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For the SABBATH RECORDER:

## WHEN WE ARE GONE!

MRS. M. A. DEAN.

The fields will smile as fresh and fair,  
The trees, their wonted beauty wear;  
The sun, athwart the valleys shine,  
And crown the hills with light divine,  
When we are gone!

And all sweet scents, the balmy air  
Upon its wings of ether bear;  
And roses bloom, and maidens blush,  
In morning's glow and evening's hush,  
When we are gone!

The year will bring her harvest sheaves,  
Soft breezes cool the summer eves;  
... And moon and stars transfuse with light  
The sparkling, frost-bejeweled night,  
When we are gone!

Children will charm, with ways so shy,  
And youth's sweet hopes, in hiding, lie,  
And men and women work and pray  
As earnestly as we to-day,  
When we are gone!

And 'mid the ceaseless toil of life,  
The roar and bustle, care and strife,  
The jaded ranks, whence we drop out,  
The rush will fill, and few will note  
That we are gone!

To be remembered is so sweet!  
To be forgotten, such defeat!  
Our human hearts, with yearning, cry  
For some dear love that may not die,  
When we are gone!

But happy we, though our poor name  
Be dead to love, as lost to fame,  
If but some sweetness lingers yet,  
Amid the flowers our hands have set,  
When we are gone!

Thrice happy we, though quite forgot,  
If our good influence perish not;  
If tiny seeds, sown wide and far,  
Upspring in blessings all may share,  
When we are gone!

If, floating down the aisles of time,  
Some word of ours may ring sublime!  
The generations, conning o'er  
The earnest truths we taught of yore,  
When we are gone!

FARINA, Ill.

## THE CITY AND THE COUNTRY.

REV. ARTHUR E. MAIN.

Many of our people, perhaps a large majority, seem to think that the Seventh-day Baptist denomination ought not to seek place and work in our large cities. The chief reason given is, of course, that Sabbath-keeping principles do not have a fair chance there. And when efforts are made to establish a denominational foothold in some large centre, the movement is looked upon with feelings of misgiving, if not of actual opposition.

The special object of this article is to give several reasons for endeavoring to establish Seventh-day Baptist religious and business interests in great cities, as well as in villages and in the country.

1. These cities are certainly a part, and an increasingly large and important part, of the "world" into all of which we are commanded to go, preaching the gospel to every creature. We have no right to neglect, from our own choice, such parts of the world-wide field of Christian labor. Especially is this the case when, as now, Providence speaks to us through opportunity, inviting us to enter these open doors.

2. Our cities are in sad need of the gospel's saving power. They are centers of religious ac-

tivity and influence. They furnish the most and best forms of Christian and philanthropic effort; and noble examples of self-devotion in the service of God and humanity. But iniquity also abounds; and they are the nation's fountains of abject poverty, ignorance, vice and crime. General Booth, of the Salvation Army, finds "Darkest England" in London and other large cities. Darkest America is in New York, Chicago, and other densely populated places. We Seventh-day Baptists, by our profession to have the most scriptural, general apprehension of divine truth, will stand self-condemned before God and an observing world, unless, with more of the spirit of Christ and his apostles, we plunge into the midst of the world's darkness and degradation, bearing the gospel of Christ, which is the power of God unto salvation. Self-exclusion any longer, even from the hottest battle between the cause and kingdom of Christ and righteousness, and the powers of sin and the devil, will be, for us, open and inexcusable disobedience to our Lord and Master.

3. Our cities are the centre of that influence and power that grows out from such sources as culture, wealth, the press, and many well-manned forms of organized effort. The ancient philosopher said he could move the earth with a lever of sufficient length, if given a place to stand *outside*. But they who would lift the world by the spiritual force of truth and righteousness, must stand on the world, living and moving on the inside. If Seventh-day Baptists have not only a great general work, but also an important special mission in the world, and none ought to doubt it, then ought we to seek to touch and be touched by the highest and best factors and forces that enter into this present world of thought and action, rather than shrink from such contact. Not isolation, but wise association; not concentration, but diffusion that multiplies forces, is the spirit of the New Testament. Open, not self-glorious, exhibition of *practical* Christianity, like the "midnight mission" of our beloved young Holland brethren, and kindred undertakings; open proof that we are a people of affairs; open manifestation of our capabilities to bring things to pass that make for the weal of mankind, are among the strongest arguments we can give that the Seventh-day is the Sabbath of the Lord our God, and that Sunday legislation and similar movements are evil through and through.

4. The late President Martin B. Anderson, of Rochester University, and of revered memory, once said to the writer: "Your people must be aggressive, if you are to grow." The Missionary Board has not been in the sleep of deadly conservatism as some have supposed, but in a general way, and along its line of action, increasingly aggressive. The work of our schools has been carried on with a spirit of aggressiveness, and in some instances, at least, of devotion to the cause of educational progress, in the face of almost overwhelming difficulties, ill-appreciated by the denomination at large. But, more than by any other organization among us, has

the spirit of denominational aggressiveness been developed by the Tract Board, during that period of its history which began in 1861, when, it is stated by a then prominent actor, the Board was sent for death and burial up among the hills of Brookfield, N. Y. This testimony is all the more cordially given because I have always had a strong feeling of disapprobation for some of its methods of operation, just as others have felt in regard to my own work in the denomination. And it is now my deep conviction that, in addition to the spirit of an all-controlling dedication of ourselves and our possessions to God, our Missionary Board and the churches need to be more aggressive still; and our Tract Board to prepare its printed pages for doing exactly the same kind of work that missionaries and pastors ought always to do, publish the gospel, and teach the truth to *all men*, especially to those that most need the great salvation. Paul the preacher and missionary, and Paul the writer of epistles, was one and the same messenger of saving and sanctifying truth. If then we seek fields for aggressive work, in the printed and spoken proclamation of truth, we cannot wisely turn away from the opportunities and wants of our large cities.

5. In New York City, our American metropolis, and the great central city, if geography be left out of the reckoning, we have a long-established church. During recent years, it has received no inconsiderable additions to its numbers and strength. It is self-supporting; and, like every other church of Jesus Christ, its continued existence must be not merely for self-edification, but for propagation. And I firmly believe that it has only to depend on itself and God, in order to be a growing power for good. In Chicago, that marvelous city of the West, we have a living, growing church. Although not yet self-supporting, it has the invaluable capital of energy, action, and hopefulness. With the divine blessing upon its plans and labors it cannot but have before it a history of enlarging usefulness. In London, that city-world, we have a small but ancient church, whose financial self-support seems to be well assured. The opinion comes from at least two quarters that zeal on behalf of this church is chiefly due to a desire to save the money and property. We deny the charge with a little indignation and much surprise. Here is a band of Sabbath-keeping disciples, small it is true, but larger than when Elder Jones went to London twenty years ago; and their aggressive activity exceeds that of a previous century. Here are funds for a chapel, a manse, and the minister's support. Here is the inspiration of history for a period of over two-and-a-third centuries, with its record of mingled prosperity and adversity, piety, learning and martyrdom. Here are unequalled opportunities for imitating the apostolic example, in laboring for the salvation of both Gentile and Jew. And I unhesitatingly express the firm belief that if we American Seventh-day Baptists altogether withhold our prayers, sympathy, and aid, it will be one of the great mistakes of our history. Now, if in addition to these religious

interests in large cities, we will also have Sabbath-keeping business enterprises, agencies, and agents, we shall accomplish more for self-preservation and propagation than by many a Sabbath tract, periodical, book, or discourse. Wealth now holds a mighty balance of power for good or evil. Step by step are Seventh-day Baptist business men coming toward the front in standing, influence and prosperity. This is the day of opportunity.

7. But one says, How great the difficulties to be overcome in large cities! What obstacles to be surmounted! Yes, this is true; but have we not read in the Scriptures that the gospel of Christ is the power of God, the *power of God*, not man's power, unto salvation? If the blessed gospel cannot save the proud and rich, and the poor and low, in cities, even such as Mr. Jacob Riis describes in his book, "How the Other Half Lives," as existing in New York, can it save sinners in the country? Let us not limit the power of our divine Redeemer, who offers redemption to every man. Whosoever will may come! Again one says, The large cities have no room for Sabbath-keepers and Sabbath-keeping business. Although not a business man, I believe in God the owner and ruler of this world, and in man of whom he is mindful; and in the power of educated and sanctified capabilities, in faith, patience and perseverance, to find or make room in this busy world sufficient for every reasonable demand or expectation. In a former article I freely confessed the experience of a large growth in zeal and hopefulness along the line of Sabbath reform work; but zeal and hope languish if asked to believe in a reform that does not embrace in its plans and expectations the whole world, as God shall open the way and lead forward. Do not ask me to observe and advocate the Sabbath as a truth of God designed for all men, without also assuring me that there is no sufficient reason, in the nature of the case, why Sabbath truth and Sabbath-keepers may not live, spread, and labor in Westerly, Plainfield, New York, Chicago, London, or Shanghai, as certainly as on the farms and in the country villages of Hopkinton, Brookfield, Allegany, among the hills of West Virginia, over western prairies, or on the plantations of the South. The gospel preached by Sabbath-keeping Baptist missionaries found some of its earliest and most glorious triumphs in the populous cities of Western Asia and Southern Europe. And I know no gospel that is not for all the world, Gentile and Jew. I believe in no Sabbath that was not made for man, wherever the divine Providence may place him. If in any sense we are underlings in the world's broad field of battle, the fault is not in our stars, but in ourselves.

But there are also strong reasons why the country should not be neglected, a brief mention of which will suffice for the present purpose:

1. The country is included in our Lord's great commission to preach the gospel to everyone; and here, too, are multitudes that need the gospel's saving power, and the comforts of religion.

2. Young men especially are all the while going from the farm-home to the town or city, with more or less of hope and purpose, well or ill informed. And as they enter into this new life, with its opportunities and temptations many and great, they need all the protecting influences of former Christian homes, churches, and education.

3. They greatly err who suppose the country does not furnish most intelligent and understanding hearers of the Word; men and women that demand and appreciate such preaching as

can only be given by those who heed Paul's exhortation to Timothy, and give diligence to present themselves approved unto God, workmen that needeth not to be ashamed, handling aright the word of truth.

4. We already have a foot-hold at many country points; the opportunities to plant new churches constantly multiply; and we have yet to fully awake to the need and openings for aggressive evangelistic and teaching work right within reach of these little centres of possible influence and usefulness.

The present and seeming demands and opportunities for putting forth united and enthusiastic efforts to realize our denominational pretensions are either altogether real and fraught with much significance, or the Lord has little use for us in the world. What have we to say, and what shall we do about it?

#### CRIPPLING THE PASTOR.

REV. THEO. L. GARDINER.

To cripple, according to Webster, is "to deprive of strength, activity, or capability for service or use." Men may be crippled in regard to usefulness in spiritual and moral things as truly as in physical matters. Business men can be so crippled as to utterly fail in business enterprises. Teachers may be crippled, and so come short of realizing the best results in school work. Even so may the most consecrated and cross-bearing pastor be thwarted in church work, and rendered incapable of the best service to his people. He may have a heart set on the blessed work of saving souls, and possess the most self-sacrificing spirit, willing to labor night and day for the good of his people; and yet an influence may be working among them that will utterly dishearten, and bring his best efforts to naught. That is the saddest day of his life, wherein a pastor begins to realize that he is being crippled as to his labors of love among his flock. The pew holds in its own hand the success or failure of the pulpit. How often does it happen that a pastor's success or failure depends upon the spirit and attitude of a few pews in his church. And it is always true that the hearers either contribute to the power of the preacher, or they embarrass and weaken him in his work. Any church can easily cripple and sacrifice their pastor. Again, any church can so uphold the hands of the pastor as to enable him to work up to the fullest measure of his powers.

Let us note some of the ways in which a pastor may be crippled:

1. The empty pew has a terribly disheartening influence upon the pulpit. A full house is a wonderful inspiration to a faithful preacher of the Word; not only while he is speaking, but it is also an inspiration in his preparation, to know that he will have a multitude to hear. If you want to cripple your pastor, treat him to empty pews; but if you would make the most of his efforts to build up the church, and cause his study-work to become a tower of strength in moving men, see that your pew is filled at preaching service.

2. The listless, inattentive pew has a terribly dulling effect upon the spirit and power of the preacher. Even if he can rise above its influence, and gain a degree of fervency in his preaching, he knows that it is a failure so far as that pew is concerned, and he is conscious that its influence is crippling him in his work. Even Jesus, the Great Preacher, was unsuccessful in those places where the command to "*take heed how ye hear*" was ignored. The success of his matchless sermons depended upon the at-

titude of his hearers. How much more, then, is this true of his fallible followers. Pastors know too well how crippling is the weight of that pew where the faces are averted and the hearers assume a stolid indifference, a studied coldness, and gaze out of the window, or listlessly turn the leaves of a book, while he delivers the message that has cost him days of labor and hours of prayer.

3. Then add to this the chilling effect of that proverbial "critical pew." Every church has one or two. It knows more than all the others. It does not expect to learn anything from the pulpit. It simply condescends to submit to the torture of hearing for the time being. It is exceedingly fastidious, and so sensitive to the slightest impropriety, or to the least infringement upon the rules of rhetoric. You can see that hearer wince and frown at the slightest mistake in accent or gesture; but that is the only time when you see any sign of life there. May God deliver the pastors from the freezing influence of such hearers. A house full of them would seem like an ecclesiastical ice-house. One might as well try to kindle a fire among icebergs, without fuel, as to work for a revival of religion among such hearers. They always cripple the pastor.

The hearer who would strengthen the pastor should let him see his *face* as well as his presence in the pew. There is nothing so helpful as a *responsive face* and attentive eye when the watchman stands forth burdened with the responsibility of preaching the word of life. Oh, the sublime magnetism of soul answering to soul, when a speaker has every eye riveted upon him! It is then he does his best preaching. And then it is that his own power is supplemented by the added power of his people, and they realize the best results from the preaching.

4. But the pulpit is not the only place where a pastor may be curtailed in his usefulness by the attitude of some of his flock. Many a pastor finds his best efforts for the conversion of the young neutralized by the critical fault-finding of their parents. The backward pull of the home is oftentimes more than a match for the forward pull of the pastor in his efforts with the young people of his charge. When a church member has joined the world in unkind talk or scandal about the pastor, he makes it very difficult for that pastor to do any good in that man's home or among his friends. Even if the pastor never knows it, and continues his labors of love there, such things unfit your own heart to give him the welcome that ensures you the blessing. It is up-hill work for any pastor to crowd himself into any home for love's labor, where he knows that he has been repeatedly and openly scandalized. And no one knows without experience, how hard it is to keep down all human feelings of resentment, and bring to his Sabbath services the warm, loving gospel, while his own heart bleeds and smarts under the known injustice of a few bitter, falsifying tongues among his people. How terribly Moses must have felt while leading the church in the wilderness, when he found that Aaron and Miriam had gone out among the mixed multitude to stir up a feeling against him. Here was the very one of all others who ought to have stood by him and held up his hands, hustling about among the people to destroy confidence in their wilderness pastor. Poor Moses! How hard it must have made his work, and what a discouraging time he must have had!

