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DIVINE COMPASSION.

IDA FAIRFIELD.

Discouraged, sick at heart and sad,
With faint and failing breath,
The fiery prophet of the Lord,
Who fled from the avenger's sword,
Laid down and prayed for death.

Short time before, on Carmel's height,
With faith which knew no fear,
He watched the heaven-descending fire,
Which answering came, at his desire,
To prove Jehovah near.

And filled with burning zeal for God,
And courage stern but grand,
The false, blind leaders of the blind,
No pity in his heart could find,
Who fell beneath his hand.

But weak and wailing as a child,
In darkness and despair,
Beneath the broom-tree's welcome shade,
Elijah's weary head was laid,
And death, his only prayer.

Then mid the silence and the calm
Came slumber deep and sweet,
And lo! a voice said tenderly,
"The journey is too great for thee,
Arise, arise and eat."

No message of reproach to bear,
No stern reproof to give—
The gentle angel only brought
The sustenance the prophet sought,
That he might eat and live.

A heaven-sent messenger of love,
With sympathy to greet—
A Father's tender care to prove
By strength and blessing from above,
The human needs to meet.

Oh! tender pity of our God,
The God in whom we trust,
He knoweth every child by name,
Considereth our feeble frame
Remembering it is dust.

He sends to comfort weary ones,
And bid their sorrows cease—
With shelter from the burning sun
And sweet repose when toil is done,
The angel of his peace.

BAPTISM AND CHURCH MEMBERSHIP.

REV. ARTHUR E. MAIN.

The purpose of this article is to present some reasons for believing that, in the divine arrangement, these two,—baptism and church membership,—have been so closely joined together that no man has the right to put them asunder.

A sinner turns from sin, and the Spirit works an inward change; then follows water-baptism, as an outward token of the moral transformation. He is baptized in or into the name of Father, Son, and Holy Spirit, as a testimony of his faith and a pledge of his loyalty; and thus he becomes a member of Christ's visible kingdom or church, to which pertain the Lord's Supper and other Christian privileges and duties.

1. The New Testament not only assumes that baptized believers are in the church, but plainly teaches that this is the order to be expected and observed, as in Acts 2: 41, 42. (a.) The people received the word, the gospel of salvation, through repentance and faith. (b.) They were baptized. (c.) There were added unto them, or, as in Revised Version, verse 47, the Lord added unto them, or added together. Note how closely this stands connected with the baptizing. (d.) They continued steadfastly in the apostles' teaching, seeking to know more of the truth.

(e.) Fellowship, in oneness of spirit, and distributing help to the poor. (f.) Breaking of bread, in the Lord's Supper. (g.) Prayers, as in public worship. This is a grand and authoritative statement of the nature of church membership. And so, all through the Acts, believers are publicly received into the Christian fold by baptism.

With this accords the teaching of Paul. He writes to the Corinthians that we were all baptized into one body. In Colossians he says that the body is the church. Again, in Corinthians, the cup and the bread are a communion of the body of Christ; and we, who are many, are one bread, one body, for we partake of one bread.

Should it be said that Paul means by the body of Christ, in a figure, the invisible church, or company of God's elect, let it be borne in mind (1st) that these epistles were addressed to visible churches. (2d) The cup can be blessed and the bread broken only by an outward, organic body. (3d) The character and work of the visible and real church is to be as perfect a pattern as possible of the invisible and ideal.

Thus are baptism and the Lord's Supper seen to belong to the very ground-work of Christian communion in the church of Christ, of which he was the founder. The former marks the entrance into membership and fellowship, of which the latter is an abiding symbol.

2. The Jews were familiar with some form of water-baptism as an initiatory rite for the reception of converts into the Jewish church; and heathen nations were accustomed to ceremonial purification by means of water. Converts to Christianity were therefore already partly prepared for the Christian doctrine of baptism as an appointed condition of Christian communion, a symbolic initiation into the sacred fellowship of the church.

3. According to the almost universal teaching and practice of all Christian denominations, with their varying views respecting baptism and the church, persons are received into church membership by baptism, and both are requisite to the communion. The value of this fact is partly inherent and partly due to its conformity to the Scriptures.

4. With this Seventh-day Baptists are in complete harmony. In the expose of faith and practice adopted by the General Conference, and published in our denominational Hand-book, it is declared to be the duty of all men to repent, believe, and be baptized; and also that the Lord's Supper is an ordinance of religion, *to be perpetuated in the church*. Now Christian disciples are commanded to observe the Lord's Supper; but our Hand-book, following the Scriptures, says that the ordinance belongs in the church. It must, therefore, be fairly understood to teach, also, that the natural and necessary place for baptized believers is in the church, where they can remember their Redeemer in his own appointed way.

5. The above order, in gospel appointments, agrees with reason and the nature of things. An animal, a plant, a business enterprise, a temperance society, a school, are all organized

manifestations of some kind of life. Life and organization are essentially connected. The lower the life the lower in excellence the organization. The church is the divinely ordained organized manifestation of the life that mankind has in God through Jesus Christ. There is incompleteness in any isolated individual life. Men form organizations in order to unite their strength, and for mutual benefit. As the foot, the ear, the eye, the hand, the head, need one another, because the body is not one member, but many, united in suffering or joy; so Paul teaches that individual believers should join together in the one body of Christ, which is his church. At the entrance is baptism, pointing to Christ in whom a new life has been found; within is the Lord's Supper, pointing to Christ, the heavenly bread, through whom the new life is to be perpetuated and made fruitful unto righteousness.

6. The results, as a whole, of disregarding this New Testament arrangement, either in placing a low estimate upon church organization and membership, or in taking the Lord's Supper outside the church, as in "open communion," or in baptizing converts into the name but not into the body and church of Christ, will, I believe, fully justify the position here taken as to the teaching of the Scriptures on these points. Indeed, it seems to me that, according to the New Testament doctrine, it ought to be understood that in baptism a person actually becomes a member of the church authorizing it, there being needed only some suitable formal act of the church to properly recognize and complete the reception. And although I believe that the church is infinitely more like a school and a family than a court for judgment; and in allowing so much room for personal freedom in the sphere of faith and practice, as, perhaps, to bring upon myself the charge of laxity, I also believe that whoever teaches and practices contrary to these widely accepted views of baptism and church membership, is unscriptural, unreasonable, and undenominational, in his teaching and practice.

HINTS TO PRIMARY TEACHERS.

LILLA PITTS COTTRELL.

(Concluded.)

Of course every teacher carefully studies the lesson. In the multitude of helps now available there lurks danger of limiting one's self to a study of the lesson geographically and historically, to the neglect of the spiritual significance, which is the most essential part of teaching. I once heard a girl say: "My teacher never makes us feel that the lesson has anything to do with our every day lives." Is not such teaching too common? Should not every lesson be brought to bear on the present?

A wise teacher is known by the way he receives and utilizes answers. He never discourages a child's efforts to answer by replying "No," whatever he may say, but finds something good in every answer. "How many apostles were there?" asks a teacher, "Eleven,"

is the answer. "Yes, but weren't there any more? How many more?" "Thirteen," guesses another. "Nearly right, but were there quite so many?" "Twelve," laughs the class, each thinking he helped to solve the question.

If all the children in the vicinity are not already in the class a teacher may offer a card to each pupil who will bring a new pupil. Some get picture cards and send a written invitation on one side to all who do not attend. Others have tact to call upon the parents and request them to send their children. Such teachers seldom meet with a refusal. A call at the home of the pupil, a smile and word in the street, an invitation to tea, a birthday or Christmas souvenir are effective ways of strengthening the tie that binds pupil to teacher.

Besides teaching the lesson in the primary class I would always spend five minutes teaching Bible history, pertaining to its authors, contents, translation, divisions and books. I would get outlines of this work used at Sunday-school Assemblies, unless I could originate a plan more suitable to my class. Let the children take turns in drawing a map of Palestine, giving incidents connected with chief cities, rivers and seas.

Bible time may be taught on the hand, letting the space between the fingers represent one thousand years. For instance, the thumb represents Adam, the first man; the first finger, Enoch, who was translated 1,000 years after Adam; middle finger, Abraham, who was born 2,000 years after Adam; next finger, Solomon, who dedicated the temple 3,000 years after Adam; last finger, Jesus, who came from heaven to die for us on the cross, 4,000 years after Adam. These lessons may be profitably continued from week to week by studying the history of each period of 1,000 years. For instance, in the first period lived Adam, Eve, Cain, Abel, Enoch, Methuselah. Here comes the story of each. The first man, first sin, first curse, first baby, first death, first murder, oldest man, etc. So on through the periods. This will require much study, but it will pay. For there is a woeful lack of connected and general knowledge of the Scriptures. The international lessons will not take the place of this sort of study. Any class will be delighted for five minutes at the close of the recitation while you teach time, history or biography. No story like a Bible story for charming a child. There never lived a child who did not love to hear of Bible heroes. A boy was ill. His mother read to him from a child's book. Suddenly he said: "Mamma is that true?" She answered, "Perhaps, darling." "Well," said he, "I don't want perhaps stories now. Get my red story-book. I know that's all true." So she got the red Testament and read with tearful eyes, as long as he could hear any earthly sound. Such children do not all die; they are in our classes, hearing, thinking remembering.

Sometimes the catechism of the church creed may be very profitably repeated. Sometimes give the class a question to hunt an answer during the week. Tell them that a little girl is talking to a princess; servants are gathered around and one of them holds a beautiful babe. What was his name? How came he there?

The old manner of memorizing the lesson has passed away, and I doubt if a better plan has taken its place. During the Bible-reading of Dr. Munhall, in Atchison, last summer, I heard him offer a Bagster Bible to any person who would rise and quote correctly ten verses from any ten books of the Bible, giving chapter and

verse, but no one accepted the offer. Probably that audience might fairly represent any of its size, on that point of familiarity with the Scriptures, unless it be a Sunday-school Convention.

Every child should be taught to repeat the commandments, first and twenty-third Psalms, the sermon on the mount, first of John and Genesis and other consecutive parts of Scripture, telling where they are found. They are less apt to slip from childish memory than are scattering verses. By associating one verse with another many chapters may be retained in the memory. Such memory exercises might be given before the whole school from time to time. Ask each pupil to commit to memory one verse a day. You will never know how much good this will do, but "my word shall not return unto me void," saith the Lord.

A boy was once asked to drink wine at his uncle's table. "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise;" said the boy. "A little will do you no harm," urged the uncle. "At the last it biteth like a serpent and stingeth like an adder." "Come now, if you love me, drink—" insisted the uncle. "If sinners entice thee consent thou not." "Pshaw," said the uncle, blushing, "You are so full of Scripture I can't do anything with you." So should every child be so full of Scripture that Satan can do nothing with him. "It is written" puts legions to flight and saves many souls from ruin.

The true aim of all Bible-school teaching is to bring the children to Christ. Mr. Moody says that a great deal of work is lost because we teach God's truth to children before their hearts have been given to the Saviour. If they can be induced to open their hearts to him their minds will be easily illuminated by divine truth.

Above all, the primary teachers must be as well as teach. Children detect fraud by instinct. There is much unconscious teaching in the world,—in time when the teacher is not thinking of teaching by words and acts, by look or manner. The teacher is a law to the class in ways of which she may not dream. The bond of influence uniting teacher to class is tender and strong. That it is voluntary makes it stronger. Young children regard their teacher with a love common in no other relation. They think of her often and bear in mind her face, manner, form, voice and words, years afterward. Let every teacher of youth be true to herself and God, that she may lead some soul to him for time and eternity.

Think truly and thy every thought
Shall some soul's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed.
Live truly and thy life shall be
A great and noble creed.

TO CHURCHES AND INDIVIDUALS.

A PERSONAL APPEAL.

The Board of the American Sabbath Tract Society, acquiescing in what appears to be the general opinion of the denomination, that the Society should not longer continue to collect funds by a special agent, finds it is necessary to communicate with you concerning its work and its needs through these printed lines.

The demands upon the treasury of the Society, and upon the wisdom of the Board, were never so great as now. The late Chicago Council recommended several important measures which call for increased outlay of money, and for great wisdom in planning future work.

Its recommendations concerning the improvement of the SABBATH RECORDER, the extending of the circulation of the *Outlook* among laymen, and the more extensive sale and circulation of publications cannot be carried on without largely increased contributions. The recommendations and suggestions relative to publishing a new weekly newspaper, the removal of the Publishing House, and the general strengthening of the publishing interests require careful consideration, and the united wisdom of all our people. The Board, therefore, appeals to the people, men and women, church members, friends of the Sabbath and of the cause of Christ, to fill the treasury with their gifts, and to communicate to the Board their wisdom concerning all these points. The work belongs to the people. They own the publishing interests which the Board has in charge. We therefore desire to take you into our confidence, and to have you share in our counsels, that we may better accomplish the Master's work, in your behalf, and in his name.

It is not possible to say exactly what amount of money we ought to have during the current Conference year. Should we fulfill the advice given by the Council, including the starting of a new anti-Sunday law weekly, together with the payment of the present indebtedness, we must have \$25,000. Eliminating the new weekly, we would require \$15,000; and to carry out only the work at present in hand and arranged for, paying the present indebtedness, will require not less than \$12,000. We therefore urge all the churches to adopt the plan recommended by the Council, which, in substantially the same form, and known as the "five-cent plan," has received the repeated commendation of the General Conference, and the mutual sanction of the Tract and Missionary Societies. In addition to this, we kindly invite those individuals to whom the Lord has entrusted a comparative abundance of this world's goods to increase the sum thus raised by the churches by liberal personal gifts. We shall be glad, if they desire to do so, to have them designate the department of work to which they wish their money applied.

The Board is anxious to carry out the suggestions of the Council by co-operating with the Missionary Society and other Boards and agencies, in distributing and selling publications. This department of our work has never been developed as it deserves to be. Hoping to awaken a new interest in this matter, we earnestly invite all friends of the cause, particularly those members of the Tract Board who reside at a distance from Plainfield, N. J., to give us the benefit of their suggestions and counsels concerning the best methods to strengthen and enlarge our publishing interests. Please send these at an early day, that the Board may have the advantage of them in making up its annual report for next August.

