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For the SABBATH RECORDER.

## COME, JUDAH, LOOK UPON THE LAMB.

BY MRS. M. E. H. EVERETT.

Come, Judah, look upon the Lamb,  
On whose bowed head thy sins were laid;  
Thou knowest as no Gentile can,  
The fearsome curse above him made  
When he was loosed and driven free  
To bear thy sins continually.

Against his head, the yew tree's wood  
Was driven down with wounding sore;  
That bitter symbol of the curse  
That patiently for thee he bore.  
Beneath that bitter, cruel crown,  
His dying head to thee bent down.

And the soft yellow of the yew  
Showed, pallid gold, above his head,  
The crown that Roman scoffers brought  
Wherefrom the mocking soldiers read  
Inscription for scorn's offering,  
"Jesus of Nazareth, Judah's king!"

Come, weeping Judah, look on him  
Who wept divinely over thee,  
Wounded by many a serpent's fang,  
Lift up thine eyes, thy ransom see;  
God's Lamb, for Abraham's offering,  
Jesus of Nazareth, Judah's king!

## WAS CHRIST CRUCIFIED ON THE DAY FOLLOWING HIS ARREST?

BY W. D. TICKNER, A. M.

"And it was the third hour and they crucified him." Mark. 15: 25, "When Pilate heard that saying, he brought Jesus forth and sat down on the judgment seat, in a place called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour." John 19: 14.

In order to reconcile the above texts, some have imagined that Christ was not crucified on the day of his arrest. This theory is both illogical and unscriptural.

In the following argument four disputed points will be proved:

1. The passover was eaten in the evening beginning the 14th of Nisan.
2. Christ ate the passover at the proper time.
3. Christ was crucified on Wednesday.
4. The crucifixion occurred on the morning following his arrest.

Christ came to Bethany six days before the passover. John 12: 1. The day that he came to Bethany he traveled from Jericho in company with a great multitude. Luke 18: 31; 19: 1, 28. The distance from Jericho to Bethany is about fourteen miles. As a Sabbath-day's journey was not more than seven-eighths of a mile, this day could not have been the Sabbath; for the multitude would not have performed so long a journey on the Sabbath. As Christ did not arrive at Bethany late on Sabbath afternoon, so the passover, which was six days later, could not have been on Friday evening. The next day after the arrival at Bethany Christ made his public entrance into Jerusalem. John 12: 12. This could not have been the Sabbath, for some did not hesitate to use edged tools to lop off branches of trees. Matt. 21: 8, and were not reproved by the Pharisees for Sabbath desecration. Luke 19: 39. The passover then could not have been Thursday evening, five days later. The next day after Christ's public entrance into Jerusalem he found them (the Jews) buying and selling in the temple. That day could not then have been the Sabbath, consequently the passover was not eat-

en on Wednesday evening, four days later. The day of the crucifixion was the day before the Sabbath. Mark 15: 42, Luke 23: 54. That Sabbath day was a high (Gr. *great*) day. John 19: 31. As we have shown that the passover supper was not eaten on either Wednesday, Thursday, or Friday evening, neither the passover, the feast of unleavened bread, nor the day of the wave sheaf, could have fallen upon the weekly Sabbath. The weekly Sabbath, then, would not, in any sense, have been a high day. This forces us to conclude that the day following the crucifixion could not have been the weekly Sabbath, but *must have been a yearly Sabbath*. As the day of the passover, or the day of the feast of unleavened bread, was the only day that could, by any interpretation of Scripture, have been referred to as the Sabbath, or high day, and as the day following the crucifixion was that Sabbath or high day, it follows that the crucifixion must have occurred on the 14th of Nisan, if the passover and the feast of unleavened bread were celebrated on the same day, or upon either the 13th or 14th, if the feasts above referred to occurred on *different* days. If the passover was eaten on what is now called Saturday evening, then that evening must have been the beginning of either the 14th or 15th days of the month. If the 15th, then both feasts occurred on the 15th, and Sunday must have been the 15th. Christ would then have been crucified on the Sabbath. If Saturday evening was the 14th, and the passover was eaten that evening, then the two feasts occurred on different days, one of which was the Sabbath or high day of John 19: 31; and Christ must have been crucified on either the Sabbath, the day before the passover, or on Sunday, the day before the feast of unleavened bread; but in either case the prophecy of Christ, when he said: "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 40) would in no sense have been fulfilled. Therefore, the passover did not occur on Saturday evening. The passover then did not occur later in the week than Tuesday evening. Christ could not have been crucified earlier in the week than Wednesday, for then would he have been entombed, at least four days, instead of three (Matt. 12: 40); hence, the paschal supper must have been eaten previous to the crucifixion. The day following the crucifixion must have been the day of the feast of unleavened bread, which was the 15th of Nisan. The day of the crucifixion was therefore the fourteenth of Nisan.

By no interpretation of the Scripture can the paschal lamb be said to have been eaten previous to the 14th day of the month. The paschal lamb was, then, eaten the night before the crucifixion, which night was a part of the same day as that of the crucifixion. We have shown that the Passover Supper could not have occurred later in the week than Tuesday evening, that the crucifixion could not have occurred earlier in the week than Wednesday, and that the Passover Supper and the crucifixion occupied a portion of the same

day, viz., the fourteenth of Nisan, hence, the fourteenth of Nisan began with Tuesday evening, and the crucifixion was on Wednesday. The time referred to in Mark 15: 25 was the third hour of the morning of Wednesday the 14th of Nisan.

In Luke 22: 7, we read, "Then came the day of unleavened bread, when the passover must be killed." The first day of unleavened bread could not have been earlier than the 13th day of the month. Sometime in the following night, being a part of the fourteenth day, after the passover had been eaten (Luke 22: 15), Christ was arrested. As Christ was arrested on the fourteenth of Nisan, and was crucified on the fourteenth of Nisan, all the events that occurred between the arrest and the crucifixion must have transpired upon the same day. The question then arises, If, as is stated in Mark 15: 25, Christ was crucified the third hour, how was it possible for him to be in the judgment hall about the sixth hour? By a critical examination of the following texts: John 2: 6, 13, 18, 25; 3: 1; 5: 1, 10, 16, 18; 6: 4, 41, 52; 7: 1, 2, 11, 13, 15, 35; 8: 31, 48, 53, 57; 9: 18; 10: 19, 24, 33; 11: 19, 31, 36, 45, 54, 55; 12: 9, 11; 19: 40, it becomes at once apparent that John did not address his narration of Christ's life to the Jews, but to the Gentiles, and consequently used the Roman method of speaking of the hours of the day, so as to be readily understood; while Mark wrote to the Jews, and used their manner of reckoning.

Perfect harmony is at once apparent, Christ was in the Judgment Hall about the sixth hour (Roman time), or about six o'clock A. M., and was crucified the third hour (Jewish time), or nine o'clock A. M.

RANDOLPH, Wis., Sept. 25, 1890.

## REPORT OF THE CORRESPONDING SECRETARY.\*

Another year with its fullness of labor and experience has been added to the history of the Seventh-day Baptists in America. No very important change has occurred in our churches to mark the year as peculiar, and yet as a Conference of churches we have been prospered and blessed. No changes in the pastoral relations have been made in the churches of the Eastern Association; they each have the faithful ministry of the Word on the Sabbath, and pastoral oversight by true and earnest under shepherds. The church at Waterford, though having no permanent pastor since the death of Eld. Darrow, faithfully maintain the religious services long ago established. Rev. J. G. Burdick, the pastor of the New York Church, serves the Waterford Church during his summer vacation which continues about three months, a service which is greatly enjoyed and appreciated.

The church at Woodville has been more or less dependent upon the prosperity of the manufacturing interests in its immediate vicinity, and as to its membership is quite small. Rev.

\*Reported to the General Conference, held at Salem, W. Va., August, 20, 1890, by Rev. T. R. Williams, D. D., Secretary.

Horace Stillman has been very faithful to that little company of believers for several years.

The First Westerly Church was organized in 1837, and the Second Westerly in 1858. These churches are under the faithful pastoral charge of Rev. E. A. Witter, and seem to be growing in vitality. Our church in New York City is becoming more hopeful and assured in its continued existence and mission in that great city. It ought to receive all needful encouragement conducive to its efficiency and spiritual power. It is reasonable to suppose that that great city might be one of the most important missionary fields in the world for Seventh-day Baptists. The other churches of the Eastern Association are strong in membership, exerting a powerful influence for truth and a pure Christianity. Sixteen churches have reported and from these reports we obtain the following statistics: Additions by baptism, 10; by letter, 13; total, 23. Decrease by death, 29; by letter, 14; rejected, 42; total, 85. Net loss, 62. Resident membership, 1,715; non-resident, 422; total, 2,207. Funds raised for pastors' salaries, \$5,570; for all purposes, \$18,688 95. This Association has been organized fifty-four years. A few of its churches, however, were constituted in the early decades of the last century. They have always maintained a positive moral and religious influence in the communities and cities where they are established. Two of the churches in this Association may well be regarded mother churches of our denomination in America. In the light of this fact it must be seen that much of the nobility and stability of our people now scattered over this wide continent must be attributed to the early character and influence of the mother churches of this Association.

The Central Association has just passed its fifty-fifth annual session. Most of its churches are very favorably located in some of the best sections of Central New York. They still maintain, as they always have done, a high standard of religious character. Nearly all the families which compose the older churches were interested in establishing in their midst, about fifty years ago, a school for higher education. As a result of this spirit DeRuyter Institute was built up and maintained for many years. The extended influence of that institution is still very apparent. Hundreds of disciplined men and women have gone out from these churches fitted to fill worthy positions in other fields. But some of these thus going out to mingle with the business world have been induced to break their connection with our people, and thus these, as many other of our older churches, have been brought to mourn in sad disappointment. Removals of families have very much reduced the membership of several of these churches, making it impracticable to sustain regular pastoral services. Twelve churches have reported, and from these reports the following statistics are gathered: Additions by baptism, 21; by letter, 12; total, 33. Losses by death, 29; by dismissal, 18; by excommunications, 13; total decrease, 60; net loss, 27. Present membership: resident members, 947; non-resident, 307; total membership, 1,254. Funds raised for pastors' salaries, \$3,583 95; for other church purposes, \$1,137 81. "There does not appear to have been any extended religious awakening during the year." But the churches are represented as in harmonious working order. There is good attendance upon the faithfully administered Word and upon the Sabbath-schools. Christian Endeavor Societies have been organized and are greatly aiding in church work. On the whole review of these churches,

the future appears hopeful under the continued and able ministry which they now enjoy.

The Western Association has now been organized fifty-five years. The oldest church was organized in 1816, the youngest in 1885. The first settlement was made in Alfred in 1807 by families from Rensselaer and Madison counties. Their descendants formed a large constituent element in the churches of this Association. With the growth of the churches there sprung up a strong desire for educational advantages and culture, and with the desire came the energy that opened the way for education. Hence the Western Association has been very greatly blessed by the aid of higher education in our midst. Spiritual life and culture are strong and unwavering somewhat in proportion to mental attainments, ignorance panders to selfishness, and selfishness will disintegrate and destroy any church. This is the secret service that has extinguished some of our once promising churches. Thirteen churches have reported and from these reports we have the following summary: Additions by baptism, 92; by letter, 42; total, 134. Decrease by death, 23; by letter, 33; by excommunication, 6; total, 62. Net gain, 72. Funds raised for pastors' salaries, \$3,040 50 for other purposes, \$2,299 76. While no extensive revival is reported, there is harmony and hopeful religious activity in all the churches. The young people take deep interest in the prayer and social meetings, as also in the Bible-schools. There are several very efficient societies of Christian Endeavor which are doing much good service in the churches and communities. There is no apparent reason for discouragement but much reason for gratitude to God for the rich blessings of the past year.

The North-Western Association has been organized forty-four years. Its churches are scattered over an extent of country large enough for an empire. The two churches first constituted are Jackson and Milton. They were organized in 1844. The last one organized was Bethel, in 1888. Southern Wisconsin was the early center of this Association, but in a few years groups of families in Illinois, Iowa, Kansas, and Nebraska became church organizations. Now that Association includes one church in Ohio, one in Missouri, one in Idaho and one in South Dakota, besides many new churches in the States before mentioned. Who can unveil the providential significance of such a locating of churches? It seems to imply an immense spiritual energy on the part of the small churches thus isolated and yet united by the strong bond of Christian brotherhood. It must be evident to any thoughtful mind that nothing but clear and solid religious convictions could sustain these scattered groups of Seventh-day Baptists in the midst of the worldly conflicts and the foreign nationalities that crowd them on every side. It would seem that the Lord has been preparing the membership of these churches and isolated families for a stupendous work. They are children of their worthy ancestors, many of whom cherished a conscientious regard for the divine Word of God. Most of these pioneers are people of true culture as well as sturdy Christianity. The discipline of our schools has entered into their moral training of character. We have reports from twenty-five churches from which we gather the following statistics: Increase of membership by baptisms, 40; by letter, 73; total, 113. Decrease by death, 29; by letter, 60; by excommunication, 73; total, 162; giving a net loss of 49. The present membership: resident, 1,675; non-resident, 456; total, 2,131. Funds raised for pastors' salaries, \$5,214;

for other church purposes, \$2,847 88. Strong resolution, hopeful trust and general harmony seem to prevail. The young people are seeking culture in our schools and are becoming very efficient in the Sabbath-school and Endeavor work. Most of the churches have the faithful ministry of earnest and consecrated pastors. Still there is pressing need for more laborers in this great field.

The South-Eastern Association is composed of ten churches, one of which was constituted in 1745. These churches entered into the present Associational organization about twenty years ago. From that time to the present the reports exhibit a uniform growth in membership and strength. The first report in 1872 gave a membership of 437. The report of 1889 shows 750, an increase nearly equal to that of the earlier years of the North-Western Association. They differed, however, in the main source of increase; the one grew from within, the other largely from without, but both were substantial growths. True to the higher instincts of our people the South-Eastern Association has come, not only to appreciate the importance of liberal education, but has resolutely taken measures to provide ample facilities for the education of her numerous sons and daughters. From the reports of the churches this year we have the following summary: Increase by baptism, 24; by letter, 19; by testimony, 2; total, 45. Decrease by death, 4; by letter, 19; total, 23; giving a net gain of 22. Resident members, 537; non-resident, 235; present membership, 772. Funds raised for pastors' salaries, \$1,012; for other church purposes, \$254 88. The churches, without exception, are reported as in harmony and vigorously at work. The interest in the Bible-schools is steadily growing; though many families reside at long distances from their places of worship the attendance upon Sabbath services is very commendable. On the whole the outlook for the churches in West Virginia is full of encouragement.

The South-Western Association has recently held its third annual session. As in the North-Western the churches of this Association are located at long distances from each other over a wide extent of country. Two churches have just been received into this body. The churches of this Association may be said to represent Mississippi, Louisiana, Alabama, Arkansas and Texas. Some of them have suffered severely at the hands of enemies, but they are yet saved "as by fire." All things considered the outlook is very hopeful since the churches are characterized by great energy and dauntless faith. From the reports received we gather the following statistics: The membership increased by baptism, 4; by letter, 33; total, 37. Decrease by death, 1; by letter, 2; by excommunication, 8; total, 11. Net gain, 26. Total membership at present, resident, 115; non-resident, 14; total, 129. Funds raised for pastors' salaries, \$148; for other church purposes, \$14 25. This Association has a Publishing Society through which agency *The Outpost* is published. It is a very efficient aid in forwarding the cause of Sabbath truth in that country. Truly the Lord has heard the earnest prayers of our people and is planting a great vineyard in the wide valley of the South-west. Judging from the beginning of this auspicious work we have reason to expect great results in the coming year.

