CONSECRATION TO THE WORK OF FOREIGN MISSIONS.

BY PROF. WILLIAM A. ROGERS, PH. D.

The remarkable success which has resulted from the personal appeals of two members of the Theological Seminary of Princeton College to the undergraduates of the college of this country to pledge themselves to the foreign missionary service, is an encouraging indication that the command, "Go ye into all the world and preach the gospel to every creature," still has weight with Christian men and women who are considering the best way in which they may show their love of truth and hands of duty.

Whether this movement, however, is to mark an epoch in the history of foreign missions depends largely on the extent to which a deliberate offer of consecration which has been made by the men and women who are said to have become either directly or indirectly connected with this movement. In some cases these pledges have doubtless been made under temporary influences and without sufficient previous consideration, but it is the belief of those most intimately connected with the movement that it will result in large additions to the present number of missionaries in foreign fields.

Of course each person who makes this pledge must satisfy his own conscience, and largely so in his own way, but there are some aspects of the question which must receive a deliberate consideration before a choice is made if the best results are to follow.

First, there is a broad distinction to be made between missionary service among those who have no knowledge of divine truth, and missionary service in neglected parts of our own country. In the foreign service the first knowledge of God and of his truth is to be proclaimed; in the home service the appeal is to those who have, to a knowledge of salvation from sin through the atonement made by Christ. No argument is needed to show that different qualifications are required for success in the two cases, even with the same degree of Christian zeal and even of Christian consecration. In the former case the ministry is to a people who can only reason according to the accustomed modes of thought, speech, and action in their own language. The missionary must acquire, not merely a knowledge of a foreign language, but such a knowledge as will enable him to use forms of speech and modes of expression and argument with which his auditors are familiar. Even then the first statement of the gospel plan of salvation will be so new to the hearer that considerable time will be required for its complete apprehension—even if the heart is touched with the divine truth. Christians ought not, therefore, to expect a return to the first steps of an established mission. Judson was not to say that he should be content if he could, at his death, leave a church of one hundred faithful Brahman. Second, no person has a moral right to sec

cept an appointment as a foreign missionary who does not fully realize the supreme importance of his mission as a herald of the gospel to a people without a knowledge of the truth which by divine command he is to proclaim to them.

We have been fortunate indeed in this respect in our own foreign mission. The spirit of deep consecration with which the work was taken up by all in the employ of the Board ought to lead to a greater consecration on the part of those who remain at home. The writer became convinced of the wisdom of the decision of Miss Fuller to become a missionary to the heathen under circumstances which would ordinarly have led her to yield to the arguments of those who were sure she could do more good at home.

The letter which was sent by Judson and his associates to the General Association of the Congregational Church, offering their services as foreign missionaries, is an admirable statement of the grounds upon which their decision was made, and it may well be taken as a model by all who contemplate this service. They say, "The undersigned, members of the Divinity College, respectfully request the attention of their revered fathers, convened in the General Association at Bradford, to the following statement: They beg leave to state that their minds have long been impressed with the duty and the importance of personally attemptting a mission to the heathen; that the impressions on their minds have induced a serious, and, as they trust, a prayerful consideration of the subject in its various aspects, particularly in relation to the probable success of the methods of appealing to such an attempt, and that after examining all the information which they can obtain, they consider themselves as devoted to the work of life, whenever God in his providence shall open the way."

WATERTOWN, Wis., April 13th.

"NOT A CREED, BUT A LIFE."

BY REV. CHARLES A. RINES.

The author of Ecorce Deus, in speaking of the call of the first discples, uses the following words: "The call had a peculiar charm about it in so far as it demanded attachment to a visible person. Not a creed, but a Life, bade them follow." The men who were called were not likely to know much about doctrine. Who could at the beginning? Life can be reared only by Life. It is so in the family, and it must be so in the church. The italics are mine.

It is well known to all that in Christianity the personal element is the essential element. Not a Creed, but a Life. The "Life only can beget life and Christ is the Fountain of life. This Fountain can never be fathedom by any theological phrenologist. One may enjoy all the luxury and all the beauty of the life without having to describe the boundaries of the ocean or tell its cubital contents. So may a soul bathe in the ocean of God's love and fellowship, and not be able to compass within the formulas of a creed the nature and character of God, or to comprehend the philosophy of redemption. He may enjoy the fulness of Christ's life in the soul and not know much about the doctrine of the trinity, and the relation of the Father, Son, and Holy Spirit, as three persons in one essence. On the other hand, one may have all the points of the most orthodox creed in his head, and yet be utterly destitute of saving knowledge. It is to know something about Christ that one needs, but to know Christ as the Way, the Truth, and the Life. If all the power that has been expended in constructing and defending creeds, or confessions of faith, had been exerted to draw men to Christ, just as he is presented in Scripture, as the "Life," as well as "the light of men," both the world and the church would have been the better for it.

Doctrine is important; in fact it is the foundation of our knowledge of Christ. But a disciple is not to be made aware of the teachings of Jesus and His apostles and the doctrines as formulated in creeds and theological works. The Scriptures present no system of doctrines according to the common use of the term, and no system can be made by man to embody in the fulness of Scripture truth. Doctrinal systems, as contained in confessions of faith and in the theology of the schools, are man's interpretations of, and deductions from, the teachings of Scripture. However orthodox they may be, they lack the personal element, which is the "peculiar charm" of his own words and deeds as recorded in the gospels, and which attached his disciples to him. The common people observed a great contrast between the teachings of Jesus and that of the Rabbis, and they "heard gladly." Although the difference may not be so great, still there is a marked difference in the impressions made on the mind and heart by the formulated doctrines of confessions of faith and of works on theology, and the impression made by the Scriptural doctrine. Jesus did not teach in the terms of dogmatic theology. He did not expound the doctrine of the trinity. He used no such formulas as "three persons of one substance, power and eternity;" the "eternal generation of the Son;" the "eternal procession of the Holy Ghost from the Father and the Son;" but He says, "my Father;" "your Father;" "I and my Father are one;" "the Father lovethe Son;" "the Father is in me and I in him;" "the Comforter, which is the Holy Ghost, whom the Father will send in my name." He did not present to his hearers a creed for their acceptance, but he said, "Come unto me;" "follow me;" "learn of me;" "be that believeth on me hath eternal life;" I am the bread of life." His teachings touch the heart and the life, as well as the understanding. It is not intended in these remarks to disparage theology and doctrinal teachings. Theology as a science of God and religion is the noblest of the sciences, if it keeps within the bounds of reverence,—if it does not speculate about God, nor undertake to comprehend or define things within the terms of scientific definitions.
And I have no objections to make against a creed, a written statement of belief, if it is not put forth as an authoritative interpretation of Scripture doctrine. My point is: a creed is not religion, and neither is theology. Neither is the unction of belief makes one a child of God. One may be a well-instructed theologian and a very poor Christian. Conversely, one may be a poor theologian and a very good Christian.

Theological knowledge is not necessarily biblical; intellectual knowledge is not sin-good, but biblical knowledge is better. The one may have food for the understanding, the other has food for the heart. It is the context of the heart with the life of Christ that brings one into saving relation with him. It is life in the Christ that respects life. And it is through the words of Scripture and not through men's interpretation of Scripture that the soul feels the breathing of the Christ-life. "The words that I have spoken unto you, are spirit, and are life." Hence, if we want to take in the breathing of that life we must go directly to the Fountain-head, through the words of the original tongues if we can, through the best translations if we can not. More Bible and less creed and theology,—proporionately;—is what is needed in the seminaries, in the private study, in private reading. And it is an encouraging fact that the Bible is being introduced among the courses of study in some of the colleges, and is coming to be studied more and more as a Book. It is folly to draw from our neighbor's cisterns when we may have direct access to the Fountain of living waters.

PARKS, III, April 22, 1890.

NO CONDEMNATION IN CHRIST.

By JACOB STEINHEFF.

God's law of Ten Commandments perpetual. There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. —Rom. 8: 1. From this declaration we learn several important facts—that from the reasons previously given, a person may be free from condemnation; that there was condemnation for the individual before "the law of the spirit of life in Christ Jesus," justified and made him free from the law of sin and death; and that those who are not so freed are under condemnation to the law of sin and death. "For the law was added that the transgression might abound; and that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; that sinning might abound; 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MINISTERING.

One of the sweetest joys in life is to feel that we are doing something for some one other than ourselves. To feel that most to be desired, are those who feel they are of no use anywhere. But happily, no one need feel that way. It is true of the law of sin and death, that "none liveth, but sin lieth in him: and the consequence of God's law will alone justify you. No, you need the cleansing blood of Christ to justify you from the condemnation of God's law. We must be saved from the penalty of sin by faith in Christ, and not by any treat of the law; but the law of sin and death is the abode of iniquity, for which we deserved the punishment, and if God accepted such a substitutional infliction of penalty, surely righteousness must inhere in such a great and good law; so that love and mercy must beget iniquity, and make void the law of true righteousness.