There has been no time in the history of this Society when the demand for a broad conception of our denominational work, and for sanctified hearts and consecrated lives on the part of all our people, was as great as now. Wisdom, courage and liberality ought to be doubled on every hand. Each year demonstrates the fact that we have a specific mission as Seventh-day Baptist Christians. The history of the Protestant movement shows that denominations have come into existence, and have been perpetuated, because specific truths must be made prominent in order to secure the attention they demand. Presbyterians had a distinct mission to exalt the "Sovereignty of God," Methodists to exalt "Free Grace," Congregationalists

to emphasize the independency and authority of the Individual Church, Baptists to emphasize the value of immersion as essential baptism. Our denominational position is the core of the Protestant movement. Our warrant for denominational existence is found in the necessity which has existed, and continues, for exalting the authority of the Bible against tradition. If that necessity had passed away, if the Bible is truly and honestly exalted in the church as the "only rule of faith and practice" for Christians, so that there is no longer special need for making that fundamental truth prominent, our work is done, and our denominational life should merge itself into the larger life of the Church universal. All our work in common with non-Sabbath-keeping Christians can be done far better by surrendering our denominational organization. Our position is an unjustifiable schism in the Church of Christ if we have no specific mission in exalting and spreading Sabbath truth. The Society, whose interests you have placed in our charge, owes its existence to the belief that the special work of Seventh-day Baptists is to promulgate Sabbath truth, prominently, earnestly, and continually. Because the Board believes that our mission is not fulfilled, but rather that it is only fairly entered upon after centuries of brave and patient waiting, we make this appeal. Because you are Seventh-day Baptist Christians we believe that this appeal for money, counsels, and prayers, will be heeded gladly. May the Lord of the Sabbath, the Saviour of men, grant unto you, and to us, your representatives and his servants, all strength and wisdom.

In behalf of the Board,

GEO. H. BABCOCK,
A. H. LEWIS,
L. E. LIVERMORE,
J. F. HUBBARD,
STEPHEN BABCOCK, } Com.

OUR MISSIONARY SOCIETY.

XXI.

THE PALESTINE MISSION.

The original idea of connecting industrial operations with missionary work had not been developed, and the investigations and experiences had not yet proved the measure to be an expedient one. The continued ill health of Mr. Saunders also interfered with progress in this department of the mission.

He had, however, visited several parts of the country to inquire into their agricultural advantages, around Jerusalem, Bethlehem, Jaffa, along the Jordan and the Dead Sea, and about Tyre and Sidon. In the vicinity of Jerusalem and Bethlehem the fig, mulberry, olive, and grape were raised. Near Jericho was a spring capable of supplying enough water to run a mill or irrigate a large tract of land, but the latter was thickly covered with thorns and briars. The land on the river near Jaffa was the best he saw, and the natural advantages for a colony good, excepting the unhealthfulness of the location. One unsuccessful experiment in wheat growing was made.

The Board authorized Mr. Saunders to change his locality or return home, on account of his ill health, as he might deem best.

Mr. Jones had removed from Jaffa to Jerusalem in order to find more competent teachers, and was engaged in the study of Arabic and Hebrew, expecting to be able soon to preach to the people. Meanwhile he improved opportunities of presenting Sabbath truth to travelers whom he met, by spoken word and tract, and seemed happy and hopeful in his work.

The Board was waiting in prayer and hope for future developments.

THE CHINA MISSION.

Since its establishment in 1847 our mission had been more fortunate than any other in Shanghai, in point of health. But in 1856, by the urgent advice of their family physician, Mrs. Wardner and her two boys returned to America. The voyage of about three months improved their health; and it was the expectation of Mrs. Wardner, after finding homes for the children, and visiting among the churches in the interests of missions, to go back to China.

Each family of our missionaries had a dwelling house outside the city. Mr. Wardner having built one on the site of that destroyed during the war. The former was valued at \$1,200, the latter, smaller and less expensive, cost about \$900. In addition to the chapel in the city Mr. Wardner had hired another building, where he preached regularly several times a week.

Mrs. Carpenter's work in the care and instruction of half-native children promised to become an important department of the mission; and she was advised to write for friends in this country to come and assist her. These children were not to blame for being born in sin; they needed to be taught; and the work was a small source of revenue to the mission.

Before the failure of her health Mrs. Wardner had taught a school for girls, at a yearly expense of about \$80. Her husband, writing of visits to this school at Ny-hang-ja, says that the girls repeated the ten commandments, the Lord's prayer, a creed, a short catechism, and portions of the gospel of Matthew, one girl reciting fourteen chapters, another thirteen, another ten.

The school had to be closed, but Mrs. Wardner purposed to re-open it on her return, having already received funds towards its support. The oldest girl had shown much interest in religion, and Mrs. W. hoped to win many to Christ.

Writing in 1855, Mr. Carpenter said that he went to the city chapel daily, either to preach or to be door-keeper while Mr. Wardner preached. Congregations averaged about thirty-five. Animated discourses, fifteen or twenty minutes in length, were given, as it was not easy to hold the people longer than that.

The same year Mr. Wardner wrote an interesting account of three inland trips made by the missionaries, in boats, to several cities and villages. They distributed about 6,000 of Mr. Wardner's tract, several hundred calendars, and some gospels and catechisms, conversed with individuals, and preached to the people, in one instance having an audience of several hundred.

The Board, in their report that year, said that the dissemination of the gospel by means of tracts and other publications seemed more likely to benefit China than preaching; the missionaries of other societies were using the press a great deal; and our own missionaries were scantily supplied with means for this, but ought to have at least \$200 a year.

Mr. Carpenter wrote of the pain he felt in seeing good men trample down the law of God in their publications, while he was without power to unfurl the banner of truth by the same means; almanacs were in great demand among all classes of Chinese; and he thought it would be of immense advantage if our mission could circulate one-tenth as many Sabbath almanacs as there were Sunday almanacs scattered.

A special call from the Corresponding Secretary, through the RECORDER, for funds with which to thus publish the Sabbath truth brought about \$100.

Mr. Wardner, in 1856, wrote of interesting

conversations with a pious young man who seemed to be favorably disposed toward the Sabbath doctrine. He was a Christian worker among the sea-faring class at Shanghai. Mr. Wardner had also held a correspondence with the Rev. Mr. Keith, in regard to the translation of Acts 20: 7 into the Chinese. Mr. W. claiming that the accepted rendering was calculated to give an altogether wrong impression as to the day of the Sabbath.

One member of the little church, received in 1850, was excluded in the year of which we are writing, for forsaking the house of God and being an opium smoker; and two persons were added by baptism, the washerman and chair-bearer of Mr. Carpenter, and Mr. Wardner's cook. The latter had occasionally been overheard thanking God that he had been placed in circumstances to hear the good news of salvation, and praying fervently for the pardon of his past sins, and that he might have grace to keep him from yielding to temptation, and knowledge to guide him in the path of duty.

July 14, 1855, after an appropriate discourse by Mr. Wardner, these two men were baptized in the presence of a large assembly, including the teachers and scholars from five schools in the city, and then received into the church by the right hand of fellowship, and prayer on their behalf.

The cook had been in the habit of buying oil in a pail that Mr. Wardner, by mistake, told him held ten pounds. It, however, held only nine; and while Mr. W. had paid the cook for ten pounds, the latter brought only nine, and kept for himself the price of one. But the meaning of the baptismal vow had been so clearly and forcibly set forth that the next day he humbly confessed his wrong doing, and sought forgiveness. He afterwards distributed gospels and tracts on a visit to Ningpo and in Shanghai. Several school teachers introduced the gospels into their schools, because they saw they taught good morals.

The church was constituted in 1850. In 1855 six Chinese members had been added, one coming from the Baptists, two had been excluded and one had died.

The fourteenth annual report closed with an appreciative mention of the faithfulness of the missionaries; and declared it be duty to strengthen the mission, publish Sabbath truth, teach the young, and pray earnestly, frequently, and unitedly for God's blessing, accompanying praying with abundant contributions.

"Under proper management our missions are destined to exert a commanding and wide-spread influence in the final establishment of the gospel in the earth. For this purpose the best *piety, wisdom and business talent* of the denomination should be employed in directing all the affairs of our missions."

SELF-DENYING, earnest workers in the church are not valued generally as they should be. John Foster truly says: "One has known persons,—there are many such,—not able to take any high rank in a list of subscriptions, but who have toiled patiently, and indefatigably, and gratuitously, month after month, and year after year, in various modes of exertion to do good, and yet, in the view of unthinking persons, this has stood for far less than a handsome donation of money." This is one of the discouragements which many devoted servants of Christ have. Pecuniary offerings are recognized at their full value, or more, while the labors of Sabbath-school teachers or other workers are thought little of. Happily, if service is rendered as to the Lord, and not to men, they may accept the divine comfort, "God is not unrighteous to forget your work and labor of love."—*Christian Inquirer*.

MISSIONS.

MISS BURDICK writes from China: "I am glad to say that I am beginning to get into the work a little, and enjoy it very much."

WE greatly rejoice that at the recent Tract Board meeting the payment of the entire debt on the Harlem Church was generously provided for.

IN the Baptist Telugu Mission 2,023 persons were baptized during the last three months of 1890, of whom 1,671 were baptized on Sunday, Dec. 28th.

ELDER and Doctor Hiram P. Burdick, of Alfred, who, as we know, is quite a traveler, has lately been in New London, Conn., and he writes: "I have no recollection of ever before driving with and being seen on the streets with a city missionary who had recently commenced keeping the Sabbath."

THE *Baptist Missionary Magazine* mentions the peaceable partition of Africa among civilized nations, as compared with the conquest of America, where Europeans fought with natives and with each other for coveted territory, as one of the most striking illustrations of the world's progress that can be found. The treaties formed relate not only to political and commercial questions, but to protection of natives, restriction of the sale of firearms, restriction, and even prohibition, of the introduction of intoxicating liquors, the protection of missionaries, and freedom of worship.

FROM O. S. MILLS.

The work of the past quarter has continued with about the usual interest. Our regular Sabbath appointments, consisting of Bible-school at 10 o'clock, preaching at 11, and Christian Endeavor prayer-meeting at 3.30, have been well attended.

Near the commencement of the quarter, our young people completed the organization of a Y. P. S. C. E., which now has 21 active members, about 10 of whom are quite regular in attendance at the weekly prayer-meeting of the society, and are zealous workers. This meeting is a valuable aid in our work here.

We had planned to hold some special meetings last month, but the weather was such that it seemed impracticable. Since Dec. 16th we had several snow storms, making in all the heaviest snow fall that has been known for several years. If this snow had not settled it is estimated that it would be four or five feet deep on the level. But we have had considerable rain, especially during the last twenty-four hours, and the snow is fast melting, making the creeks very high. The winter season here is very unfavorable for meetings, as most of my congregation have to go quite a distance, and on foot.

I have made two trips over to New Milton, visited several families, and preached twice for the church there, and gave a talk to their young people on the Y. P. S. C. E. and its work. Unless the people there can be rallied soon, I fear it will be too late.

Also I made a trip to Salem, and had the pleasure of attending a meeting of the Directors of Salem College, and of meeting and addressing the students at chapel. This school seems to be prospering finely.

Our church is again passing through a trying time, endeavoring to raise the deficiency on sal-

ary for present year, and to secure pledges for the coming year. We are asked to serve the church another year, provided pledges can be secured to the amount of the salary. Most crops were light and times are hard.

The two additions to the church, a young man and his wife, are very useful members, and we expect to welcome three or four more in the near future. We thank God and take courage. Remember us in your prayers.

BERRA, W. Va.

FROM S. D. DAVIS.

THE SOUTH-EASTERN ASSOCIATION.

After visiting Salemville, Pa., attending the Chicago Council, and laboring awhile in North Carolina, Eld. Davis went to the head of Arnold's Creek, in Doddridge Co., W. Va., "where I met a warm reception and had a good time, though the work was greatly hindered by one of the heaviest snow storms I ever witnessed. The congregations were good to begin with, and increased so rapidly that fears were entertained that our house would not hold them. The meetings increased in interest until the last. Several were brought to the Saviour, mostly heads of families, and strong men who would not yield wept like children. Bro. M. E. Martin, pastor of the Greenbriar and West Union Churches, and who is preaching to these Churches with good acceptance, came on to Arnold's Creek and rendered me valuable assistance. There have been precious revivals at every point where I have conducted protracted meetings this quarter, and if the work is followed up, will, I have no doubt, yield lasting fruits. At Arnold's Creek, I have no doubt there would have been additions if there had been a church to receive them. But being in the employ of a Board, and connected with a denomination which believe in congregational government (for all of which I am thankful), I have often been where, like Philip, I could only obey the command of the Master, and leave the baptized believers to go on their way rejoicing.

In reviewing my work under the direction of the Board, I see that in the years 1880 and 1881, in five months' work reported, two hundred and three persons were brought to the Saviour, one hundred and six were baptized, seventy-five joined Seventh-day Baptist Churches, and twenty-nine were brought to the observance of the Sabbath in connection. Again, in 1884, I entered the service of the Board, and have been in its employ more or less every year since. In these years there have been 350 additions to the churches in connection with my work. This does not include the work done in Ohio, where I have gone on two missionary tours since 1884. The time reported to the Board has been a little over four years, and in this time I have preached 1,351 sermons, and made 2,056 visits and calls.

In 1885, by permission of the Board, I went on a missionary tour into Pennsylvania, and assisted in organizing the Seventh-day Baptist Church of Salemville, with twenty-five constituent members. The next year this interesting field was added to my work as general missionary. In that year, 1886, Eld. L. R. Swinney resigned the care of the church at Lost Creek, and left West Virginia without any active Seventh-day Baptist minister in the State, except your missionary. Very soon, however, the church at Lost Creek called Eld. J. L. Huffman, who, through the joint solicitations of its committee and your missionary, came and iden-

tified himself with our cause in this country. And from the day of his coming until now, so far as I know, we have been mutual helpers in all our work, never having essentially differed about anything, excepting that he thought, notwithstanding we had tried twice to have a Seventh-day Baptist *Academy* and had failed, that we could yet have one; and I did not think so. But through our mutual forbearance and kind exchange of views, we both came to the conclusion that we could better have a Seventh-day Baptist *College*, and for this we have labored and prayed. And so delighted have I been with him as a co-laborer that I have not taken any important step, when I could reasonably reach him, without his counsel and recommendation. But what I want more particularly to call attention to is the grand and glorious results. When the Seventh-day Baptist Church of Salemville, Pa., applied for membership in the South-Eastern Association, in the spring of 1886, there were only seven churches in the Association, and one of them was virtually dead. And when Eld. Swinney resigned his care of the Lost Creek Church, there was not a church in West Virginia that had a pastor. Then we had no Seventh-day Baptist school in this State. Now our Association is composed of ten churches, and six of them have pastors. Then there was only one Seventh-day Baptist minister in the State that was actively engaged in the work of the ministry. Now we have seven in West Virginia and one in Pennsylvania, four laboring in their native States and four that have come to us from abroad. Last, but not least, we have a college beginning its work under favorable auspices. Just think of it! And all in four years. Oh, how good the Lord has been to us!

