

# The Sabbath Recorder.

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

Vol. XLVII. No. 11.  
Whole Number 2404

FIFTH-DAY, MARCH 12, 1891.

Terms:  
\$2 00 in Advance.

## HE GIVETH HIS BELOVETH REST.

MRS. C. B. BERRY.

In my heavenly home are mansions fair,  
For the ransomed ones who enter there;  
Its pearly gates, its streets of gold,  
No mortal eye can e'er behold.  
In that bright land, with the sunless light,  
Our loved ones shine in garments white.

There's a starry crown, a waiting lyre,  
For those who join the angel choir;  
Can we join that song with heavenly grace,  
If we miss but one beloved face?  
Can a mother's soul no anguish know,  
For the sinful wanderer here below?

Can it be so, when we reach that shore?  
Will our souls return to earth no more  
To cheer the weary one that waits,  
Just without the beautiful gates?  
Who, heavy-laden with trials and strife,  
Would lay down the cross, for the crown of life?

We know that our Father, the Lord above,  
Will guard his own, with tender love;  
Neither blight of sorrow, sin or care,  
Nor pain, nor death, can enter there;  
Through the pearly gates, as they enter in,  
We will tune our harps to the sacred hymn,  
And with the bright-robed throng, will raise  
To God, our everlasting praise.

COTTAGE CITY, MASS.

## CHRISTIAN ACTIVITY FOR BUSINESS MEN.

REV. H. D. CLARKE.

If men do not say it, they often practically intimate that the aggressive activity of Christians is well enough for women and young people's societies, but it can hardly be expected of professional and business men any more than that they shall furnish money for the work. Whether that is a conviction among that class, or an excuse, may not always be determined by us. But it seems quite evident that a large share of what are termed business men are drifting away from the church, or at least from activity in it.

The proportion of business men in our congregations is very small compared with that of their wives and daughters. Careful estimate places on the average the proportion of men as about one-fifth of the whole. Of these about one-half are past forty. Where are the young men? Another observation is that the men who are Christians in profession were converted mostly in boyhood. The conversion of a man above twenty-five or thirty years of age is a very rare thing.

There are some non-professors who generously support the cause of missions and the church where some of their family attend, but their lack of vital Christian life is to the world at large a testimony against religion, for if they truly believed the Bible, and the gospel which their money helps sustain, why do they not unite themselves in heart and life with Christ by profession? And the business men who attend divine service year after year without embracing religion give greater testimony to their unbelief than those who do not attend, for it is a testimony that the appeals from the divine word and in divine service for their conversion and religious activity, have no force or power to convict and convert. Thus the world views it.

If, then, the church can gain no hold upon the young men or business men, then does it fail in some degree in its power over their con-

sciences, and that should be cause for alarm and earnest inquiry. Christian men are to-day exerting every nerve to find out the cause of financial depression, that they may remedy the evil. The government is asked by the various organizations of the nation to appoint commissions to inquire into the state of affairs and otherwise help in times of embarrassment. Shall these Christian men be less concerned about the prosperity of Zion?

There can never be any loss of power in the gospel itself. It is and ever will be "the power of God unto salvation to every one that believeth." The cause of our complaint must be looked for some where else. The trouble either lies in defective methods of preaching or conducting church work, or defective organization or something. Either preachers do not have in view heartfelt conviction and persuasion of men concerning their great guilt before God when they sermonize, and fear too much the giving of offense by plain practical truth in the spirit of loyalty to God and their commission, or they are too abstract rather than practical and up to the light of the times, or else the congregations of Christians do not hold up their hands and stand by them when they are earnest enough and fearless enough to declare the whole counsel of God. May not one trouble be that men are not brought into close quarters with God and Christ, and urged to immediate decisions? "What then will you do with Jesus?" May it not also be possible that worldly views of liberality control Christians so that they dare not strongly advocate the testing truths which lie at the foundation of true religion? Are Christians afraid of being sneered at and called sectarians? or pessimists? Is there not some worldly popular tide that is sweeping ministers and congregations along? We may not assume to determine this only to provoke thought and inquiry. This is a business age, and men are men of business and "mean business" in everything except religion. Let the church of God make men feel that it "means business," and that God has business with them.

The writer is convinced of one thing, and that is that the average church and pastor is rather more anxious to get quantity into the church than quality, and are quite unwilling in times of inquiry or revival, so-called; to set forth the law of God so as to test their loyalty and the soundness of conversion. The writer was once urged by a brother of our faith, when an extra effort was proposed, not to say anything about God's law, and especially never to hint a word about God's holy Sabbath, for that was so sectarian that no one would be converted under such preaching. "Love, love, love" must be the theme, "Free salvation by faith." Now what a conception of conversion and turning from sin without the knowledge of law or its claims being urged! And is not that the idea of thousands of Christians who come into the church, and by such false liberality and concessions to the lowering of God's standard of holiness, do they not weaken the church and

render it powerless to win strong, thinking, active business men to Christ and truth?

There is great encouragement in the present activity of our young people, and it is hoped that the topics and teachings of the Christian Endeavor Societies will bring out the truth in regard to what true conversion is, and what Christian activity involves. May we also hope that these young workers will make practical appeals to the active business men and convince them, if possible, of the practicability of vital godliness, and individual activity for Christ and the church. To be truly a business man is to live for Christ. "For me to live is Christ." Men must yield their objections, and give themselves implicitly to obey God's commands and walk in the footsteps of Christ.

## AT HOME, ALSO.

REV. A. E. MAIN.

When, many months ago, several of our young people joined the Student's Volunteer Movement, by expressing their willingness to labor as foreign missionaries, should the Lord open the way, no one could have felt more pleased than the writer that, now, Seventh-day Baptists also were well represented among these thousands of earnest and devoted young men and women. And our attention is again specially directed to the movement by the first convention held at Cleveland, Ohio, which, before these lines are read, will no doubt have proved itself to have been a meeting of great warmth and power.

Although cordially participating in this enthusiasm for foreign missions, we have long felt like calling for a volunteer movement toward another part of the great mission field; but have hitherto refrained, lest our cold, printed words, might appear to be lacking in appreciation of the enthusiastic consecration thus grandly manifested for the Lord's work in heathen lands.

It is probable that most readers of the RECORDER know that the Corresponding Secretary is a deeply interested believer in foreign missions; but in view of what he is about to say, let him further testify that while he thinks he ought to sacrifice everything, even life itself, rather than deny the Sabbath truth, he believes that those who oppose foreign missions are as actually opposed to God as those that are against the Bible Sabbath; while foreign missions do not outshine in excellence and to the exclusion of their just claim, other causes, neither must home missions, Sabbath Reform, or any other great work in the home land, be allowed to overshadow our duty to heathen lands; and they who do not believe in a generous and self-sacrificing support of foreign missions, as surely come under the condemnation of the truth, as do those who are indifferent to the progress of home missions, Sabbath-Reform, education, temperance, or any good cause. For this strong statement of our position we ask no other favor than that it be tested by the Word of God.

What Canon Paget, of the Church of England, says in regard to individual lives is true of us

as a denomination,—that we are in danger of impoverishing the centre for the sake of an ever-widening circumference. We are busy here and there, and the altar fires grow cold. It is the purpose of this article to plead for centres that are being impoverished, and for the smoldering fires on altars built in the long ago.

We can think of no more Christ-like service than that rendered by men and women of culture, who could occupy large spheres of influence and usefulness amid the surroundings of the Christian home land, but who, for the love of Christ and souls, go into the midst of the deep darkness and degradation of heathenism to tell of the God and Father of us all, of Jesus our Saviour, and of the heavenly home prepared for all that love and serve the Lord. But there is also the great darkness and degradation of sin and ignorance, of suffering and sorrow, in our own land.

We look, and with reason, upon the dedication of one's self to work in a foreign land, far from friends and associations that are dear, as being nobly heroic. But there is also opportunity in America for the heroic endurance of privations, and for noblest service. This heroism may not be as speedily and enthusiastically recognized as the other; but when the "books are opened," if not before, it will all be known.

There are centres going into impoverishment for lack of some one, or the right one, to preach Him who descended from riches to poverty and returned to glory, that we may rise from dreadful poverty to heavenly riches. There are dying altar fires waiting for the ministry of some wise priest that they may burst forth in the living flames of a fresh devotion. There are thousands of communities and hundreds of thousands of people down low in respect to mind and heart attainments, many even dead in sin, who need the uplifting grace and power of an Almighty Redeemer. This can be communicated to them through the living and earnest ministries of those who shall go to them, Elisha-like and Christ-like, with the sympathy and closeness of approach symbolized by Elisha's mouth-to-mouth, eye-to-eye, hand-to-hand efforts in the raising of the Shunammite's son, and fully realized only in our Lord, who by his incarnation, touched our poor lives on every side.

We need then, for general missionary work, and for the pastoral care of groups of smaller churches, all on the home field, men as thoroughly educated and qualified in every way, as wise in organizing and leading, and as godly, as those that are required for the pulpits of our largest churches; and with a self-devotion equal to that which supplies our foreign field with worthy laborers.

We believe that our young men and women will prove themselves equal to these demands of the home field, when they shall comprehend the need and opportunity, and so recognize their own privilege and obligations.

Our Lord sacrificed himself, not only out of infinite love, but because he foresaw the glory and joy of an accomplished work of redemption. We cannot reasonably or scripturally ask men and women to give themselves to a life of toil and self-devotion without knowing, at least through faith's perception, the probable results of such self-denying labor. They may not demand that all the fruit shall appear in their own day; but they have the right to inquire whether it is likely there will ever be any, proportionate to the work required. God does not ask any man to throw away his powers of useful service; neither is he pleased with an over estimate of these powers.

To labor where there are many sinners that need to know a Saviour's love; where troubled souls are looking for help and comfort; where the standard of character and conduct ought to be raised higher; where social customs should be changed; where men and women with the sanctified capabilities of combined culture, tact, and piety, can do so much toward directing and shaping the drift and scope of all the moral energies of culture through small communities, is not to throw ones self away.

Next to salvation, people need instruction. If they do not consciously hunger for it, they quickly recognize it and eagerly receive it, when it comes in the right way. The pastor of a group of two, three, or four churches, fittingly called in the New Testament a bishop or overseer, would need bands of lay-helpers, in church, Sabbath-school, prayer-meeting, and other work. In each society he could have a class of these for instruction in biblical exegesis and theology and in methods of work; and in this way could make use of all his knowledge of truth and methods, all the inspiration, all the warmth and breadth of human sympathies acquired in college or seminary or by experience. And in his labors, directly for and among the people, believers and unbelievers, he would find educated and thoughtful people, and ample sphere for the use of his best gifts as preacher of the gospel and advocate of the faith. The same is also true with respect to general missionaries.

These laborers need adequate support, not only as a matter of justice and obedience to the Scripture, but for the sake of the cause; in order that no such necessity may be laid on them as sometimes came to Paul, to turn aside from the ministry of the word to labor with their own hands for their support, although nothing is more honorable than this, in its place.

Behold, then, the many rich harvest fields in our own land! A faithful care of them means less public and private corruption; less selfishness and injustice; less intemperance and impurity; less ignorance and suffering; and more righteousness, peace, and joy. How we need men and women, sent forth by the Lord of the harvest, to go out as reapers, skillful in the use of the gathering sickle! How we need a Student's Volunteer Movement toward the occupancy of the home as well as the great foreign field! Toward the building up of small but long-established centres of Seventh-day Baptist influence, now threatened with impoverishment, and the rekindling of old altar fires!

It may be asked why the missionary Secretary himself does not take some of these inviting fields. Long, long ago, in heart, he gave himself to the foreign mission work; but providence seemed to clearly indicate that it was not duty to go. His next ambition was to occupy some western home mission point; if you will not publish the secret, he will tell you that before his student days ended, and in answer to RECORDER correspondence, he actually offered himself for work in a place beyond the Mississippi; but no reply ever came to the offer. With unabated interest and growing appreciation for the great West, and with plans and purposes sometimes, as at present, interfered with by circumstances of health, he has sought to have his steps ordered by the Lord. And although his home has been away down East with the Old Hopkinton Church, his work east, west and south, has brought him into a close enough approach for at least a sympathetic touch of the field, labors, experiences, and pos-

sibilities, on behalf of which this article has been written; and he believes that the picture drawn is not a sketch of the fancy, overdrawn, but one altogether real, both as to the shadows and the lights.

#### HINTS TO PRIMARY TEACHERS.

LILLA PITTS COTTRELL.

The divine Teacher, when upon earth, took a little child and set him in the midst, saying: "Whosoever receiveth a little child in my name receiveth me." He understood the wondrous, folded-away possibilities in youth. But notwithstanding his example and promise, many years passed before his followers recognized the child as an important factor in the universe. Go where you will you will always find little children in the midst, and his promises are the same to-day, yesterday and forever.

The children of to-day are the society, the nation, the church of to-morrow. See the coming mother in the girl hushing the imaginary cry of the doll in her arms, as she rocks and sings lullaby songs! See the force commercial, educational, social and religious, lying "without form and void" in the muscle, brain and heart of the boy!

How shall all this power be directed? If moral beings, "under the mysterious law of freedom and responsibility," were "like plastic clay," as the poet sings, we need not take time to ponder over this query. But the fact is, that while childhood, like clay, is pliable and susceptible of molding, there are insidious and invisible powers at work with you, after you, against you, and often before you. Besides, there is a power of self-movement in clay, and the molding touch meets resisting and unyielding masses. So in the child, many tendencies, inherited and natural, are antagonistic to the molding process.

Therefore some of the work done for children seems like wasted effort. In fact, there is much apparent waste in every department of Christian service. It is so in all the worldly affairs of men, and our Saviour taught the same law in the spiritual world when he gave us the parable of the sower. Nevertheless, the promise is ours: "Train up a child in the way he should go and when he is old he will not depart from it." Should not the manifold forces working against us inspire us to redouble our efforts? Is it not better that a few seeds fall on rock and wayside, into thorny thicket or superficial soil, than that no seed at all go into good ground?

An Englishman once said: "You can make something out of a Scotchman if you catch him young." The same assurance is ours concerning moral and religious character. There is hope of making a noble man or woman out of the children if you "catch them young" for long and wise training.

When the Master said: "Feed my lambs; feed my sheep," perhaps there is a hint in the order of the passages that the lambs should be looked after first. That is the way to promote the strength of the whole flock. Lambs, as well as sheep, linger around the places where they are fed. Therefore, if we would win and keep the youth in the school of the church, we must feed them there. Why do our young men leave the Bible-school? One says: "They leave at eighteen because they were not converted at ten." Others say that it is not always because they are not hungry or have depraved tastes, but because they are not fed. Hence it is a great responsibility to be a Bible-school teacher. Then let us pause and seriously ask, Who is sufficient for this work?

Undoubtedly, every one of God's children is



called to do some special work in his Father's house. There is work in the harvest fields for the humblest child, and for the weakest and most unskillful hand. But when the householder gave "to every man his work," he did not give to each the same work, because "all have gifts differing." As in the affairs of life, men sometimes make a mistake in the choice of occupation and fail in business, so Christians often neglect to find their proper spheres of activity, and hence do not succeed.

B. F. Jacobs says: "We may determine whether God calls us to a particular work or not by three things, ability, opportunity, authority, or the voice of God to the soul, saying: 'Go, work.'" These three are not always present at once, nor is there a fixed order in their coming. Men have had God's authority, though neither ability nor opportunity were present. In such a case ability comes by training. A call to work always means preparation. When Robert Raikes gathered children from the streets for the first germ of a Sunday-school, opportunity came first. It is a good motto for the Christian to do with his might what his hands find to do. When there is work to be done and no one else will do it, is not that a sufficient call to work? He who looks up earnestly for authority to work will hear many a word from God that ears that do not listen never catch. He who looks around eagerly for opportunity may find it in his own home, where the neighboring children may be gathered once a week to study God's Word when the Bible-school of the church is distant or over-crowded.