God's people need to take heed lest they, too,

be found without the camp, helping on those who would overthrow the pastor by bitter talk and unwise fault-finding. How much better it would be for such church members to attend the church prayer-meetings, and join the faithful in praying for the success of the pastor. Then they would be likely to see less to criticize and more that is good. But when a man starts out to cripple his pastor, it is a notable fact that he deserts the prayer-meeting and ceases to pray for God's blessing upon his pastor's work.

Beloved people in all our dear churches, don't you see how truly your pastor is in your hands? You can make him to succeed, or you can ensure his failure in every line of his work. His work is arduous. His responsibilities are great. He feels the awful pressure most keenly, and carries a burden day and night for his people. Therefore let every Christian hold up his hands, and pray for his success.

SALEM, W. Va.

TO CHURCHES AND INDIVIDUALS.

A PERSONAL APPEAL.

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

The demands upon the treasury of the Society, and upon the wisdom of the Board, were never so great as now. The late Chicago Council recommended several important measures which call for increased outlay of money, and for great wisdom in planning future work. Its recommendations concerning the improvement of the SABBATH RECORDER, the extending of the circulation of the *Outlook* among laymen, and the more extensive sale and circulation of publications cannot be carried on without largely increased contributions. The recommendations and suggestions relative to publishing a new weekly newspaper, the removal of the Publishing House, and the general strengthening of the publishing interests require careful consideration, and the united wisdom of all our people. The Board, therefore, appeals to the people, men and women, church members, friends of the Sabbath and of the cause of Christ, to fill the treasury with their gifts, and to communicate to the Board their wisdom concerning all these points. The work belongs to the people. They own the publishing interests which the Board has in charge. We therefore desire to take you into our confidence, and to have you share in our counsels, that we may better accomplish the Master's work, in your behalf, and in his name.

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

sum thus raised by the churches by liberal personal gifts. We shall be glad, if they desire to do so, to have them designate the department of work to which they wish their money applied.

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

There has been no time in the history of this Society when the demand for a broad conception of our denominational work, and for sanctified hearts and consecrated lives on the part of all our people, was as great as now. Wisdom, courage and liberality ought to be doubled on every hand. Each year demonstrates the fact that we have a specific mission as Seventh-day Baptist Christians. The history of the Protestant movement shows that denominations have come into existence, and have been perpetuated, because specific truths must be made prominent in order to secure the attention they demand. Presbyterians had a distinct mission to exalt the "Sovereignty of God," Methodists to exalt "Free Grace," Congregationalists to emphasize the independency and authority of the Individual Church, Baptists to emphasize the value of immersion as essential baptism. Our denominational position is the core of the Protestant movement. Our warrant for denominational existence is found in the necessity which has existed, and continues, for exalting the authority of the Bible against tradition. If that necessity had passed away, if the Bible is truly and honestly exalted in the church as the "only rule of faith and practice" for Christians, so that there is no longer special need for making that fundamental truth prominent, our work is done, and our denominational life should merge itself into the larger life of the Church universal. All our work in common with non-Sabbath-keeping Christians can be done far better by surrendering our denominational organization. Our position is an unjustifiable schism in the Church of Christ if we have no specific mission in exalting and spreading Sabbath truth. The Society, whose interests you have placed in our charge, owes its existence to the belief that the special work of Seventh-day Baptists is to promulgate Sabbath truth, prominently, earnestly, and continually. Because the Board believes that our mission is not fulfilled, but rather that it is only fairly entered upon after centuries of brave and patient waiting, we make this appeal. Because you are Seventh-day Baptist Christians we believe that this appeal for money, counsels, and prayers, will be heeded gladly. May the Lord of the Sabbath, the Saviour of men, grant unto you, and to us, your representatives and his servants, all strength and wisdom.

In behalf of the Board,

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

Com.

THE INDIAN MESSIAH.

T. L. RIGGS, in the *Advance*.

Two years ago it was announced here and there among the Sioux, that an Indian Messiah would shortly come. At first no one could tell from whence came the startling message; when and from where this coming leader should appear. He was to come an Indian in person, for Indians only, and to restore the former customs and life of the Indian race.

Soon the message grew in distinctness and detail. This leader would come from the West, and with him would come vast hosts, all the dead of the past restored to this earth marching in a body. Already had they started upon their journey, and the story of their march by day and camp at night was freely circulated. For had not messengers come from "beyond," runners who went from here and had returned, having seen with their eyes and heard with their ears? It became wonderfully real and life-like. A vast multitude, joyous and bringing joy back to earth; and at their head there marches the Son of God! He comes to restore ancient customs, forgotten practices, and the plenty and liberty of former days when game was everywhere abundant and the white man had not come to this land. To the restored conditions Indians only would be admitted; white men and all that civilization would bring of advantages and requirements should be kept out.

By some the tale was laughed at as absurd. Many doubted, and others believed. The professed believers increased in numbers, and doubtless were less free in expressing themselves. It was in the air, a mysterious something that could not be resisted and overthrown. I do not need to add that first to accept and loudest in relating the wonderful results to come were the least advanced, the Indians who have opposed all efforts to civilize and educate them. This was to be expected. The worst element was at once enlisted on the side of the cunning leader. They eagerly accepted the promise of one who should come from the spirit land and restore old customs, old habits, the old life. They accepted not so much the promised leader, as that which this leader promised, a shaking off of the restraints and duties of civilization and the return to savage life. During the first year it was expected that the new Messiah would come in the spring of 1890, last spring; but as the snows of last winter melted away and the grass appeared, less was said of it. The promised leader did not come and we thought that the end of it all.

During the month of September last there came a marvelous awakening. Prophets of the new gospel had been keeping quiet, but now came to the front again with more wonderful tales than before. Men, better and more widely known than at first, had been sent as special messengers to meet the coming leader, and they brought specific instructions from him to those who would be ready to meet him at his coming. Their message spread like wildfire. In October the ghost dance was well started in many places, and zealous teachers went rapidly from one Agency to another, giving instruction and the rules to be observed. This was to enable all to prepare themselves and be ready. All things pertaining to a white civilization were forbidden, and those who should dare to doubt would be terribly punished. At the dance such announcements as these were often made: "No one who wears the clothes of the white man can come within the circle and live." "All who do not believe will be turned into dogs and snakes." "Do not smoke cigarettes; smoke only the pipe of our fathers." They danced in an elastic circle, large or small, according to the number engaged, around a tree set in the midst, and bearing votive offerings, without the beat of the drum, and clapping hands. The dance was accompanied by the most violent and frantic posturing and flinging of arms, with crying and praying, that made the sight and sound a fearful one. Those who joined did so to exhaustion, and fainting away saw visions, and on return to conscious life told wonderful tales of experience—having looked into the spirit land.

The dance absorbed all other interests and was so violent as to suggest its own remedy. It was ruining the health of those who took part. Many of our schools were broken up. The authority of the Indian Agents was openly defied in many cases, and yet I am ready say that, with proper handling, there was nothing in all this that in reason was to be regarded as specially dangerous, or a serious menace. The war cry however, was raised; an immense number of troops was brought into the field; we lost some magnificent officers and brave men; of Indians, not a few were "wiped out," and his North-west country was again unsettled and devastated by the horrors of another Indian war.

## MISSIONS.

THE secession of a whole Roman Catholic village in Italy to Methodism now seems to be beyond dispute.

FRENCH Catholic Societies openly countenance the policy of buying boys and girls in Africa to train them as Christians.

AMERICA finds it difficult to support missionaries in Africa; but from 1882 to 1887 Boston alone sent to the Dark Continent 3,500,000 gallons of strong drink. Shame! Shame!

THE Christian Chief Kchama, near Pretoria, South Africa, has abolished drinking in his land, and always labors for some reform. He is sincere and courageous, and trusted by traders and hunters, as well as by missionaries.

IT is stated that 55 years ago, only two Nestorian women in Persia could read. In 1885, in an audience of about 2,000 persons, nearly one-half of whom were women and girls, it was found that 900 could read the New Testament. This is only one kind and one example of the fruit of missions.

THE Secretary has recently spent a few days, including the Sabbath, with our church and friends in New York City; and he came away more convinced than ever that there is not only a great work in the world for Seventh-day Baptists, but also in such cities as New York and Chicago, where we already have good and strong beginnings.

THE "Free Thought Depot" in Madras, India, issues 124 works of such infidel writers as Bradlaugh, Ingersoll, Paine, and Voltaire. Some of these have deceptive titles like this: "A Bible Hand-book for Mission School Students and Inquiring Christians." Imagine, if you can, a Christian publishing house sending out books with infidel titles!

A CONVENTION of Christian workers, of many nations and names, assembled in Bangalore, India, last autumn, for the purpose of promoting life, growth, and earnestness in the Master's work. Among other services, one day each was given to the consideration of the following subjects: What Christ does for his people; What Christ does in his people; and what Christ does through his people.

THE new Roman Catholic University in Washington is to be placed under the direction of a foreigner, who comes with the blessing of a Pope who hates free institutions and antagonizes the civil law in Italy. And yet American Protestants seek the alliance of Roman Catholics in the interests of "Sunday laws," an effort worthy only of the papacy itself. It is a Roman Catholic that heads a movement in Rhode Island, whose object is to oppress Sabbath-keepers in the land where Roger Williams found religious liberty among the Indians.

WE are glad that Eld. Todd, in sending his quarterly report from the Berlin Field in Wisconsin, speaks of the need of a parsonage at Berlin, and the effort to obtain one. It furnishes a fitting occasion to call attention to the value of one to our cause, in every locality where a pastor lives. Every church ought to have, first, its own religious home,—the meeting-house,

--and then a home for the minister of the church. Both should be, in a prominent sense, centers and sources of sanctifying and uplifting influences for the community, witnessing for all that is best in these two great words, Religion and Home.

### AMONG THE KARENS OF BURMAH.

In 1828, Ko-Thah-byu, a Karen, once a slave, but whose freedom had been bought by the missionaries, became the first convert to Christianity in the Burmese Empire. This directed the attention of the missionaries to his people; and he himself preached the gospel to the poor, despised, oppressed and demon-worshipping Karens, with rare zeal and success. In 1878, fifty years after his conversion, Ko-Thah-byu Memorial Hall was consecrated to school and other mission purposes, having been built by the Karens themselves at a cost of \$15,000, and on behalf of 20,000 then living disciples, and 20,000 more gone to the life beyond. In 1880, the Karen churches gave over \$30,000 for missions, and set about raising \$25,000 for a normal and industrial institute. A heathen people become an evangelizing power!

A British Government Report for 1880-81, mentions the 451 Christian Karen parishes, with their churches, schools, and pastors, and says that Christianity continues to spread among the Karens, to the great advantage of the commonwealth; that the Christian communities are more industrious, better educated, and more law-abiding, than the villages around them; and that the Karen race and the British Government owe a great debt to the American Baptist missionaries, who have, under Providence, wrought this change among the Karens of Burmah.

FROM J. M. TODD.

BERLIN FIELD.

I regret that I must say that everything remains just about the same as at the last report. We have had meetings of deep interest, and from which I hope lasting good will come. On my return from the Chicago Council, I went to visit the church at Marquette, where we held preaching services on the Sabbath, and held the communion services. It was a season of great interest to our dear brethren and sisters, and I feel certain that they felt greatly encouraged and strengthened. I also preached three times in the school-house near Bro. J. H. Nobles, in the town of Kingston, Green Lake county, to deeply interested and increasing congregations. Our semi-annual meeting at Coloma was the means, under God, of greatly helping our people there.

Here at Berlin our people that are able attend Sabbath meetings regularly and with apparent interest. This place will, in all probability, be a kind of headquarters for our work in this part of the State, and will be the residence of the missionary on this field. If we are to occupy this field, a house for the missionary is an absolute necessity. We are boarding with our relatives, and our household goods are in Brookfield. Just what the outcome of this matter will be, I cannot tell, but I firmly believe that our brethren here, and perhaps I may say in other places, who have abundant means for benevolent work, can do no greater good on this field than to put their means together and build a house for a resident missionary. And the trustees of the Berlin Church and society have it in charge.

I wish also to state to the Missionary Board that it is my firm conviction that some younger man must be sought out for this field, one who

can brave the storms of winter, and do valiant service in the cause of the Master: At my time of life it would be very imprudent to take these long drives in the winter season. With the expression of Christian love for the entire membership of the Board, I am your brother in Christ.

FROM E. A. WITTER.

FIRST AND SECOND WESTERLY CHURCHES.

The spiritual condition of the churches is as good as at any time during my connection therewith, and in some individual cases it is much better. The Friday night meetings held with the First Church have an average attendance of 15. In order that we might persuade more to come if possible, and so bring a larger number under the influence of the church, I have adopted for a time the plan of having a short sermon in connection with the meeting, for I find that more, even of the membership of the church, will come to a preaching service when some one else is expected to do the work than to a prayer-meeting where they may be reasonably expected to bear some part.

At the last communion service one was added to the First Church by letter, we had three letters to read from absent members, all were full of the spirit and a source of encouragement to the church.

At the last communion service with the Second Church we were all cheered in the reception of three new numbers, two by letter and one by baptism. The latter was so happy in her baptism that she was full of rejoicing in the Lord and welcomed the relation and duties that are hers in church membership. We feel that she brings to the church all the strength and help of a young earnest life. She has started a C. L. S. C. and is seeking in other ways to help the society.

One who joined by letter came from a First-day Baptist Church and is earnest in her life with us. While we cannot hope for great things or large additions we are cheered to know that there is growth even though it be but little.

The Sunday night meeting which is purely missionary is well attended, but we feel that it does not receive the support from those for whom it is held that it should.

When viewed in all ways this is indeed a great field, and I sometimes almost faint beneath the consciousness of inability to meet all the requirements laid upon me, and often I feel the force of the Master's words, "the reapers are few," but trusting in the Divine arm, and possessed somewhat of the Christian hope as expressed by Paul in Heb. 13: 5, 6, I press forward into the work, knowing that God may use even the weak ones to reveal his own glory to bring many into the joy of his salvation. Pray for us and the prosperity of Zion among us.

NIANTIC, R. I., Jan. 3, 1891.

FROM F. F. JOHNSON.

I wrote to you that I was about to get into a debate on the Sabbath question with a First-day Baptist. The time was set, but the champion did not appear, so I arranged for three lectures on the subject, which I gave to large congregations, and the people seemed to appreciate them very much. One First-day man said that no one could answer them. The brother with whom I had arranged to debate was there, but I could not get him to say a word. I think, as a result, that several in this neighborhood will keep the Lord's Sabbath. If they don't it will not be because they are not convinced. May the Lord work in them to will and to do of his own good pleasure, is my earnest prayer. The people are very anxious for us to hold a series of meetings there. There is no suitable house near, so they are talking of building a shed to hold them under, when the weather becomes favorable. Hope Bro. Threlkeld's health will get so he can be with me in the meetings. I am so anxious to be with those Kentucky brethren. They are having a hard time. The First-day minister Bro. James spoke of it, I think, a very unprincipled man, and I am of the opinion that the most of the thinking Christians know it. Am not in the least uneasy of the result, if the faithful there are sufficiently encouraged. They greatly need a house to worship in. One principal thing that encourages me is their continual meeting together every Sabbath for so many years without a preacher. They are noble brethren, I assure you. Wish you could see them. Brother, you must write to them often, and give them all the good cheer you can. The young Bro. Wise, of whom I wrote you, has turned to keep the Sabbath. He is working for the cause, and if he keeps well enough will prove to be very useful, I think, especially with the young people. He desires me to visit them early. May the good Lord direct us by his Holy Spirit in all our labors.

