

The Sabbath Recorder.

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TO-DAY.

ANNIE L. HOLBERTON.

Do thy work to-day!
There may be no to-morrow.
There's danger in delay,
And time once passed away
Can only mock thy sorrow.

Speak that kindly word
To heal the wound that's aching.
A noble impulse stirred,
A good act not deferred,
May save a heart from breaking.

Make that gift secure
To help thy crippled brother;
This life is never sure
And chances still grow fewer,
There may not be another.

Seek the Saviour now.
Thy life its joy is losing.
No matter when nor how,
But to thy Maker bow,
And make his way thy choosing.

PALESTINE FOR THE JEWS.

E. R. MAXSON, M. D., LL. D.

My friend, William E. Blackstone, of Chicago, chairman of the recent conference of Christians and Jews held in that city, presented, March 5th, to President Harrison, in the presence of Secretary Blaine, a memorial in favor of the Russian Jews.

Mr. Blackstone pointed out the advantages that would accrue to the Jews could they obtain peaceable control of their old home in Palestine, agriculturally and commercially. Energetic government, in addition to the contemplated railroads from Jaffa, and to Damascus, and down the Euphrates, would add materially to the commercial advantages of the country, it was argued.

He thought that the necessities of the Turkish government, could Jewish capitalists assume a portion of the national debt, private ownership of land being protected, might favor the undertaking. And, that, as we are on friendly terms with Russia, having no complications in the East, it is most proper that our government should "initiate this friendly movement to have these wandering millions of Israel settle in permanent homes." It is stated that the President promised to give the subject his "serious consideration."

The memorial is signed by the leading business and professional men in our large cities. It sets forth, that while we have no right to dictate to Russia concerning internal affairs, especially as that government has decided that the Jews are a burden, and will not be allowed to remain. It suggests that, as they must go, Palestine be given back to the two millions thus rendered homeless; and that, as Bulgaria, Servia, Roumania, Montenegro, and Greece, were taken from the Turks and "given to their natural owners," why should not the powers which, under the Treaty of Berlin in 1878, did this, "give Palestine back to the Jews?" Hence it appeals to the President and Secretary Blaine to use their influence with the European governments to favor this very desirable object. The memorial further suggests the holding, at an early date, of an international conference to take action in the matter.

The object is a desirable one, and the initiation may very properly be by the United States, if our avowal of the Monroe doctrine should not prejudice the European powers against us. But it need not, necessarily, as this is a question of humanity, and partly Asiatic.

If there are two millions of Jews in Russia, and could they be settled in Palestine, now, they would occupy at least two-thirds of the capacity of the country, leaving one-third for the present inhabitants, Jewish and other. For Palestine proper, west of the Jordan, has only about 6,040 square miles, while that lying east of it may not exceed 3,800; the entire country probably not exceeding 9,840 square miles. From two and a half to three millions may be regarded as the maximum of its population, in the most flourishing periods, giving from two hundred and fifty to three hundred inhabitants to the square mile, there being, at present, only about sixty-five; and as the entire population of Palestine proper is estimated at 650,000, it is probable that it could never have been more than four times that number. Nor is it likely to be, should it be peopled by the Jews, in the near future at least. But this would constitute a home land from which to emigrate, as they multiply.

Could this be accomplished, as Mr. Blackstone urges, and as the petitioners desire, it would relieve His Imperial Majesty, Alexander III., Czar of Russia, of what he apparently regards as a burden; give a home, for the present, to such of the Russian Jews as might prefer to settle there, establishing a God-fearing people in the land of their forefathers, with a Republican or other form of stable government. It would, also, not only cause a development of the resources of the country, but would be the means of establishing order in a region in which too much disorder has prevailed. It would also be a literal fulfillment of the predictions of the Hebrew prophets, uttered more than two thousand years ago.

Properly cultivated, Palestine, though in great part mountainous, or hilly, with its variety of climate and soil, is capable of producing, in abundance, most of the fruits and grains grown in this country; the region east of the Jordan producing the finest wheat, while the valley of the Jordan and the maritime plain, with a semi-tropical climate, may compare favorably, in productions of fruits and grains, with those of our Southern States. In the highlands, in addition to the fruits and grains of our Northern and Middle States, the vine, fig, and olive "succeed admirably." (*Enc. Brit., Vol. 18.*) God speed the day when the Jews may possess the land!

818 MADISON ST., SYRACUSE, N. Y., March 8, 1891.

THE LOGIC OF FIGURES.

REV. A. E. MAIN.

A teacher once told his class that the chief value of a theory was that it could be used to reply to, or counteract, the influence of another theory that we thought wrong. But theorizing has other uses, as in the case of scientific discoveries and inventions, when, after experimenting

and investigating along the line of their theories, men at length reach valuable facts and principles.

Now we purpose to reply to misleading figures by means of other figures; and it is also our hope that in the consideration of these we may at least discover some important facts and useful principles.

For a long time our people have been growing familiar with efforts to measure the usefulness of foreign missions by aid of figures. Let us make some other measurements, also by means of figures.

Since 1870, that is, for the past twenty years, our Sabbath Reform work has cost about \$100,000. The principal direct and visible results are, (1) The Holland Mission, a glorious fruitage. (2) Valuable conversions to the truth in this country. (3) The promotion of profitable discussion and knowledge concerning the Sabbath. During this same period, also, our schools, our churches, with their various lines of effort, our strictly denominational publications, and our home mission work, have all been carried on at an aggregate expenditure of probably over \$1,000,000.

Our gain in membership in this time has been only 504; while in the past ten years, the period of our largest expenditures and greatest activity, there has been an actual loss of a few hundred, according to Conference Reports. The gain in twenty years has been less than 7 per cent; the loss in ten years has been between 5 and 6 per cent. The Holland Mission, now receiving \$600 a year from the Tract Society, and \$400 from the Missionary Society, has cost, since its establishment in 1877, nearly \$9,000. The "European Mission" of the Tract Society, of which the Holland Mission was the chief product, cost over \$4,300 more. Our members in Holland consist, principally, not of converts to Christ, but of converts to the Sabbath; but they are now doing a leading and noble work for temperance, purity, the Sabbath, and a whole gospel. In ten years the membership has increased from 30 to 42, a gain of 40 per cent.

Our China mission, since the sailing of the first missionaries in January, 1847, to the close of the last Report of the Board, and including a due share of administration expenses at home, has cost \$60,000. A source of light and truth has been established in the midst of darkness; souls have been redeemed from heathenism; and a devoted band of our Master's servants are working along the lines of evangelism, Christian education and training, medical missions and publications. The increase in ten years has been from 19 to 30, a gain of over 57 per cent.

Our statistics are not complete and exact enough to warrant a definite statement, but we have made sufficiently thorough investigations to feel assured that the cost of each of our baptized converts in Christian America will compare favorably with the cost of each in heathen China. And when the work of all denominations in all lands is taken into the account, it

is found that converts cost less on foreign fields than in the home land.

Now if a collection of figures is capable of proving it, we claim to have proved that the field *first* in promise of future good and growth is our China mission; *second*, Holland; *third* and last, America, with our Christian homes, churches, and schools, the field of our home mission and Sabbath Reform work.

But we feel almost condemned for even appearing to measure God's work in the world by our arithmetic; for in reality we have not been doing this, but only aiming to show the unreasonableness of the position of those who, by the use of figures, seek to cast discredit upon our foreign mission work.

The Scriptures, not our calculations, reveal the nature, sphere, and object of our labors; they must be Christ-like, in all the world, and for the redemption of men. Some fundamental methods of work are also revealed in the New Testament; but many details are left for development to the Spirit and providence of God, as these shall enlighten and guide intelligent and consecrated workers.

While the figures given above do not, by any means, prove what, if taken literally and superficially, they might seem to prove, namely, that this branch of our work has been a success and that a failure, they may well lead us to inquire whether there is not something wrong in our spirit and methods.

We need a more enthusiastic feeling of partnership in all the work of our denomination. It is not enough that fellow-laborers be friendly; they should pull together. It is not enough that they pull together; they ought to pull with enthusiasm.

It cannot be expected that we shall have the same degree of intelligent and intense interest in all kinds and fields of labor; but we can cultivate breadth of view, and have an appreciative and helpful interest in every good work. We have our east, west, north, and south; our young people's work, and woman's work; our churches, schools, Sabbath reform labors, publications, and home and foreign missions; and each should present its claims to our attention. But no single field, no one kind of work, has an exclusive or predominating right of way to the hearts, hands or pocket-books of the people; or ought to be allowed to hide from our interested and sympathetic view, other fields and other forms of labor.

An eminent authority among us expresses the fear, a feeling in which others share, that in our zeal for conquests on new and outside fields we are in danger of losing sight of the tendency to decay in old centres and at the roots of things. Such tendencies, unchecked, prophesy weakness and death. The remedies proposed are, (1) more careful instruction of our children and youth in the Bible. (2) A more thorough training of all classes of Christian workers in the knowledge of the Scriptures and in methods of work. (3) A practical recognition of the fact that, according to the Scriptures, evangelism is the crowning method and means of redeeming men and spreading truth.

We Seventh-day Baptists now have special need of being rooted and grounded in the Word of God, in its history, in its sublime thoughts and language, and above all, in its divinely revealed and redeeming grace and truth.

All readers of the RECORDER are not painstaking readers; all of our people do not carry church and denominational interests on their hearts. Therefore our pastors, themselves possessing living interest and breadth of informa-

tion, must be not only the religious, but the denominational teachers and leaders of the people.

Life, everywhere, has power. Why do not our churches manifest more power to rescue those about us from sin and suffering? Having the form of godliness, do we lack its power?

We need a new dedication to God. When we poor people waste more than we give for the Lord's cause; when our rich people, amidst the luxuries of costly surroundings, complain that so much money has been sent to China, and that, as they suppose, we have so little to show for it; when some among us chafe under the yoke of obedience to the fourth commandment, and wish we had never heard the Sabbath doctrine, there must be something wrong.

Listen to testimonies from three Christian women. Two coming across ocean and continent, from half way round the globe. This is one: "We would rather not rest at all from this climate and work, and visit friends in the home land, if we cannot return to the work to which we have devoted our lives." This is the second, and God sends it to you, who thought it so unwise to offer such a sacrifice on the altar of foreign missions: "My heart is full of gratitude that God has led me to this work." The last is from a happy convert to the Sabbath in North Carolina: "We feel unworthy of so great a blessing as this Sabbath truth; but carry our thanks to the brethren who sent it to us."

Such testimony ought to drive us into the sackcloth and ashes of repentance, to be exchanged, when forgiveness comes, for the bright garments of a new consecration.

Sentiment! mere feeling! does some one say? No. No. But, as Phillips Brooks puts it, such feeling is the child of Truth and the parent of Duty.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

How can Christian Endeavor Societies best promote the introduction of religious journals and other wholesome reading into all the families of the congregation with which they are connected?

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion, forever and ever."

In olden times when a subject of importance was brought before the people, they hurried to the temples to consult their oracle, which they believed capable of giving the required information. Now we know that their temples were profaned by the priests, and their oracles were but impositions upon the minds of an idolatrous people. Still, we have our temples; yes, and our oracles also. Our temple is our body, and our oracle that wonderful light which glows within us called Conscience. We have certain rites to pay at our temple. We are to keep it pure and attractive, a fit dwelling place for the living God. And our minds and consciences must receive the food which will cause them to expand in such a manner as to be able to understand more of heavenly love and become true oracles of the Father.

We have studied of the food the mind requires, and we know that it needs the carbonaceous matter of all the ennobling knowledge that may be gleaned from life, books, or our own thoughts. It needs the nitrogenous matter of fact, and a knowledge of every-day events, to form the muscle with which to defend itself from the fiery darts of the evil one. And last,

but not by any means the least, it needs a certain perception of God's word and will, which is the mineral matter that forms the framework of all we are or hope to be.

But there are those who do not understand what food the mind requires, who allow some of their most important faculties to starve, while others are overfed till they become dormant. It is our duty to rectify these mistakes; for have we not given ourselves to the work our Redeemer has left us? But how is this to be done? To answer this question I invoke the aid of my oracle.

I must first make my sacrifices. I lay at Christ's feet self-love, prejudice, and ambition; and entreat him that what I may say may come from a pure conscience inspired by Jehovah himself. Then it will be indeed an oracle of God. It is impossible to give what we have not first received, hence we must cultivate a love for good literature in our own Society if we would have the members of the Society a means of inducing others to choose good literature. It is the duty of each member to keep himself informed as to the workings of not only his own Society, church, and denomination, but of other Christian Endeavor Societies, and of his Master's work in general. In order to do this it is necessary to study the various religious journals connected with our work, for in this way only can we gain a thorough knowledge of the work that is being done in the world, and the best way to do that work in the future. As the work is to be done in the Society as well as by it, it is, for the benefit of the officers and chairmen of committees, a good plan for the Society itself to subscribe for several of the journals which would be most helpful to them in their work.

The Society reading-room is a great help in this branch of the work, for here we can place, not only the leading religious journals, but such other reading as is needed to the building up of a true Christian character. The *Golden Rule*, of Nov. 27, 1890, speaks of a plan for forming a library which might be helpful to our Societies. It is for each member to contribute a book, amounting to a certain sum, and for their one book they have the use of the whole library. All this work in the Society is not without its influence outside. There are few parents who are not interested in that which attracts their children, and if they see something in the magnet worthy of their approbation you may be sure the influence is beginning to tell.

When the disciple Andrew found Jesus he went first and told the good news to his own brother Simon, and so we should do in our work. When we see the need of reform in our community, let us look about us and see if it is not needed among those nearest and dearest to us. The old adage, "Charity begins at home," is true in more than one sense, and in this case let us begin with our own homes and our own friends, and ascertain if there is need of change in the quality of their mind food. If we discover this to be the case we must first find why it is so, whether it is from lack of interest or from a lack of means. If the former, I know of no better way of rectifying the mistake than by conversation with them on the interesting religious topics of the day, in which we can make reference to articles written in the different periodicals or books. Often we find that the lack of interest comes more from thoughtlessness, or from a lack of knowledge on the subject, than from any other reason. If the lack of religious reading in a family can be traced to a want of means to procure it, the remedy least offensive to man's natural self-respect is a kind and polite offer of

papers, after they have been read, or a loan of books. It is sometimes well to appoint solicitors to visit the people in their homes, asking their subscriptions. But previous to this something must be done to awaken interest in the subject if we would have success. It is often wise to send copies of religious periodicals or books to those whom we wish to influence in this direction. When they realize the value of these the work is done. The course of reading and study laid out by the Chautauqua Literary and Scientific Circle is a most excellent one, and would doubtless be of great benefit to any who might be induced to pursue this plan.

To obtain success in this branch of Christian work it is necessary to be humble, even as was our Saviour before us, walking by faith gained through communion with the Father. True and earnest prayer is the basis of all Christian victory. This is not a work to be done in a spasmodic manner. It is the life-work of Christians to benefit humanity, and, like Christ's love to us, our work for him must be carried on steadily and with untiring devotion. There are many ways in which we can work along this line, but above them all I place the influence of our everyday lives and conversation. Practice goes much farther than precept. It is not through the whirlwind of excitement that God reaches the hearts of his people, but through the still small voice.

