The Sabbath Recorder.

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FIFTH-DAY, APRIL 28, 1892.

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

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

Resolved, Further and finally, that if in the judgment of the City Council it be not expedient thus to memorialize all nations and races, we urgently insist that they should put forth their best efforts for the promotion of religion among the masses, and in the fulfillment of their official capacity, and address themselves honestly to their legitimate business.

This country is not Ireland although the personnel of the police force in our large cities might lead us to think so. Our government is not Roman Catholic. When Mayor Hewitt refused to allow the Irish flag to fly from the New York City Hall on St. Patrick’s Day several years ago, it was not because he hated either Ireland or Rome. He sensibly thought that this government has nothing to do with any narrow patriotism, and that a large measure of feeling, sympathy, and assistance should be extended to all the nations and races.
their church. in Bloomington can meet in an
ord as to the result it may justly be termed a great popular upheaval, whose
time cannot be misjudged. It is not to be
tained by some as due to religious feeling or prejudice,
but this is not the true interpretation of it. It is the ex-
cration of the ballot-box of the central
has been for some years past exercised over the schools
of this city. It is an unmistakable demand from
places that the school system be reorganized
and that the tone of the schools be elevated.
Bloomington Leader: Women recent being governed,
directed, or in any manner controlled by women. All
women humor confirms this proposition. Female suf-
frage structures women's rage.
Gabriel calls them to the last accounting, but they can-
not dureenwork, ignore, or expunge the toasting, humili-
ating, and despising treatment they receive
by men than one day by females. If all the women in this
country were actually endowed with the right of
influence, and good decorum in voting
they would be more than human. That dissatisfaction
show felt the best and most careful
Bloomington schools.

TUESDAY, April 16th, the great lottery fight in Louisiana came to an end. At present writ-
ing the anti-lottery Democratic candidate for
governor, M. J. Foster, seems to be elected by a
decisive majority. The campaign which has
just ended has been the longest ever carried on
in any State. The war has waged
for forty-five months without cessation. During all
this long period of over two years, there has not
been a single day without mass meetings, con-
ventions, barbecues, etc. The people are tired
out and even business is fatigued by the long
strain; while the cost has impoverished both
Democrats and Republicans. One of the things as is said
had to draw on the Louisiana State Lottery and
spent over one million dollars in legitimate
political purposes; while the other, or anti-
lottery wing, depended on the contributions
raised in New York, Boston and other cities to
support its fight against the lottery, and for
this assistance it would have been compelled to
retire from the political field.
The decision of the United States Supreme Court declaring
that the law excluding all lottery matter from
the mails was unconstitutional, was the beginning
of the anti-lottery fight. The interest
of the law. The law worked
with an apparent success.
Miss Sarah E. Raymond has been Superintendent of the
Bloomington schools. She is a woman of great
executive ability and a firm, high-minded character.
Her work has been unspectable and marked by an entire absence of charges
of corruption or other official scandal so apt to develop in a regime of
self-interest. In twenty years she has
ruled over so large an enterprise as the Blooming-
town school system the person who made no mistakes
would be more than human. That dissatisfaction
is said, it may be
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THE CHRISTIAN RACE.
BY JACOB BRINKERHOFF.
The most important journey of life is the Christian race. It is the most important be-
cause it has the highest incentives and the grandest outcome, having its ending in the etern-
al life and the immortal joys of the kingdom of
God. He who pursues this race has divine encourage-
ment and example, godly associations, and if zealous and faithful to the end, is certain of
obtaining the prize.
It was the purpose of the apostles of the
Lord Jesus, as well as of their divine Leader, to
illustrate their teachings with objects with which their
people could or should identify. The
common events and scenes illustrate similar
ones in the higher and divine life. So, in the
Christian race Paul has taken an example from a
custom of his time, well known to the people
among whom he lived and to whom he wrote
this epistle. The Olympic games of the Greeks
were known where the philosophy and art of
The Grecians were heard or the arms of the Romans prevailed. At the games, which occurred every four years, there were foot races, engaged in by the most athletic men of the times; for which race they had been in long training, and, as in that of the Greeks and ancient sports; there was great desire for the championship of the world, as the swiftest runner. While in training these athletes cumbered themselves with weights to impede their progress, so that if they could run well enough with loaded feet, then when the public exhibition should come, and they should lay aside their weights and run freely with all their unencumbered might.

The Christian life calls us to turn our natural powers toward the heavenly and divine calling to the Lamb. While we live, our desire is to the divine race of life. That comes to us involuntarily, without our wish or will in the matter, and ends in consequence of the failure of our natural powers, whether the greatest possible good has been accomplished or not. The natural life is necessary, but the divine is the more glorious life of God's will.

"The carnal mind is not subject to the law of God," but a man may so subdue his carnal mind by godly desire and heavenly purpose as to receive the Holy Spirit, which shall, transform him by the renewing of his mind, that he may prove what is that good and acceptable, and perfect will of God. Rom. 12:2.

The Christian race commences when the person exercises faith in the love of God in providing a Saviour to redeem him from the penalty of sin, and accepts the mediation of the Holy Spirit, which Paul exhorts the believer to use as a runner to bear the crown and rods that God has prepared for them that love him. But to encourage us in the Christian race Paul adds that "God hath revealed them to us by his Spirit." This prize and crown are to be bestowed when Christ, who is our Life, shall appear, for then shall we appear with him in glory." (Col. 3:4), who comes to bring his reward with him (Rev. 22:12); to give rest to his believing children (2 Thess. 1:7), when we shall be like him in immortality and possessing glory. 1 John 3:2: Let us so run the Christian race that we may be reconciled to life, by seeking for that glory, honor, and immortality, by a patient continuance in well doing. Rom. 2:7.

Alfred Cenvis, N.Y.

The SABBATH DAY.

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

I was born of Christian parents in the State of New York in the year 1809. My father, the Rev. Jonathan Kings, was a minister of the Reformed Dutch Church, and a prominent man in the regular Baptist denomination. He was converted when a little child, but did not publicly confess my faith in Christ until I was 22 years of age. While yet a youth I was impressed that it was my duty to become a preacher of the gospel. I was ordained in 1834 by a council called by the First Baptist Church of Rochester, N. Y., of which I was a member.

During the most of my ministry of more than forty years I held and taught, in accordance with the generally accepted view of Protestantism, that the Sabbath had not been changed by divine authority, nor the seven days of the gospel dispensation. This view I accepted without independent investigation. Some fifteen or twenty years ago an incident occurred which led to my investigation and finally to my rejection of this commonly accepted view of the day of the Sabbath. In the city of Quincy, Illinois, excursion trains were being run to the fair grounds on Sunday and the Christian people were stirred up over what they considered a desecration of the Lord's day. A friend of mine and another agreed with me that scriptural authority there is for Sunday observance. This was the beginning of search for truth upon this subject.