A little over one year ago I received a letter informing me that the Board had added to my field of work North Carolina. This, in view of what Bro. D. N. Newton had said in his last report to the Board, made the task look to me rather gloomy. But the letter received said, "We would like to have you visit Fayetteville, N. C., twice during the year;" and the Board had treated me so kindly I could not get the consent of my mind to say no. And the dear Lord so blessed my first visit there that the precious little church almost doubled in membership, and Bro. D. N. Newton could say, "I am persuaded that with a good missionary here to keep the work moving constantly forward, this field would soon become as promising as any new field yet occupied by Seventh-day Baptists." I am thankful to God, and the Board under him, for the privilege of developing, in a small degree, this great mission field which has been extending its borders far and wide in all these years. To His name be all the glory. May the divine blessing rest on all these interests, and the Board, in its arduous work, give wisdom to direct, and means to support the great work he has committed to us as his people. I deeply regret that so little money has been collected on this field, but when I take into consideration the fact that the last five years have been the hardest time with the farmers of West Virginia, financially, that I ever witnessed, and remember that so many of them have broken up, I am thankful that so much has been done as has; and that the last item of evidence that Jesus gave to John the Baptist of his Messiahship, in the catalogue sent to him in prison, has been clearly demonstrated. Matt. 11: 5.

JANE LEW, W. VA., Jan. 1, 1891.

The official relations of Eld. Davis to our Board ceased on the above date, but not our good-will and wishes toward him as our brother in the Lord, and a minister of Jesus Christ.

COR. SEC.

WOMAN'S WORK.

THE POINT OF VIEW.

A letter upon the writer's desk says: "I do believe in our work, and rejoice that God has given it into our hands to do and has opened the way for us to make an organized effort. I believe if *each* of us will do the little that comes to us to do, that the whole work will move forward, and we shall see at the close of the year, that we have gained new vantage ground in the fields of endeavor, and wrought victories over our own selfishness and indolence. May God help us to do each our whole duty, with true love and loyalty to our Saviour, who gave his precious life for us."

Another lady writing, speaks of the slow development of many women into the aggressiveness of healthful growth in organized work, and adds, that all must be patient under it, and work right on just as faithfully as though our efforts were as successful as we could wish. Any impatience, or fretting would be sure to destroy the very thing we are anxious to build up. A wise, careful, patient, helpful work for the Master cannot fail some day to awaken the now indifferent to interest, and to helpfulness. We have borne a great deal, must bear a great deal more that is decidedly hard to bear; but it must be borne in the Christ spirit.

Dated some days later, and in another State, a dear Christian woman writes under the pressure of her feeling upon the same matter, as in the letters above alluded to. "After reading in the SABBATH RECORDER of February 22d, 'The Drum Beat of Victory,' I felt a strong desire to write to you. I felt to pray earnestly that your strength and faith may still be increased greatly. I wish it were within me to write an encouraging word for you, who through great domestic cares, I mean of your aged parents, have this important work of getting the Woman's Board explained, and explained, and again explained—all these years since its organization in West Virginia. I did not suppose at the time we organized there could be so much opposition. But much of it comes through ignorance, and this makes the women indifferent too. I have always had missionary papers, and have been in the habit of lending them, hoping they would do good. Some read them, but others must lay them aside. I never hear from them again. But God's hand guides everything, and it is mighty to save. He rules and overrules all for good to those who serve him faithfully. Therefore we must leave all of these trials, and to us difficulties, in his loving care."

One sister says: "The world moves on and up, I see it plain. It is great and marvelous growth within the past few years. Even since our women were organized there has been great growth. At that time even our pastor seemed to be opposed to the movement—and many of the people sympathized with his views. It was a sore trouble to me. I could only take it to the Lord in prayer. The key note to the Forward, March! is pray and work. Work and pray. Psa. 27: 13; 66: 20."

One whose own faith never falters, that our women are upon the right track in the matter of union of effort in organized work, who is often expressive of personal interest and willingness to do that which she can do, does in a recent letter speak of a trial which sometimes comes to her in the apathy of some about her who, she believes, should turn their influence to the count upon the Master's side. Many of our women in this part of the country are, I am sure, in full sympathy with our work as organ-

ized, yet not all. One seems really to believe that the General Boards could do better without us.

One writes of an opposing influence which, from the fact that it is not very infrequently reported, may be put in this way: "It looks like children's play to send moneys to Wisconsin to be sent to Rhode Island." One letter speaks of the crippling influence coming to those who would work by the opposition of the pastor's wife to our organized work.

One writes concerning our people, of being forced to the conclusion that there rests with them great lack in the acceptance of individual responsibility in the matter of the giving of their means. They wait until somebody asks them to give, then instead of sending it right along, everybody waits again until they all get out of the notion.

To one sister it does not seem silly for our women to send women's gifts of money to the treasurer of the Woman's Board for woman's work. In the eagerness of her desire to see business done by them with business-like methods, she asks, "Why is not our Woman's Board a chartered body? Is it the fault of the women? the men? or both? or neither? I believe much more could be done by us if it were. There are no more intelligent, independent working women in the world than are found among Seventh-day Baptists, and yet they are behind other denominations in women's work for women. I am tired of the petting, coaxing, and nursing process carried on in our churches to get full-grown men and women to do anything; and then the weeks, months, and sometimes years of waiting until the few who are willing, and do go out into active service, wear themselves out, lay down the armor, and sink into an untimely grave, and this grave sealed with the say-so for it that this death is a dispensation of God's providence. The real fact in such a case is, that it is the rather, a dispensation of our selfish, miserable slothfulness. You are patient, I know you are, and I suppose everybody ought to be with God's naughty children. But I tell you, if I were a watchman on the walls of Zion I would cry aloud and spare not. I would show God's people their transgressions and the house of Israel their sins, whether they would hear or would forbear."

Says the writer of another letter: "I have been talking with certain of our women, one of whom always seems to be in sympathy with our women's work. It is often difficult to know just what to say, and how much, if one has any obligation resting upon them, or desire to see the work advance. It certainly will not answer to press matters too far. Too many are not easily moved out of the grooves, nor do they take readily to new ways. Sometimes where one might be almost looking for opposition, I am persuaded that there is more trouble coming from thoughtlessness or forgetfulness than anything else."

From one quarter comes the statement, which history is, in point of fact, repeated in other places, that there is with some, a sense of confusion about things since the systematic giving for benevolent operation has gone into effect. Some women have supposed that that method was hereafter to cover every thing.

Says one: "I am convinced that many will not bear much of anything that looks like dictation, and not too much of suggestion. Then, too, in this busy, rushing world they forget when one would hardly suspect it."

FROM THE FIELD.

Miss Mary F. Bailey, Cor. Sec. Woman's Board:

The past three months have been divided between study and school work. I did not return from the mountains, near Ning po, where I was so fortunate as to spend six weeks during the heated term, until the middle of September, in time, however, to put the building in readiness to receive the girls upon their return a week later. It was my expectation to look after the school only until Mrs. Davis should be at home again, and then give the remainder of the year

to study of the language, but upon her return, early in October, it seemed necessary for me to take some part in the management of the school. My portion of the work has been to look after the girls' clothing, the building, and the general management of the girls. In all of this work I would acknowledge the help and advice which Mr. and Mrs. Davis have so kindly given whenever needed, and that has been very often. I have also attempted to teach the three little girls their Bible and arithmetic.

We have had great difficulty in procuring native helpers. Lucy Tong, one of our church members, who was with us during the summer, felt obliged to return to her own work in October, and the old woman who cooked the rice left us in November on account of illness, and for a time we were without a woman in the school. Now in December we have found a Christian woman, to act as matron. She is a Ning po woman and on that account not very acceptable with the girls. We have also had no little trouble in securing a teacher. The larger girls are sufficiently advanced to make it quite impossible to find a woman sufficiently well educated to teach them, and as they study with the teacher only half a day there are few suitable teachers willing to take the place for that time only. The first of the year Dr. Swinney kindly let us have her teacher for one hour a day, and he and my personal teacher divided the work between them. This would hardly do for any length of time, as there was need of some one native teacher having the school steadily in hand. The last of November we succeeded in engaging a man, who, although he has never taught a school, comes well recommended. Mr. and Mrs. Davis have also helped about the teaching, Mrs. Davis coming in one morning and Mr. Davis two during the week. They have had the care of evening prayers and have also attended to bringing the food and fuel.

Dzau Tsung La's eldest daughter, Mary, has been coming one afternoon a week to teach the girls embroidery, without a knowledge of which no Chinese girl's education is complete. This has been an especially gratifying arrangement to me for Mary is one of our own number and before her marriage taught in the school. Her influence over the girls is good, and she has taken evident pleasure in thus helping. A real missionary spirit she has shown.

We cannot report unbroken health in the school during the past three months, still the general health in the school has been good. The girls came back from their homes looking very thin and worn. It was a hard summer and two of them were quite ill. Dr. Swinney was faithful in attending to them and they soon began to improve. Not long after their return one of the little girls came down with the whooping cough, and during the month of November *la grippe* rather had the control of affairs in the mission, only one of the girls escaping. Fortunately the girls have all recovered without any permanent injury.

We have greatly rejoiced that two more of the girls, Yan Dor and Ga Ga, have desired baptism; and a third one, Su Yung, has also asked for baptism, but Mr. Davis has thought best to delay her case a little. So we hope and trust they will all give their hearts to the Saviour and become workers for Him among their own people.

I regret most deeply that my time for study has been so sadly shortened. There has seemed no help for it, however. Added to other interruptions was the loss of my teacher who went early in November to enter the new Government Naval College at Nan King. So I must begin over again with a new teacher and do what is possible with the little odds and ends of time not required by the other work. The difficulty in expressing myself, and the girls in understanding me, is no small burden. Aside from that, I enjoy the work very much and I hope and pray that the heavenly Father will bless it.

Yours very sincerely,

SUSIE M. BURDICK.

SHANGHAI, China, Jan. 22, 1891.

HISTORICAL & BIOGRAPHICAL.

DEATH, FUNERAL, AND BURIAL OF GOV. SAMUEL WARD.

This distinguished Sabbath-keeper died in Philadelphia, March 26, 1776. He attended the sessions of the Second Continental Congress for the last time on the 15th of that month, having been attacked by severe illness, which proved to be small-pox in its most virulent form. The attending physician, Dr. Young, writes on the day of his death to his brother, the Hon. Henry Ward, Secretary of Rhode Island, as follows: "It is with the most heart-felt grief, with the deepest affliction and pungent regret, that I inform you the patriotic Samuel Ward, Esq., left his anxious, his numerous friends in this city to bewail their loss of one of the most able, consistent, and determined defenders of American liberty in his person. He departed this life at 2 o'clock this morning, of that most tremendous disease, the small-pox, taken in the natural way."

Gov. Ward's colleague, the Hon. Stephen Hopkins, also wrote the next day to the same brother, these words:

"I am very sorry to be under the necessity of writing so disagreeable news as the death of your brother, the Hon. Samuel Ward, Esq., must be. He first found himself a little out of order on Wednesday, the 13th of March; and on that and the two following days he attended Congress, but on the last of these he was so poorly as to be obliged to leave it before it rose; and on Saturday, the 16th, in the morning, the small pox appeared plainly. . . . He continued with the bad symptoms rather increasing, until yesterday morning about 2 o'clock, when he expired without a groan or a struggle. He appeared to retain his senses quite through his whole disorder, even to the last.

"His funeral is to be attended this day at 3 o'clock by the Congress as mourners; by the General Assembly of the Province of Pennsylvania; by the Mayor and corporation of the city of Philadelphia, the Committee of Safety of the province, and the Committee of Inspection of the city and liberties; the clergy of all denominations preceding the corpse, six very respectable gentlemen of this city being pall bearers. He will be carried into the great Presbyterian meeting-house in Arch street, where a funeral discourse will be delivered by the Rev. Mr. Stillman. The corpse will thence be carried to the Baptist burying-ground in this city, and there interred."

Congress adopted the following order respecting his funeral: "March 26, 1776. The Congress being duly informed that Mr. Ward, one of the delegates of Rhode Island, died yesterday:

Resolved, That this Congress will, in a body, attend the funeral of Mr. Ward to-morrow, with a crape round the arm, and will continue in mourning for the space of one month.

Resolved, That Mr. Hopkins, Mr. Samuel Adams, and Mr. Wolcott be a committee to superintend the funeral; and that they be directed to apply to Rev. Mr. Stillman, and request him to preach a funeral sermon on the occasion; that the said committee be directed to invite the Assembly and Committee of Safety of Pennsylvania, and other public bodies, to attend the funeral."

The *Pennsylvania Gazette* announced his death in this language: "Died, yesterday morning, the Hon. Samuel Ward, Esq., late member of the Continental Congress; his remains will be interred this afternoon in the Baptist church. The procession will begin at 3 o'clock at Mrs. House's in Lodge Alley, where the

friends of the deceased are desired to attend. The body will be carried to Arch Street church, where a sermon on the occasion will be delivered by the Rev. Mr. Stillman. The ladies will be admitted into the gallery at 3 o'clock."

John Adams, in a letter to his wife, says: "We have this week lost a very valuable friend of the colonies in Gov. Ward, of Rhode Island, by the small-pox in the natural way. He would never hearken to his friends, who have been constantly advising him to be inoculated ever since the First Congress began. But he would not be persuaded. Numbers who have been inoculated have gone through the distemper without any danger, or even confinement; but nothing would do. He must take it in the natural way, and die. . . . His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman, being an Anabaptist minister here, of which persuasion was the Governor, was desired by Congress to preach a sermon, which he did with great applause."

The Mr. Randolph mentioned above was Peyton Randolph, who died of apoplexy in Philadelphia, Oct. 22, 1775. After holding important offices in Virginia, he was twice elected delegate from that colony to the Continental Congress, and twice chosen, at the opening of the sessions, the president of that body. Mr. Stillman, also mentioned, was the ordained clergyman of the First-day Baptist denomination, a native of Philadelphia, and perhaps a preacher to the Baptist church of that city. While Gov. Ward accepted the distinctive tenet of the Anabaptists, he did not belong to that "persuasion," as stated above. He was a member in good standing of the old Westerly (now First Hopkinton) Church, R. I., having united with it nearly seven years before his death, as the following record of this church shows: "August ye 5th, 1769, Sam'l Ward, baptized underhands." Like Mr. Randolph, he was honored by the First and Second Continental Congress in serving as president of the Committee of the Whole in their sessions up to his decease. He replied to the urgent appeals of his friends to be inoculated by saying he could not take the time from his duties in Congress to attend to any illness caused in that way.

There lies before us a printed copy of the sermon delivered at the funeral, once the property of Eld. Enoch David, given him by the author, as his "sincere friend and brother in Christ." The theme is, "Death, the Last Enemy, Destroyed by Christ," suggested by the well-known text, "The last enemy that shall be destroyed is death." The title page states that it was "Preached March 27, 1776, before the Honorable Continental Congress, on the Death of the Honorable Samuel Ward, Esq., one of the Delegates from the Colony of Rhode Island, who died of the small-pox in this city (Philadelphia), March 26, aged 52. Published at the Desire of Many Who Heard It, By Samuel Stillman, M. A."

