

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVI. No. 35.
Whole Number 2376.

FIFTH-DAY, AUG. 28, 1890.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER.

SIGNS.

M. F. H. EVERETT.

A faithless generation, and perverse,
"Seeking a sign," the blessed Saviour said;
"And none shall be forever given it,
Save that one in the Prophet Jonah, read."

It is to faith and to obedience meek,
That he is ever pleased to condescend,
And show the countless miracles of grace,
The signs and wonders that can never end.

He will not prove himself to any man,
Nor answer the "What doest thou?" of Doubt;
But with all reassurances of love,
He compasseth his little child about.

DENOMINATIONAL ECONOMY.

An address by the president of the General Conference, H. D. Babcock, at the opening of the late session at Salem, W. Va., Aug. 20, 1890.

My Dear Brethren,—Through the goodness of our Heavenly Father we are again assembled to worship him and transact business in relation to his kingdom here on earth. And it behooves us, at the very beginning of these exercises, to acknowledge our obligation and gratitude for the mercies and blessings that have been so generously vouchsafed to us as a people in the year that is past. The measure of success that has come to all our denominational enterprises is surely a token that we are doing the Lord's work somewhat acceptably to him. While opinions may differ about the precise methods to be employed, we are all, I believe, ready and willing to do our part and give of our time, talents, or money as the Lord has given them to us.

Since you have chosen me, a plain man, to be your president, in addressing you to-day I shall simply try to tell you, in a few brief words, some plain things plainly. For we Seventh-day Baptists are a plain, matter-of-fact people;—we come of practical, Puritan parentage. On our way to success we have had to fight many a battle;—many a battle with the hostile elements of nature, ere we could wrest our living from her bosom; many a battle with poverty and untoward circumstances in the world around us, a heritage left us by our fathers and the natural results of our loyalty to God and truth;—many a battle with enemies within ourselves, coldness, lack of zeal, weakness, want of courage, secret or avowed yielding to the influences of the world. All these struggles have seemed to make us a plain, practical and prudent people. Few in numbers, and for the most part denied wealth and social prominence, we have been trained in the best of schools, the school of experience, to make the most of all that we have. Economy has become for us a principle of self-evident necessity. It has been said of us that we are more like one great family, one widely scattered and yet united household, than like a denomination of Christians. Our joys are one; our interests are blent together; our trials are common to us all, and we are certainly more united as a "household of faith" than any other Christian sect. Economy ought to be characteristic of us, for scholars say that the word economy originally meant the management of a household. Now our denominational household ought to be well managed;

and if I bring before you at this time simply some plain suggestions as to how it seems to me that in the management of our denominational work we fail to carry out those principles of economy which should prevail in every home, in every business establishment, and most of all in our denominational business, I may perhaps not call wasted the short time I shall tax your patience.

In the first place, in order to economy of strength and of force in our work, we need more general uniformity throughout the denomination in all methods of work. While we are perhaps more united than any other Christian people, because of our common heritage so precious in our eyes—the Sabbath—we nevertheless are almost unique among denominations because of the extent to which individualism is carried by us. I presume there are more differences of opinion on almost any subject among the ministers of our denomination than among any equal number of clergymen of any other one sect. This has its advantages, but it has one great disadvantage and that is *waste*. A great deal of effort, spiritual, mental, pecuniary, and executive is lost on account of lack of system throughout our denomination. Take the one matter of raising money for our benevolences. How much is done and can be done by even the partial adoption of a uniform system is already shown in the case of the few churches which have given the new plan of weekly offerings a fair trial. But how great a waste there is on account of the lack of general uniformity in the matter. So it is with many other things. Personal preferences, personal feelings, individual opinions, petty jealousies and local pride must be laid aside and buried forever. And we must all of us,—individual members and pastors, churches and Associations, as well as members and officers of the Boards,—we must all take a broad view of the work as a whole and unite upon that which is for the best interest of the whole denomination as well as upon that which will advance the cause in each locality, or in each line of work.

Another principle of economy is that of *centralization*, at least of the executive functions. Our tendency now is divisive and separative rather than towards economic centralization. There is, however, one other economic principle, which is apparently against this, and that is that of *division of labor*. The proper division of labor is economic, but the division and almost endless sub-division of the executive function is wasteful. In every well-ordered business establishment or factory the division of labor is carried out to the farthest limit, but no successful business was ever prosecuted where there was division of the executive function. Take, for example, the Vanderbilt system of railroads. The division of labor is there carried out to the greatest possible extent, but the heads of these different divisions are all responsible to the one executive body and under their direction; viz., the board of directors; and just as soon as division should be apparent in that board, just so soon would the interests of the system begin to disintegrate and

ultimately go down. The multiplicity of our boards and committees is good so far as it means organization and division of labor, but if it means division of the executive function it will result in waste because of lack of unity, and because of strife, opposition, cross purposes and undue friction. This is not intended, but it will inevitably result, and it would require a daily miracle of divine grace to prevent it. If all our denominational work—which in all of its departments and in respect to the amount of work done and money expended is far smaller than many business enterprises guided and controlled by one mind—if all our work, I say, were under the executive management of one central board, consisting of a very few, say five, of our ablest, most sagacious, broadest minded, careful men, having full charge of all our work in its different branches, there would be an immense saving of friction, wear and tear, misunderstandings, opposition, and mutual thwarting of our own plans, to say nothing of the saving of money. This board would have supreme control over all our work, missions, home and foreign, tract and publishing interests, and the work of our women and young people, and this board would decide all questions, from the general lines of policy to be pursued down to the salary of the humblest home missionary, having all fields and all lines of work in view, being responsible only to the denomination at large and to God. This is simply a suggestion; perhaps you will say it is not practicable. But I will not care, so long as you will clearly realize the great truth that division of labor is right and economic, while centralization is the only economic principle of the executive and controlling functions. Lack of division of labor is wasteful. Division in the control of labor is equally wasteful. In trying to gain the former we must avoid the latter.

In addition to what I have said, let me now call your attention to one or two minor matters of economy. It is a good principle of business management that when one line of policy is followed for a fair length of time, and found to fail, or to be attended with more loss than gain, or where the gain is not commensurate with the amount of money and energy expended, the line of policy should be changed for one better adapted to secure the end desired. Now it seems to me that this principle is applicable as well to our denominational business. Of course there are certain limitations to its application in matters purely spiritual. We are to sow beside all waters and we are to recognize the divine obligation upon us to obey the Lord's great commission, even if no visible success attends our effort. I believe the Lord God wants us to be diligent in his business as well as in our own. I believe he wants us to be as careful and prudent as wise, as shrewd, if you please, in seeing where we are wasting money and energy in the Lord's business as we are apt to be in our own. I shall not presume to apply this to the details of our work, but will leave it to the members of our honorable boards to make their own application of it in relation to the conduct of missions and

of the publishing work. I will leave it to the pastors and church officers to apply it to their own fields.

But above and beyond these economic considerations there are now before us certain open doors of opportunity, and there are also resting upon us certain imperative obligations.

1. Never before as a people have we had so favorable an occasion for proclaiming on the housetops what God has so long whispered in our ears. Every force in the Christian world has been preparing the way for the wide circulation of the truth concerning the Sabbath; and the efficient work done in this direction by our Tract Society calls for our gratitude to Almighty God that he has given us such able men and put it into their hearts to carry forward this work so effectually. But this work is not *theirs*; it is *ours*, and we must see to it that they have our hearty co-operation. If we do not gird our loins now, if at this opportune moment we relax our efforts and withhold our offerings for this cause, a deserved curse will rest upon us.

2. Never before were there such promising fields for home mission work, and the extension of Sabbath-keeping Christianity by this means, as now. The South and South-west are crying to us for bread and fish. Shall we disregard their cry, or if we heed it, shall we give stones and scorpions? No! Let us send them men, good men, efficient men, bearing with consecrated and fervent zeal the message they are longing to hear. What is worth doing at all is worth doing well. "How shall they hear without a preacher? How shall they preach except they be sent?" How shall they preach well, except they be able men and decently paid? Let us not be recreant in this matter. Again, our foreign mission fields are ripe for the harvest, and the laborers are none too many. We must hold up the hands of our Missionary Board, that they shall, in future, have no cause to complain of what we are doing towards supporting them in the glorious work they are carrying forward so well.

3. A duty, imperative and absolute, rests upon us who dwell in the older portions of our denomination, that we reveal a cheerful, consistent, Sabbath-keeping, Christian life in our homes and in society. All our professions will be a shameful farce, except we maintain absolute loyalty in our older churches and homes. Of what avail is it to win converts from without our ranks if we can not hold our own sons and daughters? How much of this is due to parents' example might put us to the blush to inquire. I thank God, however, that we have so many young people who are loyal to the truth, and who are putting their young shoulders to the wheel and helping along the good work. In them we see the future upholders of this eternal truth which we so dearly love; and may they help us and take up the work when it is laid down by us and carry it forward to the glory and honor of our Heavenly Father! Furthermore, the general tone and flavor of our Christian and Sabbath-keeping lives is as important as the example of concrete acts. Let us be unswervingly loyal, let us be cheerful, proud and unvaryingly happy as Sabbath-keepers. Let the very thought of Sabbath desecration be banished from all minds and hearts as far as the East is from the West. Let every case of defection be greeted with horror and firm condemnation, instead of pity, sympathy and a "matter-of-course-I-told-you-so" air. We must hold every inch of ground in our own homes, else all we do will be one grand failure.

4. To narrow the matter one step farther, let us take it down to the individual heart. I am strongly impressed with the idea that we make the

Lord's business and work too much a secondary matter. We make our giving too much a matter of convenience; if there is anything left after gratifying all our own personal desires, it may go to the Lord's work. Brethren, this is not right. The Lord has given us all we have, and it belongs to him, and should we withhold what is his own? No! Let us make our church contributions and contributions to our benevolent work first, and our personal matters second, and the work will then go forward, and God will be honored and souls will be saved. We must all feel that we are, each of us, personally responsible for each and every branch of our work. Each of us has a duty corresponding to the duty of every other, be he who he may. Before looking at the pastor to see wherein he fails, let me see if I fail in the same respect. Before looking with an air of criticism at the policy of our several Boards let us see if we are bearing the full measure of our duty in the line of their work. Before we throw stones let us see if our house have not at least some dangerously large glass windows. We must feel this personal responsibility first to God and Christ, and then to his holy church in all her holy works. Think not thou the "church" can do aught if thou doest it not. Do thou thy part and the church of Christ will go forward triumphant to her glorious victory.

WHY SO FEW-SABBATARIANS?

This is both a perplexing and painful question to all who "delight in the law of God, after the inward man." The meagre success of Sabbatharians deters many from joining with us, though convinced of the scripturalness of our position, and not a few have abandoned our cause on this account. This is a sad and depressing fact. Why is it? Is it God's will it should be so? How much of our little success is necessary, or unavoidable, and how much is due to our inefficiency as an aggressive power and evangelizing agency? This is a practical question. If it is due to the first cause wholly, then are we blameless. If in any degree to the latter, then "sin lieth at the door." We surely, if possible, should know how this matter stands. How much of our meagre success is necessary and unavoidable?

The following are some of the causes that have efficiently retarded our progress:

I. The advocates of a pure religion have always been few, compared with those who departed from the simplicity of the faith. This is true of every dispensation. Noah and his family were all that were left in his age. Abraham and his family completed the number in the patriarchal age. Nearly the whole of the Jewish period was characterized by a departure from "the law and the testimony." And we well know that almost from the very days of the apostles, the great mass of the Christianity the world has seen, has been corrupted by the "man of sin." It is sad indeed, but true, that New Testament Christianity is the rarest thing this world knows. Hence it is to be expected that the true followers of our Lord are not numerous.

II. Some reforms *must needs be last*. They are never complete. They proceed step by step. Nor do they begin at the real source of evils, but most generally by efforts to remove certain effects of evil. The worst, or intolerable excesses are first removed, and the real, vital and prolific source of evil is reached last, if at all. It is so in the physical, social, political, and moral world. And even our enemies admit, if our position is correct on the Sabbath question, that Sunday-keeping is the fundamental error of modern Christianity, and to human appearance at

least, reform at this point is the last to be reached. Moreover, that it is the most fundamental error, and widest gate for the entrance of tradition is seen from the fact that all who come to the Sabbath quite naturally and readily give up other traditional practices. Therefore, both reason, and the moral status of things indicate that Sabbath reform will be the last great moral revolution that will bring the Christian world back to the New Testament basis.

III. But there are several special reasons why Sabbath reform is slow or last.

1. Sunday-keeping was, perhaps, the first violent departure from the plain command of God. Exactly when it commenced we may not know. It commenced before infant baptism or affusion. It was quite prevalent at Rome in Justin Martyr's time, A. D. 150. Other departures up to this period were rather incidental and in spirit. But Sunday-keeping was both fundamental and a violation of the "letter" as well as of the "Spirit" of God's law. Hence, Sunday-keeping was the point of formal entrance by Satan into the realm of Christianity. At this place he obtained acknowledged possession of Christian territory. Now retracing or returning is an essential law for reform. When one gets on the wrong road, the natural and necessary means of getting in the right road again is to return to the point of departure. So in getting back to the New Testament, the Christian world must come all the way back to the Sabbath of the Bible, which it began to abandon so early. But this point will be reached last, because *so far back*—almost to New Testament times. But it must be reached if God's "will is to be done on earth as in heaven."

2. Again, the place of the overthrow of the Sabbath is the strategic point of Satan. This is evident from the fact above mentioned. It is the point of entrance. The number *ten* signifies completeness. The Decalogue (the ten words) is the circle of man's duties. Satan has broken that circle at the fourth commandment. He has compelled the Christian world to acknowledge his right at that point. Yea, he has made them ascribe his work to *divine authority*, and therefore deify him. Will he give up this fearful vantage ground? Not without the fiercest struggle. He knows that "Whosoever shall break one of these least commandments, shall be called least in the kingdom of heaven," as well as we, and therefore, if he cannot keep men out of heaven entirely, he will at least make as many as possible "least in the kingdom of heaven," and so unfit the Christian world for consistent unfettered and efficient service of God. Therefore, his possession of the fourth commandment, is the very *key* that opens the door through which he introduces and successfully maintains traditions in the church. Pseudo-baptists silence the force of Baptist arguments for New Testament baptism by curtly replying, "The early Christians had as much authority for changing the form and subject of baptism, as they had to change the Sabbath to the first day of the week." And the Church of Rome successfully meets the claims of Protestants; "The Bible, the Bible alone, the religion of Protestants," by "But you may read the Scriptures from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday," (Cardinal Gibbons) and Protestants cannot reply. And no doubt Satan smiles at the inconsistent efforts of Protestants to rid the world of tradition, while he holds the key to the door that admits it, and they, some knowingly and others ignorantly, have walked in, or, rather, now refuse to walk out. Just why the enemy chose especially to break the law at the fourth commandment, we need not now say, but he has done

so, and there is no doubt that it is his strategic point.