In my investigations I was confirmed in my view that the Sabbath, as originally ordained by God, would never be changed in the school of the creation week, by him emphasized by the air, by life, and by blessed Paul, and by himself and all his heavenly hosts. In my investigation and finally to my rejection of this commonly accepted view of the Sabbath, I was impressed that there is scriptural authority there is for Sunday observance. This was the beginning of search for truth upon this subject.

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Sabbath, a learned man, and a most trenchant, logical reasoner, and a man whom I believed could solve my doubts and perplexities, and led me into the clear light of inspired truths. In the first part of his paper he presented clear, strong and scriptural arguments in vindication of the universal and perpetual obligation of the Sabbath law. On the change of day he very strangely and illogically refers to the statement of Jesus (Mark 2:28) that he is Lord of the Sabbath as furnishing evidence that a change might be expected under the gospel dispensation. Like many other distinguished men, he assumes that the church very early set apart the first day of the week as the Christian Sabbath, and upon this assumption he bases another assumption, viz., that there must have been a command to observe the day. But I will do the memory of Alexander Carson, late of Tabernacle, Ireland, the justice, to say that he did not descend to the absurd position of those writers and speakers who claim that the observance of no specified day is required by the fourth commandment, and that it is not possible that the first day is the Sabbath of the weekly cycle. He said, "The original Sabbath was never abolished, therefore must still exist; and in the age in which the New Testament was written the Sabbath always refers to the Seventh-day." Seeing nothing decisive from Dr. Carson, I read Mosqueel's "Sabbath," and I found that the French placed the example of the church at Jerusalem and apostolic authority from the very first in support of Sunday, but he produced no scriptural evidence to verify the claim. Neander asserts that "opposition to Judaism introduced the peculiar festival on Sunday, very early indeed, into the place of the first day of the week; the first day was then made a day of rest for all men, the Sabbath was then set aside as a day of holy worship. It was made for man, and not for the Sabbath. John 20:20. Instead of the seventh day, being the first day of the week, when the disciples came to the grave of their Lord, they found on the following Sabbath: John 20:19; Acts 20:19. The Sabbath was then restored, and sanctified it; because in it he saw the example of his blessed apostles, and upon this point he claims to be the only one and to his position the first and the custom is in Acts 20:7." The correctness of Dr. Neander's inference from this passage, as well as from Revelations 1:10, will be noticed further on. He farther says that "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday." Who shall decide when doctors disagree? Answer: The Word of God. At times there seemed to be such confusion of the Sabbath with the Lord's day as to reach the conclusion to abandon all further investigation, and to rest satisfied with my life-long views of the Sabbath, but my conscience was not at peace. If I engaged in any secular labor on the Sabbath-day the fourth commandment would seem to ring in my ears: "Remember the Sabbath-day to keep it holy." During several years I refrained from all ordinary labor on that day, but made no public announcement of my perplexities. For many years I did not forbid Sunday-keeping from the pulpit, as I could not see my way to do so scientifically. I asked myself, can it be possible that the whole Christian world is violating the great Protestant principle announced by Chil- ingworth, "The Bible Alone the Religion of Protestants," and can it be true that the great Baptist denomination, especially, which I had always regarded as the most logical and scientific, is treading on the rock of eternal truth, and entirely free, as I thought, from the taint of the inventions of men, had adopted a day as the Sabbath which rests alone for its sanctity and authority on the semi-pagan tradition of the Papal church, instead of the day designated by the law of Jehovah? I saw, too, that to embraces the Sabbath-day as the Bible Sabbath involved separation in church relations from a large and popular denomination and connection with a small and unpopular one. I was personally acquainted with one or two individuals who were Baptist-keepers. It was a sore trial for me to withdraw from the Baptist church at Barry, Illinois, Illinois, Illinois, where I early entered Christian fellowship I had so long enjoyed. But as a loyal Baptist I could not accept any doctrine or practice as of divine authority which is not plainly taught in the New Testament.

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

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, opening and denying the scriptures, charging them to remember the Lord's day, and to keep his commandments; and saying, after that he had spoken unto many at length, he said unto the Corinthians, in the next Sabbath-day came almost (Acts 20:20), and I can tell you."

Colossians 2:15-17 Let no man therefore judge you in matter of the Sabbath, or the day that ye choose; or the new moon, or of the Sabbath-day, which is the shadow of things to come, but the body of Christ. Mark 2:27-28 Ye make the Sabbath to be null and void. The Sabbath was made for man, and not man for the Sabbath. John 20:20. At even, being the first day of the week, when the disciples came together to break bread, Paul preached unto them, opening and denying the scriptures, charging them to remember the Lord's day, and to keep his commandments; and saying, after that he had spoken unto many at length, he said unto the Corinthians, in the next Sabbath-day came almost (Acts 20:20), and I can tell you.

Exodus 20:8 Remember the Sabbath day to keep it holy. Revelation 1:10 I was in the spirit on the Lord's-day, etc. Psalm 119:24 This is the day which the Lord hath made; we will rejoice and be glad in it. Isaiah 56:2, 8 Blessed is the man that doeth the will of God, which the law and the prophets do. John 20:22 He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, it is remitted unto them; and whose soever sins ye retain, it is retained. Cor. 1:14, 15 Now concerning the collection for the saints, as I have given order to the churches of Galatia, so have I ordered you. As I have received of the Lord so have I given unto you. 1 Thessalonians 2:13 We are come unto you not as the souls of men, but as ministers of Christ, doing the will of God, so as I have also received of the Lord, that I might present it to you. 2 Thessalonians 2:1 Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our assemble together as the manner of the Gentiles in the day of倒霉, etc. 1 Peter 2:5 Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his own kingdom. 1 Peter 3:17 And if it be asked you why you believe, be ready with an answer; and that is the example of Christ and the apostles, and upon this point we will speak further on."

The passages quoted are evidently grouped in the order above given by the Baptists to teach the change of day theory, and to show that it was made to commemorate Christ's resurrection as taught in the Westminster confession, the acknowledged authority of Protestant denominations, and adopted by Protestant denominations generally, so far as the Sabbath is concerned. Page 224, "Nein's Notes on the Shorter Catechism," says: "From the beginning of the world to the resurrection of Christ God appointed the seventh day of the week to be the Sabbath. It was thus restored by the rising sun ever since to continue to the end of the world, which is the Christian Sabbath." But the catherine is more frank in regard to the change of the change of day than the Baptists, for it says (page 210): "Although we cannot produce any positive precept for the change of the day from the seventh to the first, yet we have the example of the apostles and of the primitive church, who were under the guidance of the spirit in all things relative to doctrine and worship."

This leads me to inquire: First—What connections has Christ's resurrection with the Sabbath? Second—Is the time of Christ's resurrection so distinctly stated in the Scriptures that we can fix the time sufficiently accurate to base on it so important an institution as the weekly Sabbath? In regard to the first question, there is absolutely no necessary connection between the day upon which Christ rose took the place of the original Sabbath, and all that is claimed is the example of Christ and the apostles, and upon this point we will speak further on.