A prefatory letter, dated April 3, 1776, is published with the sermon, addressed by Mr. Stillman "To the Afflicted Family of the Deceased." It is as follows: "Accept the following Sermon, now publicly offered, as a small Tribute of that unfeigned Respect I entertained for Your Honored Father from the Time of my first Acquaintance with Him. Great is Your Loss, and great Your Sorrow. Scarce had You ceased to weep for the Death of that amiable Lady, Your pious Mother, before God, infinitely wise and good, hath been pleased to deprive You of one of the best of Fathers. From the Moment I heard that He was seized with that fatal Ill-

ness, I feared for Him, I felt for You. But Your sorrow is not as those who have no Hope. He lived beloved; He died lamented. He did not descend to the Grave full of Years, but full of Honors. His Life You are not to measure by Duration, but by Action. Much He did to form Your Minds and Manners, to make You happy, and to promote the Public Good. Nor was his Labor lost. May all Your future Conduct be worthy of such a Father.

"But Your strongest Consolation, under this heavy Affliction, must arise from the Confidence You have That He is now with God, in whose Presence is Fullness of Joy, And at whose Right Hand are Pleasures forever. That there You may meet Your worthy Parents, and with them enjoy an Eternity of Bliss, is the most ardent Prayer, Ye Afflicted Youths, of Your sincere Friend and humble Servant."

Under the first division, "Death is an enemy," the sermon observes that "as an enemy, death comes to lay waste and to destroy." From the discussion on this point we select this extract: "Among the band of Worthies, whom death's rapacious hand hath snatched from the bosom of their friends and country, we place, with deepest sorrow, a Warren, that Protomartyr to the Liberties of America, a Montgomery, a MacPherson, a Cheeseman, a Hendricks, with all those worthy heroes who have fought, and bled, and died in freedom's glorious cause. To the venerable catalogue, with deep-felt anguish, I am forced to place the honorable name of Randolph, that distinguished patriot, and friend to God and man. For the loss of whom we have scarce had time to dry our weeping eyes, before all the avenues of grief again are opened by the present mournful providence, the untimely death of the no less honorable Ward, over whose remains, with undissembled sorrow, we now perform the solemn obsequies. Thus death destroys, or Ward had still lived to bless his family, to serve his country, and make the people happy."

The sermon closes with the following tribute to the memory of Gov. Ward:

"There lie the remains of our departed Friend and Brother, on whom heaven had been lavish of his favors; whose character needs not my feeble efforts to establish and adorn it. Yet that we may not be wanting in respect to the deceased, nor the living lose a bright example, have patience with me a few minutes. But how shall I proceed? I know the difficulties that attend giving characters to the dead. It is hard to hit a happy medium, to say neither too much, nor yet too little. I will, however, make truth my guide. And being sensible that I am called on this occasion to address the most August Assembly ever convened in America, I will take encouragement from the consideration That great Minds are always candid.

"Mr. Ward descended from one of the most ancient and honorable families of the Colony of Rhode Island. From his youth up, such were his abilities and conduct that he was esteemed by his countrymen, and loaded with public honors. He was often chosen to serve as a representative in the House of Assembly, was also appointed to the office of Chief Judge of the Supreme Court; And as the highest honor that his country could confer on him, they elected him Governor of the Colony. In all these stations he conducted himself with reputation. When the oppressive measures of the British ministry rendered a Continental Congress necessary, he was chosen one of the Delegates of that truly honorable Body. And I am authorized to say, That he stood high in their esteem,

and was often appointed on Committees to assist in transacting the most important business, to which he ever paid the closest attention, and was indefatigable. No other circumstance need be mentioned to show the esteem the Colony had for him than their choice of him as a Delegate at a time when everything dear to America was at stake.

"He was possessed of a fine mind, which had been improved by education; was a thorough patriot; a real, steady friend to the rights of mankind; he could neither be awed nor bribed to sell his country or sacrifice her freedom. As a Christian he was uniform and sincere; a hearty friend to divine revelation; a devout attendant at the Lord's Table; and a worthy, useful member of the church to which he belonged.

"In his family he was a happy man. God had blessed him with a numerous offspring, whom he taught by precept, and formed by his own example. They viewed him, not only as their father, but their best companion and their friend. Their hearts were knit together by the strongest ties of mutual love. They imbibed his tempers, and copied him in life. As a master he was kind. Yet he was mortal. His assemblage of excellencies could not secure him from the iron hand of death.

"In his last illness he appeared composed, having placed his expectation of eternal life on the merits of Christ Jesus, in whom, we trust, he now sweetly sleeps. And while we are paying the last kind office to his frail remains, his better, his immortal part, hath joined the spirits of just men made perfect, who continually surround the throne of God and of the Lamb. His family, the Colony to which he belonged, yea, all the Continent, by his death have lost a friend indeed."

The body of Gov. Ward was interred, the day of the funeral, in the burying-ground of the First Baptist Society of Philadelphia, inside their meeting-house, in the middle of what was the main aisle. This house was on La Grange Place, now called Ledger Place, the second street above Market. A plain marble slab was erected over his remains, which slab was used as a part of the floor until a few years ago. Subsequently, some changes were made in the construction of the house, locating the pulpit and the baptismal font directly over his grave. On this slab was engraved the following inscription, written by John Jay, afterwards the first Chief Justice of the United States: "In memory of the Hon. Samuel Ward, formerly Governor of the Colony of Rhode Island and Providence Plantations; afterwards delegated from that Colony to the General Congress; in which station he died at Philadelphia, of the small pox, March 26, 1776, in the fifty-first year of his age. His great ability, his unshaken integrity, his ardor in the cause of freedom, his fidelity in the offices he filled, induced the State of Rhode Island and Providence Plantations to erect this grateful testimony of their respect." The act referred to in the last clause of the foregoing sentence was passed by the General Assembly of that Colony in May following. It requested an account of his funeral expenses to be presented to the Assembly for payment. It instructed the delegates of the Colony in Congress "to erect a decent tombstone or monument of marble, with such inscription as they shall think suitable, over the place where his body hath been deposited, at the expense of this Colony."

In 1860 the remains were exhumed and removed to the family plot in the cemetery at

Newport, where they rest, still covered by the old marble tombstone, with the inscription ordered by his native Colony.

It is true, as *The National Baptist*, of Philadelphia, states in a recent issue, that by his death in March, 1776, this Christian patriot "lost the honor of adding his signature to the Declaration of Independence," adopted in July following. But his imperishable memory is sustained by such testimony as the following: His physician, Dr. Young, says in his letter, "So full, so firm, so capable, so industrious was Mr. Ward, that his loss will be severely felt in the Congress. One, at least, of the mighty advocates for American Independence is fallen; to the great grief of the protopatriot, John Adams." The latter, at the time of the death of Gov. Ward, wrote, "He was an amiable and a sensible man, a steadfast friend to his country upon very pure principles." Forty-five years afterwards he speaks of Gov. Ward's character as follows: "He was a gentleman in his manners, benevolent and amiable in his disposition, and as decided, ardent, and uniform in his patriotism as any other member of that Congress. When he was seized with the small pox, he said that if his vote and voice were necessary to support the cause of his country, he should live; if not, he should die. He died, and the cause of his country was supported; but it lost one of its most sincere and punctual advocates."

SABBATH REFORM.

THE SUNDAY AGITATION.

A bill has been offered in the Ohio Legislature, submitting to the people the question whether liquor shall be sold on the first day of the week during all hours, except between 1 o'clock P. M. and 12 midnight.

The following are some extracts from an address by Alex. S. Bacon, Esq., of Brooklyn, at the second anniversary of the American Sabbath Union.

Do the Sunday laws have anything to do with a man's liberty? Point your finger, if you will, to those spots on the world's map where the people rule—Switzerland, England and her colonies, and the American republic—these are the only spots on the world's map where a weekly day of rest prevails. France is only an apparent exception. As a republic she is young, but already her statesmen, acting solely as shrewd politicians, are striving to change her day of sports into a day of rest.

It takes 100,000 troops to keep Paris in order, while 3,000 troops are sufficient for London, which is twice its size. No country can long exist as a self-governing community unless its people are intelligent, moral and contented, and these conditions cannot prevail with seven days per week of changeless toil or six days of toil and one of debilitating sport. An analysis of the history of nations, ancient and modern, demonstrates beyond controversy that true liberty prevails nowhere except where the bodies, minds and souls of the people are developed under the benign influences of a holy day, set apart for rest and worship. The Christian Sunday, fortified by those laws of the land that conform to the statutes of God, is the only security for the liberty of the people.

Right here we shall have a controversy with the advocates of a holiday Sunday. Thousands of honest foreigners in our midst, born with the ideas of the Continental Sunday, and having little conception of the spirit of our institutions and the history that made us what we are, claim that they are restrained from "the pursuit of happiness" when deprived of open saloons, Sunday theatricals, and all the hilarity of a Continental Sunday. It is useless to argue with them from the Word of God, for they do not recognize it as a rule of life. They are, however, among our brightest intellects, and are susceptible to argument.

It is not my privilege to enlarge upon these arguments; suffice to say that the first statesmen of Europe are to-day convinced by arguments outside of Holy

Writ that the best interests of a people—mental, moral, physical, economical and political—can only be subserved by preserving one day in seven for rest and worship; and without all these one cannot have the highest happiness. We can establish our rights to our Sunday laws, as they now stand, by a simple appeal to history, science, statistics and law.

It may be possible to protect the sacred heritages that have come down to us from the Pilgrim fathers by convincing our new citizens of their utility, but selfishness and greed are apt to override the intellect. The best way to capture the imported voter is to capture his heart. When the love of Christ enters their hearts every instinct is elevated and ennobled, and the Lord's holy day will be looked forward to from Monday morning to Saturday night as a day of heart rest as well as body rest, when sweet communion with God makes the heart young. True happiness can only be found in that blissful repose that is found in a confident consciousness of God's favor.

America is to-day the grandest foreign mission field in the world. We have at our very doors every known form of religion and irreligion. God sends the brightest, most venturesome and active of all nations to America to school. Let the churches do their duty and these apt students will take with them lessons of blessing to the corners of the earth. Other nations will copy our institutions and laws. Let us see to it that they are worthy of imitation. We have one safeguard—our Holy Bible. No man is truly great whose character does not reflect the sermon on the mount; and no nation can be permanently great or can permanently endure, whose statutes do not conform to the statutes of God.

Let us hold fast to what we have that is good. The enemy is tireless because his business depends upon nullifying and repealing our laws. "Eternal vigilance is the price of liberty." We must fight all the time—fight like tigers—to preserve what we have. Let America hold the helm of her ship of State close to the Word of God for another half-century—even though we make little or no advance over present conditions—and the natural strength of the Anglo-Saxon race will be able to absorb the discordant foreign elements that now threaten the existence of your most cherished institutions, and will make good Americans of them all.

These extracts from Mr. Bacon forcibly show how important the Sabbath is to the welfare of a people. But the force of his argument is much broken when he undertakes to make them the basis of an appeal for Sunday laws. He says truly, when speaking of the European classes in this country, "It is useless to argue with them from the Word of God;" but the reason which he assigns for such vain attempts hardly meets the case. It may be true that they do not place that importance upon the Bible as the rule of life which Protestant Christians in this country give it, but they also know that there is not one word of authority in the Bible for the observance of Sunday, as Mr. Bacon, or any one else, can easily ascertain. These foreigners, with their "bright intellects," and "susceptibility to argument," cannot fail to see that these zealous advocates of Sunday fly in the face of the Scriptures to get rid of the Seventh-day Sabbath—the only weekly Sabbath known in the Bible. For this reason it is useless to argue with them from the Word of God. If our friends of the Union would plant themselves squarely in faith and practice, upon the Word of God, they might not indeed bring all the foreign elements of society upon the same platform, but they would put themselves in an attitude in which they would not nullify their own argument every time they make an appeal to the Word of God.

WHAT the church needs, what the world needs, what God's vineyard is crying for to-day, is workers—men who are not afraid to work; who, feeling the awful necessity which sin has laid upon the world, and constrained by the precious love of Christ, are willing to work from morn till noon, from noon till eve, for the amelioration of the present condition of men, for the salvation of their souls, for the advancement of the truth of God in the earth.

THE SABBATH RECORDER.

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

"WHICHEVER way the wind doth blow
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows, that wind is best."

THE Annual Convention of the Young Men's Christian Association of New York State was recently held at Lockport. Over 300 branch organizations and 40,000 members were reported. W. C. T.

WE call attention to the appeal of the Tract Board in another column. This matter deserves the prompt, prayerful and practical consideration of every lover of the truth which we are commissioned to defend and propagate in the world.

THERE are, as yet, no signs of a verdict in the MacQueary case, and those who know say it need not be expected till May. The Archbishop of Canterbury lately took eight months to decide a much less important question than that involved in the MacQueary case. W. C. T.

IN our issue of Feb. 19th, we made mention of Dr. Lewis's article in the *Sunday Press* on "Why I am a Seventh-day Baptist." In this issue we begin a reprint of that article, to be finished in three numbers. The matter, while in type, will be made into plates in tract form, from which it can be printed in convenient size and shape for wider circulation.

GEN. BOOTH has received the first £100,000 he asked for in his now famous book; and the fact was celebrated with Salvation Army jollifications on January 27th. In a speech, which he made at the time, he charged the Established Church with being the Priest and Levite, passing by their fellows and countrymen who have fallen among thieves. W. C. T.

QUITE a number of the readers of the RECORDER are graduates of Williams College, at Williamstown, Mass., and many others have personal acquaintance with that institution. All such will be interested to know that F. M. Thompson, who was the principal donor to the fund for the Hopkins Memorial Building, has offered to build three laboratories,—chemical, physical, and biological, for the use of the college, at a probable cost of \$100,000. This offer, coming just as the college is assured of a handsome sum from the estate of the late Daniel B. Fayerweather, is a cause of great rejoicing among the friends of "Old Williams."

SEVERAL weeks ago we called attention to the fact that on the recommendation of friends we had issued a small edition of the Council proceedings in cloth binding, at the expense of the office. These books are for sale at a price which will barely cover costs. Sent post paid to any address for 75 cents. We think the people need the book, and we certainly need the money for

it. Can you satisfy two needs by one transaction in any other way so well as to send seventy-five cents and get one of these books?

A STATUE in honor of John Wesley was unveiled in front of City Road Chapel, London, on March 2d, the one hundredth anniversary of his birth. An address was delivered by Archdeacon Farrar. A great deal of attention was given to Mr. Wesley by religious and other papers at the time. The *Christian Union* says of him: "A prophet in the deepest sense, the light God gave him and the work he did are the heritage of all men and all ages." The Methodists generally observed the anniversary. W. C. T.

