

# The Sabbath Recorder.

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

Vol. XLVII. No. 17. }  
Whole Number 2410. }

FIFTH-DAY, APRIL 23, 1891.

Terms:  
\$2 00 in Advance.

## SOMETHING ABOUT FUNERALS.

AN OBSERVER.

Most people desire a "Christian burial" for themselves and their friends. They may never be attendants upon divine service, may never contribute to the support of the gospel, may never think the minister even deserves a "thank you" for his funeral discourse, yet they wish a religious interment for their friends. All this involves the confession, though their outward lives may contradict it, that the church of Christ is a power and the Christian ministry a necessity.

But the writer desires to notice, and he hopes for the benefit of some people in this civilized country, a few points upon the "proprieties," some call them "points of etiquette," in funerals, both for ministers of the gospel and "laymen."

A friend dies. A funeral must be arranged. As to who shall be the undertaker or whether the funeral shall be in the church or dwelling house will be left for others to decide. But the question as to who ought to preach the funeral sermon is one that involves more than many most excellent people realize. It is conceded that this is a "free country," and no law, unless it be a law of etiquette, or some moral consideration, dictates in the matter. If a person wishes to "send off" for a minister, or employ a sexton from the next village, or hire a trained glee club to conduct the singing, it appears to be his right. And yet there are even some important proprieties in this matter. For instance: If you are a true Christian and jealous for the honor of your church and your pastor, you will wish to refrain from that which will in any way reflect upon them or upon your own motives. Who more than any other man is struggling to maintain the cause of Christ in your society and who, if crippled in his efforts [Read T. L. Gardiner's article in RECORDER of April 2], fails of his intention? Who in all probability prays more for you and your family, watching you with pious solicitation, anxious for your spiritual welfare, than any others? Is he not your pastor? If you are sick you expect him to visit you. If you are dying you look for him to repeat to you the sweet promises of God. But in arranging for the funeral you forget all this. There may be a "smarter man" elsewhere, or possibly—shall we say it?—possibly you have some dislikes, and you send for another minister to perform the last sad rites, and speak consoling words, etc. Do you know the usual result of all this? You say to the world, and the world believes you, that your pastor is not your friend, or you are not a friend of your pastor. You say, practically, that your sympathies are not with your church under its present administration. There is much more to this than a short article can relate. There are circumstances that justify departure from some general rules, but the usual course of those who ignore this claim pastors have for recognition in these matters, is a very unwise one. Funerals are a very heavy tax upon a minister's time, sympathy and bodily health. If you are

not a minister you can not realize the truth of this statement. It may be a relief to him sometimes if you send elsewhere for service, but the fact that he, above all others, is the proper one to conduct the service, and the fact that another requested to do so is virtually a breach of confidence, a lack of love, and a "snub" from you, can not fail to injure both him and his church, a thing a Christian man will endeavor to avoid.

But some minister's are subjects of remark. They are "popular" as funeral sermon preachers. They are in constant demand. Pastors of different denominations are asked to step aside by their own brethren and let this "popular" man display himself. Now what is the secret of this popularity. Simply this in the majority of cases: He knows the art of "drumming upon the hearts" of the mourning friends, and opening the flood gates of tears. Apparently he is "very sympathetic." "Was it not a beautiful address; every eye was bathed in tears," says the attendant upon the service. Then, too, he has a certain harangue, or line of thought that may be adapted to any funeral, and he can hitch a large number of texts to it, and with a little variation it will pass for a new sermon. Having preached it scores of times, he has it all well learned, and eloquently delivers it "without notes," and that is just grand, think some people. He is, therefore, in readiness to respond to any call. He generally takes pains to tell his hearers how many funeral sermons he has preached in a given time, and how many he could not attend.

But we forbear. We submit it to the candid reader that that sermon is most comforting and most intelligent and most appropriate that is carefully and prayerfully prepared by the pastor, who knows the deceased well, and all the family and the special wants of the congregation. It may not be "without notes." It may not cause all the congregation to weep, but it will be best remembered and reflect most honor upon the cause of Christ. Rev. G. F. Behringer (Lutheran) says: "If the deceased be a member of another church it would be necessary to investigate all the facts involved, especially so as not to give offense to a brother minister. This is a very important matter in a small town." Charles F. Deems (of New York) says: "If the deceased belonged to another church, the minister should be sure that the pastor of the deceased could not attend the service." J. O. Peck, (Brooklyn) declares that "self-respect and the honor of religion is involved" in this matter. And so of a multitude of experienced and learned leaders in the churches, all advise a pious regard for the honor of the church and its chosen leader. To the thoughtful mind this will appear to be an important matter. There are other points which may receive attention at another time. In regard to this it is generally admitted by all earnest Christian leaders that it is a violation of funeral etiquette, and a serious reflection upon both church and pastor, to engage other than the pastor, except where he is unable to at-

tend. No good can come from such a course and very much of wrong is often done to a cause that is holy. It is not a matter of "sensitiveness" but one of vital consideration.