Wherever we are let us speak as the oracles of God. "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith."

ZWEL.

COLLEGES AND PIETY.

(From the *Morning Star*.)

"State schools and sectarian schools." This sentence implies a falsehood. Christian schools are not sectarian schools any more than State schools are infidel schools. The frequent application of the word sectarian to Christian institutions is an insult to Christians and a slur upon Christianity.

Learning is not holiness, nor education morality. Next to health and life it is the richest earthly blessing. But it is earthly, after all. The history of Egypt, Greece and Rome proves that the increase of learning does not increase moral rectitude. The character of Athens, Ephesus, and Corinth, in spite of their culture, is both proof and illustration of the fact that moral improvement is distinct from intellectual culture. The more recent history of Paris, Vienna, London and New York confirms the general fact. Physical strength, intellectual culture and moral improvement have their respective conditions of development. Knowledge and education are not secured by eating, nor good moral character by intellectuality. In addition to the teachings of philosophy and religion upon this subject, the numberless cases of impurity, fraud and other crimes of learned criminals, show the absolute necessity of moral means and influence for moral culture. Knowledge is power, and colleges furnish most of the financial, professional and civil powers of civilization.

The assumption that secular education and State schools will purify the heart and reform the world is contradicted by every phase of philosophy, history, and experience. Especially is this true where the property of infidels, Jews, and all kinds of moralists and religionists, is demanded for the support of State schools which cannot justly be employed for religious purposes. But the moral nature of man is the highest department of his being, and a true Christian can no more consent to the neglect of his moral and religious nature than to the

starvation of the body or dwindling of the mind. Patriotism, benevolence and parental love, therefore, demand the use of means for moral improvement. Christians believe most confidently that the truths and duties of Christianity are the most important and efficient means in the universe for this purpose, and that therefore they are impelled by the highest obligations to God and man to furnish means for religious instruction in connection with secular education. Just where civil ability and responsibility ends, Christian benevolence comes in to complete the education of the soul for duty and destiny. This is the work of Christian colleges and the true reason for their existence.

What type of religion is necessary to this end?

1. It should be *general*, pervading every department of work. As in the study of natural science, vegetable and animal life are constantly in mind; as in history and language, human life and character are always in the thoughts, so in all studies, the divine agency and presence should be recognized.

2. The religion of the schools should be *philosophical*. Every phenomenon has its philosophy, and every religious truth and duty is right in the nature of things. It is expected that the schools will show the reasonableness of religion and its requirements, and press the universal cause as fundamental philosophy.

3. It should be *Biblical*. Nature and the Bible are the two volumes of the divine government. Both are authoritative and should be used freely in religious life and teaching. All the objections of skepticism need not take the attention of scholars, but the general vindication of the Bible, and its use as a text-book in all our schools is desired.

4. But the Bible is a book of truth and doctrine, and the religion of the Bible and of Christian schools is *doctrinal*. As well talk of a railway engine without wheels, or a man's body without bones, as a religion without doctrines. These doctrines are to be explained, proved, and enforced by Christian scholarship.

5. Every man of common sense, and especially every Christian, teaches that any scholar ought to have some *positive convictions* respecting the doctrines and duties of religion. If there is anything disgusting and disgraceful in the religious world, it is that kind of soft, pious agnosticism which does not know exactly what to believe or practice until the possibility of money or other personal consideration is seen. The church and the world need men of positive convictions and heroic decisions.

6. It hardly need be said that the religion of Christian colleges should be *evangelical* and *evangelistic*. The doctrine of the cross—regeneration by the Holy Spirit upon the condition of repentance, faith, and self-denial—is needed in all our schools; and their agency in promoting these doctrines is demanded by every consideration of gratitude to the Father and the Son, and of good-will to man. Colleges are a great blessing to the world by presenting a deliverer from sin and hope of heaven, or a curse to the world by attempting to substitute form for power, pleasure for purity, culture for piety, morality for religion, the world for heaven. "I determined not to know anything among you save Jesus Christ and him crucified."

WHAT CONSTITUTES A GOOD HYMN.

WALTER C. SMITH, in the *Critical Review*.

What is it that makes a song to be a song, and a hymn to be a hymn? What is that subtle something which differentiates them from other verses, so that we almost instinctively take to singing some poems, while others we only read? It is not the mere rhythm that gives them this character (though doubtless that may have something to do with it), for two sets of verses may have exactly the same rhymes and cadences, and the one set shall sing themselves naturally, while the other will hardly submit to any musical expression. Nor may we affirm that the former are more strictly poetical than the latter, and consequently

raise the mind into higher and happier strains. On the contrary, there are verses, we believe, in all languages,—certainly there are in our English tongue,—which are distinguished at once by a finer idealism and a richer imagery than any of our songs or hymns, and yet, though they possess the very highest poetic qualities, they are only to be read, and one would never think of singing them.

Wordsworth's "Ode on the Intimations of Immortality" is absolutely gorgeous alike in its poetic thought and diction; but it is not a hymn, and it could hardly be set to music, or seize on the ear of the people if it were, as a hymn should always do. Not a few of our very best songs, on the other hand, have little or nothing of the grace of poetic expression, and many hymns are even marred by turns of expression which add to their beauty, but injure their simplicity. Hence our highest poets, men with "imagination all compact," have often failed in this kind of composition, while others, who had little or no poetry in them, have yet written thoroughly popular songs, and hymns that laid hold on the hearts of all Christian people. — Milton, with all the splendor of his genius, has contributed practically nothing to our English antiphone, while "Rock of Ages, cleft for me," sprang living out of the hard, dry soil of a bitter controversialist, to whom otherwise we should never have ascribed any poetic gift at all.

Stranger still, the power of song-writing and that of hymn-writing do not necessarily go together. Apparently, one may have the one in singular perfection, and yet fail in the other. There is hardly a more exquisite song-writer in our language than the Baroness Nairn was. The humor of "The Laird o' Cockpen," the pathos of "The Land o' the Leal," and the tender yearning of "Will ye no come back again?" bear sufficient witness to her rare and varied gifts. Yet when her bright, youthful genius ripened into a devout and beautiful piety, her hymns show almost nothing of the exquisite quality which so distinguished her songs. Some may be disposed to blame her theological opinions for this failure, and to say that a somewhat narrow evangelicalism could hardly produce hymns of a kind to seize on the heart of the whole church. But her early songs were about as much dominated by her political ideas as her later poems were by her theological convictions; and those songs are dear to many who have no sympathy at all with her cavalier notions, while her hymns hardly touch the heart even of those who are quite at one with her religious views.

Moreover, it is certain that the great body of our English hymns—and those especially which go deepest into our nature, and most perfectly express our religious thought and feeling—came from the most pronounced evangelicalism of the churches, and are often saturated with its characteristic ideas. Cowper, the Wesleys, Newton, James Montgomery, Toplady, Miss Elliott, and Horatius Bonar, all belonged to that party, and have enriched our hymnology far more than Keble, and Newman, and Heber, and Lyte, and Palmer, excellent as much of their work assuredly is. One might have been disposed to think that Christian hymns, being for all men and all times, would necessarily rise above particular schools of opinion, and that they would fail in their higher aim just in proportion as they took shape from special dogmatic views rather than from universal religious feelings. And, no doubt, many of them are more or less marred by the obtrusion of theological formulæ into the domain of poetry. Yet, on the other hand, some of those which are most universally cherished, like "Rock of Ages" and "Just as I am," are fashioned on the most stringent lines of evangelicalism, and could not have grown on any other soil. Our best hymns are not merely incidentally the product of that school, but they are, in a great measure, the expression of their distinguishing views of religious truth and life. And yet they commend themselves to all schools and to all the churches, except, perhaps, the Roman, as the most broadly human utterances of the divine idea of praise, with the exception of the Hebrew Psalter, and in parts, at least, some of the old Latin hymns.

MISSIONS.

WE invite attention to the letter from Fayetteville, N. C., because it again turns our minds to other open doors, and in the confidence that sister Newton will be well supplied with the papers asked for.

REV. OO AING, first pastor of the Burman Baptist Church in Henzada, threw mud at Dr. Judson the first time he saw him, but was afterwards converted. When he saw the marks of prison chains on the missionary, he thought there must be something in Christianity if a man would suffer so much for it.

WE heartily welcome the letters from Mrs. Davis and Miss Burdick. They are heart searching and soul stirring. May God make them the means of producing a deep and widespread revival of interest in the work of preaching the gospel at home and abroad. The former appeared in this department, March 5th, and the latter will be found in this issue on page 205.

THE Reformed Church has recently formed a Foreign Missionary Prayer League, in recognition of prayer as a mighty power to open doors, obtain laborers, secure the needful means, and bring down abundant blessing. By the very magnitude of our opportunities as a Sabbath-keeping missionary people, the present is a crisis in our history. This crisis ought to be turned in the direction of great progress and blessing; and we need a Pentecostal baptism. Is not the Lord calling Seventh-day Baptists to united, fervent, believing prayer?

THE following churches and pastors have responded to the Board's appeal for voluntary home mission work, the churches giving the time, the Board paying expenses and receiving contributions made on the field: Nile, N. Y., H. B. Lewis, three months, or according to pastor's judgment. Little Genesee, N. Y., Geo. W. Burdick, one month. Independence, N. Y., H. D. Clarke, one month or more. Milton Junction, Wis., Geo. W. Hills, one month or more. Dodge Centre, Minn., S. R. Wheeler, three months. Nortonville, Kan., G. M. Cottrell, three months. Farina, Ill., Chas. A. Burdick, three months. West Hallock, Ill., Stephen Burdick, one month.

ANOTHER EXPLANATION.

We find that a few suppose that our churches have been asked by the Missionary Board to pledge certain sums of money for the years 1891 and 1892, to which plan objections are raised. But if those who have this impression will refer to our circular appeals and blanks for replies they will see their mistake. Our plan of appeal is based on the belief that if the official members of our churches, Sabbath-schools, and women and young people's societies, will unitedly and prayerfully decide what their organizations ought and are able to raise for missions, and will themselves determine to use every reasonable endeavor to secure this amount, the probabilities are altogether in favor of the accomplishment of just what they agree upon. Of course our appeal is to the churches, but it is to them through these official, who ought also to be leading and influential members, and without whose sympathetic co-operation it will be

exceedingly difficult for us to succeed. What we ask is that these officers shall commit themselves to the raising of such sums as, in their conscientious judgments, our Board is entitled to receive.

SIAM.

Siam, with an estimated population of 8,000,000, is now known to be a land of many and great resources. Fifty years ago all foreign merchants and missionaries were excluded; now, the country having been opened by missionary influence, there are treaty rights with all Christian nations. Activity and enterprise are spreading. Education and the missionaries find friends and favors. The government gives land for mission purposes; and the King subscribes \$1,000 for a hospital building. An official document, with royal approval, acknowledges the debt of the Siamese to American missionaries, for teaching them to read and speak the English language; declares the missionaries to be men of just, upright, and peaceable character; and testifies to their high standing before the government.

By means of preaching and teaching, by the press and medical missions, the elevating influences of the Christian religion are spreading in Siam. Several years ago the King, by a sad accident, lost his wife, and sent his brother to the missionaries for a copy of the New Testament, for he had lost faith in his own religion, finding nothing in Buddhism to console him in his grief. Buddhism is the State religion. One of the temples is thought to have cost \$800,000. Among the hundreds of images of Budha that it contains, the chief one, in a reclining position, is 158 feet long, inlaid with pearl and overlaid with gold. But not to the pagan temple or to pagan Scriptures, but to the Christian's holy Book, did the sorrowing monarch go for consolation!

FROM J. W. MORTON.

CHICAGO, 973 W. Congress Street.

I have not very much to add to what I wrote you last. I continued on the Scandinavian field till the 16th of December, when, finding myself suffering from a severe cold, and for other reasons, I thought it best to return home. Brethren Sindall and Carlson were both with me at Isanti for several days. The brethren held a church meeting on Sunday, the 7th, which was well attended, and I trust will result in much good. They elected brother John Larson to serve as deacon, and chose Bro. A. Carlson as their pastor. They also resolved to revive their Sabbath-school, with sister Svenson as superintendent, and sister Anna Larson as assistant. The following Sabbath we ordained Bro. Larson, at the close of an excellent meeting. This brother is very highly esteemed in that community.

This work among the Scandinavians ought, in my opinion, to be pushed. There is not very much prejudice against the Sabbath in those portions of Wisconsin and Minnesota where our brethren live, and the Scandinavians are very firm when they take a stand. There are a good many Sabbath-keepers in Isanti county who ought to belong to our church, and I think they can be brought in with prudent effort. They do not seem to understand that our church government is not despotic, like that of the Adventists and of the State Church to which they were accustomed in the old country. Before leaving Isanti I made another attempt at Swedish preaching, which was fairly successful.

Anticipating unpleasant weather, I intend to remain at home for some weeks, and shall try to do some mission work among the Swedes of Chicago, besides attending to the preaching and other pastoral work in our little church. I spent a little more than one-half the time of the last quarter in traveling.

I report for the quarter: 13 weeks of labor, 39 sermons and addresses, a great many uncounted religious visits, and some twenty copies of *Evangelii Budbarare* distributed each month. I assisted in administering the Lord's Supper five times, and in ordaining two deacons.

CORRESPONDENCE.

FAYETTEVILLE, N. C., March 3, 1891.

We were glad to learn of Elder Huffman's appointment, and expect him in April. The Sabbath truth seems to be working a little here and there in the hearts and minds of the people, but as yet it does not seem to take much hold on their consciences. At a place about 17 miles from us some of the people were very anxious for Elder Davis to visit them. They learned that you were expected, and sent an invitation for you to go, several of the people saying you could hold meetings in their houses. Brother David left some tracts in that neighborhood when he was in the employment of the Board, and several of the people became interested in the Sabbath from reading them. An influential member of the First Baptist Church, of Fayetteville, said to brother David yesterday: "You have a good deal of Scripture for your side." It is a pleasure to us to know that any one thinks of the seventh day at all as the Sabbath, and especially to know that they think we have the Scripture for our position. We trust the Lord will yet show us his goodness in the conversion of sinners to Christ, and of believers from their errors.

Have distributed a few copies of *Peculiar People*, and secured one subscriber, a Baptist minister. If you know of any persons who would like to give away the SABBATH RECORDER and *Sabbath Visitor*, after they have read them, if they will send six or eight copies of the SABBATH RECORDER to my address, and a dozen copies of the *Visitor*, weekly or monthly, I could distribute them to those who would be glad to read them.

In Christian fellowship,
EMILY P. NEWTON.

FROM E. H. SOCWELL.

INCREASING DEMANDS.