#### CLOSING REMARKS.

The history of our Conference is peculiar. To a careless observer it is not altogether encouraging. Thirty years ago our reported membership was 6,685. Last year it was 8,037. This year's

report shows 8,147, including 1,933 non-residents. Some years the membership reported has been considerably larger, so that the average for the last thirty years previous to this just closed has been 7,697 7-15. These same last decades have witnessed a large growth in financial strength. Hence our educational, missionary and publishing interests have increased as never before. As a people we are in a sense, girded for a great work, and we are located over the length and breadth of this great nation. More than a hundred churches are established, and besides these, the Secretary has the addresses of over two hundred isolated families and groups of families scattered over the great West who are endeavoring to observe the Sabbath and to keep their covenant with God's people. These need the Christian encouragement of our churches. In a letter just received from Canton, South Dakota, a faithful Christian mother says: "Still I wish the way might open for my little boy's sake. He believes in the Sabbath and has been talking with some of the boys, and he is only thirteen years old. How I wish I could live where he could grow up in the Sabbath. I am persuaded that a Sabbatarian should not go out of his denomination." What a glimpse of the lonely experience, alike, of many isolated families! Who shall say that God is not directing all this work? There is, no doubt, more demonstrative Sabbath teaching in the living example of one true Sabbath-keeping family in a community than could be accomplished in any other way. It is one thing to teach by printed and oral arguments, and quite another to teach by living, happy and successful examples in the spirit of Christian charity. Here is where failure is fatal to the prosperity of the cause. To insist upon teaching other people what we are constantly violating in our daily and business lives demoralizes the consciences of our own children, and hence scores of them leave us every year; it demoralizes the consciences of those around us, and hence, though they admit the Bible argument, it loses its moral force upon them. Let us not be too severe with other people till we can experience in our own churches and business establishments a real revival of conscience in its vitality, fervor, and happy obedience to the spirit of God's law. With a true revival and complete surrender and consecration to the service of the Lord Jesus Christ, our people are now in a measure equipped and favorably located for a glorious battle for God's truth and for the establishment of greatly needed reform. The Christian church must restore God's Sabbath to its divine honor and significance, or ultimately go down under the Sabbathless, holiday, national Sunday. As a people we are called upon to gird ourselves and our children for this great work of restoring the true Sabbath, and by this means perpetuating the assembling of God's people on his holy day for devout service and study of his divine Word. A more important and far-reaching work never came to any people. Are we sufficient for it? The same eternal promises that came to our fathers and mothers two hundred years ago and one hundred years ago, come to us to-day. Though we are few among the great hosts of the world, yet with God's Word in our hands and its spirit in our lives, with Christ as our shepherd and leader, we can achieve a glorious triumph for the truth and the church. But, my dear brethren in Christ, from this hasty review of our present status as a Conference, I am more than ever impressed with the conviction that we as individuals, as churches, as business men, as ministers of the gospel, as college faculties, as

Christian students, need to bow our hearts before God, and in repentance for all all past failures, seek for a complete and continued consecration of all that we possess and all that we can be to his service in the uplifting of humanity. May the blessing of the Lord Jesus Christ attend all our faithful labors, and may the Lord of the harvest send forth more laborers into the harvest.

#### LOYALTY TO GOD'S WORD.

If one could read the really vivid adventures of the children of Israel in the Old Testament, from Moses to Jeroboam and Zedekiah, as a novel reader yields himself up to sympathy with the fortunes of fictitious heroes; it would seem natural to bewail the disappointing denouncement and cry: "O that they had not blundered into such ruin!"

But the story is real enough to have actually elicited such a cry from the One Divine Beholder, to whom all things are naked and open. On the very summit of Sinai, in the very midst of the giving of the Law, God cried: "O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children forever!"

But God's cry, according to the nature of the Supreme Being, was not for the Israelites only. The history of Israel is an epitome of the world. In their opportunities and follies and vicissitudes, is potentially also the story of the life of each of us. Emerson says: "There is one mind common to all individual men; [and] of the works of this mind, history is the record." Their experiences happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come. In the cry of God just quoted (Deut. v. 29), the inspired Scripture has emphasized the fundamental, crucial necessity to every one of us, of *loyalty to God's word*.

Loyalty is in itself a grace not difficult to exercise, as it is commonly held in manifest esteem. Every Grand-Army button in the crowded ranks at Boston, every wedding-ring on a true woman's hand, every monogram of Christian Endeavor, every silver cross of a King's Daughter, every "white cross," every white ribbon, stops imperatively the complaint against authority and loyalty. Give us but a standard capable of deserving loyalty, and it is a perfectly natural action to yield hearty loyalty to it. To at least a certain degree, there are standards of right action which we are commonly agreed ought to be in universal honor; such as common morality, and a decent regard for the needs of others than ourselves. When therefore God cries out the wish that there were such a heart in us that we would fear him and keep all his commandments that it might be well with us and with our children forever; all that he says more than we are already agreed upon, is, that he wishes that what we would be loyal to is: *His commandments*. Some commandments or other, it seems to be in us to yield loyalty to. The question now arises, whether we are willing to obey God's commandments, God's standard for human action.

As a matter of practical fact, there are three great rival standards of human action, each having its own loyal adherents, and each somehow proposed to every one of us.

The first is simple Selfishness. What were the eagles of the First Napoleon but this standard? which displayed to the world almost every act forbidden in God's Decalogue. Bonaparte's false witness concerning the Duc D'Enghien and the consequent murder; his theft of Pope Pius VII.; the profanity and adultery which broke Josephine's heart; his idolatry, offering if not in his pretended Mohammedanism while in Egypt, at least in his life-long superstitiousness; his colossal covetousness, which cost the lives of even three millions of his own Frenchmen; yes, simple paganism which put his worship of self above every ordinance or precept of God! This man has been called the greatest man that ever lived; if this is true, then this first of the three standards of human action is demonstrated by his miserable end and by the miseries which the world paid for his existence, a standard unworthy of our adoption, incapable of good.

The second standard is Worldly Conformity. Shall we, casting aside the first, make this our "rule of faith and practice?" It is most ingeniously commended to us. We are not to be different from other people; not to make ourselves unpopular; better out of the world than out of the fashion; in Rome to do as the Romans; he that hath friends must show himself friendly (but see Revised Version, Prov. 18:24). These would all be very good maxims if the "other people" and "the fashion," "Rome," and the "friendly" man, were of a sound morality; but if not, is the world's standard all that we need? We must part company with the best history of the Christian Church; for a Worldly Conformity was not the standard either of Israelites like great-Joshua; of the Apostles, of the early Christian martyrs, of the Waldenses of Italy, the Hussites of Bohemia, the Moravians of Saxony, the Calvinists of France and Holland, the Wesleyans of England and the Puritans of America; and these are they from whom has been successively handed down the consecrated civilization of our modern Christendom. Worldly Conformity veneers society without strengthening it; bids us seem, rather than be, good; forbears the licentious while ostracising his victim; condones the crime which can hide, but not the one which lacks resources, furnishing thus, not crime, but poverty or ignorance. It justifies short weights, poor goods, eye service, betrayal of the public weal, dishonesty and false dealing generally. To realize how thoroughly this second standard is an accepted standard among us, consider but a certain personage; the common domestic servant in these United States. Her veracity, and thoroughness, and efficiency, her term of service and her general demeanor are only what she has been taught by the common tone of our social life is legitimate and advantageous. She is a phenomenon which all the determined Christianity among us is not sufficiently dominant to prevent. In other words, this second standard of action, in her shown conspicuously incapable, blunders too seriously to be fit to guide us.

The third standard, which competes with Selfishness and Worldly Conformity for our loyalty, is the revealed Word of God. We at least who are members of churches, have formally and heartily professed, in one form of words or another, that we take the Bible to be our only rule of faith and practice. We cannot reform the world, but we can sanctify ourselves by God's grace. Are we then, in actual fact, truly and thoroughly loyal to only one standard, the Word of God? The world knows perfectly that where the common standards of society differ from that, we are bound by the Bible. We cannot afford to fear being "different from other people," any more than to let loose our rampant Selfishness on the world. The people before whom we profess belief in the fact that Jesus died to be an Atonement for sin, are aware that "our citizenship is in heaven" (unless you have the courage of the "Authorized Version" to say that it is our "conversation" which is), and they are watchful to see how we honor and enjoy it. But above all, the great God whom we have taken to be our Lord, knows us well enough to forewarn us against the deceitfulness of our own hearts by crying out, in the very act of giving us his law: "O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and their children forever!"

It behoves every professed Christian to study God's commands, both those in the Decalogue and the imperative words of Christ and his apostles, that law and penalty may constantly reinforce mercy and grace in the midst of a crooked and perverse world. In view of these reflections also, the non-professing Christian may find his too common answer to appeals futile. He says: "I am not very bad; I am as good as other people." God's yearning cry is worthy of a better response than that. Try yourself by the glorious divine standard, and see what you are. Give attention to his words of law and compare an imperfect civilization with the perfect standard; if you will yield your heart to its enlightenment, the divine grace will work in you the miracle of sanctification, and it shall be well with you and with your children forever.—*W. in Christian Secretary.*

## MISSIONS.

THE Missionary Board is charged with having sent to China certain funds given for the home field. This is, if we may so say, neither true nor false; but it is absolutely unkind. Just as truthfully could we say that every dollar sent to China was either contributed for that field, or sent to our treasury undesignated, while every dollar of the funds mentioned above was used on the home field. But the simple fact is, that, although we made several efforts, we did not succeed in providing for labor enough to use all the funds designated for a particular part of the home field, during this year, and they were turned into the general fund of our treasury, and used for any and all current expenses. Of course the Board is under obligation and expects to carry out the wishes of them that gave these funds. Laborers have gone to the field, and others will be sent, whose support will not only require this money but hundreds of dollars more.

### EVANGELISTIC WORK IN CHINA.

BY DAVID B. DAVIS.

The greater part of this line of effort has been in connection with the church at Shanghai. The multitude of duties required by other branches of work in hand has forbidden attempting much more than the regular weekly preaching. Considerable time has, however, been devoted to the selling of calendars and tracts in and about Shanghai. Two country trips have been made for regular mission work—one of six days, the other of seventeen days. A somewhat detailed account has already been furnished of this work, so that it is not necessary for me to give here more than a passing notice of it. While on these trips I discovered what appeared to be a greater desire on the part of the Chinese generally to hear the story of the Cross. It seems as if the divine light were beginning to awaken their slumbering minds. It is evident that Christian influences are widening and deepening, and are destined to go on ever increasing as the work of publishing the glad tidings of salvation is pushed forward among them. It was the hope of your missionaries on this field that they might be able to extend the influence of their efforts by the opening up of regular work in the inland city of Ta-Tsaung. At one time we made an effort to raise subscriptions from the native brethren and ourselves, for the purpose of sending some one to this place to preach or open a school. But there seemed to be no suitable person available, and hence the plan was not entered upon. An effort was also made to rent a house at this city, but the effort was not as persistent as it might have been, for the reason that the Board have not seemed ready for any definite step in this direction. I deeply regret that we have not been able to enlist the efforts of the native members of our church in some direct and special work. We have long felt that there should be some work that would appeal directly to them for sympathy and support. The blind preacher, Zah-Tsing-San, has been engaged, as heretofore, in preaching in the dispensary and native city on dispensing days, and assisting occasionally in Sabbath-day services.

Our brother, Dzau-Tsung-Lan, has been in poor health much of the time during the year, so that he has been able to render but little assistance, and often unable to be present with us. Le-Erlow has been frequently with us, and

preached on several occasions very earnestly and acceptably. Two persons have been received by baptism into the church during the year. The first was a son of our brother Dzau-Tsung-Lan. This young man had been for a long time considering the question of making a public profession of Christianity, and we rejoice that he has now yielded himself to the Lord. We pray that he may grow up a strong Christian worker, and that, if it be the will of our Lord, he may be one who will render great assistance to our work in China. The Lord truly is able to make him a chosen vessel to himself. One of the great needs of our work in all its departments is competent and consecrated Christian workers. Let us pray that God will, by his Spirit, qualify and furnish us with these much-needed helpers. The other one received into the church is an old lady, of whom you have read some things written by Dr. Swinney, in the SABBATH RECORDER. Although this old lady is not able to give very intelligent answers to doctrinal questions, still she seems to have one important point fixed in her mind, that of trusting alone in Christ for the salvation of her soul. She is almost physically blind, but we trust that the blessed light of the gospel now shines in her soul. Three of the younger girls at the boarding school have expressed a desire to become Christians and have requested baptism. But we have thought best in their cases to hold to the rule of six months probation, that they may become more thoroughly grounded in the fundamental principles of Christian truth, and be made to feel more forcibly their application. We have also to record the removal of two by death. The first was the eldest son of our brother Dzau-Tsung-Lan; he was taken suddenly ill, and before his friends realized his dangerous condition, he was beyond the possibility of recovery. He made a profession of religion in July, 1882, and for some time he seemed to be a faithful and devoted Christian. Then there came a very singular change in his life. He was frequently led away by evil influences. He would at times appear to realize what he had done, and be exceedingly penitent; and then, when there was no apparent cause, he would suddenly fall back into his old sin. These circumstances, connected with his death, occasioned great sorrow to all our hearts. His father, especially, was borne down with great grief. His funeral was at their country home, where I attempted to preach the comforts of the gospel to the bereaved, and to warn those who were unprepared for such a sudden departure. The occasion was very solemn, making, I think, some lasting impressions on those present. This young man had been connected with our work ever since we came to China, acting first as my personal teacher, for which he was the best qualified of any we had in our mission. Afterward as a teacher to Mrs. Davis, and then teacher in the day school, and the teacher of Dr. Swinney. At the time of his death he was the personal teacher of brother and sister Randolph.

The other death we have to record is Ts-Nie-Kwa, the lame man. During our first years in China this brother occasionally came to our services, but latterly he had not been in attendance. He was employed as gate-keeper in the settlement of Shanghai. I used to call upon him frequently and converse about his faith in Christ. He at all times claimed to be trusting him. Further than this I cannot speak as to his Christian attainments, but we hope he had sufficient knowledge and faith to give him an entrance into that inheritance that is undefiled and full of glory. In the early part of the year

I performed the marriage services of the eldest daughter of Dzau-Tsung-Lan. She is still living in Shanghai, and is able to be with us frequently in our religious services. It will be noticed that there have been a conversion, marriage, and death, in the family of our brother Dzau-Tsung-Lan during the past year.

The first two months of the year I spent considerable time soliciting subscriptions, by request of Dr. Swinney, for her medical work, of the result of which you have been informed by the last semi-annual financial reports.

### THE EASTERN ASSOCIATION.

BY REV. J. G. BURDICK.

Waterford and New York seem to be the only points in this Association where the Missionary Board might engage in additional work. Waterford is a feeble church and a point of much interest. New York—no need to tell you of that field. I think it a mistake that the Board cannot find it convenient to enter these great centers of influence. The Association contributes very liberally, and but very little money is spent on this field in return. I would suggest that Waterford, by some arrangement, be supplied with a pastor, and New York be made more of a head-centre for all our denominational interests.

### THE CENTRAL ASSOCIATION AS A FIELD FOR SEVENTH-DAY BAPTIST HOME MISSION WORK.

BY REV. L. R. SWINNEY.

There are fifteen churches in the Central Association. Of these seven are at present without pastors. The Lincklaen Church is supplied every two weeks, and the Scott Church is moving toward getting a minister; but the sober fact remains that nearly half of the territory embraced in the Central Association is now without pastoral labor. The pastorates are filled with hard-working ministers, and most of these churches are strong and well-sustained; but the pastorless churches ought to be a subject of careful study, devout prayer, and well-planned and united action. There may be many reasons why these small churches can no longer maintain pastors, but I will mention only three.

1st. The Central Association is drained of its young people more than any other part of our denomination. They go from here to the Eastern to work in the shops and stores; to the Western to obtain an education; and to the North and South-west, to acquire lands and homes. Thus, while they are an honor and blessing to others, their place and power are missed in our home churches.