## OUR SCHOOLS AND OTHER SCHOOLS.

PROF. EDWIN H. LEWIS.

It seems to me that every loyal Seventh-day Baptist must have said a loyal amen to every word of Secretary Main's article, "Diverging Lines," in the last RECORDER. For one point, it would be hard to state the duties of our schools to us, or our duties to our schools, with more clearness or fairness.

It certainly is true that "our colleges ought to be able to promise and furnish, beyond the reasonable doubt of fair-minded persons, a really first-class general education." Of course there is difference in opinion as to what a really first-class general education means. Accepting a high idea of such an education, it could, I believe, be shown that hundreds of people have gained really superior educations at our schools. Our schools have been thorough in their instruction, unquestionably so to those who know just what work has been done in them in the last ten years. Our schools have given really extensive instruction where there has been a call for it. But no school can give extensive instruction to pupils who abuse the privileges of the school, and who shun the hard courses to slip through on the easy ones.

It is, however, only too sadly true, that in extent of instruction, our schools can never be equal to the first, until the number of instructors is materially increased. Teachers cannot offer advanced courses while they are busy in teaching elementary ones.

But one thing is certain. Our schools offer more really advanced studies than are pursued; and worse than this, the advanced work is too often done, not by Seventh-day Baptist students, but by those who come to our schools in spite of the fact that these are not under the control of Sunday-keepers. The preparatory departments are, on the whole, well attended by our own people, but the college departments have not one-half the advanced students from our own denomination that they deserve to have. The reason for this is that our well-to-do people send their boys and girls to other colleges, on the plea that they have a right to seek the best wherever it may be found, or that there is practical money value to a youth in a degree from a famous school. This is all right, of course, unless it could be shown that the best interests of our young people demand something besides residence at a famous school. We owe it to our children that they be educated to sustain the honor of the truth for which we, as a people, stand. Whatever other schools may be, they are not Seventh-day Baptist. Our schools are, though quietly, yet sincerely, Seventh-day Baptist in tone and influence. It is not true that any colleges have a stronger religious atmosphere or a more intelligently denominational one. There is no surer way of destroying

a young man's belief in the Sabbath than to send him where the Sabbath is disregarded—not combatted, but disregarded, as beneath notice. Does not the history of most of those educated away from us prove this to be true? When time and absence will not obliterate the strongest human affection, then life under Sabbathless influence will ripen a youth into a strong Sabbath-keeper. But that time will never come. We are more pliant at eighteen than at forty. We live faster at twenty than at fifty. A few months of strong outside influences will change the whole trend of a youth's life. A year of life among comrades who suppress a smile when the "Saturday-Sabbath" is mentioned, or who prefer the shaky systems of "free" thought to the sure things of Christ, will weaken the moral backbone of the best Seventh-day Baptist boy who ever went to college. Are we less wise than the Roman Church, which we so dread and yet despise? Is there no shrewd sense in Rome's principle, "Once a Catholic, always a Catholic?" Have we read John Inglesant, and all the other stories of how the church keeps her children, to no account? And are not our best youth, with quickest minds and highest promise, to have even a fair chance to remain Seventh-day Baptists? This generation, it is to be presumed, will die, and is it too much to say, that the question whether the next generation born of Sabbath-keepers shall also be Sabbath-keepers, will be settled largely in our schools and colleges? We must hold our young men, and our brightest young men, or, humanly speaking, Sabbath-keeping and with it all that Sabbath-keeping means, will soon be a thing of the past. I believe that no investment would so pay our denomination to-day, as to proceed at once to strengthen our schools with a large extra teaching force of capable and devoted Seventh-day Baptists.

But whether that be done or not (though it must be done, or our schools must lose daily) would it not be fair for every man who has the influencing of another's education, to find out just what our schools are doing? If it appear, on such investigation, that it would be hard to find anywhere abler instruction in philosophy, or mathematics, or Greek, or modern languages, or in many other subjects, supposing still that there may be a little doubt about some of the work, as of that of the latest raw arrival among the teachers, would it not be fair to give the school the benefit of the doubt, and send the boy along? Have not our schools a right to expect the boy, as the son of loyal Seventh-day Baptist parents?