STONE FORT, Ill., March 2, 1891.

## WOMAN'S WORK.

"As THE eagle stirs her nest,  
Frightful makes her mother breast,  
While her fiery eyeballs gleam,  
As with anger's scorching beam;  
Feigns she hates her tender young,  
'Till upon the air they're flung;  
Then descends to break their fall,  
Answering faithful to their call;  
Bears them up upon her wings,  
Far above terrestrial things,  
'Till they reach the craggy height,  
Whence they took reluctant flight;  
So the Lord our God alone  
Guides his people from his throne,  
Bears them through all ills and harms  
In the everlasting arms."

LET us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. Rom. 14: 13.

SAYS Frances Ridley Havergal: "A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather, depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper,—gloominess, touchiness, discontent, irritability,—do we not know how catching these are?"

DR. NORTHRUP has said: "The saying has gone all over the land, that what we need is missionary conviction. The missionary conviction which we need is this, and nothing else: that God, in his infinite wisdom, has seen fit to make the progress of his kingdom upon earth absolutely dependent upon the co-working of his people with himself, so that we have no more reason to expect the salvation of mankind apart from the labors, prayers, and gifts of the church in some country, and in some age of the world, than we have to expect their salvation apart from the work of the Holy Spirit. Though it is God that gives the increase, yet if Paul does not plant, and Apollos does not water, there will be no increase. The conviction that needs to be wrought into the heart of every Christian is, that in a real and profound sense the salvation of the world is in the hands of the church, and that it is an utterly baseless and pernicious expectation that God will do in an exceptional and extraordinary manner what he has commended his people to do, and for the doing of which he has given to them ample means.

### OUR WOMEN AND DR. SWINNEY'S NEEDS.

It is a long time, speaking with some indefiniteness, since many of our women began to feel that Dr. Swinney should have help, either in a physician or a trained nurse, and really both. There came in very close connection with the conviction that some helper should go to her relief, the thought that dispensary and hospital facilities were likewise needed, and as much. Very many cannot rid themselves of the feeling that if the Doctor could be placed, with her work and her present facilities for conducting it, in any society in the home land, and the environment of just her own work could be transplanted just as it is, that the picture of her

need of help in persons and in facilities would present such an appeal as to reach the conscience and the pocket of every one of those who, by the withholding of sympathy and of silver, make the filling of these demands not possible.

Or, to put it another way, the feeling is this, that if such persons were for any reason, for pleasure or for business—secular business—placed for a time in the face of the surroundings of the Doctor's work in the heathen country, the need of help for her would at once seem to them exactly like unto a home land need for imperativeness, and the foolish of the foreign, the no call to us for the fulfilling of the Lord's parting command, would sink into the extinction to which such belief must eventually come are we ever answered the prayer, "Lord, I believe, help thou mine unbelief."

The result of such a change of sentiment would be that the Doctor would have help. The put yourself in her place testing of the argument would find every opposer of foreign mission work—allowing to her her present knowledge, not to say acceptance for herself of "the Jesus doctrine,"—would find her an aggressive pleader for such people and needs as the Doctor and her work. And these would be successful pleaders, too; not because they would have greater faith in the work than those who now believe in it as a Christian obligation, but, being themselves the present hindrances, the obstacles would be overcome, and the help would follow such overcoming. The call would be answered. No more money amongst us then than now, no more time, nor talent, except what would come in the gain from usury. If what already exists were consecrated to its rightful use, it would not be more sure for the windows of heaven to open and pour out the divinely ordained blessing upon man and the church when God is not robbed of his tithes and offerings, than for this question of foreign mission work to get righted in the heart of the present opposer of it. The work of preaching, of teaching, of healing so like in character to that of our Saviour, when, as a foreign missionary, he came into our own heathendom, if only once accepted in this light would put into the hands of Dr. Swinney, by the full authority of your say so for it, all the money needed by her for dispensary, yes, and in no distant day for hospital work, too, and would place by her side both physician and nurse. This condition of things would be not the finishing as of a work of art, when the master has put the last touch upon it, but it would be the establishing, as by foundation walls, of a useful super-structure, of a work begun which should grow with the demands of the years.

Selfishness, my sister, both yours and mine, lies at the bottom of this question—the Doctor still without her help. Not somebody's selfishness, but yours and mine, and that is its name in English. A new light would fall upon the picture of need and of want if it were you or if it were I that were sick in body and no other earthly help for the body but the Doctor and her small facilities for helping both of us, and—but what do you see, my sister, that you turn pale? What? Oh yes, I see! and no wonder your face blanches and your blood grows cold. No doctor for you, nor for you, nor for you, in the long line of us who are waiting with suffering long since intense. Just one doctor cannot be everywhere nor help more than one at a time. Somebody must be turned away from physician, from dispensary, from comfortable bed, and healing care, and that somebody this time hap-

pens to be *you*. That makes the world of difference. It is now your own heart that is sick, your own body that writhes under throbbing pulse and the torture of pain and manifold distresses which are now your very own. Oh, yes, your need now is exactly the home missionary kind of a need, imperative, pre-eminently practical. It is home mission work when it hits you or me, no matter at whose antipodes we may be placed and how these people opposite us may be opposed to sending us relief. It means something now. It means even the commands of my Lord to go to the uttermost parts of the earth to seek out and to find the suffering ones of earth. It means everything to you and to me for the search to be made with loving persistence. My inner consciousness and my Bible, too, assure me that *I* am to live on forever. *I* must be helped. *I* must be saved. Yet what have you or I ever done that it is not yourself nor myself standing to-day by the mission gate seeking for admission and no help in there for us because the women back in the home land—a Christian land—and Christian women—are nursing their own comforts, coddling their own surfeited children, and occupying themselves in their own home mission pleas and plans.

Spell selfishness with the eleven letters of its own etymological make up, or with any synonym you may choose, pronounce it with the accent of your own asperity towards foreign work, or with the monotone of your own indifference to it, and it makes not a particle of change in the actual conditions of that self-same word selfishness. Its inherent obligations and its relationships to the world of words belongs to itself. No other can take precisely its place. Just so surely do you and I hold a niche in the world of obligation to those who are in need. Neither will ignoring the need, nor placid indifference to such need, make us one whit less responsible in the eyes of him who has commissioned us to disciple all nations.

It is not rudeness to you nor to me that the charge of selfishness is made as the occasion of Dr. Swinney's living so long without the help for which she has called. Neither is it unkind nor unwise the one towards another that somebody shall, if impassioned by the spirit of the Master, call a halt from self-serving and put one upon self-examination. If the Doctor were your own mother asking for aid, or your own sister, your own child, it might hap, would the close coming home of the question make any difference to you in the significance of her appeal, taken from the stand-point of her own over-worked and under-cared for condition? Would it be likely to bring you into any closer sympathy for those for whom she toils? In Christian frankness, my sister, what difference would it be likely to make with you? Spell it out. Pronounce it. But live it out and you shall be spared the surveillance of examiners. The church at home will know. The mission station will know. Dr. Swinney will know. Some women living, breathing to-day the same air of heaven which you and I breathe, given by the same beneficent Creator of every good thing for every creature of his, will know from the depths of her own enheathened heart, that there is a balm in Gilead, that there is some one standing by the pool to help her into the healing waters. Some poor women who might have been you or me, would then know to the healing of her own soul that there is a Great Physician for the sick of the great wide world.

"Inasmuch as ye did it not unto one of these least, ye did it not unto me." But there is a cure for even our own selfishness. It lies within your reach and mine. Its name is love. For God so loved the world that he *gave*; and inasmuch as ye did it unto one of these—our sisters—even these least, ye did it unto me.

## HISTORICAL & BIOGRAPHICAL.

### SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

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

#### MISSIONS.

In a former series of articles (1877-78) under the above title, the history of missions in Western Virginia was brought down to 1860, in which year Eld. David Clawson died at Lost Creek. So far as I have knowledge, Eld. Clawson was the last Northern missionary in that country previous to 1868.

#### MISSION OF REV. A. H. LEWIS.

In 1868, A. H. Lewis, who was then the traveling agent of the Seventh-day Baptist Sabbath Tract Society, made two tours in West Virginia, as evangelist and lecturer on the subject of the Sabbath. He reached Lost Creek on his first visit Feb. 20th. In his report to the Tract Board he says: "I found an extensive revival going on at Lost Creek, in connection with a union meeting between our people and the Protestant Methodists. After consultation with the brethren it was deemed best for me to labor for a time in that meeting. I therefore remained at Lost Creek until the 27th, and preached ten times within six days. The work was powerful and wide spread; scores were brought to Christ; and I trust that God blessed my efforts, and that a way was thus opened for a wider spread of Sabbath truth."

While in West Virginia I heard a number of persons speak with great interest of that revival; of the arrival of Eld. Lewis in the midst of the meeting; of the first impressions formed concerning him, and his probable influence on the meeting; and how the first impressions were suddenly changed. A very high stage of interest had been reached, and many unconverted persons had become awakened. If I recollect rightly, they said there were twenty or more "seekers." Eld. Lewis arrived at the church during a day meeting. He was a stranger to all, but, of course, was made known to the people before the meeting dispersed. The impression they received was that he was a polished and cultured gentleman, and no doubt an able man; but that he was not the kind of man for a revival meeting at the stage which this meeting had reached. Great fears were felt that he would chill the interest, for, of course, courtesy demanded that he should be invited to take part in the meeting. It was not thought safe to have him preach the first evening, and before he had time to catch the fire of the revival. But he was asked to offer prayer for the seekers who flocked to the altar after the sermon. His prayer was so simple and quiet, so different from what was usual on such an occasion, that the fears of the brethren were confirmed, and they wished that his coming had been delayed till after the revival. However, he was asked to preach the next day. His subject was Faith, and so simple and comprehensible did he make faith to appear that a large number of the seekers came into the light immediately. The brethren changed their minds as to his adaptedness for revival work; and from that time on, while he remained, there was no preaching, day or night, but his. As stated in the above extract, he preached ten times in six days. The people of other denominations who joined in the meetings were so captivated that afterwards, when he preached on the Sabbath question, they came from far and near to hear him. His sermon on Faith made such an impression that he was asked to repeat it at other places.

From Lost Creek he went to Hughes River, Ritchie county, in response to a call from what was called the Pine Grove Church, where a revival was in progress. Here he preached four sermons, three of which were on the Sabbath question, to which many First-day people listened.

He labored successively at New Milton, Doddridge Co., Jane Lew, Harrison Co., Lost Creek, Clarksburg, the county seat of Harrison, Center Branch, Salem, Buckeye Run, and West Union, the county seat of Doddridge county. At most of the places visited he both preached and lectured.

At Clarksburg, the use of the Baptist church being refused, a special act of the town authorities was obtained granting the use of the courthouse for three lectures. He stated in his report that the attendance averaged not over one hundred persons, but that these included some of the most earnest and intelligent men of the place. Efforts were made to keep the people from hearing him, by making appointments in all the churches the second and third evening.

At Center Branch, two miles from Quiet Dell, the trustees of the Baptist Church offered him the use of their commodious house of worship, after he had made appointment to speak in the school-house. He says of that occasion: "Between three and four hundred people listened for an hour and a half with deep interest, and eagerly took tracts for reading."

Large congregations heard him on his second visit to Lost Creek. He says: "A large supply of tracts was exhausted. A number of dollars was given by men who observe the First-day, with the knowledge that the money would be used for the spread of Sabbath truth. A number of those who have lately found Christ are carefully examining the Sabbath question." He closed his labors on that tour on March 25th.

#### SECOND TOUR OF REV. A. H. LEWIS.

Such was the interest aroused on the subject of the Sabbath by Eld. Lewis's labors in West Virginia, that, in compliance with a strong petition from Lost Creek brethren to the Tract Board, he was sent on a second tour. On this visit he labored from July 10th to Sept. 1st, revisiting most of the points where he labored during his first tour, and visiting some places where he had not been before. I will give two or three extracts from his report: "The interest on the subject of the Sabbath has increased and widened since my former visit." "Four or five persons have been for several weeks keeping the Sabbath, whose changed sentiments, under God, seem to have been brought about through the labors of your agent. As I was leaving the State I was told that an entire family, whom I had not seen, had just changed their practice at a place where I had labored two weeks before." "The country for more than thirty miles around is thoroughly alive concerning the Sabbath."

The present writer, during his labors in West Virginia, became familiar with all the places visited by Eld. Lewis and had opportunity to observe the effects of his labors, so far as they were apparent after the lapse of two or three years. Whole communities had become familiar with the doctrine of the Sabbath, a few had embraced it, most of whom, however, gave it up after a little. The sacrifices involved, and the pressure brought to bear on them by friends and Sunday-keeping ministers proved too much for them. The people could not escape convictions, but they could stifle them. A school teacher at Lost Creek, who became much inter-

ested in the Sabbath question, told me that a majority of Sunday-keepers in that community admitted to him that the Seventh-day is the Sabbath.

#### MISSION OF ELD. WALTER B. GILLETTE.

In September, 1869, brethren C. Potter, Jr., and J. F. Hubbard, of Plainfield, N. J., made a proposition to the Missionary Board to support a missionary one year; the man and the field to be selected by the Board, subject to their approval. They offered to give \$600 for the support of the missionary in addition to what might be collected on the field. The Board gratefully accepted this proposition, and accordingly engaged Eld. W. B. Gillette for six months' labor in West Virginia, from April 1, 1870. As Eld. Gillette was already an old man, he did not think it best to extend his engagement through the winter.

He and his wife reached Quiet Dell, April 1st. He began his work by preaching the next day in the Center Branch Baptist church, which is about two miles from Quiet Dell. They then went to Lost Creek. The first meeting he attended at that place was one to make arrangements for building a new house of worship. At that meeting the brethren resolved to build a house of brick, at an estimated cost of \$3,000, \$2,235 of which was subscribed by brethren then present. After a few days they went to Salem, where he engaged a home with the family of Bro. Fenton Randolph, where his wife might remain when she did not accompany him on his journeys. The next thing to be attended to was an outfit, consisting of a horse, saddle and bridle. Nearly all travel in that country at that time was on horseback. He and his wife tried one trip to Lost Creek on wheels, but after they got stuck in the stiff clay, when both had to get out in the mud before the horse and buggy could be extricated, they concluded that the people knew what was the best way to travel.

Soon after they went to Salem, Eld. Gillette made his first extended trip on horseback to a Sabbath-keeping neighborhood on the West Fork of Monongahela River, usually designated simply as West Fork, where the West Fork Church was afterward organized. This was in Lewis county. The distance from Salem being about thirty-five miles, the ride there and the return in the rain must have been a trial of his endurance, considering his age, and that this was about the beginning of his travels on horseback.