2d. Many of the feeble churches are situated in country places, and are therefore difficult to keep up. Modern life tends to village and city, for the sake of business, education and society; and it has become well-nigh impossible to sustain a country church of any denomination. Within a radius of seven miles of DeRuyter village, seven country churches of seven different denominations have gone down; and the same causes, though perhaps in a less degree, prevail through Central New York.

3d. Seventh-day Baptists are blessed with a good degree of culture, and they expect a cultured ministry. Hence they unconsciously demand culture of mind with ministers, as well as the gifts and graces of the heart.

Now granting that the chief need is an able and devout pastor, to break the bread of life, and that the Scott Church will be blest in securing one, and the Lincklaen and Otselic churches, with some encouragement, may do likewise, what can be done for the rest?

1st. We need, if we can possibly get one, an

active and devoted missionary to visit the feeble churches, hold meetings stately, and counsel and encourage the few to work together and earnestly for our beloved Zion.

2d. We need the cultured lay talent, consecrated to God, to lead in the meetings, and go out in at least local evangelistic work; just such work as Bro. E. B. Saunders is doing around Milton, and as we are trying to do in our two neighborhood meetings near DeRuyter.

We have many educated and gifted young men and women, who would be blessed in this very work. But the Missionary Board may not feel able to send us a general missionary; then surely we must go into the field ourselves, if the harvest is gathered.

When so many empty churches are standing through Central New York, and most school houses are inviting, and children are growing up who have never attended church in their lives, surely the opportunity is great for missionary work, and the demand urgent.

Indeed, my dear Brother Main, I believe the Central Association is just as good missionary ground as any part of our denomination. It is not so promising, perhaps, as the West, not so receptive to the truth as the South, but just as needy of a pure gospel and holy law, and God will bless it as a field of Seventh-day Baptist missionary work, if we only occupy it.

In a personal note, Brother Swinney adds to these stirring words the following:

"I feel intensely on the subject, and desire to arouse others to its importance. The country through Central New York seems to be deserted of Christian work. My daughter teaches four miles east of here, and not a single family in the district goes regularly to meeting. One girl said she had never been to church, and there are many others like her. What a chance for missionary work by Sabbath-keepers.

This is the way a man of fervent zeal for missions in the heathen lands, feels, also, in regard to home missions.

## WOMAN'S WORK.

THE Women's Benevolent Society, of Leonardsville, held their regular Quarterly Business Meeting, Thursday afternoon, Sept. 25th, at the home of Mrs. Abert Whitford. The attendance was unusually large, and a great deal of business was accomplished. The most important to those outside of the society was the discussion of four resolutions relating to the questions which are to be considered at the Denominational Council in Chicago. These resolutions, having all been carried, after much earnest discussion, were ordered to be forwarded to the Secretary of the Woman's Board, who, as the representative of the women of the denomination at the Council, desires to hear the opinions of every local society. The meeting was followed by a 10 cent "Tea," at which over eighty were present. These social gatherings are a marked feature of the Leonardsville society, and the members feel that they have been a means of much good.

A. N. D.

### OUR DUTIES.

In the broad, open gateway of the present century, called by one of our leading magazines "Woman's Century," there is abundant opportunity for them to utilize the talents with which they have been endowed, and the question comes "How to make the best use." We cannot be Joans of Arc or Margarets of Anjou. This era does not demand such heroines. True heroism consists in nobility of the soul. In do-

ing and being content to do the homely duties which each day evolves, trusting the "Giver of all things" that cherished advantages will be granted in his own dispensation.

Perhaps some imagine that Christian lives spent in such service are wasted, when they might have become distinguished in certain branches by their natural gifts, and have been heralded by the world. But God, not the world, is the criterion, and he only knows how much good their deeds and faith have accomplished.

A true life must be simple in all its elements, animated by one grand and ennobling impulse in which all lesser aspirations find their proper places in harmonious subservience.

The silent power which they have exerted in performance of the nearest duties has not been without its influence, and the words they have launched upon the world's current of unbelief have often been freighted with "pearls of priceless worth," and carried relief to some weary with the heavy burdens resting upon them. Those lives are not without their missions. Their influences are felt. If we look into the natural world, we find that nature accomplishes wonderful things by noiseless agents. The merry, babbling brook, which marks its presence by its noise, does not leave the deepest trace; but the quiet, swiftly flowing river in its course to the sea is the most potent factor, penetrates the deepest. There are few young women who would be willing to make the sacrifices Miss Burdick has made, or who are qualified to fill that position, but who might do just as much good in some other way here. Those who work and pray for the success of the one sent are helping just as much in the accomplishment of the work as the one who goes.

If each opportunity of doing good, whether it be great or small, is improved, we have done all we could, we have performed our obligations. The poor widow who cast in her three mites received a greater blessing than they who gave rich gifts, for she did all she could and that was all that was required of her, and the requirement of us to-day is no greater, neither is it any less. It is not so much the act but the spirit of it. Night brings out the stars; the darkness around makes the bright points prominent. So the small tasks which devolve upon us are tests of our characters and bring out that which is best, noblest, revealing traits which in the sunshine might always remain concealed.

Failure to do that which is inevitably necessary to the greatest good because it is disagreeable or brings no renown, weakens the individual, lessens the strength to battle with a more difficult duty. They cannot be omitted without in some way marring the character structure; nor does the accomplishment of a few lift us over all and allow a discontinuance, for the very elements of our nature which make advancement possible demand that we should advance, or we retrograde.

No matter what the surroundings or situations are, every person has some duties. The more nobly and conscientiously these are performed, the greater the influence exerted, and the more nearly is our ideal attained. The success of life is measured by the harmony between its ideals and its attainments. The only perfect ideal is Christ. It is our duty as young women to have a purpose in life; an aim worthy of our best efforts. No idle drifting on the sea of life, rocked by Fancy or Fortune's fickle breezes, should satisfy us, but our inner souls should crave something better than simple existence. Work towards a definite aim not only

tends to make one forget self, but to be interested in their fellow laborers, struggling for the same object; yet care should be exercised that the aim should be high and noble and not exclude the attention entirely from other objects. Besides our duty to God and our fellow creatures, we owe one to ourselves; that is, to have good, firm principles and to be true to them. It is so easy to make New Year's resolutions, and much easier to violate them. These principles which underlie and build up our characters should be the result of serious consideration and faithful conformity to them.

Then we, as Seventh-day young women, should make it as much a part to know why we keep the seventh day as to keep it, and we should have more interest in our denominational matters. It is not sufficient that we know the seventh day is the Sabbath because the commandments say so, and that Sunday keeping is not justifiable because there is no mention of it in the Bible, for when we go out of our own Sabbath towns into Sunday communities we will be asked many embarrassing questions, and explanations will be required which we, at home, have perhaps thought of, but not given enough attention to explain clearly. For instance, this query is frequently raised: "Why do you observe Friday night instead of Saturday night?" This and other questions arise, and we want to be able to state our reasons, and as it is plainly our duty to substantiate our position, we must gain information from our denominational literature, Associations, Conferences and the Bible.

J. BELLE WITTER.

## HOME NEWS.

Wisconsin.

ALBION.—Our crops are as good as common. Perhaps the early potatoes will have to be expected, but we will generally have enough for our own use, and in some cases some to sell. I think we have no reason to complain in this respect.—At our church meeting yesterday two delegates were appointed to attend the Council at Chicago. A number have expressed themselves as anxious to attend it, who were not appointed, and I believe that others will attend. I believe that we are alive and interested in our denominational work. Arrangements were made for another year's work of pastoral labor. All passed off very unanimously and pleasantly, which we hope is an indication of progress.—The Y. P. S. C. E. is doing good work. We are arranging to have a concert for the religious and moral development of the members, and also for the purpose of obtaining funds to carpet our prayer-meeting room. We hope it will be a success in every sense of the word. I believe that the organized work of the young people, according to the principles of this organization, is of great importance to us as a people, and we would make a great mistake to neglect it. Why can we not come up all along the line in a solid phalanx, and march on the enemy's works and destroy them?—The academy is an important factor in the life of this society. Though it has been the cause of some misunderstanding in years that are past, yet we could not let it go down. The only conclusion to which we can arrive is that it must be sustained. The school is enjoying a fair degree of prosperity at present, under the skillful management of Prof. D. E. Willard. As far as I know there is perfect satisfaction with the management of the school.—What is true here is true everywhere in our denomination; that the leaders of the churches, and schools, and Boards, shall pull together, and act in harmony with each other. Is not this one of the important objects to be obtained in the calling of our Council? I take it that our leaders think that we need something we do not have, and they wish to find what it is. If one word is allowed to express it, I believe that word is "Spirituality." W. H. E.

## HISTORICAL & BIOGRAPHICAL.

### CHRISTIANITY IN THE HIGHER SCHOOLS.

Continued.

But there are ideas or facts derived from the gospel which all believers in the Bible accept; and instruction in these, it is held, cannot therefore be called sectarian. Their number is greater than is usually seen at once. Among them are such themes as man's sinfulness, his need of repentance, the existence of a merciful God, the connection of the deeds of this life with the records of the hereafter, the revelation of the divine will to the fallen race, the efficacy of prayer, the molding power of the Holy Spirit in both our conversion and sanctification, the acknowledged influence of the life and death of Christ upon the world, and the resurrection of the wicked and the righteous dead. Surely, it will be maintained that no valid objection can be urged against admitting these topics into the curriculum of the higher schools, on the grounds of any denominational rejection of them. But even these are subjected to wide and sharp differences of interpretation among sincere and intelligent followers of the Saviour; and for this reason some demand most earnestly that they shall not be taught in any form in our systems of public education. And there are still others, and their numbers are not few, in fact they are constantly increasing, who claim that the examination of any religious question must involve some phase or taint of denominational belief or dogma in its explanation and adoption. The simple reading of a scriptural lesson at the opening services of State schools, without a comment of any kind, has been recently decided by a high legal authority in this country as exposed to the complaint of giving sectarian instruction.

The fundamental position assumed by the general government, and incorporated into the constitution of every State in the Union, that absolute toleration of all religious opinions and observances, not opposed to morality and social good order, has determined, very largely, the attitude of our public schools in teaching subjects from the Bible. Complete separation of Church and State on the question of religion, a measure which has greatly contributed to the peace and prosperity of our land, and which the people will never allow to be abolished,—this separation leads inevitably, though slowly, to the fixed conclusion that an institution of learning, sustained by the citizens without any distinction in their social, political, and religious connections, is under no obligation to perform the distinctive labors of a Christian sect; and that, on the whole, it will best and most permanently relieve itself of detrimental friction and embarrassment by refusing to instruct its members in any subject of religion, including even Christianity. It does this in the same manner as it disposes of political topics which are involved in party issues and campaign discussions. We need not be astonished to discover how far popular sentiment in this country has already progressed in support of this disposition of the vexatious question; nor what will be the final outcome of it in the near future, in most communities.

But the divorcement of the religious training, in whole or in part, from the business, literary, or scientific education of the youth, is attended with deplorable evils. This is true, both as to the formation of character and the well-being of society. In all ages the great teachers, pagan as well as Christian, the originators of the masterful system of schools accepted by the

world, have uniformly and strenuously insisted upon the closest union of the two cultures. In fact, with them the religious impulse lay underneath, and strengthened the love of instruction. It is examining the mere surface to see nature and not nature's God. It is a fatal misinterpretation of the causes of human actions, individual and national, not to discover the immediate divine agency permeating them all, either impelling or restraining. Any code of laws for the government of a person's life, the customs of society, or the institutions of a country, is altogether inadequate—yes, it is surely dangerous,—if it disregards the commands and the judgments of heaven. The acquisition of the knowledge of earthly truths, unexplained and unmodified by spiritual ones, leads inevitably to the adoption of mistaken opinions and plans, and finally to the experience of the saddest unrest and dissatisfaction of heart. It is eating food without the power of digestion, but with the consequent discomforts; it is seeing in a painting, like the Angelus, nothing but the daubing of different colors, with no insight into its marvelous meaning and beauty.

Undoubtedly, man has a mind which delights in comprehending the visible and temporal things of this life. So also he is endowed with religious capacities which can be developed and gratified only by a careful recognition of the attributes and operations of God, as revealed in the material world, in human history, and in the Scriptures. The nurture of these two sets of faculties, supplementing each other, is necessary to a truly successful career; and the discipline of only one of these certainly forms an imperfect, eccentric, and half-sighted nature. The purely religious tends to make one narrow, superstitious, fanatical and bigoted. He is impracticable in adapting to existing conditions even his best meant and most mature efforts to save his fellow-men; and therefore meets with repeated failures. The merely secular limits the attention to the pleasures and maxims of a brief earthly life, ignores the highest incentives in the formation of character, seeks not the ultimate causes which account for well-known and present realities, and discards any needed preparation for the future state, because not understood.

Valuable as religious culture is to the children in the elementary schools, it is indispensable to the youth in the higher ones. Our subject treats specially of the latter class. It is very generally during their period that the governing ideas and principles are adopted, that the permanent biases and preferences are fixed, that the intellectual faculties take final shape and drift of action, and that the habits and the associations for mature life are formed. There is the tendency to anticipate and choose some stable position or occupation as satisfying deep-felt longings or prominent aptitudes of mind. Knowledge which can be used in practical work is eagerly sought; and the culture of the mental powers so as to achieve merited success is readily grasped. A becoming seriousness marks every leading effort. The conscience is easily awakened to accept the highest truths, and be guided by the most imperative claims of obligation. The reverent sense responds promptly to a candid and forcible presentation of realities which are spiritual, holy, and eternal. All these capacities and inherent traits of young men and women can be immeasurably quickened and developed by the influences and instruction of the higher schools, if attended for a series of years. Here, under proper conditions, the soul receives the complete and harmonious training of all its powers, with the inspiring view of per-

forming vastly more effective, useful, and honored service. This result is accomplished by text books, recitations, and teachers; by cabinets, apparatus, and libraries; by the aims, enthusiasm, and exuberant joy of the place; and by the emulation, ideals of scholarship, and healthful restraints, which arise from close companionships among the students.

To be continued.

### EFFECTIVE PREACHING.

Very earnest and cogent appeals have been made of late years for a fuller recognition of worship in our sanctuary services. While our congregations generally are not prepared for liturgical forms, yet in many churches the old custom of three hymns, a chapter and two prayers has been supplemented by responsive readings and other changes which it is believed have made worship more prominent and helpful.

Nevertheless, the sermon is still regarded as the chief element in our services, and it is as a preacher presents truth with freshness and vigor that congregations are held. It is a lamentable fact that many good ministers have to discourse to large areas of vacancy, and that, according to the aggregate of preaching, its results apparently are not proportionate to reasonable expectations. Mr. Spurgeon in one of his discourses speaks of men on whom "cartloads of sermons" have been wasted. It is to be feared that cartloads of sermons are preached in this country every week which reach so few people and produce so little effect that they may be said to be "wasted." The pulpit is not so resultful in the conversion of sinners and the edification of saints as it ought to be. Its teaching power largely and lamentably fails in the work of educating the conscience, creating a wholesome public sentiment, and promoting great reforms.