As to the second question, since the Baptists claim that the resurrection was on Sunday, and endeavor to enforce the keeping of that day to commemorate the event, it really devolve...
upon them not only to prove that the resurrection was the basis of the original Sabbath; but also to establish beyond question that that event took place on Sunday. As they have failed to do this by any scriptural authority, it hardly seems necessary to inquire into the time of the resurrection, but I wish to present some of their views that it did not occur on Sunday morning.

In Matthew 12: 40—A definite time is stated during which the body of Christ must lie in the tomb, viz.: three days and three nights. Christ gave to his enemies this test of his Messiahship, and if they could prove it to be a falsehood, they would have the charge of being an impostor. If he was crucified on Friday and rose on Sunday morning, as is the common opinion, he could not possibly have fulfilled his own prophecy. Each of the four gospels record the fact that he died on the preparation day. Matthew 27: 62, Mark 15: 42, Luke 23: 54, John 19: 14, also John 19: 31 says: "The Jews therefore because it was the preparation declared that the bodies should not remain on the cross upon the Sabbath (for that was a holy day), because it was a day of preparation, not to be laid in the sepulchre, lest he be thought to have been raised before the Sabbath; but for this they could not have concluded he must have been crucified on that day. Dr. N. Wardner says: "The popular opinion is that the Sabbath has referred to was the weekly Sabbath, and therefore they concluded he must have been crucified on the day before. But John 19: 14 says it was the preparation day of the Passover, which was the Passover Sabbath, the preparation day of the Sabbath and not the weekly Sabbath. The statement that it was a high day is more appropriate to the day of the Passover than to that of the weekly Sabbath, inasmuch as special preparation was necessary for the Passover. The phrase of Matthew 28: 1, is "...and he was not to be put in the tomb," and the same as the word never used interchangeably. Interests of the weekly Sabbath, Dr. Wardner says: "At the morning of the preparation day he (Matthew) describes all the other doctrines and events of the week. Perhaps this is not a more appropriate place as any to say that Revolutions 1: 10, if it refers to any solar day, must designate the seventh day of the week, just as Christian has not said anything about the Passover, which is a probable identity of the fact that it does not refer to any such day.

Also Psalm 118: 24, is quoted as prophetic of the day of the Lord's triumph. And upon it every day duties refers to the time of Christ, and not the weekly Sabbath. If it is construed to apply to that day, it is the most probable that that day should be the one which Christ and the apostles honored as the Sabbath.

During our Lord's sojourn in the first, the inspired Word of God, according to its true import and design, and "he came to Nazareth where he had been brought up," and "he entered again into the synagogue on the Sabbath-day, and stood up to read. And came down to Capernaum, a city of Galilee, which is situate by the sea, and taught on Saturday-days, Luke 4: 36-31. And he entered again into the synagogue, and there was a man there which had an unclean spirit. And they watched him, whether he would heal him on the Sabbath-day, that they might accuse him. And said unto the man which had the unclean spirit, stand forth, and let them say what evil he has done. (Verse 5) "And the angel answered and said unto the women, Fear not ye for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said." "Late on the Sabbath-day," cannot mean Sunday morning, and we must fix the time at the second verse of the day. The events described by Matthew are very different from one another. Matthew 28: 1, is a positive statement in respect to the time of Christ's resurrection, "Now late on the Sabbath-day as it began to dawn toward morning, he arose from the dead; and came into Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord came down from heaven, and rolled away the stone, and sat on it. And his countenance did shine; and his apparel was as it was white clothes, and no one sees him. (Verse 6) "And the angel answered and said unto the women, Fear not ye for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said. But his spirit at Nazareth where he had been brought up, and entered again into the synagogue on the Sabbath-day, and stood up to read. And came down to Capernaum, a city of Galilee, which is situate by the sea, and taught on Saturday-days, Luke 4: 36-31. And he entered again into the synagogue, and there was a man there which had an unclean spirit. And they watched him, whether he would heal him on the Sabbath-day, that they might accuse him. And said unto the man which had the unclean spirit, stand forth, and let them say what evil he has done. (Verse 5) "And the angel answered and said unto the women, Fear not ye for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said." "Late on the Sabbath-day," cannot mean Sunday morning, and we must fix the time at the second verse of the day. The events described by Matthew are very different from one another. Matthew 28: 1, is a positive statement in respect to the time of Christ's resurrection, "Now late on the Sabbath-day as it began to dawn toward morning, he arose from the dead; and came into Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord came down from heaven, and rolled away the stone, and sat on it. And his countenance did shine; and his apparel was as it was white clothes, and no one sees him. (Verse 5) "And the angel answered and said unto the women, Fear not ye for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said. But his spirit..."
Missions.

It is interesting to read in a Presbyterian magazine of the importance of administering the sacraments in backwoods "on the basis of an intelligent confession of faith!"

FROM April 1, 1888, to September 1, 1891, Presbyterian Sunday-school missionaries organized 4,483 schools, gathering into them 155,776 teachers and scholars. About two-thirds of these schools have become permanent, and hundreds of churches have grown from them. Tens of thousands of books have been given away; millions of pages of tracts and periodicals freely distributed; and thousands of families of destitute persons, in destitute places, visited. It has long seemed difficult work, such as the few who have ever been called to very much alarmed about my own work. May the Lord open my eyes so he may see. Oh, as a consecrated unselfish minister of an unmingled ministry, that they realize they have a message from God to men, that have clear experiences of God's holy character and man's sinful and ruined condition! May the blessings of God rest upon the members of our Board and all of our missionaries, home and foreign.

BELLINGHAM, WASH.

-YO. SKAGGS reports 33 sermons and addresses; congregations from 30 to 80; 8 prayer-meetings; 38 visits; the distribution of 1,548 pages of tracts, and 19 papers; and 1,128 miles traveled.

FROM J. T. DAVIS.

Considering sickness and storms the attendance and interest have been remarkably good. No special change since last report. Some from among the converts have been added to the church, and speak sometimes in the prayer and conference meeting, but we have been unable to get them to go further. We are hoping that before long we can report more. A union meeting has been held here and we are hoping that it will result in good to our cause. Nothing preventing I hope to spend some time there during the meetings.

HORNELLSVILLE, N. Y.

-YO. DAVIS reports 44 sermons and addresses; congregations from 30 to 80; 6 prayer-meetings; and 7 visits.

FROM J. L. HUFFMAN.

