

# The Sabbath Recorder.

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For the SABBATH RECORDER:

## "YE DID IT NOT."

BY MISS MARY CORBETT.

"Ye did it not!" They passed your street  
With ragged dress and naked feet;  
Ye knew their wretched place of home  
Was but a low erected dome,  
To cover filth and misery's lot,  
And unto these "ye did it not."

"Ye did it not,"—and yet ye read  
How Jesus laid on childhood's head—  
His hand, and said "Forbid them not"—  
Thus made those curls a holy spot—  
Those baby curls like rippled seas;  
And still "ye did it not to these."

"Ye did it not,"—one tempted fell,  
And human voices joined with hell  
To drag that soul where good is dead;  
Yet unto such the Saviour said,  
"Go, sin no more," and on the spot,  
Pitied, forgave; "ye did it not."

"Ye did it not!" Christ Jesus gave  
His blood; ye knew its mark would save  
And sprinkled 'fore your door the sign;  
Yet this great mercy-pledge divine,  
Was made for all—for all on earth,  
And lo! ye would not tell its worth!

"Ye did it not," O man! then read  
These words again and give ye heed  
Lest, when ye stand before the throne  
It be not with the "sheep"—His own—  
Lest, trembling on that awful spot,  
Ye hear them then—"Ye did it not."

## LOVE THEM WHILE THEY LIVE.

BY REV. THEO. L. GARDINER.

I once saw an estimable Christian lady standing before the portrait of the deceased wife of her pastor, greatly affected, and shedding bitter tears over the common bereavement. Finally she said, in broken accents, "How I did love that woman, and I don't suppose she ever knew it!" The words sunk deeply into my heart, and the impression they made will abide while life shall last. For I don't suppose there ever was a Christian pilgrim who hungered more for loving expressions of sympathy and appreciation than did that same departed one, during the years in which she tried to fill the place assigned her in her husband's parish. Many times had her heart ached, and she had sunk down discouraged over the coldness and indifference that seemed to greet her, where she had a right to expect warmth and cheery Christian greeting. But now she was gone forever, there was no stint to the kindly offices, and loving words spoken in her praise. During the long tedious illness that brought her down to the grave, the near neighbor who now weeps before her portrait, seemed to make no effort to reveal her love to the suffering one, but left all this for other hands to do, while she saved her tears to shed over the grave, and her words of admiration and love were all reserved until the heart they should have cheered was cold and still in death.

How much better would it be if people could only show more tenderness toward loved ones, and a deeper interest in their welfare, with a greater appreciation of their services while they are living. Flowers upon the coffin are beautiful. A well-kept grave is pleasant to behold. Let there be loving tribute in funeral rites, and kind and loving offerings to exalt the virtues of the dead, and show to the world the esteem

in which they are held. These are all well. They reveal a kind spirit in those who bestow them. There is no harsh criticising then. No magnifying faults. A thousand pleasant things are said, and memory is busy gathering sweet flowers from the life of the one who has gone. This is just as it should be. But, friends, why such a marked change in your estimate of persons who are dead, from that in which you seemed to hold them while living? Why not bestow some of these kind words upon them while they can be helped and comforted thereby? I would rather have a grave left cold and bare, and a coffin without a flower, than to be bereft of those kindly offices of affection for which the soul hungers amid life's cares and toils. Why do people so persistently plant thorns in the flesh of the world's toilers in their life-time, and save all the flowers for their dead bodies? If the sweet perfume of the funeral day, and the aroma of sweet words around the bier, could only have been scattered judiciously through the toilsome years of many a sad life, what sunshine and comfort they would have brought! How much easier life's burdens could have been borne, and how much more useful many a soul could have become, if, instead of the daggers, planted in the aching hearts by harsh, cold criticism and scandal, there could have been bestowed some of the praises that were reserved till they were dead and gone! It is of no use to waste your loving words over ears that hear them not. No amount of sweet sayings uttered by those who have been cold and negligent of the living, can help them after they are sleeping in their lowly beds.

There is many a weary man and woman now toiling through life, sinking betimes under the burdens they are bearing for others, with hearts almost breaking in despair, who do *sorely need just now* the good cheer of your kind words and helpful ministries. Don't reserve them all for their funeral day. Speak them now, while their ears can hear them, and their hearts can feel their warmth. It is folly to put thorns in the pillow of the living, and withhold all the roses for their coffin.

SHILOH, N. J., August 7, 1890.

## MY FIRST SABBATH SERVICE.

Dear Editor,—During my visit to London in May last, I had the privilege of spending a portion of the closing Sabbath of that month with our dear Doctor Jones, of Northampton Park, at whose hospitable home I received a pleasant welcome.

This visit gave occasion to my very first attendance at a Sabbath-morning service. It was with mingled emotions that I traversed the noisy street toward the place of assembly, with a rush of memories of the happy days in the old study at Slogumber where I read the tracts of N. Wardner which first gave to me the clear light of Sabbath truth. As I sat in the little meeting and thought of the coming time when the Sabbath of the Lord our God shall have become restored to its right position and observ-

ance all over the earth, and of the earnest toil and patient waiting which will bring on that great event, I found a voice within my heart saying, "Who hath despised the day of small things?" "Is anything too hard for the Lord?" My heart was hot and restless with my own personal difficulties and with the long strain of the Sabbath conflict but as the sure and certain hope of victory gleamed into the tumult, the little meeting became transformed into a lighthouse of Sabbath quiet, assailed by an angry ocean of roaring traffic to which our Captain will in due time say, "Peace, be still!" Then my heart grew still in the foretaste of that "great calm" which Christ our Lord will bring in his own time.

In the serenity of a strong will and of long custom Elder Jones conducted the first part of the service, and very kindly introduced me to the meeting. I then read Exod. 20:10. "The seventh day is the Sabbath of the Lord thy God," and said: I have often pondered with a heavy heart the many years in which this hallowed day has been dishonored and neglected, and on my knees have confessed with shame my own part in its desecration, but until this hour have never been assembled together with the friends of the day to remember it and to keep it holy. This day therefore, is a sort of practical turning point in my life which arouses me deeply, and makes me glad to be with you. For many years this text has formed a settled portion of my creed, and I am here to confess my faith, and to say that I believe most heartily that the seventh day of the week is the Sabbath of the Lord our God, and not the Sabbath of the Jew; and that it was instituted in paradise and intended to be observed by the whole human race that should spring from the created pair, Adam and Eve. That it has been thus universally observed we have abundant evidence in the traces of its observance that have been carefully collected by one of our own brethren and given to us and to the world by him in the Chart of the Week. Assisted by this evidence and by proofs from many other sources, we believe that the time during which the Eternal One, our God, was engaging in putting the finishing and crowning touches to his vast work of creation, in the creation of man and of his dwelling place in Eden, consisted of literal days of twenty-four hours each, and that then on "the seventh day he rested from all his work which he had made." This rest was not the rest of inaction, for he continued to sustain and control the vast universe, but he ceased from creation work, having finally appointed the order in which the earth was to be peopled and used. While therefore still producing in a regular manner everything that is beautiful and fair in all the orbs of his creation, according to the word of Jesus, "My Father worketh hitherto and I work," he rested with complacent regard in the work, which, as to creation was then finished. It is a good thing to have fellowship with our Father in this resting with complacency in his creative work. There are those who find it impossible to do so. Life has become bitter to them, and all its sur-



roundings and wonderful forces have lost their charm. This bitterness is the result of sin, and therefore it is good to have this day appointed to call us away from the fret and fever of life's agitations and vexations, wherein we may let our thoughts run back to Paradise, where, in purest innocence the heart of the first man received and reflected the radiant smile of his Creator. The rest of God was perfect and undisturbed because his knowledge and foreknowledge were not fragmentary but complete. We cannot rest as he did except by faith in his love, wisdom and knowledge.

Realizing that sin is the disturbing element, and that grace alone gives rest of heart, it is pleasant to see that this day of rest is closely associated with the finished work of Christ, by which the fountain of grace is unsealed. It was on the close of the Sabbath, as the evening twilight of the first day was drawing near, that Jesus arose from the dead, putting the crown upon his atoning sacrifice, and being declared to be, in that rising from the dead, the Son of God with power. From the heights of the Paradise unstained he descended to bless with his risen life the close of the Sabbath of the Lord our God. He thus sealed in the garden of Joseph the work which avenged on the serpent's head the ruin which he had made in the garden of Eden. This finished work of Christ in which our hearts may find perpetual rest is the one glorious work of which we may say, "O Lord, thou hast made me glad through thy work, I will triumph in the works of thy hands." The work of redemption inspires us with restful delight in all the works of God, both in creation and providence. Thus the rest day of Paradise is glorified by the risen Lord, who invites us all to him that we may rest in his love. We have all doubtless found this two-fold rest in creation and redemption, and therefore what I am saying to you now is but "familiar as household words." I am rather preaching to myself, and in doing so, am making my confession of faith in the seventh day Sabbath, and showing you how the matter is presented to my own mind.

Such is the day and such its use, a day of special "fellowship with the Father and with his Son Jesus Christ our Lord;" and we may now ask with adoring wonder, Whose Sabbath is it? The Sabbath of the Eternal One, our God. What an ocean of grandeur and majesty flows out of the great word Jehovah, the Eternal! It is applied in some form to all his attributes. Is he Love? It is everlasting love with which he loveth. Is he Light? "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Is he Righteousness? It is everlasting as his strength, for "in the Lord Jehovah is everlasting strength." Is he merciful and gracious? Yea, his mercy is from everlasting to everlasting. Is he a Father? Yea, the Father everlasting. He is our true rest and dwelling place in all generations. What a sure home we have in him; well may the psalmist say, "O rest in the Lord and wait patiently for him!" How strange it is that we should ever wander from him, whose excellencies are so unfading in their attractive power. If we have wandered from him and feel that we are at too great a distance from him, now let us make haste to say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

But God, the author and possessor of the Sabbath, is not only attractive by the infinity of his being and attributes, he is still more so by being our own God. There were other glories in the land of Palestine, but to the Israelite the

chief glory and attraction arose from the fact that he could say, "This is my own, my native land." This nameless charm of possession is glinting from every attribute and every manifestation of God. Especially is this the case in his manifestation in Christ Jesus, when the Word was made flesh and dwelt among us. When we look upon Jesus in all the sweetness of his life, the healing of his death, and the power of his resurrection, we say with rapture, "Lo, this God is our God, we have waited for him, he will come and save us." Thus he came to his disciples during the forty days of the resurrection, showing his hands and feet and side, having thereon the scars of his mighty victory over sin and death, and saying as he did so, "Receive ye the Holy Ghost." So receiving, we too, like them, have Christ living in us. We are made partakers of the divine spiritual nature, we become the children of God, and heirs of God and joint-heirs with Jesus Christ. This conscious possession of God, the owner of the Sabbath, makes the Sabbath dear to us and gives us fellowship with him in it, and lifts our spirits in anticipation above the unsabbath noise that is roaring around in the noisy traffic of the street, into the general assembly and the city of the living God. For we are not only come to this little meeting, but when we came just now, under the leading of Elder Jones to the throne of grace, we were lifted to the heights of Zion, to the city of the abiding continuing Jerusalem, "to an innumerable company of angels, and to the spirits of just men made perfect, to God the judge of all, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling." So this small company blends with the white robed throng of saintly singers in the Paradise regained. From these calm heights we may look with courage on the continuance of our Sabbath struggle, and with hope on the final issue of our persistent holding forth the light on this subject.

"For right is right as God is God,  
And right the day shall win;  
To doubt would be disloyalty,  
To falter would be sin."

Wishing you much happiness in your editorial work,

Yours faithfully,

GEORGE HIDER.

PAIGNTON, DEVON, Edg., July, 1890.

#### HOW TO STUDY THE BIBLE.

BY REV. CHARLES A. BERRY.

It may be said that all intelligent and reverent reading of the Bible is so far a study of that Book of books. Indeed before this new age ushered in its flowing tide of cheap primers and popular commentaries, when learning had not as yet caught the democratic spirit and consecrated its resources to the enrichment of the people, no other way to the mastery of the Scriptures lay open to the multitude save the meditative and pious perusal of the ancient page. Nor were the results then achieved by our unlettered fathers such as to be scornfully or pitifully passed over and carelessly forgotten. One thing is quite clear to the fair-minded observer, that with all their disadvantages in the matter of scholarship these men acquired an acquaintance with the Bible, an insight into its supreme truths, a mastery of its principles and lessons, such as made them a race of instructed, stalwart, earnest Christians. This kind of Bible study was almost, if not quite, innocent of all such literary and critical questions as those of date, style, authorship, canonicity, and such like; but it was, on the other hand, much more than the regular and devout reading of the Word for purposes of piety and praise. It was the study of the Book in the light which it cast upon itself, a study to which were brought methodical habit, patient investigation, sanctified common sense, and a mind prepared by prayer for frank and open impression; and the result of such study

was a marvellous mastery of the divine truths contained in the Scriptures. It was, in a word, an investigation into the message rather than into the machinery of revelation, and although the pursuit was almost necessarily accompanied by erroneous theories as to the origin and character of the several Scripture books, yet it did not thereby wholly miss the essential truths which the books contain. And for my part, much as I prize our wider and more exact knowledge of the Bible makeup, I should count it a poor advantage were we ever to substitute mere literary and critical appreciation for this profound and sustaining knowledge of the Scripture message. To grasp the revelation is more and better than to investigate the style of the writing. To catch and to be elevated by the inspiration is of greater worth than to master the several strata through which its channel is cut. And although, happily, there is no necessary antagonism between the criticism of the documents and the reverent acquirement of the truth revealed, yet there is necessity to emphasize the caution that, amid all our new studies of Bible mechanism, we require to give attention to the study of the Bible-contents, and while not resting in the more devotional reading of "portions" on one hand, or in the critical inquiry into dates and origins on the other, to secure a mastery of the spiritual message which glows and grows from the first book to the last.

With this prefatory counsel duly accentuated I am free to confess both the necessity and the pleasure of a more critical study of the Bible. Of course such a pursuit, to be adequately carried out, demands the resources of the specialist and the devotion of a life time. But one man may sow and another reap, and what is achieved by the specialist may be collected and conserved by ordinary intelligence. Fortunately for our busy and pre-occupied young men, learning no longer dwells apart in proud seclusion, and books are, in the main, reachable by the poor as well as the rich. One of the most marked and promising signs of our times is the zeal with which men of exceptional scholarship are scattering their precious pearls of labor among the people. And nowhere is this splendid service so marked as in the field of biblical exposition, so that earnest young men may now gather a wealth of knowledge as to the history, authorship, and meaning of the Scripture books. They, therefore, who would be masters of the Book, as well as of its clear, spiritual contents; who would enlarge their perception of its beauties by an acquaintance with its history, need suffer no delay through lack of adequate guides and instruments. Eyre and Spottiswood's Variorum Bible, and the Cambridge Bible for Colleges and Schools, have been recommended by previous writers. An equal recommendation may be given to the "Comprehensive Teacher's Bible," published by Bagster; which contains more useful information and suggestion, in small compass, than most of the kind. To those who are engaged, or about to start in this pursuit, let me offer the following brief suggestions.

*As to method.* Begin by securing a general acquaintance with the chronological order of the books. Absolute precision is impossible in this matter, as controversy still wages over the date of certain books, and even over the date of different sections of the same book. It is possible, however, to attain a working and approximate chronology of a great part of Scripture. It is important to do this. The present order of the books is a convenient classification of subjects, but it leads to some confusion and misapprehension. Only as the order of date is secured can the student intelligently trace the sequence and growth of revelation. A good history of the books will help the reader at once to see new meanings in certain sections by placing them in their true historic setting.

It is equally important that, as the next step, one book should be studied at a time, and so studied as to centre itself afresh amid the problems and events which occasioned its appearance. It ought not to be forgotten that most of the books of the Bible—notably the prophets and the epistles—were written to meet existing moods of thoughts or combination of events, and that, to understand the eternal truths, and that, it is necessary to know the temporal occasion of their utterance. No one, for instance,



can enter into the splendid reasoning and the rich conclusions of the Epistle to the Colossians unless he has acquaintance with the schools of thought which had arisen within the churches of Lycus. The prophecies of Isaiah, again, are largely a sealed mystery to men who know nothing of Isaiah's contemporary history. Bishop Lightfoot, in respect of the former, and a priceless volume on Isaiah by Rev. G. A. Smith in respect of the latter, have made these respective books more new and more interesting than the last novel of the season. Study, therefore, one book at a time. Read it through at one sitting. Go forward then to a critical mastery of its occasioning circumstance, and it will prove a treasure-house of unexpected riches.