One of the sweetest calls a Christian can receive is the call to primary work, for it is especially true that he that soweth here "receiveth wages."

The primary teacher should, if possible, have a room for the class to meet alone. A map and blackboard are essential to model work. A sheet of common light brown paper and a crayon will do if a blackboard cannot be had. If the teacher cannot draw symbols, she can at least illustrate the lesson with words. When maps cannot be had, an Oxford Teacher's Bible affords the next best help in locating places.

If I were a primary teacher I would open and close the class exercises with a sentence prayer, sometimes breathing thanksgiving, sometimes petition, often letting the children suggest subjects for prayer. Sometimes we would repeat the Lord's prayer in concert. Let every head be bowed and eyes closed during prayer. Shall we sit upright and gaze around when God bows down his ear to hear? Then let the "silence that follows after prayer" settle down upon each soul before speaking again. I would instruct each child to pray in secret, night and morning, where such habit is not taught at home. After prayer, sing from the heart. Now and then learn a new song, one verse at a time.

The collection is an important part of the service. The grace of giving cannot be cultivated too early. Many people could testify that this part of their education has been sadly neglected. "The Lord loveth a cheerful giver." Therefore train the child for blessed and efficient service. Never omit an offering unto God.

A teacher needs to be wise in seating children. Restless and mischievous ones should sit apart. If children are properly taught to respect the house of God and his holy Sabbath, the teacher will have no trouble to keep order. Make them feel that God is in his holy temple, and we should come before his presence with

reverence to study his holy Word. In this age there is a growing tendency to disregard sacred things which is sad to contemplate.

A teacher must be interesting, sprightly and earnest. If the class grows restless, she may put a word or symbol on the board, rise and sing, or have a motion exercise to attract and restore attention and interest. No teacher should go before her class weary in mind or body if it can be avoided. Leading a primary class is difficult and exhausting work. Most of all, the soul needs strength from the source of strength, and she who tarries often at Jerusalem will be endued with power from on high.

A teacher should know each pupil by name. I read of a teacher who addressed his pupils as "that boy on the back seat"—"that girl with curls"—"that fat boy"—"that girl with freckles." Why not use the pet name which will make them feel at home: Willie, Hattie, John or Mary, as the case may be? The model teacher knows also the individual capacity, need and attainment of each pupil. She knows how to interest one through his feelings, another by reason; one likes pictures, another stories. Her study of the class is as important as the study of the lesson, and always precedes it, that she may bring something for each, just as the examination of the patient precedes the prescription of the physician. The same teacher is careful to use words with which children are familiar. Some people suppose a child to know what it does not, but this teacher takes nothing for granted; she explains every word which a child might misapprehend.

(Concluded next week.)

#### OUR MISSIONARY SOCIETY.

XX.

The Fourteenth Annual Meeting of the Society was held with the First Church of Hopkinton, R. I., in September, 1856. The President, Mr. David Dunn, opened the exercises with brief remarks, and announced that, according to the Society's vote, the missionary sermon would be preached on the coming Sabbath.

The receipts of the treasury from all sources had been \$4,595 53, and the expenditures \$3,528 71.

Nathan V. Hull had offered the opening prayer; Wm. Potter, W. B. Gillette, and Benj. Maxson, were appointed the nominating committee; H. H. Baker, B. F. Langworthy, and L. Crandall, the committee on resolutions; Hamilton Clarke, P. L. Berry and Geo. Maxson, a committee on the next place of meeting, and C. M. Lewis to preach the introductory discourse at the next anniversary.

A series of resolutions were adopted recommending the observance of the monthly concert of prayer, the reading of the annual report of the Board in the churches, and an increase of gifts for missions; requesting the Board to adjust all financial matters to the rights and responsibilities of the Society as a now incorporated body, and to co-operate with the Board of Managers of the Publishing Society in securing a building in New York City for the accommodation of the Benevolent Societies of the denomination; and instructing the Treasurer to close his report at the end of each annual meeting of the Society, so that it might include the latest receipts.

Mrs. O. B. Wardner, returned missionary, gave an account of her school for Chinese children at Shanghai.

From the Fourteenth Annual Report of the Executive Board we gather the following: Mrs. Wardner had been obliged to return from

China, on account of ill health.—One member of the Palestine Mission had been sick for several months, but was again well. The year had been one of more changes and interruptions in the foreign work than any other since its establishment.

Several members of the Board, living at a distance from the place of meeting, had attended some of the meetings during the year, a course most satisfactory to the acting Board, and sure, if followed, to result in an increase of knowledge and interest with reference to the work of the Board.

The Board had secured the incorporation of the Society under the general law of the State of New York; and the hope was expressed that many brethren of means would now remember the Society in their bequests.

The mission property in China consisted of the city chapel, and the houses of brethren Carpenter and Wardner, valued at about \$6,000, against which there was an indebtedness of a few hundred dollars. Mr. Wardner had built a new house; and about half an acre of land had been added to Mr. Carpenter's lot, valued at \$350, partly a donation, but chiefly in payment for the care of children.

The Palestine Mission had agricultural tools for its industrial department, a library, etc., but nothing had yet been accomplished with reference to a permanent location or the purchase of lands.

At the time of preparing the Board's Annual Report the receipts had been, by contributions, \$2,222 26; dividend on the ship "Caroline Tucker," \$625; bank dividend, \$96, and interest, \$95 75; a total of \$3,039 01, which fell short of expenses by about \$500.

The China missionaries, receiving barely enough to live upon, were in pressing need of better support, and were crippled for lack of funds to work with. The report says: "It is wrong thus to cripple them. The necessary means can and must be raised."

No expenses had been incurred for collecting agencies; and the officers of the Society had conducted its business at considerable pecuniary expense, and devoting from one to four weeks of time and labor, without remuneration.

#### HOME MISSIONS.

Eld. S. Davison closed his labors as missionary at Farmington and Southampton, Ill., in October, 1855, but was still preaching at Farmington, while James C. Rogers was preaching at Southampton, both without help from the Board.

In Sullivan, Ind., there had been found a Sabbath-keeping settlement of eight families. Eld. Henry Clarke had visited them and learned that they had emigrated from Virginia sixteen years before. They had joined the Campbellite Church for the sake of enjoying gospel ordinances, assured that they could remain Sabbath-keepers. Opposition had, however, come on this account, although they were still steadfast; and the Board had twice endeavored to have a missionary visit them.

The Missionary Board and the Executive Board of the North-Western Association had arranged to jointly support a missionary at Burr Oak Prairie, Wisconsin, at a salary of \$300 a year; and other interesting and important fields were under consideration.

New settlements were being established in the West by those who went from eastern churches; and the Board felt that home mission effort ought to keep pace with the westward movement of our numerical strength, and that the early occupancy of each new field by the preaching of the gospel might save that and future generations to Christ and the Sabbath.

## MISSIONS.

It is said that Chinese heathen give \$300,000,000 for idol worship; and American Christians \$12,000,000 to spread a knowledge of the true God. Startling and accusing.

THE largest individual response to our appeals for funds for 1891 and 1892, is \$61 for each year, the smallest \$5; the largest church response is \$250, the smallest \$10. The amounts are satisfactory and encouraging; and a united movement, equal in liberality to the cases named, will bring the needed help.

THE report of the Shanghai Missionary Conference furnished by brother Davis has been a long one and full of information, the result of painstaking work by our missionary; and for it he has our thanks. That the Sabbath question has gained such prominence in China, as indicated in the last article of the series need not surprise us who believe that foreign missions are the work of the Lord. And it has done this in connection with one of the largest and most important conferences ever held in the interest of foreign missions.

ELDER SKAGGS, general missionary in Southern Missouri, reports good interest, both among professing Christians and among the unconverted. In Barry county he baptized one, and thinks the prospect good for the organization of a church at no distant day. In Texas county, where several are interested in the Sabbath question, "some say that they do not think I ought to preach upon the subject of the Sabbath. They said: 'You have united the people here more than any one else that has ever preached here, and if you do, it will kill the interest.' Others say: 'Preach the whole truth if it condemns every one of us.' Pray for me, that I may be humble and faithful, preaching the whole truth."

### FURTHER EXPLANATION.

One brother writes: "I received your circular letter Friday, and showed it to some of the church officers, and they think it ought not to be expected of us, in our circumstances, to do any more than we have already pledged ourselves to do. I have just canvassed the society for Tract and Missionary interests for 1891, and have pledged for over \$75 for those purposes."

All that our circular letter of appeal means, in a case like this, is that they tell us what part of this \$75 our society may expect to receive. We desire to avoid even the appearance of making unreasonable requests. But we do earnestly desire to know about what our people purpose to give for missions in 1891 and in 1892; for the Board intends to make this the basis of future appropriations.

### ROTTERDAM, HOLLAND.

Elder F. J. Bakker, pastor of a little Sabbath-keeping church in this city, is aided in independent mission work by Dr. Nathan Wardner and several other Wisconsin friends. In a recent letter to these friends he thankfully acknowledges the help received, and gives some account of his labors.

He preaches Sabbath-days; holds a children's Bible-class on First-day afternoons; distributes tracts and papers in houses and ships; and engages in conversation as providence gives opportunity.

The winter has been, it is said, the severest

since 1749; and many people, especially little children and the aged, have died of hunger and cold. The harbor and quays have been full of large and small ships frozen in the ice, and among these he has gone with religious tracts. He mentions one German Roman Catholic sailor who said he was not afraid to die, because he had confessed his sins to the priest and been forgiven. Bro. Bakker tried to show him and his Captain his error, and left tracts with them, the sailor afterwards saying that he burned his.

Eld. Bakker and two of his brethren attended a meeting held to discuss "The Social Question and the Sabbath," and in the interest of so-called Bible-schools, the Bible not being read in the State Schools. While distributing tracts at the close of the meeting, they heard such remarks as these: "They are Sabbathists," and "Oh, they are far better than Socialists."

The mate of a Norwegian ship requested more of Dr. Wardner's translated tracts on the Sabbath; and he, the Captain and the missionary, had a long talk over the questions of the Sabbath and baptism.

And thus our brother labors patiently on, encouraged by but few visible results, but hoping and praying that by means of the spoken and printed testimony God will eventually lead many to Christ, the Sabbath, and believer's baptism.

### AND STILL THEY COME.

We have recently received a long and interesting letter from Rev. Richman Leisler, of Keota, Keokuk Co., Iowa, a Seventh-day Baptist German, with whom we were placed in correspondence by the RECORDER office. He writes in broken English, but with an intelligent head and warm heart. Has been a Sabbath-keeper about six years, preaching some, distributing tracts, and baptizing two persons who commenced keeping the Sabbath. Was missionary for the Baptist Publication Society in New York State about fourteen years, then went West, where he preached both in German and English, and where he received light on the Sabbath truth. He was converted in Germany, but has been in America about fifty years. Was ordained in Chicago as pastor of a German Church. He greatly enjoyed a visit from Eld. Socwell, made a few weeks ago at our suggestion. Eld. Socwell found him to be a man of good standing in the community as to character, though considered "odd," and in accord with Seventh-day Baptist doctrine.

He makes his living as gardener and book agent; has a home of his own; and invites any of our brethren traveling that way to stop and see him.

Although quite an old man, he would like to travel over the State preaching and spreading the truth. We have not now the means of aiding him, even were he not so much of a stranger to us; but we hope he will be blessed and guided, and in some way made useful to the cause in which he seems to feel so deep an interest.

### MONEY.

Sometimes it would almost seem that there are persons who consider money an evil thing, or at least so secular a thing as to be unworthy of being associated with the Sabbath, worship, or religion. This is not, however, the teaching of the Scriptures, which say that "the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith."

Money is recognized in the Bible as a needed thing, whose acquisition and possession involve no necessary wrong; as an instrument for the

promotion of righteousness, a source of great power for good.

In Old Testament times the Lord called, through his servants, for money for the building of the tabernacle and the temple, for the maintenance of religious worship, and for the help and comfort of the poor.

Similar obligations belong to New Testament times, and a new one was added or developed, that of sending abroad the blessings of religion, in order that the good news of salvation might be carried to the Gentiles, for whom it was divinely prepared, and to whom the Lord had promised it through his prophets. These obligations are strengthened and sanctified by the matchless exhibition of the love of God in Jesus Christ our Redeemer.

There are right and wrong ways of acquiring and using money. To honorably accumulate wealth, and to employ it in the spirit of a consecrated and self-denying servant of our Lord Jesus Christ, is eminent and profitable Christian service. To gain and use riches in ways contrary to the ten commandments, the sermon on the mount, and the golden rule, is to unprofitably and sinfully employ one's gifts and to dishonor and disobey God; and, sooner or later, such persons will "have pierced themselves through with many sorrows." The protection and approval of human laws and customs will be no protection before the Lord.

Our God is the owner and ruler of all things. We are his servants, chosen for redemption unto eternal life. The gold and the silver are his. And he has honored and sanctified money by appointing it, according to the Scriptures, to a high and worthy place among the means of advancing his cause and kingdom.

Our institutions of learning, the work of the Tract and Missionary Societies, the kingdom of Christ as represented by our churches, and the needs of the poor, all make demands upon us for money that are sanctioned by the word and providence of God.

Men are robbing God now, as in the days of Malachi; and will as certainly be cursed now as then for sin and selfishness. But Jehovah is still the same gracious God, and he calls to us, Prove Me! Prove Me! Bring your offerings; consecrate your money, and I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

### CORRESPONDENCE.

11 NORTHAMPTON PARK, CANONBURY, }  
LONDON, N., Jan. 27, 1891. }

Dear Brother Main;--On the first Sabbath of this month we held our quarterly communion, when we received brother Feinstein into the church by the laying on of hands, prayer, and the hand of fellowship. The day was very dark with black fog. Within doors the gas jets burned feebly, making reading difficult, and the end of the school-room is scarcely visible; yet we had several more than our usual number present. We all felt that we had a precious season of worship. Distribution of our publications is made every week, many people receiving them gladly. A Jewess, a convert, had a two hours' talk with one of us, the evening of a Sabbath recently, on the Sabbath question. "How can it be that so many learned and pious bishops and ministers keep Sunday if the Sabbath is still binding? Surely they ought to know." "Well, madam," our colporteur replied, "how is it that the majority of our learned doctors, in the time of Christ, did not believe in him, and yet he was the Christ?" There was silence, and evidently trouble within the heart. Pray that the "Word may have free course and be glorified." Yours as ever,

W. M. JONES.



## WOMAN'S WORK.

"COME children, let us go!  
We travel hand in hand;  
Each in her sister finds her joy  
In this wild, stranger land.  
The strong be quick to raise  
The weaker when they fall;  
Let love, and peace, and patience bloom  
In ready help for all."

If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.—James 2 : 8.

GEORGE ELIOT claims that it is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us; as if lips were not sacred too,—as if it were a comparatively light thing to fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.

### DR. SWINNEY'S CALL FOR HELP.

January 4, 1889, Dr. Swinney writes: "I sometimes am nearly given out with the burden of my department, yet am waiting for my turn to come to be assisted. When over-taxed with an unusual number of sick ones this summer, I felt like writing to the Board that if they wished me to last any length of time they should quickly send out two or three homeopathic physicians; for my work reaches far and wide, and is too much for me to attend to. The only other homeopathic physician in China is in Ningpo, and he failed in health more than a year ago, so that with the little he can do now, I am bearing the burden alone. Do you think it strange that we cry out now and then for more workers?"