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

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

My next work was at Farina, Ill. I spent four Sabbaths with the Farina Church, and preached forty-four sermons to good congregations, with marked interest. As the result the entire membership of the church was revived and benefited. Seventeen were added to the church, sixteen by baptism. The church contributed one hundred and fifty dollars for this work. I am here at Jackson Centre, Ohio, on the east side of Lake Erie, to make a short visit. We are having a good revival work here. Some are coming to Christ. We are to have baptism next First-day. While at Adams Centre I was called to Watson to attend the funeral of Deacon Alfred Williams. I spent one week at Nile, N. Y., and there the weather was very bad, and only a number of families. At Fortville a Y. P. S. C. E. was organized of twenty-eight active members. Eld. Prentice writes me that the most of the converts there have become active members of the Y. P. S. C. E. There were ten added as active members of the Y. P. S. C. E at Farina while I was there.

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

FROM GEO. W. LEWIS.

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

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

We are looking forward with great interest and anxiety to our Association in July, which this year convenes at Hammond. We hope that
not only the churches may be well represented, thus deriving great good, but we hope to see, and shall rejoice at the presence of delegates from every part of the land. Many are very busy in the work of Sunday schools, and may be said to be doing great work in very many places, and yet really many are not very busy in doing the work of our Lord. Many of them might be made by the home churches.

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

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

Mrs. STANTON'S THANK-OFFERINGS.

It was at a thank-offering meeting of the Woman's Missionary Society of one of our city churches, held a few days before Mrs. Stanton was occupied with the secretaries, the contents of which she read aloud, one by one. They ran something like this: "For recovery from a severe illness, $5." "For a grant of the dearest wish of my heart, $10." "For preservation from harm in the great railway accident when so many were killed and injured, $10." Mrs. Stanton sat listening to the reading, and blushed as little gifts were opened, and the secretary took out two dollars, enclosed in a blank envelope.

"Self-denial had seemed to be the key-note of her life the past year; she had been rather gray than sunny. Not that people in Christian lands do not arise to meet the need, but that they do not learn to ask in the right way. She had lost all his property and dress respectably, though this last had not been accomplished without much thought and care on her part and various pinchings known only to herself. Still it had all been done cheerfully, and with theitches known only to herself. Still it had all been done cheerfully, and with the

SHANGHAI HOLIDAY BOX.

Dr. Wait requests the publication of the following, extracted from a letter to her from Mrs. D. H. Davis: "If I remember rightly the first box was sent five years ago last autumn. It would be impossible to express the pleasure and real satisfaction it brought us, both in the personal gifts and the spirit of the Chinese. As regards the personal gifts received by your missionaries from friends in the home-land, I can scarcely allow myself to speak. Close at hand I have a little book containing a list of such gifts, with the donors names attached. A precious little dear friend has already "crossed over," but their loving interest thus expressed in us and the work in China will never be forgotten. Dear Mrs. D. P. Rogers, of New London, Ct., who was always so kind to our little family. There are no words that can express the measure of the opportunities is the salvation of the world which people in Christian lands are so anxious to ascertain. They have to create in the minds of people in Christian lands the desire to do something for the Chinese."

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

"Aunt Elly sent many a box of oranges to-day—so many she can't use them all—and we beg you to please take those!" said the little messenger.

Mrs. Stanton loved beautiful things, and often tried to save herself to buy for her vain loungings for them. But now there was only one thing of use, and that was the end of a mingled with a pleasure as she remembered "again the little things," and how soon her thoughts had been turned to a. She finished her preparations for supper with a light step and paused often to look at the flowers and their fragrance as if she had brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper. Before she went to bed that night she inscribed an envelope: "Thank-offering for Little Little Things and dropped five cents in it for the hand of Promise."

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

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

The sacred hour that followed neither of them will ever forget. When Helen left it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life. "O Lord Jesus," exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things!' For this great privilege—this great honor of having a soul to Christ, all that I have in the world would be a small thing in comparison with this. What can I render unto the Lord for all his goodness to me? A fresh and whole consecration to his service, the least I can do."

But into the envelope went the largest contribution.

And so went on life had a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of pleasant things; her heart was attuned to thanksgiving and out of the abundance of her heart her mouth spoke. Her envelope grew full, almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put out the secret of her heart, the more she realized the extent of those with whom she was in sympathy. When the next thank-offering came around it was no vain obligation that she carried to the service of the Lord—willingly, and without thought of what others would do."

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

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

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

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

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

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

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

The Rev. Arthur T. Pierson, a Presbye- 
trian clergyman of this city, has been chosen as the successor of the late Rev. Charles H. Sprague, as pastor of the great Tabernacle congregation in London. Though Dr. Pierson and Mr. Sprague were warm personal friends, having many strong sympathies in methods of thought and work, and though Dr. Pierson had been chosen to supply his pulpit for a time during the period of freeh8 health which proved to be the precursor of his final release from all labor, still the announcement of the choice of a Presbyterian as pastor of a Baptist people will be received with some surprise. A brother of Mr. Sprague, who has long been associated with him in the pastoral care of the church, says that he never heard the doctrine of believers' baptism proclaimed with more clearness and power by his eminent brother, with all his positive Baptist convictions, than he heard it proclaimed by Dr. Pierson. It is expected that Mr. Sprague will continue to hold the position of assistant pastor under Dr. Pierson, as he did under his brother, the pastor's special function being the pulpit work while the assistant will attend to the more strictly pastoral duties.

The Christian Cynourge, of Chicago, last week contained this paragraph:

The Chicago City Council, with its customary earliness, instructed City Hall to close all the offices of the American Tract Society, the New York, and Madison Avenue Presbyterian Church, to supply the pulpit work while the assistant will attend to the more strictly pastoral duties.

Last Tuesday, April 19th, there died at his home in East Fith Avenue, New York City, a man comparatively little known to the general public, but a man whose personal energy, wise business management and large means, has given to the public one of the most widely known and most wholesome literary magazines. This magazine, which appeared in the spring of 1833, under the title of the Christian Cynourge, and which was continued under the name of the Christian Cynourge and American Cynourge since 1837, has been in the hands of Mr. Smith, the founder and publisher of this periodical, under the name of the Cynourge, with the exception of a few years, since 1834.

Dr. J. G. Holland, and the firm of Charles Scribner & Co., founded the magazine corporation, which, in 1835, after the purchase of the magazine by Mr. Smith of the Scribner interest, became the Century Company. His best years were given to its work as business manager and president of that company, and the history of its success is the story of his life. During the last ten years he has been specially connected with the making of the Century Dictionary, the idea of which originated with him. It is said that both in his business and private life he was strongly actuated by his religious nature, which had been fully awakened in early manhood. He is now ninety-three years old, and a member of the Madison Avenue Presbyterian Church, although a few years ago he became an attendant at Collegiate Church. He gave largely to charitable objects and was especially interested in educational work in the South, Lincoln Hall, at Berea College, Kentucky, and other institutions of his benefactions. He was for several years the president of the Congregational Cub of New York, and under his administration many remarkable men were brought together at the club-meetings, and many important discussions held. He was a director of the American Tract Society, and a member of the American Alliance and Toronto Union League and Grolier clubs.