3. Another account of the difficulty of Sabbath reform consists in the fact that the Sabbath has been more completely lost and buried than any other part of Apostolic Christianity. Since Satan chose this as his strategic point, it follows that he would fortify it most assiduously. Accordingly we find that the first instance of papal assumption was by Victor, bishop of Rome, A. D. 196, in excommunicating the bishops of Asia for refusing to celebrate the resurrection on Sunday. This was followed by Constantine's edict for "The Venerable day of the Sun," A. D. 321. This again by the Council of Laodicea, making it a crime to keep the Sabbath of the Bible, and these, by successive decrees of councils and synods and State enactments, until every kingdom and State in christendom has enthroned the heathen Sunday and outlawed the "Sabbath of the Lord." Even in this boasted land of civil and religious freedom every State except California has a Sunday statute, and Sabbatarians are only *tolerated*. There is no other feature of New Testament Christianity against which the powers of evil have made such long and persistent efforts as against the Sabbath. It is the only one against which laws have been made in every State in Christendom. Not only so, the creeds and confessions of all the denominations are against it except that of two small ones. Hence there is no gainsaying the proposition that the Sabbath was more completely buried and lost than any other. But some will say that persecution cannot crush out the truth. It is true as Hubmaier said, while burning at the stake in Vienna in 1527, "Truth is Immortal." But persecution can set it back for centuries, and even exterminate it from a whole land. Why are 999 in 1,000 of Spain's population Catholic? The only explanation for this phenomenon is, 500 years of the Inquisition. Why, when in the 17th century one-third of France were Presbyterians, do we now find 96 per cent Roman Catholics? The repeal of the Edict of Nantz, and the horrors of Bartholomew's day furnish the answer. Why did not Carlstadt succeed in securing a reformation on the Sabbath as well as on other matters? The persecutions of both Catholics and Luther crushed it. And to-day, even in this land, not only Catholics, but all Protestants, including Baptists, the boasted champions of religious liberty, either countenance Sunday laws or willingly acquiesce in them, by which Sabbatarians are practically fined every week. These facts surely account in a large measure for the slow progress of the Sabbath cause.

And now, having considered some of the principal discouragements in our way, and the odds against us, we wish to inquire if they are a sufficient account of the small success of Sabbatarians in the world? Has it been God's will it should be so? Have they truly heeded the Master's command, "Go ye into all the world"? We do not believe that the foregoing is a satisfactory account of the meagreness of Sabbatarian success.

If While persecution may successfully oppose the progress of truth for long periods of time, and even set it back for centuries in many lands, yet it has not uniformly done so. If it had, then gospel light had been confined to the narrow limits of Palestine, and even exterminated. The most violent persecutions did not prevent the spread of the gospel in the early period of the Christian era, nor in later times. Even the Sabbath cause seems to have made progress at different times, especially in England shortly after the Reformation. Indeed, "Truth crushed to

earth will rise again." It can not, it may not wait until the ban of persecution is lifted. Error will dispute every inch of the progress of truth. By cunning, device, fines, imprisonments and sword, if he dares. Truth must command its own recognition, even by the offering of the blood of its friends if need be. It always has been so—always will. All this has not, nor can not crush the faith of God's true ones, nor prevent the spread of truth. For Jesus said: "When they persecute you in one city, flee ye into another," and accordingly we read: "Now they which were scattered abroad, upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word." Hence we see that God has graciously provided that truth shall prosper and prevail "though earth and hell oppose."

Now in the light of the above facts are we not compelled to believe that there is some other account of the little success of Sabbath-keepers, than the powerful opposition and persecution they have met? Be patient with me brethren, if I now say that this hindering cause lies in the methods and spirit of Sabbatarians. Allow me then to call attention to some discouraging facts that have forced themselves upon my attention in my short experience among them.

1. Christian denominations who are strongly convinced that they have the whole truth are very liable to console themselves with this flattering conviction: "Why, we have the truth, and of course we must succeed," and because they believe and feel thus, give themselves little concern about spreading the truth. Because a man has a plow of the most approved pattern is not the proof that he will raise a better crop than his neighbor, with his wooden mould-board plow. Why? The first admires and boasts of his plow, and don't do much else, while the latter makes good use of his. So brethren, because we *know* God says: "The Seventh-day is the Sabbath of the Lord," and keep it, is not the assurance of our success. Nor will publishing tracts and circulating them insure it. Do you know it is a common thing for ministers to cast our tracts into the waste basket without reading? The only efficient way to make men consider the claims of truth, is to carry it to them—not in print merely—but in person. Now I submit this question: "Do we sacrifice as largely, and expend as freely, and 'go into all the world' as readily, to proclaim the gospel as many Sunday denominations do?" In other words, do we make as good use of the whole truth as they do with more or less left out? With my experience and observation on both sides, I would not dare to say that we do. If we have more truth than others, by so much ought we to be more active, vigorous and self-sacrificing. Our responsibility is greater, our weapons are mightier, because we have the whole word of God, and our spiritual blood ought to be purer because not vitiated by so much error. Truth is a leavening power, an active force, and must find expression or die. The purest water held at rest will stagnate, and if the "whole counsel of God" is to prevail in the world it must be carried through it, and to it, in living vessels. The gospel cannot be sent by carrier-doves; somebody must "go." Let us not be deceived. Our possessing the whole truth will not convert the world; we must use the truth; we must bring it in living vessels to them.

2. Another source of weakness among Seventh-day Baptists is the conviction that Sabbath truth cannot prevail. Eld. A. H. Lewis thinks the majority of them have never yet risen to the conception that our views can prevail. That they should feel so is somewhat natural, and almost

to be expected. All the powers of earth and hell have been especially combined against them. Not only the world, but the whole church, corrupted by tradition, have been joined in unholy wedlock against them. We have been peculiarly "the sect everywhere spoken against," and also legislated against; hunted, fined, bruised, and peeled incessantly, until at last Sabbatarians were quite willing to hide away in some secluded spot where they might be tolerated and believe and practice according to their convictions, and also, quite as willing that the rest of the world should move on in the possession and under the domination of traditions. They have scarcely asked or expected more than that they might enjoy the privilege of keeping God's Sabbath among themselves. Now it is evident that if we are not profoundly desirous of the success of the whole truth, and have not also a strong faith in the success of the Sabbath, it will never prevail—at least in our hands. "According to your faith be it unto you." Nor will it do for us to have that attenuated faith which says: "Yes it will, sometime, perhaps in a hundred or thousand years."

1. This is seen in the fact that they have mainly depended upon the colonization plan for building up in new places. I need not illustrate this fact by instances. It is our reproach in the eyes of other denominations, and the proof to them of the impracticability of our views. Is that the way Christianity started in the world? Is it on that plan that any reformation worth naming ever did succeed? Think of Paul taking twenty or thirty Christians from Judea and colonizing them at Phillipi for instance, in order to establish a church! The Christian body that pursues that policy will never take the world—*never*. That policy is the proof that they don't expect to do so. And therefore few indeed are the Seventh-day Baptist Churches that have been built up in new communities by evangelizing them to Christ and the Sabbath. Our people depend mainly on importation of Sabbath element into new places to organize and build up new churches. Moreover, our people are unwilling to move into some new place, or, to the rescue of some new and weak and struggling church, and lift it up by their presence, and if they perchance do move into new places, it does not seem to occur to them to put their letters into the nearest struggling church—they don't know whether it will succeed or not, and they prefer to wait until they perhaps move into the neighborhood of some strong Sabbatarian church. Now, the moral effect of this spirit and practice is to teach our young people that it is about impossible to keep the Sabbath, except in Sabbath communities. Here, no doubt, is the secret cause of so much Sabbath defection. Our young people, imbibing this spirit and seeing this policy, naturally conclude that when they move into Sabbathless places they cannot, need not, keep the Sabbath. Why, they see that even the preachers have not the faith nor the courage to go into such places and lift up the standard of the "whole counsel of God," and live or die in the attempt to build up a New Testament church. They all want a church already made to hand before they will move out. We have, perhaps, many who are willing to "water" the plant if it has a good start, but few Pauls to go out into the wilderness and plant churches of the living God. No wonder then that the young people, on moving into Sunday communities leave the Sabbath. They are taught by the spirit and policy of the denomination that Sabbath-keeping is out of the question except in the presence of a well-established Seventh-day Bap-

(Continued on page 556.)

MISSIONS.

SYNOPTICAL REPORT OF THE SHANGHAI MISSIONARY CONFERENCE.

(Continued.)

Immediately following the paper by Dr. Williamson, reported in the RECORDER of August 21st, was an essay by the Rev. Samuel Dyer, agent of the Foreign British Bible Society, on the subject, "Bible Distribution in China, its Methods and Results." Mr. Dyer said, in substance; as a missionary body, our great work is to spread the knowledge of the truth in China. Among the means used, not the least important is the circulation of the Scriptures, and it will be well for us to consider the methods by which they are being distributed, as well as some of the results.

METHODS.

Three principles may be mentioned which are acted on in the circulation of the Scriptures in China. 1. Without note or comment. According to this plan, Christians holding various views of religious doctrines are able to associate in the work without fear. And what is of more consequence, all printing of heretical teaching is avoided. 2. With note or comments, either by notes attached to the Scriptures, or by tracts and books circulated with them. This principle meets the wishes of those who consider it unwise to circulate the Scriptures without some aid to understanding it. 3. After previous instruction. There are some who object to supplying the Scriptures to the people until they have received instruction regarding the gospel. They consider the Bible was intended for believers, but it is not altogether certain that the gospel was written for believers alone. It was in the hands of unbelievers at the time of our Lord, and the Spirit worked salvation thereby. The following remarks of a missionary are of weight: "I have been reading lately on the subject of the Protestant doctrine of the 'perspicuity and absolute sufficiency of the Scripture,' and have come to the conclusion that of themselves the Scriptures are able to make the man of God perfect, thoroughly furnished unto all good works. It may seem strange that I should only now accept a plain statement of Scripture. My stumbling-block was in having a wrong idea of what constituted a man of God. To my shame I confess it, that although not openly saying that the Chinese require to be educated into the kingdom of God, some such feeling as this was in my heart. But now I see that any Chinaman who can read John 3: 16, or any such plain statement of the gospel, may, by exercising the most simple kind of faith, become a child of God (see John 1: 12), and then may receive the Holy Spirit, who shall lead him into all truth, better than any commentary or explanation that was ever written. I cannot understand how I was so blind and stupid as to think that uninspired men could put the gospel more clearly than those who wrote the Holy Scriptures under the direct inspiration of the Holy Spirit. And yet in plain language this is what they believe who hold that the Scriptures should only be sold along with other books explaining them. I rejoice that my eyes are at length open to this fallacy."

There are three plans on which the circulation of the Scriptures are carried on. 1. Free gift. 2. By sale. 3. By loan. There are four instrumentalities used in carrying on the work. 1. Native workers. 2. Foreign workers. More efficient work is done when the native is accom-

panied by a foreigner. 3. Local depots. These, if well managed, must afford a fine opening for the spread of the truth. As regards actual sales of Scriptures, however, local depots do not appear to have been a success. 4. Voluntary workers. Many a portion might thus be put into circulation.

The sphere of work is varied. 1. Large cities and villages. Naturally at these places the sales are considerable. 2. Small villages and hamlets. The Word of God may not be withheld from these because they are small. 3. The road. In traveling from one point to another many an opportunity occurs to offer books for sale.

QUESTIONABLE METHODS.

A few methods of circulating the Scriptures may be mentioned which, to say the least, are very questionable. 1. Any methods by which, directly or indirectly, books are forced on the people. 2. Any kind of misrepresentation of the book to induce a purchase. 3. The circulation of certain portions of the Scriptures *alone*, which could not be understood by them, *e. g.* the most of the Prophets, the Revelation and some of the Epistles. The most suitable portions for separate distribution are undoubtedly the Gospels and the Acts of the Apostles. 4. The giving of commission to native colporteurs. It must tend to induce the working for gain rather than for the Lord. It would seem to open up an extra door to malpractice and dishonesty.

RESULTS.

The results of this work are not yet numerous and striking, but they are clearly seen, and indicate, at least, a good beginning in the work of evangelizing China. 1. The Scriptures are in the hands of the people. These among the people are the very books that tell of the true God, of the responsibility of man to him as his Creator, of man's sin, of the Saviour provided, of the call to repentance, and acceptance of God's pardon on his own terms. 2. As an actual fact, many of the books *are* read, at least partially, and truth is thereby imparted, and the foundation is laid on which God's Holy Spirit may at any time commence a work leading to salvation.

After speaking of some objections against Bible distribution, the essayist gives some instances where the Bible has been the direct means of leading to faith in God and Christ. One mission now numbers hundreds of members. Its founder (not speaking of the work of the foreign missionary,) first met with the gospel, became greatly interested, and afterwards, on the explanation of a few passages, accepted Christ as his Saviour. Another mission of over thirty members was commenced by the work of a Scripture colporteur. In some mountains in Manchuria eighty-eight persons were found who had been led to Christ through the Scriptures and tracts and a colporteur. Many other instances of blessing arising from this work were mentioned. The writer attributes the smallness of the results to the lack of faith and incompetency of the workers, rather than to the inefficiency of the Scriptures. He closes with these words: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 60: 10, 11.

(To be continued.)

PLEASANT.

To A. L. Chester, Treasurer Seventh-day Baptist Missionary Society, Westerly, R. I.

Dear Sir,—Enclosed find five dollars to be used in the general missionary fields as you see most fit. I am a First-day keeper but a weekly reader of the very worthy organ of the Seventh-day Baptist cause and think it ought to be supported. Please excuse this mite, as money is scarce.

Yours truly,

JAS. J. COLLIN.

WOLF CREEK, Polk County, Wis.

CONTRIBUTED ITEMS.

H. W. C.

"NATIONS that knew thee not, shall run unto thee." Isa. 55: 5.

"NEITHER a man nor a people can be truly religious without the missionary spirit."—R. A. Watson.

"The denial of self, the giving up of interest in it, comes before taking up the cross. The cross needs both hands."—C. D. Snell.

THE Lord wants reapers; oh, mount up
Before night comes and says "Too late!"
Stay not for taking scrip or cup;
The master hungers while ye wait.

—Lowell.

WOMAN'S WORK.

"HELP THOSE WOMEN."

PHIL. 4:3.

Over the ages comes down to us
A sweet old message that readeth thus:
"Help those women that labored with me!"
And, methinks, if Paul could look down and see
The gleaners who follow the reaping band,
Where the fields lie whitening in every land,
He would call from heaven's third high of glory,
As long, long ago in the gospel story—
"Help those women." O friends! to-day
We read that message in as clear a way
As shone on the great apostle's seal,
And it comes to us as a strong appeal.

"Help those women" who stand to-day
Where the waves break low o'er the sands away—
Where the palm-trees toss their feathery plumes,
And the jungles are bright with myriad blooms,
Where, mid tropical glory of earth and sky,
Man only is vile as the beasts that die.
O men, with mothers and sisters and wives;
O men, who glory in their pure lives,
When you shut them into the peace and rest
Of a sacred home and a loving breast;
When you crown them queens of a noble blood,
With the royal chaplet of womanhood,
Remember that over the dancing waves,
Is a land whose sons are lordly braves,
But whose dark-eyed daughters are pitiful slaves!
And O, when you bend with reverent lips,
To delicate brow or finger-tips,
Remember that women with hearts like these
Have traversed mountains and plains and seas,
Accounting as naught the sweet content
Of a sheltered home-life idly spent
While millions of their sad sisterhood
Are calling by river-sands red with blood,
And let God's message and mandate be—
"Help those women who labor with me."