The fact that such a school as Alfred, for example, has graduated scholars who can command professorships in colleges of the rank of Vassar, or who hold unquestionably eminent places in science, literature and the professions, ought to carry a good deal of weight in favor of our schools. Be it said to our shame, it is the rule that those who criticize our schools loudest, are those who have won their laurels in them, with the least work. The mistake is less that such critics find it advisable to criticize, than that the laurels were ever granted. Our schools are not perfect. They have doubtless done foolish things, like other schools. But they are working night and day to produce better results with the means at hand; they are lengthening their courses and stiffening their requirements for graduation. They believe less in the prestige of a great name, than in the winning qualities of worth and thoroughness. Their influence on the life of our denomination has been incalculably good, and not to honor

them and keep them now is little short of unchristian ingratitude.

Brethren, if our schools are not what they should be, let us make them so. If you will give them your good advice and back it up with good money, it will not be from lack of earnestness among trustees and teachers, if they fail to produce scholars of breadth, accuracy and power.

#### OUR MISSIONARY SOCIETY.

XXI.

1857.

The fifteenth annual meeting was held in Plainfield, N. J., Sept. 10, 1857, the opening discourse being preached by Charles M. Lewis.

The report of the auditors showed that the Treasurer had received during the year \$2,735 34, making with the balance of last year, \$4,774 31. There had been paid out \$3,756 71, leaving a balance of \$1,017 60.

Ten resolutions were adopted, of the following import: Success will be according to our faith in the Divine Arm; because faith without works is dead, we need to be more fully committed to missionary work; ministers ought to preach frequently on the subject of missions, and the first Sabbath in January, 1858, was particularly mentioned for missionary discourses; "the signs of the times" demand that we circulate in China, tracts and the Scriptures correctly translated; the churches are asked not only for monthly collections but for an annual subscription; the endeavors of the Board to extend home mission operations were heartily indorsed; the return of Mr. and Mrs. Wardner from China should lead to great earnestness in prayer for a reinforcement of the foreign mission; there is great reason for thanksgiving to God for his care and blessing in the cause of missions; Bro. Wardner ought to be employed, as much as practicable, to labor in the denomination for the awakening of a deeper missionary spirit; and the present condition of China calls for a reinforcement of our mission there, at an early day, with men and means.

For lack of time, the discussion of a resolution relating to the purchase and improvement of lands in Palestine, and the permanent location of that mission, was postponed to the next annual meeting of the Society.

Bro. Wardner was requested to give an address on the evening after First-day, to be followed by a collection; and brother Griswold to prepare for publication in the RECORDER an essay on "The Certainty of the Final Success of the Gospel."

#### FIFTEENTH ANNUAL REPORT.

The reports opens with an acknowledgement that the great commission from our Lord was the crowning act of his work on earth; and owns our responsibility to labor for the salvation of sinners and the return of men to obedience to the divine law.

#### FINANCES.

The treasury received \$1,576 53 from contributions, and \$592 88 from funds bequeathed to the Society by Mr. B. W. Rogers, the entire bequest amounting to \$8,000. Money had been paid out as follows: China Missions, \$1,301 75; Palestine Missions, \$1,696 29, \$61 94 being for medicine; Home Missions, \$206 25; agency of N. V. Hull and traveling expenses of Mrs. Wardner in visiting the churches, \$233 98; various incidental expenses, about \$200; and \$120 were invested in the Building Loan and Savings Fund of Plainfield, N. J. The missionaries in China had received \$100, as indemnifi-

cation for losses during the war. Considerable money had been raised for Mrs. Wardner's school in China, not yet in the Treasurer's hand. And two packages of goods had been contributed and shipped to China, the value unknown.

#### AGENCY.

Departing from its custom of generally relying upon the free will offerings of the people, the Board sent out Eld. N. V. Hull, to be accompanied by Mrs. Wardner from the China Mission, who visited most of the churches. The immediate object was not the collecting of funds, but the creating of a deeper interest in the hearts of the people in the cause of missions; and the effort seemed to be successful.

#### MRS. JAMES BAILEY.

Sister Tacy Hubbard, wife of Rev. James Bailey, was born in Berlin, Rensselaer county, N. Y., April 14 1815. She died at Milton, April 2, 1891. She lacked 12 days of being 76 years of age at the time of her decease.

Her father was James Hubbard, her mother was Amy Stillman. The latter was sister of Uncle Joseph Stillman, and thus sister Bailey was own cousin to Thomas B. Stillman and his brothers, all of whom were eminent in their professions, two as physicians and four in the line of mechanical engineering, ship-building, invention and art.