He leaves a widow and one child, Mrs. George Inness, Jr., of Montclair, N. J., the wife of the artist. He had so liberally given to those associated with him a share in the management of the vast concerns of the Company, and had so thoroughly imbued others with his own earnest spirit and wise plans that it is thought, the business will go forward, and the plans of the Company will be carried out without any material or appreciable change. Mr. Smith had only just passed out of life, and his death was comparatively short, estimated by the number of years he had lived, but estimated by the work done, by the good accomplishment, by the influence set in motion by which others have been and will yet be awakened to better purposes and nobler endeavors, the length of such a life cannot be measured by years.
We have received from the Corresponding Secretary of the National Religious Liberty Association, the following petition which is being circulated by that body. We invite careful attention to it:

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

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

IN MEMORIAM.

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

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

On March 9, 1837, she was married to Ezra Potter, and to them were born three children, only one of whom, Mrs. F. W. Hamilton, survives. The other children, Almina and Emery, died in the ten years of childhood. And now the dear mother has departed this life, gathered like a shock of corn fully ripe in its season, and her loss we deeply feel. It is our privilege to say of her that she possessed those saintly qualities of character which endeared her to friends and acquaintances, and made her life a blessing to many. She took an active interest in the charitable and benevolent enterprises of the day, and was a friend and liberal patron also of trade and missionary work. She was a yearly contributor to the Home in New York City, having taken, when a child, from that worthy institution, and brought up as a member of the family, our send friend and fellow citizen, Mr. A. Vedder Potter.

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

"They sleep in Jesus and are blest."

Now rest their slumber's are,

From suffering and from sins released
And freed from every care.

L. C. B.

TRACT DEPOSITORY MONTHLY REPORT.

The hearty response which has come from so many of the "isolated ones," and still keeps coming, has been very gratifying to me. Some have grasped the situation and have become regular monthly contributors to our work; many others, who happen to see these lines, will see the point and do likewise. In answer to our call for volunteers, we now have a list of seventy-five who are doing colporteur work, scattering thousands of pages every month. We trust that this number may increase. During the month from March 15th to April 15th, we have received 93 letters, and have written 67 letters and 26 postal cards; have sent out 30 packages of tracts. Of Reform Library, No. 3 about 9,000 copies have been distributed. The receipts from all sources have been about $85. The expenses $87.42. Have made commission sales of Sabbath-school and other books amounting to about $150. Our list is slowly but gradually growing larger which will increase the expenses of the office. We must again express our thanks to those kindly disposed toward this work, and trust that those who are not, may yet become so. The postage on over two thousand subscriptions.

1. All of the churches in the States and Territories published our list of seven-thousand. Those of whom we have received any letters are: The Quarterly Meeting of the Salem Church, W. Va., which begins the 20th of May, will be a continued from Cincinnati. One hundred years ago it moved here in a body, pastor and people, bringing their records with them from Shrewsbury, Monmouth Co., N. J. She is the mother of all the West Virginia churches, and wants all her children to come together and have a reunion, for a historical anniversary. Meetings all day Sabbath and Sunday, May 21st, 22d. Church business meeting Sixth-day afternoon, May 20th.

1. All of the churches in the South-Eastern Association were initially invited to send their pastors and as many members as can come.

2. Let all of the members of the Salem Church, wherever they may be scattered, either report in person or send letters to the pastor; and such letters will be accepted as a renewal of their covenant with the church. There will be a church roll-call on Sabbath morning at communion service.

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

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

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

Theo. L. Gardner, Pastor.

RECODER ARREARAGES.

To Each Reader.

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

1. There is now due on subscriptions about $4,500. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the Recorder.

2. Men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.

3. We are sometimes asked why the Recorder cannot be afforded for less than two dollars per year. A few facts will answer this question:

(a) The main cost of making a newspaper is involved in making the first copy. It costs as much to prepare for printing one copy of a paper as it does to prepare for printing one hundred thousand copies.

(b) It costs over $4,000 per year to publish the Recorder at its present list, which is a little over two thousand subscribers.

(c) Five thousand subscriptions, promptly paid at one dollar each, would barely cover the cost for five thousand.

(d) When the price was $2.50 per year, the Recorder was barely self-supporting. When it was reduced to $2, it was hoped that the list would be materially increased; but that hope has not been realized, notwithstanding earnest efforts to accomplish it. Experience shows that any further reduction of the price would result in still greater embarrassment.

4. The publishers are anxious that all who desire the Recorder shall have it; they are not inclined to "push" the settlement of these accounts unfairly. On the contrary, they feel assured that all will see that the necessity for settlement is imperative. It is exceedingly desirable that those who are in arrears make settlement before, or at the time of, the approaching sessions of the various Associations,—a representation of the interest of these meetings—in order that the annual report of the Recorder may show no arrearages.

The publishers also desire that all who are now subscribers shall continue as such, and that the list shall be made as large as possible.

In behalf of the Board,


Plainfield, N. J., March 20, 1892.
**THE BOYS.**

These are some of the things that a boy can do: He can whistle so loud that the air turns blue; He can make all sound of beast and bird. And also he is ever ready to overhear.

He can crow or cackle, or he can crook.

As well as a rooster, hen, or duck;

He can bawl like a hog, or a cow.

And a cat itself can’t bear his “meow.”

He has sounds that are ruffled, striped, and plain;

He can thunder by as a railway train.

Stop at the station a breath, and then

Apply the steam and be off again.

He has all his powers in such command

He turns up to a full brass band,

With all the instruments ever played,

As he makes himself a street parade.

You can tell a boy is very old

If he is wide awake and keeping still;

But earth would be—God bless their noise—!

A dull old place if there were no boys.

—Selected.

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

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

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

**SPECIAL CHRISTIAN WORK FOR GIRLS.**

By Miss Mary L. MAIN.

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

In this girl, because of the place in the home, has an especially good opportunity of witnessing for Christ.

Another place where girls may find opportunity to carry on their special Christian work is in society at large. For there is no department of human life, and no corner of the world where their work is not needed, their influence felt and their efforts appreciated. Their work need not necessarily be in the great movements of society, but in the little scenes of social life; and it may safely be said that they are trusted with a moral power that knows no limit. A reason for this is that girls are so influential in society that they may be said virtually to control it. Society, among young people certainly, is largely what girls or young ladies make it.

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

Perhaps no one would think of special Christian work being done in the school-rooms in our common schools, yet here is also an opportunity. There should be a contrast between the lives of those students who are Christians and those who are not. These duties belong in common to all the pupils, but it is especially easy for the girl to come in contact with them in the school.

In the growth and development of the soul rather than of the body.

For there is no departure from the Christian life.

All through this, the influence of girls is subtle and easily felt. When they are in the right they can do an infinite amount of good; and when girls wrong every evil power is strongly felt.

