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For the SABBATH RECORDER.

## CALVARY.

BEE EVELYN PHINNEY.

With an instant rush and an instant roar  
And the blinding glare of a blinding light,  
The tempest launched itself into sight.  
The heavens opened, the rain did pour—  
With a sudden deluge that had drowned  
The awe-struck myriads around,  
Did not the very raindrops pause,  
To clap their hands, in mute applause,  
At giant archer-clouds that hurled  
Thunderbolt arrows 'gainst the world.  
The strong earth shook with a sudden shock,  
To its inmost caverns, the deep did rock,  
And ghastly forms, long buried there,  
Turned ghastly faces to the air.  
The black mold shuddered, as there slept  
Pale, shrouded forms, from grave and crypt;  
And frantic tones from Calvary's height,  
"The dead! the dead!" shrieked in affright.  
The darkened heavens their horrors lent,  
The frowning cliffs into seams were bent,  
And, as death kissed the Omnipotent,  
The veil of the temple in twain was rent.

EDGARTOWN, Mass., Feb. 19, 1891.

## THE THRONE OF HIS GLORY.

A. P. GREEN.

In reply to the Apostle Peter's question, "Behold, we have forsaken all and followed thee, what shall we have therefore?" Jesus said unto them, "Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In another record of the same conversation there is a variation of words, but the ideas, so far as the present subject is concerned, are substantially the same: "Ye are they which have continued with me in my temptations; and I will appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 28-30. For Christ to have a kingdom appointed to him, as Luke records the conversation, and for him to sit on the throne of his glory, as Matthew records it, appear to indicate one and the same rank, though in expressing it the same words are not used. As this statement contains, in germ, so much that is to be developed and perfected in the future, it is important to consider in detail its various elements.

1. *The Throne.* In the regeneration the Son of Man is to "sit on the throne." What throne? Or what kind of a throne? Is it the identical seat, bench, or chair of state which David used that is to be given to David's Son and Lord for his use? Certainly not. Solomon laid aside his father's throne, and made a unique and costly one for his own use. 2 Chron. 9: 17-19. Is it Solomon's, or a material throne of any kind, whether made of ivory, or gold, or anything like them, which Christ is to occupy? There is no testimony to that effect. David sat on a material throne, and the throne of David is to be given to the "Son of the Highest," but it does not follow from that that the Son of the Highest is to sit on a material throne. A throne is the seat of a priest or a king, and it is often used as the emblem or symbol of sacerdotal or regal authority. In this figurative sense, it seems

that many glorious promises are to be fulfilled. "Thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 31-33. That celebrated promise, which was made known to the virgin Mary by the angel Gabriel, may be taken as a sample. The throne of David is the emblem or symbol of David's reign or kingdom, of David's Son and Lord. To the same effect is that memorable testimony which was given by the Apostle Peter on the day of Pentecost: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. For David is not ascended into the heaven; but he saith himself: The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2: 29-36. Nor is the authority of Christ confined to the house of Israel, or any other particular house; to the land of Palestine, or any other particular land, because "all authority" is his: "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11. The authority of Christ to teach and rule and judge extends over all heaven, all earth, and all hades. Limitarians would have us ignore the words "under the earth," or blot them out of the inspired testimony; but hades is a part of Christ's dominion, and as indispensable as either earth or heaven. Christ has authority to reckon with every enemy of God and man; and wherever man is, his fealty will one day be claimed. "Every knee" is to have the opportunity of voluntarily bowing at the name of Jesus, and "every tongue" is to have the opportunity of voluntarily confessing that the Saviour anointed is the Lord, to the glory of God the Father. Neither death nor hades is an insurmountable barrier to this, because he holds the keys of both (Rev. 1: 18), and will liberate every captive in due time.

2. *His Glory.* In the regeneration, the Son of Man is to sit "on the throne of his glory."

What glory? "There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." 1 Cor. 15: 40, 41. There is a glory peculiar to each kind of existence, whether animate or inanimate, from the very lowest to the very highest. There is one glory of the mineral, and another glory of the vegetable, and another glory of the animal. There is one glory of man, and another glory of angels, and another glory of the generator and regenerator of man. It is the highest kind of glory to which the Son of Man has been raised, that glory which is peculiar to the divine nature. This is the burden of that wonderful prayer,—in the highest sense "the Lord's prayer,"—which Jesus uttered shortly before he died: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." John 17: 1, 5. That this prayer was answered does not admit of a doubt. It is recorded of the martyr Stephen that he "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heaven opened, and the Son of Man standing on the right hand of God." Acts 7: 55, 56. To the same effect is the testimony of the highly favored seer of Patmos, only his description of what he saw is much more full and gorgeous: "I was in the spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." "And I turned to see the voice that spake with me. And being turned, I saw seven golden candle-sticks; and in the midst of the seven candle-sticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell (hades) and of death." Rev. 1: 10-18.

It is clear that the glory of our blessed Lord is of the same kind as that of the Most High himself. He has been glorified with the glory of God—the glory which he had with the Father before the world was; and his position is at the right hand of God.—Not merely first in executive authority, but first in executive power also, in the accomplishment of the divine purpose regarding the salvation of man.

ROCKFORD, Ill., Feb. 15, 1891.

## THOMAS.—A STUDY.

H. B. MAURER.

(Concluded.)

The reputation for the emphasized characteristic of Thomas was made upon the occasion described by John in the 20th chapter of his gospel. This is not the only occasion, however, on which Thomas evinced the disposition to question what was presented for his guidance. On this occasion he questioned the statement of the disciples and not the statements of his master; for no sooner had the master spoken to him than he believed and confessed his faith; but on the other occasion he required more evidence from Jesus himself. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" and from the answers he received on both occasions it cannot be inferred that our Lord was displeased. Uniting now these two instances, and viewing them in the light of John 11: 16, "Let us go also that we may die with him," from which we see the degree of regard Thomas had for Jesus as compared with that for the disciples, we learn that he was indisposed to be influenced in his judgment respecting men and the statements they might make by the extent of his regard for them. His was no double standard by which to try men and things. The same test was applied to the Master who was dearer than all else as was applied to the disciples for whom he had less regard. Does it not too frequently happen that the objects we look upon become discolored by the medium through which we view them. All objects partake of the color of the glass through which they are inspected, and so our ignorance, prejudices and bias, on the one hand, or our inclination, interest, affection or relationships on the other, will render to us favorable or unfavorable men and things. We adjudge men and theories right or wrong, alas too often, not because, as we are exhorted to do, we judge righteous judgment, but from the point of view from which we look at them. Love is blind we are told, and so often is self interest. The same act or course is pronounced right or wrong, an indiscretion, lack of judgment, or a crime, as it is regarded from the stand-point of a near or remote or non-relationship. Men are denounced by others for doing what afterwards is extenuated or approved by their aforesaid detractors, simply because the very interest caused by a change of base demands it. A keen, critical mind, with a sense of justice, and a warm ardent nature, opposite as these may seem, may yet belong to the same individual; and when they do, principle rather than policy, justice rather than love, integrity rather than self-interest, will be the motive force in testing another's conduct and statements, and all, whether near akin or strangers, will be alike adjudged. So with regard to doctrines and theories. It is remarkable that men cannot apply the same logic, reason, and arguments to all questions alike. The logic and arguments used by Episcopalians against the Catholic's claim to Apostolic succession are just as destructive of their own position. The same reasoning and logic used by Methodists and Presbyterians against the Episcopal doctrine of baptismal regeneration has equal force against their own practice of baptizing infants. The position taken by Baptists against Pedobaptists in the matter of inference and Scripture perversions in support of their baptismal theories is even more vulnerable, when the texts are examined on Baptist principles of interpretation which they themselves use in support of their Sunday sabbatizing; and that the terres-

trial impossibility of observing the seventh day as the Sabbath does not destroy all the arguments in favor of the first day, and reflects on the very intelligence of the Creator, is not clear to such as look at the matter from a certain point of view. Instead of making so much of Thomas's doubting disposition, had some emphasis, in teaching and practice, been given to his impartiality and justice, it had been better for a Christendom rent to pieces and weakened in its force by bias and prejudice. Tucker has well said: "There are habits of misapprehension and misjudging common among men of all degrees, partiality warping everything to its own purpose."

Candor, too, must have been a trait in Thomas's character. "As the eyes are the windows of the soul," so in his case, to make a homely adaptation of that sentiment, his mouth was the window of his mind. Out of the mouth, our Saviour said, proceed those things which men have in their hearts; and while this applies chiefly to the evil that is in man, the tongue may also be an index to a man's character, whether good or bad. To illustrate this very point, James speaks of the opening of the fountain as showing whether the source of the spring be bitter or sweet. But the words which men speak often do not express the thoughts of the mind, and if the Psalmist meant anything, he meant that his words and his thoughts should be in harmony, when he prayed that he "might not sin with his lips." Like Nathanael, I believe Thomas to have been without guile. They had this in common that they expressed unhesitatingly and candidly the difficulties they encountered, and what their state of mind was could be readily learned from the words they spoke. There is not much on record of what Thomas said, but who can fail to see that what is recorded, is manly, frank and candid. A man like Thomas we know just where to find. If he doubts we know it, for he uses the clear, unmistakable, unequivocal language: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe;" but when his senses have been satisfied, he is equally emphatic in declaring his change of mind and exclaims, "My Lord and my God." A man whose position is, by his candor, clearly defined, will make enemies, but in most instances he need not be ashamed of it. Candor was a leading characteristic of Christ, and you know the result. In these days of insincere and hypocritical conventionalities, a man or woman who, when speech is necessary, will express always the thoughts exactly as they lie in the mind, may be unpopular. Yet Daniel-like, he or she will be true. His contemporaries may cannonade him as a sinner, but in following years he will be canonized as a saint. The young lady who said to another, from whom she was taking leave, "Now good-bye dearest, take good care of yourself," and then when out of the sound of her voice said, "O the hateful thing, I can't bear the sight of her!" is a type of person altogether too common. But when Mr. Blaine refused to take the proffered hand of Senator Edmunds, although it was at the bier of ex-President Arthur, his act may have seemed vindictive, unforgiving, or to say the least, discourteous, yet it was refreshingly candid, and all present, as well as all who afterwards read of it, could see just where Mr. Blaine stood in relation to a man, who he knew had not been, and was not at the time, friendly to him, and for whom he had no friendly feeling and therefore did not wish to seem a friend.

To this, Shakespeare's words slightly altered will apply.

I hold it cowardice  
To rest mistrustful where an ignoble heart  
Hath pawn'd an open hand in sign of love.

"I hate a hypocrite," said A to B one day, "now there's C, he's the biggest hypocrite in town." "But you seem to be a great friend of his," replied B. "Oh yes," was the response, "I always act friendly toward him, it pays better in the end."

Notice now, Thomas's susceptibility to impressions. The impressibility of his mind corresponded with the vehemence of his declaration of doubts. The body of Christ, as it hung on the cross or as it appeared before sepulture with the imprint of the nails in the hands and feet, with the spear wound in the side, made an impression on his mind never to be effaced. The language he used to the disciples shows how profound this impression was. It was, however, the impression of hopelessness. There is between its expression and the remarks he made on the other occasion noticed, a striking similarity, all evincing a spirit of pessimism. There was to him a dark aspect to the words Jesus spoke to him in the 14th chapter of John, also in the 11th chapter, where death seemed to him to be the outcome of our Lord's visit to Bethany. The impression made on his mind by the bleeding form of his Master was pessimistic, and yet in this he shared what seemed to be common to all of the disciples. The remarks of the two on the way to Emmaus, "We trusted that it had been he which should have redeemed Israel," are of like character. In the case of the others, however, it was not so much because of a pessimistic disposition, but rather because of the discouraging features of our Lord's last days that elicited the remarks made. Thomas no doubt was disposed to look upon the dark side of things. The shades of a picture rather than the lights first attracted his attention, hence we have combined in him pessimism and doubt, not an uncommon combination. Now one of the most remarkable features about pessimism is that it does not always, and in fact so far as my observation goes, seldom leads to inaction. It was so with Thomas. I do not believe that his activity was diminished by his disposition to take the worst view of things. If the world's history teaches anything it teaches this,—that the men who have revolutionized things, who have done mighty deeds have been those over whom the clouds have hung the blackest and the heaviest. To whom all things seemed at times hopeless and were dispiriting. This is amply illustrated in patriotic and missionary and reform movements. Perhaps the most striking instance of pessimism and energy of these times is the position of the Seventh-day Adventists. They believe that this country will one day be under the control of the Pope; that the National Sunday law will be passed and enforced, with persecution and hardship resulting; yet no body of men are so energetic in fighting this piece of unjust, un-American and un-Christian legislation as they. Whenever the matter comes up at Washington they are on hand with every possible means to defeat its passage, and notwithstanding that the Republican party has at last shaken off Senator Blair, the father of all such legislation and other unfair measures, in which there ought to be some encouragement to those who wish to see religious legislation fail, there are many who, nevertheless, believe that it will come. Now I, for one, do not, and judging from my own feelings, this very optimism has the effect to weaken my energies, and what effort I have put forth in



the matter was exerted, not so much to add my mite toward defeating the measures opposed, as to keep the subject before the public. Strange as it may seem, it is yet true, that as a rule the pessimistic are the most energetic, while the optimistic, who take a rose-colored view of things, are as a rule lethargic. The language of the optimist is:

I am no reformer,  
Now I see more light than darkness in the world.  
Mine eye is quick to catch the first dim radiance of the dawn,  
And slow to note the cloud that threatens storm.  
The fragrance of the rose delights me so,  
Scarce thought I give them,  
The sweet song of the rising lark remains longer with me  
Then the night hawk's cry.  
And even in this great throe of pain, called life,  
I find a rapture mingled with each despair,  
Well worth the price of living.  
Love kindles more fires than hate extinguishes,  
And the men grow better as the world grows old.

Beautiful, is it not? Yet how selfish! Have you noticed that this roseate description of things begins with the words:

I am no reformer?

Contrast with this Paul's black description of the social world, and then think of that great missionary as he said:

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.

O, I want to die, the outlook is so black, yet, notwithstanding to remain is better for you. Think of the condition of Israel in Elijah's time, and then how he lay in the cool shade of a tree and prayed that his life might be taken, but who yet lived to labor. So, too, Thomas, doubting Thomas, if you please, pessimistic Thomas, going, as he thought at one time, into the very jaws of death, taking as he was wont, a dark view of things, is found in that company described in Acts 1:13, the last reference we have to him in the Scriptures, "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas." And for what were they there? For obedience to the words, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." And from that time Thomas was active and energetic.

GOSPEL FINANCE.

REV. CHARLES A. DICKINSON.  
[From the Golden Rule.]

A pew rent is a device for making a man pay his honest debts to the Christian church. It is a species of compulsion that is a reflection upon the moral sense of the Christian community. When you put a price upon a seat in the Lord's house you practically assert that the church-goer, if left to his own impulses, would not pay for the privileges that he enjoys. In abolishing the pew rent and throwing the house of God open to rich and poor alike, you practically say that you believe the average church-goer to be a conscientious person who will provide for honest things in the sight of the Lord. If he have a large income he will pay to the Lord much more than the highest pew rent. If he have a small income he will pay, perhaps, much less than the lowest pew rent; but at the same time he will feel at liberty to bring all his family to church with him, and he will not be branded as a pauper by being set off in the poor man's corner.