Without presuming to sit in judgment on the character and quality of the sermons preached by our brethren we believe we may say, without fear of contradiction, that the great want of our times is effective preaching. Every preacher needs to think more of preparation for the pulpit. Robert Hall, when asked concerning a preacher's needs for success replied: "Preparation! Preparation! If I had prepared more I should have been a better preacher." The man who writes a sermon and says, "That will pass," altogether fails of a right conception of his work. There is need with many preachers of improvement in the presentation of truth. Every preacher needs to study to find the methods by which he can most surely gain the attention of hearers, and impress them with the truth. Dr. Guthrie became the great preacher he was by noting the power of illustration on his hearers. So, any man may find where his strength lies in addressing an audience, and by wise use of it influence them for good. Of course the staple of effective preaching must be the "truth as it is in Jesus." A clear exhibition of his work, a close adherence to his teachings, a faithful exhibition of the whole counsel of God is the only way to build up a symmetrical Christian manhood. But a man must have such a personal identification with his message from his own experience of the truth and its demonstrated power on his heart and life that, to use the words of a French abbe, he shall speak with "the accent of conviction," and his people shall have no misgivings as to his sincerity. There must be fearlessness in the proclamation of truth. As Dr. Cuyler sometime since said, "Ministers must not be afraid of the people, but so preach to the conscience that the people shall be afraid of them." Above all, the minister must depend on divine help, and realize his powerlessness to accomplish any good apart from the Holy Spirit.

While doubtless many men might greatly improve in their preaching, at the same time many of the sermons heard now would produce a better effect if the people were more receptive. If their home reading were less secular and their prayers for their pastors more frequent and fervent they would find more comfort and stimulus in the sermons they hear.—*The Christian Inquirer.*

## SABBATH REFORM.

### CAREFUL THOUGHT CONCERNING THE COUNCIL.

It seems almost needless to say that the interests and results involved in the Council at Chicago demand the most careful consideration which can be given them. This consideration should include the themes to be discussed, and the methods by which the work of the Council shall be done. Among the themes the following should be included:

How to promote the spiritual growth and the practical life of each individual Christian. How to secure our young people against the tide of no-Sabbathism and irreligious influences. How to strengthen the spiritual life, increase the organic efficiency, and broaden the development of the churches. How to improve the organic and the executive relations of the individual churches to the denomination and its work. How to strengthen the organic and the functional relations of the various societies and Boards to each other and to the work of the denomination. How to broaden, deepen, and sanctify the denomination in its relations to other denominations, and to the cause of Christ in the world. How to understand and fulfill our denominational mission at this time, and in the twentieth century, so near at hand. These themes, and all they involve, should be made the subject of prayerful and careful consideration by every delegate, and by those who commission the delegates to act for them.

As to methods by which the work of the Council shall be done, we venture to suggest the following: When the Council is organized, let standing committees be appointed, which shall receive for consideration all the questions pertaining to the various themes which may be assigned to them. Let the committees give full hearing to all persons who have suggestions or arguments to present touching the themes which they have in charge; the committees making proper record of all that comes before them. Let each committee report to the Council, from time to time, with recommendations, all matters for discussion, and final action by the body.

Such a plan will secure careful consideration, and a condensed and accurate record. It will prevent crude thinking, and rambling, ill-digested speeches, which would do much to defeat the result that ought to flow from the Council. Let every delegate begin at once, an intense and systematic consideration of the Council and its work. To do less than this is to fail in an important duty.

Another matter of importance should be held in mind. Each church or society sending delegates should furnish them with proper credentials. Since regular "letters" are not to be sent, as is done to the General Conference, there is danger that credentials will be overlooked.

### A NEW CRUSADE FOR SUNDAY.

For some weeks past the *Christian Statesman* has advertised conspicuously, as follows:

The *Christian Statesman* has arranged with Rev. William F. Crafts, author of "The Sabbath for Man" and "The Civil Sabbath," and founder of the American Sabbath Union, to publish weekly for three months, beginning October 1st, valuable chapters he is preparing to supplement his "Sabbath for Man," the new matter being arranged under the same headings as that book. . . . Pastors who wish to improve the Sabbath observance of their parishes will do well to secure subscribers at once. These articles will be written for this paper exclusively, and will be equally valuable to those who have the book for interleaving, and to those who have not, as covering the history of Sabbath Reform for the

five wonderful years just passed, which have been unparalleled in activity on the line of this Reform.

Those who have been familiar with the course of the "Founder of the American Sabbath Union," and with his retirement from its service, have naturally wondered what form this new crusade would assume. The *Statesman* for October 2d, contains Mr. Crafts' first paper, in this series of reprints from his "The Sabbath for Man." The leading head of the article is "A Record and Review of 1885-90." The basis of Mr. Crafts work under the Sabbath Union was the "Civil Sabbath." As a correspondent of the *Christian Statesman* he appears the champion of Sunday, "chiefly from the Christian standpoint, namely, that the individual, the corporation, the nation, is bound to do right, regardless of profit or loss." In summarizing the development of interest concerning the Sabbath question since 1885, Mr. Crafts says:

In this connection, observe, first of all, that the *Sabbath literature* of these five years, which has been unprecedented in quantity, has produced no conspicuous advocate of the theory that the fourth commandment is abrogated, except the Sunday papers and the liquor organs.

In 1884 there was nothing, of recent date, large enough to call a book that treated the new problems of Sabbath observance from the stand-point of the perpetual authority of the fourth commandment; but it now appears that ten such volumes, since published, were then in preparation. Seven of these appeared in swift succession in 1885. Gray's "Eight Studies on the Lord's Day," the most valuable of all as an original study of the Biblical Sabbatic system, was first to appear, followed, a few days later, by "The Sabbath for Man," and then came "The Abiding Sabbath," by Rev. George Elliott, "The Lord's Day," by Prof. A. E. Waffle, "The Sabbath," by W. W. Everts, D. D., and "The Day of Rest," by James Stacy, D. D., all able and eloquent treatises. During that same year, Hon. Carroll D. Wright published a stirring work on "Sunday Labor," as a part of the Sixteenth Annual Report of the Massachusetts Bureau of Labor. This entered into no theological discussion, but was, nevertheless, in harmony with the Divine ideal, the cessation of all work save that of mercy and necessity on the Sabbath. In 1886, "Essays on the Sabbath," was published in Edinburgh, consisting of prize essays, originating in the generosity of Mr. J. T. Morton, of London, written by Rev. Thomas Hamilton, of Belfast, Rev. William C. Wood, of Boston, Rev. James Orr, D. D., Hawick, and an anonymous lawyer of Edinburgh. In 1888 appeared "The Sabbath," a small but effectual book, by M. C. Briggs, D. D., of California, and in 1890, "The Civil Sabbath."

It is significant that of all the books on the Sabbath, published during this period, including several by Seventh-day Baptists and Seventh-day Adventists, not one, so far as I know, accepts or defends the view of Hesse and Prof. E. C. Smith, that the Fourth Commandment is abrogated. Rather all save one explicitly, and that implicitly, build on the Sinaitic foundation.

Seventh-day Adventists and Seventh-day Baptists, in spite of their passion for the letter of Scripture, insist on interpolating Saturday into the fourth commandment, as if it read, "The seventh day after six of the week," whereas it says the seventh day after six of work. Such a "Seventh-day" is the Christian Sabbath. We claim no change of the Decalogue, but only a change of day. As no specific law of God can be quoted for the observance of Saturday, no specific law is needed for its displacement. Those who keep the Lord's Day Sabbath hold as firmly to the fourth commandment as those who keep Saturday.

The point I wish to emphasize is that the unanimity of these numerous books in recognizing the Decalogue as the basis and guide of Sabbath observance at once represents and strengthens the general conviction of British and American Christians that the Lord's Day is also the Christian Sabbath. In this proper sense of the word most of our churches are "Sabbatarian." . . .

The lectures tell the same story as the literature. As I have shown elsewhere, Sabbath organizations have recently multiplied in numbers, and all of them that are alive have in their written constitution or in the living constitution called the Secretary, or in both, a recognition of the perpetual authority of the Sabbath law. By the living voice, far mightier than the printed page, this is proclaimed by Mrs. J. C. Bateham as an officer in both the American Sabbath Union and the Womans'

Christian Temperance Union; by Edward Thomson, D. D., of San Francisco and Rev. J. P. Mills of Cleveland, District Secretaries of the Union, and by the writer as lecturer at large. Two Secretaries of the National Reform Association, Rev. J. M. Foster and Rev. M. A. Gault, have also made the fourth commandment their leading theme. Every lecturer for the Sabbath stands on that platform.

We have given the above at length to show our readers how fully Mr. Crafts has changed his position from the "Civil Sabbath" to the "Sinaitic Platform." It is significant that the trend of thought is towards the Law of God. We think it true that the more thoughtful men of all classes realize that nothing permanent can be built on any other foundation. The Sunday-keeping world is dividing along this line. The majority of Christians do not now accept the doctrine laid down by Mr. Crafts. The sequel will show that all who continue to believe in any sacred day must accept the Bible, and the fourth commandment, as the only foundation. As Mr. Crafts states the case, the only point of difference between the mass of Sabbath Reformers and the *Outlook* is whether the law designates a *specific day of the week*. This narrows the discussion to a small compass, and we must be permitted to feel a certain satisfaction that the crowd of "Sabbath Reformers," as defined by Mr. Crafts, have thus acknowledged the correctness of our fundamental position. Since 1882 the *Outlook* has gone steadily into the homes of at least 50,000 clergymen, reiterating the truth in various forms that the Bible is the only rule of Christian faith and practice, and the fourth commandment the only basis for permanent and true Sabbathism. We can afford to wait while new expedients are tried and new devices are sought for evading the whole truth. All such efforts and devices must at last develop conscience that will accept the Sabbath, or lead to such consciencelessness as will make no claims for Sabbathism in connection with any day.

As to the charge of "interpolating Saturday into the fourth commandment," we have only to allow Mr. Crafts to destroy himself, and refute his charges against us. He is compelled to acknowledge that God's chosen people, to whom the law was given, understood it to apply to the seventh day of the distinct and only weekly-cycle known in the Bible, in Jewish or in Christian history. If they made a mistake God and Moses must bear the responsibility. God's people continued this "Saturday keeping," and God's Son, the Lord of the Sabbath, ratified *their mistake* (?) by a life long example. Mr. Crafts announces that he has discarded this "Saturday" which Christ kept, and put Sunday in its place. Who is guilty of *interpolating without commandment or warrant*?

And more, this interpolater slays himself while seeking to wound us, for if the law means only a seventh day of rest after six days of work, without any divinely established cycle, then we are certainly correct, and Mr. Crafts is silenced, if other people than Seventh-day Baptists and Seventh-day Adventists, choose to count from Monday, or Wednesday, and so "desecrate" Sunday, and rest on Wednesday. Sinai must be a very slippery rock which allows the Sabbath to glide about as loosely as a boy's marbles falling on a down-hill ice-covered pavement.

Come along, brethren, climb the solid foundation and find true Sabbathism and the true Sabbath, where God placed it, and where Christ left it. Mr. Crafts will not deny that Christ "kept Saturday." We are content to follow his example.

# THE SABBATH RECORDER.

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

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.  
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

HE wisest is who only gives,  
 True to himself, the best he can;  
 Who, drifting in the winds of praise,  
 The inward monitor obeys;  
 And, with the boldness that confesses fear,  
 Takes in the crowded sail, and lets his conscience steer.

BROTHER Geo. W. Lewis and wife reached their new field of labor at Hammond, La., on the evening of October 1st, in good health and much pleased with the country and prospects. The prayers of many Christian hearts go with them in their work.

SEVERAL persons have subscribed for the RECORDER recently to whom back numbers were promised from about Conference time. Our supply of these numbers is now exhausted, and we can go no further back than September 25th. If any to whom back numbers were promised have not been supplied, if they will write us we will make some other arrangement to their satisfaction.

ALFRED UNIVERSITY has occasion to be proud of her sons. One has recently been admitted to a post-graduate course in Johns Hopkins without examination, his diploma being accepted as sufficient evidence of scholarship. Others have been admitted in a similar manner, in recent years, to Cornell, to Yale, and to Cambridge; and many have gone to technical or professional schools, and taken high standing.

THE Minutes of our late Anniversaries are nearly ready for distribution. They make a volume, altogether, of over 200 pages, which we had hoped to number continuously from first to last, but the printing of the Missionary matter elsewhere makes this impracticable. We have, however, prepared a table of contents for each set of minutes, which will greatly facilitate the finding of any particular portion which may be desired. They will probably be distributed to the churches this week.

THE argument, so frequently made concerning the Sabbath, that "it don't make any difference which day we keep," etc., reminds us of the appeal of a little boy to his playmate. The two were trying to occupy the same seat, which proved rather small for them. After a moment's silence the older and stronger of the two said, with some decision in his tones, "If one of us should get out of here there would be more room for me." With equal nonchalance the advocates of Sunday tell us that it don't make any difference which day we keep, only so we keep Sunday.

DELEGATES to Chicago will read carefully "Final Arrangements for the Council," by the Committee of Arrangements, and govern themselves accordingly. The certificate plan for reduction of fare for those who have not made better arrangements is so well understood by our people that we do not deem it necessary to add anything to what Bro. Ordway has said. Also, let those who have not obtained some

form of credentials from the body appointing them, attend to that matter at once. Every delegate should have a written certificate of his appointment. We wish, also, that all who have the time and disposition to do so, would act on the suggestion of Bro. Chas. A. Burdick, and prepare some thoughts on whatever topic interests them most, and so come to the Council with matured thoughts on some subjects, at least. This is our last word respecting preparations, etc. Before the next RECORDER reaches the majority of its readers the Council will be in session. Let all continually implore the divine guidance, that the Council may be wise and harmonious in its action, and that we may all heartily accept its conclusions and work for the glory of God.

## ABOUT MORMONISM.

Our readers have been more or less conversant with the stubborn fight which the Mormons of Utah have for years been making against the United States government, in its efforts to suppress the practice of polygamy. All lovers of good government, as well as of good morals, will be glad to know that these efforts of the government have been successful, and that the iniquity of polygamy is practically abolished. At the Conference of the "Latter Day Saints," held at Salt Lake, Oct. 6th, the official declaration of President Woodruff forbidding, in the future, any marriage in violation of the laws of the land, was read before an audience numbering 10,000 persons, including the apostles and bishops and leading elders of the church. The audience, by unanimous vote, recognized the authority of the president to issue the manifesto, and accepted it as authoritative and binding. George Q. Cannon publicly announced his endorsement of the manifesto, and his recognition of the supremacy of the laws that had been declared constitutional by the Supreme Court of the United States. The Conference also re-adopted the original articles of faith, among which is this: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

This action, as stated above, practically puts an end to polygamy as a part of the Mormon system, as publicly announced and professed. It is a great step in advance; it is a great victory for law and morality. But it would be folly to suppose that an iniquity of the magnitude of polygamy, with its many phases and modifications, would be wholly destroyed by a single act of the body in which it has been taking so deep a root these many years. Indeed, in the very same paper in which the announcement of the formal prohibition of polygamy by the church is made, there is an account of its practice among the elders of the church, in its most hideous form. A lady from Pennsylvania who has been doing Christian missionary work in Salt Lake for the past two years, has submitted to the superintendent of immigration in New York, a statement concerning the Mormon method of winning converts from other countries, and their treatment of these converts, that is shocking in the extreme. She says that the Mormon Church pays for the passage to this country of the converts and then pays their railroad fare to Salt Lake City. The ignorant converts come to Salt Lake City filled with promises of a life of ease and luxury, and with an idea that the church will aid in their support. Instead of this they are housed like animals in miserable little huts. Upon the grinding labor of the converts the Mormon Church flourishes. They have to pay one-tenth of all they possess, and one-tenth of all

they earn to support the church. In many of the Mormon settlements the converts burn sage brush for fuel, and have to subsist principally on fish, which they dry and keep for food in the winter. How they manage to exist is a mystery to all. Why the Mormon elders bring over many young, ignorant girls, is only too well known to those who have investigated the matter. These girls have no voice in the matter of their disposal, and they soon learn that they are to be sealed as "spiritual wives" to some of the basest creatures the church produces. There is very little hope for them after they are once in Utah. They should be stopped at New York before they have become imbued with vice and are beyond our power to help.