The usual routine of his labors was the attending of the quarterly meetings in the several churches, preaching usually once or twice, in the midst of the week visiting families, preaching in neighborhoods where there were a few Sabbath-keepers isolated from the churches, assisting to organize Sabbath-schools, etc. In that country, each church had its quarterly meeting, beginning often, if not generally, with a business meeting on Sixth-day and extending over Sabbath and Sunday. Usually brethren and sisters from other churches would attend these meetings, and on First-days many Sunday people often attended. Eld. Gillette gave two addresses, by invitation, to a Teacher's Institute held at Lost Creek.

He seemed to enjoy his work and the novel circumstances connected with it. He describes a baptismal scene at which he officiated, near the residence of Bro. Charles McQuain, in Gilmer county, far from any church. The meeting was held in Bro. McQuain's house. There were three candidates for baptism. One was a girl who was a cripple. Another was a young

man who had walked eight miles "carrying a bundle of clothes, with the thermometer at ninety-six in the shade." The baptism was in Cove Creek. He said in his report: "I have baptized over five hundred persons, but never did I see and enjoy so happy a season as that was. The candidates seemed hardly to know whether they were in the body or out of it. A shout of hallelujah and thanksgiving, such as angels might admire, went up to heaven from that delightful grove." It is probable that if he knew that he was "in the body" and not "out of it," at least his inward joy transfigured the objects around him, for Eld. S. D. Davis, in alluding to his reference to "that delightful grove," told me that there were no trees close by, that they stood upon bare sand, and that he held an umbrella over Eld. Gillette to shield him from the blazing sun.

While on this mission, Eld. Gillette assisted in the organization of the Ritchie and the Green Briar churches, and in the ordination of Lewis F. Randolph to the ministry. He states in his report to the Board that he had traveled on horseback about two thousand miles, and visited three hundred and forty-one families. He left Salem on his return home on the 3d of October. Mrs. Gillette returned by rail, while he went on horseback to visit, on his way, the German Seventh-day Baptists in Bedford Co., Pa. Probably this trip, so far as he traveled on horseback, was included in the two thousand miles named in his report.

## SABBATH REFORM.

### THE PROPER OBSERVANCE OF THE SABBATH.

The following, by the Rev. Lucius Hawkins, of St. Louis, Mo., under the above heading, appeared in the *Church Union* of a recent date. The argument for the Sabbath and its proper observance is so strong and so scriptural—so strong because so scriptural—that we are glad to aid in its wider circulation. But we cannot forbear asking the author what *Sunday* newspapers, etc., have to do, one way or the other, with getting "back to the primitive (biblical) observance of this holy day (the Sabbath) in the near future," or at any other time? The Sabbath of the Bible is *one day*, and the American Sunday is *another day*, just as truly as the Sabbath of the Bible, in its aims and purposes, is *one thing* and the American Sunday is *another thing*, in its spirit and method of observance. All effort to make one over into the other must be hopeless. The warning with which the article closes is timely; but how is "the public conscience" to "be toned up" on a question of Bible truth and duty, with the Bible left out? Among Protestants, at least, the Bible is professedly the only rule of faith and practice in all matters of religion. Mr. Hawkins shows conclusively that proper Sabbath observance is a religious matter. Let him appeal to the Word of God as the tonic for lax consciences on this, as on every other religious question. When he shall have done this he will have made an appeal, not for Sunday,—the first day of the week,—but for the Sabbath,—the seventh day of the week,—the only weekly Sabbath known to the Bible. It is idle to talk about conscience while we teach for doctrines the commandments of men. Mr. Hawkins says:

One of the formidable evils with which Christianity has at this time to grapple, is the desecration of the Sabbath. And one of the imperative duties forced upon us by both the letter and spirit of the Bible is the proper observance of this day.

There is a great variety of opinion respecting the Sabbath. Some insist that it is a relic of superstition, one day being no better than another. Others think it was a Mosaic institution, passing away with the rites and ceremonies of that dispensation. Others look upon it as a day for physical rest, well enough to be kept in this way if one chooses. But others look upon the Sabbath as a *holy day*, on which we are not only to abstain from secular labor, but which we are to consecrate to *divine worship*. And this is the character the Scriptures give to the Sabbath. Everywhere through the Bible it is recognized as a *holy day*, a day to be devoted to rest and the worship of God.

The Sabbath was not merely a *ceremonial* institution, for a particular age, to be abrogated when a better dispensation was ushered in. But the Sabbath is a *moral* institution, provided for all people in all ages, the observance of which is a moral obligation binding upon all by the express and positive command of God. Hence we find the law concerning the Sabbath incorporated into the Decalogue, and is just as binding upon us as the law against murder, or theft, and will never be abrogated so long as moral law exists.

But the law of the Sabbath is not an arbitrary law, founded simply in God's will, but it is a law adapted to man's nature, and consequently is a necessity to man. While it is true, as Christ said, that man was not made for the Sabbath, yet he is so made that a Sabbath is a necessity to him, and hence it was made for him. As a physical and mental being, man needs one day in seven for rest. No man can endure the physical strain of seven day's labor in the week. Were it not for the Sabbath men would be physically wrecked before middle life, nor would there be insane asylums sufficient to hold the lunatics if the Sabbath was abolished.

And man's moral and spiritual welfare is as closely and inseparably interwoven with the proper observance of the Sabbath as any other moral law. A man can no more be a Christian and violate the Sabbath, than he can be a Christian and steal. Nor can he live a Christian life without having a regular portion of his time set apart for the worship of God.

Our highest civilization also stands or falls with the Sabbath as a *holy day*; and any attack made upon the Sabbath as such a day, is an attack upon our political, educational and domestic institutions. And should the Sabbath as a holy day ever be destroyed, this destruction would be a death-blow to our civilization and a return to barbarism.

If it is true that the proper observance of the Sabbath is inseparably related to all our highest interests—spiritual, mental, physical, domestic, financial, political, how jealous we should be of any encroachment upon its sanctity, and how careful we should be that it is properly observed.

Our Puritan forefathers have been severely criticised for their strict and rigid observance of this day, but objectionable as some of their notions were, they are to be preferred many times over to the laxity, both in theory and practice, of many professors of religion at this day, concerning the Sabbath. It may be that the present loose views and practices are a reaction from their stern customs, but if we now could have a reaction from the reaction, and get back part way at least toward a puritanical observance of the Sabbath, it would certainly be a great blessing in every way.

But with Sunday newspapers, Sunday railroad trains, Sunday street cars, Sunday theatres, Sunday milk carts, ice wagons, and all manner of stores and shops, including saloons, open on the Sabbath, and professing Christians patronizing them, it does not look as though we would get back to the primitive observance of this holy day in the very near future.

An awful responsibility now rests upon the pulpit and the press, and the Sunday-school and the home, to turn back the tides of European infidelity on this subject, now sweeping over the land threatening to destroy the Sabbath utterly.

Unless the public conscience can be toned up in some way on this subject, and that speedily, the Sabbath will soon be a lost day out of the calendar.

### THE TABLES OF TESTIMONY.—THE CEREMONIAL SABBATH.

To the Editor of the SABBATH RECORDER:

It is told of a Mennonite, in Manitoba, that, hearing of the arrival of a German evangelist within 20 miles of his village, he set out to inquire if the new-comer brought with him the gospel. "Friend," said he, "it is written there was in old time a temple for worship in which there were an outer court and a holy place where they offered daily sacrifices, and then a most holy place, the holiest of all. In which of these are you entitled to worship?" "In the holiest of all," was the answer, "and I have liberty to enter in." Heb. 10:19. The Mennonite was satisfied, and enjoyed with the preacher a season of blessing "in the holiest of all." This incident is called to mind by the perusal of pastor Socwell's excellent paper on the "Law of Moses, law of God, no law, and the Sabbath." It is well brought out that all that appertained to the first tabernacle has been taken away,—meats, drinks, divers washings and carnal ordinances. May I ask leave to add that the place which was the holiest of all is still existing, and that there are in it still the golden censer (Rev. 8:3-5), and the ark of the covenant in which are the tables of testimony. Heb. 9:4, Rev. 11:19; 15:5. So far from the abolition of "the holiest of all," it flourishes in more exalted significance, having been transferred from earth to heaven with all the sanction such translation can give to every letter of the tables of testimony.

The difference between the ceremonial and divine Sabbath is the theme of Isaiah's 58th chapter. See Lev. 23:27, 32. "The Sabbath a delight" was not a day for affliction of the soul like the penitential Sabbath of the tenth day of the seventh month. "The Sabbath a delight" requires a heart in accord with Psalm 51:16, which may be (Ewald's Heb. Gram., sec 347) thus paraphrased: "Thou desirest not sacrifice that I should give it because thou desirest it,"—that is, the sacrifice must be voluntary. Lev. 1:3. J. BAWDEN.

KINGSTON, Canada.

### FROM THE FIELDS.

Brother E. H. Socwell, Missionary pastor in Garwin, Iowa, finds many interesting opportunities in that State for presenting the Sabbath truth, and for gathering some sheaves. Speaking of a brother who has recently found and accepted the truth, he writes:

I find him to be somewhat peculiar in many respects, but *very* firm in the Sabbath doctrine. He is 71 years of age, very quick and active, traveling on foot over a large territory, preaching, visiting families, distributing tracts and canvassing for books. Upon inquiry in the village where he lives respecting him, I find him well thought of, though considered eccentric. He seems to be sound in doctrine in each particular where I inquired, Sabbath, baptism, communion, nature of man, etc. He is no materialist at all. I would suggest that he be supplied with tracts for distribution; and if the Missionary Board could give him a little financial aid, it might be well; but in my judgment it would not be wise for the Board to appoint him to any particular field of labor and recognize him as a representative man, until we know more of him. I think he is capable of doing much good near his home, with tracts and with his earnest labor; and I am heartily in favor of giving him all proper encouragement.

Through the correspondence committee of the General Conference, Brother Socwell was placed in communication with a family in another town, who were interested in the subject. He has visited them two or three times, and during this time they have embraced the truth. In a recent letter he says:

I have just had a very pleasant visit with brother and sister G., at N., and find them sound in the faith, and fine people.

Of other opportunities which this State affords for this kind of work, Bro. Socwell speaks in his reports to the Missionary Board. These things ought to encourage and greatly stimulate us to greater efforts, and increase our faith in the final triumph of the truth.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.  
REV. W. C. TITSWORTH, Sisco, Fla., ASSOCIATE EDITOR.

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T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"In the world without and the world within,  
He maketh the old things new;  
The touch of sorrow, the stain of sin,  
Shall flee from the gate, when the King comes in,  
From the chill night's damp and dew."

THE statistical reports to the General Conference of the Seventh-day Adventists, just closed at Battle Creek, Michigan, show that the body now has 411 ministers and licentiates, 1,016 churches, 29,711 members, and \$225,433 98 in Conference funds.

THE Corresponding Secretary requests us to say that owing to the absence from home of the Treasurer, all Missionaries should send their financial statements for this quarter to him, Rev. A. E. Main, Ashaway, R. I. All concerned please take notice.

THE *Christian Advocate* publishes a weekly bulletin of the vote on the question of women as delegates to the Conference. Each bulletin begins with the totals from the previous week and contains a record of the Conferences voting during that week. The count stood at the close of last week, 1,072 for, and 1,308 against the measure.

THE Christian Steward's League, the origin, purposes and methods of which are fully explained in the editorial columns of this paper for February 26th, is extending itself among the churches of our country, which indicates a growing interest in the general subject of Christian giving. Mr. Gladstone has recently written a strong article on the questions of systematic benevolence, for English readers.

W. C. T.

FOR SALE.—A farm at Salemville, Pa.; a farm at Berlin, Wis.; a sash and blind factory in Alfred Centre, N. Y.; a house and lot adjoining the College grounds, Milton, Wis.; a wheelwright shop and machinery, at Shiloh, N. J., and all in Sabbath-keeping communities—such are the opportunities for making purchases and investments offered in our advertising columns this week. If any Sabbath-keeper is desirous of making a change in location or business, some of these offers ought to suit him.

THE name of James K. Pyle is familiar throughout the land on account of the immense business he has established and carried on, in the manufacture of Pyle's soap. Not many, perhaps, know that he is also a humble and largely generous Christian man. Such is said to be the case, and the fact furnishes another illustration of the fact that, whether in riches or in poverty, a man's heart, and not his circumstances, makes the man. He is totally blind, but with his substance he has honored God, and God has honored him.

MANY leaders in the Roman Catholic Church are trying to bring about a reformation in the

celebration of St. Patrick's Day, desiring to emphasize religious and civil service above processions, fights with Orange Men, and carousals. We notice that the day in Baltimore was given up to religious service at which a sermon was preached, the point of which was that the Parnell ambassadors, now in this country, should be sent home empty handed with a decided protest by American Catholics against their leader's disgraceful immorality.

W. C. T.

WHILE great sympathy is justly manifested for the persecuted Jews of Russia, it may be well to remember that Jews are not the only people in that country who are being persecuted for their religion. The Baltic provinces of that country are strongly Protestant, and when they were ceded to Russia it was expressly stipulated that no changes should be made in their church status. It has been left for the present Czar to begin a policy of suppression of the Protestant churches in these provinces, which he did in 1885, and which he has been and is carrying out, intending to root out these churches and people and supply their places with Orthodox Greek churches and people.

W. C. T.

THE noted men of the country are fast passing away. Gen. Joseph E. Johnston, of the late Confederate Army; Ex-Governor Lucius Robinson, one of New York State's ablest Governors and patriotic Statesmen; Lawrence Barrett, probably the best representative of the stage which our country has ever known; and the Rev. Dr. Howard Crosby, one of the best known and most able representatives of the American pulpit, have just died, all within the limits of a very few days. So death is not a respecter of persons. One by one, in rapid succession, we answer his summons and pass on, leaving our work, of whatsoever sort it is, to other hands. "Whatsoever thy hand findeth to do, do it with thy might."

THE Presbytery of New York has been having a hard time with the "Deaconess" question, but has at last defeated the overtures of the general assembly in the matter, not so much on the merits of the case as for fault found with the wording of the overtures themselves. At the same time they have appointed a committee to look into the advisability of overturing the general assembly to so legislate that when any church thinks it wants and can use "godly women" (deaconesses, No! bless your heart, No!) to care for the poor and sick and all who need the ministrations of such, they may select and appoint them. With his "deaconesses" and Inaugural address critics, Dr. Briggs would appear to be having his hands full.

W. C. T.

IT is a time of great ferment in religious thought in Japan. One of the great questions is with regard to the form outward Christianity will take in modes of worship, church government, and like things. Just now Christianity has a new obstacle to meet. The Emperor's ancestors have received divine honor and the Emperor himself is, to a certain extent, sharing in divine homage. The issue has been raised whether saluting the photograph of the Emperor is an act of worship. Some young men, opposed to Christianity, are determined to make it a religious question, and thus place the Christians in the dilemma of worshipping the photograph, or of being thought disloyal; but the Christians hope and believe that, in the discussion, so strong a public sentiment against the

practice will be developed that the view against it cannot be called the *Christian* view.