I confess that this latter state of things is regarded by many as a Utopia not to be realized till the millennium. You cannot depend upon voluntary contributions, they say, in carrying on the work of the church. Human nature is naturally selfish, and the pocket-book is the last part of the natural man to get sanctified. It takes a pretty high type of a Christian to put into the contribution box, as a voluntary gift, as much as he would pay for a pew rent. The man, we are told, who hires a pew for twenty-five dollars would probably not put more than twelve dollars into the contribution box under the free-pew system.

I have more confidence, however, in the moral sense of the average church-goer than all this implies, and I confidently believe that the day is not far distant when the Christian community will be educated up to a liberal support of

the gospel. The Christian conscience was never so quick concerning these financial obligations as it is to-day. Men are beginning to realize that it pays to deal honestly with the Lord, and some of our largest and most active churches are depending for their income entirely upon voluntary contributions.

A man, in order to do his full part in a free church must have a large conception of the design and functions of the church. If he looks upon it as a sermon platform to be occupied once or twice a week, for the edification of a comfortable congregation of listeners, he will be likely to regard his contribution somewhat in the light of an admission fee, and will ease his conscience by throwing into the box about what he thinks the sermon is worth, as compared with other platform efforts. If he is to give largely he must understand that his money is to be devoted to something besides a preacher and a choir. He will, of course, desire to help sustain these, but not until he grasps the idea that the Church of Christ is the great center and source of all beneficent ministrations, not until he feels that the money that he puts into the church is transformed, not only into preaching and singing, but into practical, aggressive work, will he be moved to give according to his ability.

There are men in every city to-day who would probably not give much over a hundred dollars a year to defray what are commonly understood as the running expenses of their church, so long as these expenses comprise only the salaries of the minister, the choir, and the sexton, and the repairs on the building, but who are ready to give five hundred, or even a thousand dollars a year as soon as the church shall seize its opportunity and do a large aggressive work.

Free pews and voluntary contributions in Berkeley Temple have resulted in filling the church with people and the treasury with a goodly sum of money. Whereas the pew rents of the church three years ago amounted to about twenty-five hundred dollars, under the free-pew system the past year the voluntary contributions, apart from the benevolent offerings, have been about seven thousand dollars.

The success of the plan is due largely to the following facts:

- 1. The pastor does not hesitate to urge the duty of systematic giving upon the people repeatedly and without apology. He emphasizes the fact that a free-pew church is by no means a free-peace church, or a pauper church.
- 2. The officers of the church support the pastor in his appeals to the people.
- 3. The Offertory Calendar is used, and is found to be a great incentive and stimulus to systematic giving.
- 4. The offertory is made a dignified and solemn part of the church service, as much an act of worship as the prayer or the hymn. The pastor comes down from the desk, receives the plates, and offers over them a prayer of consecration.
- 5. At the beginning of the financial year, the pastor writes a plain letter to each member of the congregation, urging a renewal of pledges and an increase of the contributions.
- 6. The treasurer keeps a careful account of the amounts received each week, and reminds delinquents of their failure to contribute.
- 7. Each year some special tract on giving is sent to the congregation with the pastor's letter. The following sermonette, prepared by one of the pastors, may be of interest to readers:

BENEFACTION SERMONETTE.

TEXT:—Upon the first day of the week let every one of you lay by him in store as God hath prospered him.

This is the request, or command, rather, of a man of abundant common sense, who was also divinely inspired. In unfolding the subject we remark:

First, that there are

SEVEN WAYS OF GIVING.

- 1. The Careless Way.—To give something to every cause that is presented, without inquiring into its merits.
- 2. The Impulsive Way.—To give from impulse, as much and as often as love and pity and sensibility prompt.
- 3. The Lazy Way.—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.
- 4. The Self-denying Way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.
- 5. The systematic Way.—To lay aside as an offering

to God a definite portion of our gains—one-twentieth, one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practised.

6. The Equal Way.—To give to God and the needy just as much as we spend on ourselves.

7. The Heroic Way.—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

The last three (Nos. 5, 6, and 7,) are eminently Christian methods; but as only a very few can walk in the footsteps of John Wesley, and not many a single step behind him, we will sermonette on the gospel of giving according to Rule 5.

THE SYSTEMATIC WAY.

The poet sings:

Of all sad words of tongue or pen,  
The saddest are these, It might have been.

Without at all disputing his lines we content ourselves with saying that hardly less sad is it to know what might be but is not. This leads us to give the following facts and figures as our secondly:

25 people giving 5 cents a week give	\$65 per year.
25 people giving 1 cent a day give	91 per year.
25 people giving 10 cents a week give	130 per year.
25 people giving 25 cents a week give	325 per year.
50 people giving 5 cents a week give	130 per year.
50 people giving 1 cent a day give	182 per year.
50 people giving 10 cents a week give	260 per year.
50 people giving 25 cents a week give	650 per year.
100 people giving 5 cents a week give	260 per year.
100 people giving 1 cent a day give	365 per year.
100 people giving 10 cents a week give	520 per year.
100 people giving 25 cents a week give	1,300 per year.

Thirdly, and perhaps the most instructive point in our sermonette, is the following "frozen truth:"

A certain church has 376 contributors by the weekly offering system, divided as follows:

42 contribute.....	\$0 05
108 ".....	10
26 ".....	15
6 ".....	20
106 ".....	25
1 ".....	30
3 ".....	35
1 ".....	40
38 ".....	50
6 ".....	75
13 ".....	1 00
1 ".....	1 25
2 ".....	1 50
1 ".....	2 60
1 ".....	3 00
2 ".....	5 00
1 ".....	6 00

358  
18 contribute unpledged amounts.

376  
Finally we bespeak a careful and prayerful study of what precedes, for several reasons:

- (1) In giving through the weekly offering system, one's annual gift to the Lord is so subdivided as to make it easier for him to give a larger sum than in any other way.
- (2) It enables the church to know its probable income, and thus plans for Christian work for the year can be intelligently made.
- (3) Children can be easily taught to give their little regularly by the weekly offering system.
- (4) Each member of the family can and ought to contribute systematically.

STAYING POWER.

A live Christian takes abundance of exercise. "If the stars did not move," said Horace Bushnell, "they might rot in the sky." Assuredly, too many members in our churches are dry-rotted with utter inactivity—like some of the old frigates chained up to the dock in yonder navy-yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to do; but "well doing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community.

He is prayerful, he is patient, he is persevering, he is philanthropic, he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.

## MISSIONS.

THE First Baptist Church, of Worcester, Mass., has a Boys' Mission Band whose object is to divide their time in the study, and their money in aid of Home and Foreign Missions.

THE responses, thus far, to the Board's appeals for promised funds are, in the case of individuals, from \$5 to \$61 a year, in the case of churches, from \$15 to \$150. Nothing more is needed than that all shall do equally as well.

THE British East Africa Company, with an existence of only two years, has already effected the release of from 4,000 to 5,000 slaves; and it is said that about 300 villages, inhabited by 30,000 runaway slaves, have asked to be received under the protection of the Company.

By vote of the Missionary Board, all missionaries are requested to use every reasonable endeavor to promote the circulation of our Tract Society publications, by free distribution, subscriptions, or sale, as the case may be. Any commissions received by general missionaries when in the employ of the Board, are to be turned into the missionary treasury.

BRO. F. J. Bakker, pastor of the little church in Rotterdam, Holland, and to whom brother Nathan Wardner and other friends, of Milton Junction, send quarterly remittances, furnishes brother Wardner with regular and very full reports of his work of tract distribution, preaching, and visiting. Besides Sabbath tracts he distributes many religious tracts, especially among the seamen who enter that port. The well-known George Muller, of Bristol, England, furnishes supplies in several languages, and a sea captain kindly brings them over. During a great fair in Rotterdam, by the payment of a small rate, they were allowed to post 31 large sheet Sabbath tracts on as many public bulletin boards, in addition to the handing out of thousands among the people. During a visit to Germany, Eld. Bakker distributed many tracts, visited about 60 families, preached 4 sermons, had many talks with the people, and was able to meet with and encourage the hearts of several scattered Sabbath-keepers. In one town, largely of Roman Catholics, he tossed many tracts into the open windows, hoping that the people would thereby read what they would generally refuse to receive directly from him. At Essen he met several followers of Julius Stangnowski, of whom we once gave a full account, furnished by Bro. Velthuysen. Formerly a Baptist, this man turned to the Sabbath in 1863, and claims to be the true leader of the true church. In 1896, after 33 years, the time that Christ was on the earth, the Lord is to come and gather his true followers, that is, the disciples of Mr. Stangnowski. There is reason to hope that some of these people will, in time, give up their fanatical notions and become intelligent Sabbath-keeping Baptist Christians.

### FROM THE FRONTIER.

An esteemed brother writes: "I believe in foreign missions, but not to the neglect of home, while there are thousands, I might say millions, in our own land, speaking the same tongue, that have never heard of such persons as Seventh-day Baptists.

"If it is a hard matter to keep some of the flock from going astray, where there is a shep-

herd to look after them, what can be expected when, as we should say here, there is no one to round them up once in a while to see whether any are sick, or lame, or missing?"

"And again does the Lord require us to send our money elsewhere and leave our own children to starve for the bread of life? That is what I have been doing.

"It will be of no use to send a man to labor here two or three weeks or months. To accomplish much he must come to stay, get acquainted with the people, visit them, praying with them. May the Lord help us to be faithful."

We do not wonder at the existence or expression of such feelings as these; nor ought any one at all acquainted with the condition, needs, and prospects of our cause on new fields. But in addition to words of sympathy and encouragement for the writer of the above, we want to say that our denomination is abundantly able to carry on the work both at home and abroad.

We lack the willingness, not the ability. Our foreign mission is not the cause of our neglect of the home field.

### CORRESPONDENCE.

The following letter, although not written for publication, is too valuable and stirring for only the Secretary to read; and so, with a few appropriate omissions, we publish it for you to read.

Dear Brother:—I acknowledge the receipt of a package of missionary magazines, for which I thank you very much. This reading is one of the things that we, as a denomination, greatly need. I do not see why a denomination, with the wealth of Seventh-day Baptists, with the light and truth they have, with the spirit and loyalty of their forefathers, to a certain degree at least, inherent in their very nature, and with the love of God in their hearts, can be satisfied to let the cause go dragging along at the present slow rate. I know you will say they are not satisfied. But if, as a denomination, they were dissatisfied, they could and would do more. I fully realize that there are those that are not satisfied, and desire, yea, are earnestly striving, to see more done, but still it remains that the majority are satisfied.

I have not made the progress with the dispensary fund that I had hoped for, and still I am just as well satisfied as when I began, that it could have been done if some one in every church would only take hold of it and go to people, individually; and that, too, without taking one dollar out of the general fund. But if we ever do half what we ought to do, it will be by personal effort. Take anything like this, or in fact, anything new, into a society, and nearly every one is ready to say, "We are doing all we can," or, "I don't see how we can do anything more than meet our present obligations." When the fact is there is hardly one of us doing all we can. But few of us have taken even the first lesson in self-denial. Sometimes, when I think of the way we professed Christians, and especially Sabbath-keeping Christians, act toward foreign missions, I wonder that God does not blot us out of existence. "Not advisable to reinforce the foreign work?" Can it be that a Christian church, in the nineteenth century, would pass such a vote? "Two dollars in the home, to one in the foreign field." Can it be possible that I read aright? I tell you, my brother, I cannot help from the very depth of my heart crying out, "My Father in heaven, have mercy on that church, and help every member of it to see just where they stand before it is too late." Suppose you that any one of the members of the church had one thousand sheep, one hundred of

them in pretty good pasture, where they could eat if they would, with half a dozen of his sons and daughters standing around to see that no evil beast devoured them, and the other nine hundred away on the bleak and sandy desert, with here and there a noble soul trying to carry them a little food and lead them to better pasture, would he be likely to say, "O don't go to bother with those sheep, just stay and help tend the one hundred nearer home?" The Saviour taught us to leave the ninety and nine and go seek the lost one, but we just reverse things; guard the one, and leave the ninety and nine to perish. People in this land have the gospel, it is broadcast, they reject it, and those who profess to believe it have but little appreciation of its value; while thousands in heathen lands are perishing, because we do not send them the bread of life. Feed the few, and let the many starve? Rather poor economy. Not that I would have the home field neglected. No. No. This ought we to do, but not by any means to leave the other undone. No way in the world would I like better to have our wealthy men arouse the foreign missionary work than "from a business point of view." What great enterprise of a business nature ever paid until large sums were expended on it? Take our railroads for example, and even nearer home, and smaller things. I tell you if we could and would go ahead and do foreign missionary work on business principles, I believe we should reap grand results. I wonder if we can tell how many of that 800 who have come to the denomination, by baptism and letter, may not be a result of the money spent on the foreign fields? instead of the home. I know some, at least, who have, and others who give their means to it because of the work done on the foreign field. It is very good to apply business principles in religious matters, with, however, one exception. In business matters it is our duty to see the results; but in religious matters it is the *all-seeing eye of Jehovah* that is to see and take care of the results. Ours is to sow the seed, his to give the increase. Ours to go at his command, his to take care of results.

The excuse that we are the only people to give to the world the Sabbath truth is not at all well founded, for every Seventh-day Baptist ought to know that Seventh-day Adventists give to the world ten times the amount of Sabbath truth that we do. And more, they believe this to be their special work, and consequently act upon it; and in the past 35 or 40 years have encircled the English speaking world with their publications; but not to my knowledge has there been one single intimation of giving to a heathen world any part of the glad tidings of salvation. True, they have, in addition to the Sabbath truth, some errors, and the soul-stirring truth of the glorious appearing of our Lord and Saviour Jesus Christ, but they leave to others the work that must be done preparatory to his coming—the gospel preached to all nations. Many in their ranks begin to see this fatal error, and if Seventh-day Baptists go on with their foreign as well as home work, these will sooner or later take their places with them in carrying the gospel of salvation, as well as the whole law of God, to those who sit in darkness and the shadow of death.

But, Bro. Main, you must excuse me, I did not mean to say so much. But I do feel as if we were neglecting grand opportunities, and sadly failing to do our duty either to Dr. Swinney or the suffering ones appealing to us for help. If God called Dr. Swinney to the work she is doing, he certainly calls upon us to give her the means to do it with. Now, I know the



Board cannot do unless the people do something first, and thus give the Board the means to do with. But is all done to arouse people to their duty, or rather their privilege in this respect, that could be done? Where is the self-denial of former days in the Christian life? We do not see it in either our homes or our churches. Home comforts and luxuries, and church comforts and luxuries take all our time, thought and money. May God roll upon us the burden of perishing souls until we feel it, and are willing to do and suffer for the perishing is my prayer.

#### A PLEA FROM CHINA.

SHANGHAI, China, Jan. 22, 1891.