My last quarterly report was made while I was holding a series of meetings at Grand Junction, which I closed soon after reporting, and returned home to Garwin, where I spent two weeks in ordinary pastoral labors. On my way from the Council I stopped at Marion, stayed one Sabbath, preached several sermons and made numerous calls.

Have been to Rolfe, in Pocahontas Co., 122 miles north-west of here, where two of our members live, and filled an appointment.

This meeting was held in a school-house, and the room was filled with attentive listeners who, at the close of service, came to the desk to receive Sabbath tracts, of which I had told them. This was the first sermon ever preached by one of our people in that section, and general satisfaction was expressed. The people invited me earnestly to come and preach for them whenever I could, and gave me warm invitations to visit them in their homes. A Rev. Mr. Page, of Fort Dodge, was in the congregation, and desired Sabbath tracts, and I supplied him together with

the rest. I regard this as a hopeful field. The country is new and but thinly settled, and there are no regular religious services held there, and I see no reason why we should not "go up and possess the land."

From Rolfe I journeyed south to reach Grand Junction before the Sabbath, and on the train I met a former acquaintance, the pastor of the Reformed Lutheran Church, at Gowrie, who came to my seat saying, "Tell me something about your people and the Sabbath." I answered all his questions and supplied him with tracts, which he read attentively, and assured me that he was much interested in the subject.

The next two Sabbaths I spent at Grand Junction, and while there received five members into the little church by letter, baptized one, and, assisted by Eld. M. Babcock, of Garwin, ordained Bro. D. P. McWilliams to the office of deacon. We expect more to unite by letter when we visit them this month. Application had been made for the Baptist church in town, for me to preach in on Sunday, when they had no preaching of their own, but for some cause they did not give their consent, though many of the members told me they wanted me to have the church, and one man said they supposed I was an Adventist, and he gave that as one reason why I did not get it. There was much talk over the subject by many of the town's people, and all denounced the course that the Baptists had pursued. While on the train near Grand Junction I formed an acquaintance with the Reformed Lutheran pastor, of Cambridge, Ia., who desired knowledge of our people, and I supplied him with tracts, and since then have received a very friendly letter from him.

I have ordered our Swedish paper sent to the Swedish Baptist pastor, of Gowrie, who also wanted to know about our people, and the *Outlook* to two other ministers who are interested. Several sermons at Marion again, and made calls. During my stay here I had the pleasure of meeting and being associated in preaching with Rev. J. H. Nichols, of the "Church of God," and the association was very pleasant, and not without profit to each of us.

Being at Marion I went on to Welton, and preached two evenings, once on the subject of temperance, the people of Welton paying all my expenses. I came home from Marion on Dec. 14th, to meet an appointment I had in the Christian church here in Garwin, to answer the question, "Why am I a Seventh-day Baptist?" I had been invited to answer this question, first by the Christian pastor then by a rising vote of the church. Notice of this appointment had been given from the First-day pulpits of this town for four weeks, and had been published in two of our leading county papers, so on that evening the large church was crowded to the utmost, many could not find seats, and some were present who had come eight miles. I occupied an hour and a quarter in answering the question, dwelling upon the Sabbath question chiefly, but even then I could present no more than a synopsis. The very best attention was given by the large congregation, all the way through to the close, but as to the amount of good that may result, if any, we cannot tell. During the past week I received a letter from a brother and sister at Newton, Ia., who have resolutely begun keeping the Sabbath, and desire to arrange for holding service there as soon as possible, and have me visit them. They also report two others who are troubled over the Sabbath question. Last Sabbath Rev. J. H. Wallfisch, of Gladbrook, Iowa, visited us and preached an earnest sermon.

GARWIN, Iowa.

WOMAN'S WORK.

THAT which is often asked of God, is not so much his will-and-way, as his approval of our way.

GEORGE MACDONALD said, "No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, he urges. If you find yourselves so loaded, at least remember this: It is your own doings, not God's. He begs you to leave the future to him and mind the present."

ONE testimony given with a Thank-offering box: "I have become convinced that there should be at least \$3 65 in this box, something for every day in the year. That there is not is perhaps owing to a late conversion on the subject. There is much to learn concerning thankfulness, and herein these little boxes have a mission, and should receive our heart-felt thanks; as all things that perfect our praise and gratitude to the dear Giver of all good."

TO WHOM SHALL WE WRITE?

Some one asks the question, Is the suggestion that local societies write to the non-resident members intended to cover the point of members of the local ladies' society, or of the female non-resident membership of the whole church? Such questions are just in point; for they sometimes show that the requests have of themselves not been put with the greatest of care in the wording of them. This is the thought of your Secretary:

1. The local society should, by searching the church books in the hands of the church clerk, find the names of non-resident female members. This list should be kept in the book of the local secretary. The local society should, early in the Conference year, arrange for some one—whoever it may choose to appoint, preferably the secretary—to write to any upon this list who are not members, to solicit their cooperation and membership for the Society, and also to those who are members, and see that the question is fully understood as to the amount of dues from them, and as to what they are willing to pay during the year for specified lines of work in the care of woman's organized work, or for donations to the general funds. These women ought all of them to be provided with a thank-offering box, the contents of which should be reported at the time the society holds its box-opening service. If at any time in the year there arises a question which particularly interests the local members, yet not exclusively a local interest, let the secretary write to the non-resident members, wherein they would like to be made to feel that though absent they are not forgotten.

2. As much as once during the year let the local society appoint some of its members to write each a letter to some non-resident member of the church; if you choose, make your committee for the purpose as large as the number of persons to whom you write, and give to each one her name of absent one, and let this letter be genuinely a letter of sisterly and Christian friendship, in which there shall be absolutely no call for money for ladies' society, or for church purposes in any shape whatever. Let it be a cheery, happy letter, full of the sunshine gathered into your own heart because you have lived within the glow and warmth of local

church, the home church privileges. Just before you write think what kind of a letter you would like to get from the old church folks at home if it were you that were away, then forget that you are writing and suppose, in the blaze of a vivid imagination, that you are talking with these absent ones, and by all of the kindness there is stored in your heart just let these absent ones, while reading your letter, feel that they are not away, not forgotten, that it is only a question of some geographical distance, no other kind. It will pay, pay a bigger dividend than the mighty money king is capable of paying.

Yes, write to the non-resident female membership of the church. Write them during the year two kinds of letters. 1. A business letter, because their absence from the local society compels the pen to take the place of the face-to-face in local gatherings. 2. A letter of friendship, because their absence from the home church makes greater the need of the heart-to-heart touch, which touch may be simulated at least, and strengthened by that pen which is pointed with the love of the Master, working through you to "love one another."

Of course it will pay. There is not one possible doubt of it, nor is there chance for doubt.

SECRETARY.

WHICH POINT?

The abstractings last week were made from letters all recently received, but with nothing of the nature of symposium attaching itself to the matter. More might have been culled, and, as to that, frequently from letters written by these same or by other women, to cover just such points as are touched upon. There is not even the wish on the part of the writer of this to moralize, or in any melodramatic sort of way to pose for attention to, or sympathy for, any one woman amongst us. Nothing of all this.

In this day of organization life, of rulings by monopolies, consolidations and trusts, the spirit and purpose of strength in unity, is understood by all classes and all ages of people. All grades of work and of people are within the clinch of this great hand of power. Even babies wake into the first hold upon memory to find themselves already members upon some cradle roll, and by the consecrated mother prepledged for a life of thankful service to the Master. The wheat and the chaff may be readily threshed out and separated, the one from the other, amongst the various unions for organized effort, and each person may, quite easily, take unto himself about what kind of thing he is after.

The readers of Jerry in *Scribner's* for the current year have noted how in the March number Jerry says: "People looking down and people looking up cannot, of course, get the same view of a thing." Nothing startling in the statement. It is all innocent enough, but it has within itself a secret force capable of putting to this degree of emphasis that thought which has prompted the sending to you, by this page, the point of view taken by some of our women, touching our work, organized. In all sincerity, and with a soul full of earnestness, one is impelled to say that Seventh-day Baptist women believing in woman's organized work for our women are looking up. The criticizers of all grades are looking down. The first, looking up, see the Master calling our women higher, until they shall reach that point of Christian occupation which shall satisfy him that they are seeking not unwomanly preferment, but ability to stand true to the obligation of personal responsibility to high heaven. Our women who still do not believe in our work, or the indifferent, are simply looking down into questions of human frailty, the weakness and natural blunderings of beginnings, the frictions, and all sorts of crooked things which, like tares amongst the wheat, do exist in fields belonging to God, but let out by him for our care, even to-day in this Christian year 1891.

HISTORICAL & BIOGRAPHICAL.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

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

ASSOCIATIONS.

A convention of delegates from the Seventh-day Baptist churches of Ohio and Western Virginia, was held at Lost Creek, Feb. 23-24, 1839, to consider the question of organizing an Association. The convention was organized by the appointment of Lewis Bond, Chairman, and L. A. Davis, Secretary. After some deliberation a committee was appointed to draft a constitution, to draw up such resolutions as they might think proper, and to report the next day. The following are two of these resolutions which were adopted by the convention:

1. *Resolved*, That the location and circumstances of the churches in this country render it, in our opinion, desirable and expedient that an Association be organized.

2. *Resolved*, That we respectfully solicit our brethren of the Western Association to send a number of brethren to sit with us in council; and if thought proper, to assist in the organization of an Association; and that the time of our meeting be fixed for the 7th of August next.

A resolution was also passed expressing obligation to the Missionary Society for aid already rendered; and another resolution was adopted appointing a committee to correspond with the Society in reference to the prospect of future aid. Eld. Joel Greene, then missionary in that country, was present and took part in the convention.

According to adjournment, delegates from the churches met at Lost Creek, Aug. 7, 1839, and completed an organization. Lewis Bond was Moderator, and James Bailey and R. C. Bond were Secretaries of the meeting. The following named churches presented statistics: Lost Creek, New Salem, North Fork of Hughes River, and South Fork of Hughes River, in Virginia; Pike and T. R. Pike—name soon after changed to Northampton,—Clark Co., Ohio; Woodbridgetown, Penn. These made seven churches, with an aggregate membership of 271. The Central Association was represented by James Bailey, and the Western by James H. Cochran, as delegates.

The constitution presented by the committee appointed at the previous meeting was adopted. It was in the main similar to the constitutions of the other Associations at the present time, with two or three exceptions. The meetings of the Association were to be composed of "Elders and Delegates;" and "All Elders of this Association who have not been examined and ordained by the Presbytery of the General Conference, shall be examined by a committee appointed by this Association before they are admitted as members thereof." It seems that Elders were members of the Association by virtue of their office. The constitution also provided that the Association should be represented by delegates in the meetings of the General Conference. Accordingly, Elders Joel Greene and J. H. Cochran were appointed delegates to represent the Association in the next meeting of the Conference.

The second session was held with the New Salem Church, in 1840. The same churches reported as at the first session. Their statistics contained the names of elders and licentiates, as follows: Elders,—John Davis and Peter Davis, of Salem Church, and Simeon Babcock, of Northampton Church; Licentiates,—Richard C. Bond, Ezekiel Bee, and Asa Bee, of Virginia; James B. Davis, of Ohio, and Lewis Sammons, of Woodbridgetown. The Western Association was represented at this session by Eld. Stillman Coon.

The session of 1841 was held with the church of Northampton, Ohio. Bethuel C. Church presented himself for ordination to the ministry. He was referred to the "Presbytery" for examination and ordination, if thought proper. He was ordained the next First-day. The Association put itself on record by a unanimous vote at this session, as a supporter of the cause of temperance by the adoption, "after considerable friendly discussion," of the following resolution:

Resolved, That this Association sustain the cause of temperance, as advocated by its friends in the United States.

This was 50 years ago, when temperance was not so popular in the churches as now. At the next session a resolution was adopted recommending the ministers to lecture on temperance once in twelve months.

The next session, 1842, was held with the church of Northampton, and afterward the sessions were held alternately in Virginia and Ohio. At this session in Port Jefferson, the following churches were received as members of the Association: Port Jefferson and Jackson, of Shelby county; Sciota, Pickaway county, and Stokes, Logan county, Ohio. By the admission of the church of Stokes, two elders, L. A. Davis and Joshua Hill, and one licentiate, Thomas Babcock, were added to the ministerial force of the Association. At this time a plan was adopted looking to the constant employment of a missionary within the bounds of the Association. An Executive Committee was appointed to supervise missionary matters. Richard C. Bond was ordained at that session. In the Corresponding Letter there is an expression of regret that Sister Associations did not send delegates to their meetings.

At the next session, held at Lost Creek, additions to the churches were reported, as follows: Lost Creek, 28; Jackson, 7; and Stokes, 5. A newly organized church in Madison township, Jay Co., Indiana, was received into the Association.

The next year a resolution was passed to divide the Association on the line of the Ohio River, the resolution to take effect after the session of the following year. But at the session of 1846, when the question of division came up, "It was resolved to be repugnant to the feelings of the body, and was therefore dismissed from further consideration." At this session additions to the churches were reported as follows: Salem, 23; Northampton, 10, and two others, numbers not given.

"In respect to missionary operations a resolution was passed that the Association would become a missionary body; that each member be requested to pay, quarterly, at the rate of one cent or more per week, to a treasurer who shall be appointed in each church; and that this treasurer shall be an agent to visit and solicit each member to subscribe upon the plan recommended." The treasurers were then appointed for each of the churches, and a committee of three was appointed to supervise missionary operations. The committee reported, two years later, that little had been done to carry out this plan. The Association was greatly embarrassed in all such enterprises by the wide separation of the two sections, and the fact that very few delegates of one section were present when the session was held in the other section. Elder Samuel Davison, who, by appointment of the Missionary Society, was present at the session held in Jackson, in 1848, sent a communication to the SABBATH RECORDER describing the situation of the churches in this Association very fully. In the letter he says: "The measures

adopted one year by brethren in one State, are either frustrated or laid over the next year by the brethren in the other State; and all this without any ill design on the part of any, but solely for want of acquaintance and practical co-operation with each other's views. As things now stand, it appears to me in reality two Associations, each holding its sessions once in two years." He suggested that an annual meeting in each State would accomplish the objects sought by the Association better than the existing arrangement.

The churches in Ohio sent a letter to the Association at Lost Creek, in 1849, expressing a desire for a division of the Association. It was voted to defer action in this matter until the next session, and the churches were requested to report their views on the subject at that session. At this session, in 1849, the Missionary Committee reported an arrangement with Eld. A. Estee, of Petersburg, N. Y., to labor as missionary in the bounds of the Association. At the session in Jackson, 1850, it was agreed to divide the Association on the line of the Ohio River, one part taking the name of Ohio Association, the other that of Virginia Association. The Woodbridge Church joined the Virginia Association. After the division, the Virginia Association held five sessions. At the session of 1851, Eld. Estee presented a report of missionary labor among the churches. The statistics showed an addition of 23 members. The Western Association was represented in the session of 1853, by T. E. Babcock; and in 1854 by H. W. Babcock. In 1854, the Association passed the following resolution:

Resolved, That we regard American slavery as a sin of great magnitude in the sight of God, and a flagrant violation of the rights of our fellow-men, and that it is our duty to use all our influence against it.