THE property owned by the late Rev. Henry Ward Beecher, situated near Peekskill, N. Y., and known as Boscobel, was lately damaged by fire to the extent of \$10,000, the stables, carriage houses, etc., being entirely destroyed. The property embraces nearly 40 acres of land located upon an eminence commanding a fine view of the Hudson River and surrounding country. The grounds are beautifully laid out in lawns and gardens, and contain over 7,000 different species of trees obtained from all over the world. The mansion, built a few years ago, of brick and granite, cost over \$70,000. The estate has been several times sold since Mr. Beecher's death, and is now owned by Mr. T. M. Stewart, of New York City.

LENTEN services in different places are receiving quite a marked attention, those conducted by Phillips Brooks in Boston being especially popular and useful. These services are not confined to Episcopal churches nor conducted alone by Episcopal clergymen. Dr. T. T. Munger, Congregationalist, of New Haven, Conn., has been holding special services in New York, at Dr. Stephen Tyng's old church, and such men as Dr. C. A. Briggs, Presbyterian, Thomas Dixon, Jr., Baptist, Dr. Lyman Abbott, Congregationalist, and Dr. Washington Gladden, Congregationalist, are announced for each Friday night in March in the order they are named here. W. C. T.

IN the March number of the *American Missionary*, a writer describes a "revival" in the Great Smoky Mountain region as follows: "As the shouting and preaching went on, the usual number of those who were impressed and wanted to 'jine' took their places on the 'mourner's bench,' and a bottle of whiskey was passed among them. Thus revived, they were baptized and received into the church. I have this from members of the church who themselves drink, but who thought it was going too far to drink on the 'mourner's bench,' and to leave the same 'drunken and cursing.' At a party held a short time later, three of the young women, then members of the church, became intoxicated with the others." The writer very justly concludes that statistics from this quarter may lie. W. C. T.

THE misleading nature of a partial truth, or a partial statement of the truth, is illustrated by the answer which a father gave to his little boy's question as to what a luxury is.—"A luxury, my boy, is something we don't really need, you know—a thing we can do without." To which the boy replied, after a moment's thought: "What a luxury a mosquito net must be in winter." Much that the advocates of Sunday say about the Sabbath, and that all Protest-

ants say about the Bible as the only rule of faith and practice, fails of its force and effectiveness against sin and error, because in its application to the subjects being discussed it does not tell the whole truth. The Sabbath, conscientiously observed, is vital to the spiritual health and vigorous life of any Christian man, church, or people. But the conclusion drawn from this fact, that therefore we must have vigorous Sunday laws, is about as near the truth as that mosquito nets in winter are a luxury because we can do without them. It is most emphatically demanded that, in all religious matters, we strive for the truth, the whole truth, and nothing but the truth.

THE *Daily Continent*, of March 8th, published in New York, makes mention of a little episode which occurred while the Sabbath services of our people in that city were in progress, on Sabbath morning, March 7th: "While the pastor, the Rev. Judson Burdick, was in the midst of his discourse to his small and attentive audience, two well-dressed strangers entered the room. One of them engaged the janitor in conversation, incidentally saying that he was a reporter from a New York newspaper, while the other groped among the overcoats in the ante-room. The best he could find belonged to Dr. Maxson, a member of the Board of Directors of the Medical Missionary Society. He took it with him and made his escape, and was soon followed by his quasi-journalistic friend." While this does not exactly illustrate the teaching, "He that hath two coats, let him impart to him that hath none," it does give Dr. Maxson's work and the Seventh-day Baptist Church in New York a little bit of advertising which will be likely to be read by a large number of people.

THE question of admitting women as delegates to the Methodist Conferences has received the approval of the churches by large majorities. It has now begun its course before the ministers. The first vote was taken by the Baltimore Conference on Friday, March 6th, and resulted, 40 for admission and 144 against. Great effort had been made to produce a favorable impression upon the ministers. At the time of the vote the house was literally packed, it being next to impossible to get through the aisles, or to find standing room anywhere in the vast auditorium. It is said that 95 per cent of the visitors present were women who had come to evince their deep interest in the question by their presence and bearing during the progress of the roll-call. The vote in the Philadelphia Conference was reached the following day, March 7th, and resulted, for admission 98, against 120. The Conferences in the Western States, where the movement is strongest, have not declared their official ballot at this writing, but it is generally conceded that even there the vote of the clergy will be strongly against it. It is universally agreed, we believe, that the strongest and ablest supporters which the pastor has in maintaining the spiritual life of his flock are the women of the church. The ministers of the Methodist Church, it seems, are going upon record as saying, in their official capacity, that these devoted, Godly supporters of the church are not suitable persons to be received to its councils. Does that mean that piety and capacity for business are incompatible? We can hardly think that is the meaning. If not, then, as the *Independent* suggests, should not these women be respectfully asked to be a little less conspicuous and efficient in the prayer-meetings, the Sunday-school, and in

the general work of the local church? It is surprising to note into what inconsistencies a spirit of conservatism and love for traditional methods will sometimes lead good men, especially when a departure from those methods is likely to divest them of a "little brief authority."

THE SITUATION IN RHODE ISLAND.

We have before spoken of Seventh-day Baptists in Rhode Island and of the notice which the recent political episode in that State had thrust upon them. In this issue of the RECORDER a correspondent, who is in position to speak without prejudice or partiality, both of Seventh-day Baptists and of their opposers, makes some points on the situation which we should carefully heed. Unless the measure for repealing the exemption clause of the Sunday law, under which our people now enjoy full liberty of conscience in Hopkinton and Westerly, is rushed through, as we suppose it cannot be done, the Seventh-day Baptists of the State should make united and persistent effort not only to defeat the measure, but also to bring the justice of our cause and the truth respecting the Sabbath of Jehovah to the notice of all who will hear and read.

The fact mentioned by our correspondent, that the bill now before the General Assembly was introduced by a Roman Catholic of something less than the highest type, may lead some to think of the measure as not having any important significance. Let us not deceive ourselves. The *Providence Telegram*, of a recent date, strongly belabors the clergy of the State because they do not eagerly seize upon the opportunity to put forth united efforts in favor of this bill against "Seventh-day Adventists and Baptists in Westerly and Hopkinton." The article talks piously about "the health of the souls of those whose reverence for the Sabbath is being weekly weakened by the contempt openly shown for the day by these Sabbatarians," asks why the clergy of the State do not "appear and do battle for the morals of the community, and labor to prevent what, from their standpoint, is nothing but desecration of the Sabbath, and adds: "The legalized Sabbath-breaking that is constantly going on at Westerly and Hopkinton ought certainly to arouse all preachers who believe in the Sabbath of tradition and their scripture. Who can estimate the damage done to their religion by the open disregard of Sunday?" etc.

We do not know how widely circulated the *Telegram* is, nor how generally it may express the thoughts of its readers in the above utterance, nor yet how far such utterances may go toward shaping a public sentiment on this question; but we do think it an opportune time for our people to speak out. By all means let the *Telegram* and its readers have the facts concerning the people in Hopkinton and Westerly who keep the Sabbath of the Bible; let them have the scriptural authority for the peculiar faith they practice; and especially let the preachers of the State rally to the defense of "the Sabbath (Sunday) of tradition and their scripture." A study of the Scriptures for the defense of the traditional Sunday will do them all good. Seventh-day Baptists welcome investigation. They should make the most of present opportunities. But investigation is not what our opposers want. They are in the majority, and they only want the law on their side in order to compel conformity to their traditions. The danger is that we shall amuse ourselves over the situation until we wake up some fine morning to discover that they have carried their points. Then, shades of Roger Williams, What next?

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., Sunday, March 8, 1891, at 2 P. M.

Chas. Potter, President, presided.

Prayer was offered by Rev. J. G. Burdick.

There were present nineteen members and four visitors.

The Tract Committee reported having sent sample tracts to W. C. Titsworth, with instructions to print the same upon his approval.

A communication was received from W. C. Titsworth, accepting the position as Associate Editor, at the salary voted at the last meeting.

The Committee on recommendation of the Council to the Board reported and read the circular letter as completed, and sent forward for publication. After general remarks on the letter, evidencing the anxiety of the Board that every member of the denomination might receive a copy of the same, the report was adopted.

Voted that the letter be published in the RECORDER, and circular copies sufficient be printed that every family in the denomination may have a copy; and that the Business Agent and J. B. Clarke be appointed a committee on distribution.

A communication was received from Bro. W. M. Jones in reference to his publishing work, and upon motion, an appropriation of fifty (50) dollars was voted Bro. Jones to be used in the publishing of Sabbath literature in London, England.

Voted to refer the communication of W. C. Daland to the Treasurer.

After general discussion of a communication from L. A. Platts concerning the relation sustained by Editor Titsworth to the RECORDER, it was adopted as the opinion of the Board, that the proper term for the position held by Bro. Titsworth on the editorial staff, is that of "Associate Editor."

Voted that a copy of the *New York Press* containing the article of Dr. A. H. Lewis, entitled, "Why I am a Seventh-day Baptist," be sent to the Editor of the RECORDER, with a request for its publication in the RECORDER, and that the plates be preserved for use in publishing the same as a tract.

The Treasurer reported cash on hand, \$250 29, and bills due \$259 09.

Bills were ordered paid.

After reading and approval of the Minutes the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

SEVENTH-DAY BAPTISTS IN RHODE ISLAND.

There was something very pitiful in the scene which occurred a week or two since, when a hearing was given the Seventh-day Baptists by a committee appointed by the Legislature of Rhode Island. It was pitiful because those appearing came humbly and courteously to ask—what? The privilege to earn their livelihoods, and support their wives and children, and yet not violate the religion of their conviction. Very alien was the feeling of those before whom they came, and it can be but a sad comment upon Rhode Island's present government, when circumstances could have arisen making such a scene possible.

The writer is not a member of the Seventh-day Baptist Church; has attended at their respective places of worship perhaps ten times in all, and does not reside among the people of this faith. But these facts have not prevented the knowledge, from close observation when among them, that they are in many ways a remarkable religious sect. They are a Christian denomination rather than one religious, depending less upon forms and observances than upon Chris-

tian living. Conscientious, singularly loyal to their belief, they impress one as what Christ must have designed his followers to be. Taken collectively they are of a higher order of intelligence than any denomination to-day, if, possibly, the Unitarians may be excepted. By this—it is meant there is less of the illiterate element in its church membership than among others. In what other church can be found as little poverty? Is there any religious sect to-day, holding so peculiar a belief, and yet so unfailingly modest in asserting its differences, or taking an attitude antagonistic to those of dissimilar views? It may be named a religion of courtesy, of sweetness of spirit and of humility, which cannot fail to endear and sanctify it to its people, and to idealize it in the estimation of unprejudiced outsiders.

And yet, though all this is true, the religion is so little known. Why is it, people of the Seventh-day Baptist church? Why is it permitted that your grand faith is inquired of wonderingly, and thought of as akin to other beliefs, hardly creditable to those believing them? You who are surrounded by people of the Seventh-day Baptist religion may not believe you are unknown. Practically, in the religious world you are. Think of this, the Episcopalians will go zealously into fields where there are none, and ten years later a church will flourish. And it is not gainsayed that there is less of eloquence in this denomination than in any other in the Christian world to-day. The Methodists will gather, from humble and from higher spheres, increasing their membership year after year. Other denominations are known of by their missionary work. But where comes the ingathering for the Seventh-day Baptist people? Unhappily they are not always keeping the rising generation to replace the one now passing away. It is with genuine satisfaction it is noticed that Dr. Lewis will contribute a series of articles to the *Chicago Inter-Ocean*, and so one able and eloquent divine, speaking through the press, cannot fail to call attention to this people, and favorably impress thousands of people who read the publication. Interchange of clerical courtesies with pastors of other denominations, a broader scene of action, so high and enterprising a class of periodicals as to make them desirable by the general reading public, are all means of diffusing knowledge of, and admiration for, this noble denomination. To reach those outside the shelter of the church is vital, not for purposes of proselyting, but that they may know and judge. How to diffuse a better knowledge of your belief, you have men well able to suggest. If ever since religion beautified the world there was need of united action among your clergy, it was when the opportunity was to appear before the committee of the Rhode Island Legislature a week or two ago. Such a delegation should have been there as would have impressed, not alone that committee, but hundreds who should have read the reports of it in the daily press of New England.

The man in whose brain the idea of restricting the Seventh-day people in their legal rights was conceived, is not in ignorance of the dignity and sacredness of the faith he sought to defame. He was educated for the Roman Catholic priesthood, but forsook his career for one of business. Subsequent history proves this to have been a fortunate culmination—for the priesthood.

The lesson taught by this episode of a trial, to despitely use the Seventh-day Baptist faith seems clear. Let the church not fail to assert itself, to make an earnest effort to meet in a broad and modern way the fact that to know oneself does not prove a universal knowledge from the world, to work zealously for the spread of its religious prosperity, and to make itself so felt as to crush ideas among alien faiths likely to propagate wrong ideas regarding it.

CON.

YOUNG PEOPLE'S WORK.

MY MASTER'S ORDER.

"Go work and pray."
That was His order yesterday;
And should I dare to disobey?

Now his command
Is wholly changed; He bids me stand
Aside, and watch His working hand.

To-day His will
Is spoken in these words, "Lie still;"
And shall I not His wish fulfill?

"Lie still—and pray;"
That is my Lord's command to-day:
And I will do His work His way.

—Anna Temple, in the Sunday School Times.

Laborare est orare is the truth, or at least a half-truth, we need often to keep in mind. If we pray for an object we must labor for that end with all the power at our command.

It is a thought worthy of more than a moment's reflection that our minds are, in a sense not wholly Pantheistic, part of the great Divine mind. John 15: 7; 17: 21. Thus in prayer sometimes we simply exert our minds as parts of God's mind, and when Christians are united upon a cherished object, such as the salvation of souls, they move upon the mind of God somewhat as an idea when it takes possession of a human mind by and by controls it. If this is at all true, then when our wills are conformed to the divine will we certainly ought to exert our will and labor to answer our prayers.

BUT there are times when we know not what to do or how to do it, when we can only pray and wait and watch. We then must cry to our Father as did our Saviour to his Father, realizing our utter dependence on him for all things. May God help us to trust, to pray without ceasing, and in prayer to say, "Thy will, not mine, be done."

HURRY.