January 31, 1889, the doctor writes: "I am entirely alone in my special work, having no one to help excepting a native assistant who is very valuable indeed, yet not equal to a foreigner. To-day I make an urgent request to the Woman's Board, through you, to send me help. I really need two, one a physician, and the other a trained nurse. I do not know that you can find two to send, or that you may have the means to do so, but if not, then send me one."

Very many of our women have all of this time been anxious to send some one, and several have desired to be able to go the doctor's relief. In fact, the desire to build up Medical Mission work has been such with many that when a teacher was being sought the thought was frequently expressed that the medical assistant should be the first one of the two to go. The effort to secure a helper for Dr. Swinney has several times almost succeeded. Some began early to lay aside the money to make ready for the cost of this work. Something over \$300 lies in the care of the Board for the support of the helper. Others have pledged their readiness to unite with us in the matter whenever it shall be taken up. There is, so we believe, no occasion to doubt that if a nurse or a physician were to-day both willing and prepared to go, that the sentiment of the women would rise to the emergency, and they would pay for her sending and keep up the yearly payment of her salary.

There is much anxiety connected with the matter of finding and of sending a worker to foreign fields, especially if one conscientiously cares whether all who should co-operate in the work do take it up with consecrated love to the great Physician, through whose healing power

we are saved from sin; or whether there is a lack here or there, anywhere, of that which we call faith in it, or interest. There are several crippings still resting upon your secretary, to whom comes in many lines of the labor, the pith of the responsibility. The chief one now in this case is physical unfitness to meet the obligations of the work. It therefore became necessary for her to call for herself a halt in the matter. At the December Board Meeting it was voted that we refer the matter of the preliminary business, namely, the finding of an assistant for the doctor, to the General Board, and that we pledge for our women only this, that we will aid in her support. We did, however, express our hope and our belief that when once the helper is found and ready to go that the women will be ready to assume her support. Dr. Main has written of the acceptance by the Missionary Board of the proposition made, and in a letter written later, says: "I want you to be as free to suggest and help in the matter of the proposed assistant for Dr. Swinney as you would be were we officially associated in the effort." It is our pleasure to aid in the matter by all that we can do. It was the burden of the obligation in its crippled environment from which we were obliged to seek release.

How much your secretary shall be able to do for you in this depends, my sisters, very largely upon you, and from these stand-points,—the degree of unity in purpose amongst us, the amount of money which you will give, the kind of consecration which, together, you and I shall have towards Him who can both open and can close the doors of Christian opportunity and of privilege.

### THE INSPIRING RESULTS OF MISSIONARY WORK ON WOMEN IN THE HOME CHURCHES.

It is difficult to estimate the broadening, elevating influence that has come to so many minds from the mere knowledge of the outside world, derived from the study of missions. Many a woman in the whirl of city life, absorbed in the daily round of household cares, the perplexities of domestic service, the insatiable demands of society, many a lonely dweller in a remote farmhouse, or quiet country village, has found an immense relief in turning her thoughts entirely away from her burdens to the condition and needs of women in other lands. "It was easier to keep house the next day," says one, after attending a missionary meeting, "things assumed their relative values."

Great zest is added also to one's general reading by knowledge derived from mission study. The magazine literature, the weekly journal, daily newspaper, all teem with articles, allusions, or bits of news about the interesting people, and it is a satisfaction to be able to place them in their proper niches of one's previous knowledge. Above all, there comes an inspiration in gaining deeper insight into the wonderful scheme of salvation, when one sees how remarkably it is adapted to every people and tongue.

Another element of advantage that comes with a practical knowledge in missionary work,—giving—a giving that covers time and talent, and labor. There are hundreds of women who will testify to the real joy the giving of money has been to them. There are many of them who, thirty years ago, never thought of such contributions as their own gift. The head of the house donated what he thought was necessary, and that was the end of it; or he had no interest in missions or benevolent societies, and the idea that his wife should have her own little fund for such purposes was never broached.

We believe, also, that one result of this missionary giving is a greater independence among women in money matters. Many husbands who never thought of it before have willingly given their wives control of a certain portion of their family income, thus freeing her from much hampering discomfort. More than one instance has come to our notice, also, where experience in the care of missionary money has been of great value in the management of private finances when the exigencies of life made it necessary,—a result of missionary work not often anticipated.

The personal development resulting from the gift of time and talent to missions, has become proverbial. Over and over again we hear: "How wonderfully she has developed since she took up this missionary interest! I never saw such a change!" Many self-distrustful ones, whose influence, but for this work would have been little known outside the family circle, have become strong, self-possessed workers, occupying positions of trust in the church and community. Many of the leaders in organized woman's work to-day—of various kinds—took their first step, "the step that lasts," in our missionary societies. Those whose voices were never heard even with a class of little children, have found a power of eloquence of which they never dreamed; and those who never wrote so much as a nursery rhyme have held pens touched with winning sweetness and persuasive fire "for the cause." So with all womanly accomplishments, of music, painting, dainty fabrics of the needle, all have been brought into requisition. Said one who has given days and nights to this cause: "If I were going to simply consult the good of my own family I would take the course I have taken; their quickened mental activity, their enlarged views of things, have been directly due to this."

The highest development from missionary work is without doubt on the spiritual side. Many feel that they have been brought into closer sympathy with their Lord than ever before; have been "taken into his confidence" in the work so dear to him. The old question to Peter, "Lovest thou me?" has been answered with new emphasis.

But there are hundreds of Christian women who have no interest in this work. Oh the pity of it that they should lose so much! Yes, the pity of it!—*Abstracted from Life and Light.*

### WOMAN'S BOARD.

Receipts in February.

Woman's Missionary Society, Nortonville, Kan., for Dispensary Fund.....	\$25 00
Ladies' Aid Society, Adams Centre, N. Y., for Miss Burdick's salary.....	15 00
By Mrs. Brinkerhoff, for Dispensary Fund:	
Mrs. J. T. Davis, Alfred Centre, N. Y.....	\$ 50
Mrs. M. B. Kelly.....	1 00
A Friend.....	1 00
A Zealous.....	10 00
Theodore Hofer, Andover, N. Y.....	1 00
Mrs. Leona Remington, Andover, N. Y.....	1 00
Mrs. Eliza Crandall.....	1 00
Mrs. Francis L. Clarke.....	1 00
Mrs. Anna L. Ware.....	1 00
Fannie Ware, (aged 4 years).....	20
Mrs. M. Armstrong, Marion, Ia.....	2 00— 19 70
By Mrs. O. U. Whitford, for Dispensary Fund:	
Mrs. Wm. A. Rogers, Waterville, Me.....	10 00
Mrs. O. D. Sherman, Mystic, Conn.....	10 00
Mrs. E. A. Champlin, Hopkinton, R. I.....	1 00
A Friend.....	1 00
Mrs. C. B. Rogers, Jacksonville, Fla.....	1 00
Mrs. J. F. Farnsworth, Westerly, R. I.....	5 00
Mrs. Z. C. Farnham.....	5 00
Mrs. Jonathan Maxson.....	2 00
Mrs. A. L. Chester.....	2 00
Mrs. Emeline Crandall.....	5 00
Mrs. O. U. Whitford.....	5 00
Miss Martha Maxson.....	5 00
Miss Harriet Langworthy, Ashaway, R. I.....	2 00
Miss Maria Potter.....	3 00
Miss Jessie F. Briggs.....	5 00
Miss Annie Barber.....	50
Miss Harriet W. Carpenter.....	1 00
Miss Gertrude Stillman.....	50
Mrs. M. R. Berry.....	5 00
Mrs. Martha Wells.....	5 00
Mrs. Clarissa Crandall.....	2 00
Mrs. George N. Burdick.....	2 00
Mrs. Hannah Taylor.....	1 00
Mrs. W. R. Wells.....	1 00
Mrs. P. M. Barber.....	1 00
Mrs. Frank Hill.....	1 00
Mrs. W. L. Clarke.....	1 00
Mrs. Mary E. Carpenter.....	1 00— 84 00

\$148 70

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., March 1, 1891.

## HISTORICAL & BIOGRAPHICAL.

### SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

REV. C. A. BURDICK, FARINA, ILL.  
(Concluded.)

#### A SCHOOL OPENED WHICH BECAME SALEM COLLEGE.

At the session of 1889 the committee reported that they had obtained subscriptions to the amount of \$4,886, including a lot containing about five acres of land in the west end of the village of Salem, and valued at \$1,000; that a stock company had been incorporated under the laws of the State, and in harmony with the requirements of the Seventh-day Baptist Education Society; that a contract had been let for the construction of a two-story frame building, 45x60 feet, at a cost not exceeding the amount of the subscriptions; and that the building was to be completed by the 15th of November following. They also reported that a term of school was already in session, with four teachers and eighty-four pupils, including a primary department. Without waiting for the erection and completion of the building, one term of school was taught in the graded school building, which was rented for the purpose after the close of the winter term of the public school. This was in the spring of 1889. Prof. S. L. Maxson, of Albion Academy, by invitation visited Salem in February, and was chosen principal, but as his services could not be had for the first term, Eld. J. L. Huffman was engaged as teacher and acting principal. The other teachers were Prof. W. M. Blair, Mrs. — Rust, and L. B. Davis.

#### A BUILDING ERECTED.

A substantial building of very respectable appearance was erected on the five-acre lot mentioned in the report of the committee. It stands on a somewhat elevated ground, and is a prominent feature in the growing village of Salem. On the lower floor, through the length of the building extends a hall, on each side of which are two or three rooms for recitation and other purposes. Until the erection of Prof. Maxson's dwelling-house, the rooms on one side of the hall were occupied by his family. On the upper floor is a light and cheery chapel hall, neatly and conveniently furnished, most of the sessions of the Conference and of the Societies in 1890 were held in this hall. The cost of the building and lot is given as \$5,713 93 in the report of the Directors to the Education Society. The cost of furniture and fixtures was \$300.

#### NOW CHARTERED AS A COLLEGE.

Though first chartered as "Salem Academy," the name of the institution has been changed to "Salem College." The reasons for the change are given in the report of the Board of Directors, as will be seen in the following extract from that report:

"The observations incident to this work have clearly indicated that the plan of this institution as an academy would not satisfactorily meet the requirements of all those seeking an education here. If the courses of study were academic only, the necessity would still remain for all who desire a higher education to go away. It has, therefore, been determined to offer full college courses of study, and the name "Academy" has been legally changed to "College." While it is true that many can supplement the district or high school with only a few terms of study in any institution of higher grade, yet such studies as will be of the most profit can be selected from the college courses, and pursued with even greater profit to

the student then if pursued as merely academic studies; because the associations with others earnestly pursuing college courses, will add a greater stimulus to general culture. These courses have been arranged with care, aiming to develop industry and the power of self-control in the student. During these years of study his constant association with the greatest thinkers of all the ages cannot fail to enlarge the capacity for nobler achievements everywhere in the arena of life."

#### OFFICERS OF THE BOARD OF TRUSTEES.

Sixteen members, beside officers, constitute the Board of Directors, of whom four are to be chosen each year.

The present officers of the Board are:

*President*—Jesse F. Randolph, Salem, W. Va.  
*Secretary*—William Jeffrey, Salem, W. Va.  
*Treasurer*—P. F. Randolph, Salem, W. Va.  
*Corresponding Secretary*—F. F. Randolph, New Milton, W. Va.  
*Financial Agent*—Rev. J. L. Huffman, Lost Creek, W. Va.

#### FACULTY.

Rev. S. L. Maxson, A. M., B. D., President, Greek, Latin, and Natural History.  
Miss Elsie B. Bond, A. B., English Language, History, and Assistant in Latin.  
Prof. W. M. Blair, M. E. D., Normal Department and Mathematics.  
Miss M. J. Haven, A. B., M. M., Musical Department, Miss C. D. Maxson, Assistant.  
Mr. S. B. Davis, Commercial Department.  
Miss E. L. Crandall, Art Department.  
Dr. D. C. Louchery, A. B., M. D., Lecturer on Anatomy and Physiology.  
Dr. I. S. Kennedy, M. D., Lecturer on Hygiene.

#### AS TO THE STUDENTS.

The whole number of students enrolled during the first year was 160. Two lyciums are organized, which are reported to be "progressing finely." Of the character of the students as to intellectual capacity, Prof. Maxson, in a letter just received, says: "They will rank with any I have ever met. A large share of them are teachers, many of them with first-grade certificates. About twenty students have partial work this term in college studies, and several have nearly completed the preparatory work." He states that there are now 51 students, of whom 30 are Seventh-day Baptists. Last term there were 53, of whom 26 were Seventh-day Baptists. "Our last spring term," he says, "had 94 students; and at present it looks as if we should add enough to make the attendance next term at least 150. Spring terms are the largest by far." This is to be explained, I suppose, by the fact that the country district schools in that section are open only for a winter term,—at least that was the case a few years ago; and, consequently, district school teachers and scholars are ready for a spring term in the College.

#### SUNDRY ITEMS.

Mr. P. F. Randolph, Treasurer of the Board of Directors, who has been an important factor in the agitation of all school matters in that section for years past, writes: "The College thus far has fully met my expectations in the number and character of the students. The winter term much exceeds my expectation for its early years."

At the Annual Session of the Education Society, held last August in connection with the meeting of the General Conference at Salem, in the presentation of the programme under the topic, "Our Schools," the immediate and future needs of the school there were presented; and many individuals from different sections of the denomination gave pledges to contribute certain sums yearly, for a period of five years, to the

Treasurer of Salem College, toward paying its running expenses. These pledges then amounted to the sum of \$507 a year for five years, and \$582 for one year. The names of these contributors and the amounts pledged may be found on pages 4 and 5 of the Minutes of the Education Society for 1890. I am informed that pledges have been added since, so that now \$650 a year, for five years, have been secured in this way toward the same object.

It may be added that Salem is an incorporated, lively, and growing town. It has a graded school, three churches, and no licensed drinking places.

#### THE RIGHT KIND OF RELIGION.

I do not want to be misunderstood. I am working for a revival of religion—a religion that converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers them from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ; a religion that redeems a man from all sin and sets him on holy living—on self-denial, painstaking, circumspection and prayer—that imbues the spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without hypocrisy or wavering. In a word, let us in the name of the Lord have revival of pure, undefiled religion—a sin-killing, sin-hating, sin-forsaking, debt-paying, God-serving, man-loving religion; a religion that makes the church liberal, that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober—that crucifies the pride of life, the lust of the eye and the flesh—roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.—*Bishop Pierce.*

#### A MOTHER OF MEN.

Years ago a family of four—a father, a mother and two sons—dwelt in a small house situated in the roughest locality of the rocky town of Ashford, Connecticut. The family was very poor, a few acres of stony land a dozen sheep and one cow supported them. The sheep clothed them, and the cow gave milk and did the work of a horse in plowing and harrowing; corn bread, milk and bean porridge was their fare. The father being laid aside by ill health, the burden of supporting the family rested on the mother; she did her work in the house and helped the boys to do their work on the farm. Once, in the dead of winter, one of the boys needed a new suit of clothes; there was neither money nor wool on hand. The mother sheared the half-grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house," yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Connecticut, to which he preached for sixty-one years; two generations went forth from that church to make the world better. The other son became a minister, and then one of the most successful of college presidents; hundreds of young men were molded by him.

That heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D. D., and of Eliphalet Nott, D. D., L. L. D., president of Union College.—*Observer.*

ALL our lives are, in some sense, a "might have been;" the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler and greater and loftier than he is; but, while life lasts, every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be" yet.



# SABBATH REFORM.

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

REV. E. H. SOCWELL.  
(Concluded).

But we are told that since the law was given to Israel it was never meant for any but Israel; no other people were ever under it.

Let us see where this argument will lead us. "Sin is the transgression of the law" (1 John 3: 4); "For where no law is there is no transgression." Rom. 4: 15. If sin is the transgression of the law, then where there is no law there can be no sin; and if the law was in force upon Israel only, then none but Israel can be sinners. "But the Scripture hath concluded all under sin" (Gal. 3: 22); "For all have sinned" (Rom. 3: 23); "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world way be guilty before God" (Rom. 3: 19); "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5: 12); "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8); "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2: 2. Thus we might multiply passages, showing that the Bible teaches everywhere that all mankind are sinners; whereas, if the law was never binding upon any but Israel, this teaching cannot be true.

If the argument be stated in syllogistic form, it will stand as follows:

Where there is no law, there can be no sin;  
The law was given for Israel only;  
None but Israel, therefore, can be sinners.

Taking this conclusion for our major premise we have:

None but Israel can come to the Father;  
The Bible teaches that all mankind may come;  
The Bible therefore, cannot be true.

Again:

None but Israel can be sinners.  
Christ came into the world to save sinners (1 Tim. 1: 15); and none can come to the Father but by Christ. John 14: 6.

None but Israel, therefore, can come to the Father.

Taking this conclusion for our major premise we have:

None but Israel can come to the Father;  
The Bible teaches that all mankind may come;  
The Bible, therefore cannot be true.

But some writers, and others who profess to be logicians, who hold that the law is abolished, say we are under law at present, "the law of Christ." I have noticed this flimsy pretext before, but just here I will refer back to passages already quoted, which show conclusively what law John and Paul understood they were under. See 1 John 3: 21, 22; 5: 2, 3, Rom. 13: 9, 1 Cor. 7: 19, etc.

The argument which asserts that, because the law was given to Israel, it never applied to any one else, is considered conclusive, and its advocates rest their case upon it. But to Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9: 4), and "salvation is of the Jews." John 4: 22. What will the same argument do with the things contained in these two passages?

Again, we are told that the law is not binding upon us, for the old covenant is done away, and we are under the new covenant. Heb. 8: 13. The next chapter shows what was comprised in the old covenant, and that it was abolished by Christ in his death, and besides, even the new

covenant was made with Israel and Judah. Jer. 31: 31, Heb. 8: 7-10. Clinging to this argument we find no comfort even under the new covenant.

Adopt what creed we may, or repudiate all creeds, so long as we come to God's Word to find our duty, we must acknowledge allegiance to God's law. Everywhere in the New Testament is obedience to the commandments of God coupled with faith in Christ, and the two combined are made the conditions of salvation. John, in the Apocalypse, discloses the final destiny of the "saints," and describes them as "they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. We find no promise of final acceptance, unless we exercise faith in Christ and obey the commandments of God.

But, after all, those who teach that the law is abolished do so to rid themselves of the fourth commandment. One of the commandments of God seems to be very "grievous" to them, though John declares they are not grievous to those who love God. There is no Scripture statement, nor hint, that any of the commandments are abolished; but the whole teaching of the Bible is that they are all in full force, the fourth precept included. The Bible knows no Sabbath but the true Sabbath, the seventh day of the week. It knows no "Lord's-day" save the "great and notable day of the Lord" spoken of in Acts 2: 20, also spoken of in 1 Cor. 5: 5, 1 Thess. 5: 2, 2 Pet. 3: 10. All attempts to refer the term "day of the Lord," or as it is usually translated, "Lord's-day" (Rev. 1: 10), to Sunday, are futile, since there is not a particle of foundation upon which to rest such a vain assumption. In speaking of the Sabbath institution being bound upon the disciples, the writer from whom we have already quoted says: "We must have the statement of Christ however;" and this fairly represents the position of many others. But where, I ask, have we the statement of Christ that Sunday, or the first day of the week, shall be called "Lord's-day"? or that people shall assemble to "break bread," or worship upon the first day of the week?

That Christ kept the seventh day, the Sabbath, is not denied by any who have any reputation as Bible exegetes; and that he well understood that the Sabbath was to remain unchanged after his death, is clearly shown by Matt. 24: 20: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Christ is here foretelling the destruction of Jerusalem, which occurred about forty years after his crucifixion, and, whatever the passage above quoted may prove or not prove, it shows clearly that the Sabbath was to be in existence forty years after Christ's death, and that it was to be the subject of prayer by his followers. Here we have the "statement of Christ," for which we are so often asked.

Paul kept the commandments of God as we have already shown, and he made no exception of the fourth commandment, but observed the Sabbath. Acts 13: 14-43. At the close of the meeting here recorded, the Gentiles desired Paul to preach to them on the "next Sabbath." v. 42. Not on the next *Lord's-day*, nor on the next *Sunday*, nor on the next *Christian Sabbath*, but on "the next Sabbath," showing that they were accustomed to meet for service on the "Sabbath." And on "the next Sabbath-day came almost the whole city together to hear the word of God," and Paul and Barnabas preached to them. v. 44-46. Acts 17: 2 gives another example of Paul's Sabbath worship, "as his manner was." Acts 18: 4 finds Paul at worship in Corinth, "every Sabbath," with both Jews and Greeks as

hearers. Acts 16: 13 finds Paul "on the Sabbath" holding a meeting by the river side. Thus Paul followed the command of our Lord, "Follow thou me," by doing as Christ had done, *i. e.*, observing the Sabbath, as well as obeying the other nine precepts of the law as best he could. He urges the Corinthians to be "followers of me even as I also am of Christ." 1 Cor. 1: 11. Thus it is clear that Christ enforced the observance of the Sabbath, and we have found that Paul followed his example, and he exhorts others to be followers of him.

In Galatians 1: 8, 9, Paul gives directions as to what gospel we should receive and preach; not "another" gospel (v. 6, 7), as those make it who "would pervert the gospel of Christ," but the gospel "we have preached." If any man or angel preach any other gospel, "let him be accursed." Paul also says (Phil. 4: 9): "Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you." Among the things they had seen in Paul was his Sabbath observance, and they are commanded to do so likewise. It is a duty incumbent upon all, and ministers especially, to be careful to practice and preach no gospel save that which Paul preached, lest the curse of God rest upon us (Col. 1: 8, 9); and in matters of doctrine to do the things we have learned and received and heard and seen in Paul. If we do this we shall keep the commandments of God (1 Cor. 7: 19), one of which is, "Remember the Sabbath-day to keep it holy." Ex. 20: 8.

If we love God, this commandment will not be "grievous" to us any more than the precepts "Thou shalt not steal;" "thou shalt not kill;" or any other of the whole ten." Finally, "Let us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

GARWIN, Iowa, Feb., 1891.

THE *National Baptist*, of Philadelphia, in a late issue, makes the following just remarks concerning the case of Mr. King, in Tennessee:

Recently, a Second Advent Sabbatarian in Tennessee was accused of working on the Lord's-day, Sunday. He was tried and punished. The case has been brought before the United States Circuit Court. We do not know what the law is; but we are clear that, in the statement of the facts, the man was unjustly punished. He observed Saturday as the Sabbath. On a Sunday he plowed his field, half a mile from any meeting-house. He disturbed no one. We trust that the matter will not be allowed to rest till the principle of religious liberty is established.

As our readers probably know, this case has been heard before the Supreme Court, but the decision has not yet been announced.

ACCORDING to the careful calculations made by a British clergyman of note, just published, Protestants have increased during the last hundred years from 37,000,000 to 134,000,000, or nearly four-fold. Roman Catholics during the same period have increased from 80,000,000 to 163,000,000, or two-fold. The Greek Church during the century has increased from 40,000,000 to 83,000,000, also two-fold.—*Pulpit Treasury*.

LIKE the ancient city of Troy, which had but one gate for entrance, so the Scriptures reveal but one way to heaven. Christ is the door, the way, the truth and the life, and if we get to heaven, it must be through Christ. Yet while there is but the one straight and narrow way, it is open for all. None are excluded, but all are invited to walk in the way of truth and holiness that leads to bliss and eternal happiness.

Corrected - March 26, 1891. p. 199

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

## CORRESPONDING EDITORS.

REV. W. C. TITSWORTH, Sisco, Fla.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILLY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

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

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

"OUR sorrows are no phantom of the night,  
No idle tale;  
No cloud that floats along a sky of light  
On summer gale.  
They are the true realities of earth,  
Friends and companions even from our birth."

PERSONS interested in musical literature will observe the Special Notice by J. H. Wallfisch in another column.

DOCTOR E. R. MAXSON, of Syracuse, N. Y., well known to many readers of the RECORDER, has been giving some lectures to the Moral Philosophy class in Syracuse University, on the Relation of Morals to Physiology. Dr. Maxson is well qualified to speak on such a subject.

OUR readers will be pained to learn that our venerable brother, Eld. J. R. Irish, died at his home in Rockville, R. I., last week. He was widely known, and universally beloved. Suitable memorials will doubtless be prepared in due time for our Historical and Biographical department.

THAT prince of religious newspaper writers, the Rev. Theo. L. Cuyler, has seldom said a more telling thing than this: "If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self-denial; sin costs self-destruction."

THE day for prayer for colleges seems to have been quite generally observed by colleges in the North, and meetings were held in Boston, Springfield, Mass., New York, Providence, St. Louis, and elsewhere. It was made a day for putting the claims of Jesus to be Master of life before the students by some of the foremost pulpit orators of the times. W. C. T.

EDWARD HAYS PLUMPTRE, Dean of Bath and Wells since 1881, has recently died at the age of seventy. He will be known to readers of the RECORDER as a Bible scholar holding a very high place as a writer upon biblical topics; as one of the English revisers of the Old Testament; as a commentator upon the Old Testament of great knowledge and skill; and as the writer of many of a long list of valuable religious works. W. C. T.

THE alumni and old students of Milton College, living in Chicago, held a banquet at the Tremont House in that city on Wednesday evening, March 4th. Besides the renewing of old acquaintance, the object of this meeting was to organize an association in the interest of their *alma mater*. There are said to be from eighty to one hundred persons in Chicago to form such an association. This is a good move. We hope to hear more from it.

WE conclude, in the Sabbath Reform Department, this week, an article by brother Socwell,

on a phase of the Sabbath controversy not so clearly understood as some others. Brother Socwell has treated it thoroughly and in a scholarly manner. The article runs through three numbers of the RECORDER, and, though somewhat lengthy, we hope it will be carefully read by all who are not already familiar with this line of argument. It will pay.

THE condition of our pigeon-hole for copy for the Missionary Department, in one respect, resembles the Treasury department at Washington. What to do with the "surplus" has been a troublesome question. In our case, however, the difficulty has been solved. With the approval of the Editor of the Missionary Department, some articles intended for his page will appear elsewhere, until the pressure is relieved.

SINCE the little excitement in Rhode Island concerning the election of a Congressman for the Second district on Sabbath-day, a measure has been introduced into the Legislature to repeal the law exempting our people in Hopkinton and Westerly from the penalties for working on Sunday. On Thursday last, several of our brethren went before the Judicial Committee of the Legislature, who gave a hearing on the matter. What the result will be remains to be seen.

BRO. J. G. BURDICK, pastor of the church in New York, wishes us to call attention to the fact that, on account of the funeral of Eld. Irish, at Rockville, R. I., which occurred last Sabbath, Bro. Main could not meet his appointment with the New York Church. He expects, however, to be with them next Sabbath, March 14th. This is communion Sabbath, and it is hoped that members from out the city will make a special effort to be present. Brethren and sisters from other churches will be welcome.

A BILL before the British House of Commons for the dis-establishment of the Church in Wales has just been defeated by a vote of 235 against the bill to 203 in favor of it. Mr. Gladstone made an eloquent speech in favor of the measure, in which he briefly reviewed the history of the Welch Church for several centuries. He was supported by Sir George Trevelyan, a nephew of the great statesman and historian, Lord Macaulay. The separation of the church in Wales from the State is rapidly growing in favor, and the large vote for the measure is regarded as a sure forerunner of victory.

JOHN WESLEY, the founder of Methodism, died March 2, 1791, just one hundred years ago. This event the *Independent* of New York commemorates by issuing, March 5th, a special number devoted chiefly to articles by the most eminent writers on the results of the great Wesleyan movement. Besides Methodist writers, articles were furnished by Drs. L. F. Stearns, of Bangor Theological Seminary; Marvin R. Vincent, of Union Seminary, in New York; F. W. Farrar, Archdeacon of Westminster, and others. By these articles all branches of Methodism throughout the world are well represented, and their origin and history are concisely given and traced. As an epitome of Methodist history, the number is of great value, and so long as the edition lasts may be had for ten cents.

GENERAL BOOTH, of the Salvation Army, is now making a beginning of his plan, outlined in "In Darkest England," for reform of the

"submerged tenth" of English society. A labor colony, a sleeping-house for two hundred men, a cheap food shop, an inquiry office, and a woman's shelter and rescue center, are to be opened at once in Liverpool. The intensely adverse comments of many noted people do not stop him. He is very hopeful of getting the £100,000 he asked for, and the scheme has as strong friends as enemies, and probably a great many more friends than enemies. Mr. Huxley has been a very active enemy of the plan, and has written much for the *Times* against it, and he has now brought these letters together in a book whose motto is "Sixpenny-worth of good and a shilling's worth of harm." Beneath this motto are the words, "Price, one shilling net." The *Pall Mall Gazette* calls the public to notice the significant placing of the motto and price together. W. C. T.

SOME months ago, President Woodruff, of the Latter Day Saints, in an open assembly of his people, announced that the day of revelations was past. The announcement was like a bomb-shell in the camp of the Mormons, and some went so far as to say that the convention would not close before Woodruff would assert that he had a revelation from God that polygamy should be abandoned. Woodruff said that enough of the mysteries had been revealed to enable the people to see the way of salvation, so it is vain to look for further divine revelation. That condition, we think, was reached when God revealed his purpose, plan, and means of salvation in Jesus Christ. Since the inauguration of the gospel scheme, eighteen hundred years ago, there have been no divine revelations in the proper sense of that term. If the Latter Day Saints are just finding it out, we are glad. It will be safe, however, to take the announcement of President Woodruff with a few grains of allowance for political effects, etc.

ONE of the striking features of missionary activity of the present day is what is known as the Students' Volunteer Movement. This movement had its origin in the meeting of college men at Mr. Moody's summer school at Northfield, Mass., if we remember right, when one hundred of the two hundred and fifty present volunteered for the foreign field. These students represented many different colleges all over the land, and returning to them in the autumn, carried with them the spirit of missions. Others joined them; the movement spread to other schools in our own country, and in other lands until now, less than five years from its origin, more than 5,000 students have joined the movement. Over three hundred have already entered upon foreign mission work, but the majority are still in their preparatory work ready in spirit to enter the field as soon as their preparations are completed and the way opens for them. The first international convention of those composing this movement has just been held in Cleveland, Ohio. Five hundred delegates from all parts of the world were present. All the leading colleges of this country, as well as many smaller ones, were represented; and many were present from foreign countries. The keynote of the movement is: "The evangelization of the world in this generation."