Another, though a subsequent, step is to trace the development of scripture to one great idea, e. g., the Messianic Promise, the Kingdom of God, the Idea of the Church, the Person of Christ. It is clear, however, that one cannot wisely enter upon this department of study until progress has been made along the lines previously suggested. But when the time arrives for it, few branches of study will be found to yield more solid results.

*As to object.* On this point I have little to add after my opening paragraphs. Let me point out in a word, that to enter upon the study of the books for any avowed purpose beyond that of frankly mastering their contents will be to miss the real message and value which lie in them. To study for the sake of finding flaws, or to study with a view to supporting some pre-conceived theory of inspiration, will be to vitiate the whole pursuit. Let the Bible speak for itself. Make it your business to get at what is in it, and at all that is in it. You will find as the result that though some of your theories may be knocked out of shape you have a new and stronger assurance of the presence of God's Spirit in the writings of the "holy men."

3. *As to spirit.* Let your study of the Bible be prosecuted with a happy blending of awakened reason and of devout reverence. It is as true of the scholarly and critical as it is of the ordinary reading of the Scriptures, that only to the well-balanced man will the record reveal itself. To a blind and mistaken reverence, properly called superstition, the Bible shows none of its vast wealth of rationalism. To a hard and loveless heart it brings forth none of its spiritual beauties. Haydon painted a picture of Christ's entry into Jerusalem on the ass. It hangs to-day in the Catholic Cathedral in Cincinnati. Into it he introduced two figures in addition to the main subject—Wordsworth and Voltaire—the one bending in reverence, the other tossing his head in scorn. The peculiarity of the picture is that, whether intended or not, the reverential figure bends so low, and the scornful figure poises itself so loftily, that neither can see the object of their respective emotions. It was to me a parable of how two opposite classes of men miss the gracious wealth of the Scriptures. Beware of that mock-reverence which hides God's word by denying the right of reason to investigate and to inquire. But beware equally of that self-confident and irreverent rationalism which is not lowly enough to see God's treasures before its eyes. There is a one-eyed skepticism as well as a one-eyed faith. God gave us two eyes. Open them both, my friends; you will see more and better.

I would like to close by urging the joy of Bible study. George Macdonald once said he found some compensation in the prospect of old age in the thought that amid its quiet he might get time to burrow into his Shakespeare. Shakespeare to him kept meaning more and more. The earnest student of the Bible is not long in feeling a similar enthusiasm. The story of a Western editor who found a Bible on his desk and reviewed it as a new book, is just a farcical exaggeration of the fact that the Bible is a new book to the man who begins to study it. And the mind that trains itself to the pursuit will not fail of inexhaustible reward.—*The Standard Bearer.*

AGGRESSIVE.

Aggressive means to go, but it means much more than simply to go; it means to go with hostile intent, to make the first attack. It is the spirit of offensive war that inheres in the nature of the church. This offensive warfare is an es-

sential part of the first commission; is born of the nature of Christ's religion, and of the conditions that surround it—"He that hath no sword, let him sell his garment and buy one."

The spirit that animates true religion is not one of compromise, neither is it the stir of enthusiasm, nor the play of quickened activities; it is not hurrah, nor floating banners, nor rapid marching by which the church advances, but by her militant attitude and her fighting qualities.

The church of Christ is in the world, not as a hospital, but as an army. Its existence is a declaration of war, its presence a menace to sin and the world. To fight is its only safety, its only peace is secured by conquest. Aggression is its only conservative force. Christ is a conqueror; his religion a conquest.

To hold religion in a defensive way is to lose it, passivity is its death. The church that don't fight is a traitor. The religion that has no conflicts will make no advance. Every step in spiritual gain is contested; victory is the only progress in matters of the divine life.

Neither in church life nor individual experiences is there any such thing as "holding our own;" this is the law of death, graveyards hold their own.

It is not movement alone we need, but embattled movement; not increased activity, but military activity; not more members, but more soldiers. We have an abundance of gentlemanly civilians, but we need more fighters. Nurses and sutlers we have in abundance, but the lines at the front are thin.

To fight is the light of religious being and of its continuous well-being. Our experience is the history of our battles; our triumphs result from our victories. The devil is a warrior from the beginning, and none but soldiers can face and defeat him. We are soldiers by birth and vocation, our faith is militant, it is promoted or cashiered on the battle field.

The word "overcome" is coined by the courage and carnage of the battle field. It was the reproach of Christ to the seven Churches of Asia that they had lost this soldierly worship and its principles; he puts it back into their vocabulary with emphasis and reiteration, and demands that they put its soldier blood again in their veins.

The aggressive principle, this moving with measured, defiant, hostile intent, is the heart principle of all spiritual movements. We emphasize that it is not movement we need, but movement to fight. The strongholds of sin must be assaulted. The fetters broken by victory, franchises gained at the cannon's mouth.

The principle of aggression distinguishes all genuine religious movements. Our banners are red, not white; war, not peace, is written on them.

This principle of aggression marks the distinction between a spiritual church and a worldly one, between a churchly club and a spiritual magazine.

The Church is in bondage when she ceases to fight. The individual Christian has apostatized when arms are stacked.—*Nashville Christian Advocate.*

THE SPIRIT'S PRESENCE.

BY REV. C. H. SPURGEON.

We have gained something when we have learned to come and lie low before the mercy-seat, pleading for the Holy Spirit. Then we go a little further. We shall be very careful to be such men and women as the Spirit of God can use. Now if you and I should become indolent or proud and domineering, or if we should become despondent, having little or no faith in what we preach, and no belief in the power of the Holy Spirit, is it likely that God will bless us? Believe me, the vessel that God himself uses must be very clean. It need not be of silver or gold; it may be only an earthen vessel. But it must be very clean, for our God is a jealous God. He will not drink out of the vessel which just now was at the lip of Satan, or used by the world. O, how clean must we be who expect the Holy Spirit to make use of us! How careful should we be in our private life as well as in our ordinary walk and conversation!

And next, since we depend wholly upon the Spirit, we shall be most anxious in all our work for Christ, for souls, to use the word of God.

Keep close to the truth, for the Holy Spirit's sword is the word of God. He won't use our own swords; He will only use this New Jerusalem blade of God's own fashioning, the inspired Word. "It is written." So spoke Christ; so the Holy Spirit teaches. "Thus saith the Lord." If that be our preaching, we preach that to which the Holy Ghost will always set his seal; but if you "think it out," and bring something of your own invention, go, my good sir, go to the patent office and get letters of patent for your invention. The Holy Ghost cares nothing for it; he cares nothing about your original mind. Christ Jesus spake the word that his Father gave to him. I would rather speak five words out of the Book than fifty thousand words of the philosopher, for "the foolishness of God is wiser than men; and the weakness of God is stronger than men." You cannot do work for Christ except by Christ, and you cannot teach for Christ unless you teach Christ, and your word will have no blessing upon it unless it be God's word spoken to the sons of men through your mouth.

Again, we must avoid everything in our work that would grieve the Holy Spirit. I believe that in a place where the work of conversion goes on daily, God is much more jealous than he is anywhere else. If he sees in a church, in the officers of the church, in the work of the church, something unholy, and if he sees practices tolerated that are not in accordance with his pure mind, he might give his blessing to a church that was worse than this in many respects, but not to this church that has been already so highly favored. We may so act as to have the Holy Spirit. How are we to act? If you want the Holy Spirit to be freely with you and give you great blessing, you must, in the power of the Spirit, work where you are put, for the Holy Spirit took the prophet into a valley that was full of bones. If you want to save the slums, you must go into the slums. If you want to save sinners who are broken down, you must be broken down yourself; at least, you must get near to them in their brokenness of heart and sympathize with them. I believe that no man will command power over a people whom he does not understand. We must have more sympathy with sinners.

If the Holy Spirit is to be with us, we must speak in the power of faith. If Ezekiel had had no faith, he certainly would not have preached to dry bones, for it was a wretched congregation, and he certainly would not have preached to the wind. Who but a fool would? We must believe that the Holy Spirit is making use of the truth we speak for quickening the sons of men. We must speak and work in faith, or it will all be in vain.—*Golden Rule.*

THE POWER OF SIMPLICITY.

Spurgeon's church is always full, yet there is about him, the house, the service, no worldly charm. The hymns are lined out after the old style, and sung without a show of art; the rear part of the congregation chases the fore part in the vain endeavor to keep pace in time. An hour of preaching is preceded by an exposition long enough for a sermon; and yet men never tire of going, for they find there salvation and sanctification. God's Spirit honors the simplicity of services that aim only at his glory, and so, after a quarter century, the charm that so many attributed to novelty has not lost its power, the tabernacle would be full if it could hold twenty-thousand instead of five. I went from a morning service there to one in the afternoon at a cathedral. What a vast temple! A colossal organ, whose plaintive whisper or pealing thunder rolled billows of sound along the arches; a choir of surpliced boys sang like larks; then a grand sermon from a great preacher, fitly called a canon, whose velvet sermon-case rested on a brazen spread-eagle,—but, with all these worldly charms, there was a handful of people, and they were staring about as though in a museum. I came away, asking myself, When will the church learn that, if she will have the spirit of the world in her courts, she cannot have the Spirit of God, unless he comes, not as the shining Shekinah, but as the consuming fire; not as Jesus, with the breathing of the Holy Ghost, but with the lashing scourge and the flashing eye?—*Dr. A. T. Pierson.*



## MISSIONS.

### THE GOSPEL FOR JEWS.

The late and eminent Prof. Delitzsch, a little while before his death, expressed gratitude for having had a part in the work of giving the gospel to the Jews. This is a most impressive testimony, especially as it is the utterance of a man of piety, learning and years; and it ought to put to shame those who can scarcely speak of Jews or of work for them without scorn.

The foremost aggressive Christian work, in its importance and claims, is the work of carrying the gospel to the unsaved, particularly to those that have never heard the blessed old story of Jesus and his love. But one special work for Seventh-day Baptists, a work steadily growing in magnitude and demands, is that of teaching and spreading the Bible doctrine of the Sabbath. This is truly an high calling. The Divine Providence may well be heard speaking to us to-day, in the words of a Netherland orator to a congress of his countrymen in the awful times of their wars with Spanish oppressors: "Arouse ye, then," he cried with fervor, "awaken your zeal, and that of your sister cities. Seize opportunity by the locks, who never appeared fairer than she does to-day."

Another special work, with a clear and strong call for prompt and zealous action by our people, is that of telling the Jews of Jesus the Christ, their Messiah and ours. Their being a part of "all the world" to whom the gospel must go; their place and history in connection with the spread and progress of religious truth among men; New Testament methods and Old Testament prophecies; and the common ground of Sabbath doctrine between them and us, all join in indicating our duty and privilege as Sabbath-keeping Christians.

Again, whether we approve all ways and means or not, we certainly have in Europe an able, self-sacrificing and influential representative and laborer, in the person of Bro. Lucky. In this country we have a young brother, that is fitted by enthusiasm, devotion, education and tastes, for this very line of Christian Endeavor, and for leadership in it in connection with the operations of the Tract Board. To the writer it almost seems that the Divine Providence brought him to the Sabbath and to us for this particular time and work. The publication of the *Peculiar People*, and all kindred efforts, deserve our united support, our prayers and our cordial sympathy.

FROM MR. MOSES LOEWEN TO BRO. DALAND.

LEMBERG, Galicia, July 3, 1890.

Honored and Rev. Sir.—To-day I send you the second number of the new series of the *Eduth le Israel*, which I am now publishing with the help of the Rev. Ch. Th. Lucky, the earlier editor of this monthly, who is so well known to you, and from whom I have acquired it. Your lively interest in the *Eduth* is well known to me, and so I venture now to ask you to lend your kind sympathy also to this paper. The *Eduth* is running in the same course and is seeking always to work on in the same spirit as formerly. The Rev. Mr. Lucky is devoting his entire strength to the *Eduth*, and other able fellow-workers have been won.

I may not consider myself wholly unknown to you; indeed, not very long since you have had the kindness to review, in the *Peculiar People* my little prayer book, *שִׁיר לְאֵלֹהִים*,\* for

\*Prayer to God.

which at this opportunity I heartily thank you.

I now venture to request that you kindly assist me with literary contributions. I know that you wield a skilled Hebrew pen, and work in the spirit of the *Eduth*.

I should be very thankful for the regular sending of *The Peculiar People*, as I now willingly have the *Eduth le Israel* sent regularly to you.

Will you also have the kindness to insert a notice of the *Eduth* in *The Peculiar People*, and call attention to its new appearance.

Lucky will doubtless have written to you already about this.

Awaiting your reply I am

Yours in the bonds of the Lord,

M. LOEWEN.

### SYNOPTICAL REPORT OF THE SHANGHAI MISSIONARY CONFERENCE.

THE REV. D. H. DAVIS.

(Continued.)

#### THE SCRIPTURES.

Essay by the Rev. Dr. Alexander Williamson.

The needs of concise historical, geographical, ethnological and philological notes; also headings to the chapters, brief introductions to the books and a general preface being added to the Bible in Chinese language, are evident.

In my early missionary work something was attempted to supply their need, but it was soon discontinued. The General Missionary Conference, held in 1877, made some strong representations on this subject, but it also speedily subsided. The matter is of no minor importance. It concerns the revelation of God to man, our "sacred books," in the highest sense of the terms, and we must do everything we can to make them intelligible to the people of this country, and acceptable, that "the Word of God may have free course and be glorified," not fettered by obscurity or cast aside as unintelligible. Were I writing in reference to a European country, where the character of the Bible as a revelation from God was understood, and the heroes, incidents, localities, style and doctrine, less or more known from infancy, I would not press for the *addenda* under consideration so strongly, though everywhere they would be an advantage. Or, again, were I writing in reference to a semi-barbarous nation, where everything has to be taught *ab-initio*, I would not be so anxious for notes. But in view of this great literary nation, with its tens of thousands of reading men, of keen and often just literary tastes, sharpened by constant exercise, intolerance of obscurity, impatience of confusion of figure, I feel that it is of the last importance that the best book in the world should be set before them with becoming care. Perfection of translation will not meet this want. For the difficulty lies not in the words, but in the doctrine, style and idiom.

The case as regards China is the most powerful possible. Here we have the greatest non-Christian nation in the world, the most literary and the most given to criticism, the Bible an unknown book, strange in style and unheard of in doctrine,—surely we should take care here. Some have said the Bible is an Eastern book. But they do not realize that China is farther removed from Palestine than Palestine is from Britain, and that the Chinese style and idiom are much more alien to the Hebrew than the Hebrew is to the English. Others urge that the Bible is self-interpreting; so it is to one equipped for the task. But self-interpreting is a relative term. A text-book, say of chemistry, is self-

interpreting, but not to the unlearned. We are told that the Bible is God's revelation to man, and that we are under the highest obligations to give it to every man. Yes, the truth it contains, but not in the precise form in which it is bound up in these covers. There was a time when there was no Bible, only a few written parchments or perhaps brick tablets. Other revelations were given and the Israelites were able to understand them. Each fresh revelation prepared the way for the next. So in the New Testament Church, first in one gospel, then in three, then four, then certain epistles, then two or more put together, then the entire canon. I maintain the understanding of the Bible needs either (1) preliminary teaching, a preparation the Chinese have not received, or (2) elucidating notes. With these preliminary remarks I proceed to the question in hand, and shall take up the points *seriatim*.

First, the needs of historical and geographical notes. Allusions to men and places occur in almost every chapter. But the Chinese have never heard of these. Persons at home who have read translations of the Chinese classics know how obnoxious Chinese names appear to us, and how perplexed we are to know to whom or to what they refer. The same thing is felt by the Chinese in regard to our Bible, only in a much more aggravated degree.

Second, the need of ethnological notes seems equally obvious. For instance, take the feasts which occur so frequently in the Bible, without explanation what can the Chinese make of them?