Thus it will be seen that these so-called missionary operations of the Mormon elders in foreign countries are but little else than a direct traffic in deceived and unsuspecting women, to minister to the lusts and baser passions of the so-called missionaries. While our government may justly feel gratified over the open victory it has gained, it should not close its eyes to the fact that, in its secret haunts, the worst form of the evil is still festering, and is liable, sooner or later, to break out in more extended and open crime. Let the Christian people keep on demanding that the vigilant eye and avenging hand of the government be continually upon this plague spot until it is destroyed, root and branch.

## DELEGATES TO THE COUNCIL.

So much interest has been manifested in the coming Council and its work that some have thought it would be interesting to know, as far as possible, beforehand who the members of this Council are. In response to this several times repeated thought, we give below a partial list, as we have obtained it from various sources. The address following each name is the post office address, and does not necessarily indicate the particular church or society which the delegate represents:

Rev. O. U. Whitford, Westerly, R. I.  
 A. L. Chester, "  
 Geo. H. Utter, "  
 Rev. A. McLearn, Rockville, R. I.  
 A. S. Babcock, "  
 Rev. A. E. Main, Ashaway, R. I.  
 Rev. I. L. Cottrell, "  
 Geo. B. Carpenter, "  
 Wm. L. Clarke, "  
 Geo. H. Greenman, Mystic, Conn.  
 Rev. A. H. Lewis, Plainfield, N. J.  
 Geo. H. Babcock, "  
 C. Potter, "  
 J. F. Hubbard, "  
 E. R. Pope, "  
 Rev. L. E. Livermore, New Market, N. J.  
 Rev. J. G. Burdick, New York, N. Y.  
 Rev. A. B. Prentice, Adams Centre, N. Y.  
 C. D. Potter, "  
 Rev. W. C. Daland, Leonardsville, N. Y.  
 H. D. Babcock, "  
 I. A. Crandall, "  
 Rev. A. Lawrence, West Edmeston, N. Y.  
 Rev. L. R. Swinney, DeRuyter, N. Y.  
 Rev. J. A. Platts, Scott, N. Y.  
 Rev. T. R. Williams, Alfred Centre, N. Y.  
 Rev. L. A. Platts, "  
 W. C. Burdick, "  
 W. H. Crandall, "  
 Rev. L. C. Rogers, "  
 Rev. J. B. Clarke, "  
 Rev. Joshua Clarke, "  
 Rev. J. T. Davis, "  
 Rev. A. W. Coon, "  
 H. L. Jones, Wellsville, N. Y.  
 Rev. Geo. W. Burdick, Little Genesee, N. Y.  
 Rev. B. E. Fisk, Richburg, N. Y.  
 A. B. Cottrell, "  
 Rev. H. D. Clarke, Independence, N. Y.  
 Rev. H. B. Lewis, Nile, N. Y.  
 Wm. Hughes, Jackson Centre, Ohio.  
 J. H. Babcock, "



Rev. F. O. Burdick, Chicago, Ill.  
 T. J. VanHorn, Morgan Park, Ill.  
 Rev. S. Burdick, West Hallock, Ill.  
 J. G. Spicer, "  
 Rev. Chas. A. Burdick, Farina, Ill.  
 Rev. C. W. Threlkeld, Stone Fort, Ill.  
 Rev. M. B. Kelley, Villa Ridge, Ill.  
 Prof. Albert Whitford, Milton, Wis.  
 Rev. E. M. Dunn, "  
 Rev. W. C. Whitford, "  
 E. B. Saunders, "  
 Mary F. Bailey, "  
 Rev. N. Wardner, Milton Junction, Wis.  
 Rev. Geo. W. Hills, "  
 L. T. Rogers, "  
 Rev. W. H. Ernst, Albion, Wis.  
 Wm. B. West, Utica, Wis.  
 W. H. Coon, "  
 Rev. J. M. Todd, Berlin, Wis.  
 H. F. Clarke, "  
 Rev. S. R. Wheeler, Dodge Centre, Minn.  
 Rev. A. G. Crofoot, New Auburn, Minn.  
 Rev. E. H. Socwell, Garwin, Iowa.  
 J. H. Hurley, Welton, Iowa.  
 Rev. M. Harry, Marion, Kans.  
 Rev. G. J. Crandall, North Loup, Neb.  
 Rev. Oscar Babcock, "  
 Rev. S. D. Davis, Jane Lew, W. Va.  
 Rev. J. L. Huffman, Lost Creek, W. Va.  
 Rev. S. L. Maxson, Salem, W. Va.  
 Jesse F. Randolph, "  
 Rev. L. F. Skaggs, Billings, Mo.  
 Rev. J. F. Shaw, Fairland, Ark.

## LET THERE BE NO DIVISIONS.

We learn with deep regret that there is a movement in some parts of the South, we hope not very extensive, to cause a division of our people into North and South. This would be extremely unfortunate, and we earnestly pray any who may entertain such a thought to entertain it no longer. There was a time when North and South were arrayed against each other in unfortunate strife. But the time of that and the cause for it have long since passed away. Let us do nothing to revive even the memory of it. We speak out of a large acquaintance with Northern people and Northern sentiments, especially among Seventh-day Baptists, when we say that there is not the slightest wish among them to revive the old dividing lines. We have also seen enough of the South and of various types of Southern people to convince us that every kindly feeling in the Northern heart will find an answer in response to its fraternal beatings all over the sunny South, as true, and deep, and warm, as such answer can possibly be. This on social and sectional grounds merely. But we are a Christian people. Here we touch common ground with all peoples. Have we not all common needs as dying men? Is there not one common salvation for us all in Jesus Christ? Is there one Saviour for the North and another for the South? No, brethren, we are all saved by grace, through faith in one atoning sacrifice; there is one Lord and Saviour to us all, who has broken down the middle wall of partition and made us one in him. Then, too, common doctrines of faith and practice bind us together in him. Thus there is to us all one Lord, one faith, one baptism, one Sabbath. We are brethren, members of one body, and so members one of another. Let the prayer of everyone of us be, "The Lord forbid that ought but death shall separate between thee and me."

In this we have not spoken of the harm that would come to us as a people, by a division of feeling, and interest, and work, and the consequent exposure which thus we would make of ourselves to the attacks of the enemies of the truth. Brethren, for our own sakes, for the truth's sake, for Christ's sake, this must not be. We believe it will not be. While we write these words, there lies before us a letter from

one of our Southern brethren, Eld. L. N. Brown, of Eagle Lake, Texas, portions of which we quote, and commend to the careful attention of all:

Our Lord and Master says that a house divided against itself cannot stand. Then if we are divided; how can we stand? Political questions have divided, more or less, all Protestant denominations, and the trouble which has followed such divisions has been of the sorest kind. But why need we, as a Christian people, be divided on this ground? The language of Paul seems to fit this question: "There is neither bond nor free but all are one in Christ Jesus our Lord." In the gospel scheme there is neither Jew nor Greek but all are subject to the power of God. Again, Paul says that, "If I have not charity I am become as sounding brass, and a tinkling cymbal." Now what is charity? Webster defines it to be, in a general sense, love, benevolence, goodwill, that disposition of heart which inclines men to think favorably of their fellowmen, and to do them good. In a theological sense it includes supreme love to God and universal good will to man. Now, such charity is in exact harmony with the commission of Christ, "Go ye into all the world and preach the gospel to every creature." "Teaching them to observe all things whatsoever I have commanded you." How can preachers, in the exercise of the charity which Paul commends, and in obedience to the commands of God and the commission of Jesus Christ, preach sectional feelings and the spirit of division. Did Christ teach us so? Most assuredly he did not. It is true that the people of the South are poor; but it is one of the evidences of Christ's Messiahship that the poor have the gospel preached to them. The North has, to a considerable extent, sent us the preachers. Now this great South-western field needs more preachers. It needs men who are not afraid to work with their hands, if necessary, men who are humble, men who are true to our Lord and Master Jesus Christ. For the love of Christ should make us one in him. Then if we are followers of Christ how can we, in the name of reason, be divided? Away with such nonsense; let us be one! Let us be fully consecrated to God and the work he gives us to do. Let us lay aside all personal and sectional feelings and work earnestly and unitedly to spread God's holy truth wherever we can, knowing no North and no South, because we are one in Christ Jesus, our Lord.

These are earnest, Christian exhortations. They breathe the spirit of our divine Lord and Master. May they find a hearty response in every soul in all our beloved Zion.

We are glad to add that since writing the foregoing we are credibly informed that the threatened danger is comparatively small. Nevertheless this subject of greater unity in all our plans of work, and in our personal regard for each other as members of the household of faith is one we need to study much and prayerfully. When the spirit of charity, such as Paul, in the thirteenth chapter of First Corinthians, commends to the church of Christ, prevails among us, then we shall waste no time or strength in antagonizing one another, but with hearts and hands united shall present such a front to the foes of truth as will make the hosts of error tremble, and the lovers of God's law rejoice. "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

## FINAL ARRANGEMENTS FOR THE COUNCIL.

The Seventh-day Baptist Council which is to be held in this city October 22, 1890, will occupy Dr. Jones' church, Cor. Oakwood Boulevard and Langley Avenue.

The Headquarters of the delegates for the Council will be at "Hotel Alvard," corner Oakwood Boulevard and Cottage Grove Avenue, one block from the place of meeting. This hotel will accommodate 50 or more persons at \$1 00 per day. The Oakland Hotel across the street from the Alvard is strictly first-class with elevator and other modern improvements, and will accommodate 12 or more at \$1 50 per day.

Hotel Alvard has a good reputation and the rate, made special to us, is very low. Kindly inform me by postal at which house you desire to stop.

To reach the Alvard, take Wabash and Cottage Grove Avenue Cable cars to 39th street. Those not familiar with the city can make inquiries of a policeman at the depot where to take these cable cars. On Tuesday and Wednesday forenoon some-one of our people will be at the Alvard to assist delegates.

It is presumed that by this time all ministers have their half-fare permits. If there is any failure, communicate with me at once.

Lay delegates from the North-west will have to purchase their tickets as best they can. All who find blank certificates enclosed are entitled to reduced fare according to instructions on the back. See that this certificate is properly filled out by the agent from whom you purchase your ticket. Other persons than delegates who desire to attend are entitled to reduced rates, and all station agents can furnish blank certificates.

Up to this time nearly 100 delegates have sent in their names, and there is every indication that the Council will be a grand success.

IRA J. ORDWAY, Com.

205 W. MADISON ST., CHICAGO, Oct. 9, 1890.

## PREPARATION FOR THE COUNCIL.

It has occurred to me that the interests which will demand attention in our coming Council might be greatly forwarded if there should be papers prepared and presented on various topics that ought to come up for consideration. The advantage would be that the Council would have before it the results of the concentrated thought of individual minds upon practical topics or plans. No one, probably, can thoroughly canvass the whole field of thought which will open up before the Council, in the time that will intervene before the meeting. But rich results might be obtained from a division of labor in the investigation of various phases of our denominational work. Let different men, no matter how many, set themselves earnestly to study up on different subjects, and reduce the results to writing. There would not be time to prepare elaborate papers, but the effort should be to present facts and the thoughts that a careful study of them has suggested to the writer's mind. Such topics as the following will illustrate my thought: A survey of the history, practical workings and results of our missionary organization from the beginning to the present time, with the merits and possible defects in our present plans of mission work; a similar survey of our tract and publishing enterprises; and of our educational work; the organization and workings of the Woman's Board; a survey of our various mission fields and their demands; our past and present plans of Sabbath Reform work; the present status of the Sabbath question in the public mind; suggestions as to improvement in the matter of organization, etc.

Can you not, Mr. Editor, as Secretary of the Conference, either through the RECORDER or otherwise, try to enlist different men in this work? The time is short, but if some men could spend the last week before the meeting of the Council in such lines of preparation, much might be accomplished in the line of matured thought.

C. A. B.

FARINA, Ill., Oct. 8, 1890.

"STEP up the gift of God which is in thee," is Paul's exhortation to Timothy and to all believers. If the many gifts of God to his people were properly used by them, the church would do far better service.

## YOUNG PEOPLE'S WORK.

\* \* \* Dique beatus  
Ante obitum nemo supremaque funera debet.  
—Ovid, *Metamorphoses*, III., 136, 137.

WHY did the old Latin poet thus speak? Was it not because he knew the frailty of our human nature? We are never safe from the danger of sinning and erring till we pass beyond this life.

ST. PAUL says, "Let him that thinketh he standeth take heed lest he fall."\* We can never be so sure that we need not be careful, never so certain that we may with impunity trust to our own strength. While earthly life is our portion we need constantly to watch and pray lest we enter into temptation and earnestly to strive lest we fall a prey thereto.

\*1 Cor. 10 : 12.

WE must watch, for we know not the pitfalls which the Adversary has in our paths, we do not perceive the perils into which the sweetest of earthly associations may lead us, nor would we believe the dangers to our spiritual lives which lurk just out of sight all about us. We must pray, for a Divine arm alone can save us from these dangers, and the grace of heaven alone can preserve us from those grievous errors into which we are apt to be too rashly urged by passion and sudden impulse. We must labor, for except we strive and toil all our prayers and vigils will be unavailing. "Watch and pray," said our Saviour. "Work is prayer," is the verdict of uninspired wisdom. He alone is blest who learns these lessons, and he who in faith and love continues in these graces, even if according to Ovid, we dare not call him saint till death has claimed him and our last honors are paid to his memory, yet he may at least hope that a crown of righteousness awaits him on high.

### HOW TO TRUST.

BY MISS EMMA M. WELLS.

Trust and be strong. Trust and be cheerful. Trust and be in earnest. Trust and wait. Four lessons we must all learn.

And now let us see what a part of the duties are that we must consider, in order to trust in the different ways here mentioned.

*Trust and be strong.* Surely if we trust in God we will have strength to overcome all difficulties. To trust means to believe. He wants us to believe in him, and when we do wholly believe in him, he gives us strength to overcome all temptations and trials, and why should we not believe in him? "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" To everyone the grass declares the goodness of God as the heavens declare his glory, and it tells the anxious seekers after gain that God's kingdom is to be sought first.

I remember reading a story once that impressed me very much, because it illustrated so vividly the way many have sought, and are now seeking the kingdom of God. A little boy playing in the streets of a large city came to the foot of a long ladder. He stopped and looked up to the top from whence came the sound of hammers and the voices of the workmen. He had a childish curiosity to ascend the ladder and see what the workmen were doing. He set his little foot on the lower round and then proceeded to climb slowly toward the top, round by round,

until he was so high that to fall meant instant death. He became very tired and stopped, wishing that he had not attempted to climb the ladder. He looked down. The awful height dizzied him for a moment; he felt as though he must fall, and at that very moment a man came along below and said "My God! that boy is going to fall;" thoughtless words, thoughtlessly spoken. They served to frighten the boy still more, and he grew more and more dizzy, when a strong, cheerful voice spoke from above: "Look up, my lad, all right now. Come on." The boy was no longer dizzy, and soon reached the top of the ladder in safety.

And so it is with those who are climbing the ladder of life. They climb high enough to make a fall fatal, and yet they feel that they have not the strength to go on. There are those who would discourage them and say: "Oh, he will never reach the top." Then it is that a voice comes from above, bidding them in an encouraging tone to "look up," and looking upward, and trusting in that Voice from above they are given strength to complete their journey. And so let us, who are climbing the ladder of life, look upward and keep climbing to reach that divine hand which is outstretched to help us enter the kingdom of God.

*Trust and be cheerful.* This means that we should believe in God's power and love, and, no matter what befalls us, remember that it is God's will, and we must be cheerful and content. How many, many times we have had disappointments, our cherished wishes have been trampled to the ground. Ah! we must remember that "a great number of our wants are simply special wants of the imagination; we want them because we think we want them; they give us no enjoyment when we obtain them," and we must also remember that

"The dear God hears and pities all,  
He knoweth all our wants;  
And what we blindly ask of him,  
His love withholds or grants."

And so we know that the best way to do is to be cheerful, even though our wishes and wants are not always granted. We all admire a cheerful face, do we not? Then let us try to wear one ourselves.