Paul designates the law from which the converted man is freed, i.e., the law of sin and death. How can it be said that the ten commandments are a law of life, and not of death? By the spirit of death in our knowledge of sin, and sin is the transgression of the law; but the law of sin and death is the state a person is in while under the condemnation of the ten commandments, law, condemnation to death—the penalty of the law. The law of the ten commandments has made Christ, who was made without sin, "to be free from the law of sin and death." To be in Christ is to be free from the law of sin and death. In Jesus there is no condemnation. In no case can Paul's language be construed to teach freedom from obedience to the law of the ten commandments. It is God's gift to give a right spirit that has brought the violator under condemnation, and the state of condemnation is the law of sin and death, and that law would hold him forever but for the freedom obtained for them by the atonement of Christ, which releases them from the penalty and condemnation of the law.

Those "who are in Christ Jesus walk not after the flesh, but after the Spirit." The flesh and the spirit are not united in any man's nature. Many of the Scriptures to denote the two states of mankind, carnality and spirituality. Those who are in Christ seek spiritual things, manifest the presence of the Holy Ghost, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Did every one professing to be in Christ manifest this fruit in their lives, the name of Christ would be honored in the world far beyond what it is, and Christianity would not suffer reproach. But those who are in Christ in reality, do and will manifest this fruit. Christians should live in the world as Paul exhorted, "if any man love not the Lord, let him be cast out." 1 Cor. 7: 3. Those that are in Christ have a high regard for the law of God; it is of a spiritual and religious character to them. They obey it, love it, rejoice in it, and make it the law of their spiritual life. "The law is spiritual." Rom. 7: 14; therefore the keeping of God's commandments is in the direct line of spirituality; the whole way opposed to our "being in Christ." The spiritual law includes the Sabbath, for the fourth commandment is embodied in the Sabbath, for it partakes of the nature of the whole system, and it is a holy institution which one very much to draw near to God. All the New Testament arguments in favor of the law are just as much the argument of the Sabbath. The fourth commandment, unchanged and unaltered. That law exists as competently under the law and grace, as it did under the Mosaic law. It is a seeking pardon of sin in the Christian dispensation, by faith in Christ, are under just as much and as great obligations to the Sabbath as those seeking the favor of God in the Mosaic dispensation through the offerings and sacrifices of bulls and goats, which pointed forward to Christ. The Sabbath is made free from the law of sin and death by the spirit of life in Christ Jesus. Have you passed from the law of the commandments and of ordinances? "There is now no condemnation for me, for I am in Christ Jesus." Do you thank God that you are delivered from the burden of condemnation through the intercession of Jesus Christ? If not we advise you to make no longer delay, but take heed to the Savior's call. If he has not lifted the indissoluble chains of condemnation, and cancelled and removed from you as far as the east is from the west. Do not think that a turning from the grace of God and the obedience of faith, will nullify the right of God's law to alone justify you. No, you need the cleansing blood of Christ to justify you from the condemnation of God's law. We must be saved from the penalty of sin by faith in Christ, and not by any treat of the law. God has blessed his people with a love and mercy which must reconcile you from your own gloomy thoughts of the law; but the law of sin and death is the abode of iniquity, for which we deserved the punishment, and if God accepted such a substitutional infliction of penalty, surely righteousness must inhere in such a great and good law; so that love and mercy must beget iniquity, and make void the law of true righteousness.

The Lord Jesus seeks the very best for his own people in every thing. To make fair gems of character to sparkle in the light of the pure white throne is his ideal for each one of his followers. It is not true of any body. There must be use for us as long as God suffers us to stay here; it is only supposed if it is not true. That those who try to help others are the happiest, we do not have to go far to demons. Every family has its illusions. It is a blessing not to be a part of those who have abundance. We must make careful choices of those whom we esteem to have little to spare from their scanty store of time, money, or love.

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MISSEIONS.

FROM R. S. WILSON.

My work has been mostly about home. I have been troubled with heart disease so that I could not do much. I am improving, having felt no symptoms for a month. I started the 20th of March for Warner's Station, about fifty miles east of Attalla. Not being able to pay my way on the train one of the brethren here furnished me a horse and buggy. When I got within ten miles of the station I pulled to turn back on account of high water, so I spent four days on that trip and did not reach the place where I wanted to go. The friends at Warner's are very anxious for me to visit them at the earliest chance, and I shall try to visit them as soon as I can. One of the friends up there is now arguing for the Sabbath. His name is Joseph Collins, and he is a Missionary Baptist. We are preparing to build a new church at Attalla. The brethren are now in earnest about it. We have got the lot, and timber enough to frame it, except sleepers and joints. We mean, by the help of God, to try to build up the church here. And we keep up our monthly meetings in Attalla, and also at the Flat-woods Church. We have preaching at the Presbyterian church near my home, twelve miles south of the station, the district meeting of the Missionary Baptists at Attalla yesterday. It was a grand one. I met many friends and made many acquaintances, and enjoyed the blessings of God very much. I never received any answer from my last report, and thought perhaps perhaps no one was on the Board. Brethren, pray for us down here, that we may hold out faithful to the end. May God bless you all, is my prayer, for Jesus' sake.

From E. C. Rawlinson, Eclectic Co., Ala.

FROM S. D. DAVIS.

January 9th conducted services at Harmon. The 10th preached at McWhorter's Chapel and continued at this place preaching and assisting as best I could in a series of meetings until the 16th. At West Union I conducted a Quarterly Meeting and received two members to the fellowship of the church. The 29th attended a meeting of the stockholders of the College. The 31st conducted a funeral service at Greenbrier. The 23d went to Weston to make an arrangement by which I could travel over the West Virginia and Pittsburg Railroad at half fare. The 24th went to Greenbrier to hold a series of meetings which lasted until the 9th, when, in view of the extremely wet weather and the vast amount of sickness in that vicinity, which had greatly militated against the meeting, it was thought best to close. February 1st I began a series of meetings on Buckeye Run, but had to close by reason of the sickness in that vicinity, cold and inclement weather. On the 11th I preached at West Union. On the 13th went to Salem to assist Eld. Maxson in a Quarterly Meeting. The 27th started to Salemville, Pa., where I arrived the next day, and March 1st began a series of meetings. I continued in meetings until the 17th. I found this church in the best condition this time, I think, I have ever found it. There was, however, not that amount of good accomplished that we had fondly hoped for. Four persons were enrolled in the church and one was moved to some other meetings. The church is now out of debt. A quarterly meeting at Greenbrier, W. Va., in consequence of a heavy rain fall, was thinly attended. I went from Greenbrier back to Salem, and remained there helping Eld. Maxson in his pastoral work, preaching and writing until the last day of the month. Four bright young men were ordained as church officers, and the visiting revealed the fact that there are eleven others that expect to join soon. The work both in the college and the church at Salem is prospering under the efficient labors of Eld. S. J. Greenl;>ier; and what I believe, is being overworked and needs help. The school has now eighty-four students enrolled and yet they come. I think this quarter has been the most unfavorable for revival work of any winter and spring I have ever witnessed in all my ministerial labors. I am thankful to God for this very great blessing. I have never enjoyed better health in my life than now, and although I have not seen all accomplished that I so much desired, I feel that my labors have not been in vain in the Lord. With many thanks to you and the Board for your kind and favorable reception, I am ever yours in the work of the Master.

JANE LOW, W. Va.

FROM W. H. BARCROCK.

You may be surprised at such a scanty report, but you will not be when I tell you that I have had the hardest winter of my life; the la grippe has been unusually hard on me, because of the fact that the la grippe is only one kind of ca­ tarrh, which it is my unfortunate lot to be afflicted with; and also fall and winter have been a hard winter on the people, so they could not come to meeting on ac­ count of the la grippe, and then the measles, and after that the mumps, and so our congregations have been small; the smallest of any quarter since I came here. I missed only one Sabbath, and then it was only a month. I spent four days on that trip to go with the brethren of the Otselic, besides. I remained there helping them as soon as I can. I met many friends and made many acquaintances, and enjoyed the blessings of God very much. I never received any answer from my last report, and thought perhaps perhaps no one was on the Board. Brethren, pray for us down here, that we may hold out faithful to the end. May God bless you all, is my prayer, for Jesus' sake.

I have read with a good deal of interest your editorial, "All along the line," in a recent number of the RECORDBER and want to express an unqualified assent to the sentiment it contains. I am not sure but some of us in our zeal for the foreign work may have, in a measure, overlooked the needs of our home fields and hence have not done what we could have done. But neglect here or the pressing demand for more workers and means in this department is by no means a reason for abandoning the foreign field, but rather that the trumpet call of him who commands us to carry the proclamation into all the world, is sounding with a louder note. The reception I met with at 1st 1 began a grand one. I met many friends and then the measles, and editorial, so...

ENOLIGHT TO FRAME "IT,

FROM MRS. BURDICK.

