

The Sabbath Recorder.

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

Vol. XLVII. No. 15.
Whole Number 2408.

FIFTH-DAY, APRIL 9, 1891.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER:

AN ANTHEM.

MRS. M. E. H. EVERETT.

"My soul exulteth in the Lord!"—
The full-voiced choir burst into song—
"I trusted solely in His word;
He answered, though He waited long!"
The broken hopes, the anxious fears,
Life's petty cares, were swept aside,
And through sweet drops of healing tears,
"My soul exulteth!" I replied.

He plucked all treasure from my hold
That he might lead me by His hand;
On many a mountain, lone and cold,
And o'er the desert's dazzling sand,
He still is with me, bending low
To soothe me with His gentle word;
O, blessed, in His paths to go!
"My soul exulteth in the Lord!"

THE PRESENT EMERGENCY.

REV. ARTHUR. E. MAIN.

The fact that enterprises of other denominations, such as schools and benevolent societies, are in sore need of funds, reveals a likeness of experiences, but does not furnish good comfort or fill empty treasuries.

Writing now with special reference to Missions, it would seem that nothing could well be clearer than the truthfulness of these statements: (1) The present is a time of golden opportunity for Seventh-day Baptists at home and abroad. (2) The Missionary Board is in a condition of great financial emergency. (3) The people of our denomination are able to bring the missionary treasury out of this exigency.

The unity of all human events, experiences, and needs, becomes more and more evident almost daily. Distance and time grow smaller and smaller as hindrances to the practical manifestation of this unity. Christian, philanthropist, scholar, and statesman, more and more recognize in missions one of the most potent influences in the promotion and exhibition of this sense of universal brotherhood. A world-wide conflict is going on with increasing force, between right and wrong, truth and error, out from which Christianity is to come, conquering gloriously; and any denomination that does not seek the largest possible place and work in this mighty battle, practically denies the witness of law and prophecy, history and providence. One of the highest ambitions of my life is to help keep Seventh-day Baptists from writing their own death-warrant.

In our own land the struggle between sin and righteousness seems more terrible because so near. Opportunities and manifest demands for practical Christian work are simply without number or apparent limit. Speaking denominationally, there remain many old and new interests, east, west, and south, that ought to be strengthened; promising, if strengthened, permanency and growth. Points where Sabbath-keeping Christian interests could be built up, and out from which the gospel, as we understand and preach it, could be spread, are constantly multiplying in number. Attentive readers of the RECORDER, and observers of the signs of the times, already have the proof of these assertions. Every community and village, closely studied, will be found to be a miniature represen-

tation, in many respects, of the universal needs of men, and the universal opportunity for exhibiting practical Christianity.

Upon the depressing fact that our Missionary Board, as well as our other organizations, looks out upon a field so vast in extent, with such pressing necessities, and so inviting in opportunity, crippled for lack of means to go forward, we need not dwell.

That our people are able to supply the necessary means seems to me just as plain as the fact of an empty treasury; the necessities of the wide fields of error, sin, and sorrow; or the opportunities for great possible usefulness and enlargement. I do not forget that some are in really straitened circumstances; that some are giving all that duty requires; and others even more than their due proportion. But the facts remain that abject poverty is not common among us, and that in the present great increase of wealth and luxury Seventh-day Baptists have a good share; while God is graciously inviting men to be his fellow laborers in redemption's work, and the cause of Christ calls for human support and sympathy, and self-sacrificing followers.

Where then is the trouble? Is it in our hearts? Then let us ask God to make and keep us right within. Does it come from lack of knowledge and interest? Then let those who have the power and opportunity help to spread information and enkindle zeal; for the two are mutually dependent. Is it due to dissatisfaction with the Missionary Board? Then let us either conclude that the present Board is likely to do as well, on the average, as any other we might choose, and rally to its cordial support in order that it may do its best, without hindrance; or let us, at the coming anniversary, elect a new Board and commit to it the management of our missionary operations. It is quite absurd for anyone to say that the denomination cannot change the Missionary Board; for it is neither a self-perpetuating body, nor, by legislature enactment, fastened to Rhode Island. Does the trouble spring from the feeling in the minds of contributors to missionary funds that the present Board has too much of the foreign mission spirit? Then, pray, let us have two Societies and Boards, one to be devoted exclusively to home missions, if that really be the mind of our brethren; the other to seek to fully and practically recognize the claims of all the world.

Any such division of our forces would be an occasion of deep regret. But we are at a denominational crisis, one of the turning points in our history. God is opening doors, at home and abroad, and in a most marvellous manner, for truth or error, Christian or anti-Christian influences, to enter in. It is a time for the free and full discussion of courses of action; and for determining, if possible, upon the best, in order that these may be followed with consecrated and well-directed zeal. It is a day for men to show their colors, and to stand or fall by them.

Prof. H. W. Hulbert, in the "Missionary Review," quotes Dr. Roswell D. Hitchcock as say-

ing, "We must rechristianize Christianity;" and then adds, "We have found that the best way to rechristianize Christianity at home is to enlist its sympathy in carrying out the last command of the blessed Master." That the Christianity of Seventh-day Baptists needs rechristianizing, none, we think, will deny. We therefore believe that the narrowing down of our mission in the world, as some do, either in respect to its geographical extent, doctrinal significance, or evangelistic spirit, is sapping and mining the very foundations of our denominational life.

Organized, then, by its charter and constitution, "for the dissemination of the Gospel in America and other parts of the world," our Missionary Society through its Board has gone before the denomination with clear and earnest appeals, setting forth its work, opportunities, and needs. A prominent feature in the plan of these appeals, and one which some must have overlooked, is that they were addressed most of all to our *pastors*, who are fraternally requested to lay the subject before the officers of church and Sabbath-school, and of women and young people's societies; and these persons are asked to inform the Board what amount they together will endeavor to raise for missions in 1891 and in 1892, the information to be given before the next Board meeting, April 15th.

The Rev. Dr. F. A. Noble says: "There is no church on this continent, or any other, which, if the minister will put his heart into it, and say, 'Our sympathies must be as broad as the sympathies of Jesus Christ, our interests must be as wide as the interests of Jesus Christ,' cannot be brought to give of its substance for foreign missionary work." The plan of the Boards' appeal is based on the belief that if ministers and a few other leading and influential workers will put their hearts into it, the needed funds can be raised to carry forward and enlarge our efforts for the world's evangelization, at home and abroad. In any event, is not the Board fairly entitled to a definite reply of some kind? And if these, the best and strongest appeals within their power to make, prove ineffective, to what conclusion must they come?

Whatever else may be our conclusion; whatever our feeling of dependence on men, organization, or money, let us not forget the ear that never grows deaf to humble appeals, or the arm that never loses the power to save. The divine promises, prophecies, and power, are our guarantees that truth shall prevail, and the knowledge of our Lord Jesus Christ cover the world. There must yet be mighty conflicts; may it be ours to be found on the Lord's side.

ASCENSION AND COMING AGAIN.

JACOB BRINKERHOFF.

For forty days the apostles and disciples of Jesus enjoyed his blessed company after his resurrection and the restoration of their hopes in him, listening to his divine wisdom and instruction, particularly of "things pertaining to the kingdom of God." Their hopes were centered in him, and their joys were full while in

his presence. The glory of Messiah's reign was a theme dear to the heart of every Israelite, and now that these Israelites believed that the Messiah had come they worshiped his person and seemed content to await the manifestation of his glory, if they could only remain with him. They knew that he was to be taken from them, for he had given them directions what to do, telling them to remain in Jerusalem to receive the promise of the Father, which was the gift of the Holy Spirit, and which they should receive not many days thereafter.

Jesus led the disciples out from Jerusalem as far as to Bethany, to the crest of Mt. Olivet, and as he talked with them and blessed them, he was parted from them and received up into heaven, and a cloud received him out of their sight. The Lord had gone from their midst to the right hand of the Majesty on high, as he had told them that he would do, and to prepare a place for them. They gazed after his departing form as long as it was visible, doubtless sorrowing that their Lord was now no longer with them, but filled with holy joy at the consummation of the earthly mission of Jesus, that the offering for sin was made, that the grave was unlocked by him who was "the resurrection and the life," a pledge of the same for all who shall "sleep in Jesus," and the risen Redeemer was now the ascended Lord, to become the High Priest in heaven, to minister at the throne of grace and to make atonement for repentant sinners, and reconciliation between offending man and his offended God. See the account of the ascension in Acts 1:3-11 and Luke 24:50, 51.

These disciples turned their eyes earthward from looking after their ascending Lord when two of the angelic host stood by them, with comforting words: "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Sweet promise! Come again! His work was not all done yet in all his offices. When he said, as he hung on the cross, "It is finished!" the offering was made, and he bowed his head and died. From the Babe of Bethlehem he had become the Man of Nazareth and the Prophet of Galilee, and further as the Man of Calvary he was also "a man of sorrows and acquainted with grief." He was our crucified Lord and risen Saviour, gone to the right hand of God, to officiate as our great High Priest, offering his own blood for the world's salvation. "All power in heaven and earth" is given him, and at the proper time he will take to him his great power and reign, and come for the redemption of his people from the dominion of death, when the resurrected saints may shout, "O death, where is thy sting? O grave, where is thy victory?" for they are things of the past. He comes again as King of kings and Lord of lords, to "put down all rule, and all authority and power," and destroys even "the last enemy," which is "death," having "abolished" it, and "brought life and immortality to light by his gospel."

The apostles returned from witnessing the ascension of Jesus and tarried in Jerusalem, awaiting the power from on high, which came a few days later, on the day of Pentecost, when the Holy Spirit came upon each of them in the appearance of cloven fiery tongues, emblematic of the many and different languages they were to use in going forth with the gospel commission, empowering them to do their work. Thus emboldened, Peter, who had been so weak and timid as to deny that he even knew his Master, as he went to his death, was now brave enough to preach in the Jewish Council that "there

was salvation in no other name under heaven," than the name of this Jesus, whom they had killed; and they dismissed him with only an admonition that he cease preaching Christ, and a threat of imprisonment for continuing it. The apostles went on with their work, preaching the gospel of peace and salvation, and the things concerning the kingdom of God; went to all nations "to take out of them a people for the name of the Lord," teaching the people to turn from idols, "to serve the living and true God, and to wait for his Son from heaven." The Holy Spirit has accompanied the apostolic work, changing the natural man that he may bear "the fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," and by its transforming power making them like unto the example and character of him who is "the Author of our salvation," that he may also be the "Finisher" of it.

In one of Paul's letters to Timothy he exhorts him to duty and faithfulness by the "appearing and kingdom" of the Lord Jesus Christ. Worthy incentives! The work of the grace of God in the hearts and minds of men during the gospel age, is that part of the kingdom of Christ preparatory for his future and more perfect reign in person. It is that part of the kingdom of God in which the citizens of that kingdom are learning to love their future King, conforming themselves to his laws and requirements, letting his Spirit into their lives, doing his work in his absence as best they may, to advance the cause of Christ and his kingdom in the earth, proving their good stewardship, waiting their redemption; suffering, too, for sin and mortality yet reign, but feeling that these are "light afflictions working out for us a far more and exceeding weight of glory." Let the good work of evangelizing the world go on, turning many from darkness unto light, from all the walks of life, to constitute the great family of God, of whom Jesus Christ is our Elder Brother, till he shall come whose right it is to reign, and the eternal ages of righteousness roll on forever.

The promise of the angelic messengers to the witnesses of Jesus' ascension was that he should come in like manner as they saw him go to heaven. The same person, the same Jesus, shall come as he went; shall be seen coming in the clouds of heaven, with power and glory; seen "from one end of heaven to the other," as the lightning is seen; come with the angels. He states the object himself, to "reward every man according to his work." Matt. 16:27. To receive his people to himself, that where he is there they may also be. John 14:3. To raise the dead in Christ and translate the living saints. 1 Thess. 4:16, 17. To inaugurate the resurrection of the dead. 1 Cor. 15:23. To bring his reward with him, to every man as his work shall be. Rev. 22:12. Let every Christian loving heart respond, "Even so, come Lord Jesus." Rev. 22:20.

FATHER IGNATIUS.

REV. A. MC LEARN.

The American people have been considerably interested, and not a little puzzled to know just what the character of this representative of Anglican Monasticism might be. It seemed like an innovation that the Episcopal Church of the nineteenth century should tolerate or encourage the establishment of monasteries, and foster an idle and useless class of men who might be better employed, but as there is such a slight difference between High Churchism

and Roman Catholicism, it was deemed a thing quite possible that a closer return to the mother church was contemplated. At all events the great majority of American Christians considered the so-called Episcopal monk as sincere and honest, and not a few regarded him as a devoted Christian.

From the first, we have regarded him as a Jesuit in disguise, and that it would not take him long to discover himself to the American people. This was considered uncharitable by some. There seemed to be no grounds for such an opinion of one who seemed so devout, and who preached such sound gospel sermons. But the mask of deception has been thrown off, and our suspicions have been abundantly confirmed, as the sequel will show. Father Ignatius shall speak for himself, and the reader can judge for himself whether he is a Protestant and a Christian, or a disciple of Loyola. In the *Primitive Catholic*, of February 21, 1891, are the following paragraphs from the pen of this unscrupulous deceiver. Of the noble Christian heroes, to whom the world is indebted for civil and religious liberty, he says:

You will altogether ignore the pretended authority of the so-called Reformers, who so infamously robbed God of his church, and carried their diabolical schemes through, by wholesale murder and sacrilege.

Of the Protestant Bishops he says:

Bishops! England hath them, and she hath them not. She hath them as machines for conveying the apostolic order. She hath them not, because they are men who sell the Lord Christ for gold, who deny him the royalty of his own blood-bought kingdom, holding the doctrine of Henry VIII., whose subservient creatures they are.

Submission to Bishops! They are the usurpers appointed to lord it in God's heritage by the unbelievers; they are, Judas-like, ready and desirous of betraying the flock of the Lord; they have "climbed up some other way" than by the church's call into the fold; they are "thieves and robbers," living upon the holy church's rights, and betraying the church that feeds them in their palaces of luxury and wealth.

Of the Prayer-book he says:

It is the produce of heretics and church robbers, and therefore a calamity which Christians have too long borne in silence. The ancient missal and breviary are the only service book authorized by the Church of England.

Concerning the Reformation he says:

The terrible epoch of blasphemy, rapine and murder, called Reformation. . . . The blasphemies and impertinences of a lot of unscrupulous cut-throats. . . . It was a lawless destruction of religion and morality, as its own principal promoters confessed before they came to die.

Of the Protestant Religion he says:

Upon their ashes, by murder, sacrilege, robbery, and the destruction of the liberties of England, "the Protestant religion" was founded. . . . The rancorous hates and animosities wherewith Protestantism hath filled our once peaceful Christian isle. . . . Protestantism sprang from the tattered shreds of England's liberties. Protestantism, under the tyrant Tudors, trampled out Magna Charta beneath its feet and established itself at last in our land by lies and hypocrisy. It has robbed our British poor, it has forged the chains of work-house brutality around our helpless working classes, it has destroyed morality and introduced infidelity wherever it has succeeded in planting its poisonous feet.

It is quite manifest that the lamb-skin has effectually fallen off this rapacious wolf, whose savage nature could not be concealed any longer. Is it any wonder that the Protestant churches which were freely opened to this deceiver when he first appeared, were refused to him the second time? This ought to serve as a warning to Protestants the world over to beware of all such deceivers who pose in the guise of saints as the representatives of the meek and lowly Nazarene. This is another attempt of the father of lies to transform himself into an angel of light. This is Jesuitism, pure and simple.

THE POLITICAL SIDE OF ROMANISM.

The struggle for temporal supremacy over the governments of Europe on the part of the Pope is almost as old as the papacy itself. But especially since the organization of the so-called "Society of Jesus," or Jesuits, who are the Pope's body guard, has the contest waxed fierce and undying.