THE relation of the churches to the workingmen is taking up a great deal of the attention of English clergymen. The question has been many times discussed in minister's meetings, but lately a "new departure" was taken; a meeting was held at which workingmen talked to the



preachers. It was held in Bradford, England, about a month ago, the feeling was good, and there seemed to be an honest purpose on both sides to come together if possible. Later, another meeting of the same sort was held at Newcastle-on-Tyne, of which the same thing may be said. It would be interesting, did space allow, to report some things the workmen told the preachers. There are Seventh-day Baptist churches that ought to be thinking and acting upon the question of "How to reach the masses." What are we, as a people, trying to learn of the demand and tendency of practical Christianity? The most of men to-day care very little for theology, but many are thinking, one way or another, about religion, and particularly about the real and vital connection of Jesus' words with personal, social and political questions. "What can the churches do to save lives?" ought for a while to be made, at least, equal in importance with the question "What can the church do to save souls?" A church open two or three times a week, and dark and cold, and shut against people the balance of the time, and too apt to be dark and cold and shut against people even when it is open, will not answer the demands of practical Christianity. It should be open always, that is daily, and welcome everybody to amusement and instruction, under its roof, as well as to worship. W. C. T.

THE *Christian Advocate* has received reports from three-fifths of the districts which, during October and November, voted upon the question of admitting women to seats in the General Conference of the Methodist Episcopal Church. New England and the West voted largely in favor of it, and the Middle States voted in opposition. The latest figures put out made the vote stand as follows: 216,960 for, and 132,949 against; a majority of 84,011 in the affirmative. It has been urged by the conservatives that if women are allowed to be members of the body which makes bishops, there is no reason why they should not be made bishops. The vote is very light in comparison with the total membership. But many members are not eligible to vote on account of age, and doubtless there are many indifferent ones who did not vote. This vote has no other power than the expression of opinion by the membership. The matter goes next to the annual conferences, and it will be a year before the voices of these bodies can be heard. Should a three-fourths vote of these bodies be given for the measure, it then goes to the next General Conference, and three-fifths of the members of this body must vote for it in order for it to become a law. Of course the next General Conference which meets in 1892 will be composed of members elected upon this question as an issue. The voting of the annual conferences "will be watched with constantly intensifying interest." Meanwhile the "woman question" is coming up in other places. At its January meeting the New York Presbytery discussed the question of establishing anew the ancient order of deaconesses, and the chief objection to it was that "if the office of deaconess be established, there is no logical escape from the ordination of women to the ruling eldership and the gospel ministry." The matter was laid over to the February meeting. Deaconesses are common in the Congregational and Episcopal churches; and it is altogether probable that the church of the future will make some such use of women in its practical work as this order stands for. The very fact that the question is coming up in such a church as the Presbyterian shows that serious men in that body are thinking about it. Among Roman

Catholics interest is just now centering in a woman and her work. Early in February, at Pittsburg, Miss Kate Drexel took the final vows by which she devotes her life and her fortune of over \$7,000,000 to the education and religious training of Indians and negroes. She is to be Mother Superior of a new order of women workers, called "Sisters of the Blessed Sacrament." The convent will be situated at Andalusia, near Philadelphia, where novices will be instructed; and they are to establish schools at Pine Ridge and other Indian agencies. The idea of this order seems to be that of active work in the world instead of seclusion from the world. W. C. T.

OUR WOMEN AND THE W. C. T. U.

To the Editor of the SABBATH RECORDER:

In the SABBATH RECORDER of Feb. 23, 1891, Rev. Perie R. Burdick says: "It is a perplexing question for many of our people whether it is right for us, as Sabbath-keepers, to work in harmony with the Woman's Christian Temperance Union."

There is no doubt in my mind that we should work in harmony with them, and all the world besides, on a civil basis, but *not* on a religious one, for if we should, then we would need but one church for all. I understand in the article referred to, the writer thinks it is right to become members of their organizations, that is, to sign our names to the constitution and by-laws, because we could not occupy or "hold prominent places" among them without being regular members. If persons sign their names to the constitution and by-laws of any organization, then, in all honor, they are bound to work for all that that order demands; and as they claim to be a Christian Temperance Union it is thought to be surely right to join them and be one of them; but can you fellowship them as Christian workers? If you can work in the yoke with them, then, as I said before, you need but one church for all.

But can you work for all they claim? Do you want Christ for the King of this world, our courts, our juries, our Congress and Legislatures, our political parties, etc. This is what they say they are going to have. That is what they are working for, and still more for a Sunday law, to compel you and me to keep as holy time the day that they dictate and falsely call holy. Can you still work with and fellowship them? While you, so innocently, are causing your light to shine among them, what are they doing for you and the truth you hold so much more of than they? Why, they are making and sending petitions to Congress for a Sunday law to bind your conscience, and are using your name as one of their members making you sign your own moral death warrant. Do you say they do not do this? Every man who is posted knows that it has been done, and may be done again, and this makes you responsible just to the extent that you are one of them; and your influence counts everywhere by one vote among those outside, who do not know; you help make up that great majority which they claim for every movement to destroy your rights of conscience.

Why not come out from among them and be content to work for temperance in your own little army? If you have more truth than any others, shine it out from God's own chosen Zion. Your little church as it is called, so small that it is not allowed even a conscience, nor rights worth being respected, even by your honored Woman's Christian Temperance Union of which you are a part. When they gave us their membership in November last, you were counted as a part of them. No, do not stay with them. Remember how little David scattered the hosts of Philis-

tines, not by joining their ranks, but by standing alone in the strength of God, and doing his duty single-handed, and by so doing slew the Philistine giant.

How his light did shine! It was so intensely bright that it scattered the whole hosts of the enemy. I say bring in your scattered soldiers who are now in the ranks of the enemy; get them back to your own camps; have them take anew the oath of allegiance to your little army, and in the name of God and like the little army of Gideon, every soldier in line with God's armour on, blow such a blast as will cause the walls of the enemy to shake and fall. Let your light shine out from your own hill of Zion. What a beauty it would be.

There are other reasons why, in my mind, our women should not unite with such an organization. The Rev. N. Kinne, when he found that he had more light and truth than his brethren of the Baptist church, did not stay in the front rank to continue his warfare and to let his light shine, but he obeyed the Scriptures, and came out from among them. They will see the light and feel the power of it more by his coming out than they would have done if he had stayed in. So I believe it will be with the Seventh-day Baptist women if they come out from among them.

NATHAN L. COON, M. D.

OROVILLE, Cal.

SUNDAY AND THE FAIR.

To the Editor of the SABBATH RECORDER:

The following question was discussed in the parlors of the Y. M. C. A., of Chicago, a few evenings since:

*Resolved*, That it is for the best interests of the citizens of Chicago that the "World's Fair" be closed on Sunday.

The affirmative, as one gentleman remarked afterward, talked wide of the mark. They launched out with the statement that Sunday is the Sabbath, a divine institution. If we profane this Sabbath, or allow others to do so, we are breeding anarchy, and ere long could look for another Haymarket massacre. They did not sympathize, to any great extent, with the laboring class who could see the fair no other day, laying the blame on the capitalist.

The negative were not much alarmed by the dynamite scare of the affirmative. They argued that thousands from all parts of the world would be here over Sunday, and should the "Fair" be closed many of these would go to the saloon, spending their time there which would injure them more than attending the "Fair." Further, thousands of working men that were obliged to work the other six days of the week would be unable to see this grand display. The negative talked with a great deal more earnestness than would be expected from persons talking against their own belief in the matter. The judges decided the question in favor of the negative.

There are certain classes who have periodical attacks of "World's Fair" Sunday colic. It seems to be catching. If the Fair is closed Sunday there surely will be many drunken riots, and perhaps worse. JIM WAYBACK.

REASON cannot show itself more reasonable than to cease reasoning on things above reason.

"AN idle soul shall suffer hunger." Prov. 19: 15. They are laws governing our spiritual as unalterable as the laws that govern our physical life. The soul must seek in order to find. "When I cried, thou answeredst me and strengthenedst me with strength in my soul." Psa. 138: 3. That is faith in action. Our hearts must rest on the purpose of our God, and on his power to perform, and then our hands reach out eagerly for the abundant blessings.

## YOUNG PEOPLE'S WORK.

WE would urge upon our Young People's societies to respond soon to the call of our Secretary, and let her know what they can do during this year toward the fund for the salary of the Rev. Mr. Huffman.

If all our societies raise the amounts requested of them the work can be done. But we wish here to appeal to our young people living where there are no societies. Let all scattered young people promise themselves that they will give a certain amount to this special object, in addition to what they give regularly to our benevolent societies, and send their contributions to W. C. Whitford, Treasurer, 41 E. 69th St., New York City.

### THE GARDEN AND THE GARDENER.

I wonder how many of our readers are familiar with a so-called Bible-reading by Hannah Whitall Smith, called "The Garden and the Gardener." It has been printed and widely distributed in leaflet form, and contains so much that is wonderful and touching that I wish we had a copy of it from which we might reproduce some of the thoughts for the benefit of those who have never been so fortunate as to see it. But among other things, we remember she said that we treated ourselves as if we were not only the garden but the gardener, forgetting that Christ is our Gardener and that we have only *our* work to do, which is the work of growing and fruit-bearing, but that the work of *taking care of the garden* is one that he never intended us to do. In the first place, it is what he has undertaken and has promised and can perform so much better than any one of us could do it for ourselves. The choice of the place where any of his flowers or trees shall be planted is his own work. The soil, whether it seem rich or poor, is of his providing, and our business is not with the choice of the soil, but to see that we appropriate everything that comes to us out of it. Whether his plant shall have more sunshine or more rain is also of his choosing; but whether it shall smile back to the sunshine and bend its head meekly to the storm, and do its best under both, is our affair.

Sometimes we get these things so mixed that we waste all our strength trying to put ourselves in better places for growing, and weary ourselves holding umbrellas to keep off the very sun and storm that he has sent to help us in our development. The mistake of thus taking his work out of his own hands, instead of acquiescing in his plans, reveals itself after a while when we begin to wonder at our barrenness and lack of fruit. Then we find out that we have been busy trying to make our own conditions instead of trying to do and be our best under the conditions already prepared. I question if any one of us could find a more fruitful spiritual lesson than one that teaches us to see what is the dear Lord's work and what he means that *we* shall do ourselves.—*The Open Window.*

### "HOW THE OTHER HALF LIVES."

Had you been with me last night when I heard Jacob Riis lecture on "How the Other Half Lives," you would feel to-day, as I do, that though we talk a great deal about how being our "brother's keeper" we know very little about our brother is really kept. With a stereopticon light Mr. Riis showed us alleys of filthy wretchedness where sin and misery go hand in hand, and

where, as he said, it is almost impossible to lead a good, pure life; tenement houses where no smallest ray of sunlight ever comes, and where ten or fifteen families live together in their terrible poverty and sin; "stale-beer dives" where the vilest of concoctions composed of the dregs taken from emptied beer barrels on the sidewalks in front of the regular saloons is sold at two cents "a round of drinks." Here, at last, the poor wretches who have drunk all they can get fall asleep, thankful, if indeed they be sensible enough to know their condition, that they are under shelter of any kind. I wish that you could have seen the tiny dark room where two women, one quite old and the other in middle age, sat by the light of one poor lamp from early morning till late at night, trying to earn the seventy-five cents that meant life to them. Seventy-five cents is large wages for them, for the amount paid for ready made garments is growing each year smaller, and the poor women toil on, slowly starving mind and body, to be eventually taken to the potter's field because the last cent has to go for the bread and tea upon which they live. To them life is merely:—

"Stitch, stitch, stitch,  
Seam and gusset and band,  
Band and gusset and seam,  
Till they fall asleep at their weary work,  
And sew it on in a dream."

But the saddest of these sad sights is the children. Listen, you who have little ones of your own to care for and love. Mr. Riis showed us pictures of little ones who had been so cruelly treated that one of the societies which are working for Christ and his children had to take them from the unnatural parents or guardians to save their lives; little ones who from their first breath had known nothing better or happier than a drunken father, a broken-hearted mother, and one squalid little room for home; children whose only glimpse of the country has been in their dreams, and who live and die in impure air, darkened alleys, and dirty streets. Then there were the little ones who had inherited weakness, and whose slight constitutions had no chance to become strong and healthy in such places; and weary and discouraged mothers whose hearts ache for their children whom they cannot save. The lecturer told us about one sick child whose parents lived in a single room in the top of a crowded tenement house. The thermometer registered at 102°F. in the alley below, and upstairs beside the little one's bed, in the room where cooking and washing were going on, it registered at 115°. Do you wonder that the child could not hold its own against such terrible surroundings?

With these scenes before us, and they are by no means the exception, but rather the rule, how can we be content to enjoy our comfortable homes and so nothing for those who have none? We may not have money to give them, but there are few of us who have not pleasant village or country homes, and a couple of weeks at such a place would make one of those children so happy, and might influence his whole life. It is not much for us to do; we have only to send our names and say that we are willing to care for one or more children for a certain length of time, and those who have charge of the "fresh air fund" will send the little ones to us. Is this not as truly missionary work as that of sending men and women to the heathen in foreign countries? Surely if it is heathen we want we could not ask for greater ignorance of all that is sacred and holy than that which these poor creatures show. Can you not, will you not do something for these poor little waifs when the hot months come again? They will come to us if we say the word, and God will bless such efforts to make one or more of

his creatures happy. You know that Christ says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."  
SISTER MARY.

### RHODE ISLAND CHRISTIAN ENDEAVOR UNION.

The Fifth Annual Convention of the Rhode Island Christian Endeavor Union was held at the Broad Street Beneficent Church, in Providence, Wednesday, Feb. 18, 1891. Speeches, addresses and short papers on live topics furnished a rich feast for the eager, earnest attendants from 10.30 A. M., till 10.30 P. M., only a brief hour at noon being granted for lunch and another hour spent by special invitation with the genial Secretary of the Y. M. C. A., inspecting the magnificent new building of this Association. Between 5 and 7 o'clock the societies entertained about 300 of the delegates in the church parlors where supper was served and a social hour genuinely enjoyed.

### POINTERS.

The present century has witnessed the greatest on-march of the kingdom of Jesus Christ of all the ages.

That some weak souls fail of deep loyalty for the church is no argument against the church. It should not be an argument against Christian Endeavor Societies.

The goal of to-day, the starting point of tomorrow.

The results of Christian Endeavor during the last decade cannot be measured by years.

Consecration comes from God, not from the Christian. The sacrifice is placed upon the altar, but the fire from heaven must consume it.

An increasing life, a growing one.

"How dare you conduct your business without God for a partner?"

The consecrated life takes with it the power of the promise, "Lo, I am with you always."

Make more of your service; demand of yourself larger, better things.

"The way to the table lands of love is over the rugged path of duty."

For the smallest act we need the largest conception of duty.

Young men, you see how your brothers (the Five Martyrs) died. How are you *living*?

Is it a small insignificant thing to be on the Look-out Committee? No, thank God for the privilege."

"Traveled 41,000 miles in heathen lands and never lost my way or met with accident." Wonderfully guarded!

The best things cost the most.

Don't be content to have an interest, don't be content to give to missions; ask yourself: "Why do I not go?"

Half our work spoiled if not well done.

Jesus felt repugnances.

The central part of our endeavor: to know Jesus Christ, to bring him livingly before us.

"How would Jesus do under these circumstances?" the test question for the Christian.

The children must be *kept* for God, not brought back to him.

What once was everybody's business is now the C. E.'s.

Neglecting opportunities is rejecting them.

Would you be a happy Christian? Just keep the pledge.

Would you be a prosperous Christian? Just keep the pledge.