The past quarter I served the Otsele and Lincklea Churches only two and a half months, having spent about three and a half months in travel. Our church is small, but with all our weakness and inexperience there are some things for which we must look to God and take courage. Seventeen have been added to the Lincklea Church and seven to the Otsele, besides the wander­ ing ones who have returned to duty; four have been received to the Sabbath. Five years ago there was no organ in either church, now they each have a good one. The house of worship at Lincklea has been repaired, making many needed improvements. While on the field we made 1,100 calls, preached 52 sermons, attended 49 funerals and 90 weddings, have traveled with horse and wagon 6,800 miles. We feel very grateful to the many friends who by kind remem­ brances, Christian forbearance and helpfulness, have assisted us greatly, also to the Missionary Board for their help and co-operation. We hope and pray that some one may soon occupy that needily but hopeful field.

ALFRED CENTER, N. Y.

CORRESPONDENCE.

I have read with a good deal of interest your editorial, "All along the line," in a recent number of the RECORDBER and want to express an unqualified assent to the sentiment it contains. I am not sure but some of us in our zeal for the foreign work may have, in a measure, overlooked the needs of our home fields and hence have not done what we could have done. But neglect here or the pressing demand for more workers and means in this department is by no means a reason for abandoning the foreign field, but rather that the trumpet call of him who commands us to carry the proclamation into all the world, is sounding with a louder
greater uprising in this work than has hitherto obtained. Surely if we are the people of God, intrusted with his work among men, and are the conservators of his truth, especially of the down trodden Sabbath, we may expect that every inc

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the den of pollution in which she had been reared. A teacher in one of the Inills schools had difficulty in keeping clothes on certain girls who had been reared nude in such a resort. Christians traveling through the interior of Ceylon are besieged by mothers offering their children as a gift in the hope of averting the frightful fate impending over these little ones. "You are taking my child, no" asked such a mother, lately of a lady traveler. "She nice child. You have her for nothing. See! she pretty girl."

Outside the city of Bangkok, Siam, is a suburban city whose population consists 22,000 women devoted to a life of prudery—tattered, teac

selfish Christians.

Selfish Christians! We know such betituled ones here. How will these be known in the here

after, and that when there is no respect of per

sons, and it may be you, or it may be my own self? A selfish Christian! Where and what is the Bible standing of such? Please give us the text. It reminds us of the wee bit who declined to divide with another, saying:

"No, have none for the taking of my own self."

My Christian sister, do not be deceived nor irritated by this; for it must be true, and every time that selfishness lies at the bottom of it, when you and I begrudge, no matter for what reason alleged, to divide with others the gospel message, to give up that blessed news one, is given to us of the hands of some foreign mis

sionary, that joyful song of "Peace on earth, good will to men."

To say that it costs too much, proportionately, to carry on the foreign work, is to make our

selves the judges just a little beyond, as it were, what's all the way behind our prerogative in the matter of judgment. It is a question of personal obed

ence to a divine command, this carrying on of the work commissioned to the church by the risen Saviour. We are no finance committee, neither are we exempt from the great commission.

"But," says another, "do you suppose that all the missionaries put together can convert the millions in heathendom?" With the eye a twiste

are you faithful to the author of the command: "Go ye therefore, and make disciples of all the na

tions," you have but to answer, that it has never been neither commanded or given to man to convert so much as one soul. Not even your own can be brought, unaided by this spirit, into harmony with divine will. "Have not enough for my own self." Doubly true. There is, indeed, not enough of sanctifying grace within your heart, or mine, so long as either of us will be un

willing to proclaim somehow, somewhere, at some time, and in some way, that young

women, giving this message at home, when we can

not ourselves carry it to regions beyond, helping to make it possible for some one else to go to the distant home fields, and the more distant for

eign fields, when these can go better. Not enough of the love of God in my own heart to divide with others! If so, how much is there in that heart of yours or mine which is worth dividing, even for the much mooted "home fields?" of the oppressor of the foreign field? A Christian, and the love of God imprisoned within

one's own heart! Then pray for some messe

ger of God to come by night and open the prison doors, and conduct you out through the gates into the city where you may cry aloud, "Peace on earth, good will to men."

MISSIONARIES' WIVES.

I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear,—the beauty of character disciplined by suffering, of a life unsayably devo

ted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes... It is the missionary's wife, who, through days of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies—for unmar

ried ladies to go abroad and live and work among the people of Eastern lands.—Dr. Herr

rick in Missionary Herald.

SELFISH CHRISTIANS.

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The record he has left of those years shows how deep was his heart-ache, and how great his discouragement over the deadness of his church, field, prayer-meetings, and the tendencies of the younger portion of his flock. His home troubles and bereavements seemed to rest no heavier upon him than did his sorrow over "the low state of Zion." Thus early in this period of his life he was led to write in his diary: "When the spot where we were worshiping was a pine forest, and the days when they commenced to settle there, living in log-huts, and the meetings that I attended with them in their younger days, held in their rude dwellings. Oh, that was a good day when I had the privilege of preach- ing the dedicatory sermon for that house." Thus instead of the prevailing war spirit at Genesee as elsewhere, when the boys in hastening to the front, he says; "The young men were enlisting and leaving for the army. Or according to the locality of them, I had to buy or ask for them. Eld. Brown addressed them, and prayed with them before they left, and it was a solemn time." How truly this scene resembles similar ones in all of our towns at that time, is attested by the hardness of soul, and the heartiness of heart that comes even now to hundreds who read these lines.

Upon starting for his home, while waiting for the cats at Friendship, N. Y., it was noised abroad that Eld. Gillette was there; and then arose such a clamoring for a speech from him that he mounted a chair and addressed the crowd upon the condition of the country. He had a very warm place in the hearts of the older people of that town, who remembered his early labors there.

The little glimpses he gives us in his writings of his home life, shows how much he prized and loved his home, and how dear to him were those of his home circle. He often wrote of these sacred associations, and would say: "If home is so pleasant here, what must it be in heaven?"

He was often called to comfort the dying, as must ever be the case with one who has so large a field of labor; and while it would be impossible to lay before his readers all the glimpses he has given us of his ministering of such work. As the wife of his old age, she fondly cared for him during his last, long sickness, outliving him five some years. In his journal he speaks in high praise of her helpfulness in leading souls to Jesus.

The change for the better which he had been praying for came to his church. Zion did arise, and showers of blessings came, until he had the great joy of burying in baptism some seventy-five souls within two years.

For several years the work of his pastoral life coalesced with very little variety. They were busy years, with now and then a short trip to the German Seventh-lay Baptists in Pennsylvania, to whom he made several visits during his life. He was a constant attendant upon the annual meetings of his church, and the services were also much sought by the surrounding churches, to preach or lecture upon events of his time, especially during the Civil War. He could never visit the scenes of his early ministry without remarking upon the changes that had come over them. One of these was the increase of railroads, an especially worthy of note, because of the memories it will awaken in many minds. And, indeed, to those of us whose early life was passed among the hills of Allegany county, N. Y., it seems almost incredible that a country could develop from the primeval forest into the present flourishing and beautiful country so quickly. Hear him upon this subject, as he wrote while making a trip to the Conference at Little Genesee, N. Y., in 1853. "Thirty-four years ago I carried the mail through upon that same road; then it was 'passable for wagons, but only for ox-oxed, foot-men, and horsebackriders. Now we see rich farms, stores, mills, villages, and churches." As he preached at that Conference in the house he had helped to dedicate, where he had helped to plant the Lord's Vineyard; he says: "When the spot where we were worshiping was a pine forest, and the days when they commenced to settle there, living in log-huts, and the meetings that I attended with them in their younger days, held in their rude dwellings. Oh, that was a good day when I had the privilege of preaching the dedicatory sermon for that house." Thus instead of the prevailing war spirit at Genesee as elsewhere, when the boys in hastening to the front, he says; "The young men were enlisting and leaving for the army. Or according to the locality of them, I had to buy or ask for them. Eld. Brown addressed them, and prayed with them before they left, and it was a solemn time." How truly this scene resembles similar ones in all of our towns at that time, is attested by the hardness of soul, and the heartiness of heart that comes even now to hundreds who read these lines.

During this year he was called to mourn the loss of his eldest daughter, wife of Dr. T. H. T. Tomlin. His account of this bereavement is quite touching, as the attachment between father and daughter was especially strong. He had charge of the home after her mother's death. He closes by saying: "I now have an additional at- tachment in heaven, my beloved daughter is there. She was born in Niles, N. Y., consecrated in New Market, N. J., and died at Shiloh."

There is such a thing as having just enough religion to make one miserable. Half-hearted devotion to Christ will do but little to elevate character or to brighten life. Many a church member longs so much for the "flesh pots of Egypt" that he fails to get any pleasure out of the heavenly "manna" with which his Father would supply him.