W. C. T.

REV. HOWARD MACQUEARY, of Canton, Ohio, of whose trial for heresy these columns have spoken, has been adjudged guilty and has been suspended. The vote stood three for, and two against the verdict. It is said that Mr. MacQueary had his resignation prepared to be presented to his church whatever might be the verdict, and he has had advances from several Unitarian churches, one of these the Church of the Messiah in New York, which Robert Collyer has just left. He has been deluged by letters of sympathy from friends and admirers who, it is rumored, intend to make a fight for him. The sentence must receive the approval of the Bishop of the Diocese and will doubtless get it. It is not easy to understand the delay of the court in this case as the charges were admitted. That two of the judges voted for acquittal would appear to give some force to the defense of the accused, which was to the effect that many ministers of the Episcopal Church think his views have a warrant in the Scriptures, or that they should be tolerated in the clergymen. It is to be hoped that this is the end of the matter, and that the good sense which Mr. MacQueary has already shown will prompt him to go about his work quietly elsewhere; for doubtless in this very wide world there is a place for him to do such work as, in a recent sermon, he has expressed a wish to do.

W. C. T.

EVERY man who has had anything to do in trying to suppress the selling of liquor in places where no licenses are granted, knows what it is to be told that the seller has "a government license which is superior to any local, State, or municipal law." Though he may have shown the utter groundlessness of such a claim a hundred times in a day, he has had to meet it again and again, as though it had never been answered. A recent change, decided upon by the treasury department, will answer this fallacy most effectually, and if it is carefully watched will be the means of bringing many a bold offender to justice. The change is in the revenue stamp to be issued by the government to retail liquor-dealers, and will take effect on and after July 1st, next. Across the face of every stamp will be conspicuously printed the words: "This stamp is simply a receipt for a tax due the government, and does not exempt the holder from any penalty or punishment provided for by the law of any State for carrying on the said business within such State, and does not authorize the commencement nor the continuance of such business contrary to the laws of such State, or in places prohibited by municipal law." If that sentence does not kill the pretence that a revenue tax receipt on liquor bought is a government license to sell liquor, State or local laws to the contrary notwithstanding, then it is difficult to see how it could be killed. The Treasury Department is entitled to a vote of thanks from all temperance people.

A BAPTIST paper this week fills its editorial page with Easter thoughts, etc., among which is this:

The Easter season may remind everyone of the significance of baptism. In the Epistle to the Colossians we read, according to the Revised Version, of our "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Dr. Maclaren says: "The burial and the resurrection spoken of point unmistakably to the primitive mode of baptism, as Bishop



Lightfoot, the latest and best expositor of this book, puts it in his paraphrase: 'Ye were buried with Christ to your old selves beneath the baptismal waters, and raised with him from these same waters to a new and better life.' Dr. Maclaren affirms that this baptism "is burial and a resurrection; an entire dying of the old self by union with Christ, a real and present rising again by participation in his risen life. This and nothing less makes a Christian."

What troubles us is to see how the extra biblical ceremonies of Easter should remind a Baptist of the biblical significant ordinance of baptism, unless it be by the way of contrast. We think it quite time for those who stand for bible doctrine and ordinances to call a halt in this rush for ceremonies and festivals, instituted by human authority to supplement, if not to supplant the New Testament ordinances. We gratefully believe in the sacrifice which Jesus made of himself for the salvation of men; and we joyfully accept the doctrine of his resurrection, which is at once the proof of his power over death and our surety of a resurrected life. We also believe in the New Testament ordinances which were given in divine wisdom to symbolize these great facts and to enshrine them perpetually in the minds and hearts of all true believers. By as much as we love these simple, significant, and impressive biblical ordinances, by so much we deprecate the festivals, ceremonies and the like, which so largely supplant them in popular thought. Such, we believe, is the drift of all Easter ceremonies and observances.

#### THE CHICAGO BIBLE INSTITUTE.

Two things especially characterize the general religious work of the present day. The first is a tendency to biblical study, and to perform evangelical work from the scriptural stand-point. This is a most healthful and hopeful tendency. The second is the increasing demand that all theories, either as to methods of work or as to the efficacy of certain scripture presentations to meet certain opposing conditions of mind or heart, shall be tested by actual experience in the use of the Scriptures in practical missionary work. If we were to add a third characteristic of such work it would be the bringing of consecrated lay talent, both men and women, into active and useful service in such work. The Bible, understood and loved, in the hands of the men and women of our churches, used in practical missionary work in the vicinity of our country churches, in the neglected portions of our great cities, and in the destitute regions of the South and West, promises most, under the blessing of God, for the speedy winning of our country for Christ. One school for the practical training of consecrated Christian workers will do more towards saving the masses than all the legislatures of the United States, Congress included, can ever do by legislation. Suppose Congress submits an amendment to the Constitution which the people approve, inserting the name of God in that instrument; who will reverence the holy name one whit the more for that? Or who will be helped by it to a nobler, purer life? Let the most ardent desire of the American Sabbath Union be realized in every State in our grand federation of States, by the passage of strict Sunday laws in every one of them; who will love God's holy day any the more for it? Or who will be redeemed from the festering corruptions of a selfish life? But let the Word of God have free course, let its messages of love, of healing, of forgiveness, of purity, of life, go, by loving hands and consecrated hearts, into homes of want, of sin, of suffering, of death, in city and country, and

everywhere there will spring up new hopes, new purposes and new life, and by and by the country will be regenerated. God bless these agencies of life and speed the day of such a consummation! We are lead to such reflections when we see how the agencies multiply by which all who will may become familiar with God's Word and the best methods of using it for the salvation of men. There lies before us at this moment an announcement that an especially interesting programme for the coming spring and summer has been planned by the Bible Institute at Chicago, of which Mr. Moody is president. About the middle of April Rev. Dr. W. G. Moorehead, of Xenia, Ohio, whose scholarship and ability as a Bible teacher are well known, begins a three month's course of lectures. Rev. James Stalker, whose life of Christ is familiar to Bible students, will be at the Institute a few days in May. In July and August, Rev. F. B. Meyer, of Regent Park Chapel, London, will be the leading lecturer. Mr. Meyer's personal work among the poor of England has fitted him to be a competent authority on work among the masses, and his books on spiritual themes are among the most reliable and helpful now published.

Three Gospel tents, accommodating variously from 350 to 1000 people, will be located in neighborhoods where the gospel is sadly needed, and placed in the charge of experienced evangelists. Ministers, evangelists, missionaries, lady teachers and Christian workers of every class will have an opportunity to learn the best plans and methods along aggressive lines in these tents, and in the various forms of mission work connected with the Institute. Mornings are spent in the class room, and afternoons and evenings are occupied with study and personal efforts among the unconverted.

The entire course covers two years, but the school is open the year round and students may enter at any time and stay as long as convenient. Four dollars per week will cover all necessary expenses in the Men's Department, and in the Ladies' Department the cost of board is three dollars and a half per week. As far as possible, all students are accommodated in the Institute buildings. Those obliged to room outside find the cost a trifle more. No charge is made for tuition. Any who desire to attend should write at once to the Supt., R. A. Torrey, 80 W. Pearson St., or Mrs. S. B. Capron, Supt. of the Ladies' Department, 232 La Salle Avenue, Chicago.

#### MRS. GEO. H. BABCOCK.

E. Lua Clarke, wife of Geo. H. Babcock, and sister of Rev. J. B. Clarke, was born at Scott, N. Y., April 9, 1844. She passed into the heavenly rest in Plainfield, N. J., on Sabbath, March 21, 1891.

The most of her early life was spent at Westerly, R. I., where she was an honored and successful teacher for many years. Many readers of this notice will recall her as Assistant Editor of *Our Sabbath Visitor* during the first year of its existence. She was united in marriage with Mr. Babcock, February 14, 1883, since which time her home has been in Plainfield, until the Master summoned her to the home above. Mrs. Babcock was a worthy member of the Seventh-day Baptist Church of Plainfield, and a prominent and useful worker in all its affairs, and also in the various benevolent and reformatory enterprises of the city. Her tender heart devised in love, and her liberal hand performed with care, whatever she felt the Master required of her. Her latest tangible bequest to his

work was the gift of fifty dollars to the American Sabbath Tract Society, a few days before her sudden and final illness.

Mrs. Babcock was naturally retiring, shrinking from prominence and publicity; but when responsibility came to her in the name of duty, she accepted it bravely, unhesitatingly; and fulfilled it gladly, to the letter. Whatever she undertook was done with that conscientious thoroughness and pains-taking accuracy which insure success. On the evening before her illness she completed a painting, a panel of golden roses, which seemed to embody the ripeness of her spiritual life; a few fallen petals, and a troop of butterflies rising above the flowers, and the landscape, are at once the symbol of earthly decay and the prophecy of liberated immortality. Her life found completeness in the sphere of home as wife and mother. Death claimed her at the altar of motherhood, and with hers the life of her last born child. One son remains to represent her life and hold it in loving remembrance. Blessed indeed is the memory of those who die in the Lord, ripened for the heavenly mansions. Heaven is thus made richer, though earth is poorer when it holds the memory, only, of our treasures; not "lost treasures;" they are gone before into the safe-keeping of the Master, whose angels swing wide the doors through which they enter into rest.

The interment was at Westerly, R. I., where many evidences of regard for her memory appeared, not least of which was the "flag at half mast" upon the public school building, where she was formerly vice-principal.

"We a little longer wait,  
But how little, none may know."

A. H. L.

#### THE LONE MEMBERS.

To the lone Sabbath-keepers, scattered abroad, greeting, Dear Brethren and Sisters:

As I have been reading the "Open letter to the Seventh-day Baptists," in the *Outpost*, also Rev. A. E. Main's "At home also," in the *RECORDER*, my heart has been touched with lively gratitude that, although I am a lone "Sabbath-keeper" (the church of which I am a member being forty miles distant), yet there is an opening by which I can serve my Lord, if not by my voice and presence, at least by my purse. Although my offering may be small, yet it is according to that which a man hath that he is accepted in God's sight. And so I feel that I can not be deprived of the blessing of helping to extend the kingdom of Christ on earth. In connection with this thought came this other, how many of his isolated children feel as I do, but think, perhaps, the gift would be so small it would count very little. Jesus still sits over against the treasury, and takes cognizance of *all* the mites cast in. Suppose there are one hundred isolated ones (there may be more) who will resolve: "I will gladly add my mite," and each one with her or his offering should send up an earnest prayer that God would, by his wonderful blessing, touch the offering, and multiply it to the spiritual feeding of the multitudes, think you not that God would be more honored than if one had given the entire amount out of his abundance, with, perhaps, not one fervent prayer for blessing upon it? I feel with David, that I will not offer unto the Lord that which has cost me nothing; but as any sacrifice that I can make is not to be mentioned by the side of what Christ our Pass-over sacrificed for us, I count it only my joy thus to express my love for Him.

Hoping and praying that this may find a loyal response in the heart of every lone Sabbath-keeper, I am yours in the love and for the spread of the truth.

MRS. JANE M. AINSWORTH.

MONROE, Wis., March 22, 1891.

## YOUNG PEOPLE'S WORK.

LET us avail ourselves of our privileges. If we want any more rights let us use those we have and more will be conferred. If we want more opportunities let us improve those we have and greater ones will be ours.

LET us work where there is a chance and work manfully, even if it isn't just the work we could have selected, and thus prove our willingness to do all we can for ourselves and others, and by-and-by the desired labor, the congenial labor, the path which God had marked out for us will be revealed.

LET us, not the editorial "us," but the great "us" of the young people, improve this page of our paper so that this department may be the very best in the RECORDER. We can have two pages if we are ever worthy of them. But let us use the opportunity we have and thereby prove our fitness for the wider field. The editor has been over busy since January 1st, with many and diversified duties. Parish cares, almost continuous preaching, teaching, and personal labor, have rendered it impossible for him to do justice to this part of his editorial work. He has not solicited special correspondence, nor has he made personal requests for leading articles. He wishes to throw part of this burden of responsibility upon the young people themselves. If you will all give him your united help this part of the paper will grow. Help us (editorial "us" this time) in what way you can.

### A WORD TO ALL.

While the Secretary has not been overwhelmed with replies to the letters sent out several weeks ago, nevertheless she has been well pleased with the spirit and interest manifested in Mr. Huffman and our work. One society has pledged \$40; another raised the pledge to \$25 from \$15 asked of them; another "gives the \$25 very willingly;" still another, although their small society had disbanded, will endeavor to raise the amount asked of them. All give expression to hearty interest in the work, which is very encouraging.

We would like just such replies as this from all our societies. Please do not delay in this, but decide very soon what you can pledge to our work; and do not feel compelled to pledge just the sum stipulated in the letter which you may have received from the Secretary. If you feel that you can and ought to give more, don't hesitate to do so! But please decide soon. If for any reason the condition of the treasury of your society will not warrant as large a pledge as you feel you ought to make, would it not be advisable to supplement this by individual subscriptions, not only from society members but from those young people of the church who may, perhaps, not be in the society? If this is done, I think there will be no trouble about raising the required amount.

Then, there are some of our young people so situated as not to be working with any society at present. Will not all such, who may see this, consider it a personal appeal to them to help our work? Let each one who feels an interest in the cause we endeavor to advance be a little society by himself and send his pledge for as much as he may be able. And may we all work unitedly to carry forward the work begun!

SECRETARY.

### LITTLE THINGS.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

We can plainly see from this text that God wishes us to be as faithful in obeying his slightest wish as he does in the greater ones. It is certainly a small thing to give a cup of cold water in the name of Christ, but whoever is faithful in things so small will be first to meet the demands of duty when the trial is great. He who knows all will be just as ready to say "Come, ye blessed of my Father" to those who have done only the least and most common duties of everyday life as to those who have done greater ones. Little words of kindness, little acts of charity and self-denial, a careful watch against little sins, will serve to make us all great in the sight of God.

"God's work is perfect as a whole because it is perfect in every part." He is just as careful in making a flower or blade of grass as in making greater things, and so we can take him as our guide in this respect as well as in all others. And we not only have his work as an illustration, but we have work which is done around us in our every day life, that shows how careful one should be in performing the slightest task. For instance, there is the big iron chain we see nearly every day during the winter as the heavy loads pass our home. These loads are fastened by the iron chain that they may be more secure. The strongest chain is made up of separate links. If there has been a mistake in making one of these links the whole is easily broken, oftentimes causing great destruction. When I was a child if I was inclined to slight any duty because it seemed small, my mother would quote that well-known proverb, "What is worth doing at all is worth doing well," and now the words often ring in my ears if I am prone to slight the least thing.

To be willing to give thousands to the cause of Christ we must first be willing to give such as we have, be it ever so little. To be a true disciple of Christ we must be found as willing to obey in little things as in greater things. I feel that this is where I make many mistakes. I am too apt to slight these little duties, not because I do not know that it is wrong, but because of mere carelessness; and so often when I am talking with others, urging them to come to Christ, I think that I am not faithful enough myself, that I ought to become nearer perfect myself before telling others what it is to lead a Christian life. There is one thing I can tell them, however, and that is God's love and care for his children. If it is for the best (and he always knows) he will be just as faithful in granting our slightest wish as in granting the desires which seem more important. May we all realize at all times that the little acts, the little words, are those which count, just as surely as every grain of sand is needed to make the shore and every drop of water to fill the ocean.