*Trust and be in earnest.* In other words, do not pretend to believe in Christ and that his way is best, and then deep down in your heart nourish a feeling that perhaps, after all, your way is the best way, and you will be more happy and successful if you follow it. Of course this feeling may be very faint, but it will prevent us from being in earnest, and if we are not in earnest we cannot expect Christ to do for us as he would if we were in earnest. We must expect to be punished in some way. He hath said: "I will never leave thee nor forsake thee." It is a blessed thought that while we are wavering he is ever near us, anxious that we may not entirely lose our trust in him, and ever ready to lend us a helping hand.

*Trust and wait.* We cannot all expect to reap the golden harvest immediately, for perhaps it is fit that we be kept waiting for a long time. But we should not lose our trust, but be faithful in performing that which our hands find to do. "The grand discovery of Christian faith is to suffer, to be strong, to submit and conquer, to be killed all the day long and yet live, to wear the cross and win the crown."

And so we have found out a part of what we should do in order to trust in these different ways. We have learned that we should trust and be strong in the belief that Christ will help us in our earthly career; we should be cheerful, no matter how rough our path seems; we should be in earnest and trust, not in earthly things

and earthly ways, but in God and in God's ways, and we shall be rich in his love and live happily; and lastly, we should learn to trust and wait patiently to the end, and we will surely receive our reward, even better than we expect.

"Heaven is not gained at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies.  
And we mount to its summit round by round."

### GUESS WHO.

There lived, many years ago, in an age differing greatly from ours, and in a far distant land, an author of great fame. He was of royal descent, although far removed. In his youth he was a shepherd-boy, and it was here with his sheep as companions that he learned the rudiments of music. While he was still watching the sheep a war broke out between his country and a neighboring nation, and his brothers went to fight for their country, but as he was younger he remained at home. After a time he made a visit to his brothers, and while there he entered the conflict and killed the leader of the opposing force. Then the enemy lost heart and retreated, and thus his people were successful.

After this he became one of the attendants of the king, and there he cultivated his talent for music. As he grew in favor with the people, the jealousy of the king was aroused and he determined to dispose of him; but meanwhile he had fallen in love with a beautiful maiden, who was none other than the king's daughter. The king in his jealous rage gave him a perilous enterprise to accomplish, saying if he succeeded he might marry the maiden; as our hero was brave he won the maiden, and as son-in-law of the king he remained at court until the king's hatred sent him into exile, the king having first made attempts to take his life; but by the aid of his wife he escaped. During his exile a war sprang up in which the king was killed, and the nation was being divided. He advanced to the metropolis of one of the divisions and was proclaimed king over that division. At that time he was only thirty years of age. Here he reigned about seven years, and then the nation being without a ruler and in trouble sought him as ruler, and he ruled thirty-three years over the nation.

In speaking of him as an author—he was the greatest poet of his age, and some affirm of any age. He did what many others have failed to do, he put his soul into his poetry. As he was a good man, having a clear insight into human character, he made his poetry the delight of many. We read that his knowledge of men was the divination of a poet, rather than the acquired wisdom of a statesman. Thus we have at the same time a statesman, a poet, and a musician, who was both good and noble.

N. A. B.

### THE PREACHING NEEDED.

Men everywhere want preaching which will make full account of all that is against them, of every spiritual foe lurking in their path, and yet which is always saying to them, Nevertheless. . . . We know not how much preaching runs to waste for failure of the man to follow up the preacher. One of the most serious questions which a preacher can ask himself is this: What am I doing when I am not preaching? Where are my thoughts, my plans, my inspiration, desires and longings? Towards what ends am I pushing out with the constant longings of my nature? Preaching is not an end, but it is very easy to make it an end.—*Andover Review.*

I WONDER many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

## EDUCATION.

—THE freshman class of Yale University numbers 400 students this year.

—THIS year Cornell University raised the standard of admission, and materially advanced the rate of tuition. Yet the entrance class is very large, and this great institution seems more prosperous now than ever before.

—THE will of Newton Case bequeaths to Hartford Theological Seminary \$100,000 outright, and the residuum of the estate after certain other bequests are made. The residuum is estimated at \$500,000.

—AN exchange says the projected Chicago University now has funds to the amount of \$2,250,000, of which John D. Rockefeller donated more than two-thirds. The success of the institution is assured. Dr. W. R. Harper, of Yale, the first president of Chicago University, is an able man, admirably equipped for the office.

—SIXTY-SEVEN seniors and ninety-two juniors at Yale University elect Old Testament literature, two lessons a week, for next year, the Old Testament being the only text-book. Oriental history, with special reference to the Bible, will be a required study in the freshman class. Prof. W. R. Harper will teach these classes.

—TRADE SCHOOLS.—The Philadelphia *Telegraph* thinks Secretary Wallace struck the key-note of the discussion before the United Typothetae, in Boston, recently, when he offered the mechanical trade schools as the true solution of the problems connected with the education of skilled labor. The apprentice system, which formerly afforded the means of trade education, has been abandoned, and is now hardly anywhere in practical use. It is futile to discuss the merits and demerits of that system, in view of the facts. Whether good, bad, or indifferent, our people have departed from it, and there is every reason to believe they will never return to it. We may regret it—and some of our conservative mechanics doubtless do regret it—but that does not alter the case in the least. The fact is that apprenticeship is a thing of the past, a bygone institution so far as America is concerned. We could not revive it if we wanted to, and it is, therefore, incumbent upon us to provide other means whereby our youth can acquire mastery of the handicrafts by which the work of the community is carried on. The means best adapted to this use in this country is the trade school.

—CO-EDUCATION.—Olive Thorne Miller says in *Harper's Bazar*: "In my judgment it is a good thing for a girl to attend a school where boys are also sent. I believe heartily and fully in co-education. The Creator, who placed boys and girls together in families, where the association of brothers and sisters is mutually helpful, knew what was best for humanity. Wherever the experiment has been squarely and fairly tried, results show that school work can be carried on by classes of both sexes with an absence of silly self-consciousness, without premature precocity, and to the advantage of both girls and boys. If you want to see sickly sentimentality, an absurd ideal of "the gentleman," utterly false notions of love and marriage, and life generally, go to a girl's seminary, where daughters and sisters are walled in and guarded as though their brothers were raging lions, seeking whom they might devour. Also, if you want to see immorality, bad habits, low-mindedness, and disrespect for women, go to a boy's school, where the same policy is observed. Take note also of another point: This system of isolation keeps the young people's thoughts upon each other, leads, therefore, to clandestine correspondence, and evils of many kinds. On the contrary, let them work together. There is no sentimental halo about the classmate who misses in his lessons, who blunders in his examples. There is no disrespect and scorn of "girls" from a youth who sees them well able to hold their own, and to stand beside, if not above him, in intellectual exercises. Besides this, it works in another way almost as valuable; girls are broadened in their outlook on life, and boys are refined and civilized in their manners. Both learn the true, the honest, the natural way of looking at each other, and are prepared to enter life together, as they should and must. Believe me! the Creator, who shows wisdom in the smallest atom that lives, did not blunder when he put boys and girls together into the arms of one mother, to come up under one roof."

—THE liquor traffic is the most exhausting drain imposed upon our country's resources, being the chief cause of crime and poverty.

## TEMPERANCE.

—WHEN the prohibition law was nullified in Iowa by the introduction of "original packages," fifteen thousand places, it is estimated, were opened to sell liquor; within a week after the President signed the Original Package Bill these places were nearly all closed. Does prohibition prohibit?

—PRESIDENT CARTER, of Williams College is a very practical prohibitionist. The town authorized the granting of two liquor licenses, but time passed on and no places for the sale of liquor were opened. Investigation showed that President Carter had quietly bought the two licenses and thus prevented the legal sale of liquor in the town.

—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 get by a 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.'"

—NEW YORK spends about twelve times as much each year for intoxicating drinks as is spent during the same time for both home and foreign missions by the United States. This was the exact proportion in 1880, and there can be little doubt but that the contrast would be even greater now. The development of modern missionary enterprise has been something wonderful, but after all, is this century to go down into history best characterized by its missions or its drunkenness?—*N. Y. Pioneer*.

—THE Illinois Liquor Dealers' Association held its annual meeting at Joliet, Sept. 23d and 24th. The resolutions "were adopted with applause," and are sufficient, it seems to us, to induce every parent and every true patriot to vow eternal enmity to the liquor traffic, in whatever form. They "reaffirm those principles which are dear to the heart of every true American citizen"—meaning, we suppose, the "principle" of defying the law, as they do in Dubuque, and every other city in the land; of corrupting courts and debauching youths. They declare that the liquor-dealers are engaged in a legitimate business, recognized by the Constitutions of the State and the United States, paying an enormous revenue to the national, and a large license to the local governments, providing employment for a great number of people," and therefore claim it is their "right to demand of our legislators a proper protection of our rights as business men and as citizens, instead of permitting themselves to be misled by fanatics, who never had at heart the best interests of our government, and who contribute little or nothing to its sustenance and support." And they make that "demand" for "protection of our rights" in these very resolutions. What "right," think you, has been invaded by "our legislators," so sadly "misled by fanatics?" The following resolution will answer that question:

We declare that the so-called "Dramshop Act," as now interpreted by our judiciary, is a stain upon the fair name and an insult to the intelligence of the people of the State of Illinois, making, as it does, a person commit an offense against the law when they have no intent to do so, and no knowledge that the party to whom they sold is a minor, or a person in the habit of becoming intoxicated, and that the public sentiment of the community should demand an amendment of said act, making guilty only those persons who knowingly violated it.

So it is the "right" to corrupt minors in spite of the protest of parents, and to sell to drunken husbands in spite of the protest of wives, that these self-sacrificing patriots are "demanding." We have been thinking that it was necessary for the saloon to make full revelation of itself, of its utterly wicked, hypocritical, and ruinous character, before the right-loving, temperance people could be roused and rallied to crush it out. Such "resolutions" as these are well calculated to hasten on the time. We are always ready to help to spread abroad such declarations of the liquor-dealers.—*Christian Standard*.

### WHAT SOME PUBLIC MEN HAVE SAID ABOUT THE LIQUOR TRAFFIC.

Lord Chesterfield called publicans "artists in human slaughter."

Ruskin said they were "moral assassins."

Carlyle spoke of public-houses as "seething hells of vice and immorality."

Lord Brougham called drink-selling an "infernal traffic."

Lord Randolph Churchill spoke of it as "a devilish liquor traffic."

Gladstone declared it to be productive of greater evils

than the combined scourges of war, famine, and pestilence.

Wesley called the money received in exchange for drink "blood money."

Robert Hall spoke of drinks as "liquid fire and distilled damnation."

Mr. Walters, M. P. (of the London *Times*), charged it with being "the devil in solution."

Buxton, the brewer, said the contest between the church and the school and the public house was but a development of the war between heaven and hell.

General Von Moltke says "beer is a far more dangerous enemy to Germany than all the armies of France."

## POPULAR SCIENCE.

SULPHUR fumigation, notwithstanding some opposition on the ground of inefficacy, is still highly recommended by the best authorities as the best disinfectant, after steam, for rooms, when properly done. It has certainly a long history to back it up.

BRAIN culture, like physical culture, is governed by regular laws; and it is only by complying with these laws that the result can be obtained. Plenty of good food for nutrition, and vigorous exercise to strengthen and discipline natural power, are the two fundamental laws in both forms of culture.

THE companion of Sirius has moved in so near the large star that during the last two years the Lick telescope is the only one that has been able to secure any observations. According to the measures of Mr. Burnham, made last April, the distance of the companion is now just a little over four seconds, and its position angle is almost exactly zero.

PET animals, says Dr. F. Saum, in the *St. Louis Globe-Democrat*, and even chickens, will often cause disease and spread infection. Some people let dogs sleep with them and see nothing wrong about the practice, forgetting that the favored canine may have smelt and even lain upon infected rags and refuse during the day. Pet dogs and birds confined in sick-rooms with patients from infectious or contagious diseases frequently spread the disease to other members of the families. Carelessness about chickens is also a cause of a good deal of sickness at this season of the year. In the country there is nothing so healthy as a chicken, but when kept in close confinement, or allowed to range in dirty stables and alleys, they become regular disease-spreaders. I know of several cases of serious malarial affections caught in this manner, and at least one of typhoid.

AFTER a series of very careful experiments, Professor Cohn, of Breslau, has found that the heating of damp hay to a temperature sufficient to cause the spontaneous combustion of it is due to a fungus. He first studied the heat-generating action of *Aspergillus fumigatus*, which has the bad reputation of heating barley in the course of germination and of rendering it sterile. Through the effect of the respiration of the little germ, that is to say, through the combustion of the starch and other hydrocarbons, which the diastase ferment converts into maltose and dextrine, the temperature is raised by about forty degrees. The heating of the germs to more than sixty degrees occurs only through the intervention of the *Aspergillus*, which acts as a ferment. Under these conditions it reaches its greatest development and produces its maximum action. In this state it rapidly burns the hydrocarbons.—*La Petite Revue*.

UNDER the law of Germany making vaccination compulsory, and providing for revaccination at stated periods of life, says the *Sanitary Inspector*, small pox is almost completely disappearing from the German Empire. A late official report states that in 1888 only 110 deaths from small pox occurred in the whole empire, and that this number is 58 fewer than occurred in 1887, and 87 fewer than occurred in 1886. Of the 110 deaths, 88, or about four-fifths of the whole number, occurred in those parts of the empire immediately bordering other countries not well protected by vaccination, and in which there is constant intercourse between the vaccinated and the unvaccinated sides of the boundary. More than one-third of all the deaths occurred in the Prussian province of Posen. Comparing the small pox death rate of the large cities of other countries with that of the larger cities of Germany, it is 136 times as great in the cities of Austria, 30 times as great in those of Hungary, 16 times as great in those of England, 24 times as great in those of Belgium, and twice as great in those of Switzerland as in the German cities.—*Scientific American*.

# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

### FOURTH QUARTER.

- Oct. 4. Parable of the Vineyard.....Luke 20: 9-19.
- Oct. 11. The Lord's Supper.....Luke 22: 7-20.
- Oct. 18. The Spirit of True Service.....Luke 22: 24-37.
- Oct. 25. Jesus in Gethsemane.....Luke 22: 39-55.
- Nov. 1. Jesus Accused.....Luke 22: 54-71.
- Nov. 8. Jesus before Pilate and Herod.....Luke 23: 1-12.
- Nov. 15. Jesus Condemned.....Luke 23: 13-25.
- Nov. 22. Jesus Crucified.....Luke 23: 33-47.
- Nov. 29. Jesus Risen.....Luke 24: 1-12.
- Dec. 6. The Walk to Emmaus.....Luke 24: 13-27.
- Dec. 13. Jesus Made Known.....Luke 24: 28-43.
- Dec. 20. Jesus' Parting Words.....Luke 24: 44-53.
- Dec. 27. Review, or Lesson selected by the School.

### LESSON IV.—JESUS IN GETHSEMANE.

For Sabbath-day, October 25, 1890.

#### SCRIPTURE LESSON.—Luke 22: 39-53.

- 39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
- 40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
- 41. And he was withdrawn from them about a stone's cast, and kneeled down and prayed.
- 42. Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.
- 43. And there appeared an angel unto him from heaven, strengthening him.
- 44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.
- 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.
- 46. And he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
- 47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.
- 48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
- 49. When they which were about him saw what would follow, they say unto him, Lord, shall we smite with the sword?
- 50. And one of them smote the servant of the high priest, and cut off his right ear.
- 51. And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.
- 52. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out against a thief, with swords and staves?
- 53. When I was daily with you in the temple ye stretched forth no hand against me; but this is your hour and the power of darkness.

GOLDEN TEXT.—A man of sorrows and acquainted with grief.—Isa. 53: 3.