Third, the need of notes on the customs of the Bible. No occupation is more common in the Scriptures than that of the shepherd, and from no source have more frequent and more sacred instructions been drawn. But there are millions in China who have never seen a sheep. (1) The sheep is regarded as the most stupid of animals, and the shepherd the very lowest in the scale of society. (2) Milk, as a rule, is never used. (3) Although the vine and grapes abound in some sections yet the wine press and all the specific operations connected therewith are non-existent. (4) So also with other things, as salutations, washing of feet, etc., etc. Many of the customs of the Chinese are diametrically opposed to ours. The Chinese set forth the Dragon as the symbol of intelligence, beneficence and power; it is their national banner, their royal coat-of-arms, and floats at the mast-head of every ship, while we associate it with the old serpent and Satan.

Fourth, the most serious aspect of the whole is that there are hundreds of words in the original Scriptures for which we have no equivalent in the Chinese language. So that without note we come far short of conveying real truth, and sometimes teach error. Again, they have no correct idea of sin. Their conception is simply offense. Without explanation they could not get a true idea of the nature of sin, and they wonder at the importance we set upon it. So also with all the other doctrinal terms. Holiness means simply human perfection in the Confucian sense, and has nothing of the original idea; righteousness, justification, adoption, sanctification, and all these terms have to be represented by characters totally devoid of the spiritual ideas.

Fifth, but leaving words and coming to sentences and style in general, the need of notes is equally apparent. There are so many allusions to strange things that not a few pages of the Scriptures are full of difficulty. This is especially true of those passages conveying spiritual meaning. Positively the Chinese have hardly



any conception of spiritual truth. They stumble at every mention of it. Take an example, "God has been our dwelling place in all generations." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." With his materialistic ideas the Chinaman asks, "How can God be a dwelling-place?" Or take a prophecy, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him." The whole work of the spirit is an enigma to a Chinaman. Further, take the phrase, "remission of sins through the blood of the Lamb," or "washed in the blood of the Lamb." Blood is not purifying in the eyes of the Chinese, and hence they cannot make out what the figure means. So with "born again," "created anew," "bread of life," "water of life." If the Ethiopian eunuch, acquainted with the Old Testament, when asked, "understandest thou what thou readest?" was compelled to confess, "how can I, except some man shall guide me?" can we suppose the Chinaman who has never heard of the Bible or Bible truth should be able to make out the meaning from the text alone?

Sixth, again, the names and titles of our Lord present great difficulties to the Chinese, *e. g.*, the Rock of Ages, the Branch, the Day Spring, the Lion of the Tribe of Judah, etc., etc. So with the titles of the Church, *e. g.*, the Body of Christ, the Bride of Christ, the General Assembly and Church of the First Born, etc. Also with the names given to the people of Christ, Children of God, kings and priests unto God, heirs of God, etc., etc. Also the names applied to the Christian ministers, *e. g.*, Stewards of the Mysteries of God, Ambassadors of Christ, Angels of the Churches, Watchmen. Yet again, the appellations of the evil one require notes, *e. g.*, he is called the prince of this world, the ruler of the darkness of this world, the father of lies, Apollyon, Beelzebub, and so on. What can the ordinary Chinaman make out of such terms? The Old and New Testaments may be plain enough to us, and to those taught by us, but that is because we, with our full intelligence, read a meaning in the characters which they do not possess themselves or convey to the ordinary Chinaman.

Seventh, in regard to the remainder of my thesis I have not much to say. Maps and headings have been granted. Only it seems to me the headings might be made much more serviceable. The one preparing these notes should know the people, he should study the chapter carefully, note what thoughts or phrases are likely to cause the Chinaman to stumble, and then so compose the headings as to meet and remove these stumbling-blocks.

(To be continued.)

TREASURER'S REPORT.

Receipts in July.

Cumberland Church.....	\$ 3 00
Sale of Ladies' Chairs, Westerly.....	8 00
A missionary entertainment.....	2 14
First Hopkinton Church.....	86 64
Mrs. M. A. Brown, Little Genesee, M. M.....	10 00
Received through J. F. Hubbard, Treasurer:	
Ladies' Aid Society, Independence, N. Y.....	10 00
Ritchie Church.....	1 63
Arthur W. Reynolds, Verona, N. Y.....	2 50
Utica Sabbath-school.....	1 50
Lottie Baldwin, Glen Beulah, Wis.....	3 50
Mrs. G. W. Holman, Clayville, N. Y.....	2 00
Albion Church.....	5 00
Mrs. Mary C. Green, Rockville, R. I., M. M.....	1 00
C. M.....	1 00
J. B. Clarke, Alfred Centre.....	10 00
James F. Shaw, receipts from Texarkana Church.....	38 13
Joseph W. Morton, receipts on field.....	22 52
S. D. Davis.....	16 63
W. W. Ames.....	16 10
L. F. Skaggs.....	10 25
Madison Harry.....	1 10
S. R. Wheeler.....	7 08
Rockville Church.....	5 00
Sabbath-school (juvenile class).....	6 00
Dea. Geo. T. Collins and wife, Woodville, R. I.....	3 00
Nortonville Womans' Missionary Society.....	8 00
Bradford, Pa., Sabbath-school.....	5 00
James J. Callin, Wolf Creek, Wis.....	5 00
O. U. Whitford, returned from advanced on traveling exp.....	2 25

National Niantic Bank, dividend on three shares stock.....	12 00
Milton Junction Church.....	4 27
Second Brookfield Woman's Missionary Aid Society, L. M. to be named.....	19 00
Eagle Lake Church, G. F.....	4 50
J. M.....	5 00
Mrs. Nathan Rogers, Preston, N. Y.....	10 00
Emma Purdy.....	2 00
Scandinavian Church, South Dakota, C. M.....	12 00
First Brookfield Church.....	20 00
George H. Babcock, G. F.....	150 00
Extension on South-west H. M. 250 00.....	400 00
Mrs. E. Lua Babcock, for Dr. Swinney, to be used as she deems best in M. M.....	50 00
New Market Ladies' Aid Society, S. M. S.....	10 00
Woodlake Womans' Aid Society, M. M.....	4 00
West Edmeston Church.....	6 15
Southampton Church.....	12 00
John G. Spicer, to complete L. M. of Mrs. John G. Spicer.....	13 00
Received through Treas. Woman's Ex. Board, G. F.....	42 20
" " " " M. M.....	240 00
" " " " C. M.....	10 00
" " " " S. M. S.....	5 00
Plainfield Church.....	298 30
New Market Church.....	31 29
Second Brookfield Sabbath-school.....	15 00
A friend, Alfred Centre, M. M.....	10 00
Ezra Crandall, Milton, Wis., to apply on L. M. of Mrs. A. G. Crofoot.....	1 00
West Hillcock Sabbath-school.....	20 00
First Brookfield Church.....	10 00
Hartsville Womans' Aid Society.....	17 07
First National Bank Dividend, Newport, R. I.....	5 00
Union National Bank.....	15 00
A thanksgiving of a friend in Oxford, N. Y.....	27 00
New York Church collections.....	42 00
" " Woman's Society, S. M. S.....	5 00
" " Teacher Fund.....	15 91
Mary G. Stillman.....	4 18
Mr. and Mrs. Stephen Babcock.....	20 00
Hannah A. Babcock.....	10 00
P. J. B. Waite, M. D.....	10 00
Julia M. B. Ambler, M. M.....	3 00
William A. Langworthy.....	5 00
Mrs. B. F. Burdick.....	10 00
Mrs. Delos C. Burdick, Nortonville, J. M.....	5 00
Sisco Sabbath-school.....	88 12
Second Brookfield Church.....	100 00
Young Ladies' Missionary Society.....	1 35
for L. M. to be named.....	10 00
Pawcatuck Church.....	15 26
Plainfield.....	18 12
Walworth Church.....	33 58
Benjamin W. Crandall, Hope Valley, R. I.....	15 00
First Hopkinton Sabbath-school.....	5 00
Welton Church.....	50 00
Hammond Church.....	7 75
Wellsville.....	4 41
George Greenman, Mystic, Conn.....	6 35
Mr. and Mrs. C. D. Potter, Adams Centre, H. M.....	50 00
Shiloh Church-collections.....	100 00
" " Prayer meeting collections for C. M.....	31 16
" " Mite Society for C. M.....	7 82
Mr. and Mrs. T. R. Williams, to apply on L. M. for Miss Cecilia E. Stillman.....	17 16
Received through Recorder Office:	56 14
Mrs. I. N. Kramer, Marion, Iowa, J. M.....	5 00
Adelaide E. Kramer.....	2 50
Mrs. Content Potter, Alfred, N. Y., Hol. M.....	2 50
" Grace A. Everett, Andover, N. Y.....	5 00
Woman's Board.....	1 00
Mrs. Eunice P. Cottrell, Alfred Centre.....	1 00
	13 00

Received by loans.....	\$ 1,883 88
Balance, June 30th.....	1,500 00
	216 40
Paid in July.....	3,600 23
	3,372 48
Balance, cash in Treasury July 31st.....	227 75
Outstanding Notes, this date.....	\$3,500 00
E. & O. E.....	A. L. CHESTER, Treas.
WESTERLY, R. I., July 31, 1890.	

WOMAN'S WORK.

NOTES FROM NORTHFIELD.

While the fires burn low on many of God's altars during the hot summer weeks, there are places where the white heat of Christian fervor burns and glows, as men of God meet in conference, and discuss the vital concerns of the kingdom of God.

One of these places is Northfield, Mass., where Mr. Moody for several summers has called together large delegations of college students, for the purpose of providing them with especial instruction in the Word of God and its practical application to Christian life and service. Ever since the summer of 1886, when the movement known as the "Student Missionary Uprising," and later as the "Student Volunteer Movement," started in the prayers of a young man and his sister, the missionary interest has been made very prominent in these ten day conferences in the College of Colleges. The movement starting thus with one man at Mt. Hermon, where the conference was held in 1886, has now, under the blessing of God, enlisted 5,000 and more young men and women in our colleges and advanced schools, who have subscribed to the missionary pledge, "We are willing and desirous, God permitting, to be foreign missionaries." Of this number 250 are already letting their light shine for God in the dark places of the earth.

This year the conference was held between

June 28th and July 9th, and numbered five hundred students. Eighty-five of these were missionary volunteers, including all the prominent leaders of the movement. Each evening, with few exceptions, on "Round Top," a knoll back of Mr. Moody's house, those interested in missions gathered to discuss the interests of God's kingdom in all the earth. A sacred interest clusters around that grassy knoll; and as we sit for the first evening on the ground and sing the first hymn of consecration, we know that last year and the year before that, and for three or four successive years, many men on this very spot have solemnly dedicated themselves to the work of God among the heathen. We feel the spell of those struggles and those prayers; we feel the lingering presence of the spirit's baptism poured out on this consecrated knoll; and as we look up the beautiful Connecticut valley, with the quiet river winding its way among the trees, and up to the calm blue sky of the summer evening, there is something in the beauties of nature, the quiet hush of the hour and the hallowed memories of past blessings here bestowed, that subdues the soul as in the presence of God, and we wait for him to speak. In answer to united prayer the spirit does come, and during the conference fifty-two more volunteer to "go" and preach Christ to ears that have never heard of the dying Saviour's love. How solemn the meetings grew as night after night objections were swept away, as Christ's "Go ye" was shown to be as binding to-day as it was when first uttered. How by the spirit's presence deaf ears were unstopped and God's voice calling "Whom shall I send and who will go for us," was heard; and under the purifying touches from the heavenly altar, a half hundred voices were glad to say, "Here am I, send me." "The Bible and its relation to foreign mission work," "The different kinds of men needed,—medical missionaries, teachers, preachers and lay-workers," "The responsibility for the world's evangelization," and kindred topics were pressed home in the midst of earnest prayer, were blessed to men's hearts, and consecration in a fuller, better sense followed.

The last meeting on Round Top was especially impressive. It brought the meaning of the work that had been done nearer to us. Men who were to sail this year for foreign fields spoke simple words of farewell, telling why they went and why they chose the fields to which they were going, bespeaking the earnest prayer of their fellows on their behalf that Christ's promise, "Lo, I am with you," might be especially true for them. Among this number was Mr. Robert P. Wilder, to whom, under God, more than any other man, this great movement is due. As he told us of India, the place of his birth and the land of his father's faithful service, and as he spoke of the needs of that field and how they were pressing on his heart, our own hearts felt the burden, and with one accord, at the close of his remarks, heads were bowed, and, one after another, prayers ascended to God that his richest blessing might follow these men, and reward their efforts on behalf of the needy world. And could moments be sweeter? They were not sad. With the thought that these men were going, came the glad thought that they were going to do the will of the most loving, tender, powerful of masters, and in the moment of silent prayer that closed all, it did seem as if the two or three hundred souls were blended in a spirit of obedience, the heavens were opened and the voice of the spirit spoke to each one, "this is my beloved son." We went away after tender farewells, not sad, but glad that the blessing of Christ's service was so rich and full, and that we were privileged to follow him into the midst of a sinning world and help to bring it back to God.

W. H. COSSUM.



## HISTORICAL & BIOGRAPHICAL.

### THE LATE ELDER HENRY CLARKE.

BY REV. HORACE STILLMAN.

Henry Clarke was born in Hopkinton, R. I., May 1, 1809, and departed this life in Westerly, R. I., May 9, 1890. His sickness was of short duration, and his death was wholly unexpected until within a few hours of its occurrence. He had been troubled with *la grippe*, but seemed to get along with it much better than many others of his age; and had so far recovered from the disease that he attended the prayer-meeting of the Pawcatuck Seventh-day Baptist Church, May 2d, and a temperance meeting in Westerly the next Sunday. He took an active part in both meetings and spoke in his usually plain and pointed way to the instruction and encouragement of his hearers. Shortly after the last named meeting he complained of pain in his side, which was the beginning of a decline continuing less than a week, until he passed quietly and peacefully away.

He was a son of Job B. and Mary Wells Clarke, and one of twelve children, all of whom lived to ripe old age, one to that of sixty-one, and others far beyond the allotted time of man. As a child he was dutiful, firm in his convictions of right, and helpful to others. Like most young people of his day he had but limited opportunities for an education; but these he so improved that when he reached the age of manhood he became a teacher in the public schools, in which he took great pleasure.

Like other young men in his time he had experience as a sailor along the Atlantic coast. Here, as he saw the angry waves and tossing billows of the ever restless ocean, like every thoughtful person, he could but connect this effect with its cause, and have a revelation of the infinite wisdom and majestic power of the Creator. As a consequence he was led to inquire what are his relations to one whose mandate hushes the stormy sea to silence, and makes the winds obey him. It was at a time like this, when the vessel upon which he sailed lay becalmed in the harbor at Martha's Vineyard, that a series of revival meetings was in progress at that place. As the vessel could not get away the crew availed themselves of the opportunity to attend these services. There the subject of our sketch, Peter C. Wells and Horace Maxson, of Hopkinton, R. I., with many others, gave their hearts to God; and he who had ruled the mighty deep spake peace to their souls. Elder Clarke soon followed the Saviour in the ordinance of baptism and united with the First Hopkinton Seventh-day Baptist Church.

December 1, 1833, he married Jarusia Maria Clarke. They had ten children, two of whom died in infancy, and eight lived to grow up. One, William P., gave himself, in the time of the late war, to the service of his country, and died upon its altar. The rest are now living. Elder Clarke lived with his companion for fifty-six years, when God called him to bid her adieu at death's cold stream, as he embarked for the land of promised rest and deliverance. He was a kind and devoted husband, a good father, a useful member of community, and a pillar in the church of God. He gave much of his time to farming during the vigor of his life, thus gaining a livelihood even when acting as pastor of the churches which called him to labor.

His conversion to God and his connection with the church were not unmeaning events in his life. The new birth with him signified new

activity and ready service; and by taking up the cross for the Master he developed his powers for efficient work, until he began to ponder whether the Lord had not a place for him in the Christian ministry. How long he had this subject under consideration before he began to improve his gift by preaching occasionally in school-houses, I do not know. In 1835, he presented his first sermon in the church at Hopkinton City.