The deceased made a profession of Christianity at twelve years of age, was baptized by Elder Satterlee, and received into the Seventh-day Baptist Church of Berlin, N. Y. In her early life her parents moved to the village of Scott, N. Y. When between twenty-five and twenty-six years of age, she was united in marriage with Rev. James Bailey, who had been ordained to the gospel ministry for a year and a half, and who, at the time of their marriage, was pastor of the Seventh-day Baptist Church at De Ruyter, N. Y., and editor of our denominational paper, the *Seventh-day Baptist Register*.

On Thursday morning, March 26th, while the family were engaged in their usual religious services, and sister Bailey was reading from the eleventh chapter of Daniel, she was attacked with her first stroke of paralysis. A second one more severe occurred on Monday afternoon, when her son, Dr. Stillman Bailey, of Chicago, was called by telegram and came immediately. A third stroke came on Tuesday night at eleven o'clock, which so completely prostrated her that she lay unconscious for 33 hours, and quietly breathed her last at 8.20, Thursday morning.

Previous to this last shock, anticipating that her departure was near, she expressed to her daughter her readiness to go, yet desired to live as long as she could to assist in the care of her husband, a duty which she had cheerfully and heroically performed since his last serious illness, which culminated in his loss of sight in November, 1889.

In her death, the husband, the daughter and son have lost a treasure; the church a most faithful and beloved member, and the community a friend and example in all the virtues and graces which combine to make a beautiful life. She was variously gifted and well-rounded in her natural endowments, and the grace of God had given a lustre to these native gifts, and the spirit of God had brought out into fullness the prominent characteristics which we look for when we think of the ideal woman. The gentleness of her spirit, as evinced in her home and everywhere we met her, once suggested to her pastor the idea of preaching from the following text: "Thy gentleness hath made me great";

as this characteristic shown by sister Bailey did indeed make her great, for with her this quality was not spasmodic, but an abiding presence. There was a refined courtesy of manner which she invariably manifested, and it would seem unconsciously, in all her associations in life, in the smallest matters with which she had to do. She never attempted to do great things, yet everything she did was done in such a manner and spirit and so efficiently as made it great, without her knowing it. The highest art is to be unconscious of art; this gift was hers. She was sensitive, but hers was not a sensitiveness which has its basis in selfishness; but growing out of a native refinement and delicacy of feeling. She did not shrink from, nor make much of being hurt, but most of all, shrank from injuring the feelings of another. While characteristically feminine and modest in her nature and deportment, yet she was not weak—far from it—her judgment was correct and vigorous, a safe adviser and sympathizing helper to all who were doing God's service. She was a great help to her husband in his labors as a minister of the gospel; not so conspicuously by sharing in his more public duties—though she was not behind in discharging all duties appropriate to her sphere—but she did very much to furnish that kind of assistance which a minister most needs, a religious atmosphere in his home, so that he can carry into his public ministrations the influence of the sweetness and sanctity of the Holy Spirit's presence in his household.

Since her residence in Milton she was always present at all the appointments of the church whenever her health and the cares of the household would permit. We cannot forget her self-forgetfulness. Thirty-eight years ago she received a physical injury incident to a journey by stage over a rough road, from which ill-effects she was never afterward free; but it was remarkable that she seldom, if ever, spoke of this, ignoring her physical suffering while administering to the comfort of others. Hers was a pure spirit, and her quiet tastes as shown in the adornment of her home and person were only the expression of the purity of her heart. Her spirit was young to the last, kept so by her sympathy with the young who always found in her a genial friend and companion. Said one of these at my table a year ago, who had been spending some days at Elder Bailey's: "It always makes me a better person to be in the presence of that woman for a day or two." There shone, too, from her face, while living, all these characteristics which we have noted, and more, so that the writer has sometimes thought were he an artist and asked to place on canvass a representation of the face of Mary, the mother of our Lord, he could do no better than request the subject of this sketch to sit beside his easel, and all unbeknown to her, were it possible, he would catch from that face the radiance which unconsciously to herself, the grace and virtues of the soul within had imprinted there. But she has gone from our sight; her face we shall long remember, her gentleness and purity we shall never forget.