#### INTRODUCTION.

In our lesson two weeks ago Jesus instituted his memorial supper and spoke of his betrayal. Then followed his words of divine counsel, preserved for us by John with a closing prayer, after which all went out toward the mount of Olives, where the final self-sacrifice of Jesus was to be made for a dying world. Our lesson to-day tells the story of his betrayal by Judas and his arrest in the garden of Gethsemane, at the beginning of the last day of his earthly life.

OUTLINE.—1. From Jerusalem to the mount of Olives, v. 39. 2. The prayer of Jesus and God's answer, v. 40-44. 3. The weary watchers. v. 45, 46. 4. The treachery of Judas and the rashness of Peter, in contrast with Jesus' helpful love, v. 47-50. 5. The arrest, v. 52, 53.

#### EXPLANATORY NOTES.

V. 39. "And he came out." From the upper room at Jerusalem where the supper had been instituted. "As he was wont." John 18: 2. A frequent opportunity for rest and prayer in a place apart from worldly distraction is a condition of spiritual growth. "To the mount of Olives." A place on it called Gethsemane, across the Kedron from Jerusalem, probably not far from the present garden of the same name. Gethsemane means *oil press*, an emblem of agony, so named, probably, because there had been there a press for making olive oil. The present Gethsemane is about three-quarters of a mile from the wall of Jerusalem. The garden may have belonged to a follower of Jesus, or it may have been thrown open with other suburban grounds on festival occasions, for the use of pilgrims from afar. v. 40. "At the place." The entrance to the garden where he left eight of the eleven disciples (Matt. 26: 36, 37,) as an outer guard. Peter, James and John, went with him as an inner guard. "That ye enter not into temptation." Temptations to deny Jesus were soon to come with great force. They were to pray for help not to enter into the spirit of temptation, and so be overcome when they were tempted most strongly. To be tempted is one thing, to enter into temptation is another. v. 41. "Withdrawn from them about a stone's cast." One hundred and fifty to two hundred feet from the inner guard. The humanity of Jesus sought to have human companionship and sympathy near at hand. v. 42. "Father." Our Father to whom we should pray in the same spirit of trust and submission and petition; i. e., do not what I will, but rather as thou wilt. "Remove this cup from me." The shrinking outcry of his intense humanity. There are few passages

in the Bible that are worth more to us. It teaches us in the most impressive way that Jesus did share our humanity, our temptations, our pain and grief. He went over the same road of sacrifice and trial that his followers are often asked to tread, only that his suffering was as much greater as his nature was more highly organized. Because he experienced the temptation and sorrow, and came out triumphing gloriously, we can trust him and his promise when he leads us in the same path. v. 43. "The angel strengthening him." Was a direct answer. A prayer for the removal of a burden may be answered by the taking away of the burden while the person remains the same, or the person may be so changed that the burden is no more burdensome. Compare Paul's thorn in the flesh. Besides, Jesus was given what he in his deepest soul really wanted, although the awfulness of the trial, now so near at hand, made him shrink. When he went back to the slumbering watchers he was calm and steadfast in the purpose which had been through his whole life. The human shrinking had passed away to appear only once more in the dark hour on the cross when he cried out, "My God, my God, why hast thou forsaken me?" v. 44. "Being in agony." Strictly, in Greek, "Getting to be in an agony," signifying an increase of suffering with increase of strength. "Drops of blood." Sadler thinks that the "intense agony caused the blood to ooze through the pores and colored the sweat so that they looked like drops of blood in form and color." Notice the form of expression "as it were (or like), great drops of blood." "Part of Christ's state of mind was owing to the deep, awful sense of responsibility. There never was so great a crisis and he was aware of its length and breadth."—Woolsey. "We are to remember that the more highly organized any being is, and the more capable of the highest joy, so much the more sensitive is he to pain."—Peloubet. v. 45. "He found them sleeping." Compare Matt. 26: 40-44. Luke as a physician gives the cause, viz., "for sorrow." Profound sleep is sometimes a symptom of grief. "I have often witnessed it in mothers immediately after the death of a child."—Dr. Ruth. But Matthew records the partial apology Jesus seems to make for their weakness. v. 48 "Kiss." This was a common method of greeting friends. Judas actually did kiss Jesus with a show of affection, as the verb used in Matt. 26: 49 shows. v. 50. "One of them." Peter. See John 18: 10. v. 51. See Matt. 26: 52, 53 for Christ's reply. The kingdom of God is not to be advanced by force or by the ways of the world. v. 53. "When I was daily with you," etc. They were afraid to arrest him in the open daylight. "This is your hour." A fitting hour for such a deed and for its author—"The power of darkness."

#### QUESTIONS.

How long a period of time does this lesson cover? What caused Judas to betray Christ? Matt. 26: 6-14, John 12: 6, etc. Were the twelve disciples here in Gethsemane with Jesus? If not, were any with him? Where were the others? Do the gospels often speak of Jesus as going apart to pray alone? Is it a source of strength to you so to do? Is there any other reference to the close companionship between Jesus, Peter, and the sons of Zebedee? What special temptations were the disciples about to meet? Is it safe for the Christian to neglect prayer? Why should the Christian pray? How do the answers come? What is real prayer? Was the prayer of Jesus in v. 42 merely submissive, or is it a request to God to answer as he knows is best? If God is our Father, and Jesus our Brother, and if we are made in the image of God, have we any of the divine nature? Why did Jesus suffer so much more intensely than any other martyr on record?

#### SOUTHERN ILLINOIS YEARLY MEETING.

The Annual Meeting of the Seventh-day Baptist Churches of Southern Illinois was held with the church at Stone Fort, commencing Sixth-day, Sept. 18, 1890, and was presided over by Eld. M. B. Kelley until the election of officers for the ensuing year. Eld. J. W. Morton preached the Introductory Sermon from Rom. 8: 9. There were other preaching services during the sessions, which were well attended by the people of the neighborhood; and also the Lord's Supper was celebrated on the Sabbath, followed by an exercise on the Sabbath-school lesson, conducted by Eld. Morton. Papers were presented as follows: "The Decalogue and the Laws of Moses; their Character and Distinctions," by C. A. Burdick. "Does the Bible teach that all who are born of God will be saved?" by C. W.

Threlkeld. "The causes of Defection from the Sabbath and the Remedy," by Robert Lewis. "The Evil of Intemperance and its Remedy," by F. F. Johnson.

The following resolutions were reported by the Committee on Resolutions, discussed and adopted:

1. Resolved, That we cordially approve the action of our General Conference in appointing a Council of our brethren to meet in Chicago, Oct. 22, 1890, for the discussion of our general interests, and that we recommend our churches to represent themselves in that Council.

2. Resolved, That intemperance, if not the greatest evil, is one of the greatest evils that exists in our land; destructive alike to the physical, mental and moral welfare of those addicted to it; that its supporter, the rum power, by its dominating influence over political conventions, legislative bodies and the executive officers of government, is a deadly foe to a healthy national life; and that to give it legal sanction, and to derive a revenue from its traffic is a great national sin. Therefore we believe it to be the duty of every citizen to strive by voice and vote, and every means in his power to put down the monster evil.

3. Resolved, That the thanks of the nation are due to Congress, the President and the Post-Master General for their action looking to the withholding of mail service from all lottery companies and their aids and abettors; that we condemn the practice of buying lottery tickets, prize packages or other species of property, with the hope or expectation of drawing prizes for which no equivalent is given.

4. WHEREAS, The need of general mission work all over our country is so prominent, and

WHEREAS, Our people are doing a great work in reaching many points through the wise action of their Boards; therefore,

Resolved, That we do urge all our people to a more liberal giving of their substance, wherewith to enable our Boards to enlarge their plans for the promotion of God's blessed truth.

5. WHEREAS, For a number of years the scattered churches and isolated Sabbath-keepers of Southern Illinois and Kentucky have received much aid from our Boards and brethren abroad to enable us to maintain our existence as such; therefore,

Resolved, That this Yearly Meeting record as an expression of our heart-felt thanks for all these favors; and that we should strive more earnestly to help in all available ways to push on the good work.

Another resolution requesting the Missionary Board to invite the church of Farina to provide for some weak and needy points in Southern Illinois, through its pastor, was introduced and adopted near the close of the meeting, but a copy of the resolution did not come into the Secretary's hands.

It was voted to request Bro. A. E. Main, if he shall be present, to preach the Introductory Discourse at our next session; C. A. Burdick, alternate.

Essayists were appointed as follows:

- 1. "What is the Scripture Doctrine of the Atonement?" C. W. Threlkeld.
- 2. "What are the duties of the office of Deacon, according to Scripture?" Howell Lewis.
- 3. "Exegesis on Galatians. 3: 23-25." F. F. Johnson.
- 4. "What is the Distinction between the Old Covenant and the New?" Robert Lewis.

The next Annual Meeting is to be held with the Bethel (formerly Crab Orchard) Church, beginning on Sixth-day before the fourth Sabbath in October, 1890, at 10 o'clock A. M.

The sessions were interesting and profitable, though the delegations from other churches than Stone Fort were small.

The presence and aid of the General Missionary, Eld. J. W. Morton, added much to the interest and success of the meeting.

A collection was taken for the Missionary Society, amounting to \$10 35.

C. A. BURDICK, Sec'y.

THE best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.

## OUR DENOMINATIONAL COUNCIL.

## I. Who called the Council?

It must be a matter of profound satisfaction to all interested in the subject, to know that the Seventh-day Baptist General Conference did, at its late session, call the Council,—called it to convene at Chicago, Oct. 22, 1890; that the General Conference appointed delegates to represent it in such Council; that it recommended the churches which compose it, each to appoint two delegates, clerical and lay; that it further recommended our Missionary, Tract, and Education Societies, each to appoint two delegates; and to make its work complete it appointed brother Ira J. Ordway, of Chicago, a Committee of Arrangements. There is then here nothing lacking to give validity, authority, and dignity to the call for a denominational Council.

## II. Is the Council a certainty?

The assembling of the Council is as *certain* as it is *solid* and *authorized*.

1. The Secretary of the General Conference has, through the RECORDER, given to all parties interested, formal notice of the action of the General Conference; and it would seem further to be his duty, *ex-officio*, with the other delegates of General Conference, to be present and to call the Council to order, calling the roll of churches and Societies, in order to know, formally, what response has been made to the action of the General Conference in calling the Council.

2. The Committee of Arrangements has performed its duties and announced results; and thus all provisions preliminary to the Council are complete.

3. One hundred or more delegates have already reported to the Committee; and so, the Lord willing, the Council is a sure thing.

## III. What is the business of the Council?

The General Conference did not, we may be sure, call the Council, without assigning it something to do.

1. Its first instruction was general and comprehensive, *viz.*, "to consider and report on all important questions pertaining to our present and future work, and our denominational status and duty." This is a part of the resolution offered by Rev. A. H. Lewis, and adopted by the Conference.

2. The second action of Conference was in adopting the report of the Committee of six, of which A. H. Lewis was chairman, to the effect, *viz.*, "that this Council be asked to consider, in such order and manner as shall seem to its members best, (1) our present condition, including our plans and methods of work—their efficiency and their defects. (2) The growing demands of our work upon us, our prospects and plans for the future."

In the deliberations of the Council, instructions given to delegates by churches and the Societies will form an important basis of action.

IV. Will the action of the Council be authoritative? As this involves parliamentary questions, I leave it for the parliamentarians to decide. The work of the council should evidently be reported to the next General Conference.

L. C. ROGERS.

## WHAT ABOUT THE COUNCIL?

Who called this Council, and why was it called? My answer would be that the spirit of God inspired the hearts of the dear brethren and sisters who were assembled at our General Conference, on whom the pressure of the arduous duties of carrying forward our Missionary, Tract and Educational work together with the various reformatory movements of the day, and who, from a sense of human weakness, felt deeply the need of the counsel, sympathy, prayers and aid which could be obtained in no other way so well as to assemble representatives from the

various churches of the denomination, at some convenient locality, where the greatest representation could be obtained, to call the Council.

2. Since this Council has been called, what are the duties of the churches and individual members thereof, on whom rests the weighty responsibility of carrying forward our denominational work? Let each church, and such individual members that feel that they have a duty in this regard, prayerfully before God, answer this question. Doubtless some of the weak churches, and perhaps many individuals, feel that they have a duty in this matter, but their finances are not in condition to warrant the expense. Now, upon this point I wish to say that God calls no church or individual to do a certain duty which they are unable to perform by his aid. Truly, they may feel their incompetency and inability to perform such duty, but if they go forward in the ways of truth and righteousness, as duty calls, God will provide for all emergencies in the performance of that duty. Therefore, let no church or individual who feels it to be duty to attend this important gathering, fail to be present. The time for this meeting is near at hand, and that our divine Master may preside on that occasion, let there be much faithful, fervent prayer offered at the throne of grace.

L. T. R.

## OUR PROBLEM.\*

BY THE REV. J. H. WALLFISCH, MUS. DOC. (Gladbrook, Ia.)

By agreement with the American Unions connected with the General Christian Saengerbund (of Germany), we, chosen as a provisional committee, have met in Quincy to take counsel with each other to determine by what mode of action the work of the Singer's Union in America might be enabled to take "a stronger and more blessed upward flight." The brethren in Germany say, "It is necessary that the American Unions should possess more feeling and independence." With a view to this end, as has been done elsewhere, we are to form an American Union connected with the General Christian Saengerbund. To make our problem and the means for its solution more clear, let us take a general and particular view.

Music is the gift of God. Coming from God, it ought within its own limits to point to God. In this sense every one who practices this art "sacerdotally," whether as a vocation or from inclination, may be considered a missionary of the noble, of the higher, of the good, and even of the God-like. To him, however, it is not so in truth. The missionary and preacher should bring to expression truth and beauty wholly independent of the taste and opinion of the people, and should remain undisturbed thereby. He should lead the people; they should not lead him. Yet as there are mercenaries who preach to the people the doctrine after which their ears itch, so there are also many (if not the majority) priests and practicers of music who from self-interest are servants of the great mass. Only a few have the courage to swim against the stream in order to exercise an educative influence. They are content with gratifying the erring and uneducated taste, and the public's thirst for enjoyment, and use the art despite every ideal manner of expression chiefly as a milking cow.

The musical publisher advertises in his catalogue Protestant music for one page and Catholic music for the next, and upon the next secular music for private or public gatherings. Dance pieces and others of a like sort, drinking songs and temperance songs are published and advertised in strange confusion. Every

\* Extracts from the report read before a committee session at Quincy, Ill., in behalf of founding an American Branch of the General Christian Saengerbund, (Singers' Union).

wish and taste is to be met. There is something for everyone. This the world calls "liberality, tolerance, large-heartedness." It is simply to make money.

The composer after he has not only given to the publisher, perhaps dozens of manuscripts for publication, but has probably actually borne wholly or in part the cost of publication, must finally, in addition, give *himself*, to write in such a manner that it may suit the taste of the public and the demand of the publisher. This means in most cases, trash. How many composers, even of sacred music, are converted and can bend their knees before God in prayer? Are their compositions an answer to the prayer of faith? Do they write to the honor of God? Do they feel and believe the words they set to music?

How is it with sacred music itself? Do people sing with believing hearts filled with the love of Christ to the honor of God and to the salvation of immortal souls? Alas! there are so many church choirs of ladies and gentlemen who hold their music daintily and fashionably in their gloved hands with little fingers stretched out. As far as the unnaturally laced figure and the splendidly fitting coat permit, they use their well trained voices with cold calculation, technicality and hypocritical feeling. What little inspiration they have is not that of heart-felt piety. Ambition, pride, sinful desires to please, fill the hearts of these musical laborers whether paid or unpaid. For money they will sing anywhere and for any purpose, even in the theatre.