From almost every country in Europe have these sworn enemies of civil and religious liberty been banished, and from some of them several times; not because they are Catholics, for the Emperors, Kings and Queens who banished them were themselves adherents of that faith, but simply because the Jesuits were always intriguing to gain political supremacy in behalf of the papacy.

Heretofore in our country we have had but little experience of this kind of warfare as their members have not been sufficient to warrant an extended political conflict. But now the sword is drawn and we begin to taste the bitter fruits of ultramontaniam.

But as we act on the defensive in this struggle, it is comforting to know that we have so much real sympathy from the governments of Europe, and in fact from all the liberty-loving Catholics of Europe as well! Italy is Catholic and yet the liberal party, which is in the ascendancy there, and which is composed almost wholly of professed Catholics, is as strongly opposed to ultramontaniam, as we are. They will not permit a priest or nun to teach in any of the public schools from fear that they will teach treason to their children!

In France the liberal party, the great majority of whom are professed Catholics, are also with us in sympathy. Only a few years since they closed the schools taught by the Jesuits and banished these wily traitors from their country, not because they were Catholics, but because they were traitors to all freedom in church or state, and because they were teaching the children and youth to obey the Pope of Rome in temporal and political as well as spiritual matters! The government of France rightly reasoned that such treasonable teaching would undermine and in time destroy the Republic.

Even in benighted Mexico, the liberal Catholics who are in the majority and now rule the country, are just as much and more opposed to ultramontane claims than some of our sleepy Protestants. Too many bloody wars have been fought in Europe and in Latin America on this issue to be forgotten.

It is true there is a slight reviving opposition among us to any crusade against Romanism; some confounding the religious with the political issues, and calling it a "sectarian" conflict. Others, from fear of the "boycot" in business affairs, dare not express their honest convictions. But really there is no political issue to-day which has such world-wide sympathy as opposition to Romish rule in civil affairs. A Boston Catholic lawyer remarked to the writer recently: "I am an *Irish* but not a *Roman* Catholic in the ultramontane sense of that term." Said another intelligent Catholic layman, "I would see the Pope in perdition before permitting him to destroy the public school system of this country, under which I was educated. It is providential that this conflict has begun while so many of the Catholics know what our free schools are by personal experience!"

Last Sabbath I preached in Rhode Island; at the summer boarding house where I stopped I met an educated and polished Jesuit. As he was boasting of his order and was evidently happy at their increase and spread in England and this country, I told him he must not be surprised if the liberty-loving people of this country had no faith in them, when almost every Catholic country in Europe had banished them as hostile to all good government! Said I, between these upper and nether millstones of world-wide opposition, you are going to have a hard time of it. In the evening he heard me preach, but said he should be obliged to mention it at his next confession. I told him I would absolve him in advance. But as he denied my claim to the

"true succession," I could not ease his conscience.

In private conversation I find some of the leading Catholics in this section more ready to converse and listen to arguments than I had imagined they would be. They are really, some of them, getting anxious and restive under this pressure from the Vatican.

The "Home Rule" Catholics, in Ireland, are nearer breaking with the papacy on the temporal and political claims of the Pope than some are aware of. In Australia as soon as the system of voting was inaugurated there, called the Australian method, the whole outlook of ultramontaniam was changed. Bishop Moran, a prelate of the Catholic church, was defeated under this system in an election, when the division of the public school fund was the issue, half of his flock voting against him! Before this the bishops and priests carried their flocks with them in solid mass, but as soon as the fear of the priest was removed many voted against the parochial schools. Doubtless this was one important factor in our success on the school question in Boston at the municipal election.

But this evil must be smitten by both the spiritual and political hand of truth in order to gain a permanent victory. No European government can long keep the Jesuits out of power and influence, so long as the people generally remain in the papal fold. This shows the importance of waging a warfare against the spiritual as well as political errors of Rome.—*T. P. B. in Christian Secretary.*

DOES A COLLEGE EDUCATION TEND TO LESSEN CHRISTIAN ENTHUSIASM?

BY CHARLES F. THWING, D. D.

"I am pained to say I am losing my Christian enthusiasm," remarked a Senior in a college prayer-meeting, "I think I have been losing it," he continued, "ever since my Freshman year." Such a sentiment it is not unusual to hear college men express. I doubt not that most students believe they have less enthusiasm for Christian things on the day they receive their diploma than on the day they receive their papers of admission. They are probably less inclined to support, either through attendance or through speech, the class prayer-meeting in the Senior than in the Freshman year. They also are probably less inclined to learn the "spiritual condition" of their classmates. Their own spiritual vision is probably less constantly directed toward themselves in the last term of the last year of the course than in the first term of the first year. Such conditions and circumstances have a certain value as evidence of the decline of Christian enthusiasm of college men. Such conditions and circumstances college men in their tendency toward self-criticism, are inclined to believe prove that their Christian enthusiasm has lessened, and they infer that the college education is the cause of the lessening.

It would be sad if the culture of the intellect should be co-incident with, even if not the cause of, the hardening of the heart. It would be sad if the college which was established to train men as ministers should train men away from the ministry. It would be sad if the more college men knew, the less inclined should they be to include a knowledge of God within the circle of knowledge; and even if somewhat inclined to include a knowledge of God, it would be still more pitiable if they were less inclined to let the treasures of their love increase with the increasing treasures of knowledge and culture. If a college education does tend to diminish Christian enthusiasm, the college education is either pursuing low ideals or is based on false methods or is employing unworthy agencies.

Yet the impression prevails that a college training does tend to lessen Christian enthusiasm. Superficial and circumstantial evidence tends to confirm the impression. But the impression is false.

Enthusiasm is at once a mental and an emotional quality. Emotional enthusiasm is forthputting, vociferous, noisy. It is self-assertive, lacks self-control, adopts the fantastic as easy as the fitting form of manifestation. It is not

supported by the judgment. It is raw, sensitive, "soft," as horsemen say of a colt. Such enthusiasm the college curbs, trains, lessens. Such enthusiasm the college ought to curb, train, lessen. Such enthusiasm, if doing some good, does also more harm. Such enthusiasm is the enthusiasm of the colt spurring it to its death. Such enthusiasm requires control, guidance. The college gives control and guidance, forbidding its fantastic exhibitions, compelling it to run in proper channels toward proper results. The controlling of such lawless enthusiasm gives the impression of its diminution, and of its diminution to a degree greater than the fact indicates.

But Christian enthusiasm is also mental, intellectual as well as emotional. This enthusiasm is loyalty to Christian principle. It is willingness to follow the star of duty, however remote the spot to which she leads or precipitous the path along which she gleams. It is the surrender of the whole man to the purposes of Christ. It is obedience to "the heavenly vision." It is the confessed obligation to preach "the gospel to them who are at Rome also," even if Rome is to prove to be one's Calvary. This Christian enthusiasm is as silent as the movement of the stars, and as resistless, burning with the steadiness of the planets. It has a sense of the fitness of things. It is not boastful. It puts forth no platform; it marches to no crusade; it flaunts no flag, banner, ensign. Its onward goings are not thunderous, but of the still, small voice of truth. Such enthusiasm the college not only does not lessen but does develop, increase. If a college training means anything in America, it means loyalty to Christian duty—a loyalty as steady as time's flow, as hearty as the needs of humanity are desperate, as wise as a trained discrimination can teach, as mighty to overcome obstacles as are the obstacles great. Such loyalty the colleges, in the personal character of their officers no less than in the wisdom of the books studied, are daily teaching. Such loyalty is a principle more controlling of the Senior receiving his diploma than of the Freshman receiving his certificate of admission. Such loyalty is the larger and more precious part of Christian enthusiasm. Christian enthusiasm, therefore, in its essential and permanent elements, is not lessened but magnified by the education of the college.

I know that thousands of Christian parents are at this hour in distress by reason of fear that their sons and daughters in college are losing their warm and vigorous love for Christ. From time to time as these children return home fathers and mothers think they detect a waning interest in things of the Spirit. May I be suffered to assure such parents that (if no immoral offending have occurred) their distress is unnecessary, that their fears are groundless. The manifestation of the love of their children for Christ and for Christian things is changing, but the love itself is rather deepening than becoming shallow. Like the brook becoming the river, it is more quiet because it is deepening. The older children grow the fewer the kisses they give their parents, but the more they love those parents; loyalty to them is more loyal at the son's age of twenty-five than at fifteen years. The loyalty of the college man to his Christ in his Senior year is less effusive, less emotional, than in his Freshman, but it is deeper, stronger, steadier, less selfish, more profound in its hold on principle and wider in the application of its forces. Such loyalty to Christ is a Christian enthusiasm, like the great river,

"Strong without rage; without overflowing full,"

which the college thinks it a duty, as it is a delight, to develop.

CLEVELAND, Ohio.

GOD made both tears and laughter, and both for kind purposes. Tears hinder sorrows from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—*Locke.*

THE elements of a manly course do not consist in wealth, birth, blood or intellect, but in a manly effort for the promotion of virtue, a manly interest in the elevation of the race, and in a manly submission to the government of God.—*D. C. Eddy.*

MISSIONS.

It is said by Bishop Warren, that the adherents of the Methodist Church in Germany average, in their contributions to foreign missions, \$4 40 per member, annually, while the largest incomes among them do not exceed \$1 25 a day.

THE following additional churches have promised time and labor for the home mission field: Walworth, Wis., S. H. Babcock pastor, one month; Jackson Centre, Ohio, L. D. Seager pastor, three months; and Milton, Wis., E. M. Dunn pastor, three months.

OUR ANSWER?

To such messages as missionaries Skaggs and Threlkeld send up from Southern Missouri and Southern Illinois, and to other similar calls from the home field, what is our answer? Seventh-day Baptists have, in keeping, the means with which to send out twenty-five more laborers for the gathering in of a waiting harvest. Are we going to hold on to the money that belongs to God; or spend it on ourselves; or let the Lord have a fair proportion of what he has enabled us to acquire? We are growing into the belief that God is blessing some of our brethren and sisters with wealth and prosperity for just "such a time as this."

INDIA.

At the very close of the sixteenth century Queen Elizabeth granted to a company of London merchants a charter for trading with the East Indies. This was the basis of the famous "East India Company," which existed until 1858. Originally for commercial purposes, it became, also, a great military and political power, supported by the English government. The spirit of the Company was selfish and sordid; it hated Christian missions and gave millions of dollars to aid heathenism. At length, the Sepoy rebellion, in 1857, proved that the native Christians of India were the best and most loyal friends of the British government; and, from that day, the missionaries grew in favor, and came to be officially recognized as self-denying laborers who were helping the people to become better men and women and better citizens.

A vast trading monopoly, by the overruling hand of God, gives to a Protestant Christian nation the leading influence and power in India, and her 250,000,000 are made accessible to the gospel of the Son of God!

And now what changes we behold in a people roused, enlightened, and reformed by the Christian religion! The railroad and telegraph; books and newspapers; schools and colleges; the high and low caste traveling and conversing together; Christian homes; the education and elevation of women, and rapidly multiplying native churches with native pastors. The widow is not burned on the funeral pile of her husband, or children thrown into the deified Ganges; and their sacred books, unlocked by the translations of European scholarship, reveal all the more clearly the wonderful superiority of the Christian Scriptures, which, as the unconverted Prince of Tracancore said, in 1874, will, sooner or later, work the regeneration of that land.

SOUTHERN MISSOURI.

Such has been the good health of our missionary, L. F. Skaggs that, in the eleven months since his appointment, he has not been obliged

to turn aside from his labors a single day from sickness; and he has traveled thousands of miles, enduring the fatigue and exposures pertaining to such life and labors. At Swindle College, Barry county, the Sabbath-keepers have increased from one, Eld J. B. Redwine, to seven or eight, the families of Eld. R. and of his son-in-law, and one of these has been baptized. A "Christian Church" there teaches the abrogation of the law and the Sabbath. At Purdy, the railroad station, an effort is being made to suppress Sabbath truth. In Mansfield, Wright county, although the people crowd an old church house to hear our missionary, five local ministers, as is to be expected, work against him. In Summerville, Texas county, the people, as soon as they learned that Eld. Skaggs really preached the gospel of Christ, gave him good congregations; fifteen asked for prayers; and an earnest desire for more preaching and a moral and religious reformation was expressed. This community is particularly cursed with whisky. In the Providence Church neighborhood, Texas county, several rose for prayers, others witnessed for Christ, and there was an agreement to hold weekly prayer-meetings at their houses. The Delaware Church, Christian county, is building a meeting-house, toward the completion of which our missionary raised some needed funds. In Plum Valley, Texas county, several have professed conversion to Christ.

Concerning the work and field Eld. S. writes: "I ask the people at each place to contribute to the support of missionary work on this field; and if the work can be sustained until the people are educated upon the subject of missions, they will contribute of their means to the spread of the gospel. The interest increases; and the field widens. The Macedonian cry is heard, 'Come over and help us.' I can not do half the work I am called to do. While out on this large and destitute field, I often think of what Christ said: 'Say not ye, there are yet four months, and then cometh harvest.' There ought by all means to be another missionary put on this field. If the brothers and sisters throughout our churches could realize the destitution and hear even the unconverted pleading with your missionary to come back and preach, and see the vast amount of drinking and wickedness there is here, and see how eager people are to hear *the gospel* and to listen to an exposition of the moral law and the Bible Sabbath, then would be the means sent to the missionary Board, with the request to put another missionary here fully consecrated to the preaching of the gospel to perishing men and women.—Oh the lack of a correct knowledge of the Bible! I was in conversation a few days ago with a minister, and he said Christ abolished the moral law, I said no, Satan and wicked men have tried to destroy God's law. But Christ kept his father's law and magnified it and made it honorable."

CORRESPONDENCE.

SHANGHAI, China, Jan. 22, 1891.

REV. A. E. MAIN, *Cor. Sec.*

It is pleasant to see anyone coming toward the light as it is in Christ Jesus, whether they be from among the old or the young.

Thus we thought at the recent baptism, when there seemed to be an increased interest among some of the people who came in to hear and see. One, a middle-aged woman, in whom I have been interested on account of her frequent suffering from hæmoptysis, came to the meeting that day and was much impressed with the simplicity of the baptismal ceremony, and thus

some of her previous prejudices against the doctrine were allayed. She has since been committing to memory some passages of scripture. After the meeting was over a young woman, perhaps twenty years of age, came to me saying she had often heard the truths of the gospel, and had for some time been anxious to become a Christian; that she believed in the one true God and knew the idols were false, and now today wished, more than ever before, to love the Lord. She begged me to come to her house and obtain her mother's consent for her to attend the services on the Sabbath. Last Friday my assistant and myself went to her home and found her mother courteous, indeed, but very firm that this, the last daughter left her, should not leave the worship of their ancestors and believe in the foreigner's doctrine.

When the daughter accompanied us a little way out, she said very sadly: "I don't know how I can live and endure all I have to in my home, on account of my belief in the true God." We encouraged her to trust in Jesus; he would help her out of all her difficulties. We then told her of the case of Mrs. Kie, whose family were very bitter in their opposition. She waited patiently—praying and trusting—for a year and a half, when God removed all the obstacles to her coming and uniting with us in the Sabbath services.

While talking to the women in the village before we left that day, among the number I saw one young in years sitting before her door, and one much older applying hot fomentations to her elbow. The examination of the arm elicited the history of the case. When her child was a few weeks old she was unable to nourish it, and her husband and mother-in-law became very angry, the husband even whipping her. In their poverty and poor management in feeding the child, he pined away and soon died. This was over three weeks ago, and as this was the only son, the husband was enraged at his loss and beat his wife severely, injuring her arm for life. While examining the part, she lifted her sad eyes to mine only once or twice, as she sat there mourning for her little one as only a mother can mourn; yet, to me, the saddest part was that she had no comfort in her heart, no knowledge of the love of our heavenly Father, nor any hope in the world to come, to cheer her in these dark days.