The funeral exercises were held from her late residence on Sunday afternoon, April 5th. The following portions of Scripture were read: Proverbs 31: 10-31, 1 Cor. 13, 1 John 3: 1-3. Prayer was offered by President Whitford; a short sermon by her pastor from these words: "Blessed are the pure in heart, for they shall see God"; appropriate music was furnished by Prof. Stillman and his assistants. Large clusters of the most beautiful lilies lay upon her casket, and together with white roses, about the room. A large company of sympathizing friends filled the house. It was snowing outside, as if

the angels were responding, "Yes, blessed are the pure in heart," and weeping too, to think that earth had lost so much, and yet, white, sunny tears expressive of their gladness as well, because heaven had been made richer by her coming. As the bearers, who were appropriately chosen from among the younger members of the church, were bearing the precious remains from the house, Elder Bailey, beautifully resigned as he has been to every providence that has come to him—in these years of his affliction, exclaimed, "Good-bye, dear, I am coming soon;" but the children will care for the father, and our heavenly Father will care for and comfort them all.

E. M. D.

OBSOLETE HYMNS.

Geologic law applies to hymnology. Let us bring to view some of the old formations. Among the truly gospel hymns in Dr. Watts's "Psalms and Hymns" we find interspersed here and there the mediæval thought that this world is a miserable, sinful, treacherous one, that we are in duty bound to treat as a seductive enemy—an ant-hill in space—as a Roman Catholic bishop said a short time ago. In what book of praise do we now find the following?

"How vain are all things here below  
How false and yet how fair;  
Each pleasure hath its poison too,  
And every sweet a snare.

The brightest things below the sky,  
Give but a flattering light;  
We should suspect some danger nigh,  
When we possess delight.

The fondness of a creature's love,  
How strong it strikes the sense!  
Thither the warm affections move,  
Nor can we call them thence."

And yet Dr. Watts was inspired to write it, and no doubt thought he was serving godliness against worldliness.

I can well recollect hearing an old clergyman relate what was the inspiring cause of its composition. Like any true man, Watts felt it was not good to be alone, and he became attached to a lady of the name of Rowe. She not reciprocating, disappointed love found its best solace in the effusions of that hymn. I do not know but that the hymn served some good purpose in its day. I remember one evening being at a prayer-meeting, when a young man was called upon to select a hymn and lead in prayer, and selected the above.

It was known that his affections had been lacerated by non-reciprocation, and he felt quite badly. He, no doubt, thought the plaintive hymn suited his case, and that it was proper to carry his grief to a throne of grace. There were many smiles exchanged during the singing, and not all shaded away during his prayer, which would naturally express the sad condition of his mind. What clergyman now would give out the following for his congregation to sing?

"My thoughts on awful subjects roll,  
Damnation and the dead.  
What horrors seize the guilty soul  
Upon his dying bed!"

The congregation would not feel it was a subject for song. A Christ weeping over Jerusalem would be the thought of the worshiping people. Another, which breathes somewhat of the same spirit, is ruled out as unfit for song:

"Awake and mourn, ye heirs of hell,  
Let stubborn sinners fear;  
You must be driven from earth and dwell  
A long forever there.

See how the pit gapes wide for you,  
And flashes in your face;  
And thou, my soul, look downwards, too,  
And sing recovering grace.

He is a God of sovereign love,  
Who promised heaven to me,  
And taught my thoughts to soar above.  
Where happy spirits be."

In this, discriminating grace and reprobation stand out so prominently that even an elder of the church Calvin and Knox founded would scarcely consider the subject fit for song. The Christ spirit has so taken possession of the church of 1890 that few looking down into "the flashing pit" would feel like singing there; and yet Dr. Watts was a Christian, a kind and feel-

ing one, and there were many Christians like him. To them certain truths were unduly magnified and contemplated in the line of sour monk thinking, a Dantean Tartarus, where lost souls were turned over to be tormented by the greatest of all criminals, the devil and his angels, a conception and teaching not found in the Bible. Whatever the condition of souls in the immortal state, we may be assured the Eternal Father has not given to the greatest criminal jurisdiction over them. He is not less just and wise than men, and from some pages of Scripture we are given to understand that his Son will have jurisdiction there, and to this every Christian heart ought to say amen.

The prevalence of Arminianism has ruled out such as this:

"Before his throne a volume lies,  
With all the fates of men,  
With every angel's form and size,  
Drawn by the eternal pen."

The prevalence of Sabbath truth, when the churches shall have seen their error, will effect still greater changes in hymnology. S. F. Smith, author of our national hymn, as the Baptist he was, held "Sabbath" views in common with the rest of the "regular Baptists" and applied to Sunday his beautiful hymn beginning

Softly fades the twilight ray  
Of the holy Sabbath day.

This, with many other hymns like it, should be applied, as it now is not, to the Sabbath. Surely such hymns as Isaac Watts's

"Welcome sweet day of rest  
That saw the Lord arise,"

need revising, for if the Lord arose on the day of rest, modern Christians, excepting a small number, sing what they do not believe. That he did arise on the only day of rest known in Bible is clear from Matt. 28: 1, but if they believe Matthew's statement, then their beautiful and fanciful morning theories fall.