In his early efforts in the pulpit, he had varied experiences. He was naturally bashful and reticent, and inclined to underestimate his own ability, but he learned to realize more and more that his power in the ministry must come from God, and whatever qualification for that work he might lack, the great essential was a living faith in God and a vital union with him who alone can give efficiency. He related to me some of his experiences in his early efforts to preach, which taught him to trust little in self and much in God. He had an appointment, the hour for opening the services arrived, and the house was filled by those different classes of people who generally come to hear on such occasions and are considered good judges of such efforts, being ready to pronounce at the close whether one is called of God to preach or not; who are personally anxious that he should succeed; who have already decided that his entering the ministry is a failure, and who now really desire this result that they may say, "Isn't my judgment pretty sound after all." Elder Clarke began his discourse, and as he proceeded spoke words that brought a hearty response of approval from the good old deacons who sat near him. He at once, perceiving the result, began to give himself credit for the success in the undertaking. Suddenly the thread of his discourse was broken, his self-possession left him, and he broke down completely in the presence of his audience. He left the house entirely discouraged and tempted never to make another effort in that direction. But this failure was a stepping-stone to future success, for there he learned the lessons that the preacher is God's messenger and must come before his audience with a message from God, and to give God all of the glory for all successful effort. And this lesson which he then learned, to take to himself no praise for what God did through him, he never lost sight of during the rest of his life.

He entered the ministry, believing that the church of God is the heaven-appointed and all-sufficient means to carry the light of salvation to the perishing world; that the church should be the home and center of all reformatory movements; that the whole powers of the church, with all its varied membership, regardless of age, should be combined in all of its appointments; that the aged in the social meetings needed the stimulus of joyous childhood and youth; and that these in turn should be encouraged and directed by the maturer judgment of riper years. He believed that the Holy Scriptures are the word of God, that the word is quick and powerful, and that the salvation of the world is to be accomplished through the faithful proclamation of this word. Hence the call to the ministry was to him a very sacred calling.

He believed that the field for the gospel message is the world, and that wherever his lot in the providence of God might be cast, there was a work for him to do, either like Paul to plant, or like Appollos to water; and that God, in his own time, would give the increase.

He was largely instrumental in the organization and the early upbuilding of the church now located at Dunn's Corners, and known as the First Westerly Seventh-day Baptist Church. Meetings were early held by him on the Sabbath

in the old house once occupied by Albert Langworthy, now deceased. He gave liberally of his means for the erection of a meeting-house here, to be occupied by our people, and was a prime mover and supporter in securing and sustaining our ministerial supply whenever it was secured. Here in this church he was licensed to preach, and here after two or three years' labor as a licentiate he was ordained to the gospel ministry, and became pastor of the church and served them in that capacity for several years.

He was also a watchman upon the walls of the Second Hopkinton Church, and for a few years served the church at Green Hill, which was organized as the fruitage of a revival effort by Elder Christopher Chester. At the beginning of his labors here the church was in a very feeble condition; but through his faithful efforts it had many accessions to its membership, and for a few years it was a power for good in the community. Here he labored for a part of the time, at least, under the auspices of the Seventh-day Baptist Missionary Society.

He was the founder of the Second Westerly Seventh-day Baptist Church, and a prime mover in obtaining their house of worship. Here he labored faithfully for about twenty years, bearing upon his own heart the cause that was more precious to him than any other. Here his health so failed him that he was unable to keep up regular appointments in the church, and he resigned the charge of it to the fostering care of the Missionary Society.

Since the close of his pastorate in this church he has preached occasionally whenever his health would permit, and wherever there seemed to be an open door. He was ever a minute-man to labor in the temperance cause.

He took a deep interest in the welfare of the young. He often visited the public schools and then gave the pupils good and practical talks from a heart tender and sympathetic, filled with the grace of God. As a preacher he was direct and pointed. No one could fail to comprehend his meaning. He always rejoiced in the prosperity of the church and mourned when Zion languished.

God has now called him from the busy work of life to reap of the joys of an endless salvation. He rests from his labors but his works do follow him. May his mantle fall upon others who shall possess, in a large degree, his firmness, his plainness of expression, and his loyalty to God and his truth, and so remain faithful until the end of life.

### THE INNER VOICE.

I saw a little spotted turtle sunning itself in the shallow water. I lifted the stick in my hand to kill the harmless reptile; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong." I held my uplifted stick in wonder at the new emotion, till the turtle had vanished from sight.

I hastened home and told the tale to my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye with her apron, and taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. Your life depends, my boy, on heeding that little voice."



## SABBATH REFORM.

### ONE BAPTIST CORRECTING ANOTHER.

Our readers will be interested in the following, in which Rev. Dr. Hiscox, Baptist Pastor, calls a correspondent of the *Central Baptist*, St. Louis, to account for his false position on the Sabbath. Dr. Hiscox is, in theory at least, a true Baptist, the correspondent, "Bartimeus," lacks much of being a consistent Baptist, or an accurate student of the Bible.

#### BARTIMEUS AND THE SABBATH.

In the last issue of the *Central Baptist* appeared an interesting article over the signature of BARTIMEUS, exploding some scientific fallacies as to the day of the Sabbath. The article was one of interest, and the purpose aimed at, seemed well accomplished. But at the close the writer says: "On that grand event (the resurrection of Christ,) the first day was by *divine authority* substituted for the seventh, to commemorate the finished work of redemption; and every obligation to keep the Sabbath followed the substitution." The Italics are mine. Now, that is a very sweeping declaration, which would require a volume to prove and make apparent. It is a declaration which has, in substance, been often made during the Sabbath controversy, and as often disproved by those who hold Sabbatarian views. It cannot be proven that any change of the Sabbath from the seventh to the first day of the week was ever made by *divine authority*. And if that was proven, it would not necessarily follow that every obligation to keep the original Sabbath was transferred to the Lord's-day. A divine institution of positive character cannot be abrogated or changed without a plain and explicit decree from the same authority by which it was enacted. No such decree for a change of the Sabbath is to be found in the sacred record. Baptists demand the law and the testimony. Where is such a statement of such a change to be found? Bartimeus, as others do, points to apostolic example. The Apostles and disciples are noted to have had two or three meetings of a religious character on the first day of the week. But that fact constitutes too remote and feeble an inference to be accepted as an authoritative decree for a change of Sabbath. There is no evidence to show that the Apostles regarded those meetings on the "first day" as a substitute for Sabbath observance. Indeed, it is reasonably certain that during the apostolic age Jewish converts continued to observe the Jewish Sabbath, whatever regard they may have shown to the first day of the week,—about which we know very little.

And let me further add, what I hope may not startle the reader, that no man can prove, and no man knows, that Jesus did rise from the dead on the first day of the week. This has been taken for granted, and put forth with confidence as an authoritative ground for change of the Sabbath-day. How can it be proven? The visit of the women and the Apostles to the tomb of Jesus on the first day of the week, is thus noted. Matthew says: "As it began to dawn towards the first day of the week." Mark says: "Very early in the morning," "at the rising of the sun." Luke says: "Very early in the morning." John says: "Early, when it was yet dark." But when the earliest of them reached the sepulchre it was open, and empty. Jesus had already risen. No one knows when.

Jesus foretold that he should be in the grave three days and three nights. Did he? This could be true only constructively, if the common theory of his entombment on Friday afternoon, be accepted as true. Simply *parts* of three days do not satisfactorily fulfill the prophecy. If this Sabbath were the Passover, and not the weekly Sabbath, as some hold,—since he was our passover, slain for us,—falling on Thursday, and the entombment taking place on Wednesday, the condition of the three days could find their complete fulfillment. This whole subject is one of interest and of importance, but a very difficult one to settle dogmatically. I have studied it long, and with not a little care. It seems to me to be wise not to make positive statements beyond where there is solid ground of Scriptural proof to rest upon.

E. T. HISCOX.

MOUNT VERNON, N. Y.

#### A TWO-EDGED SWORD.

I wish to call attention to the following from the pen of R. T. MacArthur, D. D., in the *Christian Inquirer*, of June 5th, first, because I hope the readers of the RECORDER will secure

copies of the tract therein mentioned, and second, because I wish to base on the article an *argumentum ad hominem*:

The Rev. W. W. Everts, Jr., has issued a pamphlet, giving concise comments on baptism with references verified. It may be ordered of the American Baptist Publication Society. It comprises forty-eight pages with quotations from three hundred and sixty Pedobaptist scholars. The price for quantities of twenty-five is six cents a copy. If twenty-five are ordered the postage will be prepaid. Single copies ten cents. We congratulate brother Everts on the issuance of this pamphlet. He has been for years collecting and verifying these quotations. We cannot publish too much along this line. A very large proportion of the scholarship of the world is on our side in this controversy. We have noticed lately a distinct determination on the part of those who are not Baptists to lessen the force of the testimony of scholars regarding the meaning of baptism. Now and then in various quarters men arise who somewhat hesitantly challenge the testimony of scholars throughout the world. We venture to predict that these opposers will press this line of defence in the years to come more than they have heretofore. They will never be able, however, greatly to lessen the force of the almost unanimous testimony of scholars in all centuries and climes. Many tendencies of religious thought of this day greatly favor the Baptist position. We must stand with absolute firmness. History, art, philology, general scholarship, and the Word of God are on our side. We thank Mr. Everts for his pamphlet, and we hope it may have a wide circulation. Many churches ought to order it in large quantities and distribute it gratuitously among their members. A few men of wealth in each church could not do better than spend some hundreds of dollars in this way. Baptists never fear the truth. Let us give the truths contained in this pamphlet a wide circulation.

After reading these truthful words, I wrote to their author saying: "Apropos of what you say in this week's *Inquirer* concerning Dr. Everts' tract, I respectfully ask you what you think of the enclosed quotations on another subject. You say that Baptists never fear the truth. Certainly not, on the subject of baptism; but is that the only truth? There is ample evidence that they do fear the truth, since that aspect of the Sabbath question set forth in these pamphlets almost invariably meets with suppression and ridicule on the part of Baptists." Enclosed with the foregoing letter were many concessions of which the following are samples:

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Richard Watson, in his *Theological Dictionary*, says: "Now there is not on record *any* divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Dr. Fallows says: "The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

Robert Hall, D. D., says: But to "commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures." And again, there is not "a particle of Scripture law."

Lyman Abbot, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day, . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

Neander says: "The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church; to transfer the law of the Sabbath to Sunday."—*Rose's Neander*, p. 186; *Andrews' History of Sabbath*, p. 229.

Bishop Jeremy Taylor says: "The primitive Christians did all manner of work upon the Lord's-day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they *knew*

there were none."—*Ductor Dubitantium*, part 1, book 2, chap 2, sec. 50.

Yes, and if they and their Lord did to-day what they did then, they would be denounced as "the enemies of the country, the church and the home," to use Dr. MacArthur's own language in a speech listened to by the writer, and they would further be guilty of misdemeanor in most of the States of the Union.

In this same letter was enclosed a little tract of which the following is a copy:

A prominent Baptist Journal says:

*Baptists regard the Bible, and it alone, as their rule of faith and practice.* There is no other church that does this. Infant baptism is not founded on the Scriptures, and there is not a single passage that refers to it, nothing to show that it ever existed in Bible times.

Here is a charge against other Protestant denominations. Now will any Baptist state why "Sunday-keeping" cannot be substituted for "infant baptism," and the charge thrown back on Baptists? What scripture have the Baptists for Sunday-keeping? "Sunday-keeping is not founded on the Scriptures," and there is not a single passage which refers to it. Who will prove this statement untrue? There are several hundred passages which can in no way be reconciled with Sunday-keeping, it is contrary to the word. Do Baptists in Sunday-keeping "regard the Bible as their rule of practice?" Like sprinkling and infant baptism, Sunday-observance is a papal heirloom handed down from generation to generation, and because left untouched by the Reformation is in possession of Protestants to-day.

To this letter the following reply has been received:

Yours of recent date is before me. I thank you for the tracts which you enclose. I shall give them a careful examination. I certainly think Baptists never fear the truth. On the truth they are founded.

I doubt not the readers of the RECORDER, with me, will wait with interest the result of the promised "careful examination." VERITAS.

#### PRESIDENT DWIGHT ON BOYS.

President Dwight, of Yale, in a recent article in the *Forum*, discusses "What a Boy should know at Eighteen." Among other things he says: "The children of our households to-day may gain the same thing that we gained at five and twenty, and far more than we gained, when they are ten or twelve, and the progress is like the joyful song of their childhood when they are led along the rational method. They grow up into French or German, as it were, as they grow up into English, and talk and sing in these languages just as in their own. Why should they not breathe in the enthusiasm with every breath of their learning? It was at a great price, indeed, that we obtained this freedom. "But they are free born." Let me say here, in my judgment every boy who has the best chances ought to have the mastery of the French or German language (I should say of both), before he is eighteen years of age—a mastery kindred to that which he has of the English. He should, also, have such a knowledge of Greek and Latin as will mean power in and over those languages, and will enable him to read them with ease and with satisfaction, when he enters upon his college course. The man who knows the ancient languages as he ought to know them will never contend against their holding a place in the education of all widely educated and roundly educated men. The boy who has the best chances, ought, in the years between twelve and eighteen, to be set forward on his course in history and the beginnings, at least, of the literature of his own language. My feeling is that the boys who have the best chances should know something of music, and should, at least, see the openings toward art studies. The opinion is now well established, I suppose, that all persons can be instructed in vocal music with a measure of success. I believe the same thing can be accomplished in the line of instrumental music. That the mathematical studies should be pursued energetically, before the youth has reached the age of which we are speaking, I may add, is admitted by all. The men of the former generations and men of our day agree on this point.



# THE SABBATH RECORDER.

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

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"NOTHING great is lightly won,  
 Nothing won is lost,—  
 Every good deed, nobly done,  
 Will repay the cost."

Eight new subscriptions to the SABBATH RECORDER were received the other day from a single church and society. That's a good example. Who will follow it?

IN all the plan of salvation the most wonderful thing is, not that God can save sinners, nor yet the method by which he chose to do it, but the fact that he loved men with a love sufficiently strong to move him to do it, at so great a cost. The most wonderful thing in all the world is the love of God.

THE Brookfield Bible-school Association,—the Rev. W. C. Daland, President, and Abert Whitford, Secretary,—held a convention at the Seventh-day Baptist Church at West Edmeston, Thursday last. The discussion of the practical topics of the programme, a copy of which we have just received, cannot have failed to make an interesting and profitable day. Why don't we have more of these practical, local conventions?

READ the monthly statements of Treasurers Hubbard and Chester, of the Tract and Missionary Societies, this week, and take courage. While the receipts thus reported do not free the Societies from debt, they make a good beginning towards that desired end. Let us bear in mind, therefore, that though the Anniversaries are now being held, it is still in order to send in our contributions for arrearages as well as for the work of another year.

THE people of Alfred and vicinity have enjoyed a rare treat during the past week, in the privilege of hearing the illustrated lectures of M. Takaki, of Tokio, Japan, on the life, customs, and religion of Japan. M. Takaki is a student of Syracuse University, and a young man of rare talent. His plan is to spend two or three years more in study in this country, visit some of the famous seats of learning in Europe, and then return to his own country for the purpose of devoting his life to the work of education among his countrymen. Thanks are due to Dr. E. R. Maxson, of Syracuse, through whose advice and influence M. Takaki was induced to make this trip.

THE new original package bill, which, by the signature of the President, has now become a law, affords some relief to those States which were affected by the recent Supreme Court decision, which, under the interstate commerce law, permitted the bringing of liquor into prohibition States in unbroken packages. The following is the text of the new law:

All fermented, distilled, or other intoxicating liquors or liquids, transported into any State or Territory, or remaining therein for use, consumption, sale or storage

therein, shall, upon arrival in such State or Territory, be subject to the operation and effect of the laws of such State or Territory, enacted in the exercise of the police powers, to the same extent and in the same manner as though such liquors or liquids had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

WE scarcely need to say that this was clipped from a Methodist exchange: "Among the evils resulting from the super-abundant supply of Sunday-school helps in our Sunday-schools, are the retirement of the Bible, as a regular text book, and the neglect of the Methodist catechism. Every Sunday-school should be thoroughly drilled through the catechism every Sunday. They should go *through* it not less than six times a year. Recite it over and over again, the whole school in concert, six or more times a year. Let every Sunday-school order a fresh supply of catechisms. No more complete and concise statement of Christian theology can be found than in the Methodist catechism. It will benefit old and young." Writers of comments, etc., should be careful how they crowd out the Methodist Catechism *and* the Bible.