Does any one, in reading these words, have the blessed thought in her heart that she would like to do more in sending the words of life to those here of her own sex, struggling under evil customs, and sitting in the darkness and shadow of death?

In our recent visit to the walled town of Tse So, we were much encouraged in the work among the sick and in the interesting cases that came, and the manifest confidence of the people. There were one hundred and twenty-one treated. We had a fine opportunity for the sowing of the seed, in many talks with the women of the family who opened their doors to us, as well as in conversation with many of the patients. The old grandmother in the family, eighty-six years old, was rejoiced to see us, nor had she ceased to believe the important message we brought her on our previous visit, that there was a Saviour to save her soul.

These personal efforts bring the word directly to them, causing thought if not always investigation. We find it true each time, also, in our talks with the women who gather together in Mrs. Kie's home to hear the word. At such informal times they can ask questions or raise objections, and we can thus adapt ourselves to their thoughts and lead them toward the light.

Very sincerely,

E. F. SWINNEY.

WOMAN'S WORK.

"My mind was ruffled with small cares to-day
And I said pettish words, and did not keep.
Long-suffering patience well, and now how deep
My trouble for this sin! In vain I weep
For foolish words I never can unsay."

THEM that were entering in, ye hindered.
Luke 11: 52.

BE kindly affectioned one toward another.
Let every Christian woman in the church in
honor prefer one another; then will organiza-
tion methods be swallowed up in organization
successes.

ONE secret act of self-denial, one sacrifice of
inclination to duty, is worth all the mere good
thoughts, warm feelings, passionate prayers, in
which idle people indulge themselves.—*J. H.
Newman.*

CHINESE children recite with their backs
turned to their teacher. Some Christians pray
with their backs toward the altar, and their eyes
closed to the opportunities which God opens in
answer to prayer. "A difference that differs
not."

A CONVERTED Chinaman on our Pacific coast
is said to have sold himself as a coolie in New
Guinea, for the sake of working among his own
countrymen. Before he died he was the means
of the conversion of two hundred of his com-
panions.

IT is well to remember that the points of con-
secration, in that wonderful consecration hymn
of Frances Ridley Havergal's, embrace "my
hands," "my feet," "my voice," "my lips,"
"my silver and my gold," "my will," "my
heart," "my life," "my love," "myself."

SAID Fenelon: "Be content with doing with
calmness the little which depends upon your-
self, and let all else be to you as if it were not.
Accustom yourself to unreasonableness and un-
justice. Abide in peace in the presence of God,
who sees all these evils more clearly than you
do.

"WOMAN'S Work in the Far East," is the
older magazine, "Woman's Work in China,"
revived and revised. It is to be published semi-
annually,—in May and November. The editors,
of whom there are six, are to be women residing
in or near Shanghai. There is to be also a
corps of corresponding editors, women residing
at the outposts. Incidents of special interest
in the work of those upon the field, reports of
peculiar religious rites or beliefs, descriptions
of manners and customs of the people, and any
discussions of above items as shall be of them-
selves able to "provoke unto love and good
works," will make up the pages of the magazine.
The November number, for 1890, being the first
number of the revised magazine, lies before the
writer, who speaks to you of it because it is a
matter of good news and good cheer that the
work is undertaken by the women afield in the
far East. This number has ninety-seven pages,
and is brimful of interest.

A LADY writing concerning the matter of aid
for Dr. Swinney says: "I have wonderful faith

in what women can do, and that if we had
anything definite commenced we would carry
it on and finish it. To seek and to save the lost
ought, of all things, to raise our highest and
noblest ambitions. I am not an air-castle
builder, but I often draw pictures in my mind
of what we might do, what we could do for those
who are still strangers to the love of God, if all
who profess to be his followers were really con-
secrated to his service; our time, our talents,
our money, our positions, everything that we
have and are consecrated to the service of God
in trying to save others! But as I look around,
the heart often grows sick at the seeming care-
lessness and indifference on every hand on the
part of so many. Yet there is much to cheer.
There are earnest, praying, working ones, who
are surely steadfast, unmovable, and whose lives
do abound in the work of the Lord. We have
the blessed assurance that the work of such
shall not be in vain."

Do you say the heathen are not asking for the
gospel? A beggar sat by the side of the
crowded thoroughfare in silence. A Christian
man stopped and said to him, "My friend, you
look to be in need; why don't you beg?" His
reply was, "Sir, do you see these ragged clothes,
these bony hands, these shrunken cheeks, these
sightless eyes? These, sir, are begging with a
thousand tongues!" This beggar is the heathen
world; stop a moment, look at him; see his pov-
erty written in vivid colors on all his surround-
ings; see his oppressed, down-trodden condi-
tion; see his extreme spiritual destitution, his
helplessness, and his hopelessness. These are
begging with a thousand tongues, not for char-
ity, but for a just debt that has been overdue
for centuries.

Awake, O thou Church of the living God, to
the great necessity and the great responsibility,
for ye are debtor both to the Greeks and to the
barbarians, both to the wise and to the unwise,
and it can only be paid in gospel coin.—*Sel.*

A BEAUTIFUL EPITAPH.

The most beautiful specimen of an epitaph
is one to be seen in a very pretty church in
Aneityum, one of the Loyalty Islands, or New
Hebrides. It is a tablet erected by the grateful
natives to their missionary, John Geddie. On
this tablet is inscribed, in their language, the
following:

When he landed,
in 1848,
there were no Christians here,
and when he left,
in 1872,
there were no heathen.

On almost any island within 2,000 miles of
the shores of Tahiti, in any direction, a similar
tablet might be erected, as an expression of the
results of the twenty-two years' work, between
1817 and 1839,—the epoch of John Williams—
and yet, "missions are a failure!"—*Selected.*

NOTES FROM HAARLEM.

On February 3d Miss Sarah Velthuysen
writes concerning some Bible Lesson Charts
which had been sent to her, and which she had
just received: "Father had used the other ones
more than once, and had been wishing so much
to have some fresh ones to use Sabbath nights,
that they were very welcome to him, and the
same night they arrived they were used. I am
sure they will attract the children much. We
all owe many thanks to the Ladies' Society for
the great help in our work, and to you, too, as
the canal through which it flowed to us."

Speaking of the Anatomical Temperance Chart
which she has had for some months, she says:
"The children delight in it a good deal. A man
who can be looked into by small doors"—for
such is the provision of the chart—"is in itself
a charming idea to them. Some of them play-
fully call the chart, because it is so tall when
standing up, 'Miss V's young-man,' and make
us all laugh." She adds further along in the
letter: "My younger brother, Peter, is away in
Germany now to learn his trade. Old Mrs. de
Nobel died some weeks ago, after a few days in-
disposition. She held, as you know, the mort-
gage on our chapel, and we must look out now
for somebody else to take it. Father is on the
Board of the Midnight Missionary Society in
our country, and as Secretary has a good deal
of work for it. We think it is such a good thing
he should be elected as a member of committees
in Christian works, as other people will learn to
appreciate him, and see the accusation of secta-
rianism and narrow-mindedness against us is
unfounded. In the last time our chapel was
more and more being used by Christians of
other denominations, and the aversion against
us people of the law seems to disappear a little.
I am helping father as much as I can, some-
times writing the whole of the day."

Her brother Gerard is still absorbed in his
work, with headquarters at Amsterdam. The
Midnight Mission in which he is engaged is do-
ing good work in Holland—and he in it. To
resume direct quotations, Miss Sarah says:
"Mother is helping in pouring out coffee and
giving bread to the poor almost every morning.
Large flocks of them keep company; this win-
ter being most severe, and hard on many people
here." She likewise adds: "I translated parts
of 'Many Infallible Proofs,' by Rev. Arthur
Pierson. Do you not know that book is most
beautiful?"

[The above is given to you in its own home-
likeness because of that very pleasing feature
of it, and for the still determined purpose held
by us to help you feel acquainted with this fam-
ily so far removed from us, yet so dear to all
who know them.]

WOMAN'S BOARD.

Receipts in March.

Interest on note.....	\$ 4 65
Woman's Society, Plainfield, N. J., for Miss Burdick's salary	20 00
Ladies of the S. D. B. Church, New York, for the Medical Mission:	
Julia A. Burdick.....	5 00
H. A. V. Babcock.....	5 00
P. J. B. Waite.....	5 00
H. A. Babcock.....	5 00
Hancy R. Green.....	1 00
Phebe A. Stillman.....	5 00
M. G. Stillman.....	1 00
L. Adelle Rogers.....	3 00
Julia P. Langworthy.....	5 00
Adelle B. Howard.....	3 00
M. Antoinette Burdick.....	1 00
F. P. Chipman.....	1 00
Mrs. H. C. Rogers.....	2 00
Mrs. A. C. Lewis.....	5 00
Friends.....	3 00—50 00
For dispensary enlargement:	
Julia P. Langworthy.....	10 00
Julia A. Burdick.....	5 00
H. A. V. Babcock.....	10 00
P. J. B. Waite.....	10 00
H. A. Babcock.....	5 00
Phebe A. Stillman.....	5 00
King's Daughters.....	5 00
Mrs. J. M. B. Ambler.....	5 00—55 00
Cor. Aux. Miss'y Soc'y of Minn., for dispensary fund..	18 50
Mrs. Phebe Saunders, Milton, Wis., for Hol. M.....	4 00
Woman's Society, Brookfield, N. Y., for Miss Burdick's salary	20 00
Woman's Society, Brookfield, N. Y., for dispensary en- largement.....	1 00—21 00
Mrs. I. H. York, Farina, Ill., for Miss's Society.....	5 00
dispensary enlarge- ment.....	5 00—10 00
Ladies' Society, Leonardsville, N. Y., Thank-offering for dispensary enlargement.....	1 00
Woman's Society, North Loup, Neb., for dispensary enlargement.....	5 35
Mrs. Edward L. Ellis, Dodge Centre, Minn., for Miss Burdick's salary.....	1 50
Ladies' Society, Welton, Iowa, for Miss Burdick's salary.....	5 00
By Mrs. J. G. Hummel, Oakland, Kan., for the medical mission.....	6 00
By Mrs. J. G. Hummel, Oakland, Kan., for the Holland Mission.....	2 00—8 00
A member of the Preston Church, for the medical mis- sion.....	2 00
	\$206 00

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., April 1, 1891.

HISTORICAL & BIOGRAPHICAL.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

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

MISSIONS.

(Continued.)

The Missionary Board, in their report to the Society in 1871, said, in reference to the mission in West Virginia: "The mission has developed so well in its results and prospects that the Board could not entertain the idea of abandoning it, although the subscription above alluded to (the \$600 pledged by brethren Potter and Hubbard,) expired with the first of April last. It is believed that there is among us no more promising work." Again, "Bro. Gillette, feeling that the infirmities of age would not allow a farther engagement, his place was immediately filled by Bro. Chas. A. Burdick, who moved his family on to the field in October."

MISSIONARY LABORS OF THE WRITER.

In writing of the mission from this point, the frequent use of the first person cannot well be avoided.

We moved from Greenmanville, Conn., in October, 1870, and reached Salem by the Baltimore and Ohio Railroad on the 20th. The day of our arrival was rainy and gloomy. The hills, which looked to us very high, frowned down upon us on two sides, almost near enough, apparently, to be touched. In some places they crowded the railroad and the pike into very close quarters. In after years those very hills wore a very friendly and pleasant look.

We took up our quarters temporarily with Brother Fenton F. Randolph, where Eld. Gillette and wife had had their home. There being no house for rent in Salem I engaged rooms, after a little time, in the upper part of Bro. Lewis F. Randolph's house, on Greenbrier Run. The next day after our arrival I made my first trip on horseback over the range of hills between Salem and Greenbrier Run, to counsel with Eld. Jacob Davis as to my first appointments. There were places on the way up the hills that seemed to me too steep for the horse to carry me all the time, and so I got off and walked a piece. Many times afterward I thought with amusement of this fact, when I found that this road had a very gentle ascent in comparison with places where I rode up and down steep bridle paths without thinking of dismounting.

It was arranged that I should preach the next day, which was Sabbath, on Long Run, at eleven, A. M., and at Salem, at four, P. M. On the next day after, I preached, by request, in the Baptist church on Buckeye Run. This was my introduction to what proved to be a four years' campaign of missionary labor. I was received cordially, and soon came to enjoy my work among that warm-hearted people. I also greatly enjoyed the novelty of my mode of travel, and of the country through which I traveled,—now over steep ranges of hills, then following streams of water through deep and narrow valleys, sometimes through long stretches of forest where there were no roads, but only bridle paths. I traveled exclusively on horseback, carrying a few books and changes of linen in a pair of capacious saddle pockets, better known in the North as saddle bags. I wore heavy corduroy overalls to protect me from mud and from the cold in winter, and carried a rubber blanket made to slip on over my head, to shield me from rain.

I cannot in this brief narrative enter much

into the details of my work. I will try to convey an idea of the field and of the general character of the work, with perhaps some illustrative incidents, and speak briefly of results.

My labors were chiefly in the counties of Harrison, Lewis, Doddridge, and Ritchie, covering a district of about fifty miles extent, east and west. But trips were made also into Barber, Upshur, Gilmer, Braxton, and Roane counties, lying to the south of the first named counties. When I went upon the field there were six Seventh-day Baptist churches. These were Lost Creek, Salem, Greenbrier, Middle Island, Ritchie, and Hughes River, commonly called Pine Grove Church. The latter, by reason of some peculiarities of doctrine and practice was not in ecclesiastical relation with the denomination. The Lost Creek Church had preaching stations at Quiet Dell, six miles distant from the church, and at Roanoke, Lewis county, twenty-two miles distant, there being a group of families connected with the church in each of these places. There were also families to be visited on Hacker's Creek, and in Barber, Upshur, Gilmer, and Doddridge counties. The Salem Church had outposts on Long Run, Buckeye Run, Flint Run, Meat House Fork, and in the vicinity of West Union. The ordained ministers connected with these churches at that time were S. D. Davis, Jacob Davis, Lewis F. Randolph, James B. Davis, and Ezekiel Bee, of the Pine Grove Church. Amaziah Bee and Levi Stalnaker were preaching as licentiates. Eld. Peter Davis was still living, but was past work. Bro. Randolph had a call from Marlboro Church sometime afterward and left West Virginia.

Why then, since there were more preachers than churches in the field, was there need of an established mission in West Virginia? What particular objects were sought by the mission? The churches had not yet come up to the point of supporting pastors, and gave little compensation for preaching. The ministers were settled on farms, and got their chief support from farm labors. Consequently they had little time for study or pastoral work. As a general thing the churches did not have preaching every Sabbath at their house of worship. The preaching was distributed among the various neighborhoods occupied by Sabbath-keeping families. The condition of the churches and ministry was, I suppose, much like that of the churches and ministry in the North some years earlier, when Christians had not become educated to give for the support of the gospel, and when the ministers supported themselves mainly by manual labor, and gave little or no time to study or pastoral labor. The circumstances of the churches in Virginia were such as to delay the period of development longer there than in the North. It was a slave State until the war, and the tide of business enterprise and of educational development had not reached them. They had no public school system until the organization of West Virginia as a separate State. Again, their location, and perhaps political influences, had been such that there was comparatively little communication between them and other churches in the denomination. Under these circumstances it was very natural that the management of church business, manner of keeping church records, Sabbath-school organization, support of the gospel, etc., were not then so fully developed as they have come to be since. I mention these circumstances simply to explain the objects and character of the mission. In one of my earliest quarterly reports to the Board I said: "The religious, social and intel-

lectual development of those constituting the churches, and bringing them into a closer bond of union with the rest of the denomination, have seemed to me an important object to strive for in the mission." In another report, after being ten months on the field, I said: "I have not looked for any marked results to appear suddenly from my labors here, and except in the conversion of souls and the encouraging of Christian activity, have not labored for immediate results. Bro. Gillette, who had labored here earnestly and very acceptably before me, had gathered in such fruit as was ripe for harvest; as, for example, assisting to organize two new churches and to ordain a minister of the gospel, beside sowing seed. My expectation and aim have been to secure such results as must come from gradual development, except, as before said, in the work of conversions; and so far am encouraged. I think all the churches are in a growing condition, and the brethren have shown a readiness to second my efforts." And I want to add here that, though the educational advantages which those who were then in middle age, and those who were past middle age had been favored with had been so meager, yet the people possessed a native intelligence and a capacity for development in all the lines of Christian activity such as have wrought great changes since help was extended to them by their brethren through the Missionary and Tract Boards. And I saw not the least symptoms that any jealousy had been excited by the efforts of Northern brethren in their behalf. But on the other hand there were expressions of appreciation and gratitude.