On the last day of the session of 1855, the following resolution was passed:

Resolved, That we mutually dissolve the compact which the several churches of this body entered into when forming this Association.

The reason assigned was "the apparent deleterious effects of inharmonious views and movements evinced at past meetings of this body." I do not know the history of the Ohio Association after the division.

The present South-Eastern Association, composed of the churches in West Virginia, had its origin in a convention of the churches held in Salem, Aug. 20, 1871. It was then agreed to organize an Association, and a constitution and by-laws were drawn up for the purpose, to be submitted to the churches for adoption. The Association was organized at Lost Creek, Jan. 15, 1872. The Introductory Sermon was preached by A. H. Lewis. The following were chosen as its officers: Moderator, C. A. Burdick; Secretaries, P. F. Randolph and F. F. Randolph; Corresponding Secretary, M. H. Davis; Treasurer, Wm. F. Ehret. Thus a new body was fairly set to work, and it has been a live one ever since. It has maintained harmonious correspondence and co-operation with the other Associations, and has been greatly helped, from the first, by delegates from those bodies. It is not my purpose to enter further into its history.

BE, not try to be, but be, Christians. What we want to be is not to look Christians or to pretend Christians or to profess Christians. Take an anagram; read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian; look at him at one angle, or look at him from another angle; look at him in any light or in any direction, and he is a Christian still.

SABBATH REFORM.

CORRECTION.

Through some blunder in correcting the proofs on the article of Brother Socwell in the issue of March 12th, there occurred an unfortunate mixing of sentences in that portion containing the syllogistic statement of conclusions from a certain line of argument. The only satisfactory way of correcting this blunder seems to be to reprint the passage as written by the author. After discussing the objection which is sometimes urged that "the law was given to Israel and never was meant for any but Israel," in which abundant scriptures were quoted showing the fallacy of the objection, brother Socwell wrote:

Thus we might multiply passages showing that the Bible teaches everywhere that all mankind are sinners; whereas if the law was never binding upon any but Israel this teaching cannot be true.

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

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

Taking this conclusion for our major premise we have:

None but Israel can be sinners;
The Scriptures declare that all mankind are sinners;
The Scriptures cannot, therefore, be true.

Again:

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

Taking this conclusion for our major premise we have:

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

If those who are interested in this discussion will put the above in its proper place in the article of March 12th, they will confer a favor upon the writer of the article, and will obtain for themselves a correct view of the argument.

THE SUNDAY AGITATION.

Just at present the agitating forces of the American Sabbath Union are quite quiet, after the terrible storm in convention, when the Union divided against itself and came near dissolution. We cannot expect much vigor until the wasted energies have had sufficient time to recuperate. The main drive seems now to be directed toward the Sunday closing of the Exposition. A little group of Western States, embraced in what is termed the Sixth District, are more deeply interested in this question, and are sparing no pains to work up a public sentiment in behalf of Sunday closing. In their final appeal they say:

Chicago needs the sympathy and prayers of the Christian world in her efforts to prepare for the coming greatest event of the nation's history. All the powers of darkness are combined to make sure that the event shall prove a harvest season of vice and sin and crime. The churches, the American Sabbath Union, and the Columbian Sunday Association, are combined to thwart these designs, while mighty middle forces are as yet undecided and non-committal touching many questions at issue. The Columbian Sunday Association is composed of business men mainly, and they have organized to further the following objects:

1. To prevent, by every practicable means, the calamity to our country, and the injustice to the fifty thousand or more employes of the Columbian Fair and related industries, by opening the Exposition on Sunday.

2. To distribute literature showing the advantage that has come to America from the observance of the American Sunday, this literature to be printed in all languages,

and to be especially distributed during the World's Columbian Exposition of 1893.

3. To arrange for and carry on great mass meetings on the Sundays during the season of the World's Exposition, to be addressed by distinguished speakers on themes appropriate to the day. Chorus singing to be a feature of these meetings.

4. To assist in securing occasional holidays for all working people—men, women and children—that they may from time to time attend the World's Exposition, and particularly to this end—to make more clearly universal the weekly Saturday half-holiday.

The ministers of Chicago having appointed a committee to address the churches of the North-west, proposing forms of petition to the World's Fair Commissioners, it has been decided by this committee and the Executive Committee of the Sixth District of the American Sabbath Union to unite with the Columbian Sunday Association in issuing their address. The preparing of the printed matter and the mailing of the address and accompanying papers, blanks, etc., are committed to the office of the Sixth District Union because of the facilities at hand and the experience of its secretary. Forty thousand ministers will be addressed during the month of February.

A RABBI ON A NEW TESTAMENT TRUTH.

Among Protestants sentiment is commonly expressed like the declaration of the Roman Catholic Council of Baltimore on Sunday observance, when that Council talked about keeping Sunday, "without going over to the Judaic Sabbath!" Upon which Rabbi Mendes, of New York, very pertinently says: "Did these learned men understand the phrase? Did it occur to them that perhaps they would be more consistent Christians if they did 'go over' to the Judaic Sabbath? The Judaic Sabbath is the Sabbath of the Seventh-day. Not one priest in all that vast assemblage, not one layman there, could have given or could to-day give one sound reason why the Founder of Christianity should be by them slighted as he is by the institution of the Sunday Sabbath! For he himself kept the Seventh-day Sabbath, truly not with extremist or puritanic rigor, but as a sacred day, as *the* Sabbath, the only Sabbath that he knew of. He himself ordained the continuance of the Seventh-day Sabbath when he commanded, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," and the fourth commandment of that law ordains the Seventh-day Sabbath.

"If, as we are told by no less an authority than Bishop Taylor, among a thousand others: 'The primitive church kept both the Sabbath and the Sunday till the time of the Laodicean Council, about three hundred years after the birth of the Founder of Christianity;' if, as another authority, such as Paley, among a myriad of others, asserts: 'There is not a single instance recorded in the Christian Scriptures of the Sunday having in the time of the apostles been observed as a prayer day,' and, 'Those Scriptures contain no evidence from which we can even infer a custom among the Christians of that period so to observe it,'—if, in spite of these facts, our Christian brethren choose to institute a Sunday Sabbath, they make free to do so, but they thus defy their own origin of action and of being. It is no New Testament command they thus obey; and above all they may not hold up as a something to be steered clear of 'the Judaic Sabbath,' since it is the Sabbath which alone has Old or New Testament authority, and which the Founder of their faith kept and bade his followers keep."

PENNSYLVANIA SUNDAY LAW.

The following letter concerning a proposition to repeal the Sunday law of 1794, was recently addressed by Bro. G. H. Lyon, of Bradford, to one of the papers of that city:

Yesterday's papers report that 78 members of the Assembly in this State had expressed themselves in favor of the repeal of the Sunday law of 1794, so far as respects the sale of cigars and soft drinks. Also, that 40 others were undecided or non-committal concerning it; and that

all but two of the Senators who had been interviewed favored the repeal.

By what right may the law be made to discriminate in favor of these dealers? The 14th amendment to the Constitution of the United States declares: "No State shall make or enforce any law abridging the privileges or immunities of citizens of the United States, nor deny to any person within its jurisdiction the equal protection of the laws." Would not such a repeal be an unequal dispensing of the law? If a repeal is to be made let it not be in part, but altogether.

The question is now pending before the United States Supreme Court in a case brought up from Tennessee to test the constitutionality of Sunday laws. I suppose the inquiry to be whether a State may make or enforce any law abridging the privileges and immunities of any one to pursue his legitimate vocation in a proper and orderly manner on any day of the week; or whether it may discriminate to extend protection and favor to those who observe one day of the week as the Sabbath, and withhold an equal protection to those who observe another day. It will be claimed that meetings should be protected, as they now are, against disturbance on every day, and that the man or men engaged in their respective vocations shall likewise be protected from interference.

If a business is such an encroachment upon others as to injure them, or to be a nuisance, they should be protected against it. If the sale of cigars and soft drinks, or of hard drinks, is a legitimate trade, they will hardly need the repeal of the law of 1794 to be clear thereof, when its enforcement has already been barred by the 14th amendment. Further, if it is a legitimate business, a law presuming to grant to one man the privilege and denying it to another, ought not to have any standing in court. That is not an equal dispensing of the law. The man who has been denied should affirm his right and stand for it. If it is not a legitimate business; if it is a nuisance, breeding disease, creating disorders, hatching crime, then it should be suppressed, license or no license, Sunday and every other day.

Let the Sunday law be repealed. Repeal it in order to clear away the rubbish of dead laws if the amendment has made it already dead, or if the amendment comes short of that, then for the sake of right and justice, to equally dispense the law.

Let every business stand or fall according as it shall bear the test of a right to live or to be placed under ban. Let the civil law exercise its prerogative of protection to everybody of life, liberty, and property, and leave to the divine law, without obtrusion or interference, every obligation of service or worship of God, that men may be free to worship according as they may learn and know that law.

THE center of population of the United States is now, according to a bulletin just issued by the Census Bureau, situated at Greensburg, 20 miles east of Columbus, Indiana, and about 35 miles south-west of Indianapolis, at latitude 39 degrees 11 minutes 56 seconds, and longitude 85 degrees 32 minutes 53 seconds. Ten years ago it was situated eight miles south-west of Cincinnati, Ohio. Westward the star of empire takes its course. Since 1800 the center of population has, on a rough average, moved about one degree west in every ten years, being at the rate of about five and one-half miles each year. In the beginning of the century it was a trifle east of Washington. Now it is nearly 464 miles west of the nation's capital. At the same rate of progress, it will reach a point due south of the center of area, in Kansas, in about 130 years. The progress of the center of population westward has clung remarkably close to the 39th degree of latitude. In 1830 it swung about six miles south of that latitude, and in 1850 it swung about four miles below. In 1860 it was on the latitude, but in the next ten years, by reason, probably, of the Civil War, it swung to a point ten miles above that latitude. The variation, north and south, has been only about 25 miles since the beginning of the Nineteenth Century. The question that arises is, How soon will the West be demanding a change in the location of the National Capital?

THE SABBATH RECORDER.

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"HOPE is the north star of our lives,
 To which the weary soul points ever;
 And tho' the sky of life be dark with cloud,
 The sweet attraction faileth never."

AMONG the Jews "Sisterhoods of Personal Service" take the place of the "Order of the King's Daughters." W. C. T.

WE have just learned, through private sources, of the death of Le Erlow, at Shanghai, China. No doubt fuller particulars will be given soon.

INTERESTING religious work is reported from various colleges, beginning with the day of prayer for colleges, notably from Atlanta University, over thirty students of which, report says, have begun the Christian life. W. C. T.

MR. MOODY is conducting very successful revival meetings in Boston. He seems to be less criticised than when in that city before, fourteen years ago; is probably better understood and more respected by the many there who are not moved by what he says. W. C. T.

MR. W. S. STEAD's suggestion that "there should be a union in Catholic, unsectarian service, and the federalization of all churches, Protestant, Catholic, Unitarian and Jewish, for practical reformatory work," receives the hearty commendation of the *American Hebrew*, which commendation is as well "a sign of the spirit of the times" as is the suggestion itself. W. C. T.

"W. C. T." has received an anonymous letter about some of his matter in the RECORDER. He wishes to state once for all that he will give such letters no attention, simply because they show a lack of faith; but all letters with the writer's name attached will receive some kind of reply. One letter would hardly seem to call for this notice, but he used to get so many of them while a pastor that he is alarmed by the first symptoms of a repetition of what he hoped he was forever free from.

THE fifteenth annual meeting of the Iowa State Temperance Alliance has just been held at Des Moines. The meeting was very enthusiastic, and measures were adopted which, it is believed, will unite all temperance organizations in the State in the fight to maintain and enforce the prohibitory law of the State. A mass meeting of over a thousand people was held in the evening closing the convention, at which Senator Kerr and Prof. A. R. Cornwall were the principal speakers. The latter is well known to many of the readers of the RECORDER.

THE Presbytery of Chicago has adopted an adverse report concerning the institution of an order of deaconesses. For a church which has so many devoted and successful female laborers

as this church has on its mission fields, to go into hysterics over the establishment of an order of *ordained* women, an order found so useful in the work of practical Christianity in other denominations, and needed in Presbyterian Church work, seems a little like straining out the gnat after having taken the camel like a little man. W. C. T.

THE Bishop of the English Church in Calcutta was invited by Rev. Geo. F. Pentecost to co-operate with him in his revival meetings. The Bishop declined "to give any personal fellowship to work not done under Episcopal authority," and refused to allow him the communion because he was not a member of the Church of England; but promised to admit him to the sacrament if he would keep away from dissenters while in India. Dr. Pentecost was hardly willing to get such fellowship at such cost. W. C. T.

PEOPLE had most forgotten that there was, not long ago, a movement on foot for a great cathedral in New York known as the cathedral of St. John the Divine. But Dr. Satterlee, of Calvary Church (Episcopal), has aroused a new interest in the matter by publishing a very courteous, but decided and emphatic demand, that the public be taken into the confidence of the trustees in the matter of plans for the building. He hopes it will be a great American Cathedral, and not simply a great up-town parish church. The trustees have made the plans public. W. C. T.

DR. PENTECOST's work in India seems to be prospering. It has the sympathy and support of a great many society people and important persons, crowds of whom attend his meetings. He also daily addresses from three hundred to six hundred native gentlemen,—Hindus and Brahmins. Dr. Pentecost's method with these is to refuse to debate. As he tells them, he "came to preach not to prove the gospel." He says further, "Not a few have confessed to me that they believe that Jesus is the Son of God, and but for the fearful consequences of breaking caste they would declare their faiths. Three at least have confessed their faith in Christ and are ready to be baptized." W. C. T.

THE University of Michigan has just had one of Prof. W. R. Harper's Bible Institutes, it being held under the auspices of the Christian Association of the University, and the first held in this country in connection with any college students' organization. The interest was great, audiences of upwards of 2,000—mostly students—filling the large hall to which the meeting had to be taken from the college chapel. The programme embraced four studies in Isaiah, a study of Joel, a practical and helpful talk on systematic study of the Bible, and a lecture on the Divine and Human Elements in Prophecy. In closing, Prof. Harper made a strong plea for a candid, fearless and thorough study of the Bible. W. C. T.

THE United Society of Christian Endeavor offered a list of prizes for the best essays on certain subjects, the particulars concerning which were published in our issue of October 30, 1890. One of the conditions was that the essays should be published in some one of a list of newspapers, among which is the SABBATH RECORDER, and forwarded to the President, F. E. Clarke, on or before the first of April. We have just received notice from the Secretary of

the Union that this time will be extended until the first of June. We publish this week an essay under this arrangement, and would be glad to hear from others of our young people. Look up the subjects and conditions in our issue of Oct. 30th, and write something. It will do the writer and others good, even though no prizes should be won.