THE fields for missionary labor whiten on every hand. At this moment there lies before us a letter from brother L. N. Brown, of Eagle Lake, Texas, containing an earnest appeal to our people on behalf of the work in that great State. Brother Brown united with the church at Texarkana a year ago last February, and is an accepted and acceptable preacher among our brethren of the South-west. He is not robust in health, and is obliged to labor for the support of his family. The church at Eagle Lake, of which he is the pastor, is unable to pay him anything for his services, and so he has preached for them on the Sabbath, during the past year, for nothing, and has been obliged to limit his ministerial labors to that service, while calls to preach in surrounding neighborhoods have been unanswered. Since Bro. M. F. Whatley has become disabled, on account of rheumatic troubles, Bro. Brown is about the only minister of our faith in that great State of over 260,000 square miles. We already have a foot-hold in four or five different places, and others are open to us if we will but go in and occupy them. Do we not owe it to ourselves and to the cause of Christ and his truth, to at least enable this brother to spend his time in the work of the ministry on this field?

## WRITE FOR THE RECORDER.

Few men have a wider influence over thoughtful Christian people than has the Rev. Dr. Theo. L. Cuyler. He has gained this influence not alone, nor principally we believe, through his pulpit ministrations, though these were wonderfully effective, but through his numerous short, pithy, soulful articles written for the religious press. From a very early period in his life work, he has made it a practice to write regularly for one or more of the papers of the Congregational or Presbyterian Church. Many years ago we saw the statement that the number of articles, written at that time, for a single paper, had reached nearly two thousand. But it must be remembered that these articles have not been confined to the papers for which they were written; but when once published in the *Independent* or the *Advance*, or the *Congregationalist*, they have been reprinted in very many other papers of other denominations, at home and abroad, until it would be simply impossible to tell to how large an audience that

faithful servant of God speaks every week, through the religious press; and how much his words of wisdom, and love, and Christian experience thus expressed have done, and are still doing, to lead others to Christ for salvation, and help, and comfort, can never be known until the great day of God's final reckonings shall reveal it.

Dr. Archibald Alexander, whose name and fame are indissolubly connected with that of Princeton College, and who has justly been styled "one of the wisest men and theologians the Presbyterian Church has ever produced," was accustomed to give that advice to young ministers: "Write for the religious newspapers; for while through the pulpit you may be addressing only a few hundred souls, through the religious weekly you will be speaking to as many thousands." A writer (R. Q. M.) in a recent number of the *South-Western Presbyterian*, after quoting the above saying of Dr. Alexander, says: "This counsel has to a greater or less extent influenced the writer throughout his life. This practice on his part received early encouragement from a little incident which occurred in his first pastorate. Meeting with a passage in the writings of one of the Erskies, which clearly, sharply and concisely discriminated between a wrong and a right kind of despair in a sinner seeking salvation, he cut it out and sent it to the nearest religious paper, with only a line or two of introduction. Calling shortly afterwards upon a young married lady who was sick, he chanced to pick up a newspaper slip which lay upon her bed within reach; it was the article in question. He did not inquire what share it had in directing a sinner to Christ, but in a few weeks this lady united with his church, and he always believed this short article proved helpful to a precious soul in the crisis of its history." The same writer, in the article above referred to, quotes the following in further proof of what a single paragraph in a newspaper, the product of a single hour, by an unknown author, may do: "At the great missionary meeting at Christiana special honor was rendered to the memory of an eminent Swedish missionary, Charles Alexander Ouchterlong. When a private tutor his eye fell on an article in the *Lund's Missionstidning* entitled, 'Is it right?' which determined him to a missionary life. It had indeed a remarkable working, for it sent out another missionary also, Carl Olaf Fast, who, going to China, was murdered by the pirates when only 28; but was, in his death, the incitement to embrace the missionary life for the eminent Swedish divine, Dr. Blomstrand, the most distinguished of Swedish missionaries, in his influence both in Southern India and at home."

Much more might be quoted to show how the religious newspaper of the present day is one of the most potent factors in the shaping of the religious life of the world. We cannot forbear asking our brethren to consider whether they can afford to neglect so favorable an opportunity for doing good as the writing of brief, stirring articles for the SABBATH RECORDER offers them. We cannot, of course, offer you, brethren, as wide a field or as large an audience as he has who writes for the *Independent*; neither do you address as large an audience on the Sabbath as greets Talmage, or Abbott, or Spurgeon every week. But a carefully written article out of the fulness of the heart, on some vital doctrinal theme, or on some subject of practical Christian living, will reach, on the average, at least ten times as many people as the pastor of any of our large churches addresses on an average



Sabbath-day. Furthermore, many of the readers of the RECORDER who do not now have the privilege of hearing any of our ministers preach, would in this way receive the benefit of the ministrations of many of our best men. Such ministrations would be of incalculable benefit to the scattered ones of our Zion, and so a source of strength to our whole body. We are not now speaking of whole sermons, or elaborate essays written for Conferences, Associations, etc. Of these we have enough, and as a rule they are able productions. But what we want is at least a half dozen short articles every week, from different pastors and others, that are crisp with thought, feeling, doctrine, or life. That sermon must be poverty stricken indeed that does not contain at least one point which, with the work of an hour or two, could be put into a half column article that would be worth reading. In almost every well conducted prayer-meeting of the church or Young People's Society, some experience would be likely to be given, or some illustration of the blessed gospel applied to the every day wants of needy souls would be likely to find expression in somebody's testimony, which would be refreshing to every heart. Can any one tell why these good things should be confined to the little company composing an ordinary church prayer-meeting, when a little thought and effort on somebody's part would place them within reach of four or five thousand souls? When an hour or two a week will give the pith of the best paragraph in a good sermon to the whole RECORDER brotherhood, why should that good thing be permitted to limit its usefulness to a hundred or two persons? Can any one tell?

At the close of an experience of eight years in trying to make the SABBATH RECORDER a continual pleasure and blessing to all its readers, its editor feels very confident that, were he now to lay down the editorial work and take up again that of a pastor, there is no duty he would perform more punctually and more joyfully, than that of preparing, every week, some brief article or paragraph which should aim to carry comfort, instruction or admonition to all such as need such ministries through the SABBATH RECORDER. He feels equally confident that one man, at least, would appreciate his well meant effort in this direction. Having occupied the place of that man for eight years, he knows whereof he speaks.

This appeal is made especially to our brethren of the ministry. Write for the RECORDER. Write a little at a time, and write often. What we say unto one, we say unto all, Write.

THE FARINA FIRE.

In a communication to the SABBATH RECORDER last week I gave a brief statement concerning the recent fire in this town. More and more do we realize the great credit due to many of the citizens, both men and women, for the coolness, bravery and persistence of effort exhibited in their fight against the fire fiend that night, both in preventing the further spread of the fire and in the saving of goods from the burning buildings. Except one large brick building, all the buildings in the two blocks burned were of wood, and burned very rapidly. There was no fire engine or other apparatus for putting out fire except pails and ladders furnished by individuals. The alarm was given about twelve o'clock at night, and in a very short time a little army gathered about the burning district on all sides and in the midst, and though there was naturally some frustration at first on the part of some, very soon all settled down to business and

worked with a will. There were several very narrow escapes on the part of residents on the upper floors, and of persons on roofs of buildings, yet no serious accident occurred.

The correct estimates of losses place the aggregate at about \$40,000. Total amount of insurance, \$8,000. As stated last week the rates of insurance on the wood buildings crowded so closely together, as offered by insurance companies, were so high that most of the owners of property were not insured.

In a letter received from abroad since the fire, it was suggested that I state the losses of some of the members of our church, as some of the friends in other churches might feel like assisting them. So I will give their estimated losses, adding, however, that these brethren make no appeal for help.

Brother Wm. C. Tanner had everything he possessed, as I understand it, invested in his hotel. Most of his goods on the lower floor, except those in the kitchen, were got out. The furniture in the upper rooms was destroyed. He is left without a home and without the means of getting a home; also without a business for his support. Estimated loss, \$2,000. Bro. A. H. Persels had two buildings burned, a restaurant and a dwelling, but saved many of his goods. Loss probably nearly \$1,000. Bro. J. F. Greenman lost most of his stock of drugs and groceries. Estimate of loss, \$1,800. He has a home left in the village, and a piece of land out of the village. But his health is poor. Bro. E. F. Randolph, jeweler, occupying the same building with Bro. Greenman, lost about \$200. He saved most of his jewelry and tools. So that he is able to go on with his business. Bro. Greenman cannot go on with his business. Dea. Clawson owned the building which Brethren Greenman and Randolph occupied. I have not learned what value he placed on the building. Bro. Thomas Zinn had a desk and safe in the brick block that burned. The contents of the safe were taken out in good order after the fire. I do not know whether the safe will be serviceable hereafter or not.

A relief committee was at once appointed, an appeal sent out to other towns for help, and several hundred dollars have been received, which will be distributed among the sufferers. If any friends in other localities have a mind to help the brethren named, they may send to them direct, or to me, and I will use their money as the donors may direct.

Unfortunately for our town very few of the men burned out are able to build and resume business. There is an excellent opportunity for parties having capital to come and build and set up a business. Farina has the trade of a large extent of farming country, and is one of the principal shipping points on the Illinois Central Railroad.

One blessed result of the fire is, that the saloon business is effectually burned out for this year at least. One year ago last spring three members of the village board of trustees and the president were elected who were in favor of a license. And we had two saloons during the year. Last year no-license members, including a president and secretary, were elected, so that with the president's casting vote, no license had a majority, and the saloons were closed. But at one of the meetings of the trustees advantage was taken of the absence of one of the no-license members to put in a petition for a beer license, and it was granted. At a subsequent meeting of the board, the former action was rescinded, as the no-license men had the majority. Notwithstanding this, the saloon

kept running until the fire, when it was burned out. The saloon-keeper opened up next day in another building, having saved some of his beer, but he soon learned that he was on dangerous ground and quit.

The village board has passed an ordinance prohibiting the building of other than fire proof buildings on the two blocks that were mostly burned over. C. A. B.

SPARE MOMENTS.

A lean, awkward boy came to the door of the principal of a celebrated school one morning and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go around to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"I should like to see Mr. Slade," said he. "You want a breakfast, more like," said the servant girl, "and I can give you that without troubling him."

"Thank you," said the boy, "I should like to see Mr. Slade if he can see me."

"Some old clothes, maybe you want," remarked the servant, again eying the boy's patched clothes. "I guess he has none to spare; he gives away a sight." And without minding the boy's request, she went about her work.

"Can I see Mr. Slade?" again asked the boy, after finishing his bread and butter.

"Well, he's in the library; if he must be disturbed, he must. He does like to be alone sometimes," said the girl in a peevish tone.

She seemed to think it very foolish to admit such a fellow into her master's presence; however, she wiped her hands, and bade him follow. Opening the library door, she said:

"Here's somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself, or how he opened the business; but I know that, after talking awhile, the principal put aside the volume that he was studying, and took up some Greek books and began to examine the new comer. The examination lasted for some time. Every question the principal asked the boy was answered as promptly as could be.

"Upon my word," exclaimed the principal, "you do well," looking at the boy from head to foot, over his spectacles.

"Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

Here was a poor, hard working boy, with few opportunities for schooling, yet almost fitted for college by simply improving his spare moments. Truly are spare moments the "gold dust of time." How precious they should be! What account can you give of your spare moments? What can you show for them? Look and see. This boy can tell you how very much can be laid up by improving them; and there are many, very many other boys, I am afraid, in jail, and in the house of correction, in the fore-castle of a whale ship, in the gambling house, in the tipping shop, who, if you should ask them when they began their sinful course, might answer, "In my spare moments." "In my spare moments I gambled for marbles," "in my spare moments I began to swear and drink," "it was in my spare moments that I began to steal chestnuts from the old woman's stand," "it was in my spare moments that I gathered with wicked associates."

Oh, be very careful how you spend your spare moments! The tempter always hunts you out in small seasons like these; when you are not busy he gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments!

DR. OLIVER WENDELL HOLMES puts into the mouth of one of his "Teacups," and a cracked teacup at that, "an abridged history of two worlds, this and the next," which is very suggestive: "Two worlds, the higher and the lower, separated by the thinnest of partitions. The lower world is that of questions; the upper world is that of answers. Endless doubt and unrest here below; wondering, admiring, adorning certainty above."



## YOUNG PEOPLE'S WORK.

### GUILIELMUS. REX.

The folk who lived in Shakespeare's day  
And saw that gentle figure pass  
By London Bridge,—his frequent way,—  
They little knew what man he was!

The pointed beard, the courteous mien,  
The equal port to high and low,  
All this they saw or might have seen—  
But not the light behind the brow!

The doublet's modest gray or brown,  
The tender sword-hilt's plain device,  
What sign had they for prince or clown?  
Few turned, or none, to scan him twice.

Yet 'twas the king of England's kings!  
The rest with all their pomps and trains  
Are mouldered, half-remembered things—  
'Tis he alone that lives and reigns!

—Thomas Bailey Aldrich, in *The Century* for August.

THE world is not so slow to-day to recognize the worth of a man or his work as it was in days gone by. We move faster. And just so the meed of praise or blame is sooner bestowed.

THEREFORE let us find a good work and do it well, but in the doing of it let us not fancy that we are unrecognized Shakespeares, or "gems of purest ray serene" beneath the ocean's wave, or even blushing roses in the desert. But let us do the work which lies at our hand and which is ready for us; let us do it faithfully, with all our might; let us do it as in the sight of God. We shall have our reward at his hands, even if not at the hands of men. But we generally get it also from our fellowmen, now-a-days.

### OUR YOUNG PEOPLE'S DENOMINATIONAL WORK IN THE CHURCH.

BY MISS AGNES BARCOCK.

Read during the Young People's Hour at the Central Association, Brookfield, N. Y., June 14, 1890.

The idea that we, as young people, can have a work to do of ourselves, and one that can belong distinctly to ourselves, is comparatively a very new one. We have until recently been content, either to assist the efforts of the older people of the denomination in some small way, or to do no work at all.

And now, when the idea of a work of our own is brought to our attention, we are all willing and anxious to enter upon it; but where to begin, what to do and what not to do, become questions not easily solved. If we can answer them now, satisfactorily, in a measure, to ourselves, the purpose of this meeting will have been accomplished.

Mr. Clark, President of the United Society of Christian Endeavor, said recently, speaking of that organization: "It is nothing if not a help to the church; it belongs pre-eminently to the church, and its aim should be to work for, and assist it in every way in its power."

We may take this thought to ourselves as we are, all of us, Christian Endeavorers, and while we are looking for some special work to which to devote ourselves, may we not with profit turn to our own church and take up the work waiting for us there, more heartily than ever before?

It seems that the first step in this direction is organization,—not that much, and good work may not be accomplished without a society,—but with one, more united work is done and a closer relation established between the workers.

For myself there is a great respect for the Christian Endeavor organization—its committee work and its pledges—and I wish we might all be united under this in a more earnest effort to work for "Christ and the church." If I am not mistaken, a large part of the churches of our Association have such societies. But if

not, can you not have them? Your pastor has undoubtedly urged this matter upon you many times before; co-operate with him now and have a society. What matter if it is small in numbers, if it is in earnest? You will never know the help it will be until you have had one.

And aid your pastor in other things as well, by faithful attendance upon the appointments of the church and willing response to all he asks of you.

Just here, let me say, one point which will be very effective in our denominational work in the church is our good example. Let us never be uncertain about the Sabbath; we may do tract work in this respect; we may be tracts—Sabbath tracts, read of all—to show that the day we hold sacred is a Sabbath in truth to us, and that we are in no way ashamed of it.

