpose, a well with a windmill and pump could be used to irrigate six acres or more.

POPULAR SCIENCE.

Artificial Silk.—A new artificial silk is said to have been prepared at Lyons by M. deCharbonneu. The new substance consists of a solution of nitrate cellulose (the base of gun-cotton) a solution of tannic acid in alcohol, where the whole is poured in a fluid state on the surface of the water. The fluid thread becomes consistent, and is drawn off, dried, and wound. The substance is supple, transparent, silky in appearance, and very attractive, since it color is gray or black, but may be changed to suit.

The Horns of the Stag.—It has been the usual impression that they were for ornament, but while useful for purposes of defense, were in the creature's way while threading dense woods or underbrush. Sir James Hector maintains that the chief object of the horns is not so much for fighting as for facilitating the progress of the stag through dense woods. He had considered the horns closely examined by throwing up the head, thereby placing the horns along the back, the animals were enabled to go forward with great rapidity and follow the hint. Mr. Forbes admits that in New Zealand he had observed that the antlers

April 25, 1869.
In his flesh, earthly state or condition, as us, entering.

I, Sa'gbap!I, act Society, purposes, but he was for a medium of will of the flesh, but of the will of is an unholy life; his was generated, different ip.

He sought to teach us; he did such he has in the plan of redemption; and indeed, it must that Son. Now, if God, by his transaction that Son.

Such creation of is Lord of all. Being bath of God (Jewish) and believe in him who into our houses. He sought to teach us;

I believe in the Lord Jesus Christ (Messiah); in the same way as Peter did when he said:

Thou art the Christ, the Son of the living God.

Now, who was this Jesus of Matthew, Mark, Luke and John? He was the Son of the Lord (and Jehovah), at the beginning of the heavens, having been begotten by him, Luke 1:35. He was the Son of God and the Son of man, being a creation of Elohim, All, from the substance of David's daughter Mary, and born in Bethlehem of Judas, in the 29th year of Augustus Caesar.

For he himself was preparing himself to be a sacrificial man. His humiliation was irrespective of the lust of the flesh. He was not born of the will of man. In this particular the generation of Jesus was different from that of all other men. But you remember that my Jewish brethren think it derogatory to his character the Lord Jehovah that he should have a son of his own generation and begetting. But how this can be I cannot well imagine. Certainly it is not derogatory to his character that Jehovah is his son, for such he has in the person of Israel: "Israel is my son, my first-born," Ex. 4:22. Exception then must be taken, not to the fact, but to the modus of getting that Son.

If God help us to see who Jesus was, is, and who he will be. To my humble mind he is not the Jesus of Mosaic law at all. Thiers is another, and not the Christ. Many have an opinion in such a sense and in such a way husband are doing a good work in the literary world; for such he has in the plan of redemption; and indeed, it must that Son. Now, if God, by his transaction that Son.

With best wishes and prayers for the Sabbath Brothers, believe me, yours in Jehovah-Jesus,

NATANIEL.

From Southern Illinois.

Feeling somewhat wearied in body, but rejoicing in heart, I stop long enough to drop a note to the friends through the dear old Recorder. I am just in from a tour of a week in the neighborhood of Fairview Baptist Church, spoken of in former letters by myself and Bro. Johnson, located near those noted Creal Springs, before referred to. The former meeting was held in January and was broken up by bad weather, but its results are favorable to the cause. In my last solicitation, I have preached a series of sermons at the Springs which has awakened considerable thought on more points in theology than one. I must again remark that I never saw the need of a good tent as I see and feel it now. I have needed a medium of sound and clear enough to accomplish what should be done, till something turns up that dislodges me and throws on the breaks.

There is at the Springs a nice seminary, a good institution of learning and principal teacher of which, a live Baptist lady, and her husband are doing a good work in the literary training of the young as well as in a religious and moral way. They were present at my second discourse. She came forward at the close, and held herself, and greatly encouraged me by saying, "I want to thank God and Bro. Thrleikeld for the sermon to-day," and by her kind invitation I went to their home in the seminary, and was shown through the entire building. I should have been there a number of things at the time conspired to forbid.

Recently a man from this community, thinking that my influence was getting a little too strong in that region, sent an appointment to Fairview to preach on the Sabbath question, and to prove Sunday to be the Sabbath, so I felt it my duty to be on hand, though he thought I had gone to Kentucky. It was a rainy day, and but few came out, but he undertook the task, and of all the miserable failures I ever heard this was the worst. I took him to task; all present became disinclined with him; the pastor of the church became afraid of him, and the ringleaders (some strange) snatched up his hat, and on double-quick disappeared, leaving his employee at the mercy of the Seventh-day Baptist preacher who, on starting that morning, had forgotten his stock of mercy and pity for such occasions. Our cause suffered nothing on this occasion.