MOST of our readers will agree, we think, with our Washington correspondent, when he says of a certain announcement in the papers of that city: "I am not prepared to say that it is actually wrong, but it certainly jars upon one's preconceived idea of the fitness of things, to pick up a newspaper and read in its advertising columns that a series of sermons is to be preached in a public hall, and that tickets will be sold at the door at \$1., 50 and 25 cents each. Such are the announcements now in the Washington papers concerning the sermons to be preached here during the week beginning with next Sunday and ending with Easter Sunday by Father Ignatius, monk of the British Church." That does not sound exactly like the message Jesus sent to John as proof of his Messianism, "The poor have the gospel preached to them."

ONE of the most interesting questions which has engaged the attention of the people of this country for some time is the question of the Behring Sea and the Seal Fishery. We have not shared with some the fear of a war with England on account of it, nevertheless the position of the representatives of the two countries has seemed irreconcilable. It has now been agreed that the question shall be submitted to arbitration. Whatever the results may be, this is an important step in the direction of a peaceful solution of all international questions. It is especially fitting that two such peoples as Great Britain and the United States should take this important step, in this affair. The late Minister Phelps has written for *Harpers' Magazine* a clear, full, and conclusive statement of this controversy. The article appears in the April number of that *Magazine*, published this week.

IT is a significant fact that Catholic papers in foreign countries are discussing the school question in the United States, which is characterized as a very delicate question, and the leading Catholic question in America. The *Moniteur de Rome*, after emphasizing these points, expresses the confident opinion that there will be no conflict between Catholics and the civil authorities. It says that a "kulturkampf" is impossible in the United States. That certainly ought to be a comforting assurance! But the writer does not suggest whether he thinks the capture of our schools will be a "walk over," as the politicians say,—a conquest without a contest,—or how the thing is to be done. One thing, however, the people of this country must sooner or later realize, and that is that Rome has her jealous eye upon our public school system, and that she will never be satisfied until, by some means, that system has been either overthrown or made tributary to her unholy ecclesiastical work. This prominence given to our school matters by Old World Catholics is evidence of this, if all other evidence were wanting.

WHILE making strictures, as we have done in the foregoing paragraph, on the Catholics in their attitude on the school question, we are disposed to give credit where credit is due. Opportunity for giving such credit is afforded

in the following, recently reported in a New York daily. A bill was about to be introduced to the Legislature of New York granting larger privileges to the saloons of the State. The Catholic clergy protested, to those having the matter in charge, against the introduction of such a bill. This protest being disregarded, the Catholic laity took it up, having become greatly aroused, and the Holy Name Society, at a largely attended meeting, adopted the following resolutions:

WHEREAS, This society is a representative body of Catholic men, delegates from several branches of the Holy Name Society, in New York City, which has for its object the prevention of blasphemous and immodest language, knowing that such language is caused in a great measure by intemperance, owing to the inefficient excise laws at present existing, and

WHEREAS, It has come to our knowledge that certain of our representatives at Albany are about to introduce measures which would give liquor-dealers more liberty and increase the liquor traffic, and

WHEREAS, The said representatives, by refusing to hear a protest against such legislation presented by the clergy of New York City, have insulted the highest representatives of law and order,

Resolved, That we declare ourselves in favor of such protest, and that each branch of the Holy Name Society be instructed to prepare a protest signed by all its members.

Resolved, That we appoint a committee to take charge of the matter, and that we resent the insult offered by every means in our power, both as delegates in convention and as individual members of the Holy Name Society of New York.

If the clergymen and laymen of Protestant denominations would unitedly and zealously take hold of such matters, we believe it would not be long before the politics of this great State would be freed from the domination of the saloon which now prevails to so large an extent. In this our Catholic brethren are to be commended.

A FURTHER STATEMENT.

To the Editor of the SABBATH RECORDER:

Have you space in the RECORDER for this supplemental word, which may possibly make intelligible to some of your readers the paragraph quoted from me in your issue of Feb. 12th? My statement in *Unity*, which you quote, was not intended as a disavowal of personal convictions on religious questions, but as an illustration of the fact that using a creed, as a condition of entrance, would have kept me out of the Unitarian ministry.

Large as is Christianity, there is something larger—universal religion. I refrain from calling myself a Christian, not because of what that epithet includes, but because of what, by implication, it excludes. I should be unwilling to wear any label that did not stand for all pure aspiraton, all upright endeavor, whether pagan or Christian, Jew or Greek. Again, to speak of God as "hearing prayer," is to use a term applicable only to a personal being. It is to regard him as a "magnified, non-natural man." The God whom I worship transcends such limitations. He is super-personal, the "Infinite and Eternal Energy from which all things proceed;" or in Matthew Arnold's phrase, "The eternal, not ourselves, that makes for righteousness." Thirdly, the immortality in which I believe is not that which begins after the grave, but that which is without beginning. It consists in the eternal preservation of whatever is good and true. The task of religion is not to prepare for another life, but to make the most possible out of this life. The truly religious attitude forbids all concern about what is to become of my personal self-consciousness in a future existence. It tells me to be faithful to truth and duty now, assured that thus the issues

of my life will be evermore safe in the eternal hands.

The quotation from *Unity*, referred to in the above, and which we quoted anonymously, together with our comments, will be found in the issue of February 12th, and need not be repeated here. With the desire to be perfectly fair in the statement of another's views, we gladly make room for the author's own explanation of his meaning in the sentences quoted.

But we take issue with him in several particulars. For ourselves, we accept humbly, yet joyfully, the title of Christian, because it stands for *all* that is pure and true and noble in life, both in this world and in that which is to come. There is nothing larger than Christianity as taught by its founder, however short of the high ideal any of its professors or expounders may have come. There can be no pure aspiration, and no upright endeavor which does not find place in Christianity. If paganism or Judaism has also room for some of these same aspirations or endeavors, so much may be placed to the credit of those systems; but that adds nothing to, and takes nothing from, Christianity. A student may learn good English, among other things, by pursuing the studies of a college curriculum; he may also learn good English of some country pedagogue. But he would hardly expect to add anything to the accomplishments of a college course of study by taking a winter at the district school.

On the same general principle, we believe in a God who hears prayer because we believe in a God who is omnipotent, omniscient and omnipresent, and who has a gracious care for all his creatures. When we think of him as listening to our prayers, we do not limit him to that one act. It is one of the functions of the President of the United States to receive and act upon certain personal matters which may be referred to him. But it in no sense circumscribes the character of the presidential office to say that the President hears petitions and grants pardons in certain criminal cases. So, to say that God hears prayer is the farthest possible removed from saying that he does nothing else, God—the God of the Christian Scriptures—is infinite in his nature and all his attributes. Therefore, to say that, in the exercise of his powers, he does a certain thing, whether it be the creation of a world, noting a sparrow's fall, or hearing the prayer of a child, does not add anything to, or take anything from, his divine nature or personal character.

We quite agree that the sole task of religion is not to prepare for another life. Or, in other words, Christianity teaches that the best and only preparation for a future life is the use we make of the life that now is, with all its holy helps, divine inspirations and sustaining hopes. It says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Thus the two worlds are inseparably linked together, with godliness as the one valuable thing in both. But while this is so, the certainty and blessedness of that life which is to come is made the inspiration to all that is best and truest in this life. The disciple is exhorted to follow in the footsteps of his Master, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Because the life which is to come is thus related to the life that now is, and because the coming life is as yet a reality only to faith's clear vision, we rejoice in being able to say we confidently expect an immortality of personal self-consciousness after the grave. We rejoice in this the more since such confession may bring to some poor earth toiler, who has as yet seen nothing higher than the mud and mire in which he flounders, some glimpses of the real life which shall help him to begin it here and now.

HOUSE-MAIDS.

To the Editor of the SABBATH RECORDER:

The object I have in view is not to excite a useless controversy on the topic of girls and general housework. It is rather to call attention to one important fact, which nearly all who urge women to flee from the cares of life to the protection and friendliness of the kitchen, are either quite ignorant of, or else selfishly try to conceal; and which the house-maids are usually too obtuse to present, or even quite clearly to define in their own minds, although it is deeply and bitterly felt, and is the true reason why women of character would rather starve than to accept such peaceful and pleasant homes as are recommended by a writer in the RECORDER of Feb. 26th.

I speak from both experience and careful, extended observation, when I say there is no possibility of a woman who does "general housework having a pleasant life," and being able to make herself feel as if she "belonged in," to use Mrs. Whitney's expression. I liked the work very much, and never objected to the most menial service that contributed to the happiness of others. I did not ask the friendship of my employers, nor to be admitted to their tables, nor to the parlor, nor to enter among their guests. But I desired, as all people who have even a little culture and womanliness do desire, in the hours of freedom from work, some society that should be pure and elevating.

I could not call on the neighbors as a lady because I was only "help." As Mrs. A.'s servant, I was not welcome in Mrs. B.'s drawing room, because if Mrs. A. should chance to call, how awkward it would be! I wrote verse that was printed and praised; was called in and consulted on history and mythology; was considered authority on grammar, and yet was not permitted to associate as an equal with any one who knew and cared for the things I cared for. And I know it to be so everywhere to-day, as a rule, even in the little cultured, religious village of Alfred Centre.

The milliner, type-writer, needle-woman, nurse,—any tradeswoman,—can dress in a fresh robe, and be received into society by people willing to ignore those "previous condition of servitude." Not so the housekeeper. During her actual hours of labor she is looked upon as a person—not a lady—of consideration if her thoughts and labors are strictly confined to promoting her employer's interest. But there is no possibility of her breaking the invisible chain of contumely fastened upon her, not by her own false pride, but by the demands of society upon her masters. She can never be received as simply herself, at her best, even in the leisure hours of the Sabbath. "My brethren, these things ought not so to be."

I always eagerly seek brother Maurer's articles in the RECORDER, and this is the first serious objection I have made. Trusting that he will receive my thanks for many inspiring thoughts, and either drop the housework for women craze, or else study it more closely,

I am truly yours,

M. E. H. EVERETT.

THE HAARLEM CHURCH DEBT.

In the missionary department of the last issue of the RECORDER appears this statement: "We greatly rejoice that at the recent Tract Board meeting the payment of the entire debt on the Haarlem Church was generously provided for." A slight correction would seem to be in place, in order that there may be no misapprehension in relation to the work of the Tract Board. Before the Board meeting closed Bro. Potter asked that all who wished to consult upon the matter might tarry after adjournment. Nearly all of the brethren remained, and the consultation resulted in raising, by *private contributions*, the amount required—about seventeen hundred dollars.

J. D. SPICER.

PLAINFIELD, N. J., March 20, 1891.

YOUNG PEOPLE'S WORK.

ONE of the most important duties is that of promptness.

WHETHER it be in arising from the bed in the morning, in coming to meals at the appointed hour, in attendance on public religious worship, or in doing the Lord's will when once it is made known to us, it is all the same. Promptness in each is of inestimable value, and a lack of promptness is fatal to success.

ESPECIALLY needful is the habit of performing *at once* every known duty. If we form this habit, by a little pains it will become a second nature, and the presentation of the claims of duty will insure its performance. If we do not form such a habit we will always need some spur or other outward influence to goad us to fulfill our acknowledged duties and tasks. Cultivate, then, this important Christian grace.

SYSTEMATIC GIVING—CONSECRATED MEANS*

BY MRS. O. S. MILLS.

In discussing this topic assigned me, it seemed best to speak first of "Consecrated Means," and afterwards, the "Systematic Giving" of such means.

By "Consecrated Means" we understand *property, money, or its equivalent, set apart for sacred use.*

Ever since sin entered the world, the tendency of man has been to spend his time and the products of his labor in advancing worldly and selfish interests, to the neglect of everything sacred.

All will agree that the uprooting of sin, and the restoring of the human family to fellowship with God, is the sacred work pertaining to this world; and no intelligent person will doubt that this work requires consecrated time and means. All honor and praise to God for the plan of salvation, making it possible that all who hear and accept the gospel message may be thus restored. The divine plan for promulgating this gospel is that those who accept it shall become co-workers with God in imparting it to others.

God's part of this work is: 1. The plan of salvation. 2. The work of the Holy Spirit. 3. The spiritual and temporal blessing bestowed upon those who become his co-partners. Man's part is *labor and money*. Some of the Scripture proofs for this idea are (from R. V.): "And the Spirit and the bride say, Come. And he that heareth, let him say, Come." Rev. 22: 17. "And working together with him we entreat also that ye receive not the grace of God in vain. 2 Cor. 6: 1. Christ said, "Ye are the light of the world." And his last command is, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

True we cannot all be ordained ministers or missionaries to the heathen, but all can help support those who are called to this work. If this work of saving fallen humanity has not been carried forward as rapidly as it ought to have been, if the gospel of Christ is not taught and obeyed in all lands as God would have it, it is because Christian men and women have failed to do their part; for God is ever faithful.

*Read at State Convention of Y. P. S. C. E. Societies, Salem, W. Va., Feb. 17-18, 1891.

In becoming a Christian, one must surrender himself and all that he possesses to God; and God, having accepted of this offering, permits each to use his time and the means in his possession as may seem wisest and best. These funds thus held in trust by the Christian, are to be properly invested and managed by him, and from the proceeds his temporal needs are to be met, and his benevolent contributions paid. (Permit me here to suggest that no Christian has a right to invest the property in his hands in morally questionable channels, or to spend any part of it in harmful luxuries.)

But the Consecrated Means which I consider the Christian's investment in the co-partnership with God, is that part of his income which he dedicates to a sacred use, and which having thus set apart, he is not at liberty to use for his own needs. It is evident that every Christian should thus dedicate some part of his income.

Here two questions arise which we will consider under the second part of our topic.

SYSTEMATIC GIVING.

Having decided that, while God intends the Christian to use of his income for his temporal needs, he yet intends that he shall give some part to aid the advancement of Christ's kingdom, the first question is, What proportion of his income should the Christian thus give? 2d, When and how should this money be paid?

By turning to the law which God gave to his ancient people we find that they were required to give one-tenth. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." The same was true of their herds and flocks. The Lord's tenth was to be of the best, the first fruits, not that which was left after their own needs, and perhaps luxuries, were supplied. When these people had become neglectful of this duty, they were accused of having robbed God. But some one may say, This command was only to the Jews, and the proportion is not specified in the New Testament.

We need to remember that the tithing system is as old as Abraham, who gave tithes to Melchisedec; and Jacob made a vow unto the Lord, saying, "And of all that thou shalt give me I will surely give the tenth unto thee."—Christ recognized the obligation to this law when he said, "Ye tithe mint and rue . . . these ought ye to have done and not to leave the other undone." This was God's idea of the duty of his ancient people, and we cannot prove that the tithing system has been abrogated by divine authority. And if the *needs* and the *ability to give* are as great now as anciently, may we not decide that for Christians to consecrate one-tenth of their income to God is, to say the least, well pleasing to him?