It is my earnest desire to be found faithful in obeying the smallest wish of my heavenly Father, and to live such a life that I may one day see him face to face and he can say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." M.

### C. E. QUARTERLY MEETING.

The union Y. P. S. C. E. of Southern Wisconsin held the first quarterly session of the new year at Milton Junction, March 1, 1891, in connection with the Quarterly Meeting, as is the

custom of the Society. At 2.30 P. M. the officers and committees of the different organizations met in the basement for a general acquaintance-making, and the transaction of business which happened to fall into the hands of the relief committees at this time. The result of the business discussion was that a committee was appointed from the Milton and Milton Junction Societies to see that a barrel of clothing be shipped the following day to Harrison, Neb., in answer to the earnest appeal of Mrs. Green, a resident of that place, in behalf of sufferers there on account of crop failures for several years past.

At 3 o'clock the commodious church was well filled, which shows that a deep interest in the prosperity of the young people's work is taken by the older members of the churches, as well as by the younger ones. The following programme was presented, the president, E. B. Shaw, presiding:

Statistical report of the different societies given by the President.

Paper—Church Etiquette—Frank Walters.

"The Prayer-meeting," discussed by different members:

1. The object of prayer-meetings. Rev. G. W. Hills.
2. How to begin, and when. Fred E. Whitford.
3. The prayer-meeting pledge. Nellie E. Burdick.
4. Why use the uniform topics. H. H. Greenman.
5. Length and number of prayers. Burdette Coon.
6. What to pray for and what not to pray for. Maggie M. Hakes.
7. The use of the Bible in prayer-meeting. Nana A. Burdick.
8. When and how much music. Fanny Wells.
9. Treatment of strangers. Geo. B. Shaw.
10. Department at prayer-meeting. Pearl L. Clarke.
11. How to close, and when. Frank Wells.

Paper—For Christ and the Church. Nettie West.

Question Box—E. B. Saunders.

Conference Meeting, led by Geo. B. Shaw.

The paper on "Church Etiquette" deserves commendation, and the subject demands of us further thought and attention. The "Prayer-meeting" was so ably and pointedly discussed by the above named persons, it would seem that model meetings might be conducted by such members, and we trust that all gained some new ideas regarding prayer-meeting work. The general idea prevailed that long prayers were mostly unnecessary, and that as little form as possible should be allowed in these prayer-circles, allowing each to speak or pray as the Spirit leads him. The music, with which the programme was interspersed, was well rendered, thanks to the Milton Junction Y. P. S. C. E. "For Christ and the Church" was full of suggestions and truths concerning Christ's followers, clearly showing that we must be *for the church* if we are *for Christ*, as the church is the great medium through which we accomplish the greatest ends in Christian work. To say that Mr. E. B. Saunders conducted the Question Box is, perhaps, sufficient, as all who know him understand with what unusual zeal and tact he performs his work.

The conference meeting was one of true devotion. With such an army of workers we could hardly fail to receive a spiritual feast, as "God dwelleth in the midst of his people." The method of offering prayers seemed very appropriate for the brief time allowed to this most interesting feature of the afternoon. Mr. Shaw asked all to rise, and then for such as desired, to ask God in a few words, for the things most needed or desired. Many took part by this means. It is a mode that might be advantageously used in many large gatherings when prayer is offered.

We conclude by saying that the work is evidently increasing, and each succeeding meeting seems of greater interest than the one preceding it. So let the good work go on.

EVELYN W. CLARKE, Sec.

## WHY I AM A SEVENTH-DAY BAPTIST.

BY A. H. LEWIS, D. D.

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

(Concluded.)

## SUNDAY IN THE EPISTLES.

Turning to the epistles we find the same almost absolute silence concerning the first day of the week. In all the epistles there is but one reference to it, and this does not refer to it as the Sabbath, or as commemorative of the resurrection, or as in any way holy or sacred. Had the change been going on, had the first day been pressed upon the attention of the converts, and demands made for its observance, much instruction would have been requisite to bring them to obedience. It is against all logic and all experience to think that such a change could have been made during such times, and nothing be said concerning it. Here is the lone passage:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." 1 Cor. 16: 1, 2.

This is claimed by some as an order for a public collection, and hence indicative of a public meeting on that day. The claim is only a far fetched inference, which is shown to be unfounded by the expression "lay by him in store." The text forbids a public collection. This fact is supported by the Greek and Latin versions, and by the translations in all the various languages. Tyndale says: "Let every one of you put a syde at home and lay uppe." The Syriac Peshito says: "Let every one of you lay aside and preserve at home."

Meyer says "*par heauto titheto*" cannot refer to the laying down of money in the assembly. His translation is: "Let him lay up in store at home whatever he succeeds in, *i. e.*, if he has success in anything, let him lay it up, *i. e.*, what he has gained thereby, in order that gatherings be not made when I shall come." Commentary (in loco).

By such an array of scholarship the vague inference on which the common notion rests is destroyed. The direction given by Paul is that each man should begin the work of the week by putting aside as much as he was able, for the poor saints at Jerusalem, in order that each having thus decided what he could do, there need be no delay about the matter when Paul should arrive.

This is further supported by the fact that attending to gifts for the poor on the first day of the week was directly in the line of the customs of the synagogue.

(For detailed evidences of this see "The Synagogue and the Church," by Vitranga, and Smith's "Bible Dictionary," article "Synagogue.")

Paul ordered the Corinthians to do what they had been accustomed to do in the case of "special collections," varying his order in only one particular, viz., that instead of paying it into the treasury of the synagogue on the first day of the week they were to lay it up at home until such time as he might arrive.

## "THE LORD'S DAY."

One more passage remains to complete the survey of proof claimed from the New Testament (Rev. 1:10), "I was in the spirit on the 'Lord's day.'" The claim is made that "Lord's day" refers to the first day of the week. The only evidence offered is the presumption that it was thus used then, because it is met with (for the first time) in the writings of one of the Christian fathers about 170 A. D., and that it

afterward came to be used to designate the first day; but the fact that John uses the term nowhere else, and that he uses it here in only an incidental manner, proves conclusively that in whatever sense John used the term he did not apply it to the first day of the week. It is also true that when the use of the term became somewhat general, in the third and fourth centuries, no writer attributes its use to the fact that it had been used in the Revelation. This idea is strongly supported by the date of the book, which modern scholarship places at least a quarter of a century before the date of John's Gospel.

Accepting this date, 68 to 70 A. D., before the destruction of Jerusalem, we have more than a quarter of a century elapsing, during which time it is assumed that Sunday observance as the "Lord's-day" was making rapid strides, and yet in his latest writings John uses only the term first day of the week for Sunday, and uses that only incidentally in connection with the account of the announcing of the resurrection of Christ.

Whatever the phrase may mean, there is not in it or its contexts evidence that it refers to any day of the week. Like all the rest of the passages referred to in favor of Sunday, it has no point until what men seek to prove is first assumed.

Modern investigations concerning the first two centuries of the Christian era and the centuries which preceded the birth of Christ are developing many important facts, until lately unknown, which demand a rewriting of the post-Apostolic history of Christianity. Greek thought, Greek ethics, Greek philosophy and Greek customs modified Christianity rapidly and fundamentally. Asiatic and Egyptian paganism combined their influence in the tide, which, flowing through Greece and Rome, brought a powerful rush of paganism into the Church. The corruption concerning the Sabbath began through the influence of men like Justin Martyr, who makes the first mention of Sunday observance about the middle of the second century. He was a partially Christianized pagan philosopher who accepted Christianity as an excellent system, but insisted on mingling with it much of the paganism in which he had been educated. The fundamental error touching the Bible and the Sabbath came from ancient Gnosticism, which taught that the Creator of the world, the author of the Old Testament, was an inferior deity, whose work was necessarily imperfect and evil, and hence that the laws of the Old Testament, were binding on none but Jews. Justin teaches no-Sabbathism in the fullest sense. He says nothing about the sacredness of Sunday, and only describes a morning service on that day without giving any evidence that work was suspended. The prevailing teaching among the leaders of thought in the West, after the middle of the second century, was no-lawism and no-Sabbathism. On such a platform the Sabbath was gradually driven out, and Sunday, Wednesday, Friday and scores of other pagan festivals baptized with new names, came in. The *ex-post facto* notions concerning Sunday observance and the resurrection of Christ were gradually developed. Modern advocates pretend to get these notions by an exegesis of the Scripture passages we have noted above. The transition from the Bible-loving and obedient Christianity of the New Testament period, to the no-law, no-Sabbath, baptismal regeneration morass, was rapid and easy when the church came under the control of men whose passport to Christianity was not spiritual conversion, but submission to some form of the application of water. The man who has been falsely lauded as the "First Christian

Emperor," Constantine the Great, was a notorious murderer (he made the first civil-law concerning Sunday in 321 A. D.), who did not submit to baptism until he lay on his death bed, in 337. The denominational ancestors of the Seventh-day Baptists refused to yield to these pagan corruptions, and Christianity has never been without those who have been unyielding on these points.

English speaking Seventh-day Baptists bore a prominent part in the discussion of the Sabbath question in England during the sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholics. Puritanism stopped half way, and as a consequence Sunday is fast reverting to its original holidayism. The pagan residuum is always coming to the surface. Americans call it the "Continental Sabbath." Its real name is the "Pagan Sunday."

Professor Adolph Harnack, of Germany, and the late lamented Edwin Hatch, of England, have led in unearthing the facts which show how deeply the Christianity of the West was corrupted between the middle of the second and the close of the fourth centuries. These facts will compel the rewriting of the history of the church during those centuries.

Protestantism has begun the work of eliminating paganism from Christianity. Much remains to be done. No department contains a greater amount of residuum than the "Sabbath question." Its purification is of supreme moment to the future of Protestantism. Seventh-day Baptists stand, as they have stood for more than two hundred and fifty years, for such a clarification, according to the word of Jehovah. Historically, Seventh-day Baptists are not seceders from Roman Catholicism. In every century since the days of Christ there have been Sabbath-keeping Baptists, and the present Seventh-day Baptists are their lineal descendants. We represent the earliest Christianity. "John," who preached repentance in the wilderness of Judea, was a representative Seventh-day Baptist. We keep company with him and with Christ, whom he baptized in Jordan.

WILLIAM F. BROADUS used to tell the following story about a debate which took place in Kentucky between a Baptist and a Methodist, both ignorant men. The Methodist ventured the remark that, "with all the fuss that the Baptists make about immerse and immersion, nary one of these words ain't to be found in the leads of the Bible, from Genesis to Revelations." When the Baptist came to reply, not knowing whether the assertion was true or not, he said: "My hearers, I wish to call your attention to the very remarkable statement which my opponent has made. He has actually told this congregation that the words 'immerse' and 'immersion' ain't to be found in the leads of the Bible." Pausing for a moment, as if in wonder at the temerity of his antagonist, but in reality because he did not know what to say next, he drew himself up to his full height, and, in tones of the utmost astonishment, repeated the assertion of his opponent. The Methodist, frightened at his own rashness, and supposing that the Baptist was about to turn to half a dozen passages refuting his assertion, arose, and in a very apologetic tone, "with bated breath and whispering humbleness," explained: "I said, not as I knowed on."

Now let both these divines turn their attention to finding the Bible authority for Sunday keeping. When they find it they will know more than many men of greater pretensions to biblical knowledge.

## 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: 8-18
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: 14-28
June 20. Captivity of Judah.....	2 Kings 25: 1-12
June 27. Review.	

## LESSON II.—THE GOOD AND EVIL IN JEHU.

For Sabbath-day, April 11, 1891.

SCRIPTURE LESSON.—2 Kings 10: 18-31.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

## INTRODUCTION.

About seven years have passed since the events of the last lesson, years of bloodshed and cruelty, as well as fulfillment of prophecy. The king of Judah had married Ahab's daughter, and wrought evil in that kingdom by means of her heathen influence. In Israel, Jehoram had destroyed the image of Baal, but continued the follies of his father, Ahab. Jezebel meets her fearful death, as was foretold, and all Ahab's sons are slain, with his priests and great men. In his zeal for the Lord Jehu also slays the relatives of Ahab who were in the kingdom of Judah.

## EXPLANATORY NOTES.

V. 18. "Gathered all the people." Heads of families and leading Israelites. "Served Baal a little." In proportion to his proposed service. "Jehu shall serve him much." A direct falsehood uttered to deceive the priests whom he would destroy. It was treachery, and the old politicians' policy to "do evil that good may come." If God authorized him to destroy the priests, it was not by treachery and falsehood, for God never works that way. If men do, it is contrary to the divine order, though God may overrule the evil of men for ultimate good. Let no Bible student conceive of the Lord as pleased with falsehood, even though the intention is reform. Jehu had power enough without going contrary to God's law. v. 19. "Prophets of Baal." Who taught the religion of Baal, and were consulted as seers. "All his servants." Ordinary worshipers. "All his priests." Who offered the sacrifices and officiated in the services. "A great sacrifice." Baal had had none such as this contemplated. "Whosoever shall be wanting." That all might be gathered together to be put to death, he threatens death if not present at the sacrifice. "Did it in subtilty." Slyly, cunningly. v. 20. "Proclaim a solemn assembly." Jehu orders the Baalites to make the proclamation. "They proclaimed it." It went out that there would be a great religious meeting to better establish Baal-worship, for it had declined somewhat under Jehoram. v. 21. "Sent through all Israel." Messengers were dispatched in every direction to read the proclamation. "Not a man left." Jehu's object was accomplished, all the classes called for were present. "Into the house of Baal." A spacious temple would hold those left, for they had greatly diminished under Elijah and Elisha and Joram's indifference. "Was full." This temple built by Ahab was probably in imitation of the temple at Jerusalem, a collection of buildings having rooms for classes, and dwellings for priests. Besides, there were vast courts around them. v. 22. "Him . . . over the vestry." The keeper of the robe-chamber of the palace. Worshipers received a festal garment from the king. "Vestments." Those the king wished to slay were to be recognized by their dress or robes. These deceivers of the people and idolatrous impostors are now robed for death. v. 23. "Jehu and Jehonadab went." A personal inspection, also to save any who were not Baal-worshipers by having that very class see to it that they were all of one mind. This they would do, for it was considered a profanation of the rites to have those of another religion in the room. Even the Jews put to death the Gentiles who went farther into the temple than the court of the Gentiles. v. 24. "Four-score men." At the few entrances to the temple, eighty armed men could easily prevent the escape of the unarmed Baalites. "Life for life." It was the custom in military discipline. v. 25. "Made an end of offering." When the sacrifice was fully prepared and burning on the altar. "The guards." Previously recruited and appointed. "Cast them out and went." Rather, more literally, "Cast and went," descriptive of the manner in which the guards killed the worshipers and cast them behind them as they pressed forward. The idea is not that the dead bodies were then thrown out of the temple. "To the city of the house of Baal." The word "city" evidently means the "enclosed palace," i. e., the inner sanctuary where they went after slaying all in the courts and side rooms. v. 26. "Images." The carved wooden pillars, or obelisks. The large image of Baal was of stone, which would not burn as readily. v. 27. "Brake down." This was the stone column of Baal. "House of Baal." The temple proper was destroyed and made a place of refuse and filth, a "draught house." (*Macharaoth.*) v. 28. "This Jehu destroyed." The Baal worship. It did not revive again in Israel. Yet the Israelites pretended to worship God under the symbol of the calves of Bethel and Dan. v. 29. "Sins of Jeroboam." The worship of calves of gold. This did not seem to him as very sinful, for he

had been brought up under it. Thus do many zealous, earnest reformers fail to complete their work. Men will sit and smoke a poisonous cigar, and talk of the evils of beer-drinking. Christian ministers will disregard the Sabbath of the fourth commandment and cry out against the sprinkling of infants. v. 30. "Lord said unto Jehu." Through Elisha or some prophet. "Because hast done well." He had been authorized to "smite the house of Ahab." 2 Kings 9: 8. God rewarded him as far as he had done right. This is no commendation of his treachery. The destruction of the leaders in idolatry was an act of justice and mercy to the many who might be comparatively innocent. "Fourth generation." Ending with Zechariah, son of Jeroboam II. v. 31. "Law of the Lord." The law forbidding image worship. The divine laws he did not keep. "With all his heart." Many outward acts were good, but the heart was wrong.