Such a man makes some show of consistency. He avoids flagrant sins, there is nothing wrong about him worthy of note, but he is driven by the lashing of conscience. He loves the Gospel, but his love is very feeble. The light which shines upon his path is uncertain and unreliable, while not infrequently he stumbles in darkness. "The fear of man or some base feeling hinders his Christian progress and binds him to earth. He is a stranger to the assurance of salvation, to rousing of the transports of genuine love to the Saviour. The prayer-meeting has no charm for him, and the public worship of God is not unfrequently a weariness to him. If he reads his Bible at all, it is because he thinks he ought to do so, but he treats it as if it were a very dry book, to be read very much as an indolent school boy reads the task assigned him by the teacher. No professor Christian can long remain in this condition without being driven to the arms of the Bible. Even a very poor man said in substance to Eld. Gillette: "I cannot get well, and am not prepared for death. I sup- pose you have heard that I was an infidel. I have given people occasion to think so by my conversation of talking; for when I have been with that class of people, it has been in conversation of them; I have talked it. But I confess that I have never felt satisfied with it, and have never believed it. I have greatly sinned, and do hope there is yet mercy for me. I do believe in the Bible and Jesus Christ, and I hope he will not refuse me; pray that he may forgive me." He then asked Eld. Gillette to preach at his funeral, and died the next day.

In what strange, sad contrast does this death- held scene compare with one which I records upon the very next page in his journal. A mes-enger called him out of the church, to hold ser- vices by the dying bed of a Christian sister. When he arose from prayer he noticed his lips mov- ing as if in communion with some one. Soon he began sweetly to pronounce over and over again the Lord's Prayer. "Alas!" he thought, dressing each member of the family in turn, she repeated the phrase, "Sweet Jesus." Eld. Gil- lette asked her if she saw Jesus, and she replied: "Surely I do, away off, away off, coming, com- ing. I shall go with him to see my sweet babies again. A soul who once was sure, and I thought it was hard to die, but oh, how easy! how pleasant, how happy," She asked them to sing some sweet songs, and to "talk about Jesus and glory." Thus her spirit took its flight to the spirit land. It seems almost like a special providence that this death-scene should be given him, as the next one after that of the dying and penitent in- fidel. Truly it pays to build our hopes upon the solid Rock. So important did Eld. Gillette deem this dying testimony (which I have considerably abridged) that he saw fit to sign his name after the next one in all his writings: "Thus testify to what I have seen and heard."

When he was a young man Gen. N. P. Banks predicted in a public lecture that within the lifetime of men then living there would be Americans whose fortunes would reach $100,- 000. Gen. Banks was right. His prediction has been fulfilled. It is said that the estate of John Jacob Astor was double that sum.
CHRISTIAN UNITY ON THE BIBLE.

During the winter just past the Watertown Times, Watertown, N. Y., published a series of articles on Christian Unity. The issue for Feb. 25th containing the following editorial, shows the importance which cannot fail to interest the readers of the Recorder:

C. D. Potter, of Adams Centre, a stronghold of the Seventh-day Baptists, writes a letter touching the subject of Christian Unity. He feels that the Christian denominations except his own are on the observance of the first day of the week as the Sabbath, and that they do not recognize the observance of the Sabbath as more than a thousand years, and that the increase of the church continues, so that the Sabbath for more than three hundred years after the resurrection, and in Asia and Africa, which for a long time contained more Christians than all the rest of the world, they continued the observance of the seventh day as the Sabbath for more than a thousand years. The Celtic church of Scotland—spontaneously contemporaneous with the day of worship until the year 1000, when they were compelled to conform to the Roman Church. It is interesting to observe that Gentile Christians as a day of worship as early as 150 A.D. So it was by the Gentiles who were not Christians, but it was never observed by them as the Sabbath, nor as a day of worship.

These statements may seem wild to some, but, nevertheless, they are facts which can be easily verified, which I am ready to do whenever suitable opportunity is offered.

Now, because Seventh-day Baptists conform to the biblical practice of observing the seventh day of the week as the Sabbath, and observing it as such, should we be deemed intruders if we go to the Lord's Supper served by his faithful, on his platform of unity is this: God's Word, the only rule of faith and practice. It is admitted by many Roman Catholics high in authority that we are the only Christians who practice religiously the claim in our platform, and many in the Protestant denominations even praise our consistency. But should a demand be made of us, as we practice the observance of the Lord's Supper with him and his brethren, a reference if we only obey the spirit of the Sabbath. Instead, he does remember it was urged by Newel Adams, and distinctly even as was set forth by the pagans and heretics, in the time of the Moors, and in the Middle Ages, that if light were ever to be found in the world, and we rejoice that we are a light, but that light is constantly falling upon men, it will not be possible to remove Ethics from their basis on the authoritative word of God. Christianity must fall, and all religion must become a modified form of paganism. If so, the New Testament is an empty form, and the church is nothing more than a society, and its teachings are removed from the domain of absolute authority. The popular teachings concerning the "obscure Jewish Sabbath," have done much, and are yet doing much to overthrow the authority of God's Word. The Unitarian has only completed what the advocates of Sunday-observance have well begun.

The great Fort bridge in Scotland, has just been opened to traffic by the Prince of Wales. It is a mighty structure, 5,000 feet in length, and if the Eiffel tower, is speaking for himself alone and not for his throw the authority of his brother and not for his brother.

"For Right is Right since God is Right, and Right the day must be.

We are coming to think, even amid manifold speculations, the claim of a better evangel in morals than the long accepted teachings which it is inadvisable sought to teach us, our course is the only way to the morality and the religion of the Bible. This claim being credited, we are at once cast upon the unshored sea of the present, revelation, and the sun and moon are forever Naturalism. Nature is the world we are determined to change it for better or worse. The new light may fall upon the world, and we rejoice that new light is constantly falling upon men, it will not be possible to remove Ethics from their basis on the authoritative word of God. Christianity must fall, and all religion must become a modified form of paganism. If so, the New Testament is an empty form, and the church is nothing more than a society, and its teachings are removed from the domain of absolute authority. The popular teachings concerning the "obscure Jewish Sabbath," have done much, and are yet doing much to overthrow the authority of God's Word. The Unitarian has only completed what the advocates of Sunday-observance have well begun.

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THE SABBATH RECORDER.

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L. A. FLATTS, D.D.,

CORRESPONDING EDITOR.

REV. A. R. SHAW, Ph.D., MIDDLETOWN,

Rev. M. R. CADLINGTON, M.D., Winona, Wis.


W. C. WITTENBERG, D. D., Milton, Wis., History and Biography.


REV. P. M. MOORE, Business Manager, Alfred Centre, N. Y.

THE address of Brother J. F. Bakker is Korteweg 12, Hilleslamm, Rotterdam, Holland; he having gone there, as we understand, for greater efficiency in his work. Those who may desire to correspond with him will please make a note of this.

The Associations meet this year, according to the adjournment of last year, as follows: The South-Eastern, May 29-June 1, at Greenbrier, W. Va. (nearest railroad station, Salem); the Central, June 12-15, at Brookfield, N. Y.; the Western, June 19-22, at Independence, Kans.; the South-Western, June 26-29, at Welton, Iowa; and the South-Western, July 3-6, (place unknown to us).

A LONE Sabbath-keeper writes, "I have taken the Sabbath Recorder ever since I came here many years ago, and appreciate it more and more. It helps me, in my loneliness, to maintain my integrity in keeping the Sabbath."

We wish that more of the lone ones, and others as well, would try the experiment of taking and reading, for successive years, the Recorder. Its aim is to furnish to all its readers every help in the keeping of the Sabbath, but in every line of pure Christian doctrine and consistent Christian walk. But as no prescription of the physician can be of any benefit to his patient until it is taken; so to appreciate the approval of others, help as this sister speaks of, not only in a better keeping of the Sabbath, but in every line of pure Christian doctrine and consistent Christian walk.

TO THE ASSOCIATIONS.

Among the many things to be considered at the coming meetings of the different Associations is the question of changing the time of holding the sessions of their respective bodies, referred to them by the General Conference at its last session. The following is the recommendation of the Conference:

That the Associations be advised to consider the advisability of changing the time of their meetings, and we suggest the following propositions as the basis for such consideration:

1. Change the time of holding the Eastern Association from the first week in June to the second week in June, and hold the sessions of the Central, Western, South-Eastern, North-Western, and South-Western, during the following weeks, successively.

2. If it be found that this proposition is unfavorable to the interests of the South-Eastern and South-Western Associations, we suggest that the sessions of those Associations be held in October or November, of each year.

The reasons for this recommendation are briefly stated, that the present order of our annual meetings brings the Associations together too near the time of the General Conference and the anniversaries of the Societies; that the time of the Associations is a busy time with those of our people who are engaged in agricultural pursuits, and the Western and North-Western conflict, in no small degree, with the commencement exercises of Alfred University and Milton College, respectively; and that the winter season, the time recommended for the sessions of the Associations, is not conducive to the holding of strictly religious and revival services, which is believed to be a most important feature in the work of the Associations.

It is important that these, and other reasons for the proposed change of time, be carefully considered, and disposed of in the best interests of all our Associational work.

THE FIGHT FOR PROHIBITION.

The abatement of the evils of the liquor traffic to the largest extent possible and the entire suppression of the iniquitous business, at the earliest day possible, is, we believe, the aim of all temperature people.