*My Dear Mr. Main:*—Since reading the reports of the Council and different items lately published in the RECORDER regarding our denominational work in general, our feelings have been greatly stirred, and I may say we have felt many times very sad indeed, perhaps sometimes discouraged. Not about the work here, for when we look back to the condition of things at the time of our arrival in China, eleven years ago, we can only, with our whole hearts, praise God for what he has accomplished. No! the sadness comes from the homeward side. We are pained when we read some of the words of our dear friends in the home-land, regarding this work. We realize that they do not fully understand the nature or condition of the work carried on by their missionaries here, as compared with mission work in Christian lands. It seems we should be very careful about making unfavorable comparisons. The work is the Lord's, both at home and abroad. The results are in his hands. If, as a people, we heed his command,—“Go ye into all the world and preach the gospel to every creature”—our duty is to go, labor, pray, and perhaps many times water with our tears,—God will give the increase. We may not, in this world, be able to give statistics fully regarding the success of work committed to our hands, but eternity will reveal what has been accomplished.

Mr. Davis and myself have been looking forward with no little pleasure to our proposed visit to the home land, and again meeting the dear friends who have so nobly sustained us in our work among this needy people; but the fear during the past few weeks has been creeping into our hearts that we may be detained away from the field longer than a reasonable time for rest and change. This takes away half, yes, I must say most, of the joy in going. We both feel that if we knew we could not return we should prefer to take the risk of life in remaining. The demands of the work are great. Laborers are few. Life is short. But we know our times are in God's hands. He has been with us all these years, enabling us to acquire somewhat of this difficult language that we might be able to tell the story of the cross, and the love of a risen Saviour, to this people. If it is his will that we return the way will be made plain. If all is well we shall leave the land of our adoption the last of February. We feel that the prayers of many of God's people will meet us on our homeward way, and it is our prayer that we may come to you filled with the true spirit.

As we so soon hope to be with you, you may wonder why I have written these lines. My only excuse is a longing desire, before leaving China, to make one more earnest plea for your continued sympathy and support of this work. If He who tempered the winds and waves shall bring us to you in safety, we can only praise and thank His holy name. If it shall be ordered otherwise all will be well. We count not our lives anything, except as they shall be spent, as seemeth best unto him, in his service.

With an earnest desire for the success of the gospel, both at home and abroad, yours most sincerely,  
SARA G. DAVIS.

## WOMAN'S WORK.

A LITTLE philosophy leads the mind to atheism; but depth of philosophy leads to religion.

IN England the sale of opium is restricted as a deadly poison, because its common use would debauch and destroy the people. In India the sale of opium is encouraged and promoted for the sake of the great revenue which comes from the general use of this vile and murderous drug.

THE vampire was, in the mythology of the ancients, “a beautiful phantom woman,” or other ghost, who enticed young people by all sorts of delusions, “in order to feast on their fresh, young, pure blood.” In modern times the name has been applied to blood-sucking bats. The whole structure indicates that blood is the sole food. It is said that these animals attack a person when he is in a sound sleep, and while the creature continues fanning with his wings, which keeps the person cool, he sucks the blood and thus kills his victim. The vampire of India is a thousand-fold more blood-thirsty, hideous and deadly than either the fabled or the real vampires,—it is the destructive and seductive poison, *opium*.

#### NOTES FROM THE FIELD.

Dr. Swinney writes to one in the home land, under date of Dec. 21, 1890: “As Miss Burdick wrote you by the last mail, I thought I would not write at the same time; but the holiday box coming lately, makes my heart so full I cannot wait any longer. While unpacking and viewing the many beautiful and useful articles, we felt very thankful, and freely expressed our gratitude to the many friends who have remembered the work and the workers here. More than all do we rejoice that the people for whom we are laboring will be made so happy by these gifts. We have already divided them into parcels to be given out on Christmas morning. In the afternoon Mr. Davis is to give some Scripture and other magic lantern scenes, followed by a speech or two, after which we will have tea and cakes. I hope to invite Miss Tsu and her mother, from the native city, and two mandarin's wives.

I have been greatly encouraged since receiving Mrs. C. M. Lewis's letter in the summer, in which she speaks of the many sisters uniting to raise money for hospital work.

The old lady who is now a church member has recovered from the fever and cough, but is very weak and slow in recovering her strength. We go frequently and supply her with nourishing food. She has scarcely any care, and I wish I could bring her here, and help build up her strength quickly, before the weak and trying days of February and March come, as they do to the old and feeble.

It is wonderful to me to see so much thought for those in far-off lands, a thoughtfulness made doubly plain to me when we open the box. By such evidences we are forced to renewed courage, and we work on in better heart. That souls may come into the kingdom of our Lord and Saviour is the object of all our united efforts, I know.

#### HOW ABOUT THE RESPONSIBILITY?

Will the Christians of this generation be held responsible for the giving of the gospel to the

1,181,000,000 heathen who know not their heritage in Christ Jesus.

“Ye shall witness of me in Jerusalem, Judea, and Samaria, and unto the uttermost parts of the earth.” Christ gave us a test by which to measure our love and desire for the extension of his kingdom: “Freely ye have received, freely give.” 590,000,000 women and girls who have not learned of Christ, of the very “present help in time of trouble.” About twenty women's missionary societies in the Christian churches of the United States, and these raised in the year 1889, \$1,580,000. Yet there are 15,000,000 Christian women in America, and but comparatively few of them represented in this great work. If any are exempt then are they not disciples, for the command, “Witness to the uttermost parts of the earth,” was given to the disciples.

Christian women spend enough money on needless ornaments to evangelize the world. The women of America, (true this does not say only Christian women) spent last year \$12,000,000 on ostrich feathers. Every woman knows that she wears ornaments which cost more than ostrich feathers. He who “sat over against the treasury, and saw the two mites cast in,” looks also upon the discrepancy between our giving to his treasury and the lavish expenditure upon our homes, tables, and persons. “Must Jesus bear the cross alone?” Which will you choose, to wear the over-trimmed dress, or help to pay a Bible-woman to scatter the precious seed in China, India, or Japan? “My word shall not return unto me void,” saith the Lord. What would the harvest be? O, the after glory! stars in the crown of thy rejoicing! What the harvest of the over-trimmed garment? There are hundreds of Christian women who, by a little self-denial in dress, could save forty dollars a year. This amount would pay the expenses of a girl in school for one year in any of the heathen countries; it would also pay the salary of a Bible-reader for the same length of time.

The failure to acknowledge our duty in the evangelization of the world does not lessen our responsibilities in this great work. “If ye love me keep my commandments.” “Witness of me to the uttermost parts of the earth.” Go, or send, is the law of the kingdom.—*Culled from Exchange.*

#### IT WASN'T A MISTAKE.

“‘It wasn't a mistake,’ I told him. ‘I wanted to help and hadn't any money; but I knew how the poor woman in the Bible gave her two mits, and so—’

“Then those folks just *shouted*, they did, and I felt as if I'd like to drop right down through the floor.

“I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-e-s don't spell mits, what does it spell? ‘Course I cried, but my teacher put her arm right around me and whispered: ‘Never mind, little Nellie,’ and she stood up and said, with her voice all trembling:

“‘Dear friends this little girl has given her greatest treasure. Have we older ones done as much?’

“Some way the money just poured into the basket after that, and the missionary looked gladder and gladder. They brought my mits back to me, and my teacher said she would show me how to get some money to give.

“But, O, how full that basket was! And when that gentleman counted it, his eyes grew all wet, and he said softly, though I didn't know what he meant, ‘and a little child shall lead them.’”  
—*Selected.*

## HISTORICAL & BIOGRAPHICAL.

### SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

REV. C. A. BURDICK, FARINA, ILL.

(Continued.)

#### EDUCATIONAL EFFORTS BY THE WRITER.

Under these circumstances the writer of this sketch considered the question of his duty to give his own time and effort to inaugurate the school enterprise. He had, during his four years' labor in that country, under the employment of the Missionary Board, done what he could to encourage and help educational interests. He had the satisfaction of encouraging a number of young people in their purpose to seek to obtain an education at Alfred, beginning with Abram Sullivan and another young man, to whom he gave letters of introduction on their leaving West Virginia in 1871. But there were many who could not go to Alfred, and who must have school advantages nearer home. So, on closing his labors under the direction of the Missionary Board, in November of 1874, he gave himself to the school work. He had encouragement from individuals that if he should succeed in getting pupils enough to support a school, money would be raised to erect an inexpensive building for it. His plan was to begin a school in the Seventh-day Baptist church at Salem, and to prove that a school could be supported. Then he hoped that money enough would be furnished by the friends of such a school to erect a modest school building with one large room above, and two or three recitation rooms below; and that when this was accomplished, an organization could be effected, under a charter for an academy, that could lay the foundation for a good education, and prepare candidates to pursue a college course elsewhere. He thought that, with the enterprise thus launched, a suitable person could be induced to take charge of the school. As the public schools would be open during the winter, and many whom he expected as pupils would then be engaged in teaching, he with his wife, taught four months in a public school of two departments, in the village of Rockford, on Lost Creek.

As he entertained no doubt, and did not intend to allow others to entertain a doubt, that the contemplated school would be a fixed fact from the beginning, if the friends on whom he relied should come forward with the funds for the modest building planned for, when the need of it should be proved, circulars, postal cards, and letters were sent abroad, advertising the school under the flaming title of "Salem Academy and Teacher's Institute." Names of teachers, objects of the school, terms for tuition and board, and calendar of opening and closing of terms for the year were all set forth in approved style. One of the objects of the school, as specially set forth, was to prepare public school teachers for their work. The school opened auspiciously in the spring of 1875, in the Salem church, as contemplated. There was a teacher's class of considerable size, and scholars in advanced studies from the first. An organ was purchased, and there was a small class in instrumental music. There was a fine set of earnest students, in numbers sufficient to make the principal's heart glad, and demanding work enough to make his head ache, and to rob him of hours needed for rest. Associated with him as teachers were Mrs. M. A. Burdick and Miss A. M. Whitford, the latter from Utica, Wis. Desks were improvised, as in the former school in that building, by hinging leaves to the backs of the seats. The entry was used as a recitation room. The music scholars received their lessons in our dwelling-house.

Quite a number of the students were already public school teachers, having employment only in winter months. Two terms were thus successfully run, proving that a school could be sustained, and that a house was needed. But alas, as Burns says:

"The best laid schemes o' mice an' men  
Gang aft a-gley."

Objections were made by some against the further use of the church building for school purposes. The financial depression, alluded to in the report of the special committee of the Association, became so great as to prevent the raising of money with which to build. The opposition to an academy, which still existed in the minds of some, also added, in all probability, an obstacle to the undertaking. So the school found itself turned out-of-doors; and as the weather would be too unreliable for school work outside of a building, there was no alternative but to postpone operations. From a superficial or an unfriendly point of view, it might seem that the enterprise "went up a rocket and came down a burnt stick." But there was at least one consolation to be enjoyed, no one had invested money in the enterprise; hence no money was sunk in it. But the school, though short-lived, did a great work. At least it whetted an appetite for, and started some on the way toward, the acquisition of an education. Several of its students afterwards went to Alfred University. Among them were Prof. T. M. Davis, for several years a member of the Faculty of the University; Rev. G. H. F. Randolph, now missionary in China; and Prof. Corliss F. Randolph, now teacher of Mathematics in Montclair Public High School, in Montclair, N. J., all graduates of the University.

Not entirely giving up a hope that a school building might yet be provided, and that the school might be resumed, the principal and his wife again engaged in the public school at Rockford during the following winter. The Rockford school building, containing two comfortably furnished rooms, was offered free of rent for a select school the following season, when the public school would not be in session. And so two terms of select school were taught in that house during the spring and autumn of 1876. Mrs. Burdick and Miss Whitford assisted.

At the session of the Association that summer, the Committee on Education presented a report from which I make the following extract: "Our need of high school facilities is as great as it has ever been. It may be, also, that the interest of our people in the cause is as great as ever. But it is deeply regretted that circumstances have been such that the school started at Salem could not be continued without interruption. The want of a suitable school building seems to be the one great need. Had that been provided, or were it now, or soon to be provided, it is believed that the noble, self-sacrificing efforts of its principal would secure a school for a term of years, which would so far advance our people and the surrounding communities, that the public school would assume such high character as to furnish, in connection with a contemplated academical department, all the advantages hoped for among us at present. And all this may yet be realized if there be found among us a goodly number who will donate sufficient means to secure a school building."

Though there were good and loyal friends of the school enterprise, the "means to secure a school building" were not donated, and so the movement stopped. But the work already done, and the experience connected with it, were

ripening the public mind for more successful efforts at a later time, as will be seen in our next. And there was another fact transpiring which probably served to hasten that time, namely, the rush of young people to Alfred University. I have a list of West Virginia students who have entered that institution at different times since 1871. The number is just forty, and nine of them have graduated.

#### PREVIOUS MOVEMENTS AT SALEM.

The enterprise at Salem in 1875, as shown above, did not fail for want of teachers or patronage to support the school, as in the case of West Union Academy; but for want of a building in which to hold the school. The failure to secure a building was owing, in part, to the financial depression of the times, and, in part, to the opposition which developed in a certain quarter to an academy independent of a public school. The academico-graded school plan had previously failed because not all of the people in the districts, which were united, had reached the point of providing for such a school. Within a few years past, the Union District of Salem has succeeded in erecting a building at Salem for a Union School, but there has been no attempt to unite with it an academical department.

#### ASSOCIATIONAL ACTION ON SALEM COLLEGE.

The movement which has resulted in the establishment of Salem College began to take form at the session of the South-Eastern Seventh-day Baptist Association, at Berea, in 1887. The standing committee on Education made at that session a report, which I quote as follows: "Your Committee on Education would report that, while we have no denominational school within the bounds of this Association, we are glad to know that there is an increasing desire on the part of our young people to obtain a liberal education, and thus to prepare themselves for usefulness in the Master's cause. Also, that, as an Association, we are in full sympathy with the educational interests of the denomination as represented by Alfred University, Milton College, and Albion Academy. Also, that we will heartily encourage and seek to have a school within the bounds of our Association, in which our young people may be thoroughly prepared to enter college." In connection with remarks upon the report, J. F. Randolph said that he would give \$500 toward building a school at Salem, provided the Methodists did not locate a seminary there. Others followed with offers of smaller amounts. There has, or had been, an effort on foot to locate the Methodist College of West Virginia at Salem; and Sabbath-keepers at Salem had offered liberal subscriptions to forward the enterprise. That effort failed.

The report was adopted, and J. L. Huffman, J. F. Randolph, and H. B. Lewis were appointed a committee "to canvass the matter, and to take such steps as they may find practicable, looking to the establishment of a school in the bounds of our Association, in which our young people may be thoroughly prepared to enter college."

At the next session of the Association, held at Lost Creek, this committee reported as follows: "1. They are fully satisfied that the time has come when the demand is such that we ought to have such a school. 2. Salem is a good place for its location. 3. We are of the opinion that sufficient money could be raised within the bounds of this Association to secure the grounds and to erect such buildings as would be suitable for present use. 4. We recommend that a committee be appointed which shall take steps at once to ascertain the amount that can be raised by subscription; and if a sufficient amount be secured so that no debts shall be incurred, to make the needed arrangements, to secure a suitable location, and to erect the building." The report was adopted, and a large committee was appointed to carry out its recommendation. J. L. Huffman, of this committee, was appointed solicitor, and canvassed the Association for funds.