O mothers, with little ones by your side,
When you fold them closely at eventide,
And feel your eyes grow moist to see
The white-robed worshippers at your knee,
When you bow beside their low soft beds,
With joy caress the shining heads,
And leave them in sleep to the Father's care,
With a mother's sacred, trustful prayer,
Look then to mothers in other lands
Who know not of God, save through mission bands;
Think of the sad life there the children lead,
Who would gladly learn of the cause we plead;
This message now comes to you solemnly,
"Help those women who labor with me!"
"Last at the cross and first at the grave!"
O woman, since joyful Gabriel gave
To the Virgin Mary his heavenly "hail";
When strong hearts grow weary, and faint and quail;
When Iscariots betray, and Peters deny;
When Pilates braid thorns and Jews crucify,
Thou clingst to thy faith 'mid the darkness of spheres,
And art grand in thy weakness, and strong in thy tears

God calleth for helpers; his fields are white
Unto harvest, and under the faint, sweet light,
That dawneth along the orient sky,
Dark faces turn hereward, and lo, a cry,
"Come over and help us!" Lo, glad we come,
With no blare of trumpet, or roll of drum,
But with songs that swell like a grand, strong wave,
Of the love that is mighty, "Mighty to save."
Be glad, O ye workers gone on before;

Have hope, O sad hearts, on the orient shore!
Love spanneth the main; faith scales heaven's way;
Heart throbbeth to heart, and we pledge to-day,
By the safe, sweet shelter of home and love,
By the light that shines from the home above,
By the ties of a common sisterhood,
By the common need of a Saviour's blood,
We will give of our womanly prayers and tears,
Of our means and toil, of our days and years;
We will hold up the heavily drooping hands
Of every worker with God, who stands
Before him, pleading for precious souls,
Till the tide of darkness backward rolls,
And the daughters of every land are free,
Or until the workers fall, and we
Go over Jordan, to find our hopes
Abloom on the Beulah upland slopes.

—Sel.

A DAY IN THE COUNTRY.

The last of April I accompanied Dr. Swinney on a short medical trip in the country, and as it was an entirely new experience for me, it has been suggested that I send an account of it to the RECORDER.

Mr. Davis, in starting out for a three weeks trip in the country, stopped at Kong Kian, a small village about twelve miles from Shanghai, and situated on a small canal, which branches off from the Souchon Creek. While there he found that if the Dr. could spend a day or more in the village, she would be welcome, and fortunately he was able to rent a room in one of the better houses in the village, a day was set and posters put up announcing her coming. To go out twelve miles from home to meet and prescribe for the sick, for one day, would not suggest to any one in America the necessity of very great preparation. Either drive, or go by rail in the morning and return in the evening, or if it is desired to be there very early in the morning, make the few necessary preparations, and go the evening before. Out here it is altogether different. To begin with, there was a choice between three different ways of going; by wheelbarrow, sedan chair, or house boat. On this occasion the latter seemed the most desirable.

Fortunately, the boat secured was provided with a small stove, lamps, table, chairs and some dishes, so we were not obliged, as is usually the case, to think of those things, but there must be coal for the stove, oil for the lamps, all the water we should need both for cooking and drinking, food, beds and bedding, a large box of prepared medicines, and many other things. Dzan Niang Niang, the assistant in the dispensary, and the two teachers, Dr. Swinney's and mine, were to accompany us, and when their beds and baskets of food were put with ours there was such an array it seemed as though we were really about to move.

We had secured a boat which was very convenient, although it had but two small rooms besides boatmen and servants' quarters.

Soon after two o'clock we were fairly under way, as at that time the tide served us. The boat was propelled by a scull worked by three men; if the wind favored, a sail was put up, and whenever it was necessary the boat was drawn to land, the men jumped off, and taking hold of a long rope pulled the boat along. Notwithstanding all this effort, I have never seen so much time consumed in going such a short distance.

At first it was so very warm we were obliged to stay in, but as it grew cooler we went out on the tiny deck. There was very much to see which was new and interesting to me. The country was green and fresh, and although so flat, very beautiful. While there were few houses to be seen, nearly all of the land was under careful cultivation. There were small fields of wheat, barley, and oats, with heads quite fully developed, patches of Chinese beans and mustard, and occasionally a small garden. The bamboo groves, the trees with small straight

trunks and light foliage crowded together, looked from a little distance not unlike a mass of over-grown ferns.

We frequently passed men at work in the fields, and their implements and manner of working were quite unlike American methods of tilling the ground. In one small field there were five or six men cutting clover with short sickles, and in another a man was plowing with a rudely constructed plow, drawn by a large, black buffalo.

Five miles from Shanghai we passed St. John's, the beautiful location of the American Episcopal Mission, and a few miles further on a small Chinese village, with low straw-thatched houses, and a temple at one side.

The Souchon Creek is one of the principal thoroughfares of this province, and while we overtook none we were constantly meeting boats. There were house boats in plenty, and boats laden with bamboo poles, rice-straw, which the natives use for fuel, bundles of cut wood, cows and other live stock. There were also two Emperor's rice-boats looking very gay with their many flags. They had evidently been out collecting taxes, and were just returning.

Just at twilight we turned into a small canal, and a little before night we were at our destination. Mr. Davis was to meet us here, and talk to the people while they waited their opportunity to consult the Doctor. Soon after our arrival we found that his boat had been in since midday, and that he had already found an opportunity to address the people of the village.

To our disappointment the following morning proved dark, and just as we were ready to go out it rained very heavily. We regretted this, especially as it would keep the sick from coming out. After waiting a little the medicines were sent up, and we soon made our way as quickly as the rain, mud, and crowd would allow, to the house which was to be opened for us.

I had had a little curiosity as to what this best house of the village would be like, and I confess to a little disappointment. Turning from the narrow street we passed through what seemed like a little low shop into a large open court, the ground paved, and in one corner a small elevation in which shrubs and flowers were growing. We crossed this court and were taken into the family room. The room was large, dark, and with a mud floor. It was furnished with a square Chinese table, a few stiff chairs, and two or three high, narrow benches, very much like the horses used by carpenters at home. In one corner was a spinning-wheel and several other such implements. The room was utterly devoid of anything cozy or home-like, according to our ideas of coziness and comfort. The crowd followed us into this room, and soon it was well filled with a company of men and women, boys and girls, and a goodly number of round-faced, black-eyed babies, with their gay, many-tasseled bonnets.

Mr. Davis drew the people to one side, and for half an hour told them the old, old story, so new to the ears of the greater number of the company. After this Dr. Swinney, Dzan Niang Niang and I, were taken to a room on another side of the court, the medicines were opened, everything was made ready, and the sick commenced to come. They went first to the large room where my teacher took their names, they paid their twenty-four cash, received tickets and were admitted one by one to see the Doctor, who diagnosed their cases, wrote the prescriptions which Dzan Niang Niang and I filled. Dr. Swinney's teacher preserved order, and in a very

pleasant way comforted the people while they waited.

The sick came steadily until we were obliged to stop for dinner, and then they came again. About four o'clock we were able to close and return to the boat, but several followed the Dr. there. When it was all over and the tickets counted we found that ninety-three had been ministered unto.

It had been very close, hard work, and we were glad enough to be out of doors again. While the boat was being made ready to turn about, Dr. Swinney and I took a short walk across a picturesque little bridge to the ruins of a temple. Walking rapidly as we could still the crowd followed us and we were obliged to return soon. After distributing some tracts we turned our faces toward Shanghai. The boatmen intended only to go a short distance that night, but as they did not dare to anchor alone, for fear of robbers, we were obliged to go three or four miles before we found other boats with which to anchor. Early the next morning we were off, and a little before noon reached Shanghai.

We regretted that our one day in the country was so unfavorable. The following day was very fine, and we learned that over a hundred people came expecting to see the Doctor. The kindly welcome we had received from the family who so willingly opened their doors to us was very gratifying, and we came away feeling that the way had been opened for future visits, should such seem best. It was pleasant to see the interest of Dzan Niang Niang and the two teachers in the work. Dzan Niang Niang and Dr. Swinney's teacher are Christians, and their prayers that the hearts of the people might be opened to receive the gospel, were most earnest.

SUSIE BURDICK.

SHANGHAI, China, June 26, 1890.

KEEP UP WITH YOUR CHILDREN.

It is a sweet remembrance, that of a quiet, old farm house, when a tired mother, after a hard day's work, gathered her seven children about her, her knitting-needles keeping time to the measures of the verses read by one of the group from a great poet. The poetry which she knit into the lives of her boys has outlasted all the stockings and crowned her memory with a halo of poetic recollections.

The boy whose mother "would not go to bed until she had finished reading Pepacton" with him, is more to be envied with his poor jacket than the elegant lad whose mother, with no time to read, takes time to consult the fashion plates that he may be handsomely attired. There seems to be a settled conviction in the minds of many that children must make intellectual progress beyond their parents, who are fated to lose out of their own lives any interest in books; and we often see stories of toil-worn parents who, having educated their children through many sacrifices, are pushed aside and kept behind the scenes because they are not up with the times. Investigation will doubtless show that such parents have had time to gossip abundantly while educating their children, and have shut themselves away from their children's mental life through wilful preference. It is not probable that many parents who are "behind the times," or do not keep up with their children, deserve any sympathy. Children crave intellectual comradeship, and the parent who enters into intellectual companionship with his child will not get "behind the times."

An uneducated workingman, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all his high school work, and is to-day an educated man through giving the child continued sympathy in his studies.—Mary E. Burt.

HISTORICAL & BIOGRAPHICAL.

THE MEANING OF EVERYBODY'S NAME.

* * "Learn'd etymologists will trace
A panting syllable through time and space,
Start it at home, and hunt it through the dark,
To Gaul, to Greece, and into Noah's ark."

Suppose they do. Is this the worst kind of hunting? Commend me to such a chase sooner than to the occupation of those who trace men to monkeys as their original stock, or who grovel yet lower in what they call "types of mankind," or "vestiges of creation."

But, however you may deride etymologists, you would like to know what your own name means, and would even ask of linguists its significance, were you not unwilling to have it appear that you are still ignorant of its import. I proceed to speak of the appellations by which, as Homer says, "fathers, mothers, and all the neighbors round" were wont to call the members of our collective wisdom.

The number of personal names is multitudinous, legion. New ones strike our eyes in every history, every directory, every newspaper, and even on the signs in every village. Yet this exceedingly great army may be said to have only three sorts of names; that is, those denoting either personal characteristics, or place of abode, or occupation.

The aboriginal names of men would seem to have been derived from their personal peculiarities, and to have risen before our ancestors had as yet either occupations or fixed places of abode. Thus the name of our first father, Adam, as the Hebraists tell us, means ruddy. He was not yet "sicklied o'er with the pale cast of thought, nor yet of fear or guilt." The names of Rudd, Rufus, and Robert, also mean ruddy. With a similar allusion to complexion, were formed such names as White, Brown, Blackman. On a like principle one man was called Young, another Little; others, Powers, Strong, Armstrong. A smattering of linguistics suffices to show that Carl, Charles, and Andrew, signify strong; Elmore, large-armed; Barnes and Barnard, filial; Simon, docile; Philip, a lover of horses; Curtiss, polite; Campbell, crook-nose; Schurz, an apron; Martin, warlike; Pierce and Parkinson, rock-like.

Manifold prefixes and suffixes mean son. Among them are De, O', Mac, Van, Von, Vitz, off, and S. Thus Dixon is a son of Dick; Madison, a son of Matthew; Simpson, a son of Simon.

Others among characteristic names may be described as memorial or historical. As to birth, Reuben, (see! a boy!) was a natural exclamation. So Thomas is a twin; Morgan, sea-born, corresponding to the name given to the boy born on the May Flower on her first voyage, namely, Seaborn Cotton; and Perry, Perrine, and Peregrine, foreign, answer to the name of the first child born to the forefathers at Plymouth, which was Peregrine White. Others point to national origin, as Walsh, to Wales; French, to France; Moscovitz, to Russia; and Sterling (that is, Easterling), to Germany.

If Cicero is a characteristic name, it describes the wart-like chickpea on the face of the founder of that family, otherwise it is a name of occupation. Nelson is commonly etymologized as the son of Nel, but without a father; *filius nullus*. I would rather believe it to be an English relic of the beautiful practice which DeQuincey (3,124) says has always prevailed in France, of giving to a boy his mother's name, as a vocal memento of her that bore him. Other characteristic

names commemorate some critical event, as Moses, that Hebrew infant, being drawn out of the Nile by Pharaoh's daughter; Jacob, which is the same with James, his catching the heel of Esau; Joseph, meaning he shall take away, because his birth took away from his mother the reproach of childlessness. Other names of this call are Stephen, one crowned; Lorenzo, one laureled; and Palmer, one who has pilgrimed to Jerusalem.

In regard to many characteristic names, it may be doubted whether they mean what is possessed or only reputed, or even only wished for by dotting god-mothers. Such are David and Davis, beloved; Vincent, conquering; Nicholas, conquering the people; Edward, guard of truth; William, a helm for many; Alexander, a helper of men; Rudolf, a swift helper; Alfred, all peace; Albert, all right; a Virgin, pure; John and Jones, Matteson, Madison, and Nathaniel, all five a gracious gift; Richard, rich in heart; Leonard, lion-heart; Luther, a swan; Lion, Crane, Fox, Bird, from resembling those creatures. Beckwith, like the osier by a brook; Ruth and Rose, like those plants. This much for characteristic names.

But no sooner did nomadic life cease than man began to be named from local habitations. Hence came such names as Mead, living on a meadow, that is, where the ground was mowed; Fallows, on a fallow; Field, Butterfield, Whiting, a white field; Kneeland, living on land for which he did homage, bowing the knee. So Ruggles and Rublee mean rough field; Greeley and Green, green field; Hobart, perhaps hop-yard. Others refer to hills, as Dunn and Lowth; Craig is rocky hill; Harlow, rabbit-hill; and Merrill, lake hill; Randall is deer or border all. Others point to woods, as DeForest and Atwood. Nash is an ash; Oaks, at an oak; Cheney and Aiken, the same. Waldo and Waldorf, forest village; Griswold, grey wood; Streckewald, wide wood; Dewhurst and Lindhurst, a dewey or linden wood. Another class of names denotes towns; as Orton, primitive town; Sutton, south town; Eggleston, church town; Milton and Moulton, mill town; Worthington, rich-field town; Washington, west-field town; Seaton and Newton, sea and new towns; Ormsby, worm town (a name given by the Saxons to some place into which the Normans had wormed their way); Johnston is Johnstown; Lathrop, field town; Lothrop, hill town; Caldwell, Farwell, and Rockwell, towns warm, fair, and rocky; Barstow, barrier town; Steenwyk, stone town, and Burdick, farmer's town. Aside from Horn, which denotes one living at a point, we have Washburn, meaning a dweller by a washing brook; Beck, Vliet, and Brooks, those by any rivulet. Waterbury is a town by the water; Bradford, a broad ford, and Bashford, a bishop's ford. Douglas is black-water; Balloch, a lake pass; Mears and Marsh, a swamp; Bovay, Ely, Dewey, and Seeley, are the isles of cows, of eels, of dew and of willows. The only other local names I will mention are Allen, at a lane; Church, at a church; Chappell, at a chapel; Cross, Mills, Pier, and Towers, the dwellers respectively by those four structures.