In another number I will describe some of the particular features of my work in that field, and mention some of the apparent results.

(To be continued.)

TWO HUNDRED AND FIFTY YEARS.

Faithful research fails to find any departure from the apostolic practice of immersion, for *two hundred and fifty years* after the days of Christ. There would not *even then* have been such a departure but for the error which arose as to the purifying and saving efficacy of baptism upon the soul. To die unbaptized was regarded as very unsafe, and thus appeared for the first time the germ of the doctrine of baptismal regeneration. Owing to the prevalence of such an idea, it was perfectly natural for a penitent believer, in prospect of speedy death, to desire baptism as soon as it could be administered. As it was impossible to immerse such dying candidates, a substitute was resorted to, and water was poured profusely over the dying man, to resemble, as far as possible, an immersion. Hence arose *clinic* baptism, because the sick were unable to leave their beds. The validity of such a baptism was of course questioned and was regarded of *doubtful authority*, and only allowed as a *substitute*, because of the extreme illness of the subject. The light in which such a substitute was regarded may be seen in the fact that *sprinkling* did not become common in Europe for *one thousand years* after this departure from apostolic practice and example.—*Central Baptist*.

ONE of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many lay up riches which they never enjoy; to provide for exigencies that never happen; to prevent troubles that never come, sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*Jay*.

SABBATH REFORM.

A SISTER in California has been holding some correspondence with a gentleman who is now keeping the Sabbath, living upon the island of Tahiti, one of the Society Islands, in the South Pacific Ocean. He is now a subscriber to the RECORDER, and has sent for other of our publications. Thus the truth is spreading, and even the islands of the sea are waiting for it. Is this a time to think of slackening our work, or to withhold our efforts for world-wide evangelism and propagation of Bible truth? No, a thousand times, No.

A VALUABLE TESTIMONY.

The following letter has come to us through private correspondence, and therefore we withhold both the name of the writer and his address. The writer is a scholar, and a man of no small observation, and therefore his testimony is of the greater value. It is a surprise to see how God raises up, in unexpected places, defenders of his truth:

Rev. and Dear Brother:—Your kind letter dated Feb. 16, 1891, came duly to hand, as also the book by Dr. Lewis on the Sunday and Sabbath, and three pamphlets, for all of which, and especially the history, please accept my warmest thanks.

For those who regard "the Bible as the ultimate authority upon the Sabbath question," and all other religious questions, I see no possibility of escape from the conclusion so logically drawn in your history of the Sabbath and Sunday. I have, therefore, been confirmed in my opinion that the Seventh-day Christians are the only logical Protestants.

I see the author quotes Gobat, first Protestant Bishop of Jerusalem, on the Abyssinian Church. Unfortunately, his evangelical animus and partizan prejudice render him unsafe as a witness to the doctrines of Oriental or Catholic churches. It is true, as the best and latest authorities admit, that the Copts of that country observe the Sabbath and circumcision. But it is no less patent that they do believe in the transmutation of the elements in the Holy Eucharist, and do use pictures (grotesque, too,) in their worship.

I have often worshiped with the Armenians and Greeks in India and the far East, both on Sabbath and Sunday, and am personally acquainted with Ter Gregory, of the Holy Nativity, Calcutta, and know that they do distinguish the Sabbath as a day of devotion. It is strange how extremes meet! All the Oriental churches immerse, but they immerse children, and teach baptismal regeneration. They hate Rome, and are divided *inter se*. Yet, on the doctrine of the seven sacraments, the veneration of saints, angels, and pictures, on the Episcopate, they are as one man. Leaving out the pernicious doctrine of papal autocracy and all its attendant evils, and the Roman discouragement of reading the Holy Scriptures, the Oriental sects, the 100,000,000 of "Orthodox," and the 250,000,000 of Romans, are in agreement.

I pray that you may have success in convincing Protestants of their ungodly error in regard to the Sabbath, so that all who reject the authority of the Church may also reject the day which she alone has foisted on Christendom in place of the day appointed by divine wisdom.

LOWLINESS of heart is real dignity; and humility is the brightest jewel in a Christian's crown.

AFTER MANY DAYS.

Diligence in our work, whatever it may be, is everywhere enjoined upon us, whether we are quite certain or not of the results. Scripture, reason and experience all join with common business principles in demanding this of us. "Whatsoever thy hand findeth to do, do it with thy might;" "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," are good business maxims as well as Scriptural injunctions. When we can add to these the exhortation and the promise, "Cast thy bread upon the waters, for thou shalt find it after many days," there is added encouragement to labor faithfully even under discouraging and unpromising conditions. In nothing are these considerations of more importance to us than in our Sabbath Reform work. "Considering the poverty of your numbers, and the mighty host of Christian people who are against you, and all the worldly inconveniences which your position involves, what do you expect to accomplish?" is the taunting question we can hear any day on any hand. Our only wise answer can be "We expect to do the will of God both in our own observance of his law, and in making known abroad his truth; the rest we leave with him."

But is our work hopeless as to results? Incidents are constantly occurring which go to show that seed sown will bear fruit, even though it be "after many days;" and not infrequently it happens according to the Scripture saying, "One soweth, and another reapeth," but if sower and reaper are faithful, each in his sphere, both may rejoice together.

Seven years, or more, ago, a Seventh-day Baptist was asked to lead a class in a Sunday-school convention, in a Bible-study, which he did. Before the lesson closed a member of the class asked the leader to give the Scriptural argument for Sunday-keeping. The usual texts were quoted, which did not satisfy the inquirer, who insisted there must be more. An opportunity soon followed for supplying him with some Sabbath literature, and the incident passed almost entirely out of mind. Information has just come to hand that that man is convinced of the truth of the Sabbath doctrine, and is only kept from its observance by his business relations, his wife being now a faithful Sabbath-keeper.

This is only one of the many cases coming to the light which should encourage us to be faithful to the work committed to our hands. Diligent in our work always, thankful if some fruits gladden our eyes, trusting God and his promises though we walk in darkness, God will bless our labor, and the truth will triumph, though the day of victory tarry long.

FROM THE PACIFIC.

The following notices of Bro. G. M. Cottrell's work on the Pacific slope have come to our hands. They show that people are willing to hear what we have to say on the Sabbath question, and that some, at least, are disposed to give it fair judgment. The first is from the Oakland (Cal.) *Times*, of March 24th:

A meeting was held last night at the Advent church in San Francisco, in the interest of the Seventh-day Sabbath, an address being given by Rev. G. M. Cottrell, a Seventh-day Baptist minister from Nortonville, Kansas. Although the Seventh-day Baptists are 220 years old in America, this is the first time they have undertaken a mission on the Pacific Coast, their first church here being organized at Los Angeles the 11th instant. The chain of argument for the Seventh-day, as given by

the speaker last night, began in Eden, continued in unbroken links to the end of time, and was anchored in heaven. Starting with creation, one link represented the Patriarchs, one Sinai, one the Prophets, one Christ, one the Apostles, one the Bible as a whole. Others connected practice, both Jewish and Christian down to date. The Sunday chain had solid Protestant, Catholic, Greek and early history links, but failed to connect with any Scripture or divine authority, and so of course was found wanting, while the argument appeared a solid chain without a weak or missing link on the other side.

The following notice appeared in the *Commercial*, Ogden, Utah, March 28th:

Bishop McQuarrie has kindly opened his church in the Second Ward for Rev. G. M. Cottrell, a Seventh-day Baptist from Kansas, who will give an address therein to-morrow, Sunday night, on the Sabbath question, stating why he keeps the seventh-day of the week as the Sabbath instead of Sunday. This promises to be an interesting treat, as it is probably the first time this denomination, now 220 years old in America, has been heard in this Territory. The Gentile population as well as the Mormon is invited to attend.

FIRST DAY.

THE RIGHTS OF CONSCIENCE.

(Published by request.)

In a recent sermon on the subject of religious liberty, published in the *Inter Ocean* of February 9th, Rev. Geo. W. Ballenger, pastor of the First Evangelical Church, of South Chicago, among other things said:

"You can fetter the limbs, lacerate the flesh, and torture the body, but the conscience cries, 'I will be free.' The people of God love this freedom of conscience so dearly that in the history of the past they have chosen to suffer every imaginable kind of persecution that blind zeal and satanic hatred could inflict, millions choosing death in the most horrible manner, rather than recant and surrender their right to worship God according to the dictates of conscience. And firmly believing that there are many at the present time who guard the wealth of conscience with as much sacredness, and would suffer equally as much now as did our ancestors in the Dark Ages rather than hush the voice of conscience or surrender their God-given rights, I am in favor of religious liberty alike for all. I am decidedly opposed to the present attempt on the part of many—and some of them high churchmen—to secure legislation upon purely religious matters, which cannot but result in religious persecution. These so-called reforms demand the careful study of the American people at the present time. Especially does it become the pressing duty of the clergy to acquaint themselves with the signs of the times. I am compelled to believe there is a necessity for rallying in defense of that grandest of all human productions—the Constitution of the United States of America—which guarantees to every man the right to worship God according to the dictates of his own conscience.

"The venomous head of the persecuting monster can be seen to-day in the King case now pending in the District Court of the United States. The treatment which this Christian man, and many more of the members of his denomination in Tennessee, Georgia and Arkansas have received, is enough to mantle the cheek of every true American with shame, and fire the nation with just indignation. The evidence in the case proves him a Christian; the law, which is unconstitutional, treats him like a felon; and while the secular press, North and South, and many statesmen, East and West, have in positive terms expressed their indignation at this outrageous persecution. I take shame to myself as a Christian minister that my brethren of the ministry and members of Christian churches have not protested in behalf of these our brethren. Have denominational lines so divided us and priestly creeds so separated us that the common brotherhood of Christ is lost sight of? And is the church of America so great a backslider in heart that it must resort to the civil law in order to protect its doctrines? Beware of that man or body of men, no matter how exalted their position or high-sounding their title, who move in legislative halls, seeking thereby to secure the strong arm of the law to enforce their creed upon a free people!"

THE SABBATH RECORDER.

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"LORD, for to-morrow and its needs,
 I do not pray;
 Keep me from stain of sin
 Just for to-day.

Let me both diligently work
 And duly pray;
 Let me be kind in word and deed
 Just for to-day.

Let me be slow to do my will—
 Prompt to obey;
 Help me to sacrifice myself
 Just for to-day.

Let me no wrong or idle word
 Unthinking say;
 Set thou a seal upon my lips,
 Just for to-day.

So, for to-morrow and its needs
 I do not pray;
 But keep me, guide me, hold me, Lord,
 Just for to-day."

THE many friends of Eld. James Bailey and family will deeply sympathize with them in their bereavement, caused by the death of Mrs. Bailey, which occurred at their home in Milton, Wis., April 2d.

APROPOS to the discussion of Dr. Briggs's theory of the inspiration of the Scriptures, the F. H. Revell Company, of Chicago, has published an eight-page tract, in rhyme, on "How Josh Worked up a Concept." The little story is simply told and carries its own moral. Five cents sent to the publisher, with the address of the sender, will secure a copy, or twenty-five cents will buy a dozen copies.

IN the brief sketch of Eld. Irish, published in our issue of March 26th, his friends have pointed out several errors. His first marriage was in 1839, not 1849; of that marriage six children were born, five of whom survive him; his second wife was Mrs. Eliza Green Browning, of South Kingston, R. I., not Hopkinton. These inaccuracies doubtless occurred in the haste of preparing such a notice. A fuller account of the life and labors of Eld. Irish, largely autobiographical, is soon to be published in this paper, when, doubtless, such mistakes will be avoided.

ELD. JAMES C. ROGERS, of Milton Junction, Wisconsin, died at his home last Wednesday, April 1st; of enlargement of the heart. Brother Rogers was an earnest, fervent preacher of the Word. He has not been regularly employed in ministerial work for many years, his latest labors as pastor being with the church at Rock River. Funeral services were held at Milton Junction on Friday, April 3d, the sermon being preached by the pastor, Bro. Geo. W. Hills. Fuller notice will doubtless be given later. These frequent calls upon our fathers in the ministry admonish those of us who remain to work diligently while the day lasts.

THE harmony between the Old Testament and the New is incidentally but forcibly illustrated by the numerous quotations which the New makes from the Old. An exchange notes the

fact that Matthew makes 84 of these quotations, Mark 32, Luke 56, John 30, and the Acts 18, making a total of 220. In the epistles there are 484, while they are woven into the Revelation in such a manner and to such an extent that it is difficult to estimate the number of quotations. How utterly impossible than to destroy one and leave the other! If the Old were destroyed it would destroy not only much of the beautiful imagery of the New, but much of its substance as well.

WHILE Dr. Dix, of Trinity Church, New York, was preaching on Christian Unity, and taking his brethren of the Episcopal Church to task for exchanging pulpits with men not Episcopally ordained, Dr. Lyman Abbot, editor of the *Christian Union*, and Mr. Beecher's successor, was reading a Lenten Sermon in the pulpit of Stephen Tyng, Sr., now occupied by Dr. Rainsford. And now follows a demand for the discipline of Dr. Rainsford; and Dr. Newton who on good Friday, had Robert Collyer, a Unitarian, preach for him, and Dr. Strayer, of Harlem, "they've done it" too, and are included in the remonstrance which is prepared by the dean of the Theological School and signed by many clergymen. We think the end of all this will be that the world will know just what is the attitude of the Episcopal Church toward the rest of the Protestant churches.

W. C. T.

THE American Institute of Sacred Literature, under the presidency of Dr. William R. Harper, at present of Yale University, is giving a wonderful stimulus to the study of the Bible. Its system of outline studies and examinations is wonderfully adapted to the accomplishment of the end in view. For 1891 the subjects are the Gospel of John and the Life of Christ, based upon the four Gospels. The questions are prepared in four grades, thus being adapted to all classes of students, from children in the Bible-school to ministers. The examinations are conducted by special examiners appointed by the Institute. Eleven hundred of these are already at work, scattered through every State in the Union, Canada and Mexico, and across the seas in England, Ireland, Wales, China, Japan, India and Syria. The examinations will take place simultaneously in all parts of the world on January 15, 1892.

THE C. E. UNION.

Notwithstanding the widely published declaration of the friends and officers of the Christian Endeavor Union that it is not only not a denominational movement, but that it leaves all local unions absolutely free to work in their respective church and denominational lines, the evidences multiply showing that some are not pleased with its non-denominational character, or wish to control the movement, so far as their own young people are concerned, for denominational work and ends. For example, it is just announced that the Methodist Episcopal Church South has adopted the Epworth League as its denominational young people's society. This unites the young people of the Methodist Episcopal Church, the Methodist Church of Canada, and the Methodist Episcopal Church South, in one society, under one denominational banner; and this means, practically, their withdrawal from the Christian Endeavor Union. The question of a denominational society for young people in the Baptist Church has also received not a little discussion. A call is now issued for a convention to be held in Chicago, July 7th and 8th, next, for the formation of "a

Baptist national organization for young people, and for the adoption of measures to extend and develop State and local church societies, with a view to the education of our young people in denominational principles and work." Discussions in various Baptist papers go plainly to show that this is a question as between the Christian Endeavor Society and a denominational society as a substitute therefor. A national organization for Baptist young people, by whatsoever name known, means, in fact if not in theory, a separation from the Christian Endeavor Union, for denominational ends, the same as the Epworth League among the Methodists.