The case is also much the same with many non-professional singers who work together in unpaid church choirs. Yes, it must be said also of many in the congregation that they sing falsehoods or lie in their singing. They do not mean or feel what they sing. Of what use then is a good voice and all this throat dexterity and skill? Musica, the pure maid from heaven, is degraded to a wanton girl. Good she was in her original purity, but the devil has stolen her. Scarcely can we allow the truth of the poet's words:

"Where songs are heard, there rest in peace awhile;  
He cannot sing whose heart doth harbor guile."

Yes, he *can*. We would be compelled to give the lie to every day experience to maintain the contrary. Holy musica is daily constrained to place the power of melody in the service of the evil one. She must let herself be used for the satisfaction of a selfish ambition. In manifold ways she is the means of lifting men into God-likeness. How often she is overestimated; her musical skill called the ladder to heaven, while she as a maid-servant should be subordinate to godliness.

And how many false meanings and other evils and mistakes in regard to music need correction. Recently a dear brother in a Christian paper well known to us has broken his lance in all earnestness in favor of the entire extermination of the service of song from the house of God. Why? Because in some English congregations excesses have made an appearance. They have played and sung badly and have become theatrical. And on this account shall we give up the service of song so thoroughly established and so blessed? That would be rejecting the good with the bad. Then another writes on "Why dispense with instrumental music?" and wishes to prove that the use of lifeless and soulless musical instruments in the service of God is wholly unsuitable. What would David, Solomon, and Asaph say if they should be compelled to read such nonsense in this enlightened century which boasts of its devotion and its love.

In short, if music is to fulfill its God-appointed mission and accomplish its task, there is needed a missionary activity among those who follow this art professionally or in a private capacity. I see here a boundless field for Christian work. I would sing with the poet:

"There's a work for me and a work for you,  
Something for each of us now to do."

And this is indeed so because the work is ours and we can and must perform it. It is truly the result of no blind chance that we are chosen to this work. God has given into our hands a pound, let us faithfully seek gain therewith.

## MISCELLANY.

## A SMART BOY.

BELLE V. CHISOLM.

A few mornings since, while waiting at the station of a large country town, I witnessed a little incident that I think will interest our readers.

The ticket agent had gone to breakfast, leaving the office in charge of a bright-looking boy of fourteen or fifteen. The boy was reading what must have been a very interesting book, judging from the reluctant manner in which he laid it aside to wait on the passengers.

Shortly after my arrival, an old lady, oddly dressed, and evidently not accustomed to traveling, came in, and after depositing her bundles and procuring her ticket, inquired civilly of the office boy:

"What time is the up train due?"

"There's a time table on the wall behind you," was the surly answer. "You can read, I reckon."

Without a word the old woman put on her glasses, and after a long search gained the information he might have given her in less time than it had taken to give his ungracious answer.

"7.33, 7.33. It must be most that time now," she soliloquized. "Young man, would you please to tell me what time it is?" she asked, timidly, glancing at the boy again.

"Why don't you look at the clock?" sneered the smart lad. "My business is to sell tickets, not to answer questions."

An old gentleman, very plainly dressed, who had been sitting in a corner with his hat pulled over his eyes, looked up quickly when he heard the boy's impolite response; but he said nothing, and after the lapse of a few minutes, sauntered slowly across the room to the ticket window.

"What is your name, my boy?" he asked, kindly, after nodding intelligently to the telegrapher.

"I do not know that it is any of your business; but if you have a fortune to leave, you can just name Dick Morton's kid, Jack, and it will be all O. K."

"Your father ought to be proud of such a promising boy," returned the gentleman, dryly. "Is Mr. Johnson in?" he asked, a little sharply.

"You can find out by making use of your eyes, I guess," said the boy, glancing around under tables and benches, apparently very much amused.

Just then another boy came in with some papers for the agent, and his smart friend said, loud enough to be heard all over the waiting room.

"Here, Fred, don't go away till Johnson comes. Attend to the tickets if any are wanted. I have been bored to death answering questions, and I want to finish this book before the boss gets round."

The new comer quietly hung up his hat and coat, and went to wait upon some ladies who were standing at the window.

A few minutes later the old gentleman asked, somewhat sharply:

"What time is the train due, Bub?"

"7.33," was the prompt answer.

"And what time is it now?" demanded the same impatient voice that had spoken before.

"It is just fifteen minutes past seven," replied the boy, cheerfully.

"Ape," sneered smart Jack. "Why don't you bluff him off?"

"What is your name?" persisted the old man, stepping up a little closer.

"Fred Myers," responded the boy, politely.

"Is the boss in?" was the next inquiry, in a much lower tone.

"No, sir. He has gone to his breakfast, but will be back in a few minutes," was the quiet answer.

"Seeing your master is not in, can't you give me cut rates to Wheeling? I'll see that you are not found out."

"My Master is always in," was the boy's quick reply.

Just then Mr. Johnson, the agent came in, and addressed the plain-looking stranger as Mr. Hays, and the boys both knew that the superin-

endent of the railroad had been talking to them, and before they had recovered from their confusion they heard him say: "Mr. Knox, your telegraph operator has been appointed to take charge of an office in the city, and I came down to look after a suitable boy to take his place here. Remembering the information you gave me some time ago, I had made up my mind concerning whom his successor should be, but after what I have witnessed this morning, I have come to the conclusion that Dick Morton's kid, Jack, is entirely too smart for our use, and that this boy, whose Master is always in, can be trusted to take charge of the responsible position."

Smart Jack tried to mutter an excuse for his impoliteness when he realized what he had lost, but the indignant superintendent coolly informed him that his roughness toward passengers could not be tolerated, and that he must seek other employment until he learned to apply the small courtesies of life.—*Our Young People.*

## THE MUTATIONS OF MODERN BELIEF.

The New York *World* is responsible for the following *jeu-d'esprit*, in which there is, unquestionably, "more truth than poetry." We are willing to accept the satire, where it pinches us, for the wholesome moral that it administers to some of our brethren:

Nine years of age—An attentive Sabbath-school scholar.

Ten—Had committed to memory 2,000 verses of Scripture.

Eleven—Joins a church.

Twelve—Model boy.

Thirteen—Sent away to boarding school.

Fourteen—Not so model. Learns to smoke.

Eighteen—Begins to be "liberal."

Twenty—More liberal.

Twenty-one—Slightly skeptical as to the Bible.

Twenty-two—Doubts Noah's flood, Joshua's sun, and Jonah's whale.

Twenty-three—Renews Bible belief and becomes Episcopal Low Church.

Twenty-four—Becomes Episcopal High Church, and drinks lager.

Twenty-six—Joins a scientific debating society and becomes a close student of geology.

Twenty-seven—Orthodox religious belief quite wrecked on the "testimony of the rocks."

Twenty-eight—Becomes a Unitarian.

Twenty-nine—Becomes a Universalist.

Thirty—Attends a course of secret parlor lectures. Very radical on all subjects. Starts a community of congenial spirits, who quarrel, bark, bite and scratch at each other like cats and dogs; after six weeks' communion, leaves. Law-suit and scandal.

Thirty-one—Throws the whole Bible overboard and laughs it to scorn. Is enraged at the least mention of Moses, Aaron, and the apostles. Slanders Abraham, David, and Solomon. Very proud of speaking out and announcing his "principles" in public. Declares his scorn of people who dare not.

Thirty-two—Is turned, neck and crop, out of the Universalist Church. Falls through everlasting moral space into nowhere. Begins to think it does not pay to speak out so openly in meeting.

Thirty-three—Becomes a secret-rapping, tipping spiritualist.

Thirty-four—Becomes a piano-lifting, flower-growing, invisible-voiced, and body-lifting spiritualist, and hunts for Kidd's money under spirit direction.

Thirty-five—Becomes an apparitional materializing spiritualist. Communes with Captain Kidd and Shakespeare.

Thirty-six—Detects a fraud. Renounces Spiritualism.

Thirty-seven—Joins the Liberal Club and combats everything.

Thirty-eight—Leaves Liberal Club and becomes a Theosophist. Grants premium to ancient wisdom and communes with the "elementaries."

Thirty-nine—Believes in total annihilation for a year, and determines to get all the fun possible out of this life.

Forty—Writes a book on "Pure Nothingism."

Forty-one—Renounces Nothingism and joins

the Scientists. Worships mathematically and praises in rhomboids, cubes, and triangles and chemical formulas. Reduces emotion and sentiment to vegetable and mineral constituents.

Forty-two—Reads Darwin and ciphers his genealogy down to a clam.

Forty-three—Shakes off Darwin. Takes to Swedenborgianism for a rest. Advertises for some new faith.

Forty-four—Thinks of joining the Catholic Church. Not that he can believe anything at present, but the church, as he remarks, will "save him the trouble of thinking." Temporarily *finis*.

## MR. MOODY ON THE HEATHEN.

Speaking at the Northfield Conference about the way the Jews treated the Samaritan, Mr. Moody said it was just about the way the people in California treat the Chinese there. Some one applauded this sentiment, whereupon Mr. Moody added: "I know what I am talking about. I saw a Chinaman in San Francisco walking along as quietly as any man could, but a hoodlum, catching hold of his queue, threw him to the ground. When I attempted to remonstrate against such brutality, the ruffian drew a knife, and I nearly lost my life. I wonder that the Chinese do not rise up in their wrath and drive every American out of China, because of the hellish things done in this country. We call China and Japan and India and Africa heathen nations. Let us drop that word heathen. I believe we are more heathen than they. America will have far more to answer for in the day of judgment than the nations we call heathen. Japan may have to send missionaries to us one of these days."

THERE is a sense in which we may rightfully acknowledge our dependence on God and our inability to do or think anything of ourselves. But it is only cherished sin or indolence which will prevent our seeking the grace we need. We may be fruitful in all good works if we are ready to receive the influence of the Holy Spirit.

## SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, 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 at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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

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CONDENSED NEWS.

Domestic.

The decrease of the public debt in September was \$4,582,907.

Geo. B. Cheever, D. D., LL. D., well known as both clergymen and author, died at Englewood, N. J., recently.

Final reports are that the Pan-American Congress costs the United States just \$12,979 89.

For the past nine months there were 7,538 failures in the United States, with liabilities amounting to \$92,542,950. This is an improvement over the figures for 1889.

Paper and pulp making stands thirteenth among the sixty-three industries of Wisconsin, and new plants to the value of \$243,775 were erected last year.

A perfect opal, with a movable drop in the center, was found in California recently. A negro at the Kimberly, South Africa, diamond mines found a diamond of the same character in 1888.

The annual meeting of the trustees of the Peabody Educational Fund was held in New York last week. A total of \$87,695 has been distributed in the South the past year.

The United States dynamite cruiser Vesuvius made two runs off Newport, R. I., recently over a measured mile course at full speed, with forced draft and all boilers working, and made twenty knots an hour.

Col. James Lakeman of Malden, Mass., has celebrated his 94th birthday. Mr. Lakeman built the first railroad depot in Boston and was a passenger on the first train ever ran from Boston. He is enjoying good health and bids fair to celebrate his centennial anniversary.

Foreign.

It is rumored that Germany contemplates extending the pork restrictions to American beef.

The Sutlej, a large river in British India, with a descent of 12,000 feet in 180 miles, is the fastest flowing river in the world.

It is said that Spain will open negotiations with the United States for reciprocity for Cuban and American products.

The Columbia Congress has approved the American International Railway conference and appointed three commissioners.

The Pope has consented to act as arbitrator in the Newfoundland fisheries matter if both England and France request him to do so.

Revolution against President Barillas, of Guatemala, is expected to occur within four months. All hopes of Central American union are ended.

The Catholic Congress at Coblenz has demanded the re-establishment in Germany of all the Catholic orders and the restoration of the Pope's temporal power.

The Columbia government has granted twelve year's extension of the Panama Canal concession on condition that the company is entirely reorganized and actively at work within 18 months.

M. De Freycinet, the French Minister of War, has issued a decree in which he says that the duel must cease to be compulsory in the French army, and that for the future the decision of the officers, whether they will elect to fight or not, will be left to their own discretion.

The wire rope used in the tunnel at Glasgow, Scotland, is the largest and longest wire cable in the world. It was made at Cardiff, Wales, in 1885, and is 2,400 fathoms in length, or about two miles and 108 yards. It weighs 21 1/2 tons and has nearly 100,000 fathoms of wire in its makeup.

MARRIED.

HORRESS-HAINES.—At the residence of the bride's parents, in Greenway, N. Y., on Tuesday evening, Sept. 30, 1890, by Eld. J. E. N. Backus, Mr. Thomas Horress and Miss Martha Haines, all of Greenway.

BUTEN-PRICE.—At the residence of the bride, Oct. 7, 1890, by Rev. Geo. W. Hills, Mr. Geo. W. Buten and Mrs. Ada B. Price, all of Milton Junction, Wis.

CRANDALL-COON.—At the residence of the bride in Milton Junction, Wis., Sept. 25, 1890, by Rev. Geo. W. Hills, Mr. Amos S. Crandall and Mrs. Melissa E. Coon, all of Milton Junction.

HUFFMAN-WHEELER.—At the residence of A. Barnhart, Oct. 8, 1890, by Rev. W. T. Miller, Mr. Herbert L. Huffman, of Lima, Wis., and Miss Lena Mabel Wheeler, of the same place.

DIED.

COREY.—In Andover, N. Y., Sept. 29, 1890, Mrs. Ida Estella Corey, of lung disease, aged 40 years, 2 months and 9 days.

Although she never made a public profession of religion she was contemplating baptism and church relation when confined by her last sickness. In her sickness and death she was comforted by hope in Christ. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, . . . eternal in the heavens." J. C.

FRAZIER.—In the town of Westerly, R. I., Sept. 29, 1890, William Robinson Frazier, aged 86 years, 10 months and 26 days.

Of a large family, only a sister survives him. His wife, by second marriage, and a daughter by his first wife, are all of his immediate family who have outlived him. He had buried five children. Mr. Frazier had been feeble for the last two years, but he was ready to depart and be with Christ. He was a respected member of the Pawcatuck Seventh-day Baptist Church. The companion who survives him is quite feeble, and has the deep sympathy of her many friends in her deep affliction and sorrow. The funeral services of Mr. Frazier were conducted by his pastor at his late residence, on Thursday afternoon, Oct. 2, 1890. O. U. W.

SAUNDERS.—In Nortonville, Kansas, Oct. 7, 1890, the day she was 88 years old, Hannah J. Saunders. She was born in Berlin, N. Y., 1802, moved to Genesee in 1831, where she married her husband, Dennis Saunders, and with him moved to Farmington, Ill., in 1845, and on Oct. 7, 1857, they came to Kansas, where she has since lived. Her husband died in 1876, since which time she has lived with her step-daughters, Mrs. Eliza Griffin, Mrs. Electa and Chrysantia Stillman. Aunt Hannah was a genial soul, with young heart in an old body. Being one of the early settlers of Kansas, her home was long an open house to the newer comers and to the sufferers during the hard times of early Kansas history. She was loved by everybody, and leaves behind a sweet memory. Funeral sermon by her pastor, at the church, from 2 Cor. 5: 1. G. M. C.

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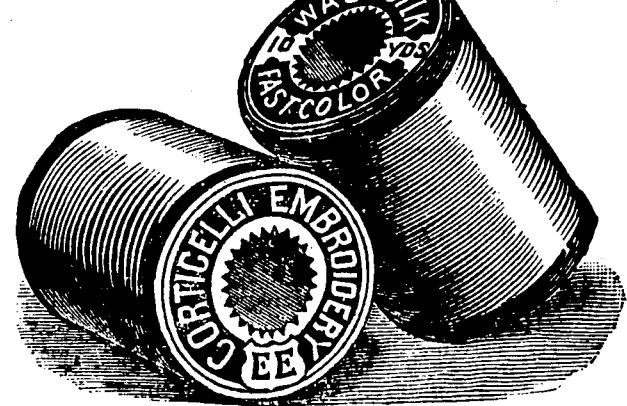
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