A third class of names arose from occupations, when men thus divided their labors. Hence came such names as Piper, Fisher, Carpenter, Wheeler, Sawyer, Hooper, Cooper, Turner, Porter, Gardner (that is gardener); and many others not so clearly indicative of vocation, become so as soon as we trace them to a foreign tongue, or understand obsolete customs. Thus, George is a farmer; Fletcher, an arrow-maker; Tucker, a sword-maker; Zimmerman, a carpenter; Walker, a clothes draper; Shafter, a maker; Clark, a

writer; Tenny, thresher; Thurber, a door-keeper, and Buchanan, a shepard. Without going beyond our vernacular it is obvious that Draper is a clothes dealer; and Taylor a clothes maker; Castleman, a castle keeper; Woodward, Parker, and Chase, the guardians of a wood, park, and hunting ground; Chapin, a maker of high heeled shoes; Warren, a breeder of rabbits; Carr, a carman; Cole, a coal maker; Silverman, a worker in that precious metal, and Blood, a bleeder.

But how happens it that so many people are named Smith? Just because so many men have a vocation which calls them to smite—as gun smiths, black smiths, white smiths, gold smiths, silver smiths, lock smiths, arrow smiths, copper smiths, etc.

All nouns tending to contraction—as omnibus has become monosyllabic bus, so many a polysyllabic artizan in the numerous race of smiters has degenerated into plain Smith, or in Latin, Marcus.

Under vocational names may be classed those denoting condition or rank, such as Jesse, rich; the ecclesiastical dignitaries Abbott, Bishop and Dean, Bailey, the Scotch for Alderman; Patrick, a patrician; Marshall, a groom; Butler, the bottler or keeper of wine; Read, a counsellor; Daniel, a judge; Franklin, a freeman; Pickard, a beggar, or religious mendicant; Spencer, a steward; Kern, an Irish foot soldier; Swain, a herdsman.

On the whole, it seems that few family or Christian names signify anything else than men's locality, occupation, or characteristics. Though it is often said,

"A rose by any other name would smell as sweet," it by no means follows that there is nothing, or that there is no magic in a name.

For why do so many every year petition legislature to change their names? Will you for a small sum christen your last born hopeful, Benedict Arnold? Aye, will you consent to take to yourself the name of Judas Iscariot, even for a bribe of thirty pieces of silver?—*Nomenclator*.

NEVER KNEW HIM.

A touching story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. Three years ago, however, a famous oculist in Paris performed an operation on her eyes, and restored her sight. Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was that she could see him, and when the cure was complete and the bandages were removed, she ran to him, and, trembling, pored over his features, shutting her eyes now and then, and passing her fingers over his face as if to make sure it was he.

The father had a noble head and presence, and his every look and motion were watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought the tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years and never knew him!"

RESENTMENT on the one hand and pride and ambition on the other, turn the Christian's heart, which ought to be a tabernacle of peace, into an arena for passions. If we would only take the easy yoke of Jesus upon us, and learn of him to be meek and lowly of heart, verily, we should find rest unto our souls.—*Walter Rauschenbusch*.

RELIGION is not a dogma, nor an emotion, but a service.

SABBATH REFORM.

BAPTIST VERSUS BAPTIST.

We have already given our readers the benefit of Dr. Hiscox's very just criticism upon *Bartimeus*, correspondent of the *Central Baptist*. Not content, *Bartimeus* treats the reader of the *Baptist* to the following, which for boldness in assertion, absence of proof, surpasses anything we have lately seen. Whoever "Bartimeus" may be, he is certainly a "Blind Bartimeus," both as to facts and logic. Read his lofty assertions.

DR. HISCOX AND THE SABBATH.

Be assured, gentle reader, I considered well whereof I affirmed when I said, "On that grand event [the resurrection of Christ] the first day was, *by divine authority*, substituted for the seventh and every obligation to keep the Sabbath followed the substitution." I have not the least objection to Dr. Hiscox's italics. I should have been content if he had put that clause in capitals.

He is certainly right when he says, "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." God only can change one of his positive commands. I recognized this fact when I inserted the clause which he has done me the kindness to italicize. But he adds, "No such decree for a change of the Sabbath is to be found in the sacred record." If he really believes this, he must in all honesty join the ranks of the Sabbatarians. He cannot consistently do otherwise. If he is not quite ready to do this, I will gladly help him out of the difficulty in which he has involved himself by putting him in mind that apostolic example, or approval, is an indubitable expression of divine authority equivalent to a command or decree of God. To deny this would be to deny the inspiration of the apostles. It pertained to their office, as inspired men, to establish and confirm precedents. If they adopted and approved of the first day of the week, the change was by divine authority. Let me assure him, for his relief, that there are not a few such examples and precedents on record in the New Testament. He must have overlooked these in his long and careful study of the subject.

Another point must be re-affirmed. It needs no argument. Necessarily, from the essential nature of the case, "every obligation to keep the Sabbath followed the substitution." The original design and purpose of a day of holy rest was not changed by changing the day. The Sabbath was made for man. The nature of man remained the same and therefore had the same need of sacred rest, after as before the change. God's claim upon our worship and our duty to worship him are unchanged. The Sabbatical institution maintains the same relation to God and to man. Nothing is changed but the day. Everything is transferred from the seventh to the first day.

Dr. Hiscox's challenge to prove that our Lord rose on the first day of the week, is rather amusing than startling. In this age of advanced thought, we are becoming familiar with this sort of explosions of facts and principles long settled. The explosive philosophy of the age finds amusement in applying its gases and its matches to old opinions and notions indiscriminately, and we hear a popping in every direction. It has been discovered that the miracles were skillful sleight-of-hand performances, that Lazarus and the son of the widow of Nain were not dead, but only in a trance, and that "Talitha Cumi" was a word of enchantment. It has been proved, or can be (to the satisfaction of all to whom the proof is satisfactory), that Joan of Arc was a personification of witchcraft, an imaginary creature of poetry and romance, that Homer and William Tell and Shakespeare were myths, and it is rendered very doubtful whether Oliver Cromwell and Napoleon ever lived and walked the earth *in propria persona*. Well, I shall not accept this challenge, but hand it over to any one who can afford time for such a discussion. One thing remains true: Jesus our Lord rose from the dead early in the morning on the first day of the week.

With regard to the evidences of the change of day, so clearly furnished by apostolic example and approval, I will only say here that I have examined the subject pretty thoroughly and may take it up at some time hereafter, if the editor will give me space in his columns.

BARTIMEUS.

Aug. 4, 1890.

We hope that the *Baptist* will make room for the proof of *Bartimeus'* assertions. The

world has long waited for it. We will give *Bartimeus* double space for proof of the divine authority of the change of the Sabbath, even by example. And also for any proof that Christ rose on Sunday, beyond the spurious addition to Mark's gospel, in which one clause tortured out of harmony by a comma, is thus interpreted.

"PERILS OF THE HOUR."

At the session of the Presbyterian General Assembly, at Saratoga, last May, Rev. William C. Roberts, D. D., LL. D., preached upon the perils of the hour, and "The privileges and consequent obligations of the Presbyterian Church." Among other things, Dr. Roberts spoke as follows:

The alarming condition of portions of our country calls for still greater vigilance and effort on the part of the church. Even New England, which, in many respects is the most favored part of our country, is even now threatened by a crushing avalanche from the North. Seven hundred and fifty thousand propagandists of the Romish Church have lately come down from Quebec with the words, "You go there to restore New England to its rightful owner," ringing in their ears. Do you doubt that those people will do all in their power to carry out the injunction of their archbishop? Can the most sagacious calculator of events tell what a body of zealots like these may do in the course of a generation?

If the Protestant Church fails to do her duty, the homes of the Puritans may at no distant day become the abodes of Canadian Catholics. The Middle States are threatened with a tidal wave of immigrants from Europe, the majority of whom would gladly wash away the old landmarks of Puritanism, if not those of all religion. The country is to-day standing aghast before the rising cloud of ignorance and immorality among the freedmen of the South, which threatens to overspread our political sky with gloom. The North-west is trembling on the top of a volcano that may at any moment shake into pieces its proudest political and religious fabrics. The South-west is groaning under the domination of Rome, as it did when the territory formed a part of the old Mexican republic.

With Canada on the north, Mexico, Central America, and South America on the south, and ten millions of earnest Catholics awakening to new activity in the United States, he is not an alarmist who sees perils at hand, such as Protestantism on this continent has not faced, hitherto. Surely the twentieth century, now so near, will not be lacking in momentous issues pertaining to Protestantism and Christianity. Not least among these will be that permanent one found in the fact that Protestantism and Christianity, historically considered, are by no means synonymous. There are many centuries of "Christian history," on the pages of which Protestantism has no place. Since the rise of Protestantism Roman Catholicism has never ceased her efforts to reclaim or destroy the movement. The surface of the history of Christianity in the United States has not been much disturbed by this struggle, but the deep laid and far-reaching plans of the Papacy have never been at rest, and more than a miracle must intervene to prevent the renewal of the struggle for supremacy in the United States, in the near future. Indeed the struggle, or preparation therefor, is constant on the part of the Papal forces, though the opening avowal of it will be delayed until the last moment, since Protestantism will be best overcome when its fears are unawakened.

The only ground on which Protestantism can hope for success is by taking a positive and consistent position with reference to the Bible. There can be no middle ground, no compromise between the Catholic doctrine of Church authority and the Protestant theory of biblical authority. Up to this time Protestants have occupied a middle ground, *de facto*, if not in theory. Hence a growing tendency to revert to

Roman Catholic doctrines and usages. The deepest "peril of the hour," is *within* Protestant Churches. Commercial interests have not been alone in changing the moral and religious status of New England. New England Protestantism has never enlarged and applied the authority of the Bible in the theological theories and practices. Had Puritan Protestantism been truer to its fundamental claim, "the Bible the supreme authority in religion," the case would have been different. In the impending conflicts and changes, Protestantism must exalt the authority of the Bible, the unchanging demands of the Decalogue, including the fourth commandment, or prove the truthfulness of Christ's words. On whomsoever this rock shall fall, it will grind him to powder. The verdicts of universal truth seem cruel indeed to the disobedient and the compromising, and the peril is doubly great when men think they can tamper with the law of God or safely disregard the verdicts of history.

WHAT THE LAYMEN ARE THINKING.

The layman sometimes wonders why the preacher does not make the parts of the service which precede and follow the sermon more effective. Why should not preparation be made for the liturgical part of the service as well as for the rest? Why should not the invocation have in it the element of aptness, and have point in it as well as any other part? If it is to be followed by the Lord's prayer, should it not be brief, should it not be brief anyway, lead up to the part in which the congregation is to join in such a way that all will gladly unite in that part of the devotion, feeling its fitness and entering into its spirit? And if the Gloria is to follow, is it becoming that the pastor should sit down while the congregation remain standing, as though his part in the exercises were complete, and he had no special interest in glorifying the triune God, but delegate that to the church members?

If the hymn of praise which usually follows the above is to be read, why should it not be well read with due regard at least to articulation, emphasis, pause and inflection? If the hymn has been selected with a purpose in view, ought it not to be read so as to assist in the accomplishment of that purpose? Is not our hymnology worthy of good reading? Is it not true that a dead, spiritless reading of the hymn is naturally followed by thoughtless, lifeless congregational singing?

When responsive reading is undertaken, is it a wonder that the congregation fails to enter with spirit into the responses if the leader reads in a soulless, hesitating monotone, indicative of no preparation and no purpose? Would it not be better to omit the Psalter altogether than to give it like grace?

In like manner there seems to the layman still some room for friendly criticism in respect to the reading of the Scripture lesson, and the offering of the pastoral prayer. While prayer is made to God and not to man, there may be a freshness, fitness and timeliness about it, which will cause it to be helpful, and to receive the heartfelt Amen of the people. If it becomes largely a series of repetitions, the same phrases in the same monotone Sunday after Sunday, is it not a prayer which has been criticised already by the Master?

The layman realizes that he is preached to and instructed from the pulpit, and that he often hears what has cost much in thought, reading and prayer. The sermon is a gem; but it should not be a gem without a fit setting. No doubt it is the aim of the preacher to make the entire service a unit as to design and effect,—every part a means to a definite end. If the parts preceding and following the sermon do not well support it, it seems that the design is incomplete, and the effect marred.

THE Christ of the Gospel history is certainly a great being in the effects produced by his life and death. This greatness in the effects finds its proper explanation in the greatness of himself. Compared with his all, other greatness, except that of God himself, dwindles into insignificance.

THE SABBATH RECORDER.

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"DAYS come and go,
 In joy or woe;
 Days go and come,
 In endless sum.
 Only the eternal day
 Shall come but never go;
 Only the eternal tide
 Shall never ebb but flow.
 O long eternity,
 My soul goes forth to thee!"

"WHEN our sins look blackest to our consciences, God's mercy is nearest to our souls." That is repentance, and repentance is the gateway to God's forgiveness.

AGAIN our Anniversaries have come and gone. Again we have discussed the work of the past, looked forward with reference to plans of work, and resolved to go forward. For those who sat under the influence of the meetings at Salem during the past week, this was easy to do. But what of the people who did not go to Conference? Are they ready to go forward also? Shall this be a movement along the whole line? If so, God will surely bless our united work.

THE *Philadelphia Brewers' and Dealers' Journal*, in a recent issue, says: "To those who watch closely the course of events, it would seem as if there was to be no rest for those in the liquor business this side of the grave." Just so! And if the woes pronounced in the Scriptures against drunkenness, and the business of drunkard-making, have any significance, there will be very little rest for the fraternity beyond the grave. Now is the time to repent and to "bring forth fruits meet for repentance."

THE following from *The National Baptist* will interest our readers, among whom Prof. Scott has many warm friends: "At the fords of the Jordan, where tradition places the scene of the baptism of Jesus by John, Rev. J. P. Thomas, formerly of Bradford, Pa., baptized Prof. Geo. Scott, Ph. D., formerly of Alfred University, New York, now of Ohio. Dr. R. B. Hull read the Scriptures; Dr. D. W. Gwynn offered prayer; Rev. C. C. Lasby conducted the singing; Rev. Johnson Myers, of Cincinnati, offered the closing prayer. At this point the river is about 100 feet wide."