For ourselves, we have failed to find anything in the Christian Endeavor Society, either in its plan of organization or in its practical working, which in the least interferes with the fullest exercise of one's own denominational preferences, or the most hearty support of one's own church and denomination. It is certainly a great blessing to any people when, by means of any movement, her young people become united in earnest Christian work. Our observation has been that when the young people of any church become aroused to activity in such work, they look for opportunities for work in their own denomination, in harmony with denominational faiths and practices. In this respect the Christian Endeavor movement is radically different from all other organizations in which people of different denominational connections unite; it leaves all such matters to the choice of individuals, local societies, and voluntary unions. For these reasons we regret to see what seems to be a tendency to break up the original organization for lesser denominational societies. Let the young people of the different denominations be organized for, and engaged in, such denominational work as the Christian Endeavor movement leaves the largest scope for; but let us have the benefit of the counsels, the enthusiasm, and the inspirations which the United Society alone can give to all our young people.

A USEFUL LIFE.

In a brief paragraph last week, we mentioned the names of a group of distinguished men who have just died. The last of this group was the Rev. Dr. Howard Crosby, scholar, preacher, educator, and philanthropist.

Dr. Crosby was descended from a noble ancestry, which is traced in a direct line to Edward the First, of England. His great-grandfather was a signer of the Declaration of Independence, and a member of the first National Congress. A maternal uncle, Col. Henry Rutgers, gave large endowments to the college in New Brunswick, N. J., bearing that name, and his father was one of the principal founders of Columbia College, in New York City. From this school Dr. Crosby graduated at the age of 18 years, standing at the head of his class in Greek, under the instruction of Dr. Taylor Lewis whom he afterwards succeeded in the professorship of Greek in the same college. Later still he was professor in Rutgers, where he began preaching. About this time (1861) President Lincoln offered him the ministry to Greece which he declined for a higher ministry, and two years later became pastor of the Fourth Avenue Presbyterian Church in New York where the best work of his life was bestowed, and where his busy life was ended. Under his pastorate the church grew from 120 to 1,564 members. It was in connection with this church that Grace Mission, in East Twenty-

second street was organized, of which Ralph Wells was the superintendent. For fourteen years of this pastorate Dr. Crosby was also Chancellor of the New York University and attended daily to the duties of that office. During the latter part of his life he organized, and from the first was president of, the Society for the Prevention of Crime, the operation of which he believed to be the only effectual method of suppressing intemperance and kindred vices in great cities. In the performance of his regular duties he preached twice every Sunday (written sermons), delivered a mid-week lecture, taught a large Bible-class of young men on Sunday morning, and a similar class in the church parlors for young ladies on Tuesday morning, attended the Ministers' Conference at noon on Monday in his own church, attended daily his duties at the University, gave Friday night to the Greek Club, gave a portion of each day to church calls, and answered almost innumerable calls for addresses for charitable objects and institutions, made addresses for anniversaries of colleges and seminaries, and found time to write books, to prepare articles for magazines, and for many years wrote an exposition of the International Sunday-school Lessons for the *Illustrated Christian Weekly*.

As illustrating the progress which has been made in some forms of Christian work during the active life-time of a man who has just passed his 65th birthday, it may be mentioned that Dr. Crosby organized, in New York, a branch of the Young Men's Christian Association, when there were but two other such organizations in this country, one at Boston, Mass., and the other at Providence, R. I. Only three clergymen in the city favored the movement. For some years after its organization "Prof. Crosby" was reported as its president. Through his influence and efforts measures were started which resulted in the building of the Y. M. C. A. Hall on Fourth avenue and Twenty-third street, on the lot adjoining the property on Fourth avenue known for the last quarter of a century as "Dr. Crosby's Church."

Many did not agree with Dr. Crosby's views on questions of reform, and especially on the temperance question; but no one could say that he was not honest in his convictions, clear and outspoken in their utterance, and charitable towards those who held different views. This is much to say of one whose theories were wrong, as we believe his were on the temperance question.

Few men, we believe, of his generation have accomplished so much in so many directions, and have done it so well, as has Dr. Crosby. No man in his own denomination has been more highly honored by his brethren than he, and few places will be more difficult to fill than that which he has just vacated.

Such a life should be an inspiration and an encouragement to all young men of every denomination who are entering upon that sacred calling which was the joy of his life.

THE REAL QUESTION.

All the religious newspapers have commented upon the Briggs and MacQueary cases, as a matter of course, but pretty much the whole English speaking world has had them put before them by the great dailies, many of which have reported the cases as matter of news, not only, but they have devoted editorials to them as well. At what other time in the world's history would such affairs as these get such a publication? And we would be mistaken to attribute the fact simply to news gathering instincts on the part of great newspapers; it is also

due to a wide-spread interest in religious questions and religion itself, one of the characteristics of our times, although many people try to make us understand that this age is indifferent, and growing more indifferent, to religion. Probably there never was so much religious thinking as in our day. In fact many among the masses are clear ahead of those who are supposed to be leaders of thought in religion, and this fact, with others, helps explain the indifference of many good people to the religious services of the churches. This interest is one of the signs of the times which we would do well to heed and seek to understand.

Among others, our own people, and especially the young educated people, have followed the cases with interest, though one of them belongs to the life of a denomination with which we think we have least in common of all Protestant denominations; and they have been interested in it not at all for the sake of the man, and not wholly because of the particular questions involved, but because there is involved the larger question whether we ought to think freely and unreservedly in the direction of all the knowledge and inquiry of the nineteenth century, or should hold back our thought from dangerous (as we think) though enticing fields. Whether Mr. MacQueary is a heretic is a small matter compared with the issue brought to the front whether we must rest satisfied with old statements of creeds and church councils and theologians and the traditional dogmas as the statements of modern faith. Not that the questions whether Jesus was virgin-born and had a real bodily resurrection are unimportant; they are full of importance, but is it safe and right to allow fullest freedom of thought in matters pertaining to religion and the Bible is the important question of them all. Shall we accept our fathers' thoughts and statements without scrutinizing them, or shall we have liberty to think all matters of religion and statements of the Christian faith through to the end? It is hard to believe that some of the utterances of the religious press on the Briggs address were written in this part of our century. This age is bound to know what the Bible really is, and it will not at all answer the requirements of the habit of thought of the age simply to assert that it is given by inspiration of God's spirit—which is the principal answer made, so far as the addresses and editorials to the utterances of the higher criticism. Shall we welcome the freest and fullest inquiry or shall we proscribe it and put the ban of the heretics on those who are brave enough to face the questions of the times with a determination to know the truth? It is safe to give all intellectual freedom in thinking of religion and the Bible and the church provided it goes along with deep and controlling reverence for the Eternal One, and a moral alertness to perceive and respect the eternal truths. And one characteristic of the thinking of our times is reverence. Scorns and sneers at religion and the Bible have had their day, and so has the notion that saving faith is credulous acceptance of traditional and historical belief had its day. The man who has a spiritual experience founded on his heart's acceptance of Jesus as his Master of Life, whose conduct and motive are deeply rooted in Jesus's teaching that life is service to be given to God and his fellows, may be safely left to go into the intellectual activity of our times and bidden God-speed in thinking all things through to the end.

W. C. T.

THE Lord gets his best soldiers out of the highlands of affliction. — *Spurgeon*.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., April 1, 1891.

The Woman's Home Missionary Society of the Methodist Episcopal Church has just been presented with a handsome residence and commodious grounds in this city by Mr. Ephriam Nash and his wife, Jane Nash, which is to be known as "The Lucy Webb Hayes Memorial Deaconesses Home and Training School for Missionaries." This Home is to be the headquarters of the Deaconesses, an order that is making very rapid progress in the church, and as a training school to prepare young women for missionary work, and it will be opened just as soon as a few necessary changes in the arrangement of the house can be made. The property is valued at about \$15,000, but is mortgaged for \$5,000.

The series of meetings held here by Father Ignatius, the Anglican monk, closed Sunday evening. They were unsuccessful from a pecuniary point of view, as the money received was not sufficient to pay the expenses, and the attendants were very few until the admission fee was abolished, which was on Good Friday. Father Ignatius appears to be very much in earnest, but our people failed to understand what benefit Christianity at large would receive by the establishment of a monastery in Wales or elsewhere, and for that reason they did not become interested enough to hear what he had to say.

Secretary Blaine, who has been confined to his home for two weeks, is again on duty at the State department, and the various negotiations for reciprocity treaties which were more or less interrupted by his absence from his office have been resumed.

What absolute prohibition of the liquor traffic will do to build up a town with a bad reputation has been most practically shown by the decided rise in the price of real estate in the section of Washington and its suburbs embraced in the mile limit from the Soldiers' Home property, since the enactment of the law prohibiting the sale of liquor within one mile of the grounds of the Soldiers' Home. For years a section of the city and suburbs that from its location should have been very desirable for residence purposes has been practically abandoned to low grog shops and the vilest class of the city's population. Now under prohibition all this is to be changed and made a respectable and desirable place to live, and if I mistake not, those who advocate prohibition for the entire national capital will not be slow to take advantage of the object lesson in temperance furnished by this plain transformation, to show future Congresses how desirable and beneficial such a law would be.

Rev. E. Payson Hammond, the revivalist, inaugurated a week of daily children's meetings last Monday at one church and a week of daily Bible-reading, prayer and praise meetings at another. These two daily meetings are in addition to the regular evening revival series he has been conducting for several weeks past, and which seem to continually grow in interest. He possesses a wonderful power over children, who never seem to tire of hearing him talk about Jesus. He exhibits to them a crown of thorns that he brought from Jerusalem, and presents every child that attends a picture card on which is printed stories written by himself.

AN INQUIRY.

The writer would be glad to know just what is meant by the following sentence in the recent "Appeal" sent out by the Tract Board: "All our work in common with non-Sabbath-keeping Christians can be done far better by surrendering our denominational organization."

AN INQUIRER.

YOUNG PEOPLE'S WORK.

THE LOOKED-FOR MAN.

He "is not fair to outward view;"
 Oh, no! quite plain is he,
 With "commonplace"
 Writ on his face
 For all the world to see.

He ne'er has "faced the cannon's mouth,"
 Or "sailed the raging main;"
 Or "snatched a child,"
 With courage wild,
 Before a rushing train.

He is not rich, or bright, or young;
 Yet, when he walks the street,
 The fairest maids
 Lift window-shades,
 And listen for his feet;

And if he stops, the proudest dame
 Seems pleased—or heaves a sigh
 If, walking fast,
 She sees at last
 The postman pass her by.

—Century.

BUT suppose he does pass her by,—or him; for sometimes it is a "him,"—is it the postman's fault? No, it is the fault of some correspondent.

IS IT not important to pay attention to such little things as acknowledgements? Yet many people seem to think it is by no means necessary to acknowledge the receipt of letters sent by mail, even if they contain money. Of course, reference is not made to letters which it is the respondent's deliberate intention not to acknowledge. Especially is an answer necessary when the communication is a favor to the recipient. Then a prompt acknowledgement is an absolute necessity, and failure is a case of the crime the Chinese used to punish with death—ingratitude.

WE wish to impress upon the young the thought that the absent benefactor is really more entitled to a prompt "thank you" by mail than is one at your hand; still, many who would never be guilty of the rudeness of receiving anything from the hand of another without this little polite recognition, are shamefully remiss towards those far away. Habits formed in youth are hard to overcome, and we would urge upon the young the formation of promptness in this, perhaps, unimportant particular. It is true, it may cost two cents, sometimes. Then, too, it might make the postman less an object of anxious expectancy. But we apprehend there are other and tenderer reasons often behind those lifted window-shades. We do not care to urge punctuality in such cases. It will come of itself.

SYSTEMATIC GIVING FOR MISSIONS.

How can Christian Endeavor Societies promote and stimulate the Systematic Benevolence of Young People for missionary purposes?

In this age of getting, the cultivation of the grace of giving is neglected. Young Christians will give systematically for missions when once they are thoroughly impressed with the need and their duty in this regard. Genuine ignorance, or its equivalent, inattention, lies at the base of this great deficiency. Right here the Christian Endeavor Society can find a mission.

To draw the young people into the right attitude toward this question, the officers of the society, the missionary committee, and the leaders of the missionary meetings, should unite to accomplish three objects: 1. To awaken in the young people a vital interest in the missions; 2. To educate them in the finance of missions; 3. To persuade them to give. I say they should unite, and I mean not only in purposes and aims, but they should meet together once or twice a

year for the express purpose of promoting these objects.

Great care should be exercised in the selection of the missionary committee, and leaders for the missionary meetings. Utilize your best material. Seek out the young people best informed and most deeply interested in the subject of missions, include the student volunteers, if you have any, and ask them to make their enthusiasm contagious.

Any young person who has attended some stirring missionary convention can tell you that the missionary meetings may be made the best of the year. For making them so, hints may be gained from these conventions, from charts and outlines in use by Robert Wilder and others, and from the thousand-and-one tracts and leaflets published by various societies. There is no need of having dry missionary meetings now-a-days. Get a live student volunteer from outside to talk to you occasionally. Among young people, one student volunteer will often do as much good as ten veteran missionaries. Get subscribers for the missionary magazines, and circulate Dr. Pierson's "Crisis of Missions," and other such works among your members.

Dwelling no longer on this part of the subject, *how shall the work be presented so as to induce young people not only to sympathize but to give?*

Let some meeting be devoted to the subject of systematic giving. The majority of Christians need education on the history of the tithe. Send to Layman, 310 Ashland Avenue, Chicago, for his Tract No. 2 (which will be sent gratis.) Read it carefully and see that others do the same. Christian Endeavorers are largely those who have no stated income; but, stated or irregular, each one will probably be found to have some income. Even if it be but fifty cents a year, teach them that one-tenth of it is the Lord's. This share should next be divided between foreign and home missions, the home church, temperance, and Bible-school, and other causes. Brought face to face with this plenitude of needs, perhaps the Young Christian can make his talent gain more for the Master.

As to methods of giving, an excellent one is to distribute pledge cards on which each writes the sum which he can give to missions weekly or monthly. Notice should be given in advance that each may ascertain the just proportion of his income to devote to this object. Envelopes, having blanks for name, date, and amount, may then be given out for the reception of these offerings. The mite-box plan is good for those who, having no constant income, cannot pledge a definite sum. A stated part of every sum paid or given them may be placed in this—the Lord's box.

Why all this talk of giving? Do the young people ask? Tell them the story of the unfinished bridge (Luke 24: 45-47); how the first span, Jesus' Passion, and the second, Jesus Resurrection, stand firm, while the third, the Gospel Message, is yet wanting to the souls that sit in darkness; those few feet of water and rock just as impassable to them as though the first pier had never been laid. Ask them to bring a stone for that pier over which millions of souls shall pass into light and peace. No grander structure can be raised.

In former days missions were a weary weight upon the church. With the few who could be found brave enough to take up the burdens of a missionary's life, how to evangelize the countries whose doors were locked against us, was a problem before which many a brave soul despaired,—yet prayed on in despair. A few years have worked a revolution. Let us young people thank

God that we live in an age when every door is open to Christ's disciples, when five thousand educated and consecrated young men and women have arisen and volunteered to carry the message. What is wanting yet? Only the means. Is not missions to-day then a question of giving? And who should send out these young volunteers, if not we, their fellow-students, and fellow-Endeavorers? The older Christians, relieved of a pressing weight of anxiety, find it replaced by a heavy burden of expense. In this dawn of a better day, let us rally to the rescue, and lift this burden by our self-denying spirit of giving.