"He gave us strength and grace to meet the obstacle in working on the Look-out Committee."

Tremendous faith in God.

Our standard, the word of God, the will of



Christ, the dictates of conscience, the needs of the world.

What a gathering of intensely earnest young people!

Absolutely impossible to keep missions off the C. E. programme!

We know what electricity will do, but what it is we cannot tell. So with the Holy Spirit.

The young queen of C. E. has come to the kingdom for such a time as this.

## EDUCATION.

—OF the white population in America eight per cent is unable to either read or write.

—THE admission of women to German universities is pending in the Reichstag.

—ANOTHER professor will be added to the Agricultural Department at Cornell next year. He will devote his attention to dairying.

—THE Pope has finished a long and exhaustive study of the educational question in the United States, and is preparing a letter on the subject.

—THE Board of Education in Columbus, Ohio, decided that hereafter there is to be no difference in the salaries paid to men and women who are teachers in the public schools.

—ONE man in five thousand takes a college course in England; in Scotland one in six hundred and fifteen; in Germany, one in two hundred and thirteen; and in the United States, one in about two thousand.

THE alumni of the University of Rochester have determined to erect on the campus a statue of the late President of the University, Dr. Martin B. Anderson. The statue will be of bronze, and heroic in size. The commission will be intrusted to Guernsey Mitchell.

—THE new "College Book" of Lafayette College shows a total enrollment of 3,780 names, of whom 1,737 have received degrees. The distribution by professions is 341 physicians, including 13 professors in medical colleges; 619 lawyers, including 33 judges; 152 teachers, besides 101 professors and presidents of colleges; 520 clergymen, including 31 foreign missionaries and 62 doctors of divinity, and 62 editors.

—ABOUT over-education Bismarck says: "Ten times as many young people are educated for the higher occupations of life in Germany and Russia as there are places or opportunities to earn a livelihood. In Russia it leads to conspiracy, in Germany to disappointment and discontent." What Russia needs is training in practical science and art; most of the managers of her manufactures come from Germany. Greece is in the same plight.

—THE State Convention of the Y. M. C. A., recently held at Lockport, N. Y., adopted resolutions approving the recent action of the Regents of the University of the State of New York, in taking up the work of University extension, and seeking more widely to extend to young men, and to the people at large, opportunity and facilities for education, and earnestly requested the Legislature to make the desired appropriation in support thereof.

—THE theological students and about fifty of those in Augustana College, were, during last vacation, sent to fields situated in at least twelve different States to preach the gospel. A number of the others spent the vacation in selling books. About half of the students are of Swedish birth, and a majority of the others are of Swedish parentage, but in one of the regular classical courses, no Swedish is required, and in the course in which it is most prominent three-fourths of the instruction is in English. In the Preparatory Department the study of the government and history of the United States is a prominent subject.

—THE Mississippi Constitutional Convention incorporates the following paragraph in regard to education in the new Constitution: "There shall be a common school fund, which shall consist of poll tax, to be retained in the counties where the same is collected, and an additional sum from the general fund in the State treasury sufficient to maintain common schools for the constitutional term of four months. Any county or separate school district may levy a further tax to maintain their schools for a longer time than the constitutional term of four months. The common school funds shall be divided among the several counties and school districts in proportion to the number of educatable children therein, according to data to be furnished by the State Superintendent of Education."

## TEMPERANCE.

—By a vote of sixteen to fifteen the Senate of North Dakota has adopted the House joint resolution for re-submission of prohibition. If the next Legislature also adopts the resolution the people can vote in 1894.

—THE famous Dr. Billoth, of Vienna, says: "The colossal increase of nerve and mind disease in our day is undoubtedly the result, to a great extent, of the tobacco and alcohol habit, and the straining of the nervous systems caused by these poisons."

—THE order of Rechabites, a large temperance society of England, rejoices in the returns given at its late annual conference, showing an increase of 10,610 members during the year 1890. This is all the more encouraging as it is a benefit club, as well as a total abstinence society.

—NEWS comes from Africa that the Arabs at Khar-toum have been holding an indignation meeting, protesting against the Christian nations inundating Africa with their infernal liquor. They also resolved to sell into slavery every one engaged in the traffic.

—THE grand jury of Doddridge county, W. Va., has indicted the United States Express Company for bringing liquor, C. O. D., into that county. The Company has notified its agents in the interior not to receive any more packages of liquors, C. O. D. The result is a bad blow to the "jug trains."

—MR. WINDOM, like Gen. Grant and Secretary Manning, was a great smoker of cigars, and his excessive use of tobacco is supposed to have aggravated his heart trouble. He was disinclined to take any physical exercise and disliked walking. Even in going the short distance from the treasury building to the White House he was accustomed to take a carriage.

—SIR WILFORD LAWSON, speaking at a temperance meeting at Carlisle, recently, said there was a great outcry about rent in Ireland, but it had been estimated that while the whole Irish rent roll was £9,000,000, the amount paid into the pockets of the publicans was £12,000,000. He agreed with the late Mr. Biggar that no permanent improvement could be effected in Ireland while they allowed drink to ruin so many people.

—REV. CANON WILBERFORCE, M. A., in the New Year Tract of the Scottish Temperance League, says: "It is obvious that the vast pecuniary loss to the nation is the very least of the evils arising from drink. It is the awful capacity of alcoholic pollution for ruining character, blighting intelligence, deadening the moral sense, and promoting a revulsion of the soul from God, that constitutes it so deadly an enemy to the well-being of the commonwealth."

—THE *Catholic Review* prints the names of twelve aldermen of New York, all of whom are liquor dealers, and says they are Catholics almost to a man. Its article is suggestively headed "Our Shame." It may safely be said that if all members of the Roman Catholic Church who are in the liquor business could be got out of that business, the larger portion of the traffic would be abolished. If Protestant churches were cursed with such a membership, they would be generally regarded as striving to live under false pretenses.

—THE number of retail liquor dealers in the United States, according to the official returns of the officers of the internal revenue for the year ending May 1, 1890, was 185,868, or one liquor dealer to every 275 inhabitants, on the basis of the census of 1880. In New York there was one retail dealer in distilled liquors to every 150 inhabitants; in New Jersey, 1 to 175; in Ohio, 1 to 230; in Pennsylvania and Massachusetts, 1 to 400; in Indiana, 1 to 325; in Delaware, 1 to 160; and in California, 1 to 75. The average in all the States which have general license laws is one dram shop to 250 inhabitants. In Maine there is one retail dealer in distilled liquors to every 750 inhabitants; in Vermont, 1 to 820; in Iowa, 1 to 520; and in Kansas, 1 to 800.

—It has been often claimed, but perhaps has not heretofore been conclusively demonstrated, that total abstainers as a rule live longer than moderate drinkers, for there has not been sufficient data on which to base a conclusion. But the Scepter Life Association, an English insurance company, puts forth figures which go far toward settling the question. It has kept for twenty-five years two records of persons insured. One, the total abstinence section, included 4,527; the other, of all not total abstainers, though, of course, drunkards and liquor dealers were excluded, numbered 6,700. In the latter section the total deaths were only seventy-six per cent of what should be expected according to the British actuaries' tables. But in the total abstinence section the deaths were only fifty-seven per cent of what should be expected. This is pretty strong evidence that a total abstainer has considerably greater prospect of living to advanced age than even a moderate drinker.

## POPULAR SCIENCE.

A GERMAN biologist says that the two sides of a face are never alike; in two cases out of five the eyes are out of line; one eye is stronger than the other in seven persons out of ten, and the right ear is generally higher than the left.

THE director of the central dispensary at Bagdad, has sent to *La Natura* a specimen of an edible substance which fell during an abundant shower in the neighborhood of Merdin and Diarbekir (Turkey in Asia) in August, 1890. The rain which accompanied the substance fell over a surface of about ten kilometers in circumference. The inhabitants collected the "manna," and made it into bread, which is said to have been very good, and to have been easily digested. The specimen sent to *La Natura* is composed of small spherules. Yellowish on the outside, it is white within. Botanists who have examined it say that it belongs to the family of lichens known as *Lecanora esculenta*.

ELECTRIFIED MILK.—The souring of milk in thunder storms has just received a scientific explanation at the hands of an Italian savant, Professor Tolomei. He has found that the passage of an electric current directly through milk, so far from souring it, actually keeps it sweet, so that it does not turn until the sixth to the ninth day; when, however, an electric current is passed over the surface of milk it soon becomes sour, and this the Professor attributes to the generation of ozone, since the souring is more rapid when the current passes silently than when it is discharged explosively, more ozone being generated by the former than by the latter method. The fact that the souring of milk can be retarded by so simple a procedure as the passage of an electric current may prove of practical value and offers a safer way of preserving milk than by the use of antiseptics.

BURIED TARSUS.—The complete obliteration from the face of the earth of this once famous city is one of the most striking instances of the evanescence of human grandeur. In modern Tarsus (says a writer in *Blackwood*) you see what you think are workmen engaged in drawing water from a well; there is a windlass and a rope, but instead of a bucket of water up comes a fine hewn stone; you approach the edge of the supposed well, and you look down to a depth of forty feet, and see that it is no well at all, but a quarry from which the men are bringing up the hewn stones of the former city to construct their own miserable tenements. Blocks of marble, sarcophagi, broken statuary, and many valuable relics of the past come up out of these wells; and the fact soon becomes apparent that the Tarsus of St. Paul is as completely a buried city as Pompeii, and now reposes under a mass of earth—earth which has been washed down by floods from the mountains, and earth which has increased in bulk by a process of self-generation which only those can realize who have to do with ancient ruins, and the unaccountable way in which nature buries them when they are left to a process of decay. This obliteration is, of course, most marked in cities, like Tarsus, situated on a plain; but even then we find few which have suffered so complete and wide-spread an annihilation.

THE SPREAD OF ELECTRICITY.—A very interesting publication has just been put forth by one of the leading electrical companies of the country. It is a large atlas, showing, State by State, the distribution of electric lighting central stations, and of electric railways, the various plants being marked at each of the towns and cities in which they are installed. The grand totals shown are 1,985 central station plants and 240 electric railways, figures which, of course, would be much larger if brought down to later date. A vivid idea is given of the great variety still existing in electrical apparatus by the fact that in such States as New York and Pennsylvania no fewer than 16 different kinds are running in the stations to produce light, and five different kinds for electric railway work. The tendency during the last five years has been towards a reduction in the number of "systems," but as fundamental patents expire and the industry is more generally thrown open, it is not unlikely there will be as great a variety of dynamos and lamps as there now is of steam engines or of locomotives. These new systems, however, will be sold on a basis of ordinary manufacturing profit, unless radical departures are made, for the time when either a charlatan or a genius could put a "system" together and get \$1,000,000 for it off-hand has gone by. Up to the present period much of the apparatus has had somewhere in its selling price the items of cash or stock given out to the inventor, and of costly experiments that probably led nowhere. In the older branches of electrical industry much of that experimental work has been done forever, and the knowledge of the things that need not be attempted has become common property.



SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FIRST QUARTER.

Table of International Lessons for the first quarter, listing dates and corresponding Bible verses.

LESSON XII.—ELISHA'S DEFENDERS.

For Sabbath-day, March 22, 1891.

SCRIPTURE LESSON.—2 Kings 6:8-18

Main text of the scripture lesson, including verses 8-18 from 2 Kings, detailing the story of Elisha and the Syrians.

GOLDEN TEXT.—Fear not; for they that be with us are greater than they that be with them. 2 Kings 6:16.

INTRODUCTION.

Introduction text describing Elisha's students and the context of the lesson.

OUTLINE.

- 1. Elisha reveals the plans of the king of Syria to the king of Israel. v. 8-12.
2. Attempt to capture Elisha by the king of Syria. v. 13-15.
3. Elisha's defenders. v. 16-18.

PLACE.—The dominions of the king of Israel, afterwards called Samaria. The town of Dothan, the place where Joseph found his brethren and where they sold him to Ishmaelites.

PERSONS.—King of Israel and king of Syria with their armies. Elisha and his servant.

TIME.—B. C. 893 or 894.

HELPFUL SCRIPTURES.—Amos 3:7, Gen. 37:17, Psa. 3:3-8, Isaiah 43:1-7, Rom. 8:31-39, Psa. 34:7; 68:17, Heb. 1:13, 14, Gen. 19:11, Acts 13:11.

EXPLANATORY NOTES.

V. 8. "Warred against Israel." This seems to have been a sort of guerrilla warfare carried on by predatory inroads on different parts of the country.—J. F. & B. Josephus says it was an attempt to ambush and kill the king of Israel while on his hunting expeditions.

evidence of the prophet's miraculous powers. The miracle of healing Naaman's case must have spread the fame of Elisha throughout Syria. v. 13. "The king proposes to capture Elisha, with the evident intention of preventing his aiding Jehoram, king of Israel. "Dothan." About twelve miles to the north of the city of Samaria. v. 14. "Horses, and chariots, and a great host." All to take one man! They must have stood in great fear of him. Quietly and stealthily by night this great army surrounded the city containing one man whom they wished to capture. v. 15. "The servant of the man of God." Not Gehazi, for he had been dismissed. "Alas, my master! how shall we do?" He has not been with the prophet long enough to realize the divine resources which his master possessed, or, in his fright at sight of such a mighty host of the enemy, he lost faith. v. 16. "Fear not; for they that be with us are more than they that be with them." True always of God's people though a multitude of wicked people be about them. v. 17. "Elisha prayed, . . . open his eyes." It was his spiritual eyes that were opened in answer to this prayer. "Horses and chariots of fire." A mighty host of celestial guardians, not visible to the natural eyes, were seen to be the protectors of the man of God. v. 18. "When they came down to him." The Syrian army. "Elisha prayed unto the Lord." The Lord was his dependence. "Smite this people with blindness." Not with absolute loss of sight, but a distorted, unnatural vision, so that they did not see things as they really were. They did not know Elisha, did not know even the town to which they had come. We say of one who does not see things in their true light, that he is blind; but it may be mental or moral blindness. These Syrians had the use of their eyes sufficiently to march a dozen miles, but they were effectually lost in answer to Elisha's prayer.

CENTRAL TRUTH.—If God be for us who can be against us?

DOCTRINES.—1. God's omniscience. 2. He hears the prayers of his servants. 3. Gives them needed assistance. 4. He is round about those who trust him. 5. He smites the persistent wrong doer with moral blindness.

DUTIES.—1. With our endowments we should help others. 2. Having done our duties we should truthfully leave results with God. Elisha seemed to have no anxiety over the approach of an army for his capture. 3. We should not be frightened by the multitude opposed to us. 4. We should believe in the care of God. He will take care of his own cause and people.

SUGGESTED THOUGHTS.—1. If the king of Syria believed that Elisha knew his thoughts or his words in his bed chamber, what infatuation to suppose that plans for his capture would not be equally known to him. Wicked men are ordinarily as inconsistent. When they know it is God's word which condemns them they will assail his servants in an effort to escape from the power of that word. Those who fight against God and his servants know not what they do. The eyes of the servant were opened while the eyes of the Syrians were blinded. So Christ came into the world "that they which see not might see, and that they which see might be made blind." John 9:39.

QUESTIONS.

What incident preceded this lesson? Who was the king of Syria? Who king of Israel? What plans did the king of Syria form? Who warned the king of Israel? What advantage did he take of such warning? How was the king of Syria affected by the frustration of his plans? How did he think it was caused? Who informed him to the contrary? For what purpose did he send out spies? What did they report? Where is Dothan? What expedition did the king send out? How did the appearance of this army affect Elisha's servant? What did Elisha say to him? How did he convince his servant of this truth? Whose army filled all the mountain? What does this spiritual vision teach us? Who came down to Elisha? What prayer did he offer concerning them? Did it happen? How is the moral vision of the persistent wrong doer affected?