Another thing which we Seventh-day Baptist young people need to work for, is a better understanding of the doctrines of our church among ourselves. Have you never been asked: "What is a Seventh-day Baptist?" or "Why do you keep Saturday for Sunday?" And were you always ready with an earnest, intelligent reply? Too often, I fear, the reverse is the case. And why? Perhaps, and probably, we are no more ignorant as to our peculiar denominational beliefs than other young people. But that is no excuse. We may have always been Seventh-day Baptists, as our parents were before us, and perhaps have always been associated with our own people where our views may never have been called out; but as we become older and are thrown more and more with the world, we begin to realize that ours is a somewhat peculiar position, and in defense of this our position—our beliefs—we need to have positive, intelligent opinions. We have every means of gaining this. First, by earnest, careful study of the Bible—where our doctrines are first found—and we cannot become too familiar with this work. Then our denominational publications are worthy our careful, steady attention.

In this way, having made ourselves familiar with the question of the Sabbath in all its forms, with baptism and the other distinctive doctrines of our church, we become ready to follow intelligently the workings of our denomination, to think upon the question of vital interest to it, to have opinions of our own, to express them; in a word, to be workers for our church and for Christ. We as Seventh-day Baptists have a great work in this respect for ourselves and other young people. It is not a selfish work, but preparation, without which no real work beyond can be accomplished. Our pastors have aided us to this end and done all in their power to accomplish the desired result; but not without personal effort, study, hard and earnest, on our part, and a cultivation of deep, abiding love for the work will anything be done.

We may help put the enthusiasm once acquired for ourselves into the hearts of others, that all our young people may be awake and ready to begin work in earnest—work that may, with God's blessing, accomplish great good.

In another direction the work in our home church may be carried forward by making the influence of our schools felt. We have schools, worthy our patronage. You can make them more worthy by attending one of them yourself, and in this way influencing others. Do you anticipate entering college this year? If so, do not be false to your own denomination, by ignoring the means it has established whereby you may receive a liberal education. And remember that while they need money, and need

it badly, they stand in just as great need of earnest, intelligent, Seventh-day Baptist young men and women to fill their classes, to take the places of those all the time leaving them by graduation, and to always cast their influence for and not against the schools of their own denomination.

May we not, in these and in other ways endeavor, and endeavor earnestly, to aid our church, our denomination, and above all the cause of Christ to broader and nobler work than ever before?

### TWELVE LINKS IN ENGLISH HISTORY.

VI.

MARY THE FIRST.

The annals of history are full of stories about unhappy men and women. There can be no greater sarcasm upon human ambition than a brief review of the English and Scotch monarchs. It shows us Henry the Second suffering the basest ingratitude from every one of his well beloved sons; David of Scotland, every plan overturned by his treacherous brother, one son murdered, another a prisoner in England; Henry the Fourth, who keenly felt the uneasiness of the crown he had illegally gained; Henry the Sixth and his wife Margaret, whose long lives were one series of baffled hopes and family disappointments; Katherine of Arragon, who found the loftiest virtue no protection against the injustice of a fickle husband; Mary Queen of Scots, whose misfortunes, whether deserved or not, are almost unmatched in human chronicle; and many others in every century who proved the utter futility of the pursuit of ambition and glory. But of all the sad hearts that ever beat under the royal ermine not one knew such utter misery as she who has come down the ages by the opprobrious title of "Bloody Mary." Her name can hardly be heard without a shudder, and yet it may be as well to consider whether this wretched woman does not deserve a little of our pity as well as a large measure of our detestation.

Mary Tudor was born one of the greatest of princesses. Under her grandfather, Henry the Seventh, England had recovered from the crippled state into which it had fallen during the War of the Roses, and had advanced rapidly in material prosperity. Henry the Eighth was at peace with all the world, and his alliance was courted by all nations. Mary was the heir to all this power and grandeur, and her hand was sought even by the great Emperor, Charles the Fifth. Her father surrounded her with a splendid court, and the Spanish fashion in which she was wholly educated taught her to expect universal homage. During the susceptible years of childhood this was Mary's life. Then, at the most trying period of her maidenhood, when she was just between girl and woman, she was suddenly and rudely shaken out of all this luxurious ease by her mother's trials. She was called upon to see the mother, whom she had regarded as almost a saint, cast off and deserted, and to see herself no longer the heir to the English throne, but simply the illegitimate daughter of Henry the Eighth, without a right upon English soil, without a claim to a thing beyond what the clemency of the king might allow her.

The noblest nature and the sweetest temper could hardly have survived such a shock without a change for the worse. But Mary had no such reserve force to draw upon. She had inherited neither her mother's beauty nor that fine fortitude which supported Katherine through all the sorrows of her later years. She was one of



those women, not rare in any age, who, without possessing the qualities to inspire love and devotion in others, yet feel in themselves a passionate desire for just that love which they see given to their more fortunate sisters. Such a nature is made good or bad entirely by circumstances. Surrounded by those who always paid her homage, Mary had been as gracious and queen-like as her mother. Had she been really loved as her heart craved to be loved, her faults of temper would have been softened, and she would have shown a rare patience under trials however severe. Nothing of the kind happened to her. On the contrary, every event of her life, from the time she was twelve years old, became an aggravation to previous unhappiness. Just as she was emerging into young womanhood she saw Anne Boleyn take her mother's place as Queen of England, heard her baby half-sister proclaimed heiress of the throne, the title which she had always looked upon as her own, saw her mother die broken-hearted, and learned to attribute all this primarily to that reformed religion which her father had espoused. Anne Boleyn was a Protestant; Elizabeth would be educated as a Protestant; Cranmer, who had declared the marriage of Henry and Katherine null and void, was a Protestant. When we reflect upon these facts we can see a reason, if not an excuse, for the bitterness of the persecutions which Mary afterward perpetrated, and for the undying enmity which she always felt towards her sister. During the later years of Henry's life Mary was placed in her true position. Her right to the succession was restored, and she could once more feel herself to be prospective Queen of England. Henry died, and his son Edward, a sickly boy, was crowned king. And now, again, Mary felt all the former resentments fanned into a hot flame, as Edward, an ardent Protestant, showed a plain desire of excluding her from the throne. He was undoubtedly right in his fears for England under her control, but her right to the crown of England was so unquestionable that Edward's plans were a total failure. Northumberland had but a brief triumph, Lady Jane Grey a reign of ten days, and Mary, with scarcely a struggle, was proclaimed throughout the kingdom. She had now all that she had ever expected. Her people were true to her, and it rested with herself alone to make them enthusiastically loyal. But the time was past when such a course of tolerance and wisdom could have been possible with Mary Tudor. She was now thirty-eight years old, the best part of her life had been spoiled by the injustice of others, her naturally narrow mind, hopelessly embittered by disappointments, was made still more inaccessible to any right emotion by the diseases which were now weighing down her bodily strength. And, as if to remove her from the possibility of any change for the better, she had no sooner become queen than she took a step which, while it alienated all her people from her, also put the finishing touch to the miseries of her life. She became the wife of Philip of Spain.

No matter what our opinion of Mary may be, it is impossible not to pity her as we see her now. Upon Philip she lavished all the warmth of love of which her woman's heart was capable. She was contented to forget that she was Queen of England and to obey him as simply as the lowliest woman could. Had she been married to a different man who would have used this devotion for right purposes, Mary might still have ruled wisely and well. Philip, cold-blooded, evil-hearted, and without sense of common

gratitude, took no pains to conceal his indifference to the bride who was eleven years his senior, and plainly showed that he held her adoration in contempt, even while he did not scruple to use it to advance his own interests. For his sake she redoubled her persecutions against the Protestants, and burned at the stake the noblest men and women in England, even when her own bigoted feelings would have been satisfied to see the flames quenched. In hope of buying his affection she impoverished her kingdom to supply him with money for his wars. All in vain. Phillip left her to her loneliness, and would not visit even her dying bed. During her life-time even he made overtures for the hand of Elizabeth. After a brief reign of five years Mary died in misery. Tennyson rightly calls her "unhappiest of queens, and wives, and women," and says that "never English monarch dying left England so little." Not a soul mourned for her unless it were the women who attended her. One deep thanksgiving went up from all over England when it was said, "Queen Mary is dead."

## EDUCATION.

—NINETY-FOUR colleges have received in gifts within a year the sum of \$3,625,079. And these are Christian institutions.

—A TRULY surprising report comes from Louisiana to the effect that more white men than colored in that State are unable to read and write.

—THE Protestant Episcopal Theological Seminary of Ohio, located at Gambier, is to be re-opened in October with twenty students.

—It is rumored that ex-President Andrew White, of Cornell, is to be married this fall to Miss McGill, daughter of President McGill, of Swarthmore College.

—JOHN M. STEADMAN, B. S., of Brockport, N. Y., a graduate of Cornell University two years ago, at the age of twenty-two, has been tendered the position of biologist in the United States agricultural department at Washington.

—THE University of Berlin, with its 6,000 students and scores of famous professors, has a capital of but \$750,000. Its largest endowment, that of the Countess Bose, is only \$150,000. Nevertheless it is the seat of the highest German learning, and claims to have the ablest corps of instructors of all the world's schools.

—THERE is a noteworthy increase in Bible study at Yale. Sixty-seven seniors and ninety-two juniors select Old Testament literature, two lessons a week, for next year, the Old Testament being the only text-book. Oriental history, with special reference to the Bible, will be a required study in the Freshman Class. Prof. W. R. Harper will teach these classes.

—A NOVEL system of schools is being established in Virginia by Miss Sarah Holley, for the benefit of young colored girls. Therein they may learn in one year to read, write and make correct change. From newspapers they are expected to glean sufficient geography and spelling for their limited needs, while sewing, darning and patching, dressmaking, millinery and cooking complete the course.

## TEMPERANCE.

—CIGARETTE SMOKING.—Woman lives longer than man, goes insane less numerously, commits suicide one-third as often, makes one-tenth the demand on the public purse for support in jails, prisons, and almshouses; and in every regard manifests potentiality above that of man. This is an observed fact in the generation now passing, and it will be yet more so in the generation now coming on. The physical and mental fiber of the young men is weakening. Contributory to this is the dangerous habit, and the growing one, of cigarette smoking. The hour is come for a serious consideration of this evil. Parents should be apprised of the danger awaiting their boys. School boards should instruct their teachers to a vigorous crusade. Demands should be made upon legislative bodies to enact laws to stay the wide-spread break-down now going on.

If this article should fall into the hands of any young man addicted to the habit, I beseech him to read carefully, and ponder seriously; and I would have him know that the statements I make are substantiated by most alarming facts. Let me make an appeal to facts. Last

year the internal revenue from cigarettes was over a million dollars. The increase over the year before was \$145,000. And this indicates the increase of the consumption of the deadly article. During the year boys and young men consumed two and a quarter million of these little paper rolls of poison. There are multitudes of boys, not yet grown, who smoke from twenty to sixty a day. While the population of the country was increasing about a million and a half during the year, the consumption of cigarettes increased nearly three hundred million. All cigarettes contain, according to Prof. Lafin, a competent scientist and chemist, five distinct poisons. Three of these are the most deadly oils, one in the paper wrapper, one in the nicotine, and the third, and the worst, in the flavoring. The other poisons are saltpeter and opium. The smoker draws the smoke into his lungs. A brown stain is being deposited continually upon his throat and lungs, and it is a combined coating made of all the five poisons. In time this frequently stains the very skin, showing that the whole system is permeated by it.

The main reason why the cigarette obtains so fatal a power over young men is because of the opium in it. The little paper roll seems to soothe, when in fact it is paralyzing the very forces of life. A confirmed cigarette smoker shows the appearance and actions of the opium eater. Misery, insanity, or death, one or another, is sure to result. Such are some of the recent occurrences connected with this dangerous habit. A dozen boys, made insane by cigarette smoking, have, within a short time, been confined in the Napa, Cal., hospital for the insane. Walter Fletcher died at Louisville the other day of cigarette poisoning. Brightest boy in his class, he began a year ago to smoke, and recently had been smoking fifty to sixty a day. He was stricken down with heart disease, directly brought on by smoking. A young man of sixteen died in Philadelphia. His habit was to smoke twenty a day. A post mortem showed that death was due to congestion of brain from cigarette poison. A fine young man of Troy drops dead. After death one of his veins burst, the blood was black as ink. Several physicians said it was cigarette poisoning. Such things are of daily record. They are alarming. I was recently speaking to a bright young man from the South. He appeared to be a noble youth. He seemed wholly unconscious of the ruin to which he is going. It made me sad as I thought of what was before him, if the habit is not speedily broken.

A cigarette bill has recently passed the Georgia legislature. It makes it a crime to sell or give a cigarette or cigarette paper to any minor. Illinois has such a law also. The city of Frankfort, Ky., prohibits the entire sale of cigarettes. This shows how it is regarded by careful legislators. Business managers of large commercial enterprises begin to understand that the habit incapacitates for business. A prominent business house in an Eastern city has a sign over the head cashier's desk, "No cigarette smoking by our men." As a result, a couple hundred clerks are said to be superior to those of other houses in the same line of business. Young man, write me if you are willing to stop this habit.

SCOTT F. HERSHEY.

WASHINGTON, D. C.

## POPULAR SCIENCE.

ACCORDING to the Cologne *Gazette*, the German doctor Alanus, notorious for his advocacy of vegetarian diet, has become a pervert, and has returned to a mixed diet of flesh and vegetable food. He owns that one fact overturned all his theoretical preaching, that after having been a vegetarian for a number of years he suddenly observed that his arteries began to show signs of degeneration.

A NEW COLLAR BONE.—A boy of eighteen years was admitted to the Mount Sinai Hospital, suffering from a swelling over the region of the collar bone. It was evident that the bone was deeply affected, and the only recourse was an operation, which was made. The entire bone was found dead, destroyed by inflammatory action, necessitating its removal, but in doing so the membrane immediately next to it, and which nourishes the bone, was carefully incised, stripped from the bone and replaced in the wound as nearly as possible in its original position, the object being to form new bone matter throughout its length and thus reproduce an entire collar bone. The wound having been dressed the arm was subsequently kept in the same position that a fracture of the collar bone would have required, the result being that ten weeks after the operation the patient was discharged with a brand-new collar bone, completely reproduced with new joints at either end, and the perfect use of his arm.



## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## THIRD QUARTER.

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

## LESSON IX.—ENTERING THE KINGDOM.

For Sabbath-day, August 30, 1890.

## SCRIPTURE LESSON—LUKE 18: 15-30.

15. And they brought unto him also infants, that he would touch them; but when his disciples saw it they rebuked them.
16. But Jesus called them unto him, and said, Suffer little children to come unto me and forbid them not; for of such is the kingdom of God.
17. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.
18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
19. And Jesus said unto him, Why callest thou me good? none is good, save one, that is God.
20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.
21. And he said, All these have I kept from my youth up.
22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come follow me.
23. And when he heard this, he was very sorrowful: for he was very rich.
24. And when Jesus saw that he was very sorrowful he said, How hardly shall they that have riches enter into the kingdom of God!
25. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26. And they that heard it, said, Who then can be saved?
27. And he said, The things which are impossible with men, are possible with God.
28. Then Peter said, Lo, we have left all and followed thee.
29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake.
30. Who shall not receive manifold more in this present time, and in the world to come life everlasting.

GOLDEN TEXT.—Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Luke 18: 17.

## INTRODUCTION.

Jesus' last journey to Jerusalem was a tour of instruction. To-day's lesson has for us, as for those who received it from the lips of the Divine Teacher, important truths with reference to entrance into Christ's kingdom.

## OUTLINE.

1. Requisites to entering the kingdom.
  - (a) The child-like spirit. v. 15-17.
  - (b) The disposition to seek. v. 18.
  - (c) The spirit of obedience. v. 20, 21.
  - (d) The spirit of consecration and service. v. 22.
2. Hindrance to entering the kingdom.
  - (a) The spirit of selfishness. v. 23-27.
3. Reward of entering the kingdom. v. 29-30.
  - (a) "Manifold more in this present time."
  - (b) "In the world to come life everlasting."

PERSONS.—Parents and small children; Jesus and his disciples; the young ruler.