(To be continued.)



## SABBATH REFORM.

### LAW OF MOSES, LAW OF GOD, NO LAW, AND THE SABBATH.

REV. E. H. SOCWELL.  
(Continued).

We now come to our second inquiry: Are Christians to be held accountable for the keeping of *any* of the law? The answer is simple. If any of the law is binding upon us we must obey it, but if it is all abolished we are free from all its demands.

Those who assert that we are free from the law, hold that all the law was abolished at the death of Christ; that it was nailed to the cross, taken away from us; but this is the very question we are trying to investigate.

We have found that the law of Moses comprised two divisions; that regulating sacrificial worship in all its details, and that regulating the civil affairs of Israel. Let us now examine this law more closely.

The part which had reference to the state or civil affairs of Israel, was given to *Israel*, and could continue no longer than Israel continued under a theocratic form of government. The time came when Israel longed to become as all other nations, and clamored for a king (1 Sam. 8: 19); and God told Samuel to hearken unto the voice of the people, because "they have rejected me that I should not reign over them." Here begins what seems to me a decline of the Israelitish theocracy. Another weakening process in the theocratic government was the revolt of the ten tribes (1 Kings 12); and still another was the captivity in Babylon, B. C. 587, and the final dissolution of the theocracy was effected by the annexation of Judea to the Roman Empire, A. D. 6. During the ministry of our Lord the Israelites were not a theocratic nation, but under the rule of the Roman scepter, so that to a great extent, at least, the civil laws which the nation had while in the theocratic state, had ceased to be in force.

From the time that Israel rejected God (1 Sam. 8: 7), till the coming of Christ, they had, through this disobedience, brought upon themselves discord, divisions and decay; and, though they experienced times of prosperity and obtained considerable power at times after their rejection of God, yet the final result of their disobedience seems to have been the overthrow of their government. Thus they themselves, through disobedience, abolished that part of the law of Moses that pertained to their civil affairs.

The law pertaining to sacrifices and other forms of worship was still in force during our Lord's ministry, because Christ had not yet made the great sacrifice of himself, to which all other sacrifices pointed. But when Christ was crucified, the whole sacrificial system had reached its culmination, and God no longer demanded that his people should worship him "in this mountain nor yet at Jerusalem," by way of sacrifices, sin offerings, etc., hence Paul says (Heb. 10: 18), "Now where remission of these is, there is no more offering for sin." When, therefore, the followers of Christ were to worship him, "in spirit and in truth," and not according to the sacrificial system, there was no longer any need for the law of Moses which regulated the sacrificial worship. As Christ at his death abolished the sacrificial worship, so also he abolished the law which pertained to it; for the law could exist no longer than that to which it applied. We find that this law embraced, or related to, *meats* (Lev. 6: 14, Num. 15: 6); *drinks* (Lev. 23: 13, Num. 15: 7); *holy days* (Lev. 23: 4-8,

Neh. 8: 1-9); *new moons* (Num. 10: 10; 28: 11, 1 Chron. 23: 31); *Sabbath days*, i. e. feast Sabbaths (Lev. 23: 24; 16: 29, 34); and since all of these were abolished at the cross, Paul says (Col. 2: 16, 17), "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." It is evident, beyond a doubt, that Paul here has reference to the sacrificial law, or law of Moses, since all of the things mentioned were "a shadow of things to come." But lest some should cavil over this point, we will quote again from Paul, where he associates the "shadow of things to come," and "sacrifices," together in such relation as to show them to be identical. "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect." Heb. 10: 1. "Sacrifices and offerings thou wouldst not, but a body thou hast prepared me." Heb. 10: 5. Paul knowing that he was not under the ceremonies and ordinances and diverse workings of the law of Moses, which was contained in *hand writings*, says in Ephesians 2: 15, "Having abolished in his flesh the law of commandments contained in ordinances;" and in Colossians 2: 14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;" and in Galatians 3: 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made;" and in Hebrews 9: 10, "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Thus the law which Christ abolished contained *meats, drinks, holy days, feast Sabbaths, new moons, carnal ordinances, and divers washings*. It was *against us, contrary to us, enmity, added till the seed should come, and imposed until the time of reformation*.

Now let us examine more closely the law of God, or the ten commandments. This law contains none of the items mentioned above, neither is it against us, or contrary to us, nor enmity, nor added till the seed should come, nor imposed until the time of reformation. It is composed of precepts of piety and morality, and must endure as long as piety and morality are incumbent upon mankind. So long as sin continues to draw man's affections and will away from God, so long is the law prohibiting idolatry, blasphemy and Sabbath-breaking in full force, and so long as sin moves man to wrong his fellowmen, so long will the law prohibiting theft, murder, adultery, lying, etc., remain in force. No argument is necessary to prove this, since it is known to be true from the very nature of the law and from the nature of the ends to be attained by it.

If we go to the New Testament we find the law spoken of as binding, as in full force, long after the death of our Saviour; which would be otherwise if it had been abolished at the cross. There is no argument nor Scripture in the assertion that the law which the apostles recognize as binding, and to be obeyed after the death of Christ, is the law of Christ; for we have no record that Christ ever instituted a code of laws; but we know that all through his ministry he enforced obedience to God's law. He condemns idolatry in Matt. 4: 10, John 17: 3. In Matt. 19: 18, 19, Jesus enforces five precepts of the law of God in the following order: 6, 7, 8, 9, 5, and in Matt. 24: 20 he sustains the fourth commandment of God's law, and binds it upon his disci-

ples for years after his crucifixion. The young man who came to Jesus, asking what he should do to receive eternal life, was told to "keep the commandments"; and when he inquired what ones were meant, Christ tells him five of the precepts of God's law. No one can speak of the law of Christ as contrasted with the law of God, for no such contrast ever existed. God's law was Christ's law. Take either the words of John, that "the Word was God," or the Unitarian statement, that Christ and God are one in purpose, design, action and spirit, yet there can be no difference or want of congruity in their requirements; hence it is a quibble to speak of God as having a law, and Christ as having another law differing from it, as some persons do who wish to rid themselves of the fourth commandment. The fallacy of such argument becomes more apparent when we remember that the same persons do not claim the abolition of the law of God until the death of Christ.

Not only did Christ obey the law and enforce obedience to it, but so also did his apostles after his death. The man whom God selected to instruct Paul after his conversion was "a devout man according to the law." Acts 22: 12. Paul worshiped God according to the law and the prophets (Acts 24: 14), and had "a conscience void of offense toward God and toward men (24: 16), and if he had not offended God he had kept God's law. He teaches that the law is not made void by faith, but established (Rom. 3: 31), and declares he had not known sin but by the law (Rom. 7: 7), and had he never known sin he never could have been convicted of it nor converted from it; thus he agrees with the Psalmist, that "the law of the Lord is perfect, converting the soul." Psa. 19: 7. In the last clause of Rom. 7: 7, he shows clearly that it was by the law of God that he came to know sin. In Romans 13: 9, Paul enforces five precepts of God's law, in the following order, 7, 6, 8, 9, 10. But he would not have thus mentioned these precepts if the law to which they belong had been abolished. In 1 Corinthians 7: 19, he teaches that the law of Moses is of no value but "the keeping of the commandments of God."

John teaches, that "whatsoever we ask we receive of him, because we keep his commandments" (1 John 3: 22); and James 2: 8 says: "If ye fulfill the royal law according to the Scriptures;" but "according to the Scriptures" means the Old Testament, since no other Scriptures were then written. John says (1 John 5: 2, 3): "By this we know that we love the children of God, when we love God and keep his commandments, for this is the love of God that we keep his commandments; and his commandments are not grievous." No, God's commandments are not grievous to those who love him, and our keeping of them is an indication of our love for him.

There is much said about Paul's teaching the abrogation of the law in Romans, 7th chapter, but in verse 12 of that chapter he says: "Wherefore the law is holy;" in verse 14: "For we know the law is spiritual," and in verse 22: "For I delight in the law of God after the inward man." But to prove that the law is abolished, Galatians 3: 24, 25 is often quoted, "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after faith is come we are no longer under a school-master." Now, if the argument be true which asserts that this law was abolished at the cross, then the law was our school-master to bring Christ to us, and when Christ is come we are no longer under the school-master. But it is "our school-master to bring us to Christ," and so long as there are men to be brought to Christ, the law has not fulfilled its mission, and is therefore in force. Some people assert that the abrogation of the law is taught by Romans 10: 4, "For Christ is the end of the law for righteousness to every one that believeth." If the argument be true, believers may steal, murder, blaspheme, commit adultery, etc., with impunity. The argument, if it proves anything, proves too much.

(Concluded next week.)

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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"STILL keep the path which duty bids you tread,  
Though worldly wisdom shake the cautious head;  
No truth from heaven descends upon our sphere,  
Without the greeting of the skeptic's sneer;  
Denied and mocked at, till its blessings fall,  
Common as dew and sunshine, over all."

IT is announced that our Missionary Secretary, the Rev. A. E. Main, will preach at the services of the New York Church on the first Sabbath in March.

EMERSON says: "Some men dare much, but it is because they are in their place. As long as I am in my place I am safe. The best lightning-rod for one's own protection is his own backbone."

MR. MOODY has been holding meetings in Tremont Temple, Boston, preaching three times a day for six days in the week, using Monday of each week as a day of rest. Wouldn't it be a good thing for the American Sabbath Union to turn their attention to Mr. Moody's "civil rest day"?

A SERIES of articles on the Sabbath question, by Dr. Lewis, has been begun in the Chicago *Inter-Ocean*, apparently to be published in weekly instalments. The *Inter-Ocean* is one of the leading dailies of the West, and will give to these articles a wide circulation. In the issue containing the first part, the editor says: "Dr. Lewis is a leader among those who hold to the seventh day as the Sabbath, and what he has to say on the subject will be read with interest, the more as it is directly connected with the discussion of the Sunday question as enforced by approaching emergencies."

IT is stated that the population of this country has doubled, on the average, every twenty-five years; but the Christian church has gained on the population until instead of one in eleven, as at the date of the revolution, one in every five of our population now professes the religion of Christ. Almost 13,000,000 of the American people are communicants in evangelical churches. If we add two and one-half times that number for children and non-communicant adherents to the faith of these churches, we have 45,000,000 out of the 62,000,000 of our population under the direct influence of the church of Christ. With the rapidly increasing agencies for utilizing the latent working forces of the church which characterizes the church of the present time, this does not look as though the church were dying out.

THE Reformed Presbyterian Church does not allow its members to vote as citizens, because it is held to be wrong to participate in the affairs of the government, since the name of God is not in the Constitution. Five of the younger ministers of this denomination have lately been found guilty before the Pittsburg Presbytery for having advocated the right of suffrage, and

have been suspended for heresy. It is said there are forty other ministers ready to join these five in their position. They will make a stand for their rights, and either get their creed revised, or secede from this and join some other denomination. This is the people from whom came Dr. Gregg, lately installed in Dr. Cuyler's old place in Brooklyn. It would look a little as if this *Reformed* church might well carry on its work of reformation yet.

W. C. T.

OUR Washington correspondent makes mention of a memorial which has been presented to the United States Senate, from the Universal Peace Union, asking for the establishment of a commission, with authority from the United States, to visit all of the governments of the civilized world, for the purpose of trying to induce them to unite in the organization of an international tribunal of arbitration, with power to hear and determine such vexed questions as nations may fail to determine among themselves, and which would otherwise result in a declaration of war. It is hardly possible to conceive a grander mission than that which would be entrusted to such a commission. There was not time after its introduction to the close of the session of Congress to get action on a bill of this nature; but the demand for some such method of settling international difficulties is becoming more and more imperative, in all Christian countries. Some day this demand will voice itself in international law.

THE repeal of the Bennett law in Wisconsin, recently, was a long step backward in the good work of that prosperous State. This law required that English should be the language of the public schools, and provided that all children of the State, of whatsoever parentage, should have free school privileges and by this means become true American citizens. There are large numbers of foreigners in Wisconsin, settling in communities by themselves, speaking their own languages, and rearing their children under such circumstances that there is little hope of their becoming intelligent, loyal citizens of the State whose bounty and protection they share. The Bennett law, without interfering in the least with the religious rites and privileges, sought to avert the dangers arising from this segregation of classes, by giving all common instruction in the language and institutions of the State. The repeal of this just and excellent law was brought about largely by a combination of the Catholics and Lutherans, of which classes there are large numbers in the State.

FATHER IGNATIUS, a priest of the Anglo-Catholic Episcopal order, made a brief stir in New York and Brooklyn as an evangelist, a few weeks ago, and then dropped out of sight. The reasons for his failure do not seem to be clearly defined. He preached earnest evangelical sermons, with much personal fervor and eloquence, but for some reason made very little progress in winning followers. A secular paper, commenting on these facts, attributes this result to his want of sympathy with the churches and those who labored through them. "He almost defiantly arrayed himself against the various church organizations, even his own, as no other revivalist has ever done." The whole tendency of his preaching, so far as such matters is concerned, was to impress on his hearers the idea that churches and ordinances are of little or no account. If the eloquent and able Father's failure was due to this feature of his work, as our contemporary seems to think, then it shows in a

striking way that the organized church and her ordinances and institutions still have a wonderfully strong hold on the minds of average Christians, in spite of so many assertions to the contrary.

FOR the first time in the history of the Protestant Episcopal Church it has had a trial for heresy. The accused person was Rev. Howard MacQueary, rector of St. Paul's Church in Canton, Ohio. Mr. MacQueary wrote a book, "Evolution of man and Christianity," and this is the cause of his trial, as in it he affirms his disbelief (1) in the origin and birth of Jesus as it is commonly understood; and (2) in the resurrection of the body of flesh that was laid in the tomb of Joseph of Arimathea. He was tried upon these two points. The whole spirit of the trial is said to have been friendly and kind on both the side of the prosecution and the defense. Mr. MacQueary defended himself from the Bible, and maintained that he holds the essential faith of the church, though in another form from some of his brethren; and the prosecution is said to have waived the question whether the defendant's views were true or false in essence, and to have rested its case "upon the letter of the creeds and articles." The verdict has not been given, the court being composed of the Standing Committee of the Diocese in which Mr. MacQueary belongs, and consisting of five clergymen. Their decision will be placed in the hands of the bishop of the diocese, who has authority to lessen the penalty, but not to increase it.

W. C. T.

## SEVENTH-DAY BAPTISTS IN RHODE ISLAND.

Ever since the colonial days, the Seventh-day Baptists in Rhode Island have been recognized as a sturdy, loyal, and thriving people. Almost from the first they have held important positions in the public affairs of the State. From their numbers were chosen one of the early Governors, and almost every legislature to the present time has contained one or more members from their ranks, while various minor offices in town and county have been worthily filled by them. Important business interests have been founded and carried on by them, and in all places they have shown themselves worthy of the trusts conferred upon them and of the confidence reposed in them. All these things have been pretty generally recognized throughout the State as true; and in legislation touching Sabbath (Sunday) observance, exceptions have been made in favor of the towns of Hopkinton and Westerly in which most of them reside. Recently some striking changes have occurred in the administration of the affairs of the State. For a long time the politics of the State have been strongly Republican. Recently this has been changed by the election of a Democratic Governor and legislature. At the elections for member of Congress lately, there was no choice in the second Congressional district, which includes the towns of Hopkinton and Westerly. The Grand Committee fixed upon Sabbath-day, Feb. 21st, as the time for a special election. The attention of the members was called to the fact that the day named was the Sabbath for a considerable number of the voters of that district, and that to hold an election on that day would practically disfranchise those voters. Notwithstanding the protests made, and in spite of all efforts to have the date changed, the vote of the majority prevailed, fixing the time for the special election as above indicated. Indeed, it appeared to have been



done in order to throw out the vote of the Seventh-day Baptists.