TRACT SOCIETY.

Receipts in February, 1891.

Table of Tract Society receipts for February 1891, listing various churches and individuals.

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., March 1, 1891.

MISSIONARY SOCIETY.

Receipts in January, 1891.

Table of Missionary Society receipts for January 1891, listing various churches and individuals.

Receipts in February.

Table of Missionary Society receipts for February 1891, listing various churches and individuals.

Summary table for the Missionary Society, including balance and total receipts.

NO IDLEST word that thou speakest but is a seed cast into time, and grows through all eternity!



## HOME NEWS.

New York.

ANDOVER.—A pleasant donation and sociable was enjoyed in the Seventh-day Baptist church of this village, on the evening of Feb. 26, 1891. Notwithstanding the evening was stormy and the roads very bad, there was a good attendance for such a night. The occasion was a grand success, affording a most gratifying repast, such as the good ladies of the congregation know how to prepare and serve. The social opportunity was not only enjoyable but profitable, and the financial benefit surpassed the highest expectation for such a night, for which the undersigned desires hereby to express his gratitude to those who carried the burden of the entertainment, and to all who contributed to the result. May the benedictions of the gracious Benefactor abound richly toward the generous benefactors!  
J. CLARKE.

OTSELIC.—The little church of Otselic has been without a pastor for a year, and without preaching, except an occasional sermon, yet all this time they have kept up their Sabbath service. Every Sabbath they have met and studied the Bible lesson, and have kept all their children interested in the study. They have followed the Sabbath-school with prayer-meetings, taking turns in leading it, even the timid youth, young in the service as well as in years, with a tremulous voice, reads a passage from the Bible and leads the meeting in prayer. They speak of some precious seasons thus spent together. They give their monthly gifts for missions. Though less than a dozen of them, still the ladies keep up their Benevolent Society, and are doing a fine work.—It was my privilege to spend the first Sabbath in February with these brethren, and speak to them three times; it was encouraging to see the people come through a severe storm to the house of God, hungry for gospel messages. It was a source of gratitude to see how faithfully they are trying to strengthen the things that remain, and how earnestly they are working for the wandering. They are praying for a pastor, and certainly this and the Lincklaen Church do need a strong and earnest one.  
P. R. B.

ALFRED CENTRE, N. Y., March 2.

New Jersey.

SHILOH.—We arrived on this, to us, new field of labor, Thanksgiving evening, and received a warm welcome.—This church and society are favorably located on one of the fertile belts that cross the State, these alternating with sandy strips. The lay of the country is beautiful and smooth, fertile farms greet the eye, giving the happy and desirable combination of a Western-like country located East. With good soil and a mild climate a great variety of products are possible, from the hardy cereals to sweet potatoes, peaches, and abundance of small fruits, while apples and pears are also at home here. It is hard for a Shilohite to find a better farming country than his own, while in addition to its natural advantages it has excellent markets.—Many of the homes of this community were visited by the unwelcome messenger during the two months including the last of 1890 and the first of this year. Eight members of this church died in the time.—The church observed the week of prayer. Meetings were continued during the month, and a good interest was manifested. Some found Christ precious to their souls, and church members were revived. In the evening after the last Sabbath in January seven candidates from this place were baptized in the baptistery of the church, and at the same time and place Bro. J. C. Bowen baptized six young people from his place, as the Marlboro church has no baptistery. This, and the joint-

communion of the two churches held at Shiloh the third Sabbath of February, were enjoyable occasions.—We have connected with this church a good Sabbath-school, with Miss Maggie Ayars as Superintendent, and an attendance usually of about 140; also a young people's meeting, which is just now reorganizing as a Y. P. S. C. E., and bids fair to start out with from 50 to 60 active members. There is also the Children's Praying Band, which is a company of fine young soldiers of the cross. It was organized about two years ago.—We have just been having a few days of wintry weather, and the thermometer is said to have gone one degree lower than at any other time during the past winter, i. e., from 14 to 17 degrees above zero.—Cans are being made at the factory for next summer and fall use. About 70 tons of canned tomatoes, which had been stored in the factory awaiting the purchaser's order, were shipped from this place last week. At this writing the little winter which put in its appearance, as well as a light fall of snow, is fast disappearing with the rain, and plowing and other farm work, which has been interrupted, will soon be resumed.  
I. L. C.

MARCH 3, 1891.

### ON TO CALIFORNIA.

(Concluded.)

Our first two sermons were on the train Thursday and Friday evenings, which I quite enjoyed and which also seemed to be well appreciated by an audience of 25 or 30. Our first stop in the State was at Azusa, where we found an estimable sister, Mrs. G. T. Brown, who is a member of the Leonardsville Church. Here we remained nine days, preaching seven times (school-house appointments) to audiences varying from 25 to 50. Some expressed a desire to become Christians. Our last sermon gave the reasons why we observe the seventh day as the Sabbath, after which between two and three hundred pages of tracts were taken by the audience. We hope such seed sowing may not be in vain. Mr. Brown thinks the only way to build up our cause here would be to colonize; people come from the East and settle together in some of these fertile valleys.

We called on B. F. Maxson, at Elmonte, who promised to help us, financially, if our people should ever build a church in this region. We were also greatly encouraged by Sister Brown's contribution to the Missionary Society of \$25 toward the expense of this trip, and a pledge of \$25 a year if a minister shall be sent to the State. While here we were sick two days with a fever attack and a bad cold that settled upon the bronchial tubes, from which we have suffered more or less ever since.

Leaving Azusa, we passed through the beautiful town of Pasadena, a city of fruit trees, palm trees and flowers; by the noted Hotel Raymond, to the city of Los Angeles. This is a place of 50,000 population containing many fine public and private buildings, with elegant yards, adorned with flowers, trees and plants.

Here we stopped but two days, calling on Dr. A. C. Rogers, of Brookfield, who has an excellent practice in the treatment of the eye and ear. Dr. Potter and wife, and two married daughters, are also located here and observe the Sabbath. We called on Mrs. Livermore and stopped one night at Mrs. Childs', now an Adventist. With herself and husband I attended their Mission and Tract meeting, which is held weekly in their church building. Here one gets the idea of the church as a work-shop. The work consists largely in wrapping and addressing their periodicals for free distribution. They have several churches with missions in connection therewith, where workers are trained for the field. A great amount of work is done by their laity, both ladies and gentlemen. Couldn't we get a hint from their methods?

In a few hours' call at Downey we visit Mrs. John Stewart and her mother, Mrs. Burdick, from Milton. Next we find ourselves in Tustin City, where L. C. Thomas and his brother-in-law, E. S. Bebee, with their families, have been three or four years past. Here we attended a Union Temperance Meeting at Santa Ana Friday night, making a ten minutes' speech, preached in the same place Sabbath morning for the Seventh-day Adventists, and Sunday night in the Presbyterian church in Tustin. Two children of Bro. Thomas have been baptized this winter. Here we made arrangements to hold some meetings in the Presbyterian church upon my return from this place.

We have been nearly a week now with Silas F. Randolph up here in the mountains, at Valley Centre, a dozen miles from Escondido, the nearest railroad town. There is a M. E. Church (south) at this point. We purposed to hold some meetings at the school-house. Calling upon the pastor we told him our plan and invited him to feel at home and give us a lift when he could, but he thought that he occupied this field and it wasn't the proper thing for any other man to come onto the field. There were places enough where they had no preaching. There we should go. We told him it would suit us all the better if there were no church here, but we couldn't very well go elsewhere to preach as we had to do our work where we found families of our people. Have since heard of his advising a young man, who is not a Christian and who held up his hand in one of our meetings, not to attend them. Have held two meetings here in one school-house and three in another. Two or three have expressed Christian desires by the uplifted hand, and two children have gone to the anxious seat with the Christians, and one man in mid life, once a professor, but many years living a worldly life has stood up in the vote with the Christians expressing purposes for better things. Bro. Randolph has spread Sabbath truth and there is some sentiment favorable to it and us.

It has rained all day to-day, the third rain since I came into the State, and we can have no meeting to-night. Fortunately the rain and an off day with me have come together, and I have remained in bed to-day, for which I hope to feel the better to-morrow. Constant speaking with a cough and cold give a poor chance for improving.

It is thought by many desirable that we should organize a church in Los Angeles, for all our scattered members to join. It will be considered in our return visit to that city.

Finding after I came here that there was a Sunday-Bill to be before the Legislature, to close public places of business on Sunday, excepting hotels, meat-markets, barber-shops, and places of amusements, but not excepting Sabbath-keepers. I sent a petition to the Senator and Assemblyman from Los Angeles county, to be presented before the House and Senate, asking for an exception for Sabbath-keepers. Letters from both gentlemen promised to present the petition, which the Senator writes me he did a week ago Friday. What is to come of it I cannot yet say.  
G. M. COTTRELL.

FEBRUARY 16, 1891.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 4, 1891.

Among the last legislation enacted by the Fifty-First Congress, which expired by legal limitation to-day, was the bill making it unlawful to sell pools on horse races in the cities of Washington and Georgetown or within one mile of their respective corporate limits. When this bill was first reported to the Senate and that body refused to amend it so as to prohibit pool selling anywhere in the District of Columbia it was thought doubtful whether there would be time enough for the House of Representatives to pass it and it's receiving the approval of the President was thought to be still more doubtful, because he vetoed a similar bill at the previous session on the ground that while prohibit-



ing this form of gambling in other sections of the District it legalized it by permitting it to be carried on upon the grounds used as a race track. But upon the idea that "half a loaf is better than no loaf" a meeting of local ministers was held and after satisfying themselves that Congress would not pass any bill on the subject that did not in some way except the race course from its provisions, and being very anxious to rid the city of those pest holes known as pool rooms, a committee was appointed to wait upon the President and request him to sign the bill, which he agreed to do. The committee then visited several prominent members of the House and obtained their aid, and yesterday afternoon the bill became a law. While it isn't all that was wanted, or all that the people had a right to expect from Congress, it is at least a step in the right direction.

Those who believe in the total prohibition of the cursed liquor traffic are delighted to learn that a bill just signed by the President will result in practical prohibition as far as a number of saloons in this District are concerned. The bill in question was intended by Congress as a protection to the old soldiers who live at the Soldiers' Home, just to the North of Washington, and provided that no liquor license shall be issued by the District authorities to any party carrying on business within one mile of the limits of the Soldiers' Home, but after the measurements were made it was discovered that the mile from the limits of the Home included a number of squares in the northern end of the city, and the temperance folks are rejoicing to know that legal prohibition will exist in even a small part of the District of Columbia, and are continuing to hope that some day it will embrace the whole of it.

Monday was the centennial of the death of John Wesley, and special addresses on him and his career were delivered by Representatives J. W. Taylor, of Ohio, and W. L. Wilson, of West Virginia, at a memorial meeting held at Wesley Chapel.

Senator Edmunds has not abandoned his idea of a great national university under the auspices of the Government, to be located in this city. He asked for and obtained the consent of the Senate to the sitting of the select committee, to which the matter was referred, and of which he is chairman, during the Congressional recess, and he expects to have a plan formulated when Congress meets again.

The funeral of Senator Hearst, who died February 28th, was deferred until to-morrow morning, in order that his late colleagues might attend. The remains, accompanied by a joint committee from Congress will leave here immediately after the funeral for California, where the interment will be made. Mr. Hearst was the fourteenth member of the Fifty-First Congress to die.

The Post-Office department has discovered that a lottery company is violating the law by mailing its tickets, etc., from Canadian post-offices. The Canadian postal authorities will be asked to put a stop to it.

The Sabbath Union has removed its headquarters from New York to Washington, and its corresponding secretary, Rev. W. J. R. Taylor, addressed the gospel meeting of the Y. M. C. A. Sunday afternoon on "The Sabbath for young men and young men for the Sabbath." He made a suggestion that may bear good fruit in the near future. It was that the association should institute a Sabbath observance department.

Rev. Anna Shaw, who has lived among the Indians of the North-west since she was ten years old, delivered an address on their condition and

their treatment by the Government, Sunday evening. She said that if the Government had spent one-tenth of the money in trying to ameliorate the red man's condition that it did in trying to kill him during the recent trouble there would have been no trouble and no bloodshed.

The one hundred and seventh session of the Baltimore Conference of the M. E. Church convened here to-day, Bishop Isaac W. Joyce, presiding.

#### THE STORY OF A TWENTY-FIVE CENT PIECE.

I first lay in the ground imbedded in a mass of rock. But miners came and dug me up, and I was carried to the National Mint at Philadelphia. After I was put through several processes, I came out a bright new coin.

First, I passed into the hands of a shrewd, elderly man. He put me and several other coins into a large pocket-book and put us in a deep pocket. That night, as he sat down at home, he took us out and counted us. Then he put us back in the pocket-book, but there was a rent in his pocket, and I fell on the floor.

The next morning Biddy, the Irish girl, while sweeping the floor, found me. She picked me up and muttered to herself,

"Och, and now it is that Biddy can have a drap o' the crayther."

She put me in her pocket, and toward night stole out with a black bottle. She made her way to a rum shop, where many poor wretches were spending their hard-earned money for worse than poison. Poison only kills the body, but rum kills the soul.

"Ah," thought I, "whose hands shall I go into next?"

Biddy walked up to the bar, and in a rich brogue asked the evil-looking man behind it for "just a wee drop o' the crayther!"

The man winked knowingly, and filled the bottle with rum, and, for a present, gave Biddy some tobacco.

With many thanks, she gave me to the bar-keeper. He took me and dropped me into the till, with a quantity of gold and silver.

Soon I was used to make change for a wretched looking drunkard.

When the drunkard, who now owned me, reached home, it was past midnight. Stumbling in he sank upon the floor and soon was in a heavy sleep. The drunkard's wife found me while her husband was asleep, in one of his pockets.

Putting on a ragged hood she went out to buy a little food. She went into a grocer's store and bought twenty-five cents' worth of crackers and gave me in exchange for them.

The grocer when he got home put me and some bills in his room. In the morning he took me in his hands and went down stairs. His little daughter ran to him, and cried,

"Oh, papa! it's my birthday."

"Yes, my little daughter," said the grocer; "and what do you think I've got for you?"

"Do let me see!" said the little girl, jumping up and down in her excitement.

Her father gave me, the twenty-five cent piece, to her, and how pleased she was!

In the afternoon she and her mother went out to see what to buy with me. After much thought she decided to buy a little doll, and I was handed over to the shop-keeper.

About one-half hour afterward a very pretty and sweet-looking lady came in, dressed in the richest apparel. She bought something, and I was used to make change. She had a bundle under her arm and for convenience' sake she put me between her lips.

I longed to speak out and tell her I had been in the pocket of one who had small-pox.

I have had many interesting experiences, but I will not talk too long. I have seen much misery caused by liquor, and I warn you against using it.

Do not put money in your mouth. You do not know whose hands it has been through. Very likely it has been in the filthiest places.