Not only in the school but in the Sabbath-school there is special Christian work for girls. If they are taught the case, for they are generally apt to teach, they have more responsibility and obligation to do more work than if they were only scholars; for then they are responsible for all the good and bad impressions upon the minds of those under their care. Yet their duties are not in common with those of older teachers. As scholars it is their special work, as well as that of the teacher, to bring new members into the school, which girls can do because they have an especial power to attract others. Of course they must learn their lessons. And besides this it is their duty to talk of non-subject during the recitation which detracts from its interest. It is possible for girls to exercise this self-control, and when they succeed the effect is marvelous.

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

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

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

**PURITY OF HEART.**

"Sincereum est nisi vanus, nonnullumque infundit, amor est."

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

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

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

Always in men. God cares for the sparrow, he will care for all who giveth us life and being.

In longing. Is consumed with weary search for, hiding at

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

CHRISTIAN ENDAVOR TOPIC.

April 22, 1892.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

April 2 The Way of the Righteous

April 9 The Kingdom of Zion

April 16 The Lord my Shepherd

April 30 The Sinner's Return to God

May 7 Delight in God's House

May 14 A Name above Every Name

May 21 Daniel and his Companions

May 28 Nebuchadnezzar's Dream

June 4 The Sower and the Seeres

June 11 The Days of Israclid

June 18 Moses' Reign

LESSON VI.—DELIGHT IN GOD'S HOUSE.

For Sabbath-day, May 7, 1892.

SCRIPTURE LESSON.—Ps. 62:1-12.

INTRODUCTION.—The author of this Psalm is not stated, but the supposition is was written by David while hiding at Mount Hachoel, afteriver with him adversity and the exile from God's house in Zion. But no matter, Jerusalem and the temple was the joy of the despondent. He walked up and down in the nook or corner of the temple and the Psalmist in a divine appointment.

The scholarly Young says, God is anointed with a nest in the love of Christ. "Door-keeper." or one at the threshold of the tabernacles. "Tests of wickedness." Where.

Evening, and the cup of woes. v. 11. "A sun." The treasury of heaven and earth is open to the true believer who walks in the law of God. We have God if we love him, and God is every true Christian's inheritance.

There we are above the world's grimmest in the strength and beauty of every sacred glory. The church is a divine institution.

The church is the man who trusts, fears none, God has full confidence in him. The God of God, we are forever forgetting the prompt, helpful every one. He puts his trust in God, and God is the man who trusts, fears none, God has full confidence in him.

The benediction of this Psalm. Happy beyond conception is the man who trusts, fears none.

The pilgrimage is anointed with the oil of gladness. David was anointed as king over Israel. But this may refer to Christ, the gloriously Anointed One, of whom the king of Israel was a type. v. 10. "A day... better than a thousand." Godliness is better than gold.

LEARNING THOUGHTS. —Christians should be constant and regular in attendance at public services of the sanctuary. Give grace and glory, grace now while on the journey, glory ever after the rest. "Good thing for the soul" is needed for the soul rest and refreshment. There we are above the world's grimmest in the strength and beauty of every sacred glory. The church is a divine institution. A "living organism through which God is working for the evangelization of the world." It leads the van in every moral enterprise. If not perfect, it is nearer that than any other organization.

CHRISTIAN ENDVERAGE TOPIC.

PUBLIC WORKSHOP.—A privilege and a duty. Ps. 84, 62:10-25.

Public or social worship is enjoined upon Christians as a means of observing, maintaining, and extending the gospel. And the sanctuary, or the church, is a great multitude. v.2.

The church is a "school of obedience," and church-life maintains public worship, it much be continued when affection is not warm, and when bereft of the church, the church's influence, without the church, the church's influence.

This worship quickens spiritual life, though that is activity. The church is a "school of obedience," and church-life maintains public worship, it must be continued when affection is not warm, and when bereft of the church, the church's influence, without the church, the church's influence.

Christ, if it does fall, the church is a moral enterprise.

SUGGESTED THOUGHTS.—Christians should be constant and regular in attendance at public services of the sanctuary. Give grace and glory, grace now while on the journey, glory ever after the rest. "Good thing for the soul" is needed for the soul rest and refreshment.

LEARNING THOUGHTS. —Christians should be constant and regular in attendance at public services of the sanctuary. Give grace and glory, grace now while on the journey, glory ever after the rest. "Good thing for the soul" is needed for the soul rest and refreshment. There we are above the world's grimmest in the strength and beauty of every sacred glory. The church is a divine institution. A "living organism through which God is working for the evangelization of the world." It leads the van in every moral enterprise.

If not perfect, it is nearer that than any other organization.

SUGGESTED REFERENCES.


5. Joy comes from it. Ps. 122.


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

When searching into the hidden things of God, we are forewarned forgetting that we only know in part.
GEORGE TOMLINSON.

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

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

His school education commenced in a school-house standing one-half mile west of Shiloh. One of his earliest teachers was Phileander D. Gillette, the eldest brother of the late Rev. Walter B. Gillette. He relates that he obtained a little start in the rudiments under Dr. Elisha Bailey. He attended lectures at the College of Physicians and Surgeons of the Western District of the State of New York, Fairfield, Herkimer county, three successive sessions; namely: winters of 1822-5, 1828-30, 1830-31, receiving the degree of A. M. at the latter date. The late Dr. James Gray, distinguished botanist, the late Prof. Asa Gray, of Cambridge, Mass., whose text-books have been extensively used in the schools of this country, was a member of the same class. He took his examinations by the several professors of the winter weeks, before Commencement day, in order to attend to the medical business, as far as he might be able, of Dr. Clarke while he was at Albany in the Legislature. He returned to Fairfield to attend the Commencement exercises.

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

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

Mrs. Sophronia A. Davis Tomlinson died Nov. 5, 1832, and was buried at Shiloh. In 1834 the Doctor was married to Miss Phebe Ann Bailey, daughter of Henry Bailey, then of Belleville, N. Y., and Dr. Joseph, of Boadstown, N. J., died, and Dr. Mary Asa B. Utter, daughter of the Rev. A. E. Main and died Jan. 1, 1871; George, of Roadstown; Mary J., who died June 22, 1879; and Dr. Joseph, of Roadstown. Dr. Edward M., of Alfred Centre, N. Y.; Emma B., of Bridgeton alone to attend the church.

The late John T. Davis was among that number. Phoebe Ann Randolph Swinney, Melissa B. Davis Sheppard, and Mary Duffield Tomlinson are the only ones now living.