STRONG MEN.

It is not the small weak men of the day who do the damage. These small men who go swearing and loafing about your stores and shops and banking-houses, assailing Christ and the Bible and the church,—they do not do the damage. They are vermin that you crush with your feet. But it is the giants of the day; the misguided giants, giants in physical power, or giants in mental acumen, or giants in social position, or giants in wealth, who do the damage. The men with sharp pens that stab religion and throw their poison all through our literature; the men who use the power of wealth to sanction iniquity and bribe justice, and make truth and honor bow to their golden sceptre. Misguided giants, look out for them. In the middle and the latter part of the last century no doubt there were thousands of men in Paris and Edinburgh and London who hated God and blasphemed the name of the Almighty; but they did but little mischief, they were small men, insignificant men. Yet there were giants in those days. Who can calculate the soul-havoc of a Rousseau, going on with a very enthusiasm of iniquity, with fiery imagination seizing upon the impulsive natures of the day? or David Hume, who employed his life as a spider employs his summer, in spinning out silken webs to trap the unwary? or Gibbon, who showed an unaccountable grudge against religion in his history of one of the most fascinating periods of the world's existence, the Decline and Fall of the Roman Empire, a book in which, with all the splendors of his genius, he magnified the errors of Christian disciples, while with a sparseness of notice that never can be forgiven, he treated of the Christian heroes of whom the world was not worthy? Oh, men of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, understand your power, and know that that power, devoted to God, will be a crown on earth, to you typical of a crown in heaven; but misguided, bedraggled in sin, administrative of evil, God will thunder against you with his condemnation in the day when wealth and poverty, master and slave, king and subject, shall stand side by side in the judgment, and money-bags, and judicial ermine, and royal robe shall be riven with the lightnings.

## MISSIONS.

WE are glad to know that Eld. Threlkeld feels that he is on the way to the recovery of better health. He has been kept from work a long time by a serious throat trouble.

IN January our foreign missionaries arranged for the presentation of the last Conference resolutions, relating to Chinese affairs, to the Chinese government, through the American Consul at Shanghai.

OVER a hundred years ago it was said in Germany: "We must not relax our efforts, and then in twenty years' time the name of Jesus, in a religious sense, will no more be heard." Since then what large contributions that land has made to the world, of Christian books and Christian missionaries.

THE English Church Missionary Society proposes that there be sent out from that Society alone, within the next five or six years, 10,000 additional missionaries; and suggests: (1) That evangelists go out to the mission fields in groups, under leaders; (2) That lay-workers be employed much more than hitherto; (3) That mechanics and working men and women, whose hearts God has touched, form parts of these groups.

*Woman's Work*, quoted in *The Church at Home and Abroad*, says that Mrs. Ahok, a Chinese Christian, has been speaking earnestly in behalf of her countrywomen, at nearly a hundred meetings in Great Britain and Ireland. "I cannot think," she said, "why more Christians do not come to China. It must be because they do not know how our women are dying. I left my little boy, my husband, my mother—all these—for what purpose do you think? It is only entirely for the sake of Christ's gospel I have come; not to amuse myself, but to invite you to come to China to tell the doctrine of Christ."

IF the article by Dr. A. H. Lewis, published in recent numbers of the *Chicago Inter-Ocean* should accomplish no more than to call out the reply by the Rev. W. G. Smith of Keithsburg, Ill., printed in the same paper, of March 21st, we think he need not regret having prepared them; for we do not recollect ever reading a weaker or more unworthy defense of Sunday-observance. Mr. Smith might assume some things with less self-confidence if, for instance, he would read what the Rev. J. F. Nichols has to say in *The Old and New Testament Student*, for January, on "The Origin of the Hebrew Sabbath;" and what such eminent New Testament scholars as Hackett and Alford teach as to the day of the week on which the "day of Pentecost" occurred. But, while it may ill become any of us to criticize the acknowledged and esteemed leader in our Sabbath reform work, we cannot help wishing that Bro. Lewis, as well as a few others, would allow our Sunday-keeping friends to get all the comfort they can from the supposed or real fact that our Lord rose from the dead early on a First-day morning. Some of us came to the Sabbath truth believing that the resurrection of Christ did take place on Sunday; and that belief was and remains a small hindrance to the progress of Sabbath doctrine, either in an individual heart or in the world. The commonly accepted opinion

has not stood in the way of the faith of millions in Jesus Christ as the Lord of life and glory. And, inasmuch as the possible gain to us is so small, is it worth while to array ourselves against the world's Christian scholarship and traditions on this point? Our cause is in no need of such hardly-won support.