That the Associations be advised to consider the adoption of measures calculated to bring the liquor traffic to a standstill at the earliest possible period.

The following, from our Western correspondent, shows how this proposition is unfavorable in some instances:

At the M. E. school, R. ockville, the following resolution was passed: "That all churches, W. P. P., organizations, red, white, and yellow ribbon first published in the Scientific American, has come to our notice. We visited several of the places mentioned in the article and intended at one time to write the subject up, but found our notes too meager to do so with sufficient accuracy. We take pleasure in republishing the article:

"In the maze of accounts from all quarters of South Florida, the following may be accepted as an approximate location of the Florida fertilizer belt. From about Archer, on the line of the Orange and St. Lucie railroad, a line slightly east of south may be drawn to the mouth of Peace River, which empties into Charlotte Harbor. This line, according to present knowledge, fairly bisects the available fertilizer field, which averages, about a dozen miles in width, and it will be seen that the counties

THE FLORIDA PROSPECTS.

Since completing our own notes on Florida the past few months have been marked by much business, first published in The South and afterward in the Scientific American, has come to our notice.
The Scith Company have put up works at Zolfo Springs, a railway station eighteen miles above Arcadia, and will soon be shipping heavily. It is expected that several of the phosphate companies will run a regular phosphate train daily to the North. In the neighborhood of Bartow, in Polk county, large finds have been made, and sales of land have been effected at a great advance. The phosphate deposits around Fort Meade are reported to be largely impressed for publication a statement which shows graphic illustrations. At Binghamton, and other points, may rest upon the workers there, and upon all connected with this great enterprise which has been made for meetings through the coming months.

"The discovery of phosphates in Florida, in almost incredible abundance and a large portion undoubtedly of the highest value, is indeed a wonderful event in the history of a State that has experienced so many unusual disasters. It comes most timely when the whole industrial community is awakening to a sense of its strength, and it will give a new impetus to the energy and industry of the people. It will make Florida the head-quarters of an interest contributing to the main industries of the country, and in more senses than one we can pause to enumerate, it will bring Florida to the front rank of States in wealth and in industrial and commercial importance."

THE SOUTH.

GLEANINGS AMONG THE CHURCHES.

In the work of establishing systematic giving among the churches it has seemed necessary to visit some localities to inspire the unity and efficiency essential to success. On the way opportunities have been improved to advance the cause of truth through the use of Sabbath Schools, on which more will be said upon another point. The reading-rooms of the Young Men’s Christian Association were again visited to see if the bound Outlooks left with them last year were receiving the attention allotted to other publications. It was found that they had not been opened and not been visited a place as prominent as could be desired.

Editors of leading papers in Syracuse, Rome, and other towns, were supplied with the latest broad and copy of the Outlook and the interviews had with them were full of encouragement. With one voice they admitted the injustice that would be inflicted upon Seventh-day Baptists if Sunday laws should not exempt us from the rest enforced upon the Sunday. They generally held the view that Sunday-keeping is a religious custom and should be maintained by civil enactments. They gave according courteous and fair treatment of the question urged upon their attention, and if they should fail to speak for religious liberty for all, in the advancing conflict between Church and State we shall be much disappointed.

At Scituate, where a Sabbath was spent, a good interest seems to have followed the labors of Elder H. P. Burdick, who has supplied the church a part of the time since the removal of Eld. F. O. Burdick to Wisconsin. That field is important, and should have faithul care to bring it, so far as possible, into a more fruitful condition.

DeBryter Church is united and hopeful, under the acceptable labors of their earnest pastor, who ministered among them during the Quarterly Meeting. We held a meeting at Linclien, and learned that the church there is well united, not "frozen together," but working together, and planning for pastoral watch and care, etc. We earnestly pray that they may experience a similar blessing, who can hold the ground gained by Sister Burdick in her abundant labors while there. There is urgent need of, at least, two efficient ministers, to be roke-follows with Bro. Swaney in caring for that part of the work committed to, A Sabbath in Verona, and calls among the people, gave re-assurance of the steadfastness of the membership in the work of the Lord.

Their appointments seem to be well maintained. In Utica we found the Bible-school, conducted by Dr. S. C. Maxson, kept up with a steady interest, and the families united in it seem to be much benefited. In tract distribution at a Baptist meeting on First-day we found persons eager to accept our publications, and ready to acknowledge that the Bible requires the observance of the seventh day just as clearly as it commanded the seventh.

West Elmeston Church is decreasing in numbers by removals, and otherwise, still a good interest prevails. Bro. Lawrence is bearing the double burden of teacher in the public school and pastor over the flock, and we trust that the church is growing, and there is ground for the hope that the time is at hand when all will work in union for the support of our cause.

We visit Watson next, where appointments have been made for meetings through the coming week. Brethren, pray that the Spirit of possible victories for the workers there may be given us all where we employed.

J. B. BLANDER.

LUTHERANVILLE, N. T., April 22, 1890.

NEW YORK LETTER.

The 27th Annual Commencement of the New York Medical College and Hospital for Women, conducted by Professor C. E. Gilman, was held in the Y. M. C. Association Hall, which was filled by a large audience to witness the graduation of 15 female medical students, who were to receive the degree of M. D. The music was furnished by Dillon’s Orchestra. The principle features of the commencement were the address of the Dean of the College, Mrs. Phoebe J. B. Wait, A. M., M. D., and an address by Rev. Chas. H. Eaton, D. D., and the conferring of the degrees and prizes.

These were the "Lozier Memorials," a gold medal; the Demorest gold medal for physiology, and the "Young Men’s Christian Association Prizes." Prof. Frank Boynton, M. D., was very happy in his remarks in behalf of the faculty. This school is rapidly growing in favor with the people of this city. The valedictorian, on behalf of the class, spoke very touchingly of the work of the teachers and the late Dr. Wait is taking a leading position in this city among women practitioners. The position she holds as Dean in the College gives her a commanding place in her chosen profession.

Dr. E. S. Maxson, the son of Dr. E. R. Maxson, of Syracuse, N. Y., is spending two months in the city, assisting a physician to prepare some valuable guides for medical work in foreign mission fields.

While at Waterford last summer we instituted the reading of sermons by different ministers of the noted churches in that Quarterly Meeting. We held a meeting at Linclien, and learned that the church there is well united, not "frozen together," but working together, and planning for pastoral watch care, etc. We earnestly pray that they may experience a similar blessing, who can hold the ground gained by Sister Burdick in her abundant labors while there. There is urgent need of, at least, two efficient ministers, to be roke-follows with Bro. Swaney in caring for that part of the work committed to A Sabbath in Verona, and calls among the people, gave re-assurance of the steadfastness of the membership in the work of the Lord.

J. B. BLANDER.
The Sabbath Recorder

Young People's Work.

After a discourse and an argument, our Lord's apostle says in one place: "And yet show I unto you a more excellent way." It is well worth our while to study Paul's methods. They will prove helpful to us as young people especially we need to consider the best method of working for Christ.

If our companions are seeking those things which are impure, unholy, or apt to lead into evil, or to be followed by evil results, we may discourse or argue in vain. But better is it by life and example, lovingly, tenderly, without open reproach, or strife, to "saw" in our daily living the "more excellent way." Many who would resist an argument or a rebuke, would be moved by the excellent way of love.

Six Rules for Young Christians.

As Brownlow North lay on his death-bed he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. Heb. 11: 6.

2. Never neglect daily private Bible-reading, and when you read remember that God is speaking to you, and that you are to speak and act upon what he says. I believe that all backsliding begins with the neglect of these two duties. John 6: 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. 5: 13.

4. If ever you are in doubt as to a thing because it is not right or wrong, go to your room and kneel down and ask God's blessing upon it. Cor. 3: 17. If you cannot do this it is wrong. Rom. 14: 23.

5. Never take your Christianity from Christians, or argue that because such and such a man does so, and so may. 2 Cor. 10: 12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John 10: 27.

6. Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true? and if both cannot be true, believe God, and make your own heart the liar. Rom. 3: 4. 1 John 5: 10, 11.

Our Forum.

The Bottom.

Daniel Webster once said that, "There is plenty of room at the top." But the Rev. A. T. Peterson says, "There is more room at the bottom." "That society is a pyramidal structure, and there is room for but one atom at the top, while the broad base of the pyramid of society is that to which we must first of all, diligently, carefully, and prayerfully look." If the motive for reaching the top is for any reason other than that of doing the most good, it is not a godly, but a selfish motive, therefore you are not a pyramidal society, but to which we must first of all, diligently, carefully, and prayerfully look. If the motive for reaching the top is for any reason other than that of doing the most good, it is not a godly, but a selfish motive, therefore you are not a pyramidal society, but to which we must first of all, diligently, carefully, and prayerfully look.

The Influence of the Spectator.

In order to understand the extraordinary influence which was exerted upon the morals of London in Addison's time by the paper in which he was so largely interested, it is necessary to take a brief review of the causes which led to those conditions which existed during the latter part of the seventeenth century and the first few years of the eighteenth.