His mother was very conscientious, upright in her business transactions, faithful in the discharge of her duties in church relationship, and under her influence, he relates that he had little desire to run into evil habits or associations, and quite early in life became convinced of the importance of a new birth—of being born of the spirit—of exercising faith in the Lord Jesus Christ, and in his 16th year offered himself as a candidate for baptism and church membership with the Seventh-day Baptist Church of Shiloh, and was baptized by the high hose, Rev. Elijah Fisher, the month of May, the 18th of June, 1826, about the time of the last visit of Dea. Tomlinson lived at Roadstown and he on his farm half way between that place and Shiloh, it was understood that he should wait until Bro. Tomlinson came along and took him to the Sabbath evening meeting.

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

In 1885 he moved to Shiloh where he spent the closing years of his life. About ten years ago he suffered a slight paralytic shock, from which he appeared largely to recover. It was doubtful, at that advanced age,—then well into the seventies,—the beginning of the end; and we conceive that he never fairly regained the lost ground, but being a man of strong will and indefatigable energy he continued his habits of activity. His well-known horse and carriage, and his stately form but little bent, were familiar sights on our streets. A cheerful word and smile was his common greeting. He had a quiet vein of humor which did not forsake him in old age, and his conversation never took on the despondency and melancholy, so common to old people, but he grew old cheerfully and gracefully. He retained his interest in public matters, which combined with his great activity, may have led him sometimes to expose his health. He was noted for his kindness to the poor, and it is said he was never known to refuse to answer a child's question, though he did not expect compensation for his service. There are many who remember his kindness to them in times of sickness and now eulogize his good deeds.

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

Just three weeks before his death he drove to New York to attend the annual meeting of the Cumberland Mutual Fire Insurance Co., and was called to see a patient on his way home. The day was cold and stormy and he returned chilled and exhausted to take his bed. Although tenderly cared for by his wife and children, several weeks passed before he failed and his long and busy life was finished. Funeral services were conducted by the pastor, assisted by the Rev. J. C. Bowen, of Marlboro, and Rev.
Mr. Fitz, of Rosedown. All the children, and many other relatives were able to attend the services. A goodly number of the directors of the insurance company, some of the medical fraternity, and the four remaining deacons of the church attended the funeral in a body. These, with their sorrowing friends and acquaintances from this and adjoining communities, filled the body and gallery of the church, and testified to the esteem in which he was held by those who knew him.

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

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

WHAT WE BELIEVE, AND WHY.

Dear Sir,—Will you please, through the Sabbath Recorder, give the Seventh-day Baptist arguments on the sleep of the soul. I have that question to meet and answer when I meet one of the most able and learned people, and through I am convinced that there is a flaw in their arguments, I don't know just how to meet them. Please write at your earliest convenience and oblige.

C. H. GREEN.

DAYTON, Fla., April 2, 1892.

Dear Bro. Green,—In reply to the questions contained in your favor of the 21, permit me say that the Seventh-day Baptists hold, in common with all Orthodox Christians, that the spirit of man does not sleep between death and the resurrection, but is in a state either of conscious enjoyment or conscious misery according to their present state and character with which it leaves the body. At the same time, they do not believe that departed saints attain to the full measure of personal perfection in the intermediate state, nor are they susceptible of the high attainments in celestial enjoyment of which they will be capable after the resurrection.

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

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

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

Third. The apostle Paul shows plainly that the spirit of man is quickened or made spiritually alive while the body remains dead but which will also be quickened at a future period. This spiritual life the apostle declares to be eternal. See Rom. 8: 10, 11, Jno. 5: 26.

Fourth. The same apostle declares that while we are "at home in the body we are absent from the Lord," making a clear distinction between the body and the spirit, or the ego—I or self. He says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." By this language it is clear that the apostle meant that if he should die, he, the ego—person or himself, should go to be with the Lord. If he did not mean so, it is difficult to understand the method of transition which will also be quickened at a future period. That this is the meaning of the apostle is evident from his letter to the Philippian Church (chap. 1: 23), "For I am in a strait betwixt two, having a desire to depart, and with Christ; which is far better." This language, in connexion with what precedes and follows it, can only mean to every intelligent reader, that the apostle understood that if it was the will of God that he should die, then, instead of remaining in the flesh, he would go to be with the Lord. And it is reasonable to suppose that the apostle knew what he was talking about. See Phil. 1: 23, etc.

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

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

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

As to the soul of man, they believe that it is merely a "concept" or an "idea." That is, it is as the specification of a house. If the house is destroyed by fire, and you have the plan of the building you can build another just like it. So, in like manner, when a man dies, he dies absolutely, body, soul and spirit; but God will raise up another according, to the "concept" or "idea" he has of him. For proof of this see "The Soul and The Resurrection" by Dr. J. H. Kellogg. Now in view of all this, and much more like it, it is the veriest folly for the Adventists to talk of the "soul sleeping." It is misleading and should be understood by all not conversant with their teachings.

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

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

A. McLEAN.

ROCKVILLE, R. I., April 13, 1892.

TWO COMMENCIEMENTS.

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

*J. B. W.

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

*It will probably appear next week.—Ed.
THE BRAIN.

Temperance.

Unfermented wine is used in all but two of the churches in the Sabbath school. In the Bethel church, of Messrs. Price and Price, and in the Mennonite church, of Messrs. Kimball and Johnson, there is no use of wine.

NEVADA.

The condition called "heaviness" is most noticeable in Nevada. It is a feeling of despair, a sense of being overwhelmed, and an inability to think clearly. It may be caused by lack of sleep, stress, or other factors.

ODOR OF ALCOHOL.

The odor of alcohol was most evident in the Nevada church. It is a sweet, unpleasant smell that can be detected in the air and on clothes and skin.

The phenomenon of the odor of alcohol may be linked to the high rate of alcohol consumption in the state. According to records, Nevada has one of the highest alcohol consumption rates in the country.

S A N I T Y.

Sanity is the condition of being clear-headed and rational. It is the opposite of insanity, which is a mental disorder characterized by delusions, hallucinations, and disordered thinking.

The condition of insanity is caused by a variety of factors, including genetic predispositions, environmental stress, and medical conditions.

In Nevada, the rate of suicide is among the highest in the country. According to reports, more than 1,000 people die by suicide each year in Nevada.

POISONING.

Poisoning is the condition of being poisoned. It can be caused by ingesting or breathing toxic substances, or by being exposed to radiation.

In Nevada, the rate of poisoning is among the highest in the country. According to records, more than 400 people die by poisoning each year in Nevada.

E L E C T R I C A L S.

Electrical power is used in many Nevada churches. It is a source of energy that can be used to power lights, heating, and cooling systems.

The use of electrical power in churches can improve the quality of the service and provide a more comfortable environment for the congregation.

VI. SOUTHWESTERN.

The Quarterly Meeting of the Oiticica, Linckia, and Clark churches will meet with the DeRuyter Church, Sabbath and First-day, April 20th and May 1st. Let there be a large attendance and a good meeting.

L. B. R.

The Forks deaconess to the South-eastern Association will be met at Pensacola on noon, Fourth-day, May 20th. All desiring conveyance to said Association will please notify E. P. Mason (Bonita, Ritchie Co., W. Va.), that he may prepare to accommodate them.