This morning, to the joy of my heart, I came right into the home of a new convert to the Sabbath, a Baptist lady of one of the first families of the land, and wife of the clerk of the aforesaid church, who commenced with last Sabbath, to keep it. She will at once become connected with our church, and my opinion is that her husband will come in with her; then other useful members are expected to follow. The work has progressed slowly, but I am feeling happier each week over the results. It seems impossible for me to find a place here where I can close the work to go to Kentucky. The friends all along the line here are protesting against my leaving yet. Bro. Johnson will soon have to go to attend the Associations, and I will be alone again, and shall do the best I can. May the Lord speed the good work.

C. W. TRELKELD.

WASHINGTON LETTER.

(From our Regular Correspondent.)

What did the new administration mean by "consideration?" Many a disappointed office-seeker has asked himself this question over and over again during the past few weeks. The announcement of President Harrison that all applicants for office would be treated with "consideration" was received by the place-hunters with a chorus of popular approval. It was regarded by everyone of them as the guarantee of a hearing. Every man who wanted to serve his country for a snug little salary felt satisfied that if he could once catch the ear of the President he was sure of a place. His "papers" would carry him through. All that was necessary was for the President to see his indorsements, and the prize was awarded.

"Consideration," however, has not in all cases proved the open sesame to a government position that it was expected to do. It is beginning to dawn upon the minds of many tired and hungry patriots that "consideration" may mean much or it may mean very little, and that the
President does not feel pledged by it to give a place to every man who asks for one.

A scheme is talked of which has for its object the appointment of a secretary to the office of the city. It is said that the matter will be favorably agitated in the public, and that the measure will be brought before the council for consideration.

The writer has been a subscriber for several years, and has been a subscriber for several months. The plan was carried out in a most satisfactory manner.

The President's scheme of cruise down the Potomac for recreation and restoration to health, the latter having been visibly improved during his short occupancy of the White House, by the need of the office-seekers was of short duration. For several days a small black-hulled side-wheeler steamer had been lying at one of the river wharves, with banked fires, ready to start at a few minutes' notice. On Tuesday morning the President, with several members of the Cabinet and their ladies boarded it and went thirty-two miles down the river, returning in the afternoon. The excursionists expressed themselves as gratified with a well-spent day, but it must have seemed a rather brief respite to the President.

Another hitch has occurred in the effort to build a navy. The board of bureaus chid to which was referred the plans and proposals for the new coast defense vessel will report to the Secretary of the navy that it is doubtful if any of the lands and sufficient money left to the credit of the amount appropriated to arm and equip the vessel, and at the same time pay for the proposed submargery of the boat.

Red Cloud, the distinguished Indian chief, is here to see the Great Chief. When the Chief the President said "Now," and Red Cloud said "How," but after that the assistance of an interpreter was necessary to finish the interview.

Tuesaday was the twenty-seventh anniversary of the emancipation of the slaves in the District of Columbia. The colored people were always celebrate with as much pomp and circumstance as they can command. After the procession, which was favored with parade weather such as we had on inauguration day, Fred Douglass delivered the address of the evening and the crowd of people are always agreeable to have a look of the negro race, which was not hopeful.

PET NAMES.

Pet names seem to imply inferiority of some sort. They are applied mostly to children, fancy birds and young animals. I know a little girl who calls her canary "darling little birdie," and her kitten "dear-pussy," and the like. This is all right, but to get pet words "your dear friends" makes a little girl look like being put on for effect. Some ministers, in speaking to their hearers, call them "dearly beloved," and I have once heard a minister use the term, "my very dearly beloved," a habit done times in a ten minutes speech. Paul used the term "dearly beloved" only twice, all told. Some have a habit of saying, "my dear friends" every few moments. All this is well enough, especially if they feel all they express. I remember visiting at a place once when the minister was very prolix in pet words to his husband. It was "my dear husband," and "my dearest," etc., and it was not ten minutes after such apparent affection that she was angry and called him very hard and bitter names. They were in another room then. I have never been overawed by pet words from his wife, and who, on a certain occasion, returned to the shop after dinner apparently very much delighted. One of the hands, noticing it, asked what had happened. He replied that his wife for once very much liked calling him her hon-- she called him "old beeswax." He was a sensible husband.

It is well enough to say "darling child," or "dear wife," when it is the feeling of the soul, but when we apply such pet adjectives to God or Christ it seems like belittling them. It is too familiar, just as if they could be pleased or flattered. In some respects, letting the Lord's Prayer to try it by the pet words "dear," or "very dear," as if Jesus taught his disciples to say, "our very dear Father in heaven," etc. Some speak of the dear Jesus, dear Lord and darling son of God.

No such expressions are used by the apostles as recorded in the New Testament, and I do not believe that there is a single instance of belittling terms into the prayer the style or more pleasing to God or the Lord Jesus Christ. What is the matter? 13.

RUFEE, TEXAS.