A person visiting New York City for the first time, upon walking on Broadway, the grandest and greatest commercial street in America, is at once forcibly struck with the bustle and haste of the passing crowds. Everybody seems to be in a hurry, men and women, old and young, people of all classes and characters, all are rushing swiftly by, sometimes elbowing their way through the dense throng, and often darting past one whose gait seems too slow. As it is in the great city so it is with life. How similar the one to the other,—the hurrying, the jostling, the pushing, each one bent on his own mission, and striving to cheat time itself. It has been said that Americans are in too much of a hurry. They lack the enduring patience which brings its own sure reward. You remember the saying of Milton, "All things will come to him who can wait." But the trouble is, no one can wait. Little boys want to become men long before the days of boyhood are over, and older boys are looking impatiently forward to the time when they can turn their backs upon the school-house and dash forward into the whirl of business with hands eager to grasp the prizes. The tendency of the modern age is too much haste. We are too impatient to take things in their natural and inevitable order. Our ambition and zeal oftentimes overleaps our reason. A young man enters upon a profession, but he cannot wait for the years of preparation to roll by. He wants to do this or that right off, and what is the re-

sult? After a short time he grows despondent of his apparent slow progress and the long road before him, becomes weary, and gives up. The world is full of such failures. It is impatience and lack of persistency which blight many a hopeful prospect. What we need, as young people, and what we shall continue to need as old folks, is less haste and more patience. Life's problems and perplexities cannot be overcome by a brilliant sally, nor life's battles fought by undisciplined troops "The heights by great men reached and kept were not attained by sudden flight." The tiny coral works on and dies, another takes its place, a thousand corals work on and die, a thousand follow after, and so the tedious process goes on until at last the great coral reef arises from the ocean depths, and stands triumphant above the water. Let us, like the coral, then, "learn to labor and to wait," and we may rest assured that we shall be amply repaid, aye, a hundred-fold, for so doing

H. L. M.

I WONDER if God does not sometimes take from us our dearest ones that we may give our whole lives and all our thoughts to his work. It is sometimes hard to feel that it is right, but I think that if we really try to feel it and to spend our lives in his service we come to understand the "why." Our hearts will only bear a certain amount of pain. When we have reached the limit of our endurance it matters little how much sorrow may come after that, for God bears the pain when we cannot, and then helps us to bear *our part* of it.

SISTER MARY.

THE WILL OF GOD.

In answer to the question how to find out God's will, Prof. Drummond said: "First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objection of your own will, but don't be afraid of it. Fifth, meanwhile do the next thing, for doing God's will in small things is the best preparation for doing it in great things. Sixth, where decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, long afterwards, that you have been led at all. In a few hours we shall be off the mountain top and down again into the valley, and remember that mountain tops were never made by God to be inhabited. They are places to go up to, and have a look around and rest a little, take a good view and get near heaven, and then come down again. The use of a mountain is to send streams down into the valleys, where are villages and towns and cities, and that is the use of conferences.

The end of life is to do the will of God. The definition of an ideal life, "A man after mine own heart, which shall fulfill all my will." Acts 13: 22. The object of life, "I come to do thy will, O God." Heb. 10: 7.

The first thing you need after life is food. "My meat is to do the will of him that sent me." John 4: 34.

After food is society. "Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50.

You want education. "Teach me to do thy will; for thou art my God." Psa. 143: 10.

You want pleasure. "I delight to do thy will, O my God." Psa. 40: 8.

A whole life can be built up on that vertebral column, and then when life is over—"He that doeth the will of God abideth forever." 1 John 2: 17.—*Women's Temperance Work.*

THE FACT OF CONVERSION.

Many people who are undoubtedly Christians have been much troubled in their own minds because they could not tell the time when they were converted. The devil has taken advantage of this thing and used it to harass and bring doubts into the minds of such ones, and thus into a dismal bondage. But what is of more importance than the element of time, in the matter of conversion, is the fact of it. The question which should be most looked at is: "Is it a fact that I am now a child of God?" Perhaps the following account of the conversion of the widely-known Christian poet, Miss Frances R. Havergal, written by herself, will help some reader. Remember that she could not point to the time of her conversion. "One evening I was sitting on the drawing-room sofa with her (Miss Cook), and told her again how I longed to know that I was forgiven. She asked me a question which led to the hearty answer that I was sure I desired it above everything on earth—that even my precious papa was nothing in comparison—brothers and sisters and all I loved—I could lose everything, were it but to attain this. She paused, and then said slowly: 'Then Fanny, I think I am sure it will not be very long before your desire is granted—your hope fulfilled.' After a few more words she said: 'Why cannot you trust yourself to your Saviour at once? Supposing that now, at this moment, Christ were to come in the clouds of heaven and take up his redeemed; could you not trust him? Would not his call—his promise—be enough for you? Could not you commit your soul to him, to your Saviour, Jesus?' Then came a flash of hope across me, which made me feel literally breathless. I remember how my heart beat. I could, surely, was my response; and I left her suddenly and ran up stairs to think it out. I flung myself upon my knees in my room, and I strove to realize the sudden hope. I was very happy at last. I could commit my soul to Jesus. I did not, and need not, fear his coming. I could trust him with my all, for eternity. It was so utterly new to have any bright thoughts about religion that I could hardly believe it could be so,—that I had really gained such a step.

Then and there I committed my soul to the Saviour,—I do not mean to say without any trembling or fear; but I did, and earth and heaven seemed bright from that moment—I did trust the Lord Jesus." It is evident that Miss Havergal was a true Christian before this time; but her birth into the kingdom was so devoid of struggle and demonstration, so quiet and passive, that she did not realize it. If her previous life had been one of stubborn rebellion against God, and bold unbelief, it is very probable indeed that she would have felt very differently when she was converted. The change would have been quite marked and manifest, and she could have told the very day when the change was experienced. As it was it took some time afterwards to apprehend the fact of a previous change. The real question is: Have we present evidence of our being Christians? And what amount of evidence do we need?—*Christian Secretary.*

STRANGE INSANITY.—A strange maniac reached the Detention Hospital in Chicago lately. His name is Christiansen Hgloyoromend, a Dane, who has been driven crazy by watching the revolution of wheels. The man was employed as a laborer in the cable power-house at Rockwell street. The first that was noticed of his peculiar mania was his desire to stand and watch the big wheels for hours at a time. A few days ago, he had to be restrained from throwing himself into the machinery. He stood watching the wheels and became fascinated. Slowly he began to approach them, as though drawn by invisible force. Fortunately he was observed just as was about to hurl himself to instant death. When taken to the police station he kept his arms moving in a rotary motion like a wheel. When allowed his liberty he walked round and round in a circle until he fell prostrate from dizziness. He even moved his eyes in a circle, and altogether his case is most remarkable.

WHY I AM A SEVENTH-DAY BAPTIST.

BY A. H. LEWIS, D. D.

(From the *Press*, N. Y., Sunday, Feb. 8th.)

Dr. MacArthur has given the readers of *The Press* reasons for being a Baptist. Those are mine in common with all Baptists. They were presented with such ability that I do not need to repeat them. One reason, drawn from the history of baptism before the time of Christ, ought to be added. It is this:

Baptismal regeneration is of pagan origin. Water worship was prominent in ancient paganism. It included sacred streams, fountains, water from the clouds, dew, and water made sacred by incantations, spells, exorcism, and added ingredients. Holy water now used in the Roman Catholic churches is a reproduction of that used by pagans. It was believed that sacred water was a safeguard against misfortune and evil, that it produced spiritual purity, and hence insured salvation from sin. It was kept in fonts in the vestibules of pagan temples, and the worshippers were sprinkled with it before entering the more sacred portions of the temple, or undertaking the more sacred duties of worship.

The doctrine of baptismal regeneration was carried to its logical conclusion under the pagan cultus. Children were baptized soon after birth, and in connection with naming. In Northern Europe the child might be "exposed" to death before baptism without crime. After baptism exposure became murder. In other instances baptism was the sign of recognition by the father and of citizenship in the State. Under the pagan cult water was applied by immersion, by sprinkling, by pouring. Inspiration was sought by drinking it, by sitting over it, etc. These ceremonies were associated with sun worship in several ways, as baptizing at sunrise, and extinguishing a lighted torch in the water when it was being made "holy."

A great truth lay under this mass of pagan rubbish. When Christ came he revealed that truth by his example and in his teachings. Contrasted with pagan baptism, Christian baptism is the outward sign of an inward spiritual cleansing which has already taken place. The form adopted by Christ is the necessary language of the idea; namely, death to sin and resurrection unto righteousness, so that Paul's words to the Romans: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," are a definition of baptism, both as to its form and as to its fundamental meaning.

There were various "forms of baptism" under the pagan system. These various forms were reintroduced, as Christianity was corrupted by paganism, after the middle of the second century, A. D. But the New Testament knows no "forms of baptism." In it immersion is baptism. The act and the thought are identical. The form is the language of the thought. I must be a Baptist because Christ's example and words are authoritative against all *ex post facto* "inferences" and efforts to make an exegesis of the New Testament by putting into the text what it does not contain. As a loyal Christian I must abide by the definition of baptism which he gave, especially since the history of Romanized Christianity in the third and subsequent centuries shows the steps by which the pagan doctrine and pagan forms which Christ rejected became a part of what is called "Christian history."

Dr. MacArthur strikes the key-note when he says: "If I take the Bible only as my guide, I must be a Baptist; if I discard it and take the

tradition of men I could not consistently stop until I reached Rome. But I am not likely to start on that downward grade. If I was not a Baptist, logically I should have to be a Roman Catholic." That is well said, and because it is true, the Bible, logic and consistency compel me to be a "Seventh-day," *i. e.*, a Sabbath-keeping, Baptist. For much more can be said concerning the expulsion of the Sabbath, and the introduction of Sunday, through pagan and unscriptural influences, than can be said concerning the return to the pagan conception of baptism.

CHRIST'S ATTITUDE TOWARD THE SABBATH.

Christ honored and fulfilled each law of the Decalogue. He declared that his mission was not to destroy but to fulfill them. He rejected the false conceptions, the burdensome and unmeaning ceremonies and interpretations which Judaism had heaped upon the Sabbath. His example and teachings Christianized the Sabbath, as they did all the ten commandments. He clarified and strengthened every fundamental truth. He enlarged the conception of right living, and ennobled the motives to obedience. But he never hinted at the abrogation of any fundamental law of God's government. The modern theories of no-lawism and no-Sabbathism were born after the New Testament period, by the incoming of Gnosticism, which taught that the God of the Jews, the author of the Old Testament, was an inferior deity, whose work as creator of matter was necessarily evil; and hence that the Old Testament was an inferior and ephemeral revelation which did not bind the conscience of the "True Gnostic." This false notion became sufficiently dominant in the third and fourth centuries to awaken the anti-Jewish prejudice which has been the shame and weakness of Christianity for many centuries. Out of this prejudice grew the widespread and false distinction between the "Jewish" Sabbath and the "Christian" Sabbath, terms which are as unscriptural as they are unjust. There was a Jewish conception of the Sabbath. Christ gave the Christian conception of it. He did not abrogate or change it. As a loyal follower of Christ I must treat the Sabbath as he has shown me, by example and precept. When it ceases to be true that Christ kept the Sabbath and taught his followers thus to do, I can cease to keep it, not until then.

I am a Seventh-day Baptist because I accept the Bible as the supreme and only rule of faith and practice in matters of religion. Christ rejected the "inferences" and "traditions" which Judaism had added to the plain commandments of the Old Testament. He condemned those who made "the law of God of none effect" through traditions. The same authority compels me to reject the inferences and traditions which have come to us through the perversion of Christianity by paganism. These are easily found by testing existing creeds and practices, by the Revealed Word. There is no middle ground at this point. I must accept "tradition" and "Church authority" and be a Roman Catholic, or remain a Seventh-day Baptist.

THE SABBATH IN THE NEW TESTAMENT.

I cannot take the space to collate the references to the Sabbath and its observance in the New Testament. The following summary will serve as a guide to any who wish to pursue the case in detail:

1. During the life of Christ the Sabbath was always observed by him and his followers. He corrected the errors and false notions which were held concerning it, but gave no hint that it was to be abrogated.

2. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the Apostles while they were organizing the churches spoken of in the New Testament. These references extend over a period of eight or nine years, the last of them being at least twenty years after the resurrection of Christ.

3. In all the history of the doings and teachings of the Apostles there is not the remotest reference to the abrogation of the Sabbath.

Had there been any change made or beginning to be made, or any authority for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was is therefore to charge them with studiously concealing the truth. And, also, with recognizing and calling a day the Sabbath which was not the Sabbath.

4. The latest books of the New Testament, including the Gospel of John, were written about the year 95. In none of these is there any trace of the change of the Sabbath. The Sabbath is mentioned in the New Testament sixty times, and always in its appropriate character. But some will say, "Christ and his apostles did all this as Jews simply." If this be true, then Christ lived and taught simply as a Jew, and not as the Saviour of the world. More than this, New Testament history repeatedly states that the Greeks were taught on the Sabbath, the same as the Jews, and in those churches where the Greek element predominated there is no trace of any different teaching or custom on this point. The popular outcry against the Sabbath as "Jewish" savors more of prejudice and ignorance than of consistency and charity. Christ was, as regards nationality, a Jew. So were all the writers of the Old and New Testaments. God has given the world no word of inspiration in the Bible from Gentile pen or Gentile lips. Is the Bible, therefore, "Jewish"? The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born.

It is God's day, marked by his example and sanctified by his blessing for the race of man; beginning when the race began, and can end only when the race shall cease to exist. It tells of pitiable weakness and irreverence to thrust out and stigmatize any part of God's truth as "Jewish," when all of God's promises and all Bible truth have come to us through the Hebrew nation.

(To be continued)

SABBATH-KEEPING.

It is easy to find fault and offer adverse criticism; it is not easy to put ourselves in one another's places, and judge others with righteous and charitable judgment. But, certainly, it is not to judge self-righteously to say that, in view of the position we occupy before the Christian and non-Christian world as Sabbath-keeping Christians, manifesting great zeal for Sabbath-Reform, it becomes us as ministers and laymen, as persons engaged in various occupations in country and town, as employers and employes, and in all religious, domestic, social and business relations, to so regard the Sabbath in personal walk and conversation, and in the management of every affair, as to accomplish, if possible, these results:

1. The promotion of our own individual spiritual upbuilding.
2. The leading of other people to see that we place a high estimate upon the value of the Sabbath to the church and to the world.
3. The proving of ourselves to be one another's real helpers, as Sabbath-keepers, in our struggles for a livelihood and for temporal prosperity.
4. The advancement of the knowledge and observance of the Sabbath in the world, along with the spreading power of the gospel.

And for these ends we ought to labor, and to devoutly pray for divine guidance and help.

A. E. M.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FIRST QUARTER.

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

LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, March 28, 1891.

TOPIC.—God in History.

GOLDEN TEXT.—Righteousness exalteth a nation, but sin is a reproach to any people. Prov. 14: 34.