JAPAN has recently made an important advance movement along the line of popular government, in the establishment of a national Parliament similar to that of England. It consists of a House of Peers and a House of Commons. The members of the former are chosen for ten years, partly from the five upper castes, by the people of those castes respectively, and partly by the Emperor; and the members of the House of Commons are chosen for four years, and by the people at large. The Emperor, besides having a voice in the appointment of the members of the upper house, holds the important power of the veto, must sign all bills before they become laws, and has other important prerogatives as supreme ruler of the land. The present Em-

peror is the 125th in a continuous line of hereditary rulers, covering a period of about 2,000 years. The people of Japan can hardly be blamed for taking pride in such a record.

THE GENERAL CONFERENCE.

According to announcement the General Conference convened for its eighty-eighth anniversary at Salem, W. Va. The delegations from the churches of other Associations was small, owing, in part at least, to the distance of Salem from the majority of our churches, and in part to scarcity of money with which to pay expenses. The representation from the churches in West Virginia was light on the first day, owing, in part perhaps, to the fact that it *was* the first day, and in part to the copious showers which made it somewhat difficult and unpleasant getting about. But in spite of these unfavorable conditions, the first day's session was an interesting one.

The programme of the day was in the hands of the Executive Committee, who had occasion to vary the usual order somewhat, on account of the absence of some papers and reports which are usually presented on the first day. The president's address was an unusually clear and forcible presentation of the principles of Denominational Economy. As the address appears in full in another column of this issue of the RECORDER, we have no occasion to outline it here. We hope it will be carefully read, and prayerfully pondered by all. After the address, the Executive Committee reported a general programme for the sessions, the standing committees were appointed, and items of business addressed to the Conference, in letters from the churches, etc., were referred to their respective committees. Thus closed the first session.

The sessions, up to the present time, have been held in the chapel of the new college building, which is a neat, comfortable, and commodious room, although, in accordance with the plan proposed last year, a tent has been procured and placed in position for use. Should the size of the audience at a later stage of the meetings require a larger audience room, no doubt adjournment will be made to the tent. Recent heavy rains make it wise to hold the sessions in the chapel until the ground is dried a little. Another tent on the ground serves an admirable purpose as a dining-room, in which dinners are served for all in the true West Virginia style.

At the afternoon session the report of the treasurer of the Seventh-day Baptist Memorial Fund was read by J. F. Hubbard, and showed an excellent management of that fund. Miss M. F. Bailey read the report of the Woman's Board, which showed a great amount of good work done during the year, and took a hopeful view of the future. Treasurer's report of the same board was read by Miss Edith Crandall, the treasurer, Mrs. W. H. Ingham, not being present. After some remarks on the report, and the importance of the Woman's work to our general denominational work, the reports were adopted. Dr. A. H. Lewis offered, at the close of the morning session, some resolutions asking for the appointment of a committee of five to report at this session a plan for calling a special council which shall convene before the close of the current year, 1890, to consider and report upon all important questions pertaining to our present and future work, our denominational status and duty. After the appointment of the committee of five called for in the above resolution, by the President, the afternoon session was adjourned.

At the evening session a devotional and praise

service was conducted by J. G. Burdick, based upon the 23d Psalm. Bro. Burdick was assisted by Brethren W. C. Daland, T. L. Gardiner, W. C. Whitford, L. A. Platts, I. L. Cottrell and A. H. Lewis. Thus closed the first day of this annual council and feast of good things.

THE FALLOW GROUND.

All of last summer and autumn it was my good fortune to be working in the counties of Bristol and Newport, and the town of South Kingston, R. I., ground formerly occupied by the Newport and Green Hill Seventh-day Baptist Churches. As this is classic ground to our people I was much interested in examining the landmarks of the early struggles and triumphs of our people.

At Newport the church gradually faded away, and was finally dropped from the church rolls about 1886, when the church building was sold to the Newport Historical Society, yet there are a few faithful ones left to testify to the truth in this city by the sea. I found six Sabbath-keepers there, families or parts of families of the descendants of Sabbath-keepers in the second and third generation. The church building, which I think is the oldest in the denomination, has been moved from Barney Street, where it had become very much out of repair, to Touro Street, right beside the Jewish house of worship, and now suffers nothing by comparison with surrounding buildings. Within, the architecture and general arrangement have been preserved in their original form, in so far as this could be done, the old pulpit, from which so many of the early fathers spoke with power, the sounding board, the old clock, and the ten commandments which saved the house from desecration during the British occupation of the place in Revolutionary times, are still preserved just as they stood one hundred years ago.

The site of the Green Hill Church is in a rather out-of-the-way corner of South Kingston, locally known as "the back side." I suppose it is so called because it is back side of all creation and next to the sea. Burnside, the village near which the church was situated, is fifteen miles from Wakefield, back of a row of somber, pine-covered hills, and in a section of country that looks bleak enough, but which is really some of the best land that can be found in South Kingston. About twenty-five years ago, this church, then a small and struggling band, found itself deeply in debt, with no near prospect of getting out. About this time the Seventh-day Adventists came in, strong and active, and offered to assume the debt if the church would give them a long lease of the house. This was finally agreed to, and as I have not found the Green Hill Church among the list of Seventh-day Baptist Churches for the last twenty-five years, it must have been dropped about that time. Since then the Seventh-day Baptists have been almost wholly absorbed by the Seventh-day Adventists, though even here there are a few, a very few Seventh-day Baptists left; yet by judicious management and persistent work this church might be revived.

From Providence all the way to Point Judith I was continually running against Sabbath-keepers, and I was agreeably surprised to find some Seventh-day Baptist literature in nearly every household. Many had never even heard of us before, but had seen some of our publications, not knowing who sent them or where they came from. Others were subscribers, though they thought it very funny that those "queer people should keep Saturday for Sunday." First and

last, I talked with quite a number about the Sabbath, and they were nearly always ready to agree with me that "if there is one day that the Bible commands us to keep it is Saturday; but how are we to know which is the right day after all these years?" I could only repeat our well known arguments and pass on.

We, as Seventh-day Baptists, are neglecting a rich field in not putting one or more missionaries on this field. There are about a dozen persons, more or less, who still hold to the Sabbath in the city of Providence, a few are in East Greenwich, still others are in Phoenix, and even away down on Point Judith I found one family who were Sabbath-keepers, who now, per force, attend a Sunday church, but would still be Sabbath-keepers if they could. Within the memory of men yet living Seventh-day Baptist preaching services were held at Phoenix with considerable regularity, but because the people were few, and they were (then) difficult of access, the work was allowed to lapse. Two years ago the Seventh-day Adventists came to Providence, held an all-summer camp (tent) meeting, with the result that there is now a vigorous Seventh-day Adventist Church in that city in a healthy condition. Can we not learn wisdom from the energy and push of our friends, the Seventh-day Adventists, and be an aggressive people? Even in the city I met men who were Seventh-day Baptists in all but name; one in particular, Isaac Turner, couldn't have given better Seventh-day Baptist argument if he had been all his life one of our own people.

The embers on the Newport hearth are almost extinct, but by vigorous work and a little encouragement a glow may be kindled that will do credit to the memory of our Revolutionary fathers. We, as Seventh-day Baptists, cannot afford to lose one inch of ground. Every post once occupied should be held, or if captured should be retaken. Take your tent and some of your best men and go down to Newport, prepared for an all-summer campaign. For by this means only can we reach many thousands who otherwise would never have heard of us. Newport is the resort of thousands who come from all over the world to spend their summer, and we could reach them there as we could in no other way, and some seed will fall on good ground and bring forth fruit. I had a rather extended talk with Mr. G. W. Weeden, one of our people at Newport, and he said he had long hoped and prayed that the Sabbath cause would be revived at Newport, but had about got discouraged with the long delay. The Mormons used to pray for the destruction of the Gentiles, and then try to answer their own prayers. Can we afford to let this broad field be fallow longer, when surely a harvest waits the gathering? While our workers, who have borne the burden and heat of the day, are praying for workers to come and help them build up the waste places of our Zion, we are turning our faces westward, leaving the flanks exposed and liable to capture. I know the field is wide; from all around arise voices that sound the Macedonian call until we are utterly bewildered, and know not which way to turn; from the North-West comes a voice, and from far off Western lands comes a voice,—"each a mighty voice,"—the fainter cry from the East has heretofore gone mainly unheeded. Do not longer neglect this home field. We have allowed these once prosperous churches to go down, when it seems that a little timely aid might have saved them. The past we cannot recall, but the present is ours; we may even yet regain this lost ground to our own help and the glory of God. God calls us to enter and occupy

the land. Shall we heed the call and occupy these neglected fields? C. H. G.

ALFRED CENTRE, N. Y., Aug. 14, 1890.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C.

The announcement of the death of the great English prelate, Cardinal John Henry Newman, created the most profound sorrow here among members of all denominations, for he has long been generally regarded as one of the leading spirits of Nineteenth Century Christianity, and few men have made deeper impressions upon the minds of the educated men and women of their time. His last words—"I hear the music of heaven; all is sunshine"—were eminently worthy of the man and the life he had led, and they should be deeply graven upon the hearts of all who admired the great and good man.

The obstacle in the way of the anti-lottery legislation proved unsubstantial and was quickly brushed away by the sub-committee of Senators appointed to ascertain whether the bill, as prepared by Postmaster General Wanamaker, would in any of its provisions conflict with the Constitution of the United States. The sub-committee were no long time in deciding that the proposed legislation was Constitutional; but in order to make assurance doubly sure they obtained the opinion of the Attorney General upon the question. He says: "Legislation of this kind has been upheld by the Courts, and it seems to be settled that it is competent for Congress to authorize the Postmaster General to refuse the use of the mails to any persons engaged in the lottery business." The Senate committee on Post-offices has favorably reported the bill with an amendment providing that newspapers published in foreign countries shall not be excluded from the mails under this bill, unless in the opinion of the Post-master General they are being circulated expressly to advertise the lottery. The committee was unanimously in favor of the passage of the bill, which has greatly encouraged the hope in the minds of many good people that it may become a law during the present session of Congress.

"Let your light so shine," was the text from which Rev. Ira J. Chase, the present Lieutenant Governor of the State of Indiana, preached a strong and most interesting sermon here this week. The admonition of St. John is one of the most familiar texts in the New Testament, and yet interest in it never becomes exhausted; there seems to be no end to the number of brilliant rays it is capable of throwing out to light up the darkest and most sinful corners; it is like the great cluster of electric lights on the top of the Eifel tower at Paris, the rays of which may be seen for thirty miles in every direction. Did you ever see a picture of that tower, showing the prisms of light radiating in all directions? That picture is, to my mind, one of the most practical illustrations in existence of the words of the apostle, "Let your light so shine;" it brings its force home to you at once, and nothing could be better adapted to give children a comprehensive idea of the meaning of the sacred injunction. It would not be a bad idea to print the text on these pictures for use in teaching children.

The "Original package" act, as it became a law last week, was the original Senate bill, and relates only to intoxicating liquors. Its adoption gave great pleasure to everyone interested in breaking down one of the greatest curses of our age—the human consumption of intoxicating liquors. Any law is welcome that will make

it impossible for even one man to get the wherewith to satisfy an unnatural and depraved appetite; and this law will undoubtedly prevent thousands of young and promising men filling drunkards graves, by removing the temptation from their sight and reach.

Visiting temperance people are continually expressing their surprise and gratification at the flourishing condition of the various organization in this city, and the large attendance they have, even in the warmest weather. The reason is not far to seek or difficult to find. The ladies and gentlemen at the head of our most successful temperance organizations long ago realized that it was necessary to make it pleasant for those who attended the meetings if they wished them to come again, and the consequence is that every meeting held is an entertainment, consisting of music—vocal and instrumental, recitations, etc., interspersed with the real business of the organizations, which is not neglected or forgotten for a moment; and in addition very often there is some light refreshment provided for the visitors. All of these things combined have attracted many young men whose natural inclinations were to go to the saloons for their recreation, and there are very few who become regular attendants at these meetings that do not eventually take the pledge and become earnest workers in the cause.

The President to-day, August 20th, celebrated his fifty-seventh birthday, and like the good husband and father he is, he went to Cape May Point in order to do so in the midst of his family. Mr. Harrison has always followed good and regular habits and as a natural consequence he finds himself at fifty-seven years of age just in the prime of his manly vigor. Look around you among the people you know; it requires no skill or special knowledge to select those of bad and intemperate habits; their foreheads carry an indelible brand, visible to all men. Observe carefully and see to it that no such mark is ever placed upon you by outraged nature.

It is now regarded as practically settled that the remains of Gen. Grant will be removed from New York to Arlington Cemetery near this city. It is a coincidence that Arlington should have belonged to Gen. R. E. Lee, the Confederate general.

HOME NEWS.

Wisconsin.

MILTON AND ROCK RIVER.—On Sabbath afternoon, Aug. 2d, at 3.30, the hottest day of the season, with the mercury at 104 in the shade, and a burning, withering wind from the Southwest, the churches of Milton and Rock River, again assembled on the south bank of Clear Lake, for the purpose of witnessing the baptism of six more happy converts, who, by this public act witnessed a good profession before many witnesses. Three of these were from the Milton Church and three from the Rock River Church. Rev. E. M. Dunn being the administrator. What could be more appropriate than the harvest time for a revival of God's work? May the spiritual harvest increase. Brethren and sisters, we desire a continuance of your prayers, believing that the fervent, effectual prayer of the righteous avail-eth much.

L. T. R.

THE God who is better to you than all your fears, yea, better than your hopes, perhaps intends the affliction to remain with you until it lifts the latch of heaven for you and lets you into your eternal rest.

YOUNG PEOPLE'S WORK.

Now that Conference is over we must not sit idly down. We must begin at once to act, and we must keep on. We must begin at once to give, and we must keep it up and that faithfully.

SOME ONE suggested once that if we would stay home from Conference and put our expense money into the Lord's treasury it would be better. But the trouble would be we would neither go nor thus use the money. Some of us need the stimulus of such an occasion to bring us to our senses. That is not right. But there are such. If they had a Conference to attend every two or three weeks it would just keep them in a normal state of right doing and feeling.

THE MINISTRY OF SUFFERING.

BY S. H. DAVIS.

In the Christian life, and especially in our lives as young Christians, we are too apt to look upon suffering as though it were some bitter affliction sent upon us by a stern providence, instead of realizing in every disappointment or sorrow the over-ruling power of an all-wise and loving Father, for "we know that all things shall work together for good to them that love God." If this world were all pleasure, all sunshine, it would become indeed monotonous, and we would be wholly incapable of appreciating the manifold beauties, opportunities, and joys which these bright days bring to us.

It is said by those who have made the experiment, that from the depths of a well the stars are visible even at noon-day. And so in the brightest hours of hope, when surrounded by all that is lovely, we must oftentimes go down into the deep well of affliction before we can lay hold of the promise: "As thy day so shall thy strength be," and recognize the hand of our God, which is ever stretched out to sustain us, but which in the sunshine of prosperity we cannot so fully appreciate. "Whom the Lord loveth he chasteneth." And yet as trial or grief comes to us, how ready we are to say: "He hath dealt very sorely with me," when indeed the affliction was but a blessing in disguise. Could we lift the curtain and look into the future, might we not see there some message to be borne, some place of usefulness to be filled, for which we would be wholly unqualified were it not for the severe discipline of preparation through which we may now be passing?