## EXPLANATORY NOTES.

V. 15. "They." Parents and guardians. Probably mothers in most cases. "Infants." *Rev. Ver.*, "Babes." "That he should touch them. Matthew says, "That he should put his hands on them and pray." Mark tells us that he "put his hands upon them and blessed them." This act on Jesus' part would have real power, and the influence of it would go with the children through life. "His disciples . . . rebuked them." They thought it beneath the dignity of Jesus, and that his valuable time should not be taken thus, especially since he was at the time engaged in a discourse to older people. v. 16. "Suffer . . . and forbid them not; for of such is the kingdom of God." Jesus reproves his disciples, and shows them that the prime requisite to entrance into his kingdom is the child-like spirit. v. 17. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Not an arbitrary decree. From the nature of the kingdom, only those possessed of child-like faith, simplicity and filial love can, or will, enter that kingdom. v. 18. "A certain ruler." Ruler of a synagogue. He was young. *Matt.* 19: 20. Mark tells us that he came "running and kneeled to him." "Good master" (teacher). He knew

Jesus' character and the nature of his teachings; hence his salutation and his question. "What shall I do," etc. He had the mistaken idea that eternal life could be had by *doing* some "good thing." *Matt.* v. 19. "Why callest thou me good," etc. Not a rebuke, nor a denial of Christ's goodness, but an effort on his part to lead the young man's mind up to God, the source of all good. v. 20. The "commandments." The second table of the Decalogue with the exception of the tenth commandment, which is omitted. Matthew adds a summary of the second table,—"Thou shalt love thy neighbor as thyself." Mark adds, "Defraud not." v. 21. "All these have I kept," etc. He was a moral young man, rendering obedience to the law in outward form. v. 22. "Yet lackest thou one thing," viz., self-sacrificing love—the spirit of true Christianity. v. 23. "He was very sorrowful" because he could not serve God and mammon. v. 24. "Hardly . . . enter," etc. With what difficulty. Mark says, "They that trust in riches," *i. e.*, those who love money. The love of money shuts out the love of God, and shuts up the kingdom of God. v. 25. It is impossible for "a camel to go through a needle's eye," so is it for a man who "trusts in riches" to enter the kingdom of heaven. v. 26. "Who, then, can be saved?" The Jews regarded worldly prosperity as a mark of divine favor. Hence their astonishment. v. 27. "Impossible with men . . . possible with God." No human agency, only the Holy Spirit, can transfer a man's love from riches to God. v. 28. "Left all." Their property and avocations, their means of support. v. 29, 30. Sacrifice for the sake of God's kingdom pays. It ennoble the present life and insures life everlasting.

CENTRAL TRUTH.—Those, and only those who accept Christ with child-like faith and love and give him the whole heart, can enter his kingdom.

DUTIES.—1. Take the children to Christ for his blessing and acceptance. 2. Be child-like in love and faith. 3. See to it that obedience to law springs from love for the law-giver. 4. Trust not in riches; give God the whole heart. 5. Leave all for Christ, if necessary.

## QUESTIONS.

Give outline of lesson. Give date and place of lesson. Where was Christ going? What were brought to him? For what purpose? Who objected? Why? How did Jesus treat the objection? Who alone can enter the kingdom of God? What question did the young ruler ask? What reply did Jesus make? Did he mean to deny his own goodness? Which of the commandments are here named? How had the young ruler kept these? What did he yet lack? Why was he sorrowful at Jesus' requirement? Why is it hard for a rich man to enter the kingdom of God? Explain v. 27. What is the promise to those who have sacrificed for the kingdom of God's sake?

## TRACT BOARD MEETING.

The regular monthly meeting of the Tract Board was held at the usual place in Plainfield, N. J., Sunday, Aug. 10, 1890, at 2 P. M. Chas. Potter, presiding. Prayer by A. H. Lewis.

Twelve members were present; also two visitors, to whom were extended the courtesies of the meeting.

After the reading of the minutes of the last meeting the committee on programme for the annual session of the Society, presented the following, which was adopted:

## MORNING SESSION.

10.30 A. M. Call to order and opening exercises. Appointment of Committees. Annual sermon. *Rev. A. E. Main.* Joint collection for Tract and Missionary Societies. Report of Treasurer.

## AFTERNOON SESSION.

2 P. M. Report of Corresponding Secretary. Discussion of same.

## EVENING SESSION.

Report of Committees. Discussion of Resolutions. Closing exercises.

Correspondence was presented with J. B. Clarke and Wm. C. Daland.

The Treasurer presented his monthly statement of finances, showing current bills due amounting to \$792 08, which were ordered paid.

The annual report of the Corresponding Secretary was taken up and considered in detail,

and was made the subject of extended and general discussion, after which it was adopted, as far as read and referred to the Corresponding Secretary and Treasurer for completion, with power to print.

A. L. Titsworth was, by vote, added to the Auditing Committee.

Voted to instruct the Publishing Agent to forward to Ch. Th. Lucky the plates for back numbers of *Eduth le Israel*.

Minutes were read and approved and the meeting adjourned. REC. SEC.

## TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

## Hiding from God.

One of Detroit's best known ministers has a half interest in a four-year-old daughter. The other day she broke over the traces of discipline, and her mother sent her into a closet, with the injunction to tell God all about what a naughty little girl she had been. At the expiration of her penance hour, she came forth very quietly, as if her discipline had a wholesome effect. "Well, little daughter," said the mother, "did you tell God all about it?" "No, mamma," was the reply; "I des didn't do it, 'cause I fought my papa wouldn't like to let it det out of the family."—*Jer.* 16: 17, *Job* 5: 21.

## In the Street.

A gentleman visited an unhappy man in jail, awaiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me."—*1 Cor.* 15: 33, *2 Tim.* 2: 16, 17.

## Self-Sacrifice.

The plague was making a desert of the city of Marseilles; death was everywhere. The physicians could do nothing. In one of their councils it was decided that a corpse must be dissected; but it would be death to the operator. A celebrated physician of the number arose and said, "I devote myself for the safety of my country. Before this numerous assembly I swear, in the name of humanity and religion, that to-morrow at the break of day I will dissect a corpse and write down as I proceed what I observe." He immediately left the room, made his will, and spent the night in religious exercises. During the day a man had died in the house of the plague and at daybreak on the following morning the physician, whose name was Guyon, entered the room and critically made the necessary examinations, writing down all his surgical observations. He then left the room, threw the papers into a vase of vinegar that they might not convey the disease to another, and retired to a convenient place, where he died in twelve hours.—*John* 11: 50.

## Sowing.

We scatter seed with careless hand,  
And dream we ne'er shall meet them more;  
But for a thousand years,  
Their fruit appears,  
In weeds that mar the land,  
Or healthful store.

The deeds we do, the words we say,  
Into still air they seem to fleet,  
We count them ever past;  
But they shall last,  
In the dread judgment they  
And we shall meet.

—*Eph.* 6: 7, 8.

## Subjection.

A Roman servant, knowing that his master was sought for to be put to death, clothed himself in his master's garments that he might be taken for him; he was taken and put to death in his stead; in memory of which his master caused his statue in brass to be erected, as a monument of gratitude for the poor servant's fidelity.—*Gal.* 3: 13. Piety and Proficiency.

General Havelock commanded a corps of religious men who drank no intoxicating drinks.



The morning and evening were saluted with prayer. The name given was "The Saints." The General was the chaplain, and the commander preached. A commission was sent to inquire into these strange doings. The report came that the charges were all true. "But no troops in India are as well drilled, as well equipped, as efficient. In time of trouble, the cry is, 'Bring out the Saints. Havelock never blunders.' Should trouble arise in India, Havelock's corps would be the main reliance of the government."—Rom. 12: 11.

Submission.

The late Mr. Kilpin, of Exeter, writes: "I know a case in which the minister, praying over a child apparently dying, said, 'If it be thy will, spare.' The poor mother's soul, yearning for her beloved, exclaimed, 'It must be his will, I cannot bear ifs.' The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and-twenty."—Matt. 26: 39, Psa. 106: 15.

Chastisement.

A little boy desired to be whipped rather than do a certain thing. His father said, "Mind you, I will whip you, yet you must do what I desired afterwards. The boy thought, as father is strongest, I better do it without a whipping."—Heb. 12: 11.

Bought with a Price.

In 1860, Mr. Beecher asked for enough money to buy a slave girl's freedom. When the contribution box passed, Mrs. Rose Terry, a member of the congregation, drew a ring from her finger and dropped it into the box. Mr. Beecher put the ring upon the slave girl's finger, told her it was her freedom ring, and named her Rose Ward, after the donor of the ring and himself. 1 Cor. 6: 20, 1 Pet. 1: 19.

Quickening.

A dead corpse is unaffected with the deepest wound; the point of a needle makes the living body writhe. While others do not groan, though charged with heinous crimes; the Christian complains even of infirmities, of wandering thoughts, of earthly affections, and sins of omission.—Eph. 2: 1, 2.

Sympathetic Words.

"I know By aching memories, how little power The best words have to mitigate a woe, With which, in its own bitterness alone, The heart, amid the silences must deal."—Prov. 15: 23; 25: 11

Power of Holiness.

Men persuade themselves with little difficulty to scoff at principles, to ridicule books, to make sport of the names of good men; but they cannot bear their presence; it is holiness embodied in personal form which they cannot steadily confront and bear down.—2 Cor. 3: 2.

RESOLUTIONS.

Adopted by the Seventh-day Baptist Church and congregation at Shiloh, N. J., at a special meeting held Aug. 3, 1890:

WHEREAS, Rev. T. L. Gardiner, our pastor, has again offered his resignation, and expressed an earnest desire that we accept it and release him from the duties thereof on and after September 30, 1890; therefore,

Resolved, That we do accept his resignation as presented; and

Resolved, That we hereby express our regrets that this pastorate, extending over a period of nearly eleven years, with such satisfactory results, should now be terminated. Prominent among the results is the army of young men and women in our midst who have accepted Jesus as the captain of their salvation since this pastorate began, and who, with the aid of the teachings and prayers of God's people here, have so far developed true Christian manhood and womanhood, as to bring to us daily fresh promises of future usefulness, a stronger and

more thoroughly Christian church at Shiloh; and that wherever they may be scattered in future years their influence will be felt for truth and righteousness.

Resolved, That we appreciate the able manner in which he has preached the pure gospel of Jesus Christ to us as a people, and throughout our county. Thirty-five churches in Cumberland and Salem counties, principally in Cumberland, have called him to preach for them, many of them repeatedly. This, with the many opportunities afforded him while engaged in preaching gospel temperance throughout the county, educating the people up to a higher standard of Christian living, thereby forming public sentiment against the use and sale of intoxicating liquor, and whatever else tends to drag men down, has given him and us a record of which we may not be ashamed now or in the judgment to come.

Resolved, That our hearts and our prayers go with him to his new field of labor, wherever that may be, that his life and the lives of his family may be spared many years to be useful, and that the Heavenly Father may bless his efforts in the future, even more abundantly than in the past.

Resolved, That a copy of these resolutions be presented to Mr. Gardiner, and that a copy be sent to a county paper, and to the SABBATH RECORDER, with a request for their publication.

TRACT SOCIETY.

Fourth Quarterly Report of the Treasurer from May 1st to August 7th, 1890.

GENERAL FUND.

Table with columns for Dr. (To balance May 1st, Received in May, June, July and to August 7th, Received from Missionary Society, etc.) and Cr. (By cash paid as follows: J. P. Mosher, agent, Outlook acct., \$559 18, \$592 30, etc.)

HEBREW PAPER FUND.

Table with columns for Dr. (To cash received as follows: Mrs. D. C. Burdick, Nortonville, Kan., \$200 00, etc.) and Cr. (By cash paid as follows: J. P. Mosher, agent, Peculiar People, \$33 43, \$55 06, \$52 12, etc.)

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., August 8, 1890. Examined, compared with vouchers and found correct.

F. A. DUNHAM, A. L. TITSWORTH, Auditors.

TRACT SOCIETY.

Receipts from July 1st to August 7, 1890.

GENERAL FUND.

Table listing receipts from various churches and locations: Church, Farina, Ill., \$13 80; Richburg, N. Y., 4 44; Ritchie, Va., 1 63; Albion, Wis., 5 00; Little Genesee, N. Y., 25 00; Ashaway, N. Y., 68 99; DeKuster, N. Y., 10 50; First Westery, R. I., 4 08; Leonardville, N. Y., 16 82; Milton, Wis., 4 28; Independence, N. Y., 10 00; West Edmeston, N. Y., 5 26; West Hallock, Ill., 13 00; Plainfield, N. J., 31 28; New Market, N. J., 15 00; Brookfield, N. Y., 5 27; Adams Centre, N. Y., 30 00; Chicago, Ill., 20 00; Leonardville, N. Y., 17 08; New York City, 15 94; Shiloh, N. J., 26 09; Hammond, La., 4 41; Walworth, Wis., 15 00; Welton, Iowa, 7 75; Wellsville, N. Y., 6 35; Plainfield, N. J., 33 59; Waterford, Conn., 3 00; Westery, B. I., 18 11; E. E. Whitford, Brookfield, N. Y., 5 60; Sabbath-school, Farina, Ill., 4 60.

Table listing names and amounts: George H. Babcock, Plainfield, N. J., 500 00; John Congdon, Newport, R. I., 1 00; Arthur W. Reynolds, Verona, N. Y., 2 50; Sabbath-school, Utica, N. Y., 1 50; Mrs. Emma Witter, Wausau, Wis., 1 00; Lottie Baldwin, Glen Benlah, Wis., 3 50; Mrs. B. C. Hall, Lodi, Wis., 2 60; Collection, North-Western Association, 22 52; T. S. Hurley, Welton, Iowa, 3 25; Mrs. Cortain, Marion, Iowa, 4 40; E. S. Maxson, M. D., Syracuse, N. Y., 8 80; Mrs. Nathan Rogers, Preston, N. Y., completing L. M. for Geo. H. Rogers, 10 00; Woman's Missionary Society, Nortonville, Kan., 8 00; Dea. George T. Collins and wife, Woodville, R. I., 2 00; J. G. Spicer, West Hallock, Ill., completing L. M. for Mrs. J. G. Spicer, 4 00; J. G. Spicer, West Hallock, Ill., on L. M. for Minnie Spicer, 8 00; Woman's Board (\$2 Outlook), 55 61; Mrs. Geo. H. Babcock, Plainfield, N. J., 50 00; Ladies' Aid Society, New Auburn, Minn., 5 00; Ezra Crandall, Milton, Wis., making Mrs. Nora Crofoot L. M., 20 00; J. Clarke, Andover, N. Y., 5 00; M. B. Vars, West Hallock, Ill., 10 00; Sabbath-school, Sisco, Fla., 1 35; A. R. Crandall, Lexington, Ky., 25 00; Woman's Aid Society, Hartsville, N. Y., 5 00; E. St. John, Leonardville, N. Y., 2 00; Mr. and Mrs. Stephen Babcock, New York City, 25 00; C. F. Randolph, 3 00; C. C. Chipman, 3 00; Mary G. Stillman, New York City, 10 00; Hannah Babcock, 7 00; L. Adoll Rogers, 2 00; P. J. B. Waite, M. D., 10 00; Mrs. B. F. Burdick, 5 00; Cash, 3 00; Wm. A. Langworthy, 10 00; Woman's Society, 4 19; H. D. Babcock, Leonardville, N. Y., 50 00; Mr. and Mrs. C. D. Potter, Adams Centre, N. Y., 200 00; Jacob Brinkerhoff, Alfred Centre, N. Y., 3 00; Ladies' Evangelical Society, 12 00; Mrs. J. P. Mosher, 2 60; Jacob Brinkerhoff, 4 00; L. A. Platts, on L. M. for J. A. Platts, 10 00; Mrs. Grace A. Everett, Andover, N. Y., 1 00; Woman's Board, 1 00; Mite Society, Shiloh, N. J., toward L. M. for Mrs. Margaret W. Davis, 17 17; George Greenman, Greenmanville, Conn., 50 00; Mr. and Mrs. Isaac Clawson, Farina, Ill., 10 00; Samuel N. Stillman, Alfred Centre, N. Y., 5 00; Mrs. J. Manson, Marion, Iowa, 2 15; Sabbath-school, Ashaway, R. I., 50 00; Mrs. Phebe Downey, Akron, N. Y., 1 00; Clara Downey, 1 00; Mrs. Davis, Garwin, Iowa, 50 00; J. H. Hull, Bole, Neb., 1 20; H. D. Witter, Richburg, N. Y., 5 00; W. C. Greenman, Milton, Wis., 5 00; Mrs. C. L. Greenman, 2 50; E. D. Bliss, on L. M., 10 00; H. W. Coon, Milton Junction, Wis., 1 00; C. C. Clarke, 2 30; Susan Burdick, 50 00; G. H. Baker, Berlin, Wis., 1 20; Mrs. E. W. Lewis, 1 00; H. F. Clarke, 2 70; Mrs. P. A. Wheeler, Walworth, Wis., 5 00; Julia A. Maxson, 1 00; Will O. Clarke, 1 50; Susan Simonds, 34 25; Income from Memorial Fund, 17 50; Dividend, City National Bank, 5 00; Mrs. Lorinda Crandall, Brookfield, N. Y., 2 50; Orrilla Craine, 2 50; Hattie Washburn, 25 00; A friend, 2 50; Mrs. W. J. Davis, New Market, N. J., 2 00; Ahava F. Randolph, Hopkinton, R. I., 10 00; J. B. Clarke, Alfred Centre, N. Y., 16 65; Sabbath-school, Plainfield, N. J., 1 00; Church, First Verona, N. Y., 3 87; Nortonville, Kan., 21 75; Nile, N. Y., 10 21; Alfred Centre, N. Y., 41 37; Daytona, Fla., 2 35; A friend, Westery, R. I., 2 00; Perry F. Potter, Alfred Centre, N. Y., 3 00; Book Sales, 43 25; Total: \$1,960 28.