In many districts a number of societies can band together for the support of a volunteer—one of their number. Many a society can educate a girl or boy for a native helper. One Society, of which the writer was a member, educates two Greek girls in Turkey, at an expense of only fifteen dollars yearly for each. "The Whole World for Christ" is one of our mottoes. Yet do we realize that by the whole of Christendom only one cent annually is given towards the conversion of each heathen?

But why give systematically, does one ask?

Because, unfortunately, a missionary cannot live by spasms. We must have clothing, food and shelter systematically and we must furnish them systematically. Give systematically because you do not know how little (or how much) you are giving until you look into your finances and see. You would dislike to be slovenly in your dress, or in your daily duties and engagements. Then do not be a sloven in your prayers or in your giving. If you give according to system you will be a better and more self-respecting Christian for it. Give systematically because it is one of God's commands. Instituted before the time of Moses, it has never been abrogated. Again, give systematically because he has promised to bless abundantly him who brings all the tithes into the store-house. You will find it literally true that the nine-tenths will accomplish more in your hands than the ten-tenths. Get the young people to give for missions chronically and they will be chronically interested in missions: "for where the treasure is, there will the heart be also."

Each month we Christian Endeavorers reconsecrate ourselves to our Master's work. Would it not be well for each one of us to probe his heart and see how much this means? Ask yourself if you are willing to spend your life as a foreign missionary. Do not drop the question with "I am not able to go," or "I am not suited for such work," but search, and see how deep your love for Christ is; how much it could give up; meanwhile, if you find you are yet too selfish to give your all, give at least a stated fraction of yourself in this way. If you are indeed willing to go, and cannot, how gladly you will give this fraction of your income to send others, and how willingly you will devote a part of your time to arousing in others a like interest in missions.

PORTER.

To MISS MARTINEAU Henry Clay once said: "I do not know practically about what the churches call religion. I wish I did. But I do know of its effects. In the neighborhood of my home were two very estimable families who, in years past, fell into what is known as a 'Kentucky Feud,' which means that as often as any of the embittered parties met at a fair or public meeting, there was a probability that the fray would begin, and it was as likely to kill the innocent as those in the strife. The neighbors did everything in their power for conciliation. I did everything in my power with the rest; but all was in vain. The killing went on until one of the denominations, known here as the Baptist, held what they call a 'basket-meeting,' and had what they call a 'revival,' and these belligerent families were converted, as they say, and they have lived on the best terms ever since, a blessing to the whole community. I tell you, Miss Martineau, that whatever will change a Kentucky feud into loving fellowship so soon and effectively is of God. No power short of him could do it."

EDUCATION.

—THE American Institute of Instruction holds its Annual Convention at Bethlehem, N. H., July 6-9.

—FIFTY-SEVEN out of ninety-seven high school principals in Michigan are members of the gentler sex.

—DR. BUHL, the new Professor of Old Testament Theology in the University of Leipzig, will also become Director of the Mission Seminary, founded by Dr. F. Delitzsch and mainly supported by Norwegian friends of mission work among the Jews.

—SOME institutions have too much money for their good. The University of Pennsylvania is building a \$75,000 theater for the use of the students; and there is a movement on foot to establish a chair of the Irish language at the same university.

—THE teachers of Philadelphia have taken steps towards establishing a fund for the pensioning of teachers. The association is open to all teachers who are eligible, any time within two years of the organization. About 1,100 teachers have joined the association, and a fund of \$17,000 is already provided.

—ONE of the three great Italian railroad companies, the Mediterranean, has followed the German practice in establishing schools for its shop apprentices, intended to qualify them for service on the railroad. The apprentices compete for admission to the schools, and twenty are admitted to each school in each year.

—THE report of the Treasurer of Harvard College shows the invested funds of the college to amount to \$7,121,854. During the last year the gifts for the capital account have amounted to \$277,282 and gifts for immediate use to \$162,225, while numerous gifts for the library and for other uses for the college are acknowledged.

—PROF. A. J. STEELE, of the Le Moyne Institute at Memphis, Tenn., is now in the twenty-first year of continuous service under the American Missionary Association—the last sixteen in the principalship of the Le Moyne. His institute makes a speciality of Normal and Industrial work. He also has a night school. His school in November numbered 508, and this, by the increase in the night school, reached about 550 in December. He has sixteen regular teachers. The school has become a recognized power in Memphis and in the south-west. Best of all, it enjoys a revival about every year. Prof. Steele is a graduate of Milton College.

—THE Board of Trustees of Chicago University has adopted President Harper's educational plan, which embodies several new features, and has the indorsement of many of the most prominent educators in the country. The plan proposes that four terms comprise the college year; that students be admitted to the university at various periods of the year; that provision be made against passing all men, good and poor alike, through the same course at the same time; permit "men to be absent during portions of the year when they can best provide means for continuing their course;" make it possible for students to study book-keeping, stenography, etc., in addition to their regular studies; provides opportunities for teachers and ministers who cannot attend a college to avail themselves of university advantages, and places the work on a level with any other institution. There will be three departments, an absence of all creeds and no class lines.

—EDMUND C. STEADMAN, in a lecture upon the poetry of self-expression, at Johns Hopkins University, March 11th, says: "I think that the impersonal element in art may be termed masculine, and that there is something feminine in a controlling impulse to lay bare one's own heart and experience. This is as it should be. Certainly a man's attributes are pride and strength, strength to wrestle upon occasion, without speech until the day break. The fire of the absolutely virile workman consumes its own smoke. But the artistic temperament is, after all, androgynous. The woman's intuition, sensitiveness, nervous refinement, join with the reserved power and creative vigor of the man to form the poet. As those or these predominate, we have the major strain, or the minor appeal for human sympathy and the proffer of it. A man must have a notable gift or a very exalted nature to make people grateful for his confessions. The revelations of the feminine heart are the more beautiful and welcome because the typical woman is purer, more unselfish, more consecrated than the typical man. Through her ardent self-revelations our ideals of sanctity are maintained. She may even, like a child, be least self-conscious when most unrestrained in self-expression. Assuredly this was so in the case of the greatest woman poet the modern world has known, Mrs. Browning."

TEMPERANCE.

—ABSTAINING is favorable both to the head and the pocket.

—IF there were no moderate drinkers there could be no drunkards. If there were no drunkards there would be few unhappy homes.

—THE Legislature of South Carolina has passed a law against selling tobacco in any form to minors. It is equipped for enforcement with heavy penalties if violated.

—DURING the last eight years the liquor saloons of Paris have increased from 24,000 to 39,000. In the last thirty years the consumption of alcohol has been trebled; in the last ten years, doubled.

—OUT of 600 prisoners in the State's Prison at Auburn, N. Y., confined there for committing crimes while under the influence of drink, some 500 testified that they were led into intemperance by using tobacco.

—WITH five hundred physicians, total abstainers, who are members of the British Medical Temperance Association, it is claimed that Great Britain now leads the world in organized effort to effect medical temperance reform.

—HON. HENRY WILSON, while Vice-President of the United States, and just before he died, said: "All other issues before the American people dwindle into insignificance compared to the issues involved in the temperance question."

—THE *Pacific Ensign* says that the good people of Los Angeles are so pleased with the results of Sunday closing of saloons, there is a demand now to shut them up seven days in the week. A little closing is good, but a wholesale movement would be better.

—THOMAS COLT, a fifteen-year-old boy, was taken to the New Haven, Conn., almshouse the other day violently insane. His mental derangement was caused by cigarette smoking, and while raving, he continually shouted for cigarettes. But hundreds of similar cases will have about as much effect upon cigarette smokers as a hundred drops of water falling upon a stone.

—ANOTHER fond illusion has been shattered by the relentless data of science. Whisky has long been regarded as of value in the treatment of pneumonia, but a comparison of the results attained in different hospitals by its use in this capacity shows that its employment is not desirable. It is found that in the New York hospitals 65 per cent of the pneumonia patients die under alcoholic treatment, while in London, at the Object-Lesson Temperance Hospital, only 5 per cent die.

—EVER since Emperor William's accession to the throne of Germany he has persistently demanded some restriction of the liquor traffic. For three years his ministers have been collecting statistics and evidence concerning its effects; the decisions arrived at have been embodied in a bill that has been sanctioned by the Bundesrath. It decrees the withdrawal of saloon licenses, the fining of saloon-keepers who encourage drunkards to buy liquor, fines for drunkards if they are poor enough to have fines deter them from drinking, and imprisonment if they are rich enough not to feel the fine.—*Union Signal*.

—REV. SAMUEL HOOK, who preached a short time ago under the auspices of the Glasgow Abstainers' Union, said he understood that not less than 1,000 souls were lost every week through drink to the nation. As a guardian of the poor, he spoke from experience when he said that seven out of ten who filled the work-houses were there through drink. Referring to the "submerged tenth" and General Booth's scheme, he remarked that, admirable and good as that was, the drink traffic, if allowed to remain as it is, will manufacture more ruined lives than the scheme can possibly be the means of saving.

—STATISTICS may not be interesting, but they are sometimes serious—appalling are these from a recent paper by G. S. Griffith, President of the Maryland Prisoners' Aid Society: "During the past ten years I have kept an accurate account of the number of serious fights, riots, murders, suicides, etc., as reported in our daily press, and it shows that out of 460 cases 326 were caused by drunkenness. But the wrecks of sin, made haggard and hideous by this vice, are not confined to man. In our city jail were received, during the year 1887, 1,520 female prisoners, of whom 190 were committed for assault and larceny, and 1,330 for drunkenness and disorderly conduct. The arrests in Baltimore in 1888 numbered 29,789. Of these 18,949 were for intoxication and disorderly conduct.

POPULAR SCIENCE.

MISS GRACE GRIDLEY, of Amboy, Ill., has just awakened from a most remarkable trance. She went into a comatose condition nearly a year ago, taking no food during all that time, except a little in liquid form. She has now regained the use of her muscles and is in a fair way to recover.

THE *Philadelphia Inquirer* has a scare article about the bacteria in some of the cheap and improperly refined grades of brown sugar. "Thousands of disgusting little insects," it says, "creep over one another in almost every pound of the low grade sugars. Samples taken at random from stores by a curious analyst of this city have shown that some qualities contain as many as 250,000 of these repulsive-looking little creatures. They are plainly visible under a microscope, and in some cases, under an ordinary magnifying glass, and even to the naked eye. In the human stomach they are said to be capable of doing great damage."

AT a recent meeting of the Cambridge Philosophical Society, a paper was read by Professor J. J. Thomson, on the electric discharge through rarefied gases without electrodes. A vacuum tube was exhibited, in which an electric discharge was induced by passing the discharge of Leyden jars through a thread of mercury contained in a glass tube coiled four times along it. The induced discharge was found to be confined to the part of the vacuum tube which was close to the primary discharge, and it did not show striae. It was also demonstrated that an ordinary striated discharge is strikingly impeded by the presence of a strong field of magnetic force.

THE deepest mine in the world is at St. Andre du Poirer, France, and yearly produces 300,000 tons of coal. The mine is worked with two shafts—one 2,952 feet deep, and the other 3,083. The latter shaft is now being deepened, and will soon touch the 4,000 foot level. A remarkable feature in this deep mine is the comparative low temperature experienced, which seldom rises above 75 degrees Fahrenheit; the gold and silver mines of the Pacific coast of our own country, at a depth of less than half that of the French coal-mine, often having difficulty in keeping the temperature low enough to admit of working. In some levels of the great Comstock lode the temperature rises as high as 120 degrees.

INOCULATION BY MOSQUITOES AGAINST YELLOW FEVER.—Drs. Finlay and Delgado, of Havana, have published in the *Revista de Ciencias Medicas* some statistics of their practice of inoculating persons newly arrived in Cuba against yellow fever by means of mosquitoes which have been caused to contaminate themselves by stinging a yellow fever patient. These observations have been carried on for the last ten years, and, in addition to a certain number which are still incomplete, may be said to consist of fifty-two cases of mosquito inoculation which have been fully followed up. Of these, twelve experienced, between the fourth and the twenty-sixth day after inoculation, a mild attack of yellow fever, with or without albuminuria; twelve experienced no symptoms of yellow fever either within twenty-five days after the inoculation or during three years subsequently; twenty-four experienced no symptoms within twenty-five days, but contracted a mild attack before the end of three years, either uncomplicated by albuminuria altogether, or with only a very transient appearance of it; three who had had no symptoms within twenty-five days, contracted well-marked yellow fever within three years; one patient who had a mild attack in consequence of inoculation, contracted a severe attack later on, which proved fatal; that is to say, that of those who had been inoculated, only about 8 per cent contracted the disease in a well-marked form, with a mortality of under 2 per cent. In order to enable us to appreciate the significance of these figures, the authors mention that they observed sixty-five monks who from time to time arrived in Havana, where they all lived under similar conditions. Thirty-three of these were inoculated, and thirty-two were not. Only two of the inoculated contracted well-marked attacks, which, however, did not prove fatal, whereas eleven of those that had not been inoculated were severely attacked, no less than five dying. It is remarked that inoculations performed in the cold weather are not entirely trustworthy, and that they should be followed up by a repetition in the spring, also, that experience shows that a person who has been three years in the city without contracting the disease has become "acclimatized," and a very unlikely to be attacked at a subsequent period.—*Lancet*.

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 Nineveh.....	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 III.—JONAH SENT TO NINEVEH.

For Sabbath-day, April 18, 1891.

SCRIPTURE LESSON.—Jonah 1:1-17.

GOLDEN TEXT.—Preach unto it the preaching that I bid thee. Jonah 3: 2.

INTRODUCTION.

The positive teaching of this book is so plain that no scholar should indulge in, or teacher permit, trivial speculations over the authorship, the parentage, and over the question whether the fish was created especially for this purpose or was a whale, and all those thoughts which would treat as a joke the divine narrative. Our Lord refers to it in terms of respect and as an authentic account. The lessons here are very practical. Three views have been held in regard to this book. The one to which the writer of these notes adheres is that it is a veritable history. Our Saviour seems to refer to it as such. The most learned commentators down through the centuries thus regard it, and the testimony is ample. All any historic fact could demand. Jonah's place in Bible history is 2 Kings, chap. 14, 15, 2 Chron. 25, 26, and the contemporary prophets were Amos and Hosea. This would make his career as a prophet somewhere between B. C. 825-780. Jonah's home was in Gath-hepher, situated on the road from Nazareth to Tiberias. It was in the tribe of Zebulun, and in Christ's time was in Galilee. From Gath-hepher Jonah fled to Joppa, a town on the south-west coast of Palestine, on the Mediterranean Sea. Here the cedars of Lebanon for Solomon were landed by Hiram, king of Tyre. Here lived "Simon the tanner" where Peter had a vision. Now called Yafa, and is noted for its oranges and citron and the manufacture of soap. Jonah in Hebrew means "a dove." He is called the son of Amittai of whom nothing farther is known. He lived after the reign of Jehu, probably during the last of Jeroboam II. The personal history of Jonah is brief but of an exceptional and extraordinary character, so that many skeptics denounce him as a myth, but if that be true, our Lord was also deceived, a thing no Christian can admit. He prophesied to both Israel and Nineveh.

EXPLANATORY NOTES.