While visiting the Corcoran Gallery of art in Washington a few days ago, it was my privilege to look upon that wonderful piece of marble statuary known as the "Greek Slave." And now if those lips could speak, and that "Greek Slave" be permitted to tell its own story, it would no doubt be something like this: "While in the hours of my unconsciousness I was peacefully lying in the lap of earth, surrounded by wild flowers and within the sound of sweet waterfalls, a lot of ruffians came suddenly upon me and attacked me with drill and with dynamite until I was blown from my resting-place and thrown—I know not whither. Afterwards I was carried away into captivity, separated forever from all that was dear to me. On reaching my destination I was sold into the hands of him who forged my chains, and from whom I received the most cruel torture; while with sharp instruments my body was chipped off and my limbs chiseled down, my eyes cut out and my ears bored out; until finally I was for a time enshrouded with utter darkness. Then came the unveiling day, when I was brought

again to the light, surrounded by a gorgeous display of wealth and splendor, and became the object of admiring thousands."

And is not the same true of the Christian? He is compassed about by difficulties, harassed by misfortunes, forsaken by his fellows, sold by his enemies, subjected to the torture of cruel tongues, brought low by the wasting hand of disease, and oftentimes enveloped in the darkness of bitter gloom. All these, that he may be more thoroughly fitted for his station in life, shine the brighter and appear the more beautiful, when with a crown upon his head and with palms in his hands he shall stand in the presence of God, and together with that great multitude of whom the angel said, "these are they which came out of great tribulation."

TWELVE LINKS IN ENGLISH HISTORY.

VII.

ELIZABETH.

If Mary the First of England was the most miserable of women, the sister who succeeded her would seem to have been the most favored of human beings. Coming to the throne at the age of twenty-five, amid the heart-felt blessings of her people, she possessed all that Mary had lacked, youth, good looks, superb health, a strong mind in no danger of enslaving itself to a lover's wishes, and above all, the willing support of her subjects. She could not have obtained her crown at a better time for her own prosperity. With the exception of the small party who carried out the sanguinary plans of Philip and Mary, the whole nation was sick at heart under the senseless and cruel destruction which had been going on for the last five years. The people hailed with delight a sovereign who had been educated under the influence of the broader views held by the Protestants, and the first Parliament that was held after Elizabeth's accession banished, once for all, the Roman Catholic power from England. Several attempts were made to revive it, notably by James the Second in the seventeenth century, but they were signal failures. So great a horror had been induced by Mary's barbarities, all of which were perpetrated in the name of the "true faith," that the English people have never been able to rid themselves of the impression then branded into their minds, and it is only in this last of the centuries that they have been brought to render even justice to the estimable Catholic inhabitants of Great Britain. Thus did Mary's severity defeat the very end she had so much at heart, and forever drive her people out of the chance belief in which she felt was essential to salvation. Elizabeth had a mind quite capable of profiting by her sister's mistakes. She would not have been her father's daughter had she not desired to rule with a strong hand, but she had the sense to perceive that she could become an absolute monarch far more easily by governing the nation in accordance with its best interests, than if she should stupidly disregard the people in the pursuit of her own aggrandizement. In choosing for her main advisers such men as Nicholas Bacon and the Cecils, she showed a disposition to gain the confidence of her subjects, while by their wise counsels, she most surely strengthened her own seat upon the throne. Still, it is altogether unfair to attempt to belittle Elizabeth as a ruler, as modern historians are inclined to do, and to ascribe entirely to her counselors the success of her reign.

The selection of the proper men to govern a nation is as high a proof as can be demanded of the ability of a monarch, and had Elizabeth not been herself in sympathy with the plans which

her secretaries put forth, it is quite impossible to conceive that they could have held their offices through so many years. Elizabeth may well be called a great queen, though she was far from a gentle or merciful one, but it is as sad as it is surprising to see how soon the spots in her personal character began to develop into serious blemishes, the more surprising because in the events of her life there appears to have been so little excuse for such a deterioration. Elizabeth had two serious defects in her nature which might have passed almost unnoticed in a woman of humble rank, but which were clearly brought out by her opportunities of almost unlimited power. She was surpassingly vain and surpassingly jealous. Not content with the sincere homage which all men paid to her charms of intellect, she aspired also to all the graces of person which were possessed by the most attractive women of her court; and as this feeling grew upon her in proportion as her years advanced and her comeliness declined, it led very naturally to the exaggeration of her other fault, jealousy of every young and pretty woman who came near her. She wished every man to whom she took a fancy to become her lover, but she dallied over love as a pastime in a way unworthy of her womanhood, and again and again resisted the earnest request of her Parliament that she would marry. At the same time woe to that one of her suitors who, growing tired of this idle pastime, essayed to console himself with a wife of lowlier station but of less capricious demeanor. Elizabeth never forgave such a desertion. She wished to be the one great attraction at her court, and she demanded this exclusive devotion even more as she grew in years and lacked the power to inspire it. All this, however, as it generally affected only the nobles who frequented the court, and did not interfere with the happiness of her subjects at large, is of but little importance, excepting as it influences our judgment of Elizabeth's character. Of more national import was the contest between Elizabeth and Mary, Queen of Scots. Her treatment of this princess, when she had come as a suppliant of her protection, is the greatest blot upon Elizabeth's public life. It was inevitable that Elizabeth should dislike Mary. Here was a woman who, without the slightest effort, was all through her life receiving that adulation which Elizabeth had always craved. Men had only to see Mary Stuart to become madly in love with her. She continually beguiled old and sedate statesmen into adherence to the most disastrous schemes through the mere force of the spell which she exerted so easily. She had kept the politics of Europe in a ferment for years, and now, at last, escaped from prison, defeated in battle, unacknowledged as queen of Scotland, she fled into England, and against the earnest advice of those who really loved her, threw herself upon Elizabeth's protection. It took her but a few days to discern that she was not a guest but a prisoner upon English soil, and there she languished in confinement which was made closer each year, until after nineteen years she was beheaded in Fotheringay Castle.

That Mary Stuart was not so good a woman as she was a lovely one, it is easy to perceive, but that Elizabeth had no excuse for her conduct towards her is equally clear. The ground upon which she proceeded was Mary's claim to the English crown, and the attempts made upon the life of Elizabeth by Mary's friends. But it is plain that both these facts became of any importance only with Mary a prisoner in England. Had Mary been at liberty abroad she could never have had a following in England large

enough to menace Elizabeth; but once in confinement, and an unjust confinement, forced upon her in violation of every principle of honor and hospitality, Mary became the centre around which rallied every disaffected party in England. It was not to be supposed that a woman still young and full of vitality, would submit to perpetual imprisonment if she could see any possible escape from it; and just as long as Elizabeth chose to keep her there just so long was Elizabeth's life in danger from Mary's emissaries. So the Queen of England had herself to thank for the trouble which the Scottish Queen caused her, and when she cut the Gordian knot of her difficulty by signing the warrant for Mary's execution, Elizabeth only ended in an ignoble manner a trouble which she had brought entirely upon herself. Thus we see in Elizabeth a woman of a fine mind, but a poorly developed heart, a combination of wisdom and pettiness, a character which excites alternately our admiration and our contempt. But whatever the queen's character may have been there can be but one opinion as to the prosperity of her reign. England made probably larger strides during these years than she had ever taken at one time since. No other period can equal this in the brilliance of its literary achievements, and we can say at least this in favor of Elizabeth, that she honestly loved and steadily encouraged every meritorious attempt in literature, and to her influence much of its success must be attributed.

EDUCATION.

—At the commencement of the New York City Normal School 300 young ladies received diplomas entitling them to teach.

—NINETY-FOUR of our colleges received in gifts during the past year the great sum of \$3,642,579, and the total of their present endowments is \$51,765,449.

—FIVE hundred and forty-five graduates were sent out from the University of Michigan this year. This is the largest class ever graduated in this country.

—J. HUNTINGTON WOLCOTT has presented 60 volumes of standard works to the Wolcott Library in Litchfield. They include Taine's English literature, biographies, and several choice books, illustrating life among the Swiss, Dutch, Russians, Canadians, Norwegians, and Swedes.

—THE FIRST FEMALE SURGEON IN AUSTRIA.—Medical circles in Vienna are said to be somewhat disturbed by an official order granting to a lady, who had graduated at Berne University, the right of practicing in Austria as an ophthalmic surgeon. Before this time even Austrian gentlemen, who had graduated at a foreign university, have been prevented from practicing in Austria. —*Weekly Med. Review.*

—MR. GEORGE EBERS, who has long been a confirmed invalid, recently celebrated his silver wedding, in his romantic home at Tutzing, on the borders of the Starnberg Lake. Mr. Alma Tadema and his wife went expressly from London to offer their congratulations to their old friend; his former pupils sent him a life-size statue of Champollion; and at dessert Mr. Ebers read a romantic poem he had composed in honor of his wife.

—“ENGLISH AS SHE IS WROTE.”—A hotel in Rome anxious to secure English patronage, has set forth its advantages in the following advertisement, which is placarded about Paris: “The Hotel de —, the very most favorite resort by English and American travelers, as during the winter presents all kinds of comforts for what concerns the general heating, during the summer is just fit to afford the freshest and most the wholesome temperature on account of its special position, breadth and ventilation. The largest and most monumental table d'hote there is to be found.”

—THE summer schools for the study of Hebrew, which were started ten years ago by Prof. Harper, and have been managed by him ever since, are conducted this year under another name, indicative of their larger scope. They are now known as the Summer Schools of the American Institute of Sacred Literature, and they offer instruction, not only in Hebrew and the cognate Semitic tongues, as before, but also in the Greek of the

New Testament and the Septuagint, and in the English Bible too. The first school began at Yale Seminary May 22; the next began at Philadelphia June 12; the next at Chautauqua; and the fourth and last for the season at Chicago.

TEMPERANCE.

ONLY A GLASS IN THE BAR-ROOM.

Only a glass in the bar-room,
Only a single glass,
Only a lack of courage,
Only the answer “yes,”
Only an evil companion,
Slyly hiring him on,
Only a “free-hearted Charley,”
And the fatal work is done.

Only a little “bit tipsy,”
Only blood-shot eyes,
Only a pleading mother,
Only a wife's surprise,
Only an aching forehead,
Only a shameful face
Only a broken promise,
Only a deep disgrace.

Only a cheerless shanty,
Without fire or wood,
And little half-clad children,
Wailing and crying for food;
Only curses for kisses,
Only sorrow and woe,
Only a drunken father,
Only an angry blow.

Only weeping children.
Only a dying wife,
Only another promise,
Only a drunkard's life,
O! the woe and anguish,
What mortal tongue can tell!
Only a glass in the bar-room,
Only a drunkard's hell.

—Schuyler Sears, in *Union Gospel News.*

—THE United Presbyterian Assembly demands that ministers and members shall not use tobacco in any form.

—THE English Government has been compelled by the opposition to its plan for compensating liquor dealers to withdraw it from Parliament.

—THE managers of the great International Fair to be held in Detroit, Mich., Aug. 26th to Sept. 5th, have prohibited all forms of gambling and the sale of intoxicating liquors on the fair grounds.

—THE characteristic vices of the Malagasy—drunkenness and gambling—are the fruits of unprincipled English and French adventurers and speculators. Notwithstanding the prohibitory laws, which forbid the importation of spirituous liquors, the English have forced their vile rum into the island. The good accomplished by the ambassadors of God, has been largely offset by the influence of the devil's human agents.

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

—IF there had been no saloon in Walnut Grove, Ariz., more than a hundred people who were drowned there recently might have been saved. The superintendent saw that the dam would break, and sent a messenger to warn the people in the track of the stream. But he went into a saloon, got drunk, and forgot his message. Those who never go into the saloon may be in greater peril from it than those who patronize it. They should banish it in self-protection.

—AT Ottawa, Kan., after the Chautauqua Assembly had opened, a Kansas City liquor dealer opened an original package saloon. This incensed the temperance people of Ottawa to such a degree that they met and formed a defence league. A fund of \$3,000 was subscribed to pay the expenses of the league, and a resolution was passed unanimously providing that a committee should capture each original package dealer, tar and feather him and ship him back to Missouri labeled “An original package from Kansas for Missouri.”

—THE Baltimore and Ohio Railroad Company has sent to each employe the following notice: “This Company will not, under any circumstances, employ men who are in the habit of becoming intoxicated. All employes known to frequent drinking places must be warned to discontinue the practice or quit the company's service. Employes will be discharged if intoxicated, either on or off duty. No persons discharged for intoxication will be re-employed.”

POPULAR SCIENCE.

M. HIROGUELLE, a well-known gourmand and literary man of Paris, has been the subject of a surgical operation to relieve obesity, which was performed successfully by two surgeons recently. The latter, after putting him under chloroform, raised his cuticle and cut away four and three-quarter pounds of his adipose tissue. The skin was then stitched up, and a week later, Mr. Hiroguelle had quite recovered from the effects of the operation, which is known as “de graissage,” and bids fair to become the rage among fat men. He is reported to be overjoyed with the improvement in his figure, and to have decided shortly to undergo further parings of his body.

For the cementing of iron railing tops, iron grating to stoves, etc., the following mixture is recommended; in fact, with such effect has it been used as to resist the blows of a sledge hammer. The mixture is composed of equal parts of sulphur and white lead, with about one-sixth proportion of borax, the three being thoroughly incorporated together, so as to form one homogeneous mass. When the application is to be made of this composition it is wet with sulphuric acid, and a thin layer of it is placed between two pieces of iron, these being at once pressed together. In five days it will be perfectly dry, all traces of the cement having vanished, and the work having every appearance of welding.

SUBSTITUTE FOR GUM ARABIC.—M. Trojanowski, a Polish chemist, has discovered what he claims to be a substitute for gum arabic, by boiling one part of flaxseed with eight parts of dilute sulphuric acid in eight parts of water until the mixture, which at first thickens, becomes quite fluid. The compound is then strained through muslin, and four times its volume of strong alcohol is added. The precipitate, after being filtered, washed with alcohol and carefully dried, produces a clear gum devoid of all taste or odor. Thirty grains, it is said, are a sufficient emulsion for an ounce of cod liver oil. The value of this invention will, of course, depend on how far this new article can be relied on as a substitute for the original, and the cost at which it can be produced for the market.

BEES AS HOUSEKEEPERS.—Bees are exquisitely clean in their hives. The work of preserving the home in spotless purity, and that of feeding and attending to the grubs in their cells, is done by the youngest bees in the community. When they are a week or two old, they are promoted to the outdoor labors of gathering honey, pollen and propolis. The ventilation of the hive is accomplished by extremely hard labor. The bees to whom the task is committed fix their feet tightly to the floor, by means of the suckers which they possess, and then fan with their wings so rapidly that the eye can scarce perceive the movement. A file of bees thus occupied is always found just within the hive door, and a second file similarly engaged, but with their heads turned in the opposite direction, stands on the other side of the hive. Thus a constant current of air is maintained, both from without, inwards, and *vice versa*. The fanning is such terribly hard work that no bee can support the exertion longer than half an hour. Guard is relieved generally about every twenty minutes.