The Hebrews were expected to maintain only their own religious services. They were not required to labor outside of their own nation. But how different under the gospel. In addition to supporting our regular religious services we are commanded to go and make disciples of all the nations; and surely, this world-wide field of labor greatly increases our need of consecrated means. It is no longer a question of missionaries, but of money to send and sustain them. From every quarter of the globe comes the Macedonian cry, "Come over and help us." As to our ability to give, as compared with that of God's ancient people, does not God bless the labor of men's hands now as much as ever? To me it seems evident that the great advancement in civilization and inventions, and the consequent increase of wages, make it possible that the

tithe can be given now with less real sacrifice than in any previous century in the history of the world. The average daily wages for a man in Bible times were only about one-sixth of those paid in this country to-day.

Authorities claim that the wealth of this nation increases at the rate of \$6,800,000 per day. In view of this great wealth, and professed Christians own no inconsiderable part of it, it is evident that the lack is not from *inability* to give, but from *indisposition*. Statistics show that for every penny given in this country for missions, both home and foreign, one dollar is spent for tobacco. And is it not a shame that such a large number of Christians are among that class who are thus injuring themselves and robbing God?

In answering the question, When and how should our consecrated money be paid, we would say, Give frequently and regularly,—be systematic. This is God's way of dealing with us. His blessings are not given in a haphazard way. They come in showers and when needed, not in overwhelming torrents after a long lapse of drouth and starvation. The selfish hoarding of one's wealth is unchristian, even though he may at death give a large sum for charities. The needs are continuous, and we can meet them more easily by frequent payments, for in this way we can give more and with less inconvenience.

In closing, let me call attention to a few passages of Scripture which ought to induce liberal giving from the motive of love and a desire for the blessings promised. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. 8: 9. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 6, 7. "The liberal soul shall be made fat." Prov. 11: 25. "Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy fats shall overflow with new wine." Prov. 3: 9, 10.

In this matter of giving there is a sad need of a Christian conscience, a conscience that will honor God and all his claims.

OUR FORUM.

A PROBLEM SOLVED.

Not many years ago, I remember hearing the gray-haired veterans of the church puzzling their heads over the question: "What can we do with our young people?" They appeared to think them an uncertain quantity and difficult to provide for.

This question is now being solved from an unexpected source, for the young people are themselves answering it. The Y. P. S. C. E. movement has opened a field most interesting and profitable in its scope and results, calling out and utilizing young talent and latent powers before unknown. In this field young, consecrated life finds opportunity for its full activity and endeavor, preparing it for the responsibilities of church work. At the recent Quarterly Meeting of the Southern Wisconsin churches,

held at Milton Junction, one of the very best sessions of the meeting was that conducted by the young people.

Their programme was ably arranged and faithfully carried out, and we are persuaded that when the church is left in their hands, as it must be in a few years, it will be in the care of able and faithful workers, who have the cause of "Christ and the Church" at heart.

The crowded house gave evidence of the interest taken in this meeting, and the old and gray-haired appeared to have young hearts, and to be much encouraged at the outlook. The meeting closed with a very interesting half-hour conference meeting, which was a good index of their heart-life.

Yours for Christian Endeavor,
GEORGE W. HILLS.

WHY I AM A SEVENTH-DAY BAPTIST.

BY A. H. LEWIS, D. D.

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

SUNDAY IN THE NEW TESTAMENT.

If Sunday was substituted for the Sabbath, by Christ or by his apostles, the fact must appear in the New Testament. There is no other source of information touching the case. Every reader of that book has all the original facts before him. The popular traditions have no foundation in those facts. These statements can be easily tested by each reader of *The Press*. That the Sabbath has been thrust out by the majority of the people of the Western world is true, but it is not true that it was done by Christ and his apostles.

There is no instance of the acceptance of unfounded tradition and illogical efforts at argument more prominent than the association of the observance of Sunday and the change of the Sabbath with the resurrection of Christ. It is entirely unscriptural. The Scriptures never associate Christ's resurrection with the observance of any day, or with the abrogation of the Sabbath.

A still more startling fact to those who have never questioned the popular tradition is that there is no statement in the Bible that Christ rose on the first day of the week. In the addition to Mark's gospel, generally admitted to be spurious (Mark 16: 9-20), an effort is made by punctuating the text to support the popular tradition. But the only fact stated in the genuine gospel is that, when the sepulcher was visited, it was found empty. In Matthew (28: 1) there is clear evidence that the first visit made to the sepulcher of Christ was made "late on the Sabbath" (which closed at sunset on Saturday), at which time Christ was already risen and gone. The highest authority of our time on New Testament exegesis ("Thayer's Greek-English Lexicon of the New Testament," page 471) supports this conclusion. The Revised Version does the same.

This indicates two visits to the sepulcher, one "late on the Sabbath" and one early on Sunday morning; but Christ had risen and gone before any one saw the tomb. The popular tradition, that the crucifixion was on Friday and the resurrection on Sunday morning, grew up during and after the second century, and, although this contradicts Christ's words concerning the time he should lie in the grave (See Matthew 12: 40) and hence makes him an impostor, the tradition has been accepted with uncritical credulity by the masses. The crucifixion was on Wednesday, preceding the Passover Sabbath, and not on Friday before the weekly Sabbath.

CHRIST'S EXAMPLE.

The popular tradition assumes that Christ

taught his followers to observe Sunday after his resurrection. No one denies that he taught them to observe the Sabbath up to the time of his death. There are two accounts of Christ's appearing and teaching his disciples on the day upon which his resurrection became known to them. The first in order is John 20: 19-23.

"When, therefore, it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, peace be unto you. And when he had said this he showed unto them his hands and his side. The disciples, therefore, were glad when they saw the Lord. Jesus therefore said unto them again, peace be unto you; as the Father hath sent me, even so I send you. And when he had said this he breathed on them, and saith unto them, receive ye the Holy Ghost; whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained."

Such is the brief history of the appearing of Christ to his disciples on the evening after the day on which his resurrection had become known. It is claimed that this was a meeting of the disciples to commemorate, sabbatically, the resurrection. Observe, first, that no such thing is either said or implied in the text. On the contrary, it is distinctly stated that they were sequestered, with fastened doors, "for fear of the Jews." But let us look more fully into the doings of that day. From Luke (twenty-fourth chapter) we learn that when the women told the circumstances of the morning to the eleven disciples, "their words seemed as idle tales, and they believed them not."

In the same chapter it is related that two of the disciples journeyed to Emmaus, seven and one-half miles, during that day. Christ joined them on the journey, and at supper revealed himself to them. They returned to Jerusalem, wondering and rejoicing. While they related their story to the other disciples Christ came. Even then they would not believe until he explained his former words concerning himself. They did not believe in his resurrection until late in the evening. They could not have been together to celebrate an event in which they did not believe. It was to cure this unbelief, to prove his resurrection and not to celebrate it, that Christ came.

Had this been a meeting held for the purpose of instituting so radical a change in a practice so widely affecting Christian life, and based upon a fact not until then believed, it is impossible to suppose that no mention would be made of the fact by the risen Saviour, who alone had power to make a change. His silence disproves the claim. It is an important fact also, that the best commentators, like Alford, Meyer, Schaff, Lange and Ellicott, make no effort to draw from this passage any support for Sunday observance.

A still more indefinite passage is quoted from John's gospel (20: 26) as follows:

"And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, peace be unto you."

It is claimed that this was the next first day, because "Sunday and Sunday make eight," and that the meeting was again in honor of the resurrection. But the account does not state that it was upon the eighth day, but "after eight days." Now the English "after," the Latin "post," and the Greek "meta," are among the most positive words in these languages, and if the time spoken of was exact it must have been upon the ninth day at least. If the expression

is indefinite, in the sense of the English expression "about eight days after," then the case is so much the worse for the argument. There is no implication of any Sabbatic character connected with the meeting. Thomas being absent from the former meeting would not believe that Christ had risen. At this time he is present and is convinced.

EXAMPLE OF APOSTLES CONCERNING SUNDAY.

The history of the doings and teachings of the apostles is equally devoid of any proof in favor of the popular theory. The book of Acts covers at least thirty years after the resurrection of Christ, the period during which it is claimed that the change was going on under the direction of the apostles and the Holy Spirit. Two stubborn facts oppose this claim.

1. The resurrection of Christ as the proof of his Messiahship is a prominent theme in the sermons which the apostles preached during this period. This was especially dwelt upon in the sermon of Peter at Pentecost.

Such preaching could not avoid the discussion of the change of the Sabbath, based upon the resurrection, if the change had been then going on.

The single passage in which reference is made to Sunday, in the book of Acts, is 20: 7, as follows:

"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech until midnight."

It is claimed that this passage indicates a well understood custom of Sabbatizing on the first day of the week. This claim is based upon the popular supposition that the meeting was held on what is now called Sunday evening, and that the breaking of bread was a "celebration of the Lord's Supper." There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by the writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, on what is now called "Saturday" evening, and hence Paul and his companions traveled all the next day. If to avoid this dilemma the Roman reckoning be supposed, then the main item of the meeting, viz: the "breaking of bread," took place after midnight, and hence on the second day of the week. Either horn of this dilemma destroys whatever of inferential evidence this passage might otherwise be supposed to afford.

The time when this meeting was held is given by Conybeare and Howson as follows:

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail. ("Life of Paul," chapter 20.)

Ellicott also supports this view (Commentary, in loco;) as does Smith (Bible-Dictionary, Article "Synagogue.")

We ask the reader to contrast this one meager and indefinite reference to the "first day of the week" in the history of the doings of the apostles for thirty years after Christ, with the popular tradition, and decide by the inspired word what the example of the apostles was concerning Sunday.

(To be concluded.)

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.

April 4. Saved From Famine.....	2 Kings 7: 1-16
April 11. The Good and Evil in Jehu.....	2 Kings 10: 18-31
April 18. Jonah Sent to Ninevah.....	Jonah 1: 1-17
April 25. Ninevah Brought to Repentance.....	Jonah 3: 1-10
May 2. Israel Often Reproved.....	Amos 4: 4-13
May 9. Israel's Overthrow Foretold.....	Amos 8: 1-14
May 16. Sin the Cause of Sorrow.....	Hos. 10: 1-15
May 23. Captivity of Israel.....	2 Kings 17: 6-18
May 30. The Temple Repaired.....	2 Chron. 24: 4-14
June 6. Hezekiah the Good King.....	2 Chron. 29: 1-11
June 13. The Book of the Law Found.....	2 Chron. 34: 14-23
June 20. Captivity of Judah.....	2 Kings 25: 1-12
June 27. Review.	

LESSON I.—SAVED FROM FAMINE.

For Sabbath-day, April 4, 1891.

SCRIPTURE LESSON.—2 Kings 7: 1-16

1. Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.
2. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.
3. And there were four leprous men at the entering in of the gate: and they said one unto another, Why sit we here until we die?
4. If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also: Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die.
5. And they rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.
6. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.
7. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.
8. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it: and came again, and entered into another tent, and carried thence also, and went and hid it.
9. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.
10. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.
11. And he called the porters: and they told it to the king's house within.
12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.
13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed) and let us send and see.
14. They took therefore two chariot horses; and the king sent after he host of the Syrians, saying, Go and see.
15. And they went after them unto Jordan: and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.
16. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

GOLDEN TEXT.—O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Psa. 107: 8.

INTRODUCTION.

Israel and Syria are rival kingdoms at this time, and frequently at war, the style of which was barbarous, though the Israelites were very generous in their treatment of the last band of Syrians. See verses 20-23 of preceding chapter. Ben-hadad, king of Syria, again recruited an army, and soon shut up Jehoram, king of Israel, and son of Ahab, with his army, in the city of Samaria. This was the fourth time he came up, and second time he besieged Samaria. As this was about the only way to conquer them he proceeded to reduce the city to starvation. The time to do this would depend upon the previous supply of provision, which in this case was not great, so unexpected seemed the attack. Such were the extremities to which the people were reduced that women were found eating their own children. At this the king became so shocked that he clothed himself in sackcloth, and then declared he would take the life of the prophet Elisha, who lived in the city. Probably he thought the man of God would use supernatural power to avert this calamity. Closing his doors, the prophet keeps his would-be murderers at bay until his prophecy of relief stays their hands. It appears that Elisha and his elders were engaged in counsel and prayer to God for help.

HOME READINGS.

Sunday, 2 Kings 6: 19-23, 1 Kings 20: 1, 26; 22: 29-31.
Monday, 2 Kings 6: 24-33, Mal. 3: 10, Prov. 3: 9.
Tuesday, Lev. 13: 46, 2 Sam. 5: 24, Num. 5: 3.
Wednesday, 2 Kings 19: 1-7, Job 15: 21-25.
Thursday, 1 Kings 10: 29, Gen. 23: 7, Josh. 11: 3.
Friday, Psa. 48: 4-6, Prov. 28: 1, 2, 2 Kings 7: 1-11.
Sabbath, 2 Kings 7: 12-20, Ex. 20: 1-11.

PERSONS.—Elisha, son of Shaphat, of Abel-meholah, and successor of Elijah. Unlike Elijah, who was a true Bedouin child of the desert, Elisha was an inhabitant of cities. Also unlike other prophets, whose miracles are introduced as means toward the end of preaching righteousness and counseling and delivering their nation in times of peril, and are kept in subordination thereto,—unlike these, the prophet Elisha makes miracles everything. He is the worker of prodigies, revealer of secrets, and a predictor of future events. He was loving, gentle in temper, and kind in disposition. Jehoram, the king, son of Ahab, and successor of his brother Ahaziah. In an expedition against Ramoth-Gilead he was wounded, and leaving his army with Jehu, he returned to Jezreel to be healed. Jehu, revolting, slew him on the very plat of ground which Ahab had taken from Naboth. This ended the dynasty of Omri. Other persons were the lepers, porters, and various servants.

EXPLANATORY NOTES.