In reviewing these lessons a comprehensive view of the whole may be taken by following carefully the following suggestions :

Review the lessons by Topics and Golden Texts. These should be committed to memory, which will not be difficult if the lessons have been carefully studied during the quarter.

Review by the Persons and leading events of the several lessons. This will give an easy frame-work on which the history of the lessons may be hung.

Review by the Introductions, which will connect in a continuous story the detached incidents given in the several lessons.

Review by the Practical Lessons. These Old Testament lessons are incidents in the lives of men, some of them good and some of them bad, whose experiences were quite as real and quite as human as ours. What lesson can we find in the lives of these men which will be helpful to us? In his dealings with us God loves righteousness, faith and obedience, and hates stubbornness, selfishness, and sin, as truly and as intensely as he did in the days in which these men lived. What do we find in his dealings with them to encourage us to virtue, love, and the pursuit of righteousness, and to warn us against sin and disobedience?

HOME NEWS.

Rhode Island.

WESTERLY.—On Feb. 28th, pastor Whitford exchanged with Rev. L. F. Randolph, and March 7th, Rev. Mr. Crandall, of Ashaway, preached here from 1 Cor. 9: 21. Theme, "Loyalty to Christ."—The Ladies' Society gave a supper with clam-chowder on the eve of Feb. 26th, and the Y. P. S. C. E. served a "C supper" March 4th. Notwithstanding the pouring rain on the former date and the blinding snow of the later, both are counted as successful ventures, financially.—A meeting of the local union of the Y. P. S. C. E. is to be held at the Congregational church, in this place, Tuesday evening, March 10th, at which addresses will be given by Rev. J. V. Clancy, of Woonsocket, and Rev. T. R. Weeks, of Westerly.—Union temperance prayer-meetings are held in the various churches each Sunday afternoon, the different pastors taking the lead in them. The importance of being in readiness for the labor of P. A. Burdick, and the need of preparation to continue it, seems to grow up on those who attend these meetings.—Apropos of the special election recently held upon the Seventh-day, a bill was presented to the Legislature to repeal the law exempting Westerly and Hopkinton from the provisions of the Sunday law, which was referred to the Judiciary Committee, who gave hearings upon the questions March 5th and 6th. A number of our people attended, and no one to oppose them appeared

before the committee. The general impression is that nothing will come of it, that it was a subterfuge to excuse the special election offense.

Ohio.

STOKES.—Eld. Seager, of Jackson Centre, has quite recently held a series of meetings at the Elm Grove church, which were well attended, and a good, tender spirit seemed to prevail throughout the entire neighborhood. His sermons were very ably delivered, and were quite instructive. There are only a few Sabbath-keepers here, but our company is growing in numbers, and we trust in grace, also. Several have lately embraced the Sabbath, and others are interested as the result of Bro. Seager's labors. Since the meetings closed, which were of three weeks' duration, he has organized a Sabbath-school and acts as superintendent, and we hope by his help to grow in knowledge of the Scriptures. May the Lord bless his labors to the upbuilding of his cause. D. L. T.

Illinois.

FARINA.—I gave an account, some months ago, of the great fire that swept two squares in the heart of Farina almost clean, destroying most of the business places of the village. I can now report that before winter came three large blocks and two other buildings were built up on these two squares. In the new buildings are two dry goods, two hardware, and two grocery stores, a furniture store, a drug store, a jewelry store, two meat markets, a fine barber shop, a millinery store, two public halls, and a bank, besides two residences. All the business apartments are much better than any that Farina has ever had, with possibly one exception. The buildings are of brick, with iron and glass fronts. The principal public hall is much finer than the old one, and has finely painted stage scenery. Although individuals were losers by the fire, the village has been benefitted in consequence of it. Farina is promised another railroad, which, if built, as now seems probable, will be of great advantage to shippers by opening a competing route to Chicago and to the South. The route has been surveyed from Altamont, sixteen miles north of us, through Farina, and on toward Paducah, Ky. The survey is not yet completed. The road, under the name of the Chicago and New Orleans Railroad, is to connect the Chicago road of the Wabash Company, at Altamont, with roads south of Paducah, extending to New Orleans. The company claims that it is going to build the road right away.—Mr. C. F. Maxson, formerly of Leonardsville, N. Y., and more recently employed in the bank at Milton, Wis., has opened a bank in Farina.—I think there has been, to some extent, a quickening of religious life in the church this winter. The Y. P. S. C. E. is doing well. The church has voted to give three months' time of its pastor, during the year, to missionary work.—The types made me say in my communication in the RECORDER of Feb. 26th, "An Incident," that Rev. Mr. Douthit, in assisting me to get the attention of the chairman of the convention, introduced me as one worthy to be heard. I did not intend to represent Mr. Douthit as giving me a good character in the introduction. What I intended to say was that he introduced me as one wanting to be heard. C. A. B.

Florida.

SISCO.—We continue holding our Sabbath-school every Sabbath.—Deacon Glaspey and family, who have been spending the winter here, have just gone to Hammond, La., on their way back to Farina, Ill. We shall miss them from our little Sabbath meetings.—About 30 acres of orange grove have been set in our immediate neighborhood during the past winter. K.

Texas.

EAGLE LAKE.—I have been on this field since Sept. 20, 1889. I have preached on an average ten sermons a month, at seven different places, and have distributed 3,875 pages of tracts. Owing to sickness I have been unable to meet some of my appointments, and at least five other places have solicited me to make appointments with them. Three have lately been added to the church by baptism, for which we give glory to God.—For needed rest and change I have decided that it was my duty to cease labor here for a time. L. N. B.

For the SABBATH RECORDER:

"LIKE AS A MOTHER COMFORTETH."

O'er the broken bits of a ruined vase,
Stood a little trembling child,
Her sweet face drenched by the dripping tears,
Like a rose by the storms defiled.

And I turned to comfort the little soul,
For my heart compassionate beat,
As I thought how, even in life's new morn,
In the midst of its June-tide sweet,

The sinfulness of the human will,
The sorrow with which we're born,
Drifts into the heart, till at last its peace
Is broken and crossed and forlorn.

And I spoke, but my words unheeded fell,
For there, in the open door,
Stood another and surer friend than I,
Whose love had been tried before.

For a moment I thought a shade of fear
Came over the tiny face;
Then a broken cry, and the little form
Was held in a close embrace.

And a sobbing voice was telling its woe
In a tender listening ear;
What the baby said I could not catch,
But the mother's voice rose clear.

No chiding words, for the tearful grief
The mother-heart understood,
And she only said, "I forgive you, dear,
For I know that you meant to be good."

How like to this is the life we lead—
How often we disobey,
Touch things forbidden, and ruin and break
God's treasures from day to day.

And then, when all's said, what more can we do
Than that child with the tear-drenched face?
Just flee to the out-stretched arms of Christ,
And trust in his pardoning grace.

And He who has known our tempted life,
And our weakness has understood,
Forgives our sins, and pities and loves,
Because we have "meant to be good."

And, somehow, I dream not as others do,
How, at last, through an open gate,
I shall enter heaven, with song and palm,
In a glad and triumphant state,

But I fancy, rather, how, weak and tired,
My trembling soul will stand
At the beautiful gate that guards the path
To eternity's Holy Land,

And how, there at the portal, the Christ will stand,
As that loving mother stood,
And say to the angel, "Aye, let her in,
For I know that she meant to be good." M. C.

SOCIAL PURITY—WORK IN HOLLAND.

It is cause for sincere thanksgiving that the Seventh-day Baptists in Holland are thoroughly imbued with the spirit of reform, and that God is granting them such leadership in Sabbath, Temperance, and Social Purity work as is due to strong faith and self-sacrificing effort. The following, though not written for publication, cannot fail to be of deep interest to every reader of the RECORDER. May the Lord increase the number of such young men as our brethren Velthuysen and Vander Shuer. A. H. L.

HARDERWIZK, Feb. 7, 1891.

Dear Elder Lewis;—It has lasted too long that you did not hear anything about us and our labor. The more interesting, however, I hope the present information will be to you. For in a very important combat the Lord introduced us at the right epoch for the rise of a striking testimony against public vice. Rev. Pierson, the director of the Helderling Rescue and Education Homes, the great power in our combat, whom God granted uncommon talents, has for years, with a few able

and influential men at his side, testified against the impious and destructive system of legalized vice. And in the scientific and political world the convicted defenders of the "regulation system" gradually diminished in number and influence. If such controversy had not preceded, to be sure, our mission work had been thwarted in such a manner that it would have been impossible to continue.

God raised the midnight mission to withhold men from the way of their destruction. By its public warning and influence, especially in the smaller towns, where everybody fears to lose his reputation as a moral man, many were frightened back from the places of temptation. And in the larger towns, too, we may trust there are many who have been withheld from the first step to their ruin, or from a night spent in the grossest dissoluteness. Moreover, there are those whom we first met at the places of wickedness, in whom the grace of our Lord has been glorified, who were formerly notorious, one of them the terror of the police; they are now decent, moral, some of them truly God-fearing men. The midnight mission, a witness on the public street against an evil about which most people like to keep silent, has aroused the conscience of many. Tradition gradually causes the shameful of the most wicked institutions to be felt no more, unless by a few Christians.

Through uncommon means it may please God to open the eyes to behold an inveterate evil. The prosecution and opposition which the mission had to endure in the quarters where the dens of iniquity abound, attracted the public attention. And so the great interest shown at the National Congress at Amsterdam, in 1889, was for a great part to be attributed to this mission. A total indifference about the right notions in the question, how the authorities and the whole society should behave towards the prostitution error, stubborn conservatism, with many, will surrender to a well founded conviction. The press is cautious, and with single exceptions have not dared to speak. Would to God we could keep our present *Anti-revolutionair* Cabinet, then we may cherish the hope that the system of official affiliation with sin will soon be abolished, and all willful promotion of immorality be punished. The election of this year will be of the highest importance for our cause. Had not Government been on our side, the police of some towns, now submitting to higher authority, had surely outlawed us, as they did in the beginning. We have so many opportunities to bring to light many offenses, even of the police, which we have often done. Therefore the bad among them hate us, and very few of them like to be controlled in any way. So the opinion of many becomes manifest, and not to their honor, at least not to the honor of the partisans for the "regulation." The brutal assertion of the "necessity of prostitution" is the real core of their arguments, in general. At present the midnight mission has extended over ten towns, where public houses of vice are to be found. A union of the friends in these different places has been constituted. The Statutes of this Dutch Midnight Mission recently obtained the royal approval.

Our friends endeavor to know all the particulars about the moral condition of a place, to combat as far as in their power, the evil, by warning in a Christian spirit. In co-operation with the Anti-Prostitution Association, which, just as the British and Continental Federation, moves exclusively in the scientific and social sphere, we try to cause a change in the legislation. If

the influence of our principle grows, as it has done these last years, we may no doubt expect ere long such a change in the common law. Already some three towns have prohibited the erection of public bawdy houses in their commune. Since some months we have been at Harderwizk, the depot where our colonial troops are recruited. The smart (money paid on enlistment?) a considerable sum (120 or 130 dollars) is often spent in brothels and saloons; yet even here we may expect the brothels to be closed.

In India the moral condition of our soldiers is most sad. They have no conversation with the civil Europeans, nor with the natives. They are only permitted to live together with native women in the barracks, not to marry them. This is, of course, a source of great misery, a horror in God's sight, and a mighty obstacle for the prosperity of the gospel in our Colonies. Strong drink everywhere, imported by government, and fornication, brutalize and destroy the souls and bodies of these men; though not of all. They live almost everywhere deprived of all spiritual care. Garrisons of more than a thousand men are without a single preacher or missionary, and the few ministers of the Reformed Church in India, are most of them rationalists. Every now and then we make acquaintance here with soldiers coming back from the East Indies, and are daily strengthened in our conviction of the crying need of evangelists among these thousands; despised by many and therefore so keenly feeling the wages of sin. The Dutchmen, Germans, Belgians, Austrians, Switzers, Swedes, out of all German nations they flock together here, persons who, many of them, have wasted their prospects in their country. Though a matter of international interest, the mission among these forlorn ones who die for the most part in the far away regions, almost nobody seems to care for these 1,400 Europeans.

We came to Harderwizk for the sake of our special mission, but may our stay here lead to incite many Christians to take to heart the deplorable condition of so many souls. Probably brother Vander Scheur, my companion, will go within a few years to our colonies, for this purpose. The greatest difficulty to start this mission is the lack of money and interest. May the Lord move many hearts in our country and without, and call many faithful laborers in that part of his vineyard.

The time has not yet come for the Sabbath question to come to the front in our country. It appears to me that the Lord will lead those who confess his only Sabbath, in the present vital questions for our country against intemperance and prostitution, to work in that way and to grow in influence. We may observe that everywhere our testimony for the Sabbath is known, and, by the *Boodschapper* and the Sabbath tracts, the foundation of the Sunday stands very loose with most Christians. Our little chapel at Haarlem you know is occupied for many purposes, more than formerly, as we are recognized more than before in temperance and missionary work. At present we are in no little embarrassment by the death of the lady who had a considerable mortgage on the building. April twelfth the mortgage must be redeemed or transported. As far as I know we have not found a new keeper of the mortgage, about \$1,600 or \$1,700. It would be a heavy loss for us to lack the only chapel we have as Seventh-day Baptists. I trust that this will never happen. Perhaps without my knowledge a new mortgage has already been found. Before long, by May, a new sphere of labor is opened

for me to promote the unity and co-operation and the general interest of our Midnight Mission in the different places in our country. . . .

G. VELTHUYSEN, JR.

RESOLUTIONS.

At a regular meeting of the Rockville Seventh-day Baptist Church, held on the evening after the Sabbath, March 7, 1891, the following resolutions were unanimously adopted:

WHEREAS, The Rev. James R. Irish, D. D., who, for more than twenty years past has been a resident with us, an honored member of this church, and our esteemed pastor many years, has been removed from us by the hand of death;

Resolved, That we shall lovingly remember his self-sacrificing acts for the good of this church, and his untiring endeavors to stimulate his brethren to higher motives of usefulness in the cause of God and humanity.

Resolved, That, while deeply sympathizing with his bereaved family, we have the blest assurance that our departed brother has entered upon the reward of the righteous, and that his influence will long remain as a benediction upon us.

Resolved, That a copy of these resolutions be presented to the family of the deceased.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The Quarterly Meeting of Southern Wisconsin was held at Milton Junction, Feb. 27th and 28th, and March 1st. The whole programme as before published was carried out. All were present with a purpose of fulfilling their parts, and apologies were not numerous.