ONE of our correspondents not long ago asserted that a speed of 100 miles an hour by steam locomotives was entirely practicable, and thought it would be attained. In a recent lecture before a scientific club, Professor Elihu Thomson declared that much higher speeds than can now be obtained with steam locomotives are to be expected by means of electricity, and he considered from 100 to even 150 miles an hour possible. While in the steam locomotive there are reciprocating parts that must be put in motion, stopped, and reversed continually, in the electric locomotive we have simply a rotary motion, which makes it possible to run with economy at much higher rates of speed. He believed that if we could come back after another hundred years, we would find 150 miles an hour to be the speed of traveling, adding, “It simply depends upon finding the necessary method of applying sufficient power, and building the locomotives to suit, arrangements being adopted to keep the cars on the track.” One hundred and fifty miles an hour may be among the possibilities, but probably most people nowadays would rather leave to coming generations the enjoyment of whirling through space at that frightful velocity. To leave Chicago at night and be in New York next morning, would be a wonderful achievement, involving great increase of business facilities, but the safety of such a speed under present conditions may well be questioned.—*Railway Age.*

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 Zacchæus the Publican.....	Luke 19:1-10.
Sept. 13.	Parable of the Pounds.....	Luke 19:11-27.
Sept. 20.	Jesus Entering Jerusalem.....	Luke 19:27-48.
Sept. 28.	Review, or Temperance, or Missionary Lesson.	

LESSON X.—JESUS AND ZACCHÆUS THE PUBLICAN.

For Sabbath-day, September 6, 1890.

SCRIPTURE LESSON—LUKE 19: 1-10.

1. And Jesus entered and passed through Jericho.
2. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.
3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.
5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down: for to-day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.
9. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of man is come to seek and to save that which was lost.

GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

INTRODUCTION.

After the interview with the rich young ruler, Jesus spoke the parable of the laborers in the vineyard. Matt. 20:1-16. Proceeding on his way to Jerusalem, he announced to his disciples his death and resurrection. Matt. 20:17-19. Then Salome and her two sons, James and John, came to Jesus, asking for the chief places in his new kingdom. Matt. 20:20-29. When Jesus reached Jericho he restored sight to Bartimeus and another blind man (Luke 18:35-43), and as he was leaving the city for Jerusalem occurred the incident of Zacchæus.—*Peloubet*. Luke alone records this incident.

OUTLINE.—1. Jesus is passing. v. 1. 2. The sinner seeks to see him. v. 3. 3. Obstacles are surmounted. v. 4. 4. Jesus sees the seeking sinner, calls him and honors him by becoming his guest. v. 5. 5. The sinner saved by Jesus' presence, brings forth the fruit of repentance. v. 6-10.

TIME.—March, A. D. 30. About a week before Jesus' death.

PLACE.—Jericho, place of fragrance, situated on the west side of the Jordan, at the upper end of the Dead Sea, twenty miles north-east of Jerusalem. In Jesus' time it was a rich and flourishing city.

PERSONS.—Jesus and Zacchæus. Abraham is mentioned incidentally.

EXPLANATORY NOTES.

V. 1. "Entered and passed through." En route from Ephraim to Jerusalem, to attend his last passover, and to be offered up. Jesus, having passed down the eastern side of the Jordan, crossed over by the ford at Jericho, and thence, after a brief stop, took his way, with other pilgrims, to the holy city. v. 2. "Zacchæus" (*pure*) was probably of Jewish descent. "Chief among the publicans." Chief tax-collector, hence looked upon, if not actually such, as a chief sinner. "He was rich." Only rich men could buy up the taxes, hence publicans were uniformly rich, or well-to-do. v. 3. "Sought to see Jesus." Greek, *kept seeking*; was persistent in his desire to see Jesus. "Who he was." He had heard only rumor; this had aroused his curiosity, and had, no doubt, kindled a spark of hope in his heart. "Little of stature." Could not see over the heads of the multitude that thronged Jesus. v. 4. "Sycamore tree." Not like the modern sycamore, tall and so smooth that even a squirrel cannot climb it, but the Egyptian fig-tree, a large tree with short trunk and wide-spreading branches. v. 5. "Jesus... saw him and said, Zacchæus, ... come down," etc. Jesus knows both his name and the state and wish of his heart. Jesus honors Zacchæus by becoming his guest, possibly over night. This is the only recorded instance of Christ's offering himself uninvited to the hospitality of any one. "I must." He was constrained by love. v. 6. "Made haste and came down, and received him joyfully." A

picture of an anxious, seeking sinner, coming to Jesus and receiving him. v. 7. "They all murmured." Their Puritanical ideas were offended. v. 8. "Stood." Before his family and guests; made public his intentions of benevolence and restoration. "The half of my goods I give to the poor." Contrast his action with that of the young ruler, recorded in our last lesson. "If I have taken... by false accusation," etc. As a tax-collector he had doubtless wronged many. He now proposes to make a four-fold restitution to such. v. 9. "This day is salvation come to this house." His conversion was unmistakable, as evidenced by the fruits of repentance which he promised to yield. "Son of Abraham." Although counted as a sinner by the Jews, he, too, was of the seed of Abraham. He was such in the higher realm of faith. v. 10. "To seek and to save." Jesus not only saves the lost, but he seeks them, goes where they are.

CENTRAL TRUTH.—Jesus recognizes the seeking soul, calls it to himself, and saves it by his presence.

DUTIES.—1. Get as good a view of the passing Saviour as possible; surmount all obstacles for the sake of that view. 2. Respond quickly to his call, and receive him to your house (heart) joyfully. 3. Repent, confess sin, consecrate all to Christ and his cause, and make restitution for past injustice.

SUGGESTIONS.—1. Where there is a will there is a way. 2. "Reason is of a low stature, and cannot see the promise. We must ascend by faith; then, and not until then, will the soul see Jesus."—*Gurnall*. 3. Jesus passes in the prayer-meeting, in the closet, in the preaching service. There he may be seen by those who put themselves in a position to see him. 4. Zacchæus was courageous in seeking Jesus; Jesus courageously disregarded Jewish notions when he went to the house of Zacchæus. 5. Nominally good people often block the wheels of salvation by finding fault. 6. Jesus is the sinner's friend; he came to save the lost, and all sinners are lost.

QUESTIONS.

Give brief review of last lesson. Give intervening events. Give date, place, and persons of the lesson. Describe Jericho. What was a publican? Tell all you can of Zacchæus. Why did he so much desire to see Jesus? What obstacle did he surmount? Did Jesus recognize him? How did Jesus honor him? By receiving and entertaining Jesus what did Zacchæus receive? Name the evidences of his conversion and salvation. For what purpose did Jesus come into the world? Who are the "lost?"

WHY SO FEW SABBATARIANS?

(Continued from page 546.)

tist Church. Two things are wanting here, sacrifice, and faith in the future triumph of all God's law.

2. Another serious lack in our spirit and defect in our method, is the absence of any purpose and plan to evangelize the surrounding neighborhoods and country where our churches are established. So far as I am able to discover, the custom of our churches is to have one regular preaching service a week, viz.: in the forenoon on Sabbath-day. I confess, brethren, I was greatly surprised at this. Sixth-day night is usually given to a prayer-meeting, and Seventh-day night to a singing or some entertainment. If Sunday churches were to do likewise, that is, have preaching services in the forenoon on Sunday, their success in gathering in would perhaps not be more than half what it is. The night service is the time to reach the masses. Many will come then who will not come at any other time. Besides, one service only in the morning is scarcely more than enough to get the people out of the secularism of the past week, and still further, the preacher who preaches only once a week will find it hard to have liberty in preaching. I am sure some preachers will find it hard to keep from backsliding who do no more. Oftentimes it takes the morning sermon to get liberty and light to preach at night. But this practice would not appear so unfortunate, if the night before or after the Sabbath, or on Sunday, our preachers and people would hold meetings more in surrounding neighborhoods, in school houses, or other places of public concourse. But so far as I can see this is not the custom. One instance will illustrate. In less than twenty miles

of one of our strongest western churches a minister of the gospel had lived for seventeen years, in the same county, and had spoken in public in various places in the county, and up to the time of his keeping the Sabbath, some three years ago, had not even heard of said Seventh-day Baptist Church. And yet this is a large and vigorous church, but so far as I know is not regularly holding any missionary post far or near. How can we expect to evangelize the world with such a policy as this, or rather want of any policy? Is it any wonder that other denominations despise us, and consider us clan-nish? They see us huddling together and trying to own every farm in our immediate neighborhood, or, every house and lot on a certain street, or in the vicinity of our church, and get the idea that the only way to be a Sabbatarian is to go and do likewise.

Now, if we are "the light of the world" let us not put all the light under one bushel, if we are "the salt of the earth" let us not put all the salt in one piece of meat. The Seventh-day Baptists have both more talent and wealth than I expected to find. And there are thousands of places in the land sadly in need of light and salt. Let us send it to them in the shape of a living epistle, and if we can't send one, no doubt many might go themselves into these places and shine away the darkness, or salt the interest that is "ready to die." We never shall, never can bring the world back to the whole Word of God, while we cling to the custom, unwittingly contracted, perhaps, of segregating in a few desirable localities. It does really seem that Seventh-day Baptists, in "submitting in dumb endurance," to the narrow walls in which the fierce oppositions and persecutions of long centuries have enclosed us, have ceased to expect the success of our principles, and hence also, to labor and travail night and day that Zion's walls may be enlarged to compass land and sea. And now pardon me if I say we need the spirit of the Scotch preachers who divided the text, "They that turn the world upside down have come hither also," as follows: 1. "The world is turned wrong side up. 2. It must be turned right side up. 3. And we are the chaps to do it." We must believe that we have a special mission, and that that mission is to the whole world, and not in the exceedingly few localities of our churches. It is futile to wait for the world to get ready to receive the Sabbath. "The field is already white unto the harvest." "Pray the Lord for laborers." "Go ye out into the hedges and highways and compel them to come in." Surely we need one huge camp-meeting, and to "tarry at Jerusalem until we be endowed with power from on high," that then we may "go into all the world and preach the gospel to every creature." We lack evangelizing power. We need "power with men and with God." But we surely never will receive it until we rise to the conception "that every plant which my heavenly Father hath not planted shall be rooted up," the Sunday-Sabbath and all. How many of us are ready to say, "Here am I, Lord, send me." MADISON HARRY.

MARION, Kan., Aug. 14, 1890.

"JOYFUL IN MY HOUSE OF PRAYER."

Our guide-book enjoins upon us "to do good and to communicate," which, with our Editor's permission I will endeavor to do, for in the rich happiness of the great privilege I am enjoying I feel drawn to impart to the large assemblage of which I am only so small a part, the consciousness of blessing I realize in meeting with you all to-day. This precious, holy Sabbath of

the Lord! Surrounded by more than six thousand people who ignore this, one of God's greatest gifts to mortals, and the members of our "little flock" so scattered that we cannot meet for worship, I find it a real means of grace to go to my "upper room" and hold service alone. It is indeed blessed to thus draw near to God in prayer, and it is a comfort to sing,

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet,
Around one common mercy-seat."

But to speak to the absent, whom words cannot reach, has seemed a little more difficult, till to-day my soul was thrilled with such a blessed realization that I was indeed meeting with all our dear people who keep holy day, that I must, if possible, tell them. Yes, I meet with those who sent and those who brought us this precious, though at first unwelcome light; with the many who so kindly encouraged me in the weakness of my first engaging in this despised cause, who have so cordially welcomed me to their homes, and assured me of their sympathy amid opposition, and of their prayers that I might be kept, for whose presence my heart so often yearns. You, dear mothers in Israel, and all the aged and infirm who cannot go to the house of God, I meet with you, with the lone scattered ones every where, with the little bands struggling to hold forth the light of truth in the surrounding darkness of error. I meet, too, with the larger churches who are favored with the preaching of the Word and so many rich social privileges. And by the time I have thought over all these, both pastors and people, I am not so alone after all, and am not sure but I have the largest meeting of all the large churches of our town, for my fellowship being necessarily by faith instead of sight, leads me to a more extensive range of spiritual vision. May I not suggest to each, similarly situated, to thus hold Sabbath services in unison with us all, that we may be strengthened for the great work to which we are called. Now after singing, "Blest be the tie that binds," I go to read to a blind lady ninety-three years of age. Of course I read what will most comfort the dear old saint in her affliction, usually her church paper, the *Examiner*, and this "cup of cold water in the name of a disciple," proves a mutual blessing. But how many professing Christians I pass on the way who are voluntarily closing their eyes against a part of the light of God's truth, to whom I would so gladly read some of our publications. Would they were as eager for it! To-morrow brings blessings in penning Sabbath thoughts, and in observing the divine direction for the first day of the week, "laying by as God has prospered," for his needy treasures. This proportion which he claims I could no more withhold than I could appropriate to my own use the share belonging to any earthly proprietor for whom I was doing business. How blessed the consciousness of dealing honestly with God. Praise him for the privilege. Truly his service is a joy and his reward sure. A. F. BARBER.

NORWICH, N. Y., July 27, 1890.

QUEER THINGS IN HELIGOLAND.

In Heligoland, the small island off the coast of Germany, which that power has acquired by recent treaty from England, there are some peculiar customs. The Sabbath always begins at 6 P. M. on Saturday, when the church bells are tolled, and ends on Sunday at the same hour. Formerly no vessels could leave port between these hours. Marriage cancels every other engagement, so that there can be no breach of promise brought against a man when once he is married.

The inhabitants have a strange custom on New Year's eve. They then perambulate the streets with broken pots and pans, which they place before their friends' doors, and the man who has the largest heap before his cottage is considered the most popular. The people rarely lock their doors, but when they do they leave the key where it can be reached by any one seeking admission.

The fisher-girls bait the hooks and carry them in a large wooden basket filled with sand to the fishermen on the beach. This is by no means a light burden; yet they may be seen cheerfully chatting with their companions as they march onward with woolen shawls over their heads. The streets bear English names, as Leopold, Berlin, Church, Augusta, Thames, Short, O'Brien, Prince of Wales, Princess Street, etc.; but the natives have their own names for them.

Heligoland has a small prison or lock-up, but they rarely lock any one up, as they do not care to board the prisoner. There is also a small cottage hospital ready for use if necessary, but patients are few and far between. There is also a poor house. Here poor people live rent free. The plan adopted is for parents and children to go before the magistrate, when the former resign any little property they may possess to their children, who in their turn promise to find them in food. When the husband dies the wife takes his property, and at her decease it is equally divided between the children.

There are no horses or donkeys on Heligoland, for they would be useless there; but there are eight cows and about thirty sheep tethered and milked, the milk being considered superior to that of cows. There are three policemen, the junior being known by the extra amount of gold lace worn by him. The coast-guard consists of five Englishmen, who are permitted to act as constables. There are also sixteen active native coast-guards, and sixteen in the reserve. When there is a wreck the whole island claims the salvage. Most of the inhabitants are behind with their rates, but they are never prosecuted, for when a settling takes place after the season is over what remains is left in hopes of being recovered next year. The debtors are engaged to work on wrecks, and then old scores are wiped off and the balance handed over to them. The natives only are permitted to rent small potato patches, which are much valued, but the government reserves most of the land for its own purposes.—*London Times*.