V. 1. "Elisha said." Replying to the king. "Lord." Jehovah. "Thus saith." Revealed to him from God. "Measure of flour." A seah, or the third part of an ephah. An ephah was three pecks and three pints. Thus about one and one-half pecks would "sell for a shekel." Coined shekel of 240 grains of silver, worth about 55 cents of our money. "Two measures of barley." Three pecks. "Gate of Samaria." The place where they held their market. Public transactions usually took place near the city gates. v. 2. "A lord." An aid-de-camp. A chief officer of the king. "The king leaned." Supported himself on the arm of the highest courtier when standing or walking. "Answered." In unbelief. "Windows in heaven." If the Lord should open "sluices" and pour down food as he did rain during the deluge, this might be. "Thou shalt see, but not eat." See verses 17-20. He was trodden upon in the stampede for food. v. 3. "Leprous men." Leprosy was a loathsome skin disease, the taint going into the flesh, and finally ending in a fearful death. In many cases incurable. "Entering in of the gate." According to law they were separated from society, and often had huts or buildings near the gates of the city. "Why sit here?" No more food was brought to them from the city people. v. 4. It mattered not now where they were, in the city or out, they felt that death from starvation was near. To go to their enemies, the Syrians, could be no worse, and possibly they might pity and save them. v. 5. "Twilight." After sundown, so as not to be observed. "Uttermost part of the camp." Extreme boundary of the camp nearest the city. v. 6. "The Lord had made . . . to hear a noise." They were terrified, supposing that noise was the coming of hostile armies from different directions. "The wicked flee when no man pursueth." Would God the hosts of rum might hear the noise of the prohibition chariots, and be panic stricken. "Hittites." On the north, the descendants of Heth, second son of Canaan. "Egyptians." On the south. From both directions the sound appeared to come. v. 7. "Left their tents." Of a sudden, so great was the panic they thought they had not time to gather up their baggage or unhitch the beasts of burden. When Darius Hystaspes, the Persian, retreated from Scythia, he left his baggage and horses in a similar manner. Another reason for thus retreating without horses, etc., may have been that it would not be quickly suspected. v. 8. "Lepers came." To the verge of the Syrian camp. "They went" and first satisfied their hunger, then began to take of the spoil and hide it for future appropriation. v. 9. "We do not well." Conscience revealed their selfishness. It was a solemn duty to announce to their brethren their safety, and the plenty so much needed in distress. "Good tidings." What better tidings could Jehoram desire? Must mothers eat their children when a Syrian host has left abundant provision? "Some mischief." "They would certainly be found out and punished. v. 10. "The porter." (*Shoer*.) Gate-keeper. They told just how they found things. The custom was to place the cattle on the outer side as a defence, and the tents in the center. v. 11. The news quickly reaches the king's house. v. 12. "In the night." That same night. "I will show you." A sharp general, he knows how the deserted camp may be a stratagem. Thus Cyrus overcame the Massagetae. There was no reason to the Israelites why Ben-hadad should raise the siege. He had things his own way. It was only a question of time when they would be starved out. v. 13. "Let some take five horses." Like the lepers, they could be no worse off by going into the Syrian camp to die. "The multitude of Israel." All in a starving condition. v. 14. The reconnoitering party is sent out by the king's order. v. 15. "Unto Jordan." About thirty-five miles north-east of Samaria, on the usual road to Damascus. "Full of garments." As our United States' troops sometimes throw away blankets, knapsacks, etc., in a hasty retreat. v. 16. "The peo-

ple went out." Now satisfied that the lepers' report was true. "Spoiled the tents." Gathered the booty, plundered everything. "So a measure." As stated in verse 1, was sold for a shekel, fulfilling the prophetic word of Elisha. This being so public after the prediction, it would produce a moral impression, and again show the power of the true God, and the folly of their calf-worship.

SELF EXAMINATION.—Do I recognize with true gratitude the workings of the Lord, and truly praise him for his goodness? Have I ever complained of the duration of God's righteous dealings with men? Do I count my pastor as a friend when his sermons and talks reveal my own follies, or, like Jehoram, do I wish him out of the way? Am I clinging fast to God when meeting with unjust opposition and trusting him enough to earnestly seek his help? If I am poor in this world's goods, or unfortunate, do I find any opportunities for helping the church of God and my fellow-sufferers?

QUESTIONS.

Golden Text? What incidents occurred during the last siege of Samaria previous to our lesson? Who were kings of Syria, Israel, and Judah, at this time? What evil intent did Jehoram, of Samaria, have? What was his reason for it? Who were with Elisha in his home? Place? Tell about the persons. Mention some of the miracles of Elisha. Outline? What was Elisha's reply to the king? What importance attaches to the gates of the city? What was the king's officer's manifestation of unbelief? What did Elisha tell him, and how fulfilled? What was the law with regard to leprosy? What did these lepers do? Relate the proceedings of the Syrians. Of the king of Israel and his people. What was this providence of God calculated to teach Israel? Leading Thought? Doctrines?

HOME NEWS.

New York.

LEONARDSVILLE. — The work of the Holy Spirit has steadily advanced during the present month. The three regular services of the Sabbath have been well attended, and great warmth of spiritual feeling has been manifested. Besides these the prayer-meetings of the Y. P. S. C. E. have grown in numbers and interest, and the membership of the Society has been largely increased. Public gospel meetings have also been held the evenings after the Sabbaths, and Sunday evenings, at which a large number have been present. We have had baptism twice and hope to continue. There will be more than twenty to be received into the church at the communion, Sabbath-day, March 28th.—Two or three points in this movement deserve especial mention. One is the pervasive character of the operation of God's Spirit upon the community. People of all classes have been affected to serious thought and earnestness of purpose in the matter of religion. This without external pressure or undue excitement. The evidences of the Spirit's work have appeared in very many unexpected quarters. Old and young, rich and poor, confessing Christians and those not church members, have all been brought together under the power of God's presence to save and sanctify. Another point has been that in nearly every experience, whether the conversion of the young in the Sabbath-school, or of many outside who seemed hardened by worldliness and sin, the uppermost thought has been submission and yielding to the divine will. People have all asked, "Lord, what wilt thou have me to do?" not "What may I do and yet be saved?" A full consecration has been the condition desired by almost every one. Another fact worthy of mention has been the number of persons interested in the Sabbath. At least six persons have determined, at no little cost, to keep holy the Sabbath of the Lord, and in the neighborhood, even in other villages, there are a number who are now seeking divine truth on this subject.—The prospect of the pastor's leaving for another field has filled all hearts with grief, and has moved every one deeply with thoughts of responsibility to God and dependence upon him. In visiting also adjacent villages the pastor has been greatly touched by evidences of love and interest on the part of almost total strangers, and he has met with expressions of gratitude from the lips of those to whom he had never dreamt his words had been

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a blessing. May the Lord of hosts defend and keep this people in every hour of trial, and may he lead them on to glorious victory! W. C. D.

Wisconsin

BERLIN.—We are having more snow here during March than during any other month this winter, and many are complaining of colds. —Some of us who have been bearing the burdens of the church and society are growing old and will soon pass on. We are praying for the new recruits to fill the vacant places.

MILTON.—It has been a most delightful winter.—Town meeting time is drawing near and the license question comes up again for settlement. The temperance people are to hold meetings both here and at the Junction for a week or ten days preceding election. Mr. Boffin, an earnest temperance worker from Illinois, will be present at these meetings. He is said to be a very pleasant and convincing speaker. We trust he may be especially so at this time.—The winter term of school has closed. There has been much sickness among the students, but no deaths. President Whitford spends his vacation at Alfred, N. Y., and Westerly, R. I., Prof. Albert Whitford has gone to Kansas for his two weeks' vacation, and Prof. Edwin Shaw makes a trip to Leonardsville and Brookfield.—Our week of sleighing has ended. There has been no time since early in December when snow could not be seen, but the wheeling has been excellent most of the winter.—The annual meeting for election of officers of the Sabbath-school has been postponed till the first of July, to correspond with the Conference year and the breaking up of school in the college.—At the last church meeting a committee was appointed to canvass the society in behalf of the Missionary Board.—Our pastor has made the Sixth-day evening prayer-meetings quite instructive for three weeks, by a careful consideration and explanation of the second chapter of Colossians.—The closing entertainment of the winter term of the college was a reading by Mrs. Janet B. Day, of Janesville, under the auspices of the Orophilian Lyceum. It was an excellent programme, although Mrs. Day was suffering from a hard cold. The music was also worthy of special mention. N. W.

Minnesota.

DODGE CENTRE.—The winter has been a very favorable one. We have not had much snow until February. For about a month the wagons and buggies have been laid up, while sleighs and cutters have been in constant use. No serious storms have come to us. There is certainly a wrong impression about Minnesota winters. Occasionally there is a remarkably severe one, and once in a long series of years there is a storm remarkable for its severity, in which some lose their lives. These are heralded far and wide until the people about come to believe that every winter is a hard one, filled with terrific storms. My personal experience gives one severe winter and the three following so nice that no one can complain. Good health has prevailed until about a month ago. Then came measles and whooping cough, which, in connection with *la grippe* still lingering among us, have confined some of our citizens to the house for days and weeks, and in some instances has brought death to the sufferer.—As a church and society we, too, are reminded that this earth is not our abiding place. We humbly trust that these circumstances shall lead us to look upward more steadfastly and more fully realize the presence of God. A good interest is maintained in religious matters. Preaching services and Sabbath-school are well attended. The members of the Y. P. S. C. E. are renewing their energies. The ladies of the Benevolent Society are holding their regular monthly meetings, and have recently held a pleasant gathering at the pastor's house. Also the Mission Band, composed of the younger young people, held a very nice little entertainment at the same place in the evening after last Sabbath-day. This gathering was encouraging. It shows that others are coming forward to do the work that older ones will some day cease to do.

S. R. WHEELER.

MARCH 19, 1890.

ELDER JAMES R. IRISH.

Rev. James R. Irish, D. D., died at his home in Rockville, town of Hopkinton, R. I., on Tuesday, March 3d, after an illness of a few days from pneumonia. His age was 79 years, 2 months and 15 days. His funeral was largely attended, at the Seventh-day Baptist meeting-house in Rockville, on Sabbath, March 7th, when a sermon was preached by Rev. A. H. Lewis, of Plainfield, N. J., and remarks were made by Rev. G. B. Utter, of Westerly, and Rev. A. McLearn, of Rockville. Other clergymen, including Revs. A. E. Main, L. F. Randolph, and E. A. Witter, also took part in the services. The remains were buried in the cemetery of the First Hopkinton Seventh-day Baptist Church.

Mr. Irish was the second son of George and Elizabeth Babcock Irish. He was born in the town of North Stonington, Conn., where his parents spent the early years of their married life on a farm known as the Jeremy Wheeler place, not far from Lantern Hill. His youth was passed in Southern Rhode Island and Eastern Connecticut, and he began teaching school there when only eighteen years of age. Before reaching his majority he became possessed with the idea of obtaining a thorough education as a help to influence and usefulness in the world—an idea which continued with him until he finally decided that it was his duty to prepare for the work of the gospel ministry. His preparatory studies were pursued in an academy at Andover, Mass.; after which he entered Union College, in Schenectady, N. Y. At the end of the first term of his sophomore year in college, his funds having become nearly exhausted, and his aversion to debt being strong, he accepted an invitation to "open a school in the academy then in a line of construction at Alfred Center." Nov. 27, 1837, is mentioned in his diary as the time when he "first trod the soil of Allegany." After spending that winter there he went back to college, with an understanding that he should return and continue the school in the following year, which he did. While thus employed he was drawn into ministerial work by the occurrence of a religious revival in which some of his scholars became interested. The result was a call to the pastorate of the First Seventh-day Baptist Church in Alfred, where he labored five or six years. In 1845 he took charge of the Institute at DeRuyter, N. Y. After teaching there four or five years he was called to the pastoral care of the DeRuyter Seventh-day Baptist Church, and continued his labors in that field, teaching and preaching, for some twelve years. In 1857 he was called as pastor to the Second Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., and continued there a year and a half. Subsequently he was recalled to the care of the DeRuyter Institute, where he remained until 1863, when the school was practically broken up by the civil war. For a while after closing his connection with the school at DeRuyter, Mr. Irish labored as a missionary in Southern New York and Northern Pennsylvania. In the spring of 1864 he became pastor of the Seventh-day Baptist Church at Cussewago, Pa., and continued in that relation until the fall of 1869, when he removed to Rockville, in which field he remained—preaching, teaching, and serving on the school committee of the town of Hopkinton—until called, as above indicated, to close his work on earth.

Mr. Irish was twice married. First, August 26, 1849, to Miss Charlotte C. Babcock, daughter of the late Capt. Paul Babcock, of Westerly, by whom he had five children, who survive him—Mrs. Amy Elizabeth Place, of Alfred, N. Y.; Mrs. Charlotte J. Babcock, of Westerly, and Mrs. Miranda F. Crandall, James

O. Irish, and Paul B. Irish, of Rockville. His second marriage, July 3, 1862, was to Mrs. Eliza Green Browning, of Hopkinton, who survives him. G. B. U.

The following data may interest some future historian:

Mr. Irish was first licensed to preach by the First Seventh-day Baptist Church of Hopkinton, Dec. 30, 1836. His certificate was signed by Dea. Elnathan Babcock, Clerk.

A second license to preach was given him by the Church in Schenectady, N. Y., Oct. 1, 1837. This license was signed by Chas. H. Stillman, Clerk.

He was ordained to the ministry at Alfred, N. Y., April 3, 1839, by request of the First Alfred Church. The certificate of his ordination was signed by Nathan V. Hull, Stillman Coon, Henry C. Green, W. B. Gillette, Daniel Babcock, Ray Green.

A MESSAGE FROM CHINA.

SHANGHAI, China, Jan. 21, 1891.

Dear Mr. Main:—In the report of the discussion before the Missionary Committee at the recent Council, published in the RECORDER of Nov. 20th, there are some statements which may have been more fully investigated before this reaches you; if not will you please allow me to ask a few questions, which possibly I ought to be able to answer for myself, but have not succeeded in doing so.

First, the subject as regarded from a "business point of view." "In the last seven years, spent on the foreign field, \$22,000; visible results 13 members; home field, \$25,000, result by baptism about 500, by letter 300 more." I would like to ask if this increase on the field represents the gain in all the churches, together with that on the home mission field, or are these additions clearly traceable to the labors of those supported on the home mission field by the Missionary Board?

It must be remembered that the \$22,000 spent on the foreign field includes not only the salaries of the missionaries but the building of the dispensary, all repairs on buildings, building and repairing of fences, which in this land of thieves and typhoons, is an important matter and of no small expense, the cost of itinerating trips, the equipment of two boarding schools, as well as running expenses of one for five years and of two a portion of the time, and for a large part of the time one day school, and with the exception of twenty dollars, the printing of Chinese tracts and books. If the figures over here are correct, the \$22,000 also includes something more than \$2,000 raised here on the field. Now, if the visible results on the home field represent the growth in all the churches, ought not the pastors' salaries, all money expended on church buildings, parsonages, and all funds raised for our denominational schools, to be counted before comparing the expenses on one field with that on the other.

If the 500 by baptism and the 300 by letter covers the gain in the mission churches, and converts to the Sabbath, I would like to know if the \$25,000 expended there includes the publishing and sending out of the *Outlook*, *Light of Home*, and other periodicals, books and tracts which our Tract Society has been putting in the hands of pastors and people so generally throughout the country, and to which, all must agree, not a few converts to the Sabbath are directly traceable. If this money has not been included ought it not in all fairness to be added to the \$25,000 before comparing results on the two mission fields?

But in such a comparison of results there are three things to be considered beside the money expended. As I read the statement just quoted, there rose up before me a vision of the devoted Christian men and women, the earnest, consecrated young people, the band of children with warm hearts full of simple faith and love both

for God and man, scattered throughout the home land to whose prayers, not only, but to whose personal influence the workers at home owe so much. We, here in this land, trust that we have the prayers of many such Christian men and women of our own denomination, but the weight of influence which comes from personal contact with such lives, we have not and we have nothing which corresponds with it. On the contrary, not only the lives of the great body of people hinder the spread of gospel truth, but public opinion is directly opposed to it. There is little or no doubt that some of the numbers reported from the home land have been followed for years by the prayers of loving friends, and that from the first of their spiritual awakening have had blessed influences and helps thrown about them; over here the first manifest indication toward accepting the gospel is met by opposition, and many times severe persecution. In America Christian books and papers may be placed at once before those you would reach, here more frequently than otherwise, the missionary must commence at the very beginning and teach those he would bring to a knowledge of the truth, how to read.