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

E. P. RANDOLPH, COR.

THE ASSOCIATION.

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

I. SOUTH-EASTERN. Ritchie Church at Beres, W. Va., May 20th, L. B. R.

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

III. CENTRAL. First Brookfield Church at Leonardville, I., June 6th. Preacher to be appointed.

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

V. NOVA. St. John's Church at Milton in Clinton, July 23d, Maloney Har.
The Sabbath Recorder
HIGHEST OF ALL IN LEAVENING POWER—LATEST U. S. GOVT REPORT

ROYAL
Baking Powder
ABSOLUTELY PURE

None Such

condensed meat

Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Always in stock at all Pure Food Establishments. Each package makes two large pies. Avoid imitations and insist on having the none such brand.

MARRIED.

HIBBARD—YEATES. At the residence of the officiating clergyman, in Westerly, R. I., April 30th, 1892, S. E. Hibbard and Elizabeth S. Yeates, both of Westerly.

DIED.

CHURCH. — At the residence of the bride's mother, in North Loope, N. Y., April 24th, 1892, by the Rev. E. W. Church, 83 years of age.

BY THOMAS W. DAVIS, March 28th, 1892, Elizabeth S. Yeates, aged 79 years of age.

WICKER.—In Alfred, N. Y., April 17th, conducted by the Rev. A. W. Witter, aged 79 years. Several alarming forest fires have lately occurred in Prussia. The third attack on the will of the late A. T. Stewart has been unsuccessful. A young army officer is charged with treason for favoring annexation with the United States. The farmers of Kansas have, since the first of March, paid over $500,000 in mortgages on their farms. Baron Fava has received instructions from the government to return to Wash­ington and resume his duties as Italian minister to the United States. A committee has been formed in Ham­burg to send out an Arctic expedition by way of Cape Horn, to start in July, under the command of the zoologist Michalsen. The President has issued an executive order dividing the Territories and the unallo­ted portion of the public domain in the Mexican cession between the United States and Great Britain for the protection of seals in Bering Sea. W. C. Crawford is now at the age of 80 living in destitution at Alvarado, Texas. He is the sole survivor of the band of pat­riots who signed the Declaration of Texas independence on the Bravo River, March 2, 1836. The unallocated portion of the Cheyenne and Arapaho Reservation in Oklahoma, embracing about 4,000,000 acres, were thrown open to settlement on April 18th, at noon. There was a big rush for the choice lots. The first grain fleet which left Chicago this spring, carried 6,000,000 bushels. Duluth merchants report sending out 3,000,000 bushels more in a day or two. About May 1st, 10,000,000 bushels or more will arrive at Buffalo. The grain traffic opens briskly. A fair idea of the vast amount of labor required to conduct the United States postal service may be gained from the fact that in a six-day week, 25,000,000 pieces of mail are carried, half a million lead pencils, 1,500 barrels of ink, 7,200 quarts of mustard, 10,000 pounds of rubber bands, 12,000 guns of pins, and vari­ous other items in similar quantities.

The Royal and the Soldiers.

(Army and Navy Journal.)

During the last year, including the March, May, and July recesses, the Royal Baking Powder Company has supplied over 212,000,000 pounds, or 1,000,000 boxes of baking powder for the United States Government and its Army and Navy offi­cers. For many years the Government has given orders amounting to over 300,000 boxes of Baking Powder in preference to all others, it being found to be more reliable and pure, and by the official examination, and the only baking powder that will keep and retain its strength in the various clim­ates to which it is sent by the Depart­ment.

CONDENSED NEWS

In Westerly, R. I., April 30th, 1892, S. E. Hibbard and Elizabeth S. Yeates, both of Westerly. Five days of suffering closed the earthly life of our youngest daughter, May 1st, 1892, at 12 o'clock, in the 29th year of her age. She was always able to do it. It can be said of her that she fought the good fight and kept the faith, and now has come to rest in the heaven, from toils, sorrows, and trials, to enter by an unclouded vision the paradise of God.

C. P. CHAPMAN.—At West Edmonton, N. Y., April 9th, Mrs. Catharine Walford Chapman, and a sister of the late Rev. A. W. Witter, aged 82 years. About forty years ago Mrs. Richardson was baptised and became a member of the Seventh-day Baptist Church at Harford, Pa., where she was observed of God during the time she attended school.

C. S. RANDOLPH.—In Westfield, R. I., April 14th, 1892, Charles S. Randolph, in the 31st year of his age. A young and promising young man who was cut down in the flower of his youth. He leaves a devoted wife and two little children, one a girl and the other a boy.

S. C. SMITH.—In West Edmonton, N. Y., April 10th, Mrs. Catharine Smith Chapman, and a sister of the late Rev. A. W. Witter, aged 82 years. She was born in New York City, May 10th, 1816, and was married to Ann C. Potter January 30th, 1839, and brought up in New York City, twenty-five years, since June, 1865, and settled near West Hall, where she has resided ever since. Shortly before her death she made a trip to her daughter's home in West Edmonton, N. Y., and returned home, having been taken ill, and died at her home in West Edmonton, April 10th, 1892, at 2 o'clock, in the afternoon, of chronic bronchitis.

H. S. WICKER.—In Alfred, N. Y., April 17th, conducted by the Rev. E. W. Church, aged 79 years.

AMPHLETS.-In Alfred, N. Y., April 17th, conducted by the Rev. A. W. Witter, aged 79 years.

A committee has been formed in Ham­burg to send out an Arctic expedition by way of Cape Horn, to start in July, under the command of the zoologist Michalsen. The President has issued an executive order dividing the Territories and the unallo­ted portion of the public domain in the Mexican cession between the United States and Great Britain for the protection of seals in Bering Sea. W. C. Crawford is now at the age of 80 living in destitution at Alvarado, Texas. He is the sole survivor of the band of pat­riots who signed the Declaration of Texas independence on the Bravo River, March 2, 1836. The unallocated portion of the Cheyenne and Arapaho Reservation in Oklahoma, embracing about 4,000,000 acres, were thrown open to settlement on April 18th, at noon. There was a big rush for the choice lots. The first grain fleet which left Chicago this spring, carried 6,000,000 bushels. Duluth merchants report sending out 3,000,000 bushels more in a day or two. About May 1st, 10,000,000 bushels or more will arrive at Buffalo. The grain traffic opens briskly. A fair idea of the vast amount of labor required to conduct the United States postal service may be gained from the fact that in a six-day week, 25,000,000 pieces of mail are carried, half a million lead pencils, 1,500 barrels of ink, 7,200 quarts of mustard, 10,000 pounds of rubber bands, 12,000 guns of pins, and vari­ous other items in similar quantities.

The Royal and the Soldiers.

(Army and Navy Journal.)

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