As indicated in our Home News column last week, the Seventh-day Baptist Quarterly Meeting for Rhode Island adopted resolutions urging members of the churches to refrain from voting, and to attend as usual to their regular Sabbath-day duties. A few days before the time for the special election, the Hon. W. O. Arnold, Republican candidate for Member of Congress, sent a letter to the central committee for the district withdrawing his name from the contest, on the ground of the injustice done to a large number of his constituents by fixing the time for the special election upon their Sabbath. The committee, after a careful discussion of the matter, adopted a set of resolutions recounting the history of the case, approving Mr. Arnold's letter of withdrawal, and recommending the members of their party and "all others who believe in religious freedom as established by our ancestors, to refrain from voting or taking any part whatever in the election" on the day set apart for such election. The farce of an election was enacted, and, of course, the opposing candidate will be sent to Congress.

With the political aspects of this contest, present and prospective, we have, of course, nothing to do. We have rehearsed so much of the story to show the feeling prevailing in the State toward the rights of Sabbath-keepers. A brother writing of the matter, says that no better advertisement of our people and of the Sabbath doctrine could have been given. Nearly every newspaper in the State has been moved to denounce the action of the Grand Committee in fixing the date for the special election, and in that connection has taken occasion to make honorable mention of our people, and of the loyal and patriotic stand they have always taken in all State and National matters. Outside of Rhode Island, also, the affair has been rehearsed with comments. The most notable mention which we have seen was in the *Press*, of New York. After speaking of the election, the *Press* says:

There are no better citizens in the United States than the Seventh-day Baptists of Rhode Island. Descended from the early settlers of New England, from the men who stood the brunt of Indian warfare and the Revolutionary struggle, they are true alike to God and to their country. Toiling on their farms and in their shops, they are of that useful class which forms the bone and sinew of the Republic. Neither ranting nor obtrusive in their religious expressions, they are deeply conscientious. Their religion teaches them to observe Saturday as the Lord's-day. This principle in their faith has always been respected under Republican administration in Rhode Island. But the Seventh-day Baptists are Republicans in political conviction, and with the object of disfranchising them, the Democrats in the Rhode Island Legislature have insisted and procured that the special election for Congress shall be held on a Saturday.

PROFESSOR BRIGGS AND UNION SEMINARY.

On January 20th, Prof. C. A. Briggs, of Union Theological Seminary in the city of New York, was formally recognized as Professor of Biblical Theology in that Seminary. For many years he has occupied the Chair of Hebrew there, and is well-known to many readers of the RECORDER as their teacher in Hebrew.

This event has a double significance. (1.) It shows a recognition by a leading theological school of the value of close and critical study of the "structure, origin and authority of the Bible." The chair Dr. Briggs now occupies is a new one, and clearly shows the tendency of our times in the direction of a scholarly, fearless, candid and reverent study of the Bible in

the light of all the knowledge of the times. (2.) This event is significant because Dr. Briggs and the Seminary have been severely criticised and sharply attacked for the Professor's views upon the Bible. It is well-known that many Presbyterians thought he ought to be deposed, and Mr. Sheppard, in the *New York Mail and Express*, publicly demanded his displacement. This action of the Seminary says to all its critics that freedom to study and discuss the Scriptures shall be as fully allowed as is the freedom to study and discuss in every other department of knowledge. The new chair is fully endowed.

The address of Dr. Briggs was a notable one, and has been widely read and commented upon. Everything he says is read because it is worth reading, and because he has many friends and foes who are sure to give prominence to his words. His writings have a directness and frankness about them which make you certainly and instantly sure of your position about them. You at once decide with or against him. He says that God is the only real authority to whose mind and will we have a three-fold means of access—the Scriptures, the Church and the Reason. "The truly devout student, who recognizes authority only in God, will accept all these ways of access to God, and will use alike the Scriptures, the consensus of the Catholic Church and his own individual reason in acquainting himself with the thought and will of God."

He mentions various things he calls "sins against the Bible." The Jews encircled it with a fence of traditional interpretations; the Christians of early times concealed it in the decrees of Councils; Protestantism enveloped it in creeds and dogmatic statements. It is not the Bible, but tradition only, that claims authority for the names attached to the books of the Bible; it is not the Bible which claims inerrancy for itself; it is not the Bible, but modern apologists, that lays stress on miracles. "But the greatest sin against the Bible has been the neglect of the ethics of Jesus. Tolstoi says the Christians think that Jesus did not mean what he said. Tolstoi's criticism is severe, but is it not just? If we really believed that Jesus meant what he said, how could we live such selfish lives? It is my opinion that if the grace of God should so impel a man that he could be transformed into the image of the holy Jesus, the cry would resound through the streets of New York, 'Crucify him! Crucify him!'"

Dr. Briggs has been attacked sharply from two distinctly divergent parties—such papers as the *Independent* and *Presbyterian*, and by the *Twentieth Century*, organ of Hugh O. Pentecost.

It would look a little as if some of Dr. Briggs' orthodox critics think that the only way for a man to become a Christian is to dethrone reason, the very thing Mr. Pentecost says he must do to accept the Bible.

The address deserves the notice it is getting for its ability, its reverence, and the fact that it is in the direction of very much of the constructive, instead of the destructive, religious thought of the times.

The following are the opinions of some of the religious papers concerning the address:

Professor Briggs' inaugural address will disappoint his enemies and delight his friends. It is indeed both radical and progressive, but it is so only that it may be conservative by being constructive.—*Christian Union*.

Dr. Briggs is not the first man who has claimed to have made a wonderful advance upon his contemporaries, while he simply revamped old errors and added some new ones. His address will gladden errorists of

all sorts, and give a painful pang to many devout hearts. It will put upon the theological seminary which has honored him a very heavy burden.—*Christian Intelligencer*.

In matters of confessedly supreme importance Dr. Briggs represents old-fashioned Presbyterianism a good deal more faithfully than many of the younger generation, who seem to have almost forgotten their spiritual lineage.—*Churchman*.

Our Presbyterian brethren must attempt a more radical revision of their creed than any yet proposed before it will harmonize with views like these.—*Zion's Herald*.

No competent and honest judge can have failed to receive the impression which many expressed at the close of the service, that Dr. Briggs' aim was truly constructive. This aim was enforced and exemplified by the spirit which breathed through the whole address—a spirit not merely of theological earnestness, but also of high religious fervor.—*Evangelist*.

The general type and drift of this address, taken as a whole, seem to us as calculated to shed more darkness than light, and to raise more difficulties than it removes and better adapted to suggest doubts than it is to establish and confirm faith, and hence to deepen rather than to clear up the fog on the subject of religion.—*Independent*.

The *Congregationalist* calls the address "critical, controversial, and dogmatic," and "is forced to confess" that what is to be expected from the teaching of biblical theology in Union Theological Seminary "is not encouraging."

The *New Nation*, organ of Edward Bellamy, commends the address and says it deserves to be read by other than theological polemics, for that part of it which speaks of neglect of "the ethics of Jesus." w. c. t.

RESOLUTIONS.

MRS. DR. MCCRAY.

WHEREAS, the heavenly Father, has, in his allwise providence, taken from our midst our beloved sister, Mrs. Dr. McCray, therefore,

Resolved, That in her death we have lost a member whose life has been an example of cheerful devotion to duty, to friends and humanity, seldom surpassed, and which should inspire us to nobler living.

Resolved, That we look forward to the time when all, who have been faithful on earth, shall be reunited in one great society around the throne of God, confident that the one who has gone from us will there be clothed in eternal beauty.

Resolved, That we tender to the bereaved family and friends our heartfelt sympathy.

Resolved, That a copy of these Resolutions be presented to the family, also copies for publication in the *Alfred Sun* and the *SABBATH RECORDER*.

EVA ST. C. CHAMPLIN, } Com.  
MINNIE J. GREEN, }

FEBRUARY 21, 1891.

HORTENSE ROGERS.

WHEREAS, the heavenly Father, whose perfect wisdom we may not doubt, has, in that wisdom, seen fit to remove from our midst, and take to his own tender love and watch-care, to cherish and to keep, our much loved sister, Hortense Rogers; therefore,

Resolved, That we, the Alfredian Lyceum, have lost in her a very dear friend and most efficient member, whose work and association with us during the past has been a help and blessing, and whose memory shall continue to be an inspiration and a means of uplifting; and

Resolved, That while our own hearts are bowed down with sorrow for our loss, we extend our deepest sympathy to the parents and relatives of the deceased; and

Resolved, That in token of our sorrow we drape our banner until after Commencement; and

Resolved, That a copy of these Resolutions be sent for publication to the *Alfred Sun* and the *SABBATH RECORDER*, and that, together with the memorial exercises printed, they be sent to the parents of the deceased.

MAUDE HOARD,  
EDA L. CRANDALL,  
ANNE LANGWORTHY,  
BERTHA BURDICK.

TO THE brethren I would say: "Know them that have the rule over you, and esteem them very highly for their work's sake. Receive in meekness their faithful and affectionate admonitions; consider the delicacy as well as the responsibility of their stations, and assist them in the performance of their arduous duties."

## YOUNG PEOPLE'S WORK.

HOW NEEDFUL it is that our will should be resigned thoroughly to our dear Lord and Master.

THE first question and answer in the Heidelberg Catechism is: "What is thy only comfort in life and in death?"—"That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour, Jesus Christ, who, with his precious blood, has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation."

OH, that we could remember this great truth, and act at all times from that belief that we are not our own, but Christ's. His to be kept from sin, his to be preserved, his to keep ourselves pure, his to love and glorify, his to serve while life lasts. The soul that realizes this, that has fully given itself to Jesus, has settled the one great spiritual question, in whose light all other questions, of duty or of belief, must be met. When they are considered in the light of this truth then is their solution easy and no burden. Let us all give ourselves to Jesus, "our faithful Master." And let us never take back the gift!

### AFTER THE COUNCIL.

In the year of our Lord 325 the sun shone upon a sight in the Roman Empire such as had never been seen in the world before. Along the magnificent highways of sunny Italy, the dusty roads of Asia Minor, and the baked thoroughfares of Egypt, motley groups of travelers were passing, all pointed toward the same place, the city of Nice, near Constantinople. These people were bishops, presbyters, deacons, laymen, and servants, and they were on their way to attend the *first Christian Council*. Wonderful stories are told of the journey. One good bishop, after resting over night enroute, found in the gray twilight of the morning that an enemy had cut off the heads of his two mules. An ordinary man would have been discouraged; but our bishop was not made of commonplace stuff. He promptly put the heads back in their places and, in company with his deacon, started on his day's ride. Daylight disclosed the fact, however, that in the uncertain light the bishop had put the white head upon the chestnut mule and *vice versa*; which, of course, only proved the miracle. But whether the mule was a chestnut or the story, the miraculous legends which have accumulated about the Council of Nice indirectly attest the high regard in which it was justly held. The Emperor Constantine was there as well as the brains and influence of the Christian church.

There had been no creed formulated for Christianity since it originated at an open sepulchre 300 years before. These leaders of the church were there to find a consensus of Christian belief regarding the character of the Father, the Son, and the Holy Ghost, and to publish it to the world in the form of a creed. The Nicene creed, which was the outcome, is certainly a grand document; but in what a white heat was it forged! There were hot disputes and bitter recriminations. When the battle was on, it was bedlam let loose. A modern political campaign would have been tame beside it. In the heat of passion men shook their fists and even offered personal violence.

At one session a certain unpopular paper under consideration was torn to fragments and stamped under foot in fury and contempt.

It isn't altogether a pleasant picture. Let us put over against it a sketch of another council more familiar to us.

In the month of October, in the year of Grace, 1890, companies of travelers almost as cosmopolitan as those just described might have been seen journeying from diverse directions toward the metropolis of the West. Here is a pullman palace car Chicago bound. Its occupants are from the cultured and "effete East." Their coats were made by fashionable tailors. They can talk about evolution, or Browning, or social problems. Many of them are preachers, although you might not know it from the cut of their cloaks. Some of them are men of affairs, and their names are known throughout the breadth of the land. Some of them are legislators and men of influence. But throughout the company I note the earnest eye and the resolute face which betoken that these men have found their duty and mean to face it. But here come some men from the South-west. They are from the country—you may know that the moment your eyes rest upon them. Their beards have not been trimmed by the barber and their clothes have a rustic "set." They carry cotton umbrellas and "carpet bags." But bye-and-bye one of these men will get up in the Council to speak, and you will see every eye turned upon him. His attitude and gestures are unpolished; but there is in them a certain dignity and rugged strength. As he talks there is something in his words that wondrously stirs your heart. Lean over to your neighbor and he will tell you that down in their own country they are men of power. They are the men who are setting the world on fire for God and his truth.

As a young man I looked upon the Seventh-day Baptist Council with intense curiosity and interest. What does the Seventh-day Baptist denomination believe? How are its diverse interests to be harmonized? What is to be its future? These questions have doubtless occurred again and again to every young man in our denomination? This Council proposed to do what it could to settle them.

In at least one respect the Council of 1890 was in strong contrast with the Council of 325, and that was in its harmony. It was pretty well known that there were certain questions on which different sections of our denomination held diametrically opposite views. Each party would naturally be determined to carry their point. It might, therefore, be expected that the rule of proceedings would be the famous Kilkenny rule, metaphorically applied, *viz*: "When you see a head, hit it." But whatever apprehensions of wrangling anyone may have had were completely disappointed. From the beginning to the end of the Council I did not hear an angry word. There was argument, persuasion, deep emotion, intense conviction; but no jangling chords were struck. However diverse and deeply-rooted opinions might be, the keynote of the convention was for unity. As examples read the reports of the Young People's and Missionary Committees.

Another impressive characteristic of the Council was its earnestness. Those delegates were there in the interests of the Master and his cause and everything must be shaped to the purpose of helping on that cause in the world. Perhaps that accounted for the harmony. The Friday night prayer-meeting was one of the grandest I ever attended. It lasted nearly three

hours and no one was tired. There were warm testimonies and earnest prayers that God would direct and bless the work, and those prayers lasted all through the Council.

The Seventh-day Baptist people average up a little better than any other people I know. And, lest I should seem to be talking idly, let me give a reason which lies in the very nature of things. The Christian church has never been so pure since apostolic times as it was in the days of the persecutions. It meant sacrifice of worldly prospects then to be a Christian. It meant to have strong convictions and the grace and hardihood to stand by them. And, though small in numbers, the Christian church in those early centuries was a grand company of heroes and heroines.