The England of the time of Queen Elizabeth, of James the First and of Charles the First, was distinguished, among other things, by being indeed in many cases to brutality, but from actual immorality it was in many respects free. The public of those times enjoyed bear-baitings and cock-fights, but it was not fond of gathering at the theatre for the purpose of seeing that most cruel sport. It was a little concerned that they were even worse than themselves. In the 18th days, with the exception of the Epicureans and others, men were often coarse and vulgar, but they generally respected the sanctity of the family and the sanctity of marriage as necessary accompaniment of a fine gentleman to sneer at every domestic virtue.

The fashion set by the Epicureans was mainly temporary. It was never universally adopted, and suffered much ridicule even when at the height of its popularity.

Such was society when England was shaken to its centre by the Civil War. The causes which led to a revolution so great as suddenly to turn one of the most conservative of nations from a monarchy into a republic had been gradually working from the French Revolution to the American Revolution. The Seventh, uniting in his person the two hostile factions of York and Lancaster, ascended the throne of England, thus ending the Wars of the Roses and at the same time destroying the last dying remains of the Feudal System. The two checkmates of the gunpowder had transformed Europe and driven out every romantic notion and every fantastic idea. Men began to be more earnest and more intelligent, and success in arms was no longer the test of a true gentleman. But crowned heads are generally slow to take new ideas, and the war which raised Cromwell to reign in the place of Charles was the inevitable result of the stupidly continued attempt of a bigoted tug to fasten upon a progressive people a policy which they had long outgrown. The religious element of the constitution that encouraged many much farther back, even as far back as Wiclif. There's not time to linger over the change which took place.

Suffice it to say that the middle of the seventeenth century saw England under the rule of the straining and by the revolting affairs. The character of the Puritans, their motives and manner of thinking, are portrayed with wonderful fairness by Macaulay. We have to do only with the effect which they produced upon literature. In this respect, as in that of art, of work, of men. They were incommoders, and great indeed must be the genius which could survive their gloomy supervision. One poet, transcendent in power, did indeed live at that most unfavorable of seasons; and while "Paradise Lost" and "Paradise Regained," and other works, subjects to Milton's friends, we may yet rejoice that there was another side to his genius even while we wonder how in those days he could ever have written anything so gracefully and so faceless as "I Pencil" and "L Allegro." The literature that swept the country as a whole it almost stood still during these years.

Then came a change. Oliver Cromwell died. The sceptre dropped from the hand of his weak son, and Charles the Second was invited home from exile. From his retreat in France he came bringing with him customs and ideas and modes of speech whose elegance and wickedness were received as for the fashions of his native land. Such a reaction then took place in England as it is impossible to regard without a shudder. Where before had been dreary asceticism now was the wildest pleasure and riot. The morals of the upper classes became frivoulous, and the morals of men unrighteous, they also were boldly indecent. One has only to read some of the plays of Shakespeare and his contemporaries, and then turn to the dramatists of the seventeenth century to see what a terrible change had come to pass in less than a hundred years. Things became so bad that almost all contemporaneous writing was denied young girls if their fathers cared enough for them to guard them from evil, and to be a writer was a matter of course to be the opposite to a Christian character.

Into this pandemonium of literature came Joseph Addison, and what he wrote as his style was perfect, and whose aim was to show that amusement could be found in the portrayal of virtue quite as much as in that of vice, and who succeeded so well in his attempt that to him has largely been ascribed
that better change which shortly afterward took place. What the Spectator must then have been to the London public is hard for us now to conceive. As we now read the dainty, picturesque of Sir Roger de Coverley and his friends we are not reading, but we are always sympathizing with the interest which made the appearance of this paper upon the breakfast table the chief event of the day to many a home in England. But that it must have been eagerly welcomed by all who were not utterly depressed we can easily believe after reading a few specimens of the dramatic writings of the seventeenth century, or even a description of that literature.

Without attempting to criticize the Spectator for the same improprieties that Addison accused of acceding a great good, not only in successfully substituting an innocent species of literature for the vicious style then in vogue, and also because he laid a foundation upon which many later writers built as they followed in his steps. He paved the way for Richardson, Mrs. Barnew, and Defoe and a score of other writers who long after the gentle Addison was laid in the grave, delighted England with novels, romances, and poems which are as widely removed as possible from the horse which was won applause in the first part of the seventeenth century.

All honor to Addison for his great work! And let us show our gratitude to him and keep his memory green in the only way we can, by reading those works which he has left us.

**Education.**

*Prosper Brooks,* the director of Smith Observatory, has just been awarded the medal of the Astronomical Society of New York, for the discovery of the comet now seen in the eastern heavens. This medal is the first one awarded by the above society.

*Miss Harriet House,* the well-known sculptor, is about to appear in a new role. She has, in connection with Miss Paululent of Philadelphia, prepared a libretto, the music of which is to be written by a distinguished composer, and the whole is to be brought out early in the winter.

*Denmark* has an art and industrial school for women, which won two gold medals at the late Paris Exposition, preceding the United States. Its reports for the present year show that the membership has eighty-two. The school has received for its support nearly $2,000 from the government, and $755 from the community.

*The yerse girls* have concluded to endow a chair of education to honor the memory of one of the late larie Mitchell. They have raised $1,000 among themselves, but want $500 more. The honor is most appropriate, as Miss Mitchell was, excepting Miss Burney of England, the greatest lady astronomer ever other astronomer has succeeded in hatching out a new species of moth, known by the name of the moth-knockers. Miss Mitchell was, excepting of poverty?

*Temperance.*

A CINCINNATI gentleman, who has preserved a record of 320 railroad accidents happening in America during the last year, finds that only thirteen out of the forty accidents occur in the summer. Every one of the others was due to drunkenness or carelessness.

Thirty thousand gallons of cheap wine was recently presented by a gentleman, a native of the State of New York, to the California company. The sea voyage and the European atmosphere will convert it into a high priced article needing only a French name and syllables to make it ready for exportation to the United States.

INTERTEMPERANCE grips with a hand of gold studded with diamonds. Men see the earnest hand tightening its hold, note the patient writhing in agony, but will not consent to destroy such a grip even to save a human soul. It is such a pity, they think, to destroy such great wealth. In this case, therefore, the ghastliness of death is overcome; the horror of the grip is swallowed up in wealth.

A Missouri pastor tells us: “I have come across a small boy who is a philosopher, and who has solved the problem of how to get safely by the saloon. Said he, ‘Papa, I'll tell you how I go by the saloon. I walk it by the outside of the sidewalk, as far away from the saloon as I can; then I hold my nose and shut my mouth, and when I get by I spit before I swallow.'”

A woman in the West is asked: “What do you think of marriage? Can you run a saw-mill without logs, a flouring-mill without flour, or a saloon without using up boys?”

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The earth, without worms, would soon be a desert. When many acres of land are being cultivated, the worms are necessary to destroy the ditches, so that the roots of the crops can take hold. Darwin, the famous naturalist, has called the earth a plant. He said: “The earth is a plant, and the worms are its roots.”

*Soapstone and Its Uses.*—A writer in a London journal remarks, that soapstone is a valuable and most practical of means of preserving structures built of sandstone and other stones liable to crumble from the action of the elements. By covering with powdered soapstone in the form of paint, or in some of the buildings in that country, composed of stone liable to be destroyed, and means of preserving them intact for hundreds of years.

**Tax Weight of Eight Worms.**—Darkin estimated that worms, by swallowing earth for the sake of the vegetable substances contained in it, and forming a protecting surface, as much as ten tons of earth per annum on an acre. Worms are great promoters of vegetation by boring, perishing, and digesting the vegetable and animal substances into nutritive solutions, and from these solutions it is that the plant grows. The earth, without worms, would soon be a barren, hard-baked, void of vegetation, and consequently sterile; this has occurred in many cases where the worms have been either accidentally or intentionally destroyed, and the fertility of the soil has only been restored when the worms had again collected and resumed their fertilizing work.
as we have already supposed must have been one of the snares of Mr. Hermon. There is something interesting in the fact that Christ should so often select the same three disciples to attend him at times of peculiar importance. He was making revelations of great and essential truth as fast as the most spiritually minded and disciplined of them could keep up with him in the spiritual life. It may be confidently inferred that these three disciples were quite in advance of their brethren and were the only ones fully prepared to apprehend his highest revelations. It was thus that he selected them for close communion with the Father, always preparing the mind of the disciple to apprehend more fully spiritual realities.

V. 20. And as he prayed, the fashion of his countenance was altered, and his garments became white and glistering. In the appearance of him with his disciples, his countenance became as the original would strictly be rendered, and his raiment as the golden robe of his spirit unroll.

V. 21. And behold, there talked with him two men, who were Moses and Elias. These "two men" were found to be Moses and Elias in their glorified bodies. They were as real in their personal presence as was Jesus himself, and Jesus was as real in his glorified body and state for the time being as were Moses and Elias. But there was something more than simply their real presence. While the actual bodies of the holy ones were standing there talking with the disciples, they were also as present as the word of the Lord. They actually talked with each other or communicated together.