MISCELLANY.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul,
To shine along life's way?
How can I tune my little heart
To sweetly sing all day.

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Dost soothe and comfort all.

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within;
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.
—*Louisa M. Alcott*.

FOR THE SABBATH RECORDER.
THE "B. W. W." AND THE "L. H.," OR HOW
THEY ACCOMPLISHED IT.

"Mamma! Oh, mamma!" cried little Kitty Parsons, bursting, like a small whirlwind, into

the kitchen where Mrs. Parsons was busy with the morning's baking.

"Well, what now? My breezy little elf!"

"Oh! I have thought what to do for Edith Maynard! Old Dr. Rubens says he cannot cure her eyes, and oh! just to think of it! He says she will become entirely blind and will always remain so unless an operation can be performed by some very skillful oculist;—and that would cost a deal of money! Mrs. Maynard was in the entry when I went in, just where the Doctor had left her, and"—

"Stop, one moment," said Mrs. Parsons a little sternly, "How came you at Mrs. Maynard's, if you please? I gave you permission to go to Aunt Phebe's, and to Aunt Phebe's only!"

"Yes, mamma, but Aunt Phebe sent me to Mrs. Maynard's with some thread for the sewing she is doing; you surely would wish me to go, mamma!"

"Certainly, my child, if your Aunt wished it."

"Well, I was going to tell you what Mrs. Maynard said, and she looked so hopeless and miserable; she said, 'It is all the same to us as if there were no help in all the world for such cases, for there is no money, and no way to get any!'"

"Did you see Edith?"

"Yes, she was in the sitting-room. She had a book in her hands, and oh! she touched it so lovingly! I was ready to cry when I thought how hard it would be for her to give up her books, she was always at the head of her class you know, but there seemed to be no help for it. All at once it flashed into my mind what our teacher told us in her last 'Weekly Talk.' She said, 'There is scarcely any limit to what we can do, if only we have the right spirit, and are willing to work to the utmost of our strength, and to persevere to the very end!' I am sure, mamma, those were her very words!"

"That is a truly noble sentiment, my daughter, I am glad you remembered it." "So was I, mamma, and all the way home I have been trying to think of some way to raise the money for Edith."

"And—oh mamma!" beginning to hesitate, "I—I do believe I have hit upon a plan that will work, if—if only the the rest of the girls—will help."

Here Kitty broke down entirely, and looking steadily at the floor, began rapidly tying and untying the strings of her sun-bonnet which she held in her hands, and doubling swiftly back and forth the yielding slats, while the tears gathered slowly in her downcast eyes.

It was the moment of weakness which comes to the strongest soul, as the cold breath of criticism, or the ban of disfavor seems about to fall upon some tenderly cherished plan.

That Kitty had not seen in her mother's eyes the approbation she hoped for was not due to any lack of sympathy on Mrs. Parsons' part;—it was only that the new idea had come so suddenly that she could not all at once grasp its possibilities, nor imagine what special means it was Kitty's purpose to employ to that end. But, being a wise mother, she decided that however impracticable her little daughter's scheme might be, nothing should be allowed to check the generous impulse of her compassionate heart.

So, putting her arms gently about the embarrassed little girl, and imprinting a warm kiss upon her cheek, she said, reassuringly, "Go on, Kitty dear," just as sister Rose entered the room with the basket of eggs she had been packing for market. Rose was the eldest of the Parsons children, and had just passed her eight-

eenth birth-day. She was the help and confident of her mother, and the oracle of the little ones. So Rose was speedily let into the secret, and her cheerful presence may have helped Kitty to unfold her plan, which was simply to organize a "Society" among the little girls of her own age, for the avowed purpose of raising money for Edith, each member being allowed to earn the money in the way most feasible for herself.

"You know" said Kitty, brightening up, "we could not all do the same kind of work, as the ladies in the 'Sewing Society' do, but we could all do something!"

"I have thought it all out," speaking hurriedly, "Millie Perkins could raise some canaries to sell, from the beautiful pair her aunt sent her, and Daisy West knows how to make the cunningest willow baskets, which would be sure to sell, they are so pretty! and oh! Sadie Martin makes the loveliest of 'crazy quilts,' of the bits of bright silk in her mother's shop, and I am sure papa would pay me for work I can do in the garden, after school hours, you know I love to work in the garden, and—and—" here she paused for very breathlessness which gave Rose all the more time to think.

The latter, having taken her cue from Kitty's suggestion, and mentally questioning "why had we not thought of it before?" was rapidly surveying the ground among her own associates, and weighing the chances of a similar organization among them; and being not only impulsive, but energetic and persevering, she quickly decided it should be done.

So, taking Little Kitty's flushed cheeks between her cool palms, she said tenderly, "Really, Kittie dear, your plan is splendid, only you little girls must have help. It would not be very creditable to us older girls that you should have all the work to do."

"Now I will tell you, sis, what we will do. You shall commence the canvass this very day, and organize your society as speedily as possible, while I try for one among the young ladies. We will name our society 'The Band of Willing Workers,' and you may call yours 'The Little Helpers,' and together, God helping us, we will do the very thing he must have put it in your heart to do. We will earn the means to restore dear, patient Edith Maynard's sight."

Kitty looked up through her tears, amazed!—for she seemed now to see it all accomplished! Had not Rose said it should be done? and did not Rose always succeed?

What a moment before seemed so dubious, was now assured beyond the possibility of failure, it seemed to her, and so eager was she to commence the work that in ten minutes she was ready to go out.

Rose was not slow to follow, and in her hand was the basket of eggs, which, half an hour before, stood for a fresh muslin dress, but which now represented certain materials for work—for the "Society."

She resolved to purchase these materials first, start a piece of crochet work and thus show the girls what she herself was actually doing as the best incentive to them to join in the work.

The wisdom of this arrangement was soon apparent, for the sight of Rose Parsons' bright, cheerful face, and a peep at the lovely crimson and white wools in her basket, were quite enough to put them all in the best of humor, and make them very impressible to the touch of such a master hand.

"Now what are you going to do with all those beautiful worsteds?" greeted her at every house,

and opened the way, capitally, for a touching recital of Edith Maynard's needs, and an animated discussion of the ways and means by which she might be helped.

The result, in every instance, was an eager promise to "meet to organize on the following Tuesday," and Rose returned home triumphant.

Kitty was scarcely less successful, though quite unskilled in the art of diplomacy. Her presentation of Edith's case was so entirely simple and natural, and so full of genuine sympathy, that she won all hearts among her juvenile acquaintances. The "Society" that was to be, The "L. H.," seemed to Kitty's excited imagination, as she went home that night, tired and hungry and sleepy, withal, to be already a power for good, which the world must feel bound to recognize.

In due time, and with the usual amount of anxious flurry and eager enthusiasm, the two "Societies" were fairly organized and in good working order, and we are proud to record, what is still more to be commended, they were heroically maintained. Indeed, the amount of work accomplished by the young people of that neighborhood, during the next few months, was simply wonderful.

The "Willing Workers," who had not always been proof against a little harmless idling and a little gay pleasure seeking, were as busy as bees in a hive, and the sweets which they distilled for themselves, to say nothing of what they were doing for another, were more marvelous than that marvel of insect skill, the "honey in the honey-comb."

A generous spirit of self-sacrifice and thoughtful care for others grew among them, like the precious fabrics upon which they wrought.

A gentleness of demeanor and sweetness of temper that were beautiful to witness began to characterize their association with each other, and a refining influence seemed to radiate from each of them, in their respective homes. A new self-respect, born of the sense of being useful, dignified all their proceedings, however erratic they might seem to older people; envy and jealousy fled, as they always do before the majesty of a great purpose, and never had the young people spent so thoroughly happy a summer before.

Even Edith Maynard—though the wonderful "plan" was of course kept a secret from her, and she had come to regard her blindness as a fixed fact,—felt the influence of this wide-spread happiness, which often overflowed in a most generous manner into the little cottage of Mrs. Maynard.

The girls brought their most fragrant flowers for the vases and the choicest of fruits for the table, and vied with each other in all those little attentions which they hoped might lighten Edith's misfortune. The W. W.'s often took her out riding, cheerfully describing the scenery to her and noting all the recent changes and improvements, that she might not feel her deprivation too keenly, all the while longing, desperately, yet fearing to confide to her their great hope.

More frequently still, perhaps, two or more of the L. H.'s went with her for a walk, and chattered and warbled like so many singing birds, until Edith almost forgot her blindness, in the exuberance of mirth-provoking spirits which her companions really could not suppress, so great was their joy in view of what they were going to do for her; for these dear "little ones," never allowed the shadow of a doubt to dim the brightness of their perfect faith.

(To be continued.)

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. Velthuysen 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. Velthuysen, 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 or the chart.

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CONDENSED NEWS.

Domestic.

Forty bands of music and 30,000 men will participate in the Labor-day parade at Chicago, Sept. 1st.

The New England terra cotta works at Revere, Mass., were burned Aug. 19. Loss \$50,000.

Near Santa Barbara, Cal., natural gas was struck Thursday, with a flow of 3,000,000 feet a day.

The census returns at Washington show Illinois to be the third State in the Union in point of population, only New York and Pennsylvania exceeding her.

The time required for a message to go from one end of the Atlantic cable to the other is about three seconds. This is about 700 miles a second.

The trunk line passenger agents, August 19, decided to give a cent per mile rate for ten or more persons traveling on one ticket on any road of the association.

Governor Francis, of Missouri, has appointed twenty-nine delegates to represent the State in the National Farmers' Congress which meets at Council Bluffs, Iowa, August 26 to 30.

An oil well was struck near Findley, Ohio, that produced 1,000 gallons the first hour. This is said to be the largest flow known.

The National Woman's Relief Corps held its eighth annual convention in Boston, Aug. 13-15. Mrs. McHenry, of Iowa, was elected National President. There are 102,522 members in the order.

One hundred and fifty-nine suburban trains arrive in Chicago every morning. They bring nearly 40,000 passengers from every conceivable direction, and from distances varying between two and twenty miles.

Henry M. Stanley is engaged to give fifty lectures in America, the first will be given in the Metropolitan opera house for which he will be paid \$25,000 and for the remaining lectures \$1,000 each.

Mr. C. C. Steel, sister of the late Roscoe Conkling, is dangerously ill at her home in Jersey City. Until recently she was an inspectress in the customs house. She has lived in Jersey City over twenty years.

Chauncey M. Depew has a letter signed by Albert Edward, the Prince of Wales, son of Queen Victoria, in the Prince's hand writing throughout, thanking him for a copy of his book of orations.

The collections for internal revenue for the year ended June 30, 1890, were \$142,594,695, an increase over the preceding

year of \$11,200,282. The cost of the service was \$4,100,000, not including the printing of stamps.

Nearly one thousand heads of families in the Province of Quebec alone have made application for the State bounty of 100 acres of land voted to Canadians who are the fathers of twelve children or more.

A rough estimate of the population of New York places it at 1,513,501. Chicago is the second city in size in the United States, and Philadelphia is third; both of them having over a million inhabitants.

Superintendent Porter says that the work of counting the population of the country will be completed before the end of the present month. The population of the United States is estimated at 64,000,000.

Foreign.

The present stringent police regulations enforced in St. Petersburg and other cities in Russia will be renewed for another year.

The remains of Capt. Ericsson, the inventor of the Monitor style of war vessels, have been taken to Sweden for interment.

Thirty families, numbering 240 souls, have recently come over from Romanism to Protestantism in a single commune of Hungary.

Spain has decided to build a whole flotilla of submarine war vessels after the mode successfully produced by Pirat, who is for the time being the greatest man in Spain.

Last year Ireland contributed \$25,000 to Peter's Pence, while Canada, Mexico and the United States combined gave only \$55,000.

A flood prevails on the Ganges. The river has overflowed its banks and the surrounding country is inundated to an extent never before known. There has been great loss of life.

The date of the meeting of Emperor William and Emperor Francis Joseph at Count Kalnoky's castle, Rohnstock, is fixed for Sept. 17th. Chancellor von Caprivi and Count von Walderssee will be present.

The authorities of Trebizond have sent 26,000 cases of paraffine to Dersin for the purpose of firing an extensive dense forest, which is likely to serve as a refuge for Armenians if pursued by Turkish troops.

The rapid spread of the potato blight in Ireland is arousing the gravest apprehensions, as it now threatens to assume the proportions of a great national calamity and be followed by famine. The ravages of the scourge extend from Donegal to Cork, affecting chiefly the western and southern counties.

The steamship, City of Pekin, which arrived in San Francisco, Aug. 14th, brings advices from Japan to July 25th. The cholera epidemic is rapidly gaining ground, 303 cases and 179 deaths having been reported in Negasakinen. Cholera is also reported at Yokohama and other Japanese cities.

The railway now in process of construction between Jaffa and Jerusalem is the first railroad in Palestine. It is said that three engines, named "Jaffa," "Jerusalem" and "Ramleh," built in Philadelphia, have been shipped for this Palestine railroad. This road is no doubt but a beginning of such roads in Palestine. The Holy Land will lose much of its sacredness when a net-work of railroads, with stations with new names, are spread over its surface. New customs will come, and old customs will pass away.

MARRIED.

BENNETT—BROWN.—In Milton, Wis., Aug. 20, 1890, by Rev. E. M. Dunn, at the home of Mr. Alva Brown, uncle of the bride, Mr. James B. Bennett, of Lima, Wis., and Miss Dolly Z. Brown, of Milton.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

DIED.

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

POTTER.—At Adams Centre, N. Y., Aug. 1, 1890, Laura M. Potter, aged 65 years and 15 days. She was the widow of Samuel Potter, who died 11 years ago. She was a daughter of Paul Greene, Sr., and one of 13 children, only four of whom remain. She had long been a member of the Adams Church, and maintained her faith in Jesus till suddenly called home. She had not been in good health for some time, but was about till seized by apoplexy Sabbath morning, from which she died in a few hours. A. B. P.

SATTERLEE.—At Nortonville, Kansas, Aug. 17, 1890, suddenly, cause unknown, Nettie Gertrude, infant daughter of Bert and Belle Satterlee, aged 8 months.

Services were held at the house the following day, conducted by the pastor, G. M. Cottrell. The family will have the sympathy of many friends in this their sudden bereavement.

"Leaves have their time to fall,
And flowers wither at the north wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O Death!"
O.

THE Elmira Weekly Advertiser will be sent to any new subscriber six months for twenty-five cents. Don't miss this opportunity of getting an excellent paper for half price. This offer only good till October.

A Successful Business College.

One of the largest and most successful business schools in America is the Bryant & Stratton's, of Buffalo, N. Y. Twenty-two thousand students have attended this institution, and over seven hundred were registered last year. Its facilities and course of study are unequalled. Those desiring information should write to J. C. Bryant, Pres't., for an illustrated catalogue.

Harvest Excursions.

On September 9th and 23d, and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round-trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent C. & N. W. R'y., Chicago, Ill.

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Geo. H. Babcock, PLAINFIELD, N. J., June 10, 1890.

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