In the Ministerial Conference E. M. Dunn presented the first paper. His theme, "Is it advisable to refuse ordination to a candidate for the ministry because he has not taken a thorough course in school," is outlined as follows: No; but there are reasons why we should demand a better educated ministry than formerly. The laity are more intelligent; other denominations have a more intelligent ministry than formerly; facilities for acquiring an education are greater; a thorough education is needed to make one an able minister. There may be reasons why Seventh-day Baptists ought not to be as exacting in this matter as other denominations are; *e. g.*, our young men are not assisted in acquiring an education as those in other denominations. Men without a thorough education may do a useful work; preaching is required in some localities where an education may not be available; and one with but little or no collegiate or seminary training may still be much in advance of the people to whom he ministers. We have had able ministers who had not received a thorough education. Still we should go slow in ordaining ministers who have not been quite liberally educated.

E. B. Saunders read a paper on the question, "Is it advisable for the church to ask those who are not its members to help in raising the finances?" The unconverted cannot be supposed to appreciate the principle of Christ which says, "It is more blessed to give than to receive," but such men do appreciate the difference between godless and Christian localities. It does not seem unreasonable to ask that men, who sell out their property in godless localities, and move into the vicinity of a church where property is safer on account of the higher moral standard of the people, should be willing to pay something for their better privileges of society; but we should not ask without having first presented the great advantages of the gospel to each individual. In the discussion that followed some said, Take all you can get, while some were in doubt about taking the rum-sellers' money.

The paper read by Edwin Shaw was requested for publication in the RECORDER, so it need not be further noticed here, hoping to see it printed in full. In the discussion that followed Bro. Shaw's paper, Frank Wells quoted with

very good effect that passage which says, "My house shall be called a house of prayer."

N. Wardner presented his paper on the subject, "Of what value are creeds to the Christian Church?" Webster says, "Creed" is a belief or summary of Christian doctrines. A man or a church without a creed is without character. No government can exist without one. God summarized his creed in the Decalogue for the world. Christ said he came not to destroy it; and that men will be blessed or cursed according as they treat it. Matt. 18:15-17. The apostles made it, and the facts of redemption, the creed for all the churches they established. Paul censured the Corinthians for countenancing a violation of one of its specifications. To the Thessalonian Church he said, "I beseech you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition (creed) which he received from us." He represented the church as the body of Christ, organized for work. Such organization necessitates rules and conditions of union and operation. A summary of scripture teaching is necessitated because of human innovations, substituting sprinkling for baptism; Sunday for Sabbath; good works for the atonement of Christ; reason and philosophy for Scripture; and universal salvation for future punishment as well as rewards. To be true lights to the world, Christians must distinguish truth from falsehood. To do so, necessitates the holding up a true summary of Bible teaching in opposition to a false one.

S. H. Babcock presented his views on the question, "Are there degrees in future rewards and punishments?" God will not be partial. Jesus teaches the acceptance of all who leave the world and enter his service early or late. The wicked shall be turned into hell with all the nations that forget God. There will be no difference as to the fact of being separated from God, of being banished from his presence, whether the sins be many or few, great or small. But if the degree of happiness is in proportion to the degree of faithfulness, the parable of the pounds would teach that there are degrees in future rewards and punishments, and Paul says: "Every man shall receive his own reward according to his own labor." He also shows that while one man may be saved as by fire himself, another is saved with the permanency of his work also. God has chosen to reward every man according to his works.

Geo. W. Hills answered, by a paper, the question, "Does the proper observance of the Bible Sabbath promote the spirituality of believers?" The Babylonian captivity was brought upon the Hebrews on account of two flagrant sins: First, idolatry, by which the true worship was given up for a worship in which the lowest passions were called honorable, and lust was deified. The second offense was Sabbath desecration. They lost from view the promises of rest and deliverance of which the Sabbath was a type. For these transgressions they were purged by the seventy years' captivity. Those that came back came nearer to God and his Sabbath. The same principles of devotion to God and his requirements are in force to-day. The elements of idolatry are now in the human heart, and Sabbath desecration still goes hand in hand with idolatry. Unless we take the spiritual food sent from heaven we cannot receive the spiritual growth that is it our privilege to enjoy. We cannot feed upon the husks of the world and get spiritual growth thereby. Nor can we feed on paganism and get Christian development. Only disaster awaits them that know

the Sabbath truth and practice error. The Sabbath is to be spent in spiritual activity. Only such observance promotes spiritual growth. This paper came so late that no time was taken for discussion.

The following thoughts were contained in a paper by Mrs. M. G. Stillman on the question, "In what relation to the general missionary work of our people should the Sabbath doctrine stand?" Is the Sabbath doctrine a part of the gospel? Two important reasons for the observance of the Sabbath are: First, it is a memorial of God's creative work; second, it is a type of the saints' rest in heaven. "Verily, my Sabbaths shall ye keep, for it is a sign between me and you throughout your generations." Paul taught the Romans that they, as Gentiles, were grafted upon the true olive tree and made partakers in the fatness of that tree. He spared not the natural branches, neither will he spare us if we are not faithful to his truth. Oh that we might realize more fully the holiness, purity, and Godliness that comes into the heart of man through the real observance of the Sabbath. Let the missionary take time sufficient to present the Sabbath truth in a clear, forcible manner, as he should any other gospel truth according to the necessity of his hearers.

The last subject of the programme, by Wm. B. West, was, "What can be done to add to the efficiency of our Sabbath-schools?" Compare the Sabbath-schools of fifty years ago with those of to-day, in methods of teaching, matter taught, plan of lessons, lesson helps, qualification of teachers, music, proportion of time in the year, and judge the future by the past. Consider what has been done and inquire what may be done and how. First, improve the qualifications of officers and teachers by means of institutes, normal classes, and courses of study. Second, improve in the use of music by teaching to sing with the spirit and with the understanding. Make the Sabbath-school work a business, putting into it our prayers and our best study; faith and works to make it the power of God unto the salvation of souls.

The next Ministerial Conference will be held with the Rock River Church, May 29, 1891, for which the following programme has been prepared:

1. When and how will the judgment take place, and what is the practical use of this doctrine in preaching? S. H. Babcock.
2. What is the order of the doctrines of the Bible with reference to their practical utility? G. W. Hills.
3. How should the decrees be used in the preaching of the gospel? N. Wardner.
4. Are our churches organized and officered on the Apostolic plan? E. M. Dunn.
5. What should we teach on the second coming of Christ? R. Trewartha.
6. Is it right for our ministers to solemnize marriages on the Sabbath? W. B. West.
7. Are extra revival efforts advisable? S. H. Babcock.
8. How best to raise the pastor's salary? A. C. Burdick.
9. What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.
10. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.
11. Anti-Christ. R. Trewartha.

The Quarterly Meeting was fairly attended, and the spirit of the sessions good. At the "Pastor's meeting," on First-day morning, two questions were discussed. First, "To what extent should a pastor take part in church discipline?" The meeting seemed strongly to favor the opinion that a pastor would be wise in keeping himself as free as possible from committee work of that kind, and only stand as a friendly counselor with such committees, otherwise there is too much danger of antagonizing a portion of his church. By wise and careful

counsel he should see that the work is brought about properly through the laity. The second question discussed was this: "To what extent should a pastor take part in party politics?" The time was so limited that the prevailing opinion was hardly determined, but the question was well handled by Frank Peterson and N. Wardner, in favor of holding to the advocating of principle, and fighting against immoral practices without attempting to build up a particular party, or dictating what ticket a man should vote. G. W. Hills and others seemed to be more favorable toward direct party work.

The session of the Y. P. S. C. E. in the afternoon was well attended and the programme well received. The session First-day evening, consisting of preaching service and conference meeting, indicated that through the Quarterly Meeting there was a growth in spirituality.

M. G. S.

SPECIAL NOTICES.

ELD. L. N. BROWN, of Eagle Lake, Texas, having finished his work at that place is at liberty to correspond with any other church with reference to pastoral engagement and labor. Address as above.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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CONDENSED NEWS.

It is reported that \$40,000,000 of British capital are invested in Paraguay.

There is more snow in Southern Colorado and New Mexico now than for twenty years.

A Berre, Vermont, man is eighty-five years of age, and has thirty-nine children, twenty-seven of whom are girls.

Twenty-six horses from the Pleasanton stock farm of California, were sold at auction in New York, March 11th, for \$26,675.

There arrived at New York, last Wednesday, 2,711 immigrants, the largest number to arrive on any single day this season.

A Berlin dispatch says: "It is rumored Prince Bismarck will be asked to act as arbitrator in the Behring sea question."

The French steamer *Frere et Soeur* has been wrecked on one of the Sicily islands. Three of her crew were drowned.

Snow storms again set in in the west of England, March 12th, and all roads and railways are again blocked.

The British ship "Bay of Panama" has been wrecked off Falmouth, and the captain, his wife and twelve of the crew, have been drowned.

The Monte Carlo bank lost \$200,000 one day last week, the highest amount lost in one day in twenty years. The *trente et quarante* table alone paid out \$140,000. The winners were English players.

The latest statistics show that the suicide mania is spreading in Germany to such an extent that even children take their lives. During the six years ending with 1888, 289 school children committed suicide. Many of these suicides occurred in the elementary schools, and were prompted by fear of punishment.

The grip is on the increase in Chicago. The county hospital is filled with patients and as pneumonia follows, in many cases the mortality is great. Already the effect of the epidemic is visible in industries employing a large number of men. Half the regular force of street car employes are laid up and the ranks of the police are thinned, other departments of industry and city service show similar effects.

The British steamer "Curlew" sunk at pier six, East River, New York, March 15th. One of the vessel's sea-cocks on the side was left open and water poured in until she went under. Men were immediately set to work to pump her out. The Curlew is a small vessel and was until recently employed in carrying mail from Nova Scotian ports to New Foundland. She was about to leave port with a cargo of leather and oil for St. Johns, N. F.

MARRIED.

HUMPHREY-BLANCHARD.—At Janesville, Wis., March 12, 1891, by the Rev. Geo. W. Hills, of Milton Junction, Mr. Wm. Humphrey and Miss Rosalia Blanchard, both of Janesville.

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.

WOOD.—In the town of Andover, N. Y., Feb. 25, 1891, of heart difficulty, Alpheus A. Wood.

His wife was away with their daughter at the time and when they returned Bro. Wood was found upon the floor dead. He had been in very poor health for years. He was a member of the Independence Seventh-day Baptist Church, where funeral services were conducted by the pastor, H. D. O.

WAKLEY.—In the town of Clara, Pa., March 10, 1891, Lottie S., infant daughter of Harry and Ada Wakley, aged 8 months and 10 days. G. P. K.

EMERSON.—At her home near Oswayo, Pa., Feb. 17, 1891, of congestion of the lungs, Roxana Emerson, wife of Ephraim Emerson, aged 63 years, 11 months and 6 days.

She was born in Plainfield, Otsego Co., N. Y., and came to Alfred when about 10 years old. She was baptized by Eld. Joshua Clarke in the winter of 1817, joining the Second Alfred Church. Taking membership from this church she united with the First Hebron Church in 1872, where she remained a worthy member until death.

Funeral in the new church at Hebron March 19th; sermon by the writer, "For to me to live is Christ, and to die is gain." Phil. 1:21. G. P. K.

OLIN.—In Lincklaen, N. Y., March 8, 1891, Schuyler Olin, aged 84 years, 6 months and 5 days.

He was born in Berlin, N. Y., and was brought by his parents when a child to the town of German (now Lincklaen) and grew up in that plain hardy way that gave him good health and happy spirits through his long and active life. When fifteen years of age he professed faith in Christ, was baptized by Eld. W. B. Maxson and joined the Lincklaen Church, and continued a worthy member till death. His first wife was Orra Messenger, who died leaving five children, and his second, Amanda T. Stillman, who left one daughter, but sickness and distance prevented these from being present at his funeral. Bro. Olin for many years has been a pillar of strength to the Lincklaen Church, greatly helping by his counsel and means in its religious work. For years his strength has been failing, and a severe attack of pneumonia brought his long and useful life to a quiet end. L. R. S.

BABCOCK.—Lauren Hotchkiss, son of Ezra and Sabra Stillman Babcock, was born in Scott, N. Y., June 30, 1812, and died in DeRuyter, N. Y., March 5, 1891.

He was next to the youngest of twelve children—nine sons and three daughters,—all of whom lived to grow up and have families of their own, so that the second generation of his father's family numbered as high as eighty. He made a profession of religion at nineteen and joined the Scott Church, and on moving to DeRuyter united here and was one of the most regular and worthy members. On the 11th of February, 1835, he married Miss Lucy Ann Maxson, of Brookfield, and God blest them with seven children, only one of whom is now living (Mrs. Robinson) and three grandchildren, who make their home with their grandmother and aunt. Moving to DeRuyter in 1837, he entered heartily into the work of establishing the DeRuyter Institute, and was one of the trustees for eighteen years, and their home was ever open and gave a hearty welcome to the students, so that they were called "Father and Mother Babcock." Being devoted to the church he subscribed for the *Protestant Sentinel* and has taken the denominational paper ever since, through all its changes. For more than fifty-four years Bro. Babcock has lived with his devoted and worthy wife, setting a noble example of industry before his neighbors, of gentleness in his family, and of faithfulness in the church of God. His funeral was largely attended by the community, who desired to manifest their respect for so worthy a life. L. R. S.

ORDWAY.—Albert Kirk Ordway, in Baltimore, Md., March 10, 1891, of hemorrhage, aged 36 years, 11 months and 11 days.

Albert removed from West Edmeston, N. Y., to Chicago in 1871 with his parents, Ira J., and Eliza C. Ordway, where he has since resided until the fall of 1890, when he was called to Baltimore on account of the death of a friend, and has since resided there.

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.

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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.

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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 146, Shiloh, N. J.

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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.

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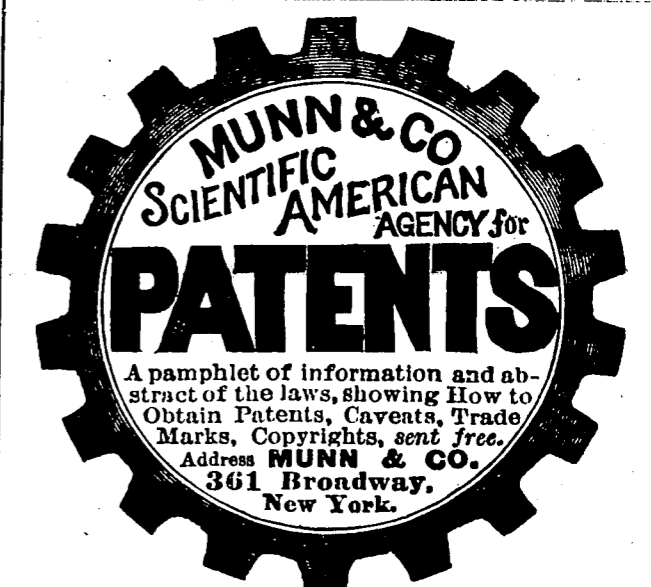
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