Seventh-day Baptists are not persecuted in any such sense; but it *does* require sacrifice of worldly prospects in many cases to be a Seventh-day Baptist. I am not saying that there are not those who were born into the denomination and are so situated in a social or business way that it is easier to stay in than to go out; but the number of those who are not tempted by glittering prospects outside must be few. And so I venture the general statement that to be a Seventh-day Baptist in this year of Grace 1891 means to have a strong character. It may not mean to have a strong intellect. A Seventh-day Baptist may be narrow, and sometimes he is. In whatever other respects he may be deficient, it may at least be said of the man who chooses to cast in his lot with this "peculiar people," that he sees his duty and does it as he sees it, and that is a very great and a very grand thing to say of him. SALVE.

### OUR PLAN.

A few weeks ago the President of the Young People's Permanent Committee presented to you a short history of the work of that Committee since its appointment and its position on several questions, and at the end said something of a new plan of work. The Committee is now prepared to give you the plan as they propose it. Acting as they thought the majority of the working young people would approve, and with the advice of those in a position to give it, the Committee has pledged to the Missionary Society an annual sum of \$600, the salary of the Rev. J. L. Huffman, who has accepted a call from that Society to do evangelical work. Mr. Huffman proposes to divide his time between the several Associations, visiting all the churches and Sabbath-keepers, and spending the most time where he is most needed. He will do evangelical missionary work in the interest of our denomination, and he is also especially to look after the young people and take care of the interests of the Y. P. S. C. E.'s. Of Mr. Huffman's qualifications for the work nothing need be said. Everyone who knows him is aware of his especial adaptability for this particular work and of his love for it, and they may rest assured they will find no one more ready and sympathetic in whom to place their interests and to whom to give their support. It is earnestly hoped that all our young people will give this their hearty support, even if it is not the object upon which their minds had been set. It is not an "organizer," pure and simple, nor a missionary for the South-Western field. But since neither of these was deemed advisable the Committee decided Mr. Huffman to be a happy compromise for everyone, and such we hope he will prove.

It remains for the young people to do their part financially. Though this special object



be in addition to all we now do for our own church society and for the Tract and Missionary Societies, nevertheless it will not be very burdensome, we trust. By apportioning the amount to be raised among our young people we find, if all give us their support, fifty cents per year for each individual will be ample to fulfill the obligation. This, less than one penny a week, seems a very small amount, and it seems as though no one of our young people could not, if necessary, deny himself this for the sake of our own young people's work, for the sake of signifying that we can all unite on a work together, and above all for the sake of Christ and his church.

AGNES BABCOCK, Sec.

OUR FORUM.

WILLINGNESS.

One thing which we young people especially need is a greater willingness to live up to our profession as Christians. We fall into the habit of thinking that as long as we are church members in good standing, in that we attend the services of the church and do not "leave the Sabbath," we may let our obligations rest there. "God loveth a cheerful giver" was not written for collection boxes alone; it was meant for every act of kindness, every word spoken for Christ, for every duty that comes to us. Surely if it is our Father's good pleasure to give us the kingdom we should be no less happy in doing what we can for him. I think that too many of us feel that we sacrifice enough in remaining truth to our faith as Seventh-day Baptists, and that this in some way exonerates us from the other duties connected with church membership. Standing as Seventh-day Baptists means far more than we young people often realize. It means that we are trying to be faithful to God in every sense of that great word, a word that means more than the simple observance of his holy day. It means that we voluntarily pledge ourselves to cheerfully give to him all that is within our power. The best part of this cheerful giving is that the more willing we are to do what we can the more we will love the work, and so cheerful giving will become our greatest happiness.

SISTER MARY.

OUR MIRROR.

THE Walworth Young People's Society of Christian Endeavor are striving to work for Christ and the Church. Feb. 7th we observed the tenth anniversary of the Endeavor organization with the exercises furnished by the United Society of Christian Endeavor. A great many of our earnest workers have moved away, but what is our loss is a gain to some other society. We have now fifty-seven active and thirty associate members, and have been strengthened by God's permitting us to hear his Word almost every evening this year. While our pastor was helping in the work at Dodge Centre, Minn., we held prayer and conference meetings, and since his return he has faithfully preached to us God's truth. Pray for us that our associate members may become enlisted as active workers. We are glad to see the list of churches that have Y. P. S. C. E.'s, and hope the time will soon come when all will have these societies, which we know from experience are a means of growth.

JOSIE HIGBEE, Sec.

WALWORTH, Wis., Feb 12, 1891.

THE Y. P. S. C. E., of Waterford, Conn., has been reorganized with an active membership of sixteen. Pres., Mrs. Emma Brooks; Sec., Mrs. Cady S. Rogers.

THE young people of the Garwin Seventh-day Baptist Church have organized a Y. P. S. C. E., and we wish to be recognized as willing workers in the cause of our Redeemer through the columns of the RECORDER.

A. M. FURROW, Pres.

F. ETTA BRINKERHOFF, Sec.  
LUCY VANHORN, Cor. Sec.

A Y. P. S. C. E. was organized at the Second Alfred Church, on the evening of Feb. 22d. Miss Ella Potter was chosen President; Ezra Hamilton, Secretary; and Connie Lewis, Treasurer. The Society starts with eleven active, eleven associate, and five honorary members. Mr. E. G. Carpenter, of Ashaway, R. I., a student at Alfred University, assisted by several other students, has been holding meetings with the young people here on Sunday evenings for several weeks, and was instrumental in the organization of this Society.

THE Young People's Society of the First Alfred Church held services, Feb. 10th, in memory of Miss Hortense Rogers, at the same hour as that at which the funeral was being conducted at Edgerton, Wis. At these Memorial Services the President of the Society, Samuel H. Davis, said: "There is but one sorrow from which we refuse to be divorced, and that is the sorrow for the dead. All other bruises we seek to heal, all other sorrows we strive to forget, but this is a pang that 'tis a pleasure to cherish, a wound that we feel it a duty to keep open.

"Never before in the history of this Society of Christian Endeavor was there a wound struck deeper, nor have we ever been called to mourn the loss of one more active, faithful, loyal and true than she who, so young and so beautiful, is now taken from among us. In looking, this morning, through the old records of our Society, which have lately been placed in the University Library, I find the minutes of scarcely a meeting in which her name is not mentioned. On the first page of that book it appears as one of the instigators of that movement and organizers of the Society. And on the last, bearing date within the past six months, we find her name as its Vice President, as well as Chairman of the Music Committee. And thus, from its organization until long after the wasting hand of disease was laid heavily upon her, she was always found doing her part nobly and well.

"One of the last interviews I ever had with her was at her uncle's home in Plainfield, during the summer. She was then still able, occasionally, to attend the Sabbath services, which she enjoyed very much; but I shall never forget her expression as she spoke of how greatly she missed the young people's work.

"Even down to her last days she was planning for a life of usefulness, looking forward with sweet anticipation to the time when, restored to health, she should be the joy and comfort of her parents, as she had been their pride and hope, and be enabled to minister to those around her. Her sentiment seemed ever to have been that of the Rev. Newman Hall, when he said:

'Life is wasted if we spend it  
Idly dreaming how to die;  
Study how to use, not to end it,  
Work to finish, not to fly.'

"But she has finished, and she has flown. For on this very day, and at this solemn hour, sur-

rounded by those whom she best loved, all that remains of her that is earthly is being tenderly laid beneath the sods of the western plain.

"But we turn from the dead to the living. When less than three years ago I first entered this Society and saw her standing among its leaders in the full strength and bloom of young womanhood, who would have guessed that her life-work would so soon be ended? And yet for some, possibly for many of us who remain, this is the last year's work 'for Christ and the Church.' When called, shall we go empty-handed, or bearing with us precious sheaves? There are those in our midst who are still out of Christ. Young men that are bright and noble, who, if saved, would make gems in the Saviour's crown that would sparkle through eternity; but who are drifting, drifting to the dead sea of a useless life.

"Then let us Christian Endeavors work as we have never worked before; work as though this was the last year for them and for us, ever bearing in mind the sweetness and beauty of that life so soon departed, and imitating the example of her whose motto seemed always to have been to 'Do the kindest thing in the kindest way;' who has answered the summons, 'Well done,' and whose spirit, having lately winged its way amid the eternal elements of light, liberty and love, is now basking in the sunlight of Eternal Glory, singing with God and with angels."

THE stand-point of the Great Commission is the only Pisgah from which to obtain a proper view of the land of promise. It is the only point from which to get a correct view of God's plan of the ages, just as the dimension of a great circle can be apprehended aright only from the real centre, and not from a false centre on one side. From the substitution of false centres arise most of the distortion of doctrines which mislead even theologians at times, and render their system lop-sided accordingly. Hence the nation is made superior to the Kingdom in practical effect. Hence an anthropology which exalts man and lowers God; hence false conceptions of the Fatherhood of God; hence incorrect perceptions of a present probation, leading to the dream of another one; hence the fancy of a final restoration. The Great Commission is the only elevation from which can be discerned the true relativities of New Testament doctrines; around it, as the central requirement of the church, range all minor requirements in due order, proportion, and relationship. In the Great Commission the relation of the Father, Son, and Spirit to each other are announced as an article of faith. So also the relations between the true presence of his God-head and the repentant man on the one hand, and the unrepentant man on the other. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," is the corrective of a false and warped anthropology. Compliance with the Great Commission is essential in order to keep free from impurity and free from stagnation the life-currents of the church itself.—Dr. Ashmore.

REMEMBER that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather is no trial of faith.

THE growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light, till at length it seuds back a perfect image of the sun that shines upon it.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1891.

## FIRST QUARTER.

Jan. 3. The Kingdom Divided	1 Kings 12: 1-17
Jan. 10. Idolatry in Israel	1 Kings 12: 25-33
Jan. 17. God's care of Elijah	1 Kings 17: 1-16
Jan. 24. Elijah and the Prophet of Baal	1 Kings 18: 25-39
Jan. 31. Elijah at Horeb	1 Kings 19: 1-18
Feb. 7. Ahab's Covetousness	1 Kings 21: 1-16
Feb. 14. Elijah Taken to Heaven	2 Kings 2: 1-11
Feb. 21. Elijah's Successor	2 Kings 2: 12-22
Feb. 28. The Shunammite's Son	2 Kings 4: 25-37
March 7. Naaman Healed	2 Kings 5: 1-14
March 14. Gehazi Punished	2 Kings 5: 15-27
March 21. Elisha's Defenders	2 Kings 6: 8-18
March 28. Review	

## LESSON XI.—GEHAZI PUNISHED.

For Sabbath-day, March 14, 1891.

## SCRIPTURE LESSON.—2 Kings 5: 15-27.

15. And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord.

18. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19. And he said unto him, Go in peace. So he departed from him a little way.

20. But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him.

21. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22. And he said, All is well. My master hath sent me, saying, behold, even now there be come to me from mount Ephraim two young men from the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24. And when he came to the tower, he took them from their hands, and bestowed them in the house: and he let the men go, and they departed.

25. But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26. And he said unto him, Went not my heart with thee, when the man turned again from the chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27. The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever. And he went out from his presence a leper as white as snow.

GOLDEN TEXT.—Be sure your sin will find you out. Num. 32: 33.

## INTRODUCTION.

We left Naaman, in our last lesson, at the Jordan, where, having dipped himself seven times, he was entirely healed of his leprosy. He now returns to the prophet with his heart full of gratitude, seeking to make some returns for the inestimable favor done him.

OUTLINE.—1. Naaman's offered reward refused. v. 15, 16. 2. Naaman's requests. v. 17-19. 3. Gehazi's sin v. 20-24. 4. Gehazi punished. v. 25-27.

PLACE.—Elisha's house, somewhere in Samaria.

PERSONS.—Elisha, Naaman, Gehazi.

TIME.—B. C. 894.

HELPFUL SCRIPTURES.—Luke 17: 11-18, Dan. 2: 47; 3: 28, 29; 6: 26, 27, Gen. 14: 21-23, Acts 5: 1-10; 13: 8-11.

## EXPLANATORY NOTES.

V. 15. "He returned." With all his attendants, Naaman presents himself before the prophet as a new man, physically, and with an entirely different spirit from that with which he left him. "Now I know that there is no God in all the earth but in Israel." He gives God the glory. He not only knows that there is a prophet in Israel, but he acknowledges the God of Israel to be the God of the whole earth. "Take a blessing of thy servant." Take a present. He had brought with him a great amount of money and costly articles with which to reward his healer (v. 5). v. 16. "As the Lord liveth before whom I stand, I will receive none." The gift of God is not to be bought with money. See Acts 8: 20. This work of God he would not degrade by trading upon it. It was done for God's honor and not for the prophet's enrichment. "Urged him." It is common among orientals to refuse such an offer at first, when they really intend to accept it. Not so with Elisha, he refused to the last. v. 17. "Two mules' burden of earth." Why Naaman asked this is not certain. It has been thought he attached to the place where the prophet lived the idea of sacredness, and wished to take away with him some of the earth that he might build an altar upon it to the God of all the earth, for he adds that he will not henceforth offer burnt-offering or sacrifice to other gods; they shall be to the Lord only. v. 18. "In this thing the Lord pardon thy servant." His master, the king of Syria, was an idol-worshiper, and he would still have to attend him in the ceremonies of such worship. He desired to be

pardoned for conforming to the outward service of idol-worship, as his heart would not be in it, and he would not, therefore, be a real worshiper. "Rimmon." "A Syrian deity, probably the sun, or the planetary system, of which a pomegranate (Heb. Rimmon,) was the symbol."—*J. F. & B.* v. 19. "Go in peace." Whether by this Elisha assented to his request may be doubted. It was the usual parting benediction. v. 20. "Spared Naaman this Syrian." Why should his master spare this foreigner? was the question short-sighted selfishness asked. So Gehazi decides to follow and obtain something from Naaman. v. 21 "Lighted down from his chariot to meet him." Great courtesy to the servant, indicating great respect for the master. "Is all well?" Margin, "Is there peace?" v. 22. "My master hath sent me." A falsehood. "Sons of the prophets." It is a plausible story, that two needy pupils have just come to the prophet; and so he represents that, though the prophet will not take anything for himself, he will be glad to receive a talent of silver and two changes of raiment for these destitute young men. A modest request, surely. v. 23. Naaman's gratitude to Elisha is shown by his urging upon him two talents instead of the one asked. As a further mark of respect his own servants carry the presents before Elisha's servant. v. 24. "The tower." Literally, "high place." Revised version translates, "the hill." Before reaching the house he dismisses Naaman's servants and he himself carries in and secretes his plunder. v. 25. "Stood before his master." As though nothing had occurred. To Elisha's question he replies with another lie. v. 26. "Went not mine heart with thee?" The prophetic gift by which Elisha foretold the future enabled him to discern the act of his servant, though out of his sight. "Is it a time to receive money?" etc. This was a time when the cause of true religion, the honor of the true God, was at stake. The reference to oliveyards, vineyards, sheep and oxen, maid-servants and man-servants, may have been made because Gehazi had been allowing his imagination to picture what he could obtain with his ill-gotten gains. v. 27. "A leper as white as snow." It was a severe punishment. But it was deserved. For he had by his lying dishonored the prophet of God. The first external appearance of leprosy is a white scaly surface. No one has ever been known to have leprosy and not transmit it to his children. Heredity absolutely attaches to the disease. For this fearful condition upon himself and his posterity Gehazi had sold himself for a little of Naaman's treasure.