If I have interested and helped you by glimpses from my life, this story has done its purpose.—*Morning Star.*

*The Treasury for Pastor and People* for March contains many articles of value to all classes of readers. But pastors, students, and Christian workers will find it especially helpful. Dr. Cuyler's pen picture of Thomas Guthrie is worth the price of the magazine. Yearly, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

#### SPECIAL NOTICES.

AN excellent offer for lovers of music. Few weeks ago, when I was at St. Louis, Mo., I had the privilege to be acquainted with Charles Kunkel, the noted Pianist and Composer, the author of the celebrated "Alpine Storm." Kunkel Bros. published since about fourteen years the *Musical Review*, a monthly musical magazine, each issue containing 48 pages of music, worth \$6 50, and 12 pages musical literature. The usual price for one year (12 issues) is \$3. By a private agreement I can furnish it for \$1 85. This offer is open for the next two weeks only. Orders, containing the subscription price for one year, are to be sent at once to REV. J. H. WALLFISCH, Gladbrook, Ia.

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.

#### WANTED.

WANTED, a Sabbath-keeping young man or boy who is able to do farm labor. For further particulars call on or address, B. C. BABCOCK, Grand Junction, Greene Co., Iowa.

In a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general housework. Permanent situation, fair wages, and comfortable home for the right person. Reference given and required. Address

MRS. M. A. LANGWORTHY, Westerly, R. I., box 396.

A SABBATH-KEEPING young man who understands plumbing, or steam fitting, or hot-water heating. Address ORDWAY & Co., 205 West Madison St., Chicago.



BUSINESS DIRECTORY.

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

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term opens Wednesday, March 25, 1891. REV. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. E. M. TOMLINSON, President, Alfred Centre, N. Y. N. W. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOOK, Secretary, W. C. WHITFORD, Treasurer, Brookfield, N. Y.

ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, R. I.; Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited! Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

GEORGE GREENMAN, President, Mystic, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Asnaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

T. A. SAUNDERS, DEALER IN Lumber, Sash, Doors, Blinds. Salt. Cement. Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 17, 1890. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " " Treasurer, Mrs. W. H. Ingham, " " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Miss F. Adene Witter, Nile, N. Y. North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis. South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va. SALEM COLLEGE, SALEM, W. VA. Spring Term Opens March 9, 1891. Rev. S. L. Maxson, A. M., B. D., President.

Sisco, Putnam Co., Fla. SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

Hewitt Springs, Copiah Co., Miss. THE LARKIN HOUSE, now open. Board by day, week or month. Address, Mrs. LUCY LARKIN, Beauregard, Miss.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 288 pp. Fine Cloth. \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN ERA. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 538 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church, Polity; their Missionary, Educational and Publishing Interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

TRACTS

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 23 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

THE ROYAL LAW CONTENTED FOR. By Edward Stennet. First printed in London in 1658, 64. 7p. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 13 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 50 or more at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 18 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example, By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians keep as the Sabbath during 800 years after Christ?

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS. "OUTLOOK, A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY. TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 30 "

"DE BOODSCHAPPER,"

A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY, DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 85 cents. Foreign "..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

"OUR SABBATH VISITOR." Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

TERMS. Single copies per year..... \$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager.

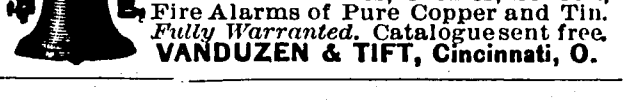
Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.



FRAZER AXLE GREASE

BEST IN THE WORLD. Its wearing qualities are unsurpassed, actually outlasting two boxes of any other brand. Not affected by heat. GET THE GENUINE. FOR SALE BY DEALERS GENERALLY.

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. [L. S.]



CONTENTS.

He Giveth His Beloveth Rest—Poetry; Christian Activity for Business Men; At Home Also. 161  
 Hints to Primary Teachers..... 162  
 Our Missionary Society..... 168  
 MISSIONS:—Paragraphs; Further Explanation; Rotterdam, Holland; And Still they Come; Money; Correspondence..... 164  
 WOMAN'S WORK:—Paragraphs; Dr. Swinney's Call for Help; The Inspiring Results of Missionary Work on Women in the Home Church Treasurer's Report..... 165  
 HISTORICAL AND BIOGRAPHICAL:—Seventh-day Baptists in West Virginia..... 166  
 The Right Kind of Religion; A Mother of Men..... 166  
 SABBATH REFORM:—Law of Moses, Law of God, No Law, and the Sabbath..... 167  
 EDITORIALS:—Paragraphs..... 168  
 Our Women and the W. C. T. U.; Sunday and the Fair..... 169  
 YOUNG PEOPLE'S WORK:—Paragraphs; The Garden and the Gardener; "How the Other Half Lives;" Rhode Island Christian Endeavor Union..... 170  
 EDUCATION..... 171  
 TEMPERANCE..... 171  
 POPULAR SCIENCE..... 171  
 SABBATH-SCHOOL:—Lesson..... 172  
 Tract Society—Receipts; Missionary Society—Receipts..... 172  
 HOME NEWS:—Andover, N. Y.; Otselic, N. Y.; Shiloh, N. J..... 173  
 On to California; Washington Letter..... 173  
 MISCELLANY:—The Story of a Twenty-five cent Piece..... 174  
 SPECIAL NOTICES..... 174  
 BUSINESS DIRECTORY..... 175  
 CATALOGUE OF PUBLICATIONS..... 175  
 CONDENSED NEWS..... 176  
 MARRIAGES AND DEATHS..... 176

CONDENSED NEWS.

The President has signed the act for the construction of a new building for the mint at Philadelphia, Pa.

An epidemic of small pox is raging among the farmers of Kansas, and the death rate is said to be alarming.

A dispatch from Iquique, Chili, says: "Quiet reigns here. The banks have reopened and business is being resumed."

Last week Vermont celebrated her one hundredth birthday. On March 4, 1791, the Green Mountain State came into the Union.

At the Brayton Ives sale in New York recently, the famous Guttenberg bible was sold to J. W. Ellsworth, of Chicago, for \$7,400.

Gen. Booth has secured \$30,000 more than the half million which he declared to be necessary to begin his enterprise to aid "Darkest England."

A decline of fourteen points in cotton futures one day last week, brought the price of Michigan cotton down to the lowest price on record.

In a conflict in Havana a day or two since between the civil guards and a number of bandits two of the latter were killed and several others captured.

It is estimated that more than eight tons of diamonds have been unearthed in South Africa, valued at \$275,000,000, during the last eighteen years.

The directors of the Chicago & Eastern Illinois Railroad have declared a quarterly dividend on the preferred stock of one and one-half per cent in cash.

The present membership of Plymouth Church, Brooklyn, of which Rev. Dr. Lyman Abbott is pastor, is 1,793, and the total receipts for the past year are \$43,153.

The leading sensation in European politics last week was the visit of the German Empress Frederick to Paris. France did not receive her cordially, and Emperor William is in a towering rage.

Enormous loss of property has been caused by floods in Arizona during the past week. The town of Yuma has been completely swept away and will have to be abandoned. Thousands of people are destitute.

Stanley has decided to devote all the gifts received from royal personages in Europe, to Gen. Booth's scheme for helping the poor of London. Their value is about half a million dollars.

The mansion of ex-Governor Richard J. Oglesby at Oglehurst, Ill., was burned Thursday, March 5th. Loss \$25,000. All the Governor's and Mrs. Oglesby's curios and relics of the war were destroyed. Mrs. Oglesby was painfully burned.

The current *Financial Chronicle* makes an exhibit of financial figures which is surprising to many people who do not give such matters constant attention. For example, it shows that the banking capital of the city of Boston is \$51,800,000 and that of New York City only \$49,800,000, just \$2,000,000 less. It shows that the banking capital of Chicago is \$16,100,000, while that of the whole State of Illinois outside of Chicago is but \$15,545,290. In Ohio the total bank capitalization outside of Cincinnati and Cleveland is \$25,669,000; in the former city it is \$6,900,000; in the latter \$7,550,000. In Boston the individual deposits are \$100,085,085, about twice the capital stock; in Chicago the individual deposits amount to \$53,002,479, in Cincinnati to \$19,353,832, in Cleveland \$12,464,609, while in New York City they are \$240,447,877, nearly five times the capital.

MARRIED.

SANFORD—STRONG.—At the residence of the bride's father, Levi C. Strong, in Brooklyn, N. Y., Feb. 12, 1891, by Rev. Herbert Ford, Mr. Frank Sanford and Miss Genevieve Strong.

BURDICK—GRAY.—At Ashaway, R. I., Feb. 14, 1891, by Rev. A. E. Main, Mr. Albert S. Burdick and Mrs. Nancy C. Gray.

CRISPIN—SMALLEY.—At the residence of the bride's parents, Mr. and Mrs. Morgan R. Smalley, near Shiloh, N. J., Feb. 18, 1891, by Rev. I. L. Cottrell, Mr. Frank W. Crispin, of Woodstown, N. J., and Miss Lorena T. Smalley.

WELLS—RANDOLPH.—At the bride's home in Farina, Ill., Feb. 21, 1891, by Rev. C. A. Burdick, Mr. Oscar C. Wells and Miss Ines V. F. Randolph, all of Farina.

WALLACE—MAIN.—At the home of the bride's parents, Mr. and Mrs. Lorenzo J. Main, Orleans, Neb., Feb. 28, 1891, by the Rev. D. S. Ferguson, Mr. Geo. M. Wallace and Miss Alice V. Main, both of Orleans.

DIED.

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

POTTER.—In Alfred Centre, N. Y., Jan. 24, 1891, Herbert R. Potter, aged 22 years, 2 months, 14 days.

He made a profession of religion when about 13 years of age, and maintained a Christian walk through life. Though he suffered under a wasting disease, his trust in the redemption of Christ was clear and strong to the last. His funeral was attended by a large number of friends who deeply sympathized with his bereaved father and two brothers, his mother having passed to her blessed reward nearly three years before. T. R. W.

COON.—In Rockville, R. I., March 1, 1891, Captain Elias Coon, aged 87 years, 1 month and 8 days.

Mr. Coon was son of Caleb and Dorcas Coon. He was born in the town of Hopkinton, R. I., Jan. 24, 1804. At the age of 16 he began a sea-faring life, which occupation he followed for about 35 years. He never made a profession of religion, being of a skeptical turn of mind, but has always been considered an upright man, and highly respected by his neighbors. A. M. L.

COON.—At his home in Walworth, Wis., March 1, 1891, Wm. H. Coon, in the 59th year of his age.

He was born in Brookfield, Madison Co., N. Y., Oct. 24, 1832; came with his father's family to Walworth, Wis., in 1849, living on the farm where he died, from that time until his death. He was baptized by Eld. L. E. Livermore, in the winter of 1877, and united with the Walworth Seventh-day Baptist Church, of which he was an acceptable member at the time of his death. Two daughters and one sister survive him. A large gathering of relatives and friends were present at his funeral, which was held in the church on Tuesday, March 3d. Sermon by the pastor, from Jas. 4: 14. S. H. B.

SAUNDERS expects to be at his Friendship Studio, March 19th, 20th and 22d.

Life of General Sherman.

Announcement is made that Messrs. Hubbard Brothers, of Philadelphia, are on the point of issuing a Life of General Sherman, covering all the events and features of his remarkable career from earliest youth to ripe old age. It is being written by General O. O. Howard and Willis Fletcher Johnson; the former, Sherman's intimate friend for many years, and next but one to him in rank in the army, and the latter a historical writer, whose former works have met with great popularity. The volume ought, therefore, to prove one of the most interesting and popular books of the year.

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

Royal Baking Powder ABSOLUTELY PURE

A Model Railroad.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, comfort, equipment, track, and efficient service, it has no equal. The Burlington gains new patrons but loses none.

FOR SALE.

In Alfred Centre, Allegany Co., N. Y., the property known as the SASH AND BLIND FACTORY, containing a set of machinery for making Sash, Blinds, Doors, Mouldings, and House Trimmings generally. All in working order. For particulars call on the subscriber, or address by mail, SAMUEL WHITFORD, Agent, Alfred Centre, N. Y.

FOR SALE.

At New Market, N. J., a small farm of fifteen acres, with good buildings. Twelve acres of truck land, and three acres of timber, mostly chestnut. Two miles from railway station. Terms easy. Inquire of Maxson Dunham, New Market, N. J. JAN. 30, 1891.

FOR SALE.

The Stannard House adjoining Milton College grounds. For particulars address E. P. Clarke, Milton, Wis.

FOR SALE.

A Wheel-wright Shop and Machinery, at Shiloh, N. J. A very desirable property, and a rare chance for Sabbath-keepers to obtain a business. For further particulars address Box 148, Shiloh, N. J.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK.

PLAINFIELD, N. J., June 10, 1890.

ONE MOMENT PLEASE.

A safe, quick and sure cure for cancers and tumors.

Rev. A. W. Coon, Cancer Doctor,

After a successful practice of more than twenty years, is prepared to cure all sorts of cancers, tumors and fever sores.

He has a remedy which destroys the malignant growth quicker, and with less pain than any other formerly used.

CANCERS OF THE BREAST A SPECIALTY.

Examination and consultation at his office free. Send for circulars and testimonials.

Patients can be treated at home or at the Doctor's residence at Alfred Centre.

Address REV. A. W. COON, A. M., Alfred Centre, N. Y.

TESTIMONIAL.

Dr. A. W. COON, Dear Sir:—I take pleasure in expressing my gratitude to you for the quick and easy way you removed a troublesome cancer from my breast. It took only a few hours to kill the cancer, and after applying a poultice a week or ten days it all came out whole, leaving a large cavity which healed very rapidly and is now all sound. I feel that your easy and safe way of removing cancers should be more extensively known, and would advise all who are suffering with the terrible disease to apply to you at once for relief.

Yours Very Truly, MRS. CHAS. H. SUYDAM, Franklin Park, N. J.

FARM FOR SALE.

The undersigned offers for sale his farm of 125 acres, situated one-half mile from Seventh-day Baptist Church at Salemville, Pa. The farm is enclosed with post fence, has good buildings, running water, and good well. One-half cleared, balance timbered. For particulars address, J. B. KAGARISE, Salemville, Pa.

CANCERS

Are easily removed and permanently cured. Treatment not painful or disagreeable. A new and better method. Neither knife nor caustics used. The cancer poison is removed from the system and good health follows.

VARICOSE VEINS

treated by constitutional methods without bandages or local applications, and radically cured.

RHEUMATISM

yields quickly to our new remedies and treatment. No case should be regarded as incurable.

AND ECZEMA

disappears for good after a brief treatment. All our remedies are new to the profession, but have been used successfully for years in this city. We can show that we have not only cured these diseases, but that we have

RADICALLY CURED

every form of chronic disease. Special attention given to diseases of women. Our physicians are well known, regular practitioners of many years' experience. Send for circulars and references, to HORNELL SANITARIUM CO., Limited, Hornellville, N. Y.

WANTED! A LADY

To send out circulars, manage pleasant, steady homework 1 to 8 hours daily. Good pay. Send 10c. (silver) for book teaching our New Art, with terms. SYLVAN CO., Box 12, Port Huron, Mich.

Improved EXCELSIOR INCUBATOR Will hatch larger percentage of fertile eggs at less cost than any other hatcher. Send 6c for Illus Cat. GEO. H. STARR, Quincy, Ill.

PATENTS

Caveats, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees.

Our Office is Opposite U. S. Patent Office, and we can secure patent in less time than those remote from Washington.

Send model, drawing or photo., with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured.

A Pamphlet, "How to Obtain Patents," with names of actual clients in your State, county, or town, sent free. Address,

C. A. SNOW & CO. Opposite Patent Office, Washington, D. C.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance ..... \$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

MUNN & CO SCIENTIFIC AMERICAN AGENCY for PATENTS A pamphlet of information and abstract of the laws, showing how to Obtain Patents, Caveats, Trade Marks, Copyrights, sent free. Address MUNN & CO. 361 Broadway, New York.