While writing this I am not unmindful that many times those who come to us from other denominations meet opposition, and often trials, nothing short of persecution, nor have I forgotten the great mass of uneducated men and women in America. I have just been reading "Mission work for our Young People as Attempted in the North-West," which was presented before the Conference at Salem, and the numbers as there given are fresh in my mind, but have all of the 500 had to meet persecution? Every one of the thirteen here have. How many of them learned to read from the instruction of pastor or missionary? Eleven of the thirteen over here learned to read in this mission.

"Visible results,"—these words came to mind the other evening when there came a little rap at my door, and opening it I found one of the larger school girls, Chung Chung, waiting outside. "I hear Dr. Swinney is going in the country next week, I have always had the desire in my heart to help tell the gospel. Please may I go with her and talk to the women?" I thought of it again when the company returned from the trip, telling of her diligence and tact in talking to the young women. And once again I said to myself, "visible results," as Mrs. Davis and Dr. Swinney tell of the old woman, eighty-six years old, who heard the gospel for the first time when we were in the country two months ago. Now from her sick bed she says, "I have forgotten everything else you said but one thing remains in my heart, There is a Saviour to save my soul," and as they urged her not to forget this, she answered, "I surely will not forget. I am trusting that Jesus will save me." Her name will doubtless never appear on a church list, but we have said to one another that this is certainly saving faith.

In the paper on "The Basis of Some Change" there are some statistics given showing that our churches suffered the greatest decrease when engaging most actively in foreign missions. Is it quite just to allow the impression to gain ground that one was the result of the other, before considering what other influences were at work? Are foreign missions the only force in the Christian world which acts for good or ill upon the churches? "In 1880 to 1890 decrease 260, and we had from three to six missionaries." I have been examining the reports for only a portion of that time to see if there was any reason

given for the loss during those years. In 1887 there was a very small net gain, but the Corresponding Secretary calls attention to some "facts worthy of emphasis in regard to our denominational life and growth."

"1. Throughout our denomination the past year there has been a general action in looking after non-resident and delinquent members resulting in the exclusion of large numbers in all the Associations. This commendable action indicates a healthy life and growth.

"2. These exclusions in so many churches account for the fact of the small net increase in all the Associations, although the actual increase, by baptism and letter, is 118 more than the previous year.

"3. The statistics from the churches indicate an unusually large number of deaths the past year and especially so of the leading members in our beloved Zion."

In 1888 there is a net loss of three, but in the report of the Committee on State of Religion we find: "In the Central Association no marked revivals are reported, still there have been a goodly number of additions by baptism, indicating a healthy condition of the churches. Harmony seems to prevail and there is universal desire to be faithful to the cause of Christ. The preaching services, Sabbath-schools, and prayer-meetings are well sustained. In some churches the process of pruning has decreased the number of members, but has no doubt elevated the spiritual and moral tone of the churches.

"In the Western Association no revivals in the ordinary sense of the term are reported, but additions have been made to several of the churches. Two have materially decreased the number on their lists by dropping the names of non-residents from whom no reports can be obtained. While this reduces the totals somewhat it is believed it will in the end add strength."

Possibly a careful study of all the records would discover other quite as good and natural reasons for the reported loss.

The command of our Saviour has come to my mind again and again while writing this: "Go ye into all the world and preach the gospel to every creature," and I know that whatever the books may show, the questions are already answered. No loss has come to any of us nor to our denomination through obedience to our Lord's command, no failure is due to that. We must look for the cause of such loss and failure elsewhere.

Before closing this letter I want to add that now, at the close of my first year in China, my heart is full of gratitude that God has led me to this work. I have lost none of my interest in the work at home, and every indication that it is being carried forward with more vigor is gladly received. I really have no fear that zeal for the home interests will lead our people to think they are excused from a share in the great work which Christ commissioned his followers to do. I am yours sincerely,

SUSIE M. BURDICK.

THE magnitude and urgency of missions demand that the leaders of our theological opinion give increasing attention to a well-revised view of Eschatology. Views of Eschatology certainly will affect the progress of missions. It is said that what are called premillenarian views tend to superficiality, to cursory and inadequate work, barren of thorough and permanent results. This is true of one wing of premillenarians only, including those persons known as "Second Adventists," whose exegesis is an example of the dislocated center just spoken of. With the opposite wing, among

whom are the beloved Dr. Gordon and many others of our Baptist ministers and missionaries, the effect is just the reverse. With better logic, a better exegesis, and a more full, rounded, and symmetrical system, they are roused to a more thorough, a more biblical, and an intensely aggressive and progressive missionary spirit, which works towards thorough and permanent results. The writer can say this with the more freedom, for the reason that he does not class as a premillenarian. And now, on the other hand, post-millenarian views may also have an effect on the missionary spirit. And here again are two wings of sentiment. One class see the subject in such a light that they are stirred up to diligence to prepare the way of the Lord as soon as possible. But when the view is held that the millennial period is far off, somewhere in the depths of the illimitable future, and that it may be thousands and thousands of years before it will come in, dragging its slow length along at a glacial rate of progress, the tendency is to sloth and indifference, and disloyal acquiescence in the glacial rate, and a readiness to keep it so, a disposition in each one to make his own minor issue take precedence of the major one. It is because many men think that the millennial rest is immeasurably far off that they "take things easy" in this whole subject of missions. "There is no hurry; the kingdom can wait; it has ages before it yet." This is the basal foundation of their missionary conviction. And so they would tarry at Jerusalem, not for forty days, but for forty centuries, possibly. As compared with the Adventist perversion, there is but little to choose; of the two this is the more destructive. Give us then a revised exposition of scripture eschatology, that will save us from both of these extremes, and give us something to work for and something to hope for this side of eternity.

—Dr. Ashmore.

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.

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

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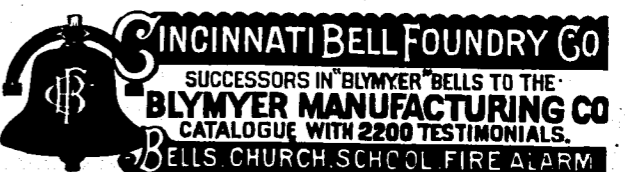
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CONDENSED NEWS.

The British House of Commons has voted \$279,155 for the relief of distress in Ireland.

The German Reichstag has rejected the petition to admit women to the liberal professions.

Three men were killed in a snow slide at Butte, Col., March 16th, and five men by an avalanche at Silverton, Col., a few days before.

Buffalo, N. Y., doctors report an unusual number of cases of influenza or la grippe, and of a character more severe than those of last year.

England has been suffering with a severe blizzard for two weeks. Trains are snow-bound, shipping destroyed and at least 70 lives have been lost.

The President of Brazil has issued a decree declaring the ports of that country open to imports from the United States included in the recent reciprocity treaty.

The maple sugar season has opened unusually early in Vermont and the local markets in many places are already supplied with quantities of new sugar of a fine quality.

The British steamer Utopia from an Italian port bound for New York, collided, in a storm, with an iron-clad off Gibraltar, on the evening of March 17th, and 576 persons were drowned.

The Belgian Cabinet has declared in favor of household suffrage, the adoption of which would increase the number of voters from 130,000 to 730,000. The Liberals, however, are not content with this concession.

William H. Herndon, Abraham Lincoln's law partner, and author of a "Life of Lincoln," died near Springfield, Ill., last week, of la grippe, aged 72. His youngest son, William, died six hours before from the same disease.

The remains of Gen. John C. Fremont were brought to Sparkell, Rockland Co., N. Y., March 16th, and interred in the Rockland cemetery, four miles below Nyack, in the plot of the "Order of Lafayette," where Gen. Bleaker lies buried.

New York is the first State to receive its share of the direct tax money, Mr Nettleton, Assistant Secretary, having signed a check to the order of New York for \$2,213,330.86, the amount due. The check has been received at Albany and turned over to the treasury.

Some months ago some Italians in New Orleans murdered chief of police Hennessey. Nineteen men were arrested on charge of complicity in the crime. Failing of conviction in a legal trial, they were taken

from prison by a mob of citizens and eleven of the nineteen were shot or hanged. The affair has created great excitement in many quarters. The failure of justice in the courts is thought to be due to secret society bribery and intimidation.

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.

CRANDALL.—In Alfred, March 13, 1891, of old age, Mrs. Martha Maxson Crandall, widow of the late Wm. Crandall, aged 88 years.

She was the oldest of a family of seven children,—five sons and two daughters,—born to Benjamin and Martha Saunders Maxson, three of whom survive her. She was born in Petersburg, N. Y., March 16, 1803, and at the age of 17 came with her parents to Alfred, where she spent the remainder of her life (less four years spent in an adjoining town). The last 38 years were spent where she died. She made a profession of religion in early life and united with the First Seventh-day Baptist Church in Alfred, and after settlement in her final home, united with the Second Church, of which she remained a good member until death. She was a devout Christian, faithful wife, loving mother, and true friend, and had the care of loving and faithful children as she went down life's declivity, eight of whom survive her. "Absent from the body, but present with the Lord." J. C.

CRANDALL.—In Andover, N. Y., March 17, 1891, Mrs. Eliza Warren Crandall, widow of the late Barney Crandall, aged 84 years.

She was the ninth, and the last to fall in death, of a family of eleven children,—ten daughters and one son. She was married 64 years ago, and has walked the last 22 years in the loneliness of widowhood. She leaves four daughters, all happily married, and living within one hour's drive of the place where she died. She made a profession of religion some 50 years since, in the ordinance of Christian baptism, administered by the late Eld. Stillman Coon, and united with the Seventh-day Baptist Church of Independence, of which she remained a worthy member until released for union with the church above. She was a sweet spirited Christian, and has left the legacy of a good example to all who knew her; and to her numerous kindred and friends, the assurance, that their loss is her gain. "To die is gain." J. C.

VANCEIL.—At West Hallock, Ill., March 10, 1891, Mrs. Alida Brown Vancil, aged 76 years.

She was born in Grafton, Rensselaer county, N. Y., March 2, 1815. In her youthful days she became a member of the family of an older sister, residing in Troy, N. Y., where at the age of 16 years she accepted Christ as her Saviour and united with the Second Presbyterian Church of that place. At the age of 20 years she was married to Royal H. Brown, and during the following years were born to them five sons, of whom two survive her. In 1841 the family moved into Oneida county, N. Y., and two years later to Watson, Lewis county, N. Y., where she and her husband heard and accepted the doctrine of the Seventh-day Adventists, and were baptized by Eld. Wm. G. Quibell. In 1860 they moved West, settling in the town of Akron, Peoria county, Ill. About two years later she and her husband united with others in the organization of the Seventh-day Adventist Church, at Princeville, Ill. In the fall of the same year, 1862, her husband died. In 1863 she moved to Afton, Iowa, where she married her second husband, M. Williamson Vancil, and united with the Seventh-day Adventist Church of that place. Some four years later, with declining health and failing eyesight (terminating a few years later in total blindness), she moved to West Hallock, Ill., where in the family of her son, H. S. Brown, she received constant and loving care during the few remaining years of her life. She was a conscientious and devoted disciple of the Lord Jesus Christ, steadfast to her convictions of truth and duty, irreproachable in her daily life and conversation, and leaves behind her the precious memory and influence of one who has continued faithful unto death. S. B.

WEST.—At Utica, Wis., March 13, 1891, in the 38th year of his age, William Leman West.

He was born at Milton, Wis., Aug. 4, 1853. In the spring following, he, with his parents, moved to Utica, Wis., where he has since lived. At the age of 14 years he experienced religion and united with the Utica Seventh-day Baptist Church, Feb. 7, 1868, under the pastorate of Eld. A. B. Prentice, by whom he was baptized. He leaves a wife and two young children and many friends. He died rejoicing in hope. Funeral services were held on the 15th. Sermon by Eld. N. Wardner, from Ex. 33: 14.

BABCOCK.—Near Dodge Centre, Minn., March 15, 1891, of abscess in the head, Mrs. Delia M., wife of Ervin L. Babcock, and daughter of Perry Sweet, aged 56 years, 5 months and 18 days.

The deceased began life in Alfred, N. Y. Thence she came to Milton, Wis.; thence to Coloma, Wis., after marriage in 1856; and thence to Dodge county, Minn., in 1863. She gave her heart to God in early life, and lived a good, Christian woman. She leaves a husband and six children. Her death is a severe loss, not only to the family, but also to the church and community. It seems hard to give up such a wife, mother, and Christian worker at such

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

Royal Baking Powder ABSOLUTELY PURE

a time of life. Her funeral was largely attended at the church, March 17th, when the pastor spoke from the text, "Be of good cheer, it is I; Be not afraid." Mark 6: 50. S. R. W.
WHITFORD.—At Newton, Kan., March 19, 1891, of brain fever, Alberta Luetta, only daughter of Albert C. and Luetta H. Whitford, aged nine months.

A Model Railroad.

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

FARM FOR SALE OR RENT.

In the town of Berlin, Wis., situated one mile from the Seventh-day Baptist Meeting-house, a farm of 160 acres, 100 under cultivation, the balance timber and pasture, with good buildings, will be sold or rented on easy terms. Sabbath-keeper preferred. Address, H. F. CLARKE, Berlin, Wis.

FOR SALE.

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

FOR SALE.

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.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid. GEO. H. BABCOCK. PLAINFIELD, N. J., June 10, 1890.

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A safe, quick and sure cure for cancers and tumors. Rev. A. W. Coon, Cancer Doctor,

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

TESTIMONIAL.

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

FARM FOR SALE.

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

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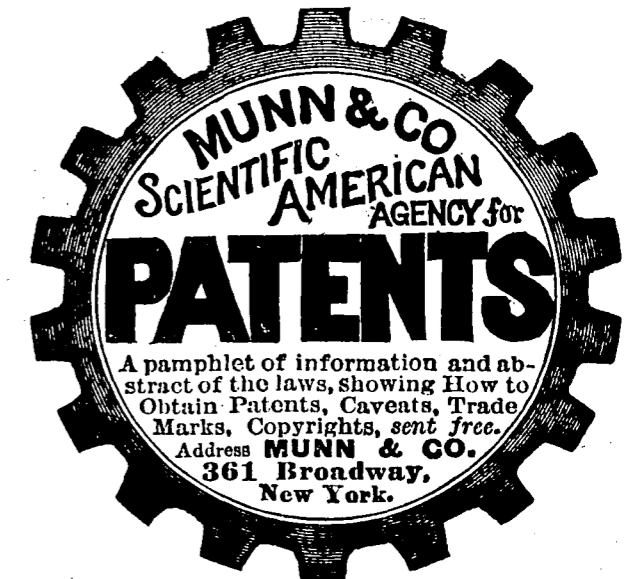
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