CENTRAL TRUTH.—Deliberate wrong doing is personal ruin.

DOCTRINES.—1. The God of all the earth only is entitled to worship. 2. God's eye is open to all wrong doing, and the wrong doer cannot be hid. 3. The sinner will be punished. 4. The ruin which comes upon any soul for its misdeeds involves others in ruin.

DUTIES.—1. To lead others to a knowledge of God without hope of gain. 2. To worship God. 3. To be grateful for favors from man and God. 4. To avoid covetousness. 5. To be always truthful. 6. To consider the results of our conduct, as they affect others as well as ourselves.

SUGGESTED THOUGHTS.—Gehazi may have reasoned: This man was more than willing to give from his abundance. He is so rich that he will never miss the little I shall ask. It will do me, the servant of a poor prophet, a great deal of good, and I can do a great deal of good with the money, so I may just as well have it. But he did not consider how he would dishonor God and degrade himself, nor realize the fearful ruin he invoked upon himself. So the man who dishonorably gets money, allured by what seems to promise, often realizes too late that he is a moral leper, to be shunned by others.

## QUESTIONS.

After dipping in the Jordan where did Naaman go? What did he say he knew? What did he offer Elisha? Was it accepted? What did he ask the prophet to give him? What did he say about his worship henceforth? Concerning what did he ask pardon? Who was his master? Whom did he worship? Who was Elisha's servant? What did he say he would do? How did Naaman meet him? What did he ask? What did Gehazi ask of him? What was the reason given for asking it? Was it true? How did Naaman receive the request? How did Gehazi dispose of the presents? What did Elisha ask him? What was his answer? How did Elisha know what he had been doing? Why was it not a time for receiving the things enumerated? Had Gehazi received them, or only what would buy them? What was his punishment? Did it affect any besides himself?

## ON TO CALIFORNIA.

It was with some misgivings and fears that I started from my pleasant home and the warm religious atmosphere of our revived church, on the evening of January 18th, for three months mission work in far-off California. A list of fifteen or twenty SABBATH RECORDER subscribers had been furnished me, to a few of whom I wrote for information concerning the field. The first reply I received was anything but encouraging. The writer knew of but one or two Seventh-day Baptists; thought I would find when arriving on the coast that people here cared very little for any Sabbath; thought I could not get a hearing, and as a matter of economy could rent a room and board at a restaurant for from \$30 to \$60 per month. Another

one of the list I found had long since left the Sabbath. One or two had become Adventists.

The first day out we found a paragraph in a Kansas City paper saying that religious and scientific speakers avoided California as they would the plague; that such men as Henry M. Stanley or Bill Nye might draw a crowd out of curiosity; but Joseph Cook, when he lectured in San Francisco, didn't take in money enough at the box-office to pay the gas bill; Kate Field, at Riverside, had a baker's dozen, and Robert Burdette in his tour of the State, barely made expenses. But we had a few faithful ones glad to see and assist a minister of their own faith. The Board had decided; the church and its pastor had accepted; and we were really glad of the opportunity to go. We knew, too, that if prayer be of any avail we would have as much help as any man often gets, in the many prayers in which we are assured we are constantly remembered.

Our first stop was made at La Junta, Colorado, where some members of our Nortonville Church are temporarily residing. Here we remained two nights, having a pleasant visit, with religious conversation and family prayers in which each individual participated. The youngest girl, only ten or eleven years of age, we found ready for baptism whenever circumstances should permit.

Four days more of continuous travel brought us from the snow-clad plains of Kansas, up mountain heights, over the snow-covered plateaus of New Mexico, in almost constant company with mountain ranges, broken cliffs, immense ledges of sand stone rock walling in plains of sand with its sage brush, greasewood and cactus growth, until we reach the land of sunshine and flowers. But alas our first view of California revealed nothing but mountains or plains of sand. But we have since discovered something else. Our train was seven hours late, which brought us in at 9 o'clock Friday night. It took some time the next morning before we could cease our exclamations of surprise at the orange and lemon trees laden with their golden fruit, and at every other wonder which met our eyes. We certainly enjoy January strawberries, and the Washington navel oranges right from the tree, while all kinds of California canned fruit is everywhere to be found. One is enraptured at the profusion of flowers and semi-tropical plants; beautiful and fragrant century plants, geraniums five or six feet high, pepper trees, palms, evergreens in hedge, and trimmed into various ornamental shapes. In fruits, the orange, lemon, apricot, peach, English walnut, wine and raisin grape, prunes, plums, pears, and berries are successfully raised according to locality. But they boast here quite as much on their climate as their products. It is said that they sell their climate and water and throw in their land; but this can hardly be so, for the price of land may vary a thousand dollars per acre, according as it is of little value or contains groves whose fruits may bring nearly a thousand a year.

G. M. COTTRELL.

(To be continued.)

## HOME NEWS.

New York.

ALFRED CENTRE.—It is always a pleasure to welcome back to our village old students of the University. On Sabbath, Feb. 28th, the Rev. Dr. Purdy, a student here thirty years ago but now pastor of a Methodist Church in Tonawanda,



preached for Dr. Williams, and on Sunday, March 1st, the Rev. J. A. Platts, of the class of 1890 and now pastor of the Seventh-day Baptist Church at Scott, preached for the students in the Kenyon Memorial Hall. Both services were much enjoyed. S. R. S.—

**INDEPENDENCE.**—The active membership of our church may be said to have a warm, loving sympathy with our churches and their work, and the missionary purposes of the gospel. They would not hold aloof from earnest co-operation in gospel enterprises, for that would mean a dwarfed spiritual life and decline of church activity. And yet the appeals coming in for help in the extension of the kingdom of truth reveals the financial straits of those most willing to help. They may also reveal a lack of consecration to the work of God's people, and a neglect to "lay by" systematically the little which ought to be taken from all earnings as God's portion of the increase. We often fear this may be the case rather than poverty. We are hoping that with the coming season we may be blessed in store as a church, and at the same time realize our accountability as stewards of the Lord, so that by devotion and activity the lives of our members may be interwoven with the denomination at large.—Our Endeavor Society now has in connection with all its literary exercises, which are mostly all of a religious nature, topics for reading, remarks and prayers, and a local paper (not printed, but written) devoted to the religious culture of its members.—The Sabbath-school still maintains its usual interest and attendance, and Sabbath worship seems to be of increasing interest, though not yet of a strictly revival nature. No extra services have been held during the winter. We have the usual popular amusements to contend against. These have increased of late to an alarming extent, drawing young people away from Christ and duty and some to a degree of sin that forecasts a dark future for them and their homes. We have no license in this town, but local option makes it possible for some of the vile stuff to find its way upon these hills from neighboring towns. "Eternal vigilance is the price of liberty." May the Lord keep his church pure and give it more power to counteract evil influences. H. D. C.

**DERUYTER.**—It may be of interest to many friends of the old DeRuyter Institute to know that the large stone building is being improved and made more comfortable for our Union School and Academy. Under the care of Charles H. Maxson, Esq., President of the Board of Education, and the able corps of teachers, the school has been increasing in numbers and efficiency, gathering students from surrounding towns and villages till larger accommodations were made imperative. Accordingly a large room was fitted up on the second floor, north side, for the junior department. The whole school was regraded and the senior room or chapel limited to strictly academic studies. New furniture was put in with Howe ventilators to heat and ventilate the rooms, and considerable was spent in apparatus and on the library. A pleasing feature was that the most of the money for all these improvements came from the large attendance of students from abroad.—Some new Sabbath-keepers are coming to make their homes with us. About six weeks ago George W. Peckham and wife and his brother Frank came from Watson and purchased the livery here and are entering upon a promising line of business. They are grandsons of Eld. Halsey Stillman, and are welcomed by relatives and friends to their new home. Also George W. Burdick and wife and his brother Alfred, with their father, L. T. Burdick, from Verona, have purchased a large and excellent dairy-farm two miles south of here, and are expected next week. The aged mother, Aunt Lovina, died suddenly at Verona, and the body was brought

here two weeks ago and placed in the vault for burial when all have come.—A great many earnest and devoted Sabbath-keepers have gone from DeRuyter to other places, and now with our town bonds adjusted, a better business outlook and fine educational advantages, the tide seems turning, and many are looking towards DeRuyter for a home. May they and all of us be filled with the Spirit of Christ, and exemplify the principles of our beloved Zion. L. R. S.

**LEONARDSVILLE.**—At the Town Meeting held Feb. 17th the town of Brookfield elected a no-license excise commissioner by forty-two majority. This victory is largely the result of the temperance campaign conducted by Judge Moore, of whom mention was made last week. Immediately after Town Meeting Mr. Moore returned to Leonardsville to assist Mr. Daland in the revival work. Meetings were held at the church every evening until Feb. 22d. Mr. Moore also conducted a meeting for Bible-study Wednesday afternoon, a children's meeting Thursday afternoon, and early morning meetings on Friday and Sunday at 7 o'clock. The latter were particularly interesting, being largely attended for so early an hour. The religious interest has constantly increased, and the number of inquirers has been more than fifty. Some of these are already rejoicing in a new-found faith and will soon make a public confession of Christ by baptism. The Christians are active and earnest in doing personal work, and all feel that the Holy Spirit is indeed with us. Mr. Moore closed his labors on Sunday evening with a temperance jubilee to celebrate the victory for no-license. It was a large and enthusiastic meeting and was addressed by Mr. Moore, the Rev. Clayton A. Burdick, recently elected excise commissioner, the Rev. Mr. Byer and many others.—On Monday, Feb. 23th, a meeting was called at Brookfield to organize a Town Law and Order League, whose object shall be to secure the enforcement of all statutes regulating the sale of intoxicating drinks and to secure the punishment of all who violate these statutes. Officers were elected for one year, and it is hoped that the law will be strictly enforced. At the same time and place was organized the Brookfield Prohibitory Amendment Association, to co-operate with the Madison County Prohibitory Amendment Association, whose object is to prepare public sentiment in favor of the amendment preparatory to the vote upon it when submitted to the people of New York. SPECTATOR.

New Jersey.

**PLAINFIELD.**—Three of our families, in as many weeks, have been bowed in grief by the death of loved ones. May they be sustained in these severe trials with the comforting and helpful consolations of the precious gospel of Christ.—One of our city pastors, who has been counting up, reports that since the revival services conducted by the Rev. B. F. Mills, the additions to the churches on profession of faith number five hundred and thirty-five. Besides these many have joined by letter.—On account of the increased number of applications for "liquor licenses" before our Common Council, the temperance element in the community is again being aroused, and an earnest effort is being made to stay this tide of evil. Two largely attended mass meetings have already been held, and another is called at Music Hall, for Sunday afternoon next. Notwithstanding all this, the Common Council at its meeting on Thursday evening, in the face of at least a dozen remonstrances, granted sixteen of the eighteen licenses applied for. In thus ignoring the earnest wishes of many hundred people—as expressed by these protests—they have opened the eyes of the community to see, as never before, with what an iron grasp they are being held by the rum power. That there will come a reaction one of these days there is no doubt. The pastors and churches are moving in the matter, in a way to give courage and hope to those who desire the overthrow of the liquor traffic. Our own pastor set the ball rolling yes-

terday, by preaching a powerful discourse, to which many listened besides our own people, upon "The right of Christianity to be heard in the municipal affairs of Plainfield."

J. D. S.

MARCH 1, 1891.

**NEW MARKET.**—For the past month or six weeks the weather has been very mild in New Jersey. There has been much rain and fog, and very few days with the mercury below freezing point. There has also been more than an ordinary amount of sickness in our community. Only one death, however, in our society, has occurred this winter. Mrs. Phebe Dunn, one of our oldest members, 83 years and 6 months, was buried Feb. 23d.—The young people have been very energetic in raising money to pay off a debt of four or five years standing in our church. It is all pledged. If "Lignarius," who wrote so sorrowfully some weeks ago about the evils of prayer-meetings, will take the trouble to attend a few of those conducted by the young people of our church, we think it will tend to disabuse his mind of some erroneous impressions he has evidently received. Every good coin has its counterfeit, but we should not fall into the habit of denouncing currency in general, or of thinking it all spurious, because of the few pieces that are not genuine. From our stand-point it looked as though his strictures were quite too sweeping.—Our pastor gave a temperance lecture in our church Wednesday evening, Feb. 25th, upon invitation of the temperance committee of the Y. P. S. C. E.—As the spring time approaches people are busy in various ways, getting ready for the activities of the coming summer. New buildings, repairing old ones, changing residences, etc., are now near at hand or already under way. E.

Louisiana.

**HAMMOND.**—We have had what they call in this country an unusually cold winter, although the mercury has not been below 25° above zero, and that but a very few times. The early part of the winter was quite dry, but for the last six weeks it has been exceedingly wet. Within the last week it has greatly changed, the clouds lifting, giving us sunshine again, fair roads, and a growing time. It is astonishing how soon the water disappears after a heavy rain, in this seemingly level country. But it is not so level as it appears. Peaches, plums and strawberries are in full bloom. In fact, of the latter there has been some ripe fruit already, but the cold, wet winter has made all fruit late. The general strawberry crop will be ready to commence shipping in two to four weeks, according to the weather. Mercury now stands from 60° to 80° above zero.—Business, though not "booming," is nevertheless thriving. Several new establishments are going up this spring. There is still an opening for a harness-maker and a photographer; in both of which I think a Seventh-day Baptist would do well. There are also other lines of business with only a single representative. Any of our people having an eye southward, and desiring the above enterprises, would do well to look them up very soon. Two of our members are already in mercantile business, running grocery and feed stores. Other openings are being taken up very fast. Who will come to take possession before it is too late.—There has been more than the usual amount of sickness here this winter. Our meetings for the winter have been somewhat interrupted by the sickness and unusual state of the weather. As both of these hindrances are being swiftly removed by the hand of Providence, we shall no doubt resume our usual attendance and interest. G. W. L.

FEBRUARY 25, 1891.

Texas.

**EAGLE LAKE.**—There is a good deal of inquiry about here on the Sabbath question, but with poor health and being obliged to labor for the support of myself and family, I cannot do much for the cause. In December I preached three sermons at a new point, but on account of sickness could not renew the appointment. The first of February, however, I went again, and to my surprise and joy, found the wife and daughter of a good brother awaiting baptism. Thus the Lord gives some fruits of the labor bestowed in his name. To him be all the glory. May he abundantly bless all the dear brethren and sisters. L. N. B.



## MISCELLANY.

### THE STORY OF ONE MATCH.

Before me lies a letter; just a few lines I must quote to you. It comes from a dear young fellow working hard in the Lord's vineyard, head of a large Band of Hope, and a successful teacher in the Bible-school.

But six years ago he was a timid, awkward lad of sixteen, half afraid to tell out to anyone the honest love that burned in his heart for his Master, Jesus. What has changed him so?

"I do not suppose you remember me," he writes, "or my coming up to speak to you after a meeting. But a few words you said to me sank into my heart. You asked me if I were working for Jesus, and I answered, No; that I could do nothing, for I was only a lad, and had so little influence. You said (and smiled as you said it), 'You can always shine for Jesus—that is working for him. You may never be a great light, but God can use your feeble flicker to set some other heart aflame.'