## QUESTIONS.

Golden Text. Mention the principal events since the last lesson. Time. Place. Give brief history of Jehu. What can you tell about Jehonadab and his people? Outline. How did Jehu exhibit treachery? Had he been authorized to destroy any man or class of men? What three classes of Baalites mentioned in verse 19? How did Jehu get these idolaters into the temple? Who built this "House of Baal?" What was the keeper of the robe-chamber told to do? Why was this? Relate the proceedings following this. How did Israel after this worship Jehovah? What is meant by the "sin of Jeroboam?" Is falsehood justifiable in this case? What was Jehu's reward? Leading Truth. Some doctrines taught. Of what is boasting evidence? What would moral integrity and principle have led Jehu to do? Name the descendants of Jehu who were kings.

## HOME NEWS.

## New York.

ALFRED CENTRE.—An interesting feature of a recent service in the First Church was the receiving to membership of the Rev. Niles Kinne, of Barry, Ill., a Baptist minister of about fifty years' standing, who has recently embraced the Sabbath. Letters relating his experience and requesting membership, together with some testimony from a Seventh-day Baptist sister who has known him for many years were read by Dr. Platts, and the vote receiving him was unanimous and cordial. The following Friday evening two young ladies were baptized, and the following Sabbath seven, who had been admitted either by baptism or by letter, received the hand of welcome.—The spring term of the University opened on Wednesday, the 25th, with a good attendance.—It is proposed to hold memorial services in the church on Sabbath, April 4th, the 52d anniversary of the late Eld. Irish's ordination as pastor of this church. S. R. S.

DERUYTER.—It was the intention to have continued our late quarterly meeting, but we were disappointed in getting help to do so. But last week Bro. J. A. Platts, of Scott, came and began preaching with great acceptance, and to good congregations. Two things were favorable: 1st, there had been quite a general desire for extra meetings through the winter, and 2d, the different churches entered into the arrangement very cordially. There are three churches in DeRuyter, Methodist, Baptist, and our own, and as our church, by formal vote, had invited the others to join with us, it was readily accepted and heartily approved. And now, for nearly two weeks, Bro. Platts has been presenting the blessed gospel with earnestness and power. Many have been greatly strengthened in their faith, and have been enabled to take a stronger hold on the truths of revelation. Indeed, he has been unfolding the plan of redemption in new and convincing ways, and it has been a source of strength to many. Several have arisen for prayer, and the Spirit of the Lord is convicting of sin, of righteousness, and of judgment. May the good work go on and be greatly blest. L. R. S.

ADAMS CENTRE.—The all-absorbing topic of interest to the people generally throughout Northern New York just now, is the leasing, *in perpetua*, of the Rome, Watertown & Ogdens-

burg Railroad by the New York Central. The latter thus comes into possession of nearly 700 miles of additional railroad lines, and secures all the business of Northern New York and an immense Canadian business, with probably the New York outlet for the Canadian Pacific.—A very interesting "Demorest Medal Contest" was recently held here under the direction of our temperance women. It was well received and had a very healthful moral influence.—At our recent town election the adverse majority of 34 the year before was changed to a no-license majority of 93. It took but one year of free whiskey to convince people that prohibition does prohibit, even in so small a territory as a town.—The 16th of March our honored brother, Paul Greene, completed his 83d year, and a large company of his relatives gathered at his house to celebrate that event, completely surprising him. It was an occasion which all seemed to enjoy.—The spiritual condition of our society we think is somewhat improved by the winter's labors. A few have expressed decided purposes to follow Christ, while many of the membership of the church are more earnest and consecrated. Still our desires and our hopes concerning the cause of Christ have not been realized here this winter. A. B. P.

## New Jersey.

PLAINFIELD.—The sudden death of our dear sister, Mrs. Geo. H. Babcock, was a severe shock to our church and community, and we all feel our great loss most keenly. A readier pen, however, than the one that writes these notes, must tell of her sweet virtues and noble Christian character. The memory of such a life should greatly stimulate those who remain, in seeking after higher attainments and the lovely characteristics that were hers.—At the time of our last communion the meeting took the form of a memorial service, in which the pastor referred very feelingly to the thirty-eight members of the church who have been called home during the eleven years of his pastorate, mentioning the name of each in the order of their death. His theme was "The family on earth and in heaven."—On Sabbath, March 21st, Dr. Lewis preached a searching discourse upon the "Supreme Wickedness of Gambling." He had a scathing rebuke for this pernicious business, not only in stock-gambling, horse-racing and poker-playing, but in all its so-called more innocent forms, and showed very forcibly the great danger, especially to the young, of indulging in any kind of games, which are in any way allied to gambling.—The week ending March 21st was one of unusual activity in temperance work in this city. The county W. C. T. U. School of Methods held day and evening sessions at the Crescent Avenue Presbyterian church. On Wednesday evening, Mrs. J. K. Barney, National Superintendent of prison and jail work of the W. C. T. U., spoke at the Seventh-day Baptist church, and also on Thursday evening at the Trinity Reformed church. On Thursday afternoon Mrs. Barney was entertained by Mrs. Charles Potter, at whose home she addressed a parlor meeting, where were gathered about one hundred prominent temperance workers and their friends.—Among the faithful clergymen of the city is the pastor of the Congregational Church. He publishes a monthly paper called *Our Church*, devoted, as its name implies, to the interests of the church and Sunday-school. The Sunday-school is organizing a Home Department, the design of which is to encourage systematic Bible study on the part of those who are not able to attend the regular sessions of the school. The interest of the boys

has been elicited by the organization of a Boys' Cent-a-day Club. Among its officers are some eight or ten collectors, who call at stated times upon the members for their club dues. These, together with the Girls' Mission Band, the Y. P. S. C. E., and the Chautauqua Circle, would seem to furnish plenty of work for any ordinary congregation, and yet their prayer-meetings are better attended and the readiness to take part in them is greater than ever before, while the average attendance at the Sunday-school has increased in the last year about twenty-five per cent.

MARCH 26th.

J. D. S.

**NEW MARKET.**—The month of March in New Jersey has been uncommonly cold, wet, and disagreeable. But gradually winter is relinquishing his grasp and the more genial days of spring time are near at hand.—There has been much sickness in this vicinity during the winter and spring, thus far, and our own people have had their share, though but one death has occurred among us, and that rather from old age.—A sad accident occurred in Dunellen, Seventh-day evening, March 21st, at the crossing of the Central Railroad and Prospect avenue. A young man and a boy about twelve years old, returning from their usual trip of selling meat, while crossing the track, were struck by a train running at the rate of 70 miles per hour. Both men and the horse were instantly killed. The wagon was shattered to fragments and thrown in every direction. This crossing is provided with gates and a careful watchman, but from about 8.30 P. M. until morning the crossing is left unguarded. The accident occurred about 10 o'clock. The driver was known to be frequently under the influence of intoxicants, and he may have been in such a condition at this time as to render him oblivious to danger. What a fearful thing it is to be ushered into the presence of the Judge in such a state of mind and heart!—Our people are deeply moved as the sad word comes to us that Mrs. Geo. H. Babcock, of Plainfield, has been called to her heavenly home. She was for several years a worthy member of this church, and a very successful teacher in our public school. We deeply sympathize with Bro. Babcock and his family in this great affliction. E.

**SHILOH.**—Last Fourth-day the pastor and family were invited to attend a social at the hall that evening. Presenting ourselves at the appointed time and place, we found a company assembling which evidently numbered over two hundred persons. At one end of the hall were a great many articles, such as one sees in a country store, and some of our merchants were around apparently having some charge of affairs, as if they might be establishing a branch store, and this was the "opening night." So complete were the supplies that what answered for a cash drawer was not wanting. The evening had not passed however before it was revealed, not only by a fine speech by Dea. J. B. Hoffman, but by various other hints and insinuations, that all those multitudinous things were to be turned over to the pastor and his family, as a free-will offering from the good people of the society, among whom were some First-day friends. Some who had been prevented from coming to the hall brought or sent money and various other substantial to the parsonage until pantry, cellar and bin are supplied or running over; and gratitude fills our hearts for these tokens of sympathy with, and interest in, us and the work that has been committed to us. I. L. C.

West Virginia.

**SALEM.**—People in the East know very little of the disadvantages under which West Virginia churches have to labor in winter. Especially in such a season of rain and impassable roads as we have had does the pastor feel that the very elements conspire to hinder his good work. Yet the good people of this country have long been accustomed to these discouragements, and they meet and rise above them with commendable persistency.—The Salem Church has a wide-

ly scattered membership. Only a comparatively small portion dwell within the village. Four miles away, to the north-westward, is Buckeye Run, which is practically an outpost of this church. Fully half our membership, I should think, live there, and on Flint Run, one and a half miles further on. Many of them are children and old people, who cannot attend church at Salem, some of whom have not been in our regular Sabbath worship for years. In order to help these dear families we have made a regular weekly appointment for preaching Sabbath afternoons, at 3 o'clock, in their school-house. After sermon all join in Sabbath-school work. This gives about two hours between our service at Salem in the morning and the commencement of the service at Buckeye. Arrangements are also being made for the pastor to go on over the hill for an evening service on Flint Run, once or twice a month. In this way all of our membership can be reached by preaching, and in no other way can it be accomplished.—We have just finished a few days of revival work on Flint Run, in company with Bro. Martin and a United Brethren brother who has a class there also. Our people there are greatly revived, and some found a precious Saviour. People came five and six miles and packed the house. Meetings were held day and night, and the Spirit worked mightily. Our church has been cheered by several additions by letter and profession since our last item in Home News, and we hope to have baptism soon.—The Ladies' Missionary Society held a missionary entertainment March 19th, which was enjoyed by a large audience. The excellent programme presented the good seed in such attractive ways that it must result in an increase of the missionary spirit among us.—Our people are making great effort to secure subscriptions sufficient to build a parsonage, upon the building loan plan. The burden seems heavy for them, and the progress is slow; yet they are hopeful of success. They have large hearts, if they do have to contend with the limitations placed upon them by small purses.—Salem has had a feast of good things in a two-days' State convention of the Y. P. S. C. E. It was the first ever held in the State. Our Society took the initiatory step, and invited all the Societies to meet with us in convention for the purpose of perfecting a State organization, if it should seem advisable. There was much enthusiasm, and a permanent organization was formed. Its first regular session will come in July, at Fairmont.—An effort to prosecute one of our brethren for running his mill on Sunday was demonstrated the fact that religious liberty is enthroned in West Virginia. The grand jury found no bill, because the court instructed that they could not do so unless it was proven that the man ran his mill maliciously, on purpose to disturb others. That Seventh-day people have the same right to run their business on Sunday that First-day people have to run on Seventh-day. And furthermore, any First-day observer is indictable upon the same conditions, if he runs a business for the purpose of disturbing a Sabbath-keeper.—The Salem College is starting off with a fair prospect for the spring term, and the people are hopeful. Prof. Maxson's good work is telling upon our young people, and must give to West Virginia a rich harvest in days to come.—We enjoy the work upon this field that contains the germs of so much future good, and ask the prayers of God's people, that the cause may prosper here. THEO. L. GARDINER.

MARCH 22, 1891.

Louisiana.

**HAMMOND.**—The year 1891, so far, has been to the undersigned and his better half a year of surprises, especially in a social way, being ushered in, as it was, by the assembling, on New Year's day, of our entire society at the home of Paul B. Clarke for the usual annual social, at which, besides receiving tokens of remembrance, we had the pleasure of forming the acquaintance of Mrs. M. A. Burdick, sister of Deacon Edgar Irish, and at present first assistant in the High School of Centralia, Ill. But the most complete surprise was the re-assembling, on the evening of March 14th, of nearly the same audience, at the same place (Bro. Clarke being centrally located in the society),

for the purpose of celebrating the 11th anniversary of our wedded life. The occasion was one of interest and enjoyment to all, made doubly so by the presence of Deacon H. W. Glaspey and wife, of Farina, Ill., who, with their youngest daughter, are visiting friends here; as they return from their winter's stay with their son-in-law, Rev. W. C. Titsworth and family, of Sisco, Fla. As the above date was also the anniversary of brother and sister Glaspey, in marriage relations, we did not even dream, until late in the evening, that the gathering was other than for them. But after calling upon the pastor for an impromptu, Bro. O. B. Irish, in behalf of the society, came forward, and with appropriate remarks, presented Mrs. Lewis a set of silver knives and forks, with explanations. While the money value is no small item to a family in limited circumstances, yet it has a much greater value as an index of the sentiment behind it that prompted the gift. All this naturally increases our interest in, and attachment to, the good people of Hammond. After a brief song service, under the direction of our chorister, W. R. Potter, this pleasant interview was brought to a close by the benediction in song, "God be with you till we meet again."

G. W. L.

## CALIFORNIA MISSION.

FRESNO, Cal., March 16, 1891.

Our last was from Valley Centre, San Diego county. We had to leave the work there unfinished. We left appointments for Wednesday and Thursday nights, the latter to be a Sabbath address; but it rained all day Wednesday, thus breaking up the meeting for that night, and not knowing but the next day might prove as bad, I thought it best that I should start early for Tustin, which I did, Bro. Randolph taking me to Escondido for the early morning train. I since learn from Bro. R. that the people there were very much disappointed in not hearing a Sabbath discourse; that many were more interested in that than in the more familiar gospel story, and that, could we have pressed the work some longer, we might have hoped for the acquisition of some of the best families to our cause. The shortness of the time allowable to each place I find to be a difficulty in the way of perfecting results anywhere. Four consecutive meetings are the most I have had at any one point; but this is all we can do with nearly 5,000 miles to travel, and work to be done at a dozen points, in three months.