HEBREW PAPER FUND.

Table listing receipts for Hebrew Paper Fund: Mrs. D. C. Burdick, Nortonville, Kan., 200 00; C. E. Crandall, Milton, Wis., 10 00; George H. Babcock, Plainfield, N. J., 57 68; I. N. Kramer, Marion, Iowa, 2 50; Sabbath-school, Bradford, Pa., 5 00; H. D. Babcock, Leonardville, N. Y., 10 00; M. S. Wardner, Chicago, Ill., 5 00; Mrs. Jacob Brinkerhoff, Alfred Centre, N. Y., 1 00; Mrs. Content Potter, Alfred, N. Y., 5 00; Total: \$336 18.

E. & O. E. PLAINFIELD, N. J., Aug. 8, 1890.

J. F. HUBBARD, Treasurer.

HOME NEWS.

New Jersey.

SHILOH.—After a protracted dry spell all nature has been revived again with refreshing showers, and the husbandman toils on with a heart full of thankfulness.—August 6th our Sabbath-school joined with the Marlboro school and held a picnic in a grove near Marlboro; it was a grand time for all present.—Aug. 3d, at a regularly called meeting, this church and society called by a unanimous vote, Rev. W. C. Daland to fill the vacancy caused by our pastor's resignation, which takes effect Sep. 30, 1890. Bro. Daland immediately answered, saying a sense of duty did not warrant him in severing the close and pleasant relations existing between him and his people at Leonardville, whereupon another meeting was held Aug. 10th, when a unanimous call was extended to Rev. I. L. Cottrell, of First Hopkinton, R. I. May the good Lord send us a man after his own heart, soon, to lead us in all truth.

AUG. 10, 1890.

W. S. E.



## MISCELLANY.

### MY MOTHER'S BIBLE.

Mother's Bible, precious volume,  
Doubly dear it seems to me,  
God has given it to his children;  
It is mother's gift to me.  
"Holy Bible," how I love it!  
Mother loved it long ago,  
And she taught me in her closet  
How to love this Bible too.

Mother's Bible, Holy Bible,  
'Twas her guide from day to day;  
Here she found a cheering cordial,  
When her loved ones passed away.  
'Twas her comfort when in trouble,  
'Twas her joy when sorrows came;  
Mother loved this precious Bible  
More than worldly wealth and fame.

Mother's Bible, blessed Bible,  
All its promises are true;  
Mother saw them fully tested  
Ere she bade this world adieu.  
In the swelling of the river  
They sustained her even there;  
"Christ is with me," mother whispered,  
"Soon I shall his glory share."

Holy Bible, precious Bible,  
Blessed book so dear to me,  
Here I read sweet words of cheering,  
From my mother's legacy.  
Mothers, teach your little children,  
While their little hearts are pure,  
Teach them now to love the Bible—  
They will bless you evermore.

—Union Gospel News.

### THE SCHOOL-MASTER'S CONFESSION.

Dr. Valpy, the eminent scholar, experienced a blessed change in his religious views not long before his death, and wrote the following verse as his confession of faith:

"In peace let me resign my breath,  
And thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

This verse Dr. Marsh repeated at a Bible reading in Lord Roden's family. Lord Roden got it written out, and fastened the paper over the mantelpiece in his study—where it still hangs, yellow with age.

Some time after this, one of the old heroes of Waterloo, General Taylor, came to visit Lord Roden. He had not, at that time, thought much on the subject of religion, and preferred to avoid all discussion of it. But whenever he came into the study to talk with his friend alone, his eyes invariably rested for a few moments upon the motto over the mantelpiece. At length Lord Roden broke the ice by saying, "Why, General, you will soon learn that verse by heart."

"I know it now by heart," replied the General, with emphasis and feeling.

From the time of that visit a change came over the General's spirit and life. No one who is intimately acquainted with him could doubt its reality. During the following two years he corresponded regularly with Lord Roden about the things which concerned his peace, always concluding his letters by quoting his favorite motto. At the end of that time the physician who had attended General Taylor wrote to Lord Roden to say that his friend had departed in peace; and that the last words which fell from his dying lips were those which he had learned to love in his lifetime.

It happened, in after years, that Lord Roden told the foregoing story at the house of a near neighbor. A young relative of the family, an officer lately returned from the Crimea, heard it, but turned carelessly away.

Some months later Lord Roden received the intelligence that his young acquaintance was in a rapid decline, and was desirous of seeing him without delay. As he entered the sick-room the dying man stretched out both hands to welcome him, at the same moment repeating those simple lines. "They have been God's message," he said, "of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost, the Comforter."

### MANLY CHRISTIANITY.

To be manly is to be strong, and if we would be really strong, we must be steadfast in the faith, and constantly watch against that would lure us from it. Some people, nowadays, seem to imagine that it is very manly to air their doubts about the truth of the Bible, and to sit in judgment on the oracles of God. To do so seems honest, so intelligent, so independent. But is it so? Every anxious seeker after truth is sure to meet with doubts and difficulties in religion, and they are to the mind like gymnastic exercises to the body—a means of expanding our mental and spiritual energies, and developing our moral strength. But to be content to live in an atmosphere of uncertainty about matters of the deepest moment to ourselves and others, and never strive to rise out of it—this is a proof of weakness of character, whilst it imperils our eternal safety.

In fact, indecision in religion, whatever may be its cause, is decidedly unmanly. "A double-minded man," writes St. James (1:8), "is unstable in his ways." One who cannot make up his mind as to what course he will take in life, and which master he will serve, but is halting between two opinions, is sure to act feebly and inconsistently. Men will have no confidence in either his judgment or his principles. Belonging distinctly to neither the church or to the world, he is viewed with suspicion by both. Tossed about by opposing currents, he is ready to be carried down by the stream much further from the right and safe course than he ever intended.

James the First, of England, and the Sixth of Scotland, was a man of this stamp. Though conscious of his fatal defect, he is said to have, on a certain occasion, appointed a minister to preach before him, who was singularly apt in his choice of suitable texts. The preacher, with the utmost gravity announced his text as from James the First and Sixth; "He that wavereth is like the waves of the sea, driven with the wind and tossed." The witty monarch felt the full force of the allusion, and said aloud, "He is at me already!" What effect the discourse had upon his mind we are not told; but it would be well if all waverers would take the warning to themselves.—Rev. William.

### IS THE SCHOOL-MASTER ABROAD?

The New York *Herald* thinks that the decision just rendered by the Supreme Court of Wisconsin, viz: that it is unconstitutional to read the Bible in the public schools of the State, "is likely to cause some little surprise and to arouse some criticism."

It will also awaken some inquiry as to the competency of those gentlemen to adjudicate such a question.

Their fundamental position seemed to be that readers of the Bible differ in opinion as to certain topics treated in it. Now, as this is also true in regard to the Constitution of the United States, and the State of Wisconsin, the same reasoning would exclude them also from the Wisconsin schools. The conclusion is just as bad in one case as in the other.

A special point is made by the Judges against the English Version, commonly used. The judges seem to be quite ignorant what the proper name of it is. They call it the "St. James' Version." The *Herald* follows them in this ludicrous blunder. It is bad enough for western judges to convict themselves of such ignorance; but when it comes to the banner paper of the world, the case is sad indeed. Whatever credit is due for the canonization of that author of the counterblast against tobacco must be divided between New York and Wisconsin.

The question of expelling the Bible, with its pure morality, from the schools, is bound to come before the courts again. We are convinced that the final decision will be just. But, in the meantime, it would be a compliment to the American people were the judges, and also the press, to make themselves well enough acquainted with the points involved, to avoid such blundering as this.

### SPECIAL NOTICES.

☞ THE Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will convene with the church at Stone Fort, on Sixth-day before the third Sabbath in September, at 10 o'clock, A. M.

Introductory sermon by Eld. J. W. Morton.

Papers are to be presented as follows:

1. What distinctions are to be made between the Laws of Moses, so called, and the Decalogue? C. A. Burdick.
2. Does the Bible teach that all who are born of God will be finally saved? C. W. Threlkeld.
3. The causes of Defection from the Sabbath, and the Remedy. Robert Lewis.
4. The Evils of Intemperance and the best means to escape them. F. F. Johnson.
5. Why I am a Seventh-day Baptist. M. B. Kelly.

☞ THE twenty-fourth Annual Session of the Yearly Meeting of the Seventh-day Baptist Churches of Missouri, Kansas and Nebraska, will be held with the church at Long Branch, Nebraska, commencing on the Sixth-day of the week before the second Sabbath in September, 1890, at 10.30 A. M. The following programme has been prepared by the Executive Committee:

#### SIXTH-DAY MORNING.

- 10.30. Call to order by the Moderator, U. M. Babcock. Opening prayer. Annual Report of the Executive Committee. Introductory Sermon by G. J. Crandall; G. M. Cottrell, Alternate. Communication from Churches.
12. Adjournment.

#### AFTERNOON.

- 2.30. Devotional Exercises.
- 2.45. Appointment of Standing Committees. Communications from corresponding bodies. Miscellaneous communications and miscellaneous business.
3. Essays by Mrs. U. M. Babcock, Mrs. G. M. Cottrell, Mrs. Hannah Tomlinson and Mr. E. J. Babcock.
- 4.30. Adjournment.

#### EVENING.

7. Prayer and Conference Meeting, led by the pastor of the Long Branch Church.

#### SABBATH MORNING.

10. Sabbath-school exercises, led by the Superintendent of the Long Branch Sabbath-school.
11. Sermon by G. M. Cottrell. Subject, Sanctification, holiness, or sinless perfection.

#### AFTERNOON.

- 2.30. Sermon by A. P. Bunnell.

#### EVENING.

7. Praise meeting led by D. K. Davis.
- 7.30. Sermon by the representative of the Missionary Society.

#### FIRST-DAY MORNING.

- 9.30. Devotional Exercises led by G. J. Crandall.
10. Report of Standing Committees.
11. Sermon by Madison Harry.

#### AFTERNOON.

- 2.30. The work of the Y. P. S. C. E., led by G. M. Cottrell.
- 3.30. Unfinished business.
- 4.30. Adjournment.

#### EVENING.

7. Sermon by the representative of the Missionary Society. Followed by a farewell conference.

Persons expecting to attend the above meeting will please notify C. C. Babcock, in order that they may be provided with accommodations during the meeting. Also, those intending to come by public conveyance will please notify J. Smalley Babcock when they expect to arrive at Humboldt. U. M. BABCOCK.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: *Conference*, 1825, '45, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuisen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.



### BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

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STRONG PREACHERS.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God - instinct with living doctrines. Their very garb was after the Scriptural pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary" day by day on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution."

Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloy. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority, to it. And they shed light into his subject as windows do in houses.

GOOD-BREEDING.

Benjamin Franklin, in his autobiography, lays down a canon of good-breeding in conversation, which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather, "It appears to me, or, I should think it so, or so, if I am not mistaken." This habit, he said, was of great advantage to him in persuading people to adopt his views, and so helped him to gather much valuable knowledge which otherwise would have been withheld. For as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves and should be trained to a moderate, as well as graceful, use of language.

CONDENSED NEWS.

Domestic.

The new silver law has gone into effect. The North-western wheat crop for this year is estimated at 115,000,000 bushels.

California's wine product of this season is over 20,000,000 gallons. This is the largest on record.

Mormons were again beaten at the city and county elections in Salt Lake, Utah, August 4th. There is great rejoicing among the Gentiles.

It is estimated that there have been as high as 30,000 visitors at a time in the Thousand Islands region this season.

A firm of coffee dealers in New York, with \$5,000,000 capital, is planning to establish a colony of negroes in Mexico, to raise coffee and sugar.

Senator Blair, in behalf of the majority members of woman suffrage committee, has reported favorably a proposed constitutional amendment to give women the right of suffrage.

Nicholas Luning, a conspicuous figure in San Francisco business circles in 1849, died there recently of heart disease. His wealth is estimated at between \$15,000,000 and \$20,000,000.

The Postmaster-General has called for samples of pearl gray cardboard to be used in making correspondence postal cards for ladies. The manilla cards, intended only for advertising purposes, will be one-third larger than the regular cards.

Foreign.

A total failure of the Irish potato crop is imminent.

All the formalities for the transfer of Heligoland from England to Germany, have been concluded.

Cardinal John Henry Newman died Aug. 11th, at his home in Edgbaston, England, of pneumonia. He was 89 years old.

The Austrian government has consented to the independence of Bulgaria, and Prince Ferdinand has been elected king.

Bavaria will probably soon be without a king again as the insanity of Otho has taken a violent form.

One of the very first acts of the new administration in the Argentine Republic was to declare the freedom of the press.

The vigorous demand for universal suffrage made in Belgium is giving King Leopold something to think of.

By order of Emperor William all the Government factory workmen's children who are weak or ailing will have a holiday at the sea-side at the Government's expense.

The final report of the Panama Canal Company's affairs shows that its total expenditures thus far amount to \$262,000,000, and that its assets on March 3d were \$3,200,000.

Germany's crops have suffered very severely from the effects of recent storms. The loss is said to be enormous and in some districts it amounts to full three-fourths of all grains and fruits.

BOOKS AND MAGAZINES.

THE Polytechnic is the name of a new magazine to be published in Chicago, the initial number of which will be issued next month. Like the London Magazine of that name it will be the organ of a Polytechnic Institute, which in this case has been lately started in Chicago, and will be modelled after the famous London Institute of similar name, an interesting account of which was given in the "Century" for June. The first number will be largely descriptive of the work of the Institute,

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MARRIED.

WHITFORD—YORK—At the residence of the bride's mother, at DelRuyter, N. Y., July 31, 1890, by Rev. L. H. Swinney, Prof. Edward Everett Whitford, of New London, New Hampshire, and Miss Loren Elizabeth, only daughter of the late Col. Robert P. York.

DIED.

COON.—In Lincklaen, N. Y., July 25, 1890, Nancy Eliza, daughter of Verrum W. and Maria E. Coon, aged 20 years, 9 months and 19 days.

She made a profession of religion about 7 years ago and was baptized, with her father, by Eld. J. Clarke, and joined the Lincklaen Church. She fitted herself for a teacher and was doing fine work in the school-room, but her father dying suddenly last May, she gave way to grief, and catarrhal fever setting in, her short and precious life was closed, only to open in the life everlasting. L. R. S.

HILL.—In DelRuyter, N. Y., Aug. 1, 1890, Henry E. Hill, in the 50th year of his age. L. R. S.

COON.—In Westerly, R. I., Aug. 9, 1890, of cholera infantum, William Franklin, infant son of Jerry D. and Anna T. Coon, aged 4 months and 8 days. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." O. U. W.

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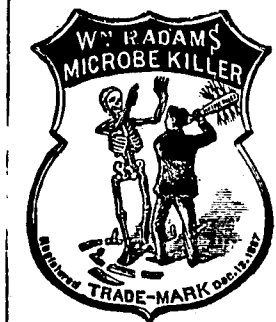
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