"I never forgot those words; and wherever I have been since I heard them—at school, in business, in life—I have always prayed, 'Lord help me to shine, and let my light set other hearts aflame.' He has heard and answered my prayer most wonderfully, and helped me to kindle a work for him wherever I have been."

Now, young reader, will you let Walter's prayer be yours? If the trouble of your heart is his, and your despairing cry is, "I cannot work for Jesus; I am only a lad, and I have so little influence," remember that Jesus can use the "little" to his glory; your "little" light may shine for him, and help others, too.

"I have no more influence than a farthing rush-light," said a poor workman in his blouse.

A friend replied, "Well, a rushlight can do a great deal. It may set fire to a haystack or burn a house; nay, it often helps me to read a chapter in God's Word. Go your way, my friend, and let your rushlight so shine before men that they may glorify your Father which is in heaven."

"So little influence!" do you still say? Let me tell you a true incident showing that it is no excuse if we have but little talent; only a "little" may be required, and God only holds you responsible for the little you have.

A traveller lost his way in a dense wood; he sought in vain to find a way out, trying one path after another, but he only seemed to get further and further into the tangled depths of the deep dark forest. The rain began to pour down in heavy torrents, night came on, and the weary traveller's courage failed. He sat down discouraged, wet through, tired, hungry, and with a feeling of helplessness which he tried in vain to shake off.

He looked around for a shelter of some kind, and, feeling that to delay would be to die where he sat, he resolved to make one more effort to find some way out of the lonely forest. As he groped along, almost blinded by the rain, he saw something a little distance off, which on nearer approach turned out to be a rude hut, formed of the fallen branches of the forest trees.

He quickened his footsteps, overjoyed at the idea of at last finding a place of shelter, and entering the doorway found it was empty, and consisted of only one room, if it could be called a room, while a small opening in the wall served for a window.

You can imagine what a cold, dreary place it was; but still this modest shelter was better than that weary wandering in darkness and rain.

He felt about in the dim half-light, to which his eyes were growing gradually accustomed, until he found a rough stone hearth on which some dry wood had been piled, evidently ready for a fire; his fingers closed upon a match-box, and a thankful exclamation escaped from his lips, to be succeeded in a moment by one of dismay, as on hastily opening it, he found only one match. As he took this into his poor, cold fingers, and held up the box ready to strike it, he hesitated, saying to himself, "It is my only chance for life. Supposing this one match fails to light, or a sudden gust of wind blows it out!"

Tremblingly he drew the match across the

box; a feeble flame came forth, which he sheltered with his hands; the dry wood quickly caught, and in a few moments a warm and cheerful fire was kindled, his drenched garments spread out to dry, and new life came back to him with delicious warmth.

Better still. That fire was a signal fire. Its light could be easily seen through the little window from a woodman's cottage hard by, and soon the poor traveller heard the sound of a friendly voice, and found the honest woodman and his son within the hut offering him food and shelter in their humble home close by. Before he left their friendly hut he warmly thanked his kind host, and told him the story of that *one match*.

Now, your influence, small though it may be, may be the *one match* that directs another soul to a place of safety. There are plenty round us, wandering in darkness and danger, far from God and home. A single ray of light may guide them to Jesus, there to find safety and shelter from every storm.

Shine out! Your light may warm and cheer them. Shine on! Feeble though it be, you may kindle a fire of love and zeal in some poor chilled one's heart. Shine ever. It is all you can do, and God will do the rest. And, boys, that little light of love to Christ that he has kindled within you may be a *signal fire*. It may set other hearts aflame. The lads in your class or school, the younger ones at home, may watch your "light so shine, and glorify your Father which is in heaven." If 'tis only *one talent, one match*, you have, use your talent, strike your match and God will bless your effort.—*The London Christian*.

### WHAT SHE COULD DO.

Susan Bolles was the plain, quiet sister of a beautiful, brilliant girl.

At school Lena, at the head of the class, rattled over French verbs or Roman history which she had committed to memory in an hour, while Susan pored over them in vain. It is true that Lena forgot her lessons as quickly as she learned them, but she had a faculty of displaying every scrap of knowledge in a way which won her notice and applause.

The whole school regarded her as a genius, and was proud of her poems and essays. She was the coming George Eliot, they boasted. They were not aware, what was nevertheless the fact, that there was a close resemblance in the ideas and words of all that she wrote to those of the last book which she had read.

Susan also at first labored over poems and stories of Italian brigands, but failed utterly, and finally acquiesced in the opinion of the school-girls that she was a dunce. "Susan," said her teacher, "is no linguist, no musician, no mathematician. It is difficult to determine in what her talent lies."

But Susan's keenness of observation and her warm heart made her a helpful child. It was Susan who saw that her father's gloves needed mending, and who darned them so neatly; it was Susan only who knew how to make dry, crisp toast for her mother when she was ill; it was Susan who handled the baby more skilfully and tenderly than anybody else. No scrap of knowledge about the ordinary affairs of life was too trifling for her to learn.

"Susan," said Lena, contemptuously, "will be an admirable cook, seamstress, and nurse." She felt that she herself was born for something higher. But when one of the school girls cut an artery one day, it was Susy who quietly made a tourniquet, and stopped the bleeding until the doctor came.

"You have saved her life, child," he said. "How did you learn how to do it?"

"I saw it in a book," she said modestly. She pored over books which taught of the cares of the house, children, or the sick. These things she could remember. "I am a dunce, but I may be of some little use," she thought.

As time passed, her quick observation, her tact and kindly sympathy made Susan a practical, useful woman, and gave her a charm of manner which gathered about her hosts of friends. Lena was always showy, superficial, and helpless. As she grew older, she missed the applause which had followed her in youth, and grew bitter and ill-tempered.

We give this sketch of two real characters for the benefit of girl readers, who, because they have mediocre abilities as scholars, begin to fear that they have but a low, mean part to play in life.

The alert, tender, domestic woman, full of the home wisdom which enables her to be helpful to the body and soul of all who come near her, is one of the most useful of God's ministers in the world.—*Youth's Companion*.

DANIEL had a kind of religion that would bear transportation; it stood the journey from Jerusalem to Babylon, and was just as good abroad as at home.

THE being of a God is the guard of the world; the sense of a God is the foundation of civil order; without this there is no tie upon the conscience of men.

### SPECIAL NOTICES.

THE Ministerial Conference of the Western Association will be held at the Second Alfred Church, Alfred, N. Y., beginning Tuesday evening, March 17, 1891, with the following order of exercises:

1. Introductory Sermon, G. W. Burdick.
2. Are pastors fulfilling their commission by remaining at home to preach to one church? J. T. Davis.
3. What constitutes a true revival of religion in a church? How is it best promoted? H. B. Lewis.
4. Sabbath-keeping women and the W. C. T. U. H. D. Clarke.
5. Are the various benevolent organizations of the times intrusion upon the work of the church? J. Clarke.
6. Exegesis of Proverbs 16:7. Jared Kenyon.
7. Is the washing of feet a service to be perpetuated? L. C. Rogers.
8. Question Box.
9. Closing exercises to be arranged by the pastor of the church where the Ministerial Conference is held.

MARTIN SINDALL, Sec.

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

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. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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.

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Notice to Creditors to Present Claims.

Pursuant to the order of Hon. S. McArthur Norton, Surrogate of the county of Allegany, notice is hereby given to all persons having claims against Welcome B. Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his residence, in the said town of Alfred, on or before the 22d day of May, 1891. Dated at the town of Alfred, Allegany Co., N. Y., Nov. 14, 1890. SAMUEL P. BURDICK, Executor. P. O. address, Alfred, N. Y.

Citation—Judicial Settlement.

THE PEOPLE OF THE STATE OF NEW YORK, to Will H. Crandall, Eugene T. Crandall, Effie Maude Crandall, Sardinia Crandall, Herbert L. Crandall, Jessie W. Crandall, Corabelle Tabor, Julia A. Short, Kate Palmer, The Seventh-day Baptist Missionary Society, The Trustees of Alfred University, Alfred Kern, the child or children, if any, of Ella Kern, deceased, being all the heirs at law, next of kin and creditors of Amos Crandall, late of the town of Alfred, in Allegany County, deceased, GREETING: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany County, at his office in Friendship, N. Y., in said County, on the Third day of April, 1891, at ten o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Almond E. Crandall, executor of the said deceased. (And if any of the above named persons interested, be under the age of twenty-one years, they are required to appear by their guardian, if they have one, or if they have none, to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate, to represent and act for them in this proceeding.) In Testimony Whereof we have caused the Seal of Office of our said Surrogate to be hereunto affixed. Witness, Hon. S. McArthur Norton, Surrogate of said county, at Friendship, N. Y., the Twenty-second day of January, in the year of our Lord, one thousand eight hundred and ninety-one. S. M. NORTON, Surrogate.



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CONDENSED NEWS.

The Emperor of China has decided to take part in the World's Fair at Chicago.

Ex-Governor Charles Foster, of Ohio, has been appointed Secretary of the Treasury in place of Secretary Windom, lately deceased.

Thomas Hall, inventor of the Turbine water wheel, was killed by a train at Rahway, N. J., last week. He was seventy years old and was walking on the railroad track.

Floods in California and Arizona, fire in Minneapolis, mine disasters in Pennsylvania, cold weather in the Central and Middle States, and crime everywhere is the news summary for the week.

A Denver, Col., dispatch says news has reached here of the discovery of an alabaster quarry, the ledge being of great thickness and extending for miles in the foothills near Canon City.

The four hundred canvases of Missionier, the deceased artist, were estimated in 1884 to be worth one million dollars. Art connoisseurs now place their value at ten times that sum.

In the libel suit of John H. Hollander against Consul General Jacob Baez, of Guatemala, in New York, for the recovery of \$50,000 damages, recently, the jury rendered a verdict of six cents for the plaintiff.

The Kansas House of Representatives, without an opposing vote, last week passed a bill removing political disabilities from all persons who volunteered their services against the Government in the War of the Rebellion.

During the forty-nine years of his life, the Prince of Wales has drawn sixteen million, five hundred thousand dollars from the public treasury of Great Britain, and his debts now amount to eight millions of dollars.

A correspondent of the London Telegraph writes from St. Petersburg that the petition from London in behalf of the persecuted Hebrews has only aggravated matters, and members of the race are being treated worse than ever.

It now appears that the experiment of grafting the bone of a dog's leg into the leg of a boy, which was tried in a New York hospital, was unsuccessful, and the authorities have forbidden any further attempts of this kind.

All the electro-typers of Boston are on a strike. Nearly 300 men have gone out. The strike will seriously interfere with work of 2,000 others in the printing-trade. The strikers have a strong union and are backed up by the compositors, pressmen, paper rulers, bookbinders and stereotypers.

General DaFonseca took the oath of office as President of Brazil, Feb. 26th, in the presence of the two Houses of Congress. The President received the individual congratulations of the members and afterward reviewed the troops.

MARRIED.

WILCOX—COLLINS.—In New York City, Jan. 26, 1891, by Rev. Wm. C. Smith, Henry W. Wilcox, of Hopkinton, R. I., and Mary E., daughter of the late Joseph W. Collins, of New York.

MAGILL—EHRET.—At the home of the bride's parents, near Berea, W. Va., Feb. 15, 1891, by Rev. O. S. Mills, Mr. Wm. W. Magill and Miss Mary M. Ehret, daughter of Mr. John Ehret, all of Ritchie county.

DAVIS—DURBEN.—At the M. E. parsonage, in Watson, N. Y., Feb. 19, 1891, by Rev. S. G. Carley, Howard A. Davis and Miss Celestia M. Durben, both of Watson.

DIED.

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

LIVERMORE.—Near Sharon Centre, Pa., Feb. 5, 1891, John, infant son of Cassius and Myrtle Livermore, aged 7 weeks. G. P. K.

WELLS.—At Cady Hollow, McKean Co., Pa., Feb. 1, 1891, Ettie, daughter of William E. and Emily Wells.

The home of this family was at Bell's Run, but they were spending the winter in the lumber regions. Ettie was a quiet, lady-like girl, beloved by all. The remains were brought home for the funeral and burial which occurred Feb. 6th. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." G. P. K.

BURDICK.—At her residence in Verona, N. Y., on Monday night, Feb. 9, 1891, of heart and liver difficulty, Mrs. S. Lovina, wife of Mr. Zaccheus Burdick, in the 67th year of her age.

She was born in the town of Adams, Jefferson county, was converted and baptized in her youthful days, and united with the Adams Centre Church. She came to the town of Verona about forty years ago; was married twenty-seven years ago, and fifteen years ago united with the Second Verona Seventh-day Baptist Church, of which she was an acceptable member at the time of her death. Her Christian life was a steady, consistent and even flow of godly living. She leaves a devoted husband, two sons, a daughter, a sister, two brothers, five grandchildren, and a large number of other relatives and acquaintances. Her funeral was largely attended at the Second Seventh-day Baptist church of Verona, on Sabbath, Feb. 14th. Sermon by the pastor. J. E. N. B.

SUTTON.—Near Greenbrier, Doddridge Co., W. Va., Feb. 8, 1891, Edith Sutton, aged 59 years, 5 months and 11 days.

She was a daughter of Reuben D. and Drusilla Sutton. She made a profession of religion in her childhood, and later in life united with the Middle Island Church, of which she lived a faithful member. For many years she has been a great sufferer from a throat and lung trouble, which at last resulted in her death. Near the time of her death she expressed herself ready and willing to go, and died trusting in Jesus. She leaves a large circle of friends and relatives to mourn their loss. R. G. D.

DAVIS.—In Milton, Wis., Feb. 19, 1891, of heart failure, Percival W. Davis, son of the late Percival F. and Harriet L. Davis, aged 37 years, 3 months and 21 days.

The deceased had lived in Nevada during the past fourteen years, employed as assayer for a silver mining company. A few months since he was taken ill and went to California for medical treatment; not improving any, his brother Evan went to bring him home. After reaching here he lingered about six weeks and died, but he evidently was prepared to depart in hope and peace. He was of a quiet disposition, thoroughly conscientious, candid, sincere, highly intelligent, and greatly beloved by all who knew him. In early life he was educated at Milton College, and united with the Seventh-day Baptist Church. He leaves a widowed mother, grandmother, brother, sister and other relatives. The funeral services were held on Sabbath afternoon at the home of his brother, Evan Davis, President Whitford and E. M. Dunn officiating. E. M. D.

DAGGET.—In the town of Ashland, Minn., of measles combined with other sickness, Feb. 18, 1891, Leon, son of L. T. and Polly Dagget, in the 21st year of his age.

Leon had always been at home, was well disposed and made himself useful in the ordinary farm work. He showed decided interest in our revival meetings some weeks before his death, came forward for prayers and expressed his determination to be a Christian. He was the first of a large family to be called away by death. The blow is felt very keenly by parents, brothers and sisters. S. R. W.

DAGGET.—In the town of Ashland, Minn., Feb. 19, 1891, Mark LeRoy, only child of Roy U. and Ina M. Dagget, aged 6 months and 14 days.

While attending the burial of Leon, the death angel came to this delicate little baby boy, lying sick with the measles across the road from the grandfather's home. It was a sad day indeed to these families. S. R. W.

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