V. 31. Who appeared in glory, and spoke of his departure, and the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and rise again the third day. The glory of Jesus深厚ly impressed the three persons in conversation with each other was clearly apprehended by the three disciples. The great work of redemption and the immediate application of the revelation was the subject that engaged this heavenly conference.

V. 32. But Peter said, and they that were with him, rising up, said unto Jesus: Lord, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. But it is a great secret that this conference was only to be understood by the disciples who were present. Their entire understanding was that Jesus in his glorified body was before them, and they formed the design of erecting tabernacles for him, Moses, and Elias. This was the form in which the disciples meant to be present was a tabernacle for him, another for Moses, and another for Elias. But it seems that Peter and the other disciples feared the departure of these heavenly visitors unless some form of tabernacles be provided for them. Their own intense spirituality, their desire to be near in thought, should be only that Paul had Peter in these hazy words to say that the building of the tabernacles; it was a simple way of expressing their desire that this glorified condition should be prolonged.

V. 34. While he thus spake there came a cloud and overshadowed them: and they were afraid as they were taken up into the cloud. This cloud represents the veil which covers the glorified forms from the human vision of the three disciples from the beginning of the degrees, leaving at first still dim views and finally becoming a complete veil. As these disciples realized themselves as standing alone covered by a cloud, at the same time in the near proximity to those three glorified persons, they were filled with holy fear.

V. 35. And when they came out of the cloud, they had changed their raiment. This is a figure of speech that a new clew comes now to the hearts of these disciples. Jehovah had spoken out of the cloud to earth's hearers before, but he had never thus spoken to them. They were now in the presence of a long time an ear and a mouth of the Son of man, the real Son of God, and that he had just now revealed to them his spiritual body, like the spiritual body of Moses and Elias, which he had so clearly defined. He declared him to be his beloved Son.

V. 36. And when the voice was past Jesus was found alone; and they kept it closed, and told no man in those days any of the vision. With the cloud still hanging over the disciples, dying away of that sound the whole phenomena nhận reached its consummation. The heavenly message had passed from them out of that cloud and was not to be seen or recognized by any other eye or form, and the disciples had also realized their usual mode of apprehension. But the realities which had now been revealed were not to be left to their own discoveries. They had seen what they had never before witnessed, and had learned that this transfiguration had some reference to the work of the cross of their Lord. It was something too sacred for them at present to communicate to others. It also left a deep inquiry in their minds as to its full meaning. But they rested their ward to another event after which they might report this. The heavenly light came to them only so far as they were prepared for it.

INTRODUCING.

The Sabbath Recorder.

LESSON VII.—The Transfiguration.

For Sabbath-day, May 17, 1870.


And it came to pass about an eight days after these sayings, that he took Peter, and James, and John, and went up into a mountain to pray. And he prayed, and his face shone, and his raiment became white and glistering. And, lo, there talked with him two men, which were Moses and Elias.

INTRODUCING.

At the close of the day after the fifth thousand were fed and sent away Jesus directed his disciples to return to the other side by boat and leave him alone. Thus leaving him to retire to a3a place in the mountains and spent most of the night in prayer and communion with the Father. Very early in the morning he came walking on the sea near the vessel in which the disciples were still struggling to reach the shore. He soon made himself known to them and stilled the waves. Very soon he, with his disciples, in the boats, to their landing, but the pressing, excited crowds of people would give him no rest here, consequently he, with his disciples, made a journey through Tyre, Sidon, and Decapolis, if possible to find retirement and better opportunity for privately instructing the disciples. During this tour several miracles were wrought and many people were cured of their diseases by Jesus before him. After a little time spent in this way they returned to the sea of Galilee and then took a journey northward up the valley of the Jordan; going from Bethsaida down to the Sea of Galilee. They gave many important lessons and instructions to his disciples concerning himself and the nature of his kingdom. They also received many demonstrations of his divine power and had heard many sermons and many wonderful words, all of which had served to prepare their minds for still deeper unfoldings of the real character of Christ and his kingdom. The Lord's ministry in his incarnation is rapidly approaching its climax, and a closing hour and opportunity to prepare the disciples for the final season of his earthly life, that they may understand the mystery of his mission in the world and may be the basis properly prepared to enter into the work of evangelizing the world when he shall have left them alone. They finally reach the foot of one of the mountains, probably Mt. Hermon, where Jesus, in the absence except Peter, James, and John, whom he takes with him to an elevated place on the mountain. It seems to have been at night when they reached the mountain. See Luke 9: 37. It seems to have been our Lord's custom to repair by night to some mountain for long and earnest prayer.

EXPLANATORY NOTES.

V. 28. And it came to pass about an eight days after these sayings, that he took Peter and James, and John, and went up into a mountain to pray. All the Synoptists are particular to mark the date of this very important event in the public career of Jesus, and it has been very accurately recorded. Two of them exclude the days of the two events, naming six days, Luke including the two and naming eight. In the reality of the preceding discourse appears to have been the same as that of Peter's confession, we must infer that the transfiguration was in some mountain in the same vicinity, which was on the mountain of Hermon, and at the same time that Peter, James, and John were upon the mountain of that name, and the transfiguration scene may be described as taking place on that elevated and sequestered spot. It was on the mountain of Hermon that Jehovah spoke to Moses and Aaron, and it was on that mountain that the three tabernacles were to be pitched, one for Jehovah, and one for Moses, and the other for Elias. This was the form in which the disciples meant to be present was a tabernacle for him, another for Moses, and another for Elias. But Peter only speaks of three Tabernacles, and he means a tabernacle for Jesus, and another for Moses, and another for Elias. The three tabernacles then were three persons, who were Moses, and Elias, and Jesus. These three persons were so present that they talked together, and they were present in such a form that they were also as present as the word of the Lord. The disciples were not present in the place where the transfiguration was, and they had no impression that there were three tabernacles in the place, but they were present in the idea of the three tabernacles, and they connected the transfiguration with the vision of the three tabernacles.

V. 39. And the voice was past Jesus was found alone; and they kept it closed, and told no man in those days any of the vision. With the cloud still hanging over the disciples, dying away of that sound the whole phenomena received its consummation. The heavenly message had passed from them out of that cloud and was not to be seen or recognized by any other eye or form, and the disciples had also realized their usual mode of apprehension. But the realities which had now been revealed were not to be left to their own discoveries. They had seen what they had never before witnessed, and had learned that this transfiguration had some reference to the work of the cross of their Lord. It was something too sacred for them at present to communicate to others. It also left a deep inquiry in their minds as to its full meaning. But they rested their ward to another event after which they might report this. The heavenly light came to them only so far as they were prepared for it.

MEMORIAL.

Mrs. Irene Fisk Green, widow of the late Luke Green, passed from this life on the 7th of April, 1890, at her home in Alfred Centre, N. Y. The house built on a farm now occupied by a part of the village of Alfred Centre, and the home of her entire life has been in this part of the village. She was the second child born in Alfred, and retained a very accurate recollection of the early settlement of the township. She was a late husband, had much to do in establishing the beautiful village of Alfred Centre. She became an active Christian in early life, and adorned her profession with all the graces of Christian womanhood. She was never known or known to lose her trust in God, but always came confidently to the throne of grace with every burden of her heart; hence she had an experience that was rich in memories of gracious answers to prayer. She has been an intense and great public worker, not only in her own home, but in the church school and Sunday school work also in her home town, and department of the young people of her church. She was a constant friend in “Mother Green.” Scattered far and wide, whenever Alfred is recalled to their thoughts they speak in grateful terms of her many services of kindness and encouragement.

Surely she has been a real mother in Israel.
and her life has been a beautiful example of true Christian culture. She has finished her precious work and has gone to the glorious rest with her beautiful spirit. Christian examples, and loving councils, will be a fadless legacy to her children who have ministered to her declining years with unaltering devotion.

**THE BERLIN FIELD.**

BERLIN, Wis., April 27, 1890.

I have been here for the last two months and it has been settled between the Berlin Church and myself that we are to live together for at least a year as pastor and people, so that my personal work in Berlin, Wis. The Masonic Society will give generous support to aid the church in meeting the expenses, and it is understood that I will visit other places to some extent, as the Board shall direct.

As is well known to many of our people, this was my first field of labor, coming here in 1849 and remaining till 1858; when I went to Brookfield, where I remained in continuous labor for thirty years and six months. Pleasant memories of that pastoral remain to cheer and gladden on the way. Those who know about this place know how the congregation is small, but they seem earnest, and my hope and prayer is that great good may result to this “Berin field” from the arrangements now made. Let the beloved ones all over the denomination remember us in prayer before God.

There are other needs on this field besides the preaching of the gospel. I will mention only two at this time, and if these can be secured I will promise not to ask again until I see another worthy object, either here or in some other place.

1st, we need to have the meeting-house repaired on the inside and painted on the outside. We are able to do this without help from others. 2d, the other thing is the need of a house belonging to the church in which a pastor can live. The society are not able to build a suitable house without help from our brethren across the river—those ones in Ohio that may be interested.