A CORRESPONDENT writes: "I often wish that every Christian could have the importance of the foreign mission work as indelibly stamped upon their soul as it is upon mine. For years I was perfectly satisfied with home mission work, and I believe I worked in it with all my God-given powers of both body and mind; but there came a time when the Spirit of God gave me deeper, broader, grander views of the great commission than home work, however important that work may be. There must be a reaching out, or there will surely be a dying out. Not all the importance of the Sabbath truth united with the joyful theme of the 'glorious appearing of the great God and our Saviour Jesus Christ,' going through the length and breadth of this land, can ever take the place of that great commission, 'Go ye into all the world.' This includes every nation, as the Saviour says: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations,' and the part we have in this glorious work is for us to say: 'He that soweth sparingly shall reap also sparingly,' while he that soweth bountifully shall reap a bountiful harvest both in the present and future life. It was just as important that the church long ago should separate Paul and Barnabas to the work to which God called them—to preach to the heathen, or Gentiles the unsearchable riches of Christ—as it was that it should sustain Peter in his work among them of the circumcision. The work is one, and cannot be separated, but the greater the need the greater should be our effort to supply that need. I believe there is a waking up upon the great needs of a heathen world, and my prayer is that it may continue until every Christian heart is filled with the spirit of the Master: 'I came not to call the righteous, but sinners to repentance.' 'The Son of man came to seek and to save that which was lost.' Oh, for more energy, more enthusiasm, more united action in this grand and glorious work!"

### CORRESPONDENCE.

I have read with peculiar interest the appeal of the Board of Missions, also your "At home also," in the RECORDER, and my heart responds a hearty "Amen" to them both. I want the privilege of helping on this work which lies very near my heart. My gift is of necessity small, but "as the Lord hath prospered you," is the scripture rule, I do not wish to deprive myself of the blessing. If the Lord prospers me more than I now know, it shall be my pleasure to add to this gift. For more than fifty years I have kept the first-day of the week believing it pleasing to God; for the two years past I have kept the Sabbath of the Lord, rejoicing that he has opened "mine eyes to behold wondrous things out of his law," and now it is my great desire that others shall see this foundation truth also.

SHANGHAI, China, Feb. 25, 1891.

Rev. A. E. Main:

*Dear Brother*;—I am sorry to notice that my recent letter to you, by a slip of the quill, caused me to say "seclusion" instead of "exclusion." Though the term in one sense may be correct enough, I do not desire to make our Association responsible for its use in that relation.

Bro. Davis, in company with several other missionaries, sailed from Shanghai one week ago last First-day. They sailed on steamship *Sarpedon*, of the Blue Funnel Line. They expect to go directly to Portland and from there by rail to London. Bro. Davis said perhaps he might go to Amsterdam, as the ship is to go directly there. The day before they left us, being Sabbath-day, Bro. Davis preached us a very precious sermon from Acts 20: 32; after the sermon sister Davis spoke very feelingly of her love for the people here and her attachment to the work. The impression of this service was wonderful. The next morning many of our little band, including all the missionaries, went to the ship to see them off, at 12.30 P. M. The ship sailed and we returned home with sad hearts on account of the additional responsibilities and our great loss. I will enclose a memorial of our dear brother Erlow. If another appears please dispose of this one. Bro. D. may write on his journey. Yours fraternally,

G. H. FITZ RANDOLPH.

FROM J. F. SHAW.

At the commencement of the quarter we had no meeting-house. Sabbath-school and preaching services were held in brother Grandberry's private house. I took the matter in hand to raise funds for a school-house to be used both for school and meeting purposes. I succeeded in getting lumber for a house 20x30 feet, with 12 feet walls, and then the brethren came together and all working we got the house up—a neat box house with eight windows and double front doors. We have a stove and chandelier and plain, but neat, rostrum and desk. We have not the house seated yet, intending to seat it for our school with improved seats very soon. My oldest daughter has been given a three months' school, which is now being taught. We have also organized the Bampfield Educational Association, under a constitution and by-laws, with a paid up and subscribed stock of \$500, to operate the Bampfield Academy, and expect to obtain a charter for the same at an early date. The trustees of the school are John Furrow, Rev. S. I. Lee, O. N. Hills, W. H. Stewart, B. F. Grandberry and myself. We design to get the school into operation by Sept. 1st.