Returning to Tustin, Thursday, Feb. 19th, we went the same day to South Riverside to visit Angeline Barber, now 82 years of age, and living with her son, Dr. Barber. It had been many years since she had seen a minister of her own faith, and she was glad once more to have this opportunity. The Dr. and family have not kept the Sabbath for many years, and are all members of the Congregational Church. We should be glad if such could be persuaded to come back to their early faith. Friday night we began meetings in the Tustin Presbyterian church, and continued them nine nights, excepting Sunday and Wednesday nights. Part of the weather was bad, and the audience ranged from 7 and 13 to 50 or more. Several expressed desire to be Christians, and one young man, Johnnie Beebe, put on Christ in baptism, receiving the ordinance at our hands in the baptistery of the Christian church, at Santa Ana. The Wednesday night that the church was used by the church prayer-meeting, with the consent of the pastor of the Christian Church, Santa Ana, I gave a Sabbath address there, after one day's advertising, and had an audience of about 70, which paid good attention, whether they pay heed to the doctrine or not. Monday night I closed the work in Tustin with a Sabbath

discourse in the First-day Advent church. Two of their ministers were present, and after freely asking questions at the close, one of them expressed himself as glad that he came and was pleased with the spirit of the speaker. The following Wednesday night we got an appointment for a Sabbath discourse in the Friends' church at El Modino, about 4 miles from Tustin. With half a day's notice we had an audience of about 35. We were pleased to find here a relative of some of our Nortonville society's Friends. From the admission of some at close of meeting we think some day we ought to have representatives of Seventh-day Baptist Friends at this place.

On Thursday, March 5th, I took the first train for Los Angeles that had run since February 22d. The heavy rainfall of that day had flooded the country, tearing to pieces railroads, bridges, and all, leaving us ten days without mail or railroad transit. Going by San Bernardino, we called again at Azusa, and then at Pomona, where we found an old acquaintance, sister Garrie Maxson Smith, whose husband is the postmaster of this thriving town, and they the possessors of a beautiful family of children. Sister Smith keeps the Sabbath, though at present a member of the First-day Baptist Church.

Sunday and Monday evenings we preached in a Los Angeles suburban Congregational church to audiences of 75 and 45, a half-dozen persons the first night expressing, by rising, their desire to be Christians, and three more the second night. At 10.30 A. M., Wednesday, March 11th, as per previous arrangement, we met in the Central Baptist church, Los Angeles, for a service, and to consider the question of a church organization. After preaching a sermon, a pleasant conference meeting was held, followed by discussion of organization. It was finally thought best to organize our small and scattered forces into a church for the following reasons: It would be the means, 1st. Of re-uniting some with us who had been disregarding the Sabbath. 2d. Of holding those we now have. 3d. Of creating more zeal and interest by giving us something to work for. 4th. Of attracting Sabbath-keepers from the East because of increased Sabbath privileges. Finally, it would interest the Missionary Board to help supply the field with a preacher.

And so we organized the first Seventh-day Baptist Church on the Pacific coast, in the 220th year after the first church was organized on the Atlantic, in 1671, and twelve persons were received into membership. The Hand Book, Covenant, and Expose of Faith were adopted, after which we gave another short sermon on the subject of "The Church." L. C. Thomas was appointed to act as deacon, Mrs. Elliot being appointed clerk, and L. C. Thomas, E. S. Beebe, and Mrs. G. T. Brown a committee of arrangements for future meetings and plans of work. As the larger membership was there, the church was named the Tustin, California Seventh-day Baptist Church. We greatly regretted the absence of our Tustin friends, which was in part due to the sickness of sister Thomas, who had been confined to her bed two or three weeks or more. The members are Silas F. Randolph and wife, Valley Centre; L. C. Thomas, wife, son and daughter, E. S. Beebe, wife, and Johnnie Bebee, of Tustin; Mrs. G. T. Brown, Azusa; Mrs. Irene Burdick, Downey; Mrs. M. J. Elliot, Los Angeles. Still others in that city and at outlying towns I hope will soon unite with this church. We had good quartet singing at our

service, two Seventh-day Advent lady visitors, one First-day lady who assisted in the choir, and a missionary Baptist lady from Missouri, whose earnest words encouraged us in our small beginnings. Beyond this our newspaper notices did not elicit a popular attendance by the general public.

On this field we collected from L. C. Thomas \$10, and pledge of \$10 for the coming man; E. S. Beebe \$6 50, and pledge of \$10; Dr. A. C. Rogers \$10, and pledge of \$25; sisters Elliott and Kniffen \$5, with pledge of \$25; Dr. E. L. Burdick, of Downey, by telephone, \$5, and pledge of \$25.

While in the city we called upon P. P. Livermore's family, Mrs. Amy Potter, and Mrs. Heritage (widow of Prof. Lucius Heritage), who also attended our meeting. Also called on B. A. Stephens, Secretary Historical Society of Southern California, who was glad to get report of this, the latest happening in church history; is also interested in history of Pennsylvania Seventh-day Baptists, as his grandmother belonged to them.

After an evening at the wondrous Citrus Fair, we took the 10.40 P. M. train at about 2.40 A. M., for Fresno, arriving here late P. M., Thursday, since which we have preached three times in the Seventh-day Adventist church, Sabbath morning to the Adventist audience of nearly 150, and in the evening a Sabbath address to a still larger audience, and Sunday night a gospel sermon to about 50, which would have been larger had it not rained. In the Sabbath address, especially, we enjoyed great liberty, speaking an hour and a half, after which eight or ten persons plied us with questions, which we answered good-naturedly as well as we could. One questioner desired to thank us for the courteous way we treated them, saying that sometimes speakers gave opportunity for questions, and then snubbed those who dared to ask them. We believe the address made a decidedly good impression, both with the Adventists and the Sunday people, who composed, perhaps, a third of the audience. The Advent Church here is about 200 strong, a fine, intelligent audience, with a choir that furnishes excellent music, and a building hardly second to any in the State outside of San Francisco; at least, it cost over \$40,000, with a 3,000 pound bell and clock that cost \$3,000. I counted 743 folding opera chairs in the auditorium and gallery. Fresno is a stirring town with about 11,000 population.

B. D. Maxson and family are all the representatives we have here, but two or three parties have bought grape land in this vicinity and will probably move here in two or three years, and I see no reason why we may not hope to build up in this city also. There is a Chinese quarter in the city, and two Joss houses, which we have visited. We have also looked over some of the great vineyards here, a number of them containing 640 acres. Grape land is from \$100 an acre, upward, costing \$30 or more per acre for setting out and caring for, first year; second year they are supposed to pay for their care, and by the fourth or fifth year pay for themselves, and leave the land, worth \$200 (or so) per acre as the net profit. It looks to a man up a tree as though there was money in it, and a lot of it, too.

While on the line of business information, let me say, further, that if anyone wants an orange grove, with peach, apricot, and walnuts, L. C. Thomas, of Tustin, has 10 acres for sale for \$4,000, which seems to me cheap as groves sell. Anyone can address him. Anyone wish-

ing cheap mesa land, from \$10 to \$25 an acre, can address S. F. Randolph, of Valley Centre, San Diego county, and G. T. Brown, of Azusa, thinks, for orange and fruit culture, his valley is among the best. B. D. Maxson will answer those writing for information from Fresno.

We have collected \$6 from Bro. Maxson's family, and a collection of \$2 50 at the church, which, as the man would take nothing for the gas bill, will all go to the society. I must reach San Francisco by the 20th, as my ticket expires then.

G. M. COTTRELL.

#### OUR DUMB BROTHERS.

See a countless multitude about us,  
Claiming sympathy—our humble kin;  
Sadly have they learned to fear and doubt us,  
Driven from our side by human sin;  
Yet, though dumb, their hearts to ours are speaking,  
Help and kindness from us ever seeking,—  
Kindness hard to win!

Inarticulate voices, groans of anguish,  
Patient sighs, 'neath burdens hard to bear;  
From lone places where dumb victims languish,  
Plaintive moans are floating on the air!  
Soft eyes, seeking ours with wistful pleading;  
Can we turn away with hearts unheeding  
That unuttered prayer?

Innocent of wrong, our own transgression  
Lays on them a heavy load of pain,  
Sharing all the misery and oppression  
Man has wrought beneath his iron reign.  
Touch all hearts, O Thou Divine Compassion,  
Till they burn with generous love and passion  
To remove the stain.

They and we are in our Father's keeping,  
Whose compassion clasps both great and small;  
Not one wrong eludes that eye unsleeping,  
Not one humblest life unseen shall fall.  
None can serve Him with a heart unheeding  
His dumb creatures' inarticulate pleading,  
For He loveth all!

—Agnes Maule Machar.

KINGSTON, Ont.

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REV. J. L. HUFFMAN desires his correspondents to address him at Salem, W. Va., instead of at Lost Creek, as heretofore, until further notice.

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

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

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MARRIED.

STOUT—CLINE.—In Halleport, N. Y., March 25, 1891, at the home of the bride's father, Mr. Carlton Cline, by Eld. J. Kenyon, Lester H. Stout and Miss Arlounie Cline, both of Halleport.

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.

WHITFORD.—In Alfred Centre, N. Y., at the residence of her daughter, Mrs. John M. Mosher, Monday, March 16, 1891, of an aggravated form of la grippe, Mrs. Melvina Whitford, relict of Horatio Whitford, aged 63 years, 2 months and 3 days. Mrs. Whitford was a daughter of the late David Satterlee, and granddaughter of Rev. Wm. Satterlee, of precious memory. She was born in the town of Hornellsville, and came to Alfred in early womanhood, where she spent the remainder of her life. She made a profession of religion in early life, and united with the First Alfred Church, of which she remained an exemplary member until death. She had but three children, all of whom survive her—Mrs. Charles L. Shaw, Mrs. John M. Mosher, and Horatio Whitford. Funeral services were held at her late residence, Wednesday afternoon, March 18th, Rev. Dr. Williams officiating, assisted by Rev. Dr. Maxson.

HALL.—In Scio, N. Y., March 13, 1891, Hannah, wife of Calvin Hall, aged 75 years, 2 months and 20 days.

She was born in Westerly, R. I., and in early life came to Alfred, where she obtained a hope in Christ and united with the First Seventh-day Baptist Church of that place, with which she remained until the Master called her to go up higher. She was a very quiet and industrious woman, always finding plenty to do in her own home, unless needed among the sick and needy. She and her husband were married in Alfred, March, 1840, by Eld. Sweet. For fifty-one years they were united in the labors of life, striving to make home pleasant. She has left a husband and two children, and many other friends. Her funeral was held on Sunday, at her late residence, Eld. A. A. Place assisting, as he also did at Mrs. Smith's funeral. J. K.

SMITH.—In Scio, N. Y., March 11, 1891, Susan B., wife of Squire J. Smith, aged 49 years, 10 months and 10 days.

Sister Smith had been in poor health for some time, but paralysis set in and finished her life-work. In early life she professed faith in Christ and united with the Seventh-day Baptist Church of Scio, with which she remained a member until death. She has left a husband, three children, and an aged mother, besides other relatives. J. K.

BURDICK.—Julia Ann, daughter of Dea. Joel and Huldah Crandall, and wife of Benjamin F. Burdick, was born in the town of Hopkinton, R. I., May 29, 1827, and died in Little Genesee, N. Y., March 23, 1891.

When she was one year old her parents removed to Genesee, where she has since lived. At the age of seventeen she united with the First Genesee Church. She has maintained an exemplary Christian life, adorning her profession with a meek and quiet spirit. Her unassuming manner and even temper endeared her to all who knew her, and she will be greatly missed, not only by her companion and children, brothers and sisters, but by the entire community. G. W. B.

HULL.—In the town of Oxford, Chenango Co., N. Y., Jan. 7, 1891, at Eugene Seely's, Mrs. Tryphena Rogers Hull, aged 69 years. J. D. B.

DUNN.—In Dunellen, N. J., Feb. 21, 1891, Mrs. Phoebe Dunn, in the 84th year of her age.

Sister Dunn was a much esteemed and faithful member of the Seventh-day Baptist Church of New Market, N. J., where she had held her membership for about forty years. "Precious in the sight of the Lord is the death of his saints." L. E. L.

SAUNDERS.—At the home of Deacon George Babcock, in Albion, Wis., March 12, 1891, of pneumonia, Capt. William M. Saunders, aged 67 years, 5 months and 13 days.

Capt. Saunders was born in Rhode Island. His

father died when he was nine years old, leaving a large family of children. Soon after, he went to live with his uncle, Samuel Saunders, in the town of Westerly, with whom he remained until he was about 18 years of age. He then went to Westerly and worked for some time in the lumber yards of Bentley & Maxson. Leaving them, he followed the sea for about 15 years. He then bought a farm in Charlestown, R. I., but soon after removed to Albion, Wis., which has been his home for the past 26 years. He was married Sept. 8, 1851, to Eliza Babcock, daughter of Charles and Frances Babcock. He was preparing to go to Grand Junction, Ia., when he was taken sick, and after a little more than one week's illness, he died. Funeral services were held at the Albion church, conducted by Eld. W. H. Ernst. Captain Saunders was a worthy member of the Albion Seventh-day Baptist Church, a valuable citizen, and a liberal supporter of our school. A. O. B.

SAXTON.—At La Grande, Oregon, Jan. 21, 1891, of pneumonia, Stephen Ray, aged 7 years, 9 months and 22 days.

Also, Feb. 7, 1891, of cerebro-spinal meningitis, Datus (Clay), aged 8 months and 17 days, children of Daniel W. and Nettie Saxton.

The sorrowing parents of these children moved from North Loup, Neb., to their present home, in January last, the eldest child dying just two weeks, and the youngest just one month from the day they left North Loup.

To God our earnest voices raise,  
 To God our voice imploring pray,  
 Before his face we pour our tears,  
 And tell our sorrows in his ears.

G. B. R.

A CARD.

I wish to say to the friends of the late Mrs. William Crandall, of Alfred, I regret that I was not able to attend her funeral, of March 15th, as requested. And also, to the friends of the late Mrs. Barney Crandall, of Andover, whose funeral was held in my own church, March 18th. If I had received word in season I would have complied with their wishes. J. K.

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

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 Salemville, Pa.

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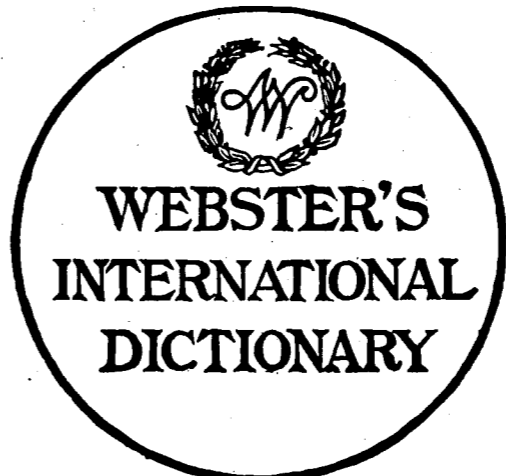
TESTIMONIAL.

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.

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