There is quite an interest already on the subject, some of the sisters are talking it up, and we all know how things generally move when the sisters undertake to do anything. But I may be defying the case, not having the dear friends at Hammond. It was a strong attachment that had grown up between us during the many weeks of mutual labor and Christian fellowship. That last Sabbath in the new church was an occasion of solemn interest, as we welcomed a new member and joined in the celebration of the Lord’s Supper. And at the parting social in the evening after the Sabbath, the thought that we must part seemed to burden all our hearts. But that parting scene was soon followed by the welcome home. The pastor was married by the elder of the church, and the knowledge that many prayers had followed him for the success of his labors and his safe return. His family had also been remembered in a substantial way, as the usual donation had been made to them. Then there was the welcome home surprise when the parsonage was filled with old and young.

But we have to note many changes in the short three months. Some of the dear young people have married and gone to other homes, and some in the maturity of years have gone to their long home. Amid these joys and sorrows we are here, and I think the church, the society, is generally with us to push forward the Lord’s work.

A. B. PRESTICE.

**REV. S. L. LEA having removed from Springfield, Oregon, to Tansy, Idaho, desires his correspondents to address him at the latter place.**

**DELEGATES who wish to attend the South-Eastern Convention, which is to be held next Thursday in May, especially those coming from other States, are requested to give notice to Rev. Dr. Bradshaw, Salem, Va., chairman of committees on arrangements. This will enable the committee to provide conveyances from Salem to the hotel. Those who have not given their notice will be met at the Salem depot on Fourth day afternoon at the arrival of the western bound accommodation which is due nearly P.M.**

The express does not stop except by special arrangements.

By Order of Committee, J. F. KENDRICK.

**Miscellaneous.**

**HELEN LANDDON’S ENSCHEVER.**

By SARAH STEWART MILLS.

Helen Landdon knew that a seafaring seafaring cloak back with the very faintest gesture of disgust.

"If somewhat primitive, surely," she observed naturally.

The windows of the little church looked out on the shadowless streets of Springfield, and the light did not come through stained glass. It seemed perhaps a genuine nature-lover would have thought the golden sunshine beautiful. Springfield, the mother of the Declaration of Independence, of "growing town, the church society is neither large nor rich.

All looks dusty, and the floor is positively not clean! Poor things! I suppose they can worship God just as well," she reflectively, great interest into her volume.

Helen thought the organ very small. She glanced around at the congregation—mostly women and children, one or two young men, and a very few old ones. "Not a church-going town, evidently. It must be discouraging to the pastor," was her next comment.

The audience rose, and all joined in singing.

"Praise God from whom all blessings flow."

Helen thought they sang very well. Indeed, one voice showed unusual training.

Then what did I think? "They are not born here," she asked herself. "These people were not born here, at least only the little children were, and they all came from the East. When, then, should they not sing and have good clothes?" And she noticed some cackles as fine as any she had heard, and some known as delicately; yet others were plain, even shabby.

Helen was a church member. She had no taste for the multitude of societies in vogue in these parts. They were and her friends did not care for them, but such things did not stifle her. She prided herself on her taste! She was a believer of money and time. She prided herself on her taste! She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time. She was a believer of money and time.

American Church.

"The mother is crying, and Bids, she is sick and she will die. My mother will
you come to see her—quick!” and she was gone.

Then turned to her sister with an inquiring look.

“It is Mrs. Nilson, my washerwoman; she always comes to me when the children are sick. I will go and get my husband across the hall. Will you take Jessie? She is not well, and I do not like to take her with me.”

“I’ve had a hard time,” said her sister on her return.

“That child is very sick. The doctor will come again in an hour or two. Poor woman! She may stay with you throughout the night. She’s a Swede, and there appears to be only a few of that nationality here just now. Besides, we have some married people nightly, every woman, like myself, has a baby, and cannot easily leave home. Mrs. Nilson is afraid to stay, and my husband is away. I’m sure I don’t know what she will do.”

To her intense surprise, for she had no thought of influencing her fastidious sister, Helen said:

“Could I do any good? If so, I will go.”

Mrs. Bradsahw looked doubtfully at her sister, and said slowly, “I fear the child is dying, Helen; could you bear it?”

“I don’t know that in a few minutes she came from her room, her silk gown and jewelry exchanged for a soft, plain dress and a warm shawl. Mrs. Nilson gave her some food and other comforts, and the girl crossed the street, feeling as if she were in a dream, or as if she were some one other than Helen Langdon. She went softly in the moonlight in a neat, clean room, hanging the sick baby in her arms.

“I am Mrs. Bradsahw’s sister,” said Helen, gently.

“I am happy to stay with you tonight. Let me hold the baby while you lie down a little while.”

After much urging, the mother consented, but she reproached her. Her anxiety forbade sleep. In a short time the doctor came. He asked a few questions, looked at the baby in silence, and beckoned Helen from the room.

“She is dying. I can do nothing. Comfort the mother, if you can, and the busy man was soon at his business in a different part of the town.

Helen returned to the sick room awed and terrified. Her heart ached for the poor mother holding the sick baby so tenderly. How could she tell her? She could not bear it! My little heart, comfort the mother. God only can help your baby.”

She entered the room and appeared in a few moments to be in complete command of the situation.

“If you will only let me stay with you, I will do what I can. I have known what to do for anything but I have never been able to help a sick baby. Ah! I am happy to see you!”

“Mrs. Nilson, you are a dear friend.”

“Thank you, my dear; I will always remember it.”

“Come, young lady, I will be your friend.”

“Thank you, my dear; I will always remember it.”

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Condensed News

Domestic.

Tank steamers are driving shipments of oil in barrels from the ocean. Lake Champlain and Lake George have frozen over, and there are fears of ice this season.

An elevated railroad is to be built from Chicago to Evanston—a distance of 12 miles. A number of bodies in the United States, civil and military, are invited to participate in the dedication of the Garfield monument at Cleveland this month.

A report has been made to Congress that more than one-third of the time of congressmen is consumed in looking for offices for their constituents. Secrecy in public service is needed to relieve legislators.

Boston men stand ready to form a syndicate and put twenty iron steamers into the coasting and foreign service of the mail subsidy bills in Congress. That looks like a genuine revival of American industry.

The pistol case of Louis Robison's equestrian statue of General Grant, ordered by that of the Chicago commission. The Robison Company had finished the statue and sent it as piece to Chicago. The case was completed to Maucheneust, without the pistol.

The Pan-American Congress has completed its labors, and adjourned sine die. They agreed in their proposals to their respective countries on a continental railroad, a continental bank, a system of republic treaties, a system of arbitration, another of extradition, subsidies for steamship lines, a common adjustment of customs procedures, etc.

The great Bear River canal in Utah, for which the subscription of $20,000,000 has been provided, is expected to be one of the most extensive irrigation works of the country. It will irrigate two hundred thousand acres in Salt Lake Valley, and six million in Bear River, increasing the value of the land to fifty dollars an acre.

Chausson Depoy estimates the takings of the South from the invalid travel from the North every year at about eight and a half billion dollars, and thinks there at least six millions of this profit. The business will, he believes, reach as high as twelve billions within a few years, and that people insist on spending summers in the Engadine and winters on the Reiver, when they have North Carolina and Florida.

The iron trade is booming in all sections of the country. Margins of profit are narrow, but this is for the good of the country. Furnaces and mill men are crowded with work, and there is a general expansion of the machinery going on, which will make the year more dangerous for the future. Two million tons of steel rails will be made this year; orders for over 1,000,000 tons have already been placed, and about $70,000,000 will be expended a part of the way during the year. The railroad managers have appropriated a good deal of money for repairs, new cars, locomotives, etc.

President Harrison presented a gold watch to Joseph F. Frick, a manufacturer and inventor, in recognition of his services in the construction and perfection of life-saving appliances. It contains over three hundred and fifty pure gold, and is a heavy, bright, generally, testimonial to a man who long ago successfully recognized by foreign countries.

Mrs. Margin Allen arrived in Charlotte, N. C., lately. Mrs. Allen is an English woman, who was bequeathed by her husband at his death $1,000,000, to be used in mission work among the Mission field. Mrs. Allen has been in this country a year or more, devoting her time and fortune to the objects specified. She is about to be married in July.

Foreign.

Russia, to-day is whether the German Emperor, having dropped his pilot, is able to fly the tables on the mother country. They that have been provided, is expected to be one of the peoples of the world, to fifty dollars an acre.

President Bismarck left Berlin for South America at once. sister, Hannah, now aged 60, has been moved to Almond, April 2, 1889. The funeral, at the other of extradition, subsidies for canal purchase of foreign opium amounts to $1,000,000.

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Cuba will, he predicted, of that artist by the Chicago commission. When Prince Bismarck left Berlin for South America at once. sister, Hannah, now aged 60, has been moved to Almond, April 2, 1889. The funeral, at the other of extradition, subsidies for canal purchase of foreign opium amounts to $1,000,000.

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