V. 1. "Now." A formula linking together historical events, literally meaning "and." "Word of the Lord." By inspiration, vision, or audible voice. All are known to be the case in various Bible accounts. v. 2. "Arise." Having prophesied to Israel and his word had come true, now again go forth. "Go to Nineveh." The largest city in the world at that time, and capital of the great Assyrian empire. First mentioned in connection with the migrations of the human race. Gen. 10: 11. Modern researches and excavations have furnished valuable collections. Its present condition is best told by the prophet Nahum, chap. 3. "Cry against it." A very unpopular thing to do. More than one modern prophet dreads such a duty and quite often flees unto Tarshish. "Their wickedness is . . . before me." The depravity of the human heart is so great often as to demand a divine interposition. Some modern cities seem to be rushing toward destruction, as did Nineveh and Babylon. v. 3. "Rose up." Determined not to peril his life in such a wicked place. Rebellion immediately manifested itself. "To flee." Make haste. Why preach the love of God to a city that warred against Israel and was destined to conquer it? Was there mercy for the Gentiles? "Tarshish." Generally supposed to be a port in southern Spain. "From the presence of the Lord." Not the idea of going out of his sight, but no longer standing before him as his minister. Retiring from office and departing from duty. "Down to Joppa." About fifty miles from Gath-hepher. He went down literally and spiritually. "Found a ship." A Phœnician ship. "Paid the fare." A costly fare every sinner pays. Each step away from God costs more and more. Men readily pay their money for the privilege of having their own way, contrary to God's. O that Christians were as willing to pay the fare of missionaries of the cross! "Went down into it." Every step away from duty is downward. "To go with them." He prefers heathen companionship. Who are *your* companions? If a prodigal can only get away from home and restraint he cares little who his companions are. v. 4. "Great wind." Euroclydon. All is not sunshine for a fleeing sinner. "Mighty tempest." The Mediterranean levator, or east wind, is very strong. "To be broken." Dashed to pieces. v. 5. "Mariners." Old sailors. "Salts." "Afraid." Showing extreme danger unusual to experienced seamen. "Cried unto his god." Probably the Phœnician gods. Different gods. Going to sea teaches men to pray. "To prayers! to prayers! all lost!"—*Shakespeare*. "Wares." Ship's lading. They knew

not that it was the weight of Jonah's sin. "Sin is heavy." "Jonah was gone down." How like backsliders in the church, fast asleep while others are praying for mercy and revival. "Sides of the ship." Showing it to be a decked vessel with cabins. v. 6. "Shipmaster." Captain. A heathen calls a Jew to prayer! How many dying sinners ask Christians to pray for them when those Christians have not moral courage enough to first suggest it. Christians, are you waiting for a lost soul to come to you? "What meanest thou?" How can you sleep when we are in such peril? Sure enough, backslider, "what meanest thou?" "God will think upon us." Assist us. "Thy God." A vague idea of the true and supreme God. Plato and Socrates had the same, though heathen. Will the heathen's vague faith sit in judgment on the unbelief of these times? v. 7. "Cast lots." An appeal to God, superstitious perhaps, but in the darkness of those times recognized by the Lord and directed by him. "Fell on Jonah." The Lord handled that matter so that Jonah could not escape detection. v. 8. "Tell us, we pray thee." He looked innocent, for a child of God shows no ugly, dissipated look. They would make further inquiry. "Occupation." Was it one disreputable, leading to this evil? "Whence comest thou?" Better live so the unconverted will not be obliged to search the records of the church to find your profession. Are you of the people of God and ashamed to own it? v. 9. "He said." To his credit he does not prevaricate. When put to the test many otherwise unknown Christians show their better character. Jonah is now manly. Judge not too harshly. The majority of Christians do but little better. "Hebrew." Foreigners knew the Jews by that name. "I fear the Lord." Worship him. True fear draws a man near to God. To be afraid keeps him away. "Made the sea." Jehovah is Creator. No heathen gods claimed all power. Different gods were used for different purposes. v. 10. "Exceedingly afraid." A sudden revelation that God was not a god, but the One Omnipotent who now takes notice of this man's sins. "Why hast thou done this?" An exclamation. Let church members know that when they do wrong, the world's people will generally remind them of it. A young unconverted man in Central New York said, "Such a Christian was at the dance last night. I think it is no place for a Christian, and if I professed to be one I would not go." Why do you do these things, thou professed child of God? "He told them." A frank confession. v. 11. "What shall we do?" The confession did not still the tempest. The sinner must do more than confess. v. 12. "Cast me forth." He accepts the consequences of his iniquity. "I know." Wise the man who knows the wrong his sins do to others and how to save them from further trouble. No one's sin ends with his own hurt. v. 13. "Rowed hard." They are loth to destroy one of their number. They try "works alone" for salvation. "But they could not." No, works are good as they are the fruits of faith and true repentance. v. 14. "They cried unto the Lord." Generally man's last resort. "We beseech thee, O Lord." Earnest prayers now go up to Jehovah God. "Let us not perish." Let not one man's sin destroy us all, and let not our lives be forfeited for casting this one man overboard. "As it pleased thee." Overruling providence is recognized. This was no result of their doings. v. 15. "Took up Jonah." All other efforts failing they cast Jonah forth, but the word implies no rash act, the rather a respectful proceeding as in the fear of God. "The sea ceased." Became calm. v. 16. "Feared the Lord exceedingly." Reverential awe. "Offered sacrifice." It seems they had appropriate materials for this. An animal without blemish. "Made vows." Of further service to God. It may be they were converted to the Lord through the confession and repentant testimony of Jonah. v. 17. "Lord had prepared." Appointed a fish. Eminent scientists say that the white shark, often over thirty feet in length, swallows enormous objects, and that they frequently cast up their prey alive. Ruysch found a whole man in armor in one. But God could easily arrange all this. "Three days and three nights." Not one day and two nights as some claim of Christ as being in the tomb. The phrase will not admit of such indefiniteness.

HOME NEWS.

New York.

FIRST ALFRED.—This church holds, on the first Friday evening in each month, some kind of a missionary meeting. Lately the programme of the evening has been arranged by the Missionary Committee of the Y. P. S. C. E. Last Friday evening there was given, principally by select readings, an account of the "Student Volunteer Foreign Missionary Movement," which was both instructive and inspiring.—On Sabbath morning, April 4th, the service in memory of Eld. Irish took the place of the regular services, Pastor Williams conducting them. A paper was read by President Allen, remarks were made by Rev. A. W. Coon, and a brief sketch by Dr. Platts was read, the whole bringing out in a very interesting manner the characteristics of Eld. Irish as a Christian man, preacher, and teacher. This service was particularly appropriate, since the day was the 52d anniversary of his ordination and installation as pastor of this church; and also since his labors

in that early day had so much to do in shaping the character and future usefulness of the little academy then struggling into existence here.

S. R. S.

NEW YORK CITY.—In the *Continent* of March 8th, an account was given of "an episode in the services of the Seventh-day Baptist people," when two well-dressed strangers entered the rooms, and one did not forget, on leaving, to take an overcoat. Last Sabbath while the members were coming out from their services two well-dressed strangers passed, one of whom was evidently the notorious reporter of the *World* (so claimed), who was at our services three Sabbaths ago. We followed them; they entered the church at the corner of 22d street and 4th avenue; we entered; they skipped and we after them, down to 3d avenue and 14th street, when they parted company. We followed the reporter and, in front of the Academy of Music, overtook him. He confessed being the party at our services and that he knew the party in company with him. He knew nothing about the coat. He "could give us the address of the other man and his own, with references." We caught the bait, but let it slip. Another time we shall do differently. We tried one or two policemen but it was out of their beat, and that beat us.—Last Sabbath we received into church membership Mrs. Anna Dunn; this makes fifteen additions to our little church since my connection with it.

J. G. B.

Rev. A. E. Main, of Ashaway, R. I., preached to the New York Church a few Sabbaths since on the necessity of building up our city churches. He told them that the popular idea that the country was the only place for a Seventh-day Baptist community was false. That there was no reason why the New York, Chicago, and London churches should not be among the largest and most prosperous of our denomination. Mr. Main said that they in the cities come in contact with so many more people than those who live in smaller places that they ought to be able to build up the churches as Nehemiah built the wall about Jerusalem, and that each one of us should do his part of the work as Nehemiah bade each man do his part in that time.—The New York Church has grown much under the influence of the present pastor, Rev. J. G. Burdick. The number of those that have joined the church during the past four or five years far exceed those that entered in the previous four or five years. We hope nothing more will be said about being able to do without a regular pastor. The New York Church, of all others, needs a pastor. The members are too widely scattered to keep and work well together without a shepherd. Nothing has ever helped the church so much as the *pastor*, and nothing will do so much to lessen the growing interest of its members as the absence of the pastor.—There is a larger element of strong-hearted young workers in the church than ever before, and they feel that the now small circle of Seventh-day Baptists in New York is yearly growing larger and more vigorous, and that some day their work will be felt, and their name will be better known in the city.

VIS.

Rhode Island.

ASHAWAY.—I have now been pastor of the First Hopkinton Church three months. The time has been spent in study, visiting to get acquainted with the people and their needs, and in preaching to them and others the words of life. As a people they are kind, considerate, generous, as I have had many evidences. The congregations on the Sabbath are large, the attention to the words spoken all I could wish. There is a readiness to take up the various departments of Christian work that is commendable. I believe there is a desire on the part of very many to remove, as far as possible, all hindrances to the advancement of Christ's kingdom. Our motto is forward.

G. J. C.

Illinois.

CHICAGO.—Rev. J. W. Morton, who has been pastor of this church since coming on this field several years ago, has just closed his labors and goes to the pastorate of the church at North Loup, Neb.—L. C. Randolph and F. E. Peterson, students at the Theological Seminary at Morgan Park, are to serve as pastor, jointly.

TRACT SOCIETY.

Receipts in March, 1891.
GENERAL FUND.

Church, Shiloh, N. J.	\$ 32 83
Plainfield, N. J.	44 01
Brookfield, N. Y.	16 90
Welton, Iowa	5 00
Hammond, La.	2 42
Richburg, N. Y.	2 40
Walworth, Wis.	9 00
Ritchie, W. Va.	2 00
Utica, Wis.	7 00
Milton Junction, Wis.	20 69
North Loup, Neb.	5 06
Westerly, R. I.	51 50
Sabbath-school, Utica, N. Y.	5 00
Sisco, Fla.	6 73
Plainfield, N. J.	19 12
Mrs. George H. Babcock, Plainfield, N. J.	50 00
Member of Preston Church, N. Y.	1 00
Mrs. Sarah Fitch, Brookfield, N. Y.	1 00
Prof. A. R. Crandall, Lexington, Ky.	50 00
M. G. Stillman, Utica, Wis.	5 00
Sarah A. Crandall, Niantic, R. I.	1 00
J. W. and Susie Loofboro, Welton, Iowa (thank-offering)	15 00
W. L. West, Utica, Wis.	4 00
Collections, Quarterly Meeting, Milton Junction, Wis.	5 66
Dr. C. H. West, Kilbourn City, Wis., making Mrs. C. H. West	
L. M.	25 00
Capt. George C. Gibbs, Sag Harbor, N. Y.	1 60
Mrs. L. R. Fulmer, Pendleton, N. Y.	3 00
J. P. Lundquist, Heber, Kan.	1 00
Employes Publishing House	4 50
	\$ 397 42

HEBREW PAPER FUND.

Received in March:	
Mrs. D. C. Burdick, Nortonville, Kan.	\$100 00
E. & O. E.	

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., April 1, 1891.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association convened at the Second Alfred Church, Alfred, N. Y., beginning Tuesday evening, March 17th, and continuing until the following evening. The Conference was very successfully opened with the Introductory Sermon, by Rev. P. R. Burdick; Text Eph. 4:32. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." A very brief sketch of the sermon is presented:

Love to God and man, as given by the Saviour, is the foundation of all duty. This supreme love is the foundation of our text upon which we are to build. First, kindness; second, tender-heartedness; third, forgiveness.

Kindness is not a passive condition of heart free from hatred, but one full of love that finds expression in frequent good deeds. Genuine kindness is a great lever to move the erring. Paul evidently did not think it a sign of weakness to be tender-hearted, but commended it. But few persons are so wretched that a warm, tender heart will not set vibrating chords of a better nature. With love to God and man as a foundation upon which we have built, by being kind and tender-hearted, we have only to add forgiveness and the structure of Christian character is complete. No one can be a Christian and not have a forgiving spirit. Matt. 6:14, 15. Forgiveness means more than pardon. It includes all the acts of love in leading the offender to repent so that he can be pardoned. Such is God's treatment of us and such should our treatment ever be.

Quite a large number were in attendance at the first session and an equal interest was manifested throughout.

The pastors' conference meeting was one of earnest testimony by all the pastors and many others present. It was an enjoyable season for the experience of each in regard to his pastoral and other work for Christ was related and an earnest desire on the part of all to be more wholly consecrated to God's work and that we all might realize the importance of our missions, seeking strength from him whose servants we are.

J. Clarke, in his paper on benevolent organizations, showed their efficacy, and that they were not for a moment to be considered as an intrusion, but rather a help to the church.

In the paper, "Sabbath-keeping women and the W. C. T. U.," by H. D. Clarke, we have a long felt want; that which will make it evident that our Seventh-day Baptist women cannot consistently belong to the Union. It is hoped that the paper, in full, will soon be published in the RECORDER. Other essays were presented which were of interest and instructive to all who heard them.

The closing exercises consisted of a sermon, from Gen. 18:12, by H. D. Clarke, followed by a conference meeting. It has been the idea of our people, generally, that on account of its name, the Ministerial Conference is simply for

ministers, but such is not the case. All are cordially invited. It is hoped that all the pastors of the Association will be present, and also as many others as can spare the time, at the next session, which will be at Nile in December of the present year.

MARTIN SINDALL, Sec.

SABBATH-KEEPING WOMEN AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION. *

REV. H. D. CLARKE.

There is one peculiar phase of this question which seems to call forth more discussion among our people than any other, viz., the Sabbath Department of the Union. Both sides of the question have been ably and honestly discussed by earnest champions of what to them seems to be the truth. To this particular thought I will give the most of my attention, as there can be no controversy on other points.

In regard to ways and means the best and most earnest of men often differ. One may believe it best to be a member of this organization because it declares itself a sympathizer and supporter of that political party which has the courage of its convictions, and declares in unequivocal language and purpose its determination to annihilate the saloon, and makes no compromise with license, which system, high or low, says the Seventh-day Baptist General Conference, is a crime against God and man. Another may believe it best not to be a member of the organization for this very reason that it seemingly antagonizes other political parties and gives practical support to one they cannot affiliate with at the present time. And so, for political reasons, good people are for and against. On this point it is not our wish to speak. As one writer recently said: "We cannot hope to stand justified at the final reckoning if we have not used all our talents for the overthrow of evil, and the enthronement of right and truth." Just how to do this may be a question wherein we widely differ. It certainly is not done by criticising and opposing any organization when no practical effort is being made to substitute something better. While a vast deal has been and is still being done, yet the divisions among temperance people has permitted the drink demoralization to increase. Notwithstanding all that has been done, the efforts for repression have not been able to keep abreast of this swelling tide of drink demoralization that is sweeping over the country, taken as a whole, and who is he that loves God and humanity that cannot see necessity forced upon him to arouse, and so utilize and increase the temperance sentiment that it may as speedily as possible accomplish its holy purpose? These are stirring times, when organizations are multiplying for the purpose of promoting numberless reforms; but who, studying the questions fairly, cannot see that the success of the vast majority of all lawful schemes would be best secured by the suppression of the drink traffic, and that they cannot be otherwise? In this unholy traffic, labor, so much referred to, finds its worst foe, worse than Irish landlordism, worse than railroad and all trusts and monopolies combined. It despoils the wage-earnings of labor and capital. It stands opposed to thorough civil service reform. Protection to our homes and communities, and to the worse than wasted resources of the people by means of prohibition of the drink traffic, is found to be a protection of infinitely more importance than all the protection that can be afforded by any tariff ever devised. In view of this it is no wonder that woman, the

greatest of all sufferers from the rum demon, should feel obliged to organize and wage eternal war against all forms of tyranny.

Whatever may be the faults of the Woman's Christian Temperance Union, political or religious, it is being admitted by its worst enemies that it has created more agitation and influenced more legislation in favor of temperance than any other organization known, unless we except the church of Jesus Christ, for there can be no Christian effort that does not first have its source in the church, directed by its great Head.