The writer left Texarkana, Ark., March 26th and arrived at Rufee the 28th. Found the Sabinbattians hopeful. This church was organized about a year and a half ago with nine members, one has since died and one has moved away. The others are firm in the faith. We commenced preaching the 29th, and have preached nine times. We have had a good hearing, about one hundred being present at the last. We shall remain awhile and make an effort to add unto the church as much as will be well. We are friendly toward us and we hope the Lord will open the door for the Sabbath. This point is one of the many in our state where we need laborers such as have been with Jesus and tarried at Jerusalem. E. J. F. Shaw is such one, but the field is too deep for two men and if he does not get assistance I fear he will break down under the load. Our prayer to God is that some will help bear the heat and burden of the day. If the Sabinbattians ever needed the baptism of the Holy Spirit it is now.

I have been keeping the Sabbath four years, and have passed through many dark days, even while I was in the Methodist Protestant Church.
MINISTERS’ SONS.

Ministers’ sons find a defender in De Candolle, the French scientist and skeptic, who shows that "the celibacy or encouraging the church — the services of ministers’ sons to entice, as is evidenced by Swift, the French scientist and skeptic, who shows that encouraging the church — the services of ministers’ sons to entice, as is evidenced by Swift, the French scientist and skeptic, who shows that encouraging the church — the services of ministers’ sons to entice, as is evidenced by Swift, the French scientist and skeptic, who shows that encouraging the church — the services of ministers’ sons to entice, as is evidenced by Swift, the French scientist and skeptic, who shows that encouraging the church — the services of ministers’ sons to entice, as is evidenced by Swift, the French scientist and skeptic, who shows that encouraging the church — the services of ministers’ sons to entice, as is evidenced by Swift, the French scientist and skeptic, who shows that encouraging the church — the 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W. S. STILLMAN, Attorney at Law.
Supreme Court Commissioner, etc.

Westerly, R. I.

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R. GREEN & CO., Manufacturers of Tinware, and Dealers in General Merchandise.

M. T. DAVIS.
A PROCLAMATION. By the President of the United States of America. A hundred years have passed since the Government of the United States was established, and the Union was formed. On this occasion, we are called upon to review the past and to look forward to the future. The Union has stood the test of time, and we are confident that it will continue to thrive and prosper.

The First President of the United States, George Washington, was inaugurated on April 30, 1789. He served two terms, from 1789 to 1797.

The Second President, John Adams, also served two terms, from 1797 to 1801. He was succeeded by Thomas Jefferson, who served two terms, from 1801 to 1809.

The Third President, James Madison, served two terms, from 1809 to 1817.

The Fourth President, James Monroe, served two terms, from 1817 to 1825.

The Fifth President, John Quincy Adams, served one term, from 1825 to 1829.

The Sixth President, Andrew Jackson, served two terms, from 1829 to 1837.

The Seventh President, Martin Van Buren, served two terms, from 1837 to 1841.

The Eighth President, William Henry Harrison, was inaugurated on March 4, 1841. He was the shortest-lived President, serving only one month before his death on April 4, 1841.

The Ninth President, John Tyler, served one term, from 1841 to 1845.

The Tenth President, James Buchanan, served one term, from 1857 to 1861. He was succeeded by Abraham Lincoln, who served one term, from 1861 to 1865.

The Eleventh President, Andrew Johnson, served one term, from 1865 to 1869.

The Twelfth President, Ulysses S. Grant, served two terms, from 1869 to 1877.

The Thirteenth President, Rutherford B. Hayes, served two terms, from 1877 to 1881.

The Fourteenth President, James A. Garfield, served one term, from 1881 to 1881. He was assassinated on July 2, 1881.

The Fifteenth President, Chester A. Arthur, served one term, from 1881 to 1885.

The Sixteenth President, Grover Cleveland, served two terms, from 1885 to 1889 and 1893 to 1897.

The Seventeenth President, Benjamin Harrison, served one term, from 1889 to 1893.

The Eighteenth President, Grover Cleveland, served a second term, from 1893 to 1897.

The Nineteenth President, Grover Cleveland, served a third term, from 1897 to 1901.

The Twentieth President, William Howard Taft, served two terms, from 1909 to 1913.

The Twenty-first President, Woodrow Wilson, served two terms, from 1913 to 1921.

The Twenty-second President, Calvin Coolidge, served one term, from 1921 to 1929.

The Twenty-third President, Herbert Hoover, served one term, from 1929 to 1933.

The Twenty-fourth President, Franklin D. Roosevelt, served four terms, from 1933 to 1945.

The Twenty-fifth President, Harry S. Truman, served one term, from 1945 to 1953.

The Twenty-sixth President, Dwight D. Eisenhower, served two terms, from 1953 to 1961.

The Twenty-seventh President, Lyndon B. Johnson, served one term, from 1963 to 1969.


The Twenty-ninth President, Jimmy Carter, served one term, from 1977 to 1981.


The Thirty-first President, George W. Bush, served two terms, from 2001 to 2009.

The Thirty-second President, Barack Obama, served two terms, from 2009 to 2017.

The Thirty-third President, Donald Trump, served one term, from 2017 to 2021.

The Thirty-fourth President, Joe Biden, is currently serving one term.

The Union has endured many challenges and crises, but it has always emerged stronger and more united. We are confident that it will continue to thrive and prosper for many more generations to come.

Sabbath Records, April 25, 1889.