And yet *even this* may not be a sufficient reason for joining the Union, for I can conceive of difficulties in the way of a devout observer of God's holy law. Even if this be at present the best organization of its kind, it is barely possible that some Sabbath-keeping women may unite under the plea—a plea which the Union itself declares wrong when applied to certain methods of so-called temperance work—the plea that "of two evils choose the least;" or, "Do evil that good may come." Even that radical temperance man, Rev. Herrick Johnson, D. D., in a paper in the *Advance*, said that "if this maxim is good, it is always good. If this is a right principle of action where will you stop with it? It shuts up the intelligence and conscience of this nation. We cannot be forever met with the maxim. Away with such a principle of action! It is utterly fallacious and false. Outside of politics it would be repudiated instantly."

Now it is quite possible that our sisters may act somewhat upon this principle which noted divines and Christian organizations repudiate. I will not say they do; but it rather looks that way when we hear some reasons for being a member of the organization. I perceive that I stand between two classes, subject to their criticism. I am an ardent believer in, and, as far as practicable, a supporter of the thirty-nine departments of work in the W. C. T. U. For them I give my prayers and ballots. Thus I invite the opposition or criticism of such as do not endorse the Union in its political efforts somewhat. On the other hand, I am a sincere opposer of the fortieth department of labor in that organization, and possibly I may hint of some things that have already brought severe criticism from members of the Union.

The editor of the SABBATH RECORDER recently said: "There are two evils to be guarded against in making our estimates of those differing from us. First, we may allow our prejudices to influence us against them to their disparagement and our own hurt; and second, we may shut our eyes to the errors which they hold, and under the semblance of charity carelessly conclude that no harm can come from them. The path of wisdom lies between these two extremes." We may find an application of this true saying right at this point. "Under the semblance of charity" our Sabbath-keeping women may carelessly conclude that no harm can come from the department of Sabbath (Sunday) observance in the W. C. T. U. Indeed, nearly all we converse with among them so declare. Their intense zeal for temperance seems to cover up this department, and cause them to wink at it altogether.

We will not affirm that there is not a point in this discussion which justifies their action, but will leave each one to be dictated by an enlightened conscience and feeling of duty. We will, however, raise the question to stimulate inquiry, and say that possibly the presence of this fortieth department is enough to make it plain that membership in the W. C. T. U. by Sabbath-keepers is an *endorsement* of the "fallacious and

* Read at the Ministerial Conference of the Western Association, at Alfred, N. Y., March 18, 1891.

false maxim" which radical temperance people denounce, "Do evil that good may come," or "Of two evils choose the least." Let us see. A good sister, and a leader among women, recently said in an article on this very subject:

Of course it [the Sabbath Reform department of the W. C. T. U.] is a positive violation of the plain command of Jehovah, and is a fatal thrust at the very vitals of our religious liberty as a nation. We, who love the law of God and delight in its observance, cannot work in this department; but is that any reason why we should withdraw from the Union and not work in any of the valuable departments?

This may be regarded as the sentiment of the Sabbath-keepers who are members of the Union. It is an honest, straight-forward statement and needs candid treatment. Now, there is a sense in which a member of the Union may work in the thirty-nine departments and not in this one. As in open discussion for the thirty-nine and against the fortieth. As in influencing a local or county Union to leave out the Sabbath department of work. Such, I understand, is the case in Allegany county and its local unions. So far so good. But how about the dues which are paid? Suppose the Sabbath-keeping women of this county pay \$40 in dues, portions of which go to State and National Unions. This cannot be avoided. Thus one dollar goes towards maintaining the department which clamors for Sunday legislation. It will not do to say it is only a small portion. The principle is the same, and it is as large a portion as goes to any other department of work. Every Sabbath-keeping member pays as much in dues to maintain this department which our sister says is "a positive violation of the plain command of Jehovah, and a fatal thrust at the very vitals of our religious liberty,"—just as much for this as for social purity, or evangelistic work, or for the department of temperance instruction. Every Sabbath-keeper in the Union pays as much money thereby to make a "fatal thrust at the vitals of religious liberty," and oppose "the plain command of Jehovah," as she does toward annihilating the drink curse by means of legislation. Now shall she say, The one is more important than the other, and for the sake of the temperance work we must submit to the department of labor in "violation of the plain command of Jehovah?" If so, then does she not say, "Do evil that good may come," a principle which, applied to the license method, she says is a fallacy? "If this maxim is good, it is always good," say their leaders.

But, it is urged as argument in favor of this, that Daniel and the three worthies were in the midst of a great throng of image-worshippers, were associated with them, and did not withdraw to a secret place for worshiping the true God. To this it may be replied that they were not there from choice, but were captives, and if they had had the power would have returned to Jerusalem. We have no evidence that Daniel, Shadrach, Meshach, and Abednego, ever voluntarily joined a Babylonian Society and paid dues to support the worship of the golden image. Being there by force they worshiped the true God.

Again, it is said in defense of paying dues to the Union, part of which goes toward making "a fatal thrust at our religious liberties, and violating the plain command of Jehovah," that Jesus paid tribute to the Roman government—a government which he knew would nail him to the cross in time. In reply to this we remark that the Roman government would have released Jesus, and, as vested in Pilate, the governor, attempted to do so. The Roman powers would have done him justice, but Pilate, un-

faithful to his trust, and unbeknown to the emperor, was led by threats, and perhaps bribes, to crucify our Lord. Unless it can be shown that the Roman emperor and authorities at Rome endorsed this act of Pilate after it came, if it ever did, to their knowledge, then the government was not responsible for the perfidy of its representative, any more than the voters of this country are responsible for the bribes received by its judges and attorneys, of which they may know nothing. They become responsible only when they know of it and again vote for them. Jesus therefore paid tribute to a government which guaranteed its citizens their rights, at least as far as the heathen authorities had light in regard to what were the rights of citizens.

Again, it is said that Sabbath-keeping women can scatter tracts among members of the unions, as at State conventions, etc. But cannot women outside of the Union do that? Would the railroad fare and hotel fare be more for one than another when attending such conventions? Would not true zeal lead a lover of God's holy Sabbath to do that whether a member of the W. C. T. U. or not?

Again, it is said that "if we would fight an enemy we must go where he is." Does that mean that if we would fight the Confederate army we must enlist under its banner? If we would fight a saloon combination we must join the combination? Verily that is logic! Is the way to fight the question of Sunday legislation to just join the department and pay ourselves to support it?

Again, it is said, Let us join hands with them in every right undertaking, and protest against the error. That is, let us join a Society that earnestly pursues a course which is in "violation of the plain command of God and a fatal thrust at the very vitals of our religious liberty," and pay just as much money towards doing that unholy business as we pay for any other one branch of work regarded as good, and then having helped to do the evil, speak out against it.

Another recent writer, in giving "an incident" in connection with attending a political convention to protest against the adoption of a Sunday plank, says, by way of settling the argument in favor of membership in the W. C. T. U.,—at least we infer this,—he says, after giving the satisfactory result of such delegation, "So much by reason of having the right and the privilege of being heard in an immense public meeting."

To this argument it may be replied that the cases are not parallel. The delegate to the political convention signs no constitution of an organization already committed to this definite work, but he simply goes to help formulate a declaration of principles, and, obtaining a hearing in that convention, he succeeds in defeating some of the plans of the advocates of Sunday legislation. At that convention the platform is adopted, and in the case referred to, it is one on which he can consistently stand, it being in harmony with his convictions. On the other hand, the platform of the W. C. T. U. is already made, and one plank our sisters admit to be opposed to God's law and a menace to our religious liberties. With this full knowledge the sisters deliberately unite and pay in dues as much to sustain this error as they pay for any other branch of work.

Now there may be other and sufficient reasons for membership in the W. C. T. U. Its grand work for "God, Home, and Native Land," in most respects is inspiring and noble. The membership is composed of the thinking, conscientious, God-fearing women of the nation.

The saloon feels its power and dreads its prayers more than it dreads any other organization opposed to it. But it is barely possible that the evils of its fortieth department are enough to alarm and arouse the advocates of the Bible Sabbath and religious liberty. There may be a vital principle at stake here which is worth considering—a principle which, in the main, has been ignored in the former discussions of the question. Evil in this world has too often been ignored by saying "the wheat and tares are to grow together till the harvest." But who sows the tares? Does the sower of good seed pay for those tares and mix them in with his timothy and clover and wheat seed? Not if he knows it. What is the tare in the W. C. T. U.? The department for Sunday observance. Who sows it? The members who pay for the maintenance of that department. Who are those members? Methodist women, Presbyterian women, Lutheran women, Seventh-day Baptist women, and others. That they are sincere and earnest, and think they are doing God's service, may not be questioned.

Let it not be said that the writer of this paper is assuming to dictate the course of Sabbath-keeping women. He is not. They may have good reasons of which he is ignorant. He only brings up some of the points at issue and leaves others to decide whether they have any bearing upon the question. He neither advises membership in, nor coming out of, the Union. The judgment and conscience of the intelligent women of our denomination must decide their action. The writer gives all due credit for the grand and worthy labors of the W. C. T. U. His sympathies are strong for the organization. In this paper are suggested some things that he has not before seen in print or heard advocated by others.

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☞ REV. J. W. MORTON desires his correspondents to address him hereafter, till further notice, at North Loup, Nebraska.

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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.

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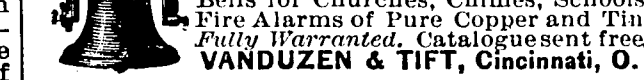
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CONTENTS.

Table listing various articles and their page numbers, including 'An Anthem—Poetry; The Present Emergency; Ascension and Coming Again', 'Father Ignatius', 'The Political Side of Romanism', etc.

CONDENSED NEWS.

Mrs. Phoebe Campbell, who was 102 years old October 12th last, has just died in Dexter, Mo. She was a native of Readfield, Me.

The returns from the elections for poor law guardians in Ireland show that the Parnellites are almost everywhere in a small minority.

The United States has now become the greatest iron producing nation in the world, having produced 9,202,703 gross tons in 1890, against 8,000,000 produced in Great Britain.

The fund for the relief of the sufferers by the loss of the steamship Utopia now amounts to £1,150. This includes £200 from the Italian government.

A bill to pension disabled confederate soldiers and their indigent widows, and to appropriate \$10,000 for a soldiers' home at Little Rock, has passed the Arkansas Legislature.

Snowstorms in Colorado for the past six weeks are reported as the heaviest ever known. Trails to the mines have been cut off, and many lives have been lost. The storms have been quite extensive throughout the West.

MARRIED.

CLARKE—HERBERT.—In Hornellsville, N. Y., on March 31, 1891, by Rev. H. P. Burdick, Melvin S. Clarke, of Hartsville, and Cora D. Herbert, of Cohocton.

STILLMAN—BURDIN.—At the home of the bride's parents, Hornellsville, N. Y., by Rev. Thos. R. Williams, Charles Allison Stillman and Julia Mary Burdin.

STUKEY—CLARKE.—At the residence of the bride's parents, in Leonardsville, N. Y., March 18, 1891, by the Rev. William C. Daland, Mr. Daniel C. Stuke, of Watson, N. Y., and Miss Florence G. Clarke, of Leonardsville.

HIGGINS—FIELD.—At the residence of the bride, Seventh-day Hollow, N. Y., March 17, 1891, by Rev. W. W. Wilgus, Mr. Wm. W. Higgins and Mrs. Mary E. Field.

COON—KELLEY.—In Albion, Wis., March 30, 1891, at the home of the bride's sister, Mrs. Elverson Palmeter, by the Rev. F. O. Burdick, Mr. James Henry Coon, of Utica, Wis., and Rosalee Kelley, of Long Run, W. Va.

HURLEY—SNAY.—At the residence of C. T. Burton, Nortonville, Kan., Feb. 25, 1891, by Rev. D. K. Davis, Edgar Hurley and Gertie Snay, both of Nortonville.

LANPHERE—WALTON.—At Spring Creek, S. Dak., at the residence of H. N. Walton, March 12, 1891, by Rev. D. K. Davis, Martina M. Lanphere, of Smyth, and Ella Walton, of Spring Creek.

DIED.

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

CRANDALL.—In Little Genesee, N. Y., March 26, 1891, Eliza Ann, daughter of Avery and Polly Coon, and wife of Deacon Joel B. Crandall, aged 82 years, 1 month and 4 days.

Sister Crandall's native place was Lincklaen, N. Y. She experienced religion and united with the First Genesee Church when about 16 years of age, retaining her membership with that church until transferred to the church triumphant. She maintained an even, consistent Christian life, proving

her loyalty to her Master by obedience to all his commandments, and working to bring others to the same loyalty and obedience. About five years ago the family removed from Little Genesee to Forman, Dakota, where they remained until last November, when she, with her husband and oldest daughter, returned to Little Genesee on account of her health, which had become much broken. It was hoped by her friends that a return to her former home and associations might act as a restorative to her health, but she gradually declined until death brought relief. She leaves a companion and daughter here, two daughters and a son, with their families, in Dakota, a brother, two sisters, and a large circle of other relatives, and many friends to mourn their loss; but they are comforted with the thought that their loss is her gain.

G. W. B. COON.—At West Edmeston, N. Y., March 26, 1891, John S. Coon, aged 84 years, 2 months and 5 days.

Brother Coon was born in Plainfield, Otsego Co., N. Y., Jan. 21, 1807. He, with his parents, moved to West Edmeston when a young man, where he has resided during his life. He was twice married. His second wife survives him. As near as we can ascertain he has been identified with the Seventh-day Baptists here and at Leonardsville about 60 years. He was a man of sterling integrity, and one who exerted a potential influence for good. He was a Christian in every sense of the word, always conscientious as a disciple of our Lord. The general feeling expressed by all who have known him is that a loss has been sustained in his death that will be hard to bear; his place will not be easily filled in the hearts of his friends and neighbors. The church has lost a faithful member, and one who contributed liberally towards its support.

A. L. PEET.—At West Edmeston, N. Y., March 28, 1891, Leon, infant son of Charles and Alice Peet.

The little babe came as a ray of sun-light in the home circle only to shine a few brief weeks, and then returned to heaven. May the dear Saviour comfort the stricken hearts.

A. L. STEWART.—In Ullyses, Pa., March 30, 1891, of heart failure, Savina Crandall, relict of James Stewart, in the 85th year of her age.

Death came suddenly, not even giving time to say good bye to loved ones. She was living with her children, Mr. and Mrs. Henry Loux. She became a member of the Seventh-day Baptist Church of Independence nearly half a century ago, but has resided most of the time in the town of Almond. She was brought to Independence for her funeral and burial. She has left two sons, two daughters, and one own brother, George Crandall.

J. K. BAILEY.—At her home at Milton, Wis., April 2, 1891, of paralysis, Mrs. Tacy, wife of Elder James Bailey, aged 76 years, lacking 12 days. A suitable obituary will probably appear in the next issue of the RECORDER.

E. M. D. McHENRY.—Near Dow City, Iowa, March 16, 1891, James Vincent McHenry, aged 68 years, 5 months and 6 days.

Mr. McHenry was born in Almond (McHenry Valley), Allegany Co., N. Y. He went west nearly 35 years ago, finally settling in Crawford county, Iowa, where he died. He was not a member of any church, but was, without a doubt, a Christian, and was always a Seventh-day Baptist in belief. A wife, two daughters, one son, and a large circle of relatives and friends mourn his departure and fondly cherish his memory. His wife, to whom he was married Nov. 27, 1845, was Dency Tefft, also a native of the town of Almond. She is a worthy member of the First Alfred Church.

L. A. P. MCGROW.—Near Columbus, Texas, March 21, 1891, Frances M., daughter of J. L. and Frances A. McGrow, aged 11 months and 17 days.

In the sweet comfort of the thought that this little life has not gone out, but passed on before, we wait our time to go to her. So the way to heaven is made a little more bright, and the power of the world to come is a little stronger.

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