Since my last report a Bro. S. came to our colony, bought a home and has settled with us. Not long afterward sister S. presented her letter for membership in our church, from the church at Taney, Idaho. Bro. S. had not been a member of any church for several years. When we were about ready to read her letter, he came forward and said, with a trembling child-like tone, "I want to go with my wife, if the church will take me." After stating the circumstances of his life, the church voted to receive them both to fellowship, and while the right hand of fellowship was being given them, how freely the church received them was demonstrated by tears of joy.

In the month of January I found a family of Missionary Baptists, about ten miles from our colony, named C. who had embraced the Sabbath and had been keeping it since last June. I was asked to preach at his home, which I did on the first Sunday night in February, and also in March, and have a regular monthly appointment to be kept in his community by either myself or Bro. Lee. Bro. C. and wife expect to unite with our church, but prefer to state to their church in Louisiana, from where they came, the fact of their having embraced the Sabbath, and ask for a letter to unite with the Seventh-day Baptists. If the church refuses to grant their request they

expect to be excluded from the church for heresy, when they will unite with the church here anyway. Bro. C. is a prominent member in his church, and has been regularly chosen to represent it in their Association, and once in the Louisiana Baptist State Convention.

On another occasion in January I met an old friend who had removed from Texarkana about ten years ago, and whom I had not seen since, until about three months ago, when he returned to Texarkana. I met him in the post-office, and after a long conversation on the Sabbath question, which he said was new to him, he announced that he would make it a special study, and if he was wrong in his practice and belief he wished to be set right. He asked for literature on the subject. I furnished it. He and his wife and daughter began the investigation closely, and they reached the conclusion that it is duty to accept the Sabbath, and have resolved to do so at once. They have made their arrangement to remove, the second week in April, to the colony, and cast their lots with us. This brother is an old English soldier, once in the service in India. I was witness, several years ago, of his conversion to Christ, saw him baptized, and have often heard of him, inquiring after his Christian walk, and am pleased to say that the reports have always been favorable.

A Mr. I. and a Mr. R., and also a Mr. M., whose wives are members of our church, have settled in the colony since last report. None of these men kept the Sabbath before coming here, but they now stop their regular business on the Sabbath and attend church most of the time. And on Sunday go about their regular business. I cannot say that they keep the Sabbath, but it is a favorable sign, we trust, and we are sincerely hoping that they will be truly converted to Christ and thus to the Sabbath. Our young people have organized a Y. P. S. C. E. and hold regular meetings on First-day evening. The people of our colony seem well pleased and are hard at work. All who are here have bought homes.

## WOMAN'S WORK.

### MID-YEAR RESPONSIBILITIES.

Mid-year responsibilities upon the field of strife;  
Retreat cannot be entertained, the forward march has life;

For present ground is only ours while battling for the right,  
If idle, we shall backward fall, and lose our present height.

Who—from his sacred presence, within the holiest shrine  
Where hearts draw near in secret to hear the word divine—

Will bring to us the message our Lord would have us know?  
That we may true and loyal be, and upward, onward go.

O sisters, wait before him, and listen to his call—  
You are needed in the battle where service waits for all—  
Then carry the glad tidings where paths of duty lead—  
The message of salvation to all who are in need.

Go down to earth's dark places of ignorance and woe,  
Give love, give pity to the lost, because He first lov'd you.  
You cannot go? then surely, you'll give with ready grace  
The means to help another, and send her in your place.

And God, your heavenly Father, who kindly watches you,  
Will note your tithes and offerings and bring you blessings true;

He'll crown your gifts with blessing, and multiply your store,  
And send it by swift messengers, to open wide the door,

To some poor captive bound in sin, or clasped in error's chains,  
And there'll be joy in heaven where Christ, the Saviour, reigns.

Oh, who would loiter, idle, when there's royal work to do?  
And harvest fields are waiting and the laborers are few?

O sisters, gird your armor, and do with all your might  
The work your hands now find to do, ere the new year takes its flight,

And present opportunities are gone beyond recall,  
And poverty, and leanness, settles down upon your soul.

Your Captain will go with you, yea, he will forward go,  
And lead you on to victory o'er the opposing foe.  
Fall into line, my sisters, put the battle in array!  
March on! march on to victory! while it is call'd to-day.

MRS. C. M. LEWIS.

ALFRED CENTRE, N. Y., April, 1891.

"Yea! In Thy life our little lives are ended,  
Into Thy depths our trembling spirits fall;  
In Thee enfolded, gathered, comprehended,  
As holds the sea her waves—Thou hold'st us all."

"It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvelous joy and peace."

### DISPENSARY ENLARGEMENT.

Dr. Swinney needs increased facilities for dispensary work. The home-land people know that she needs it. She knows that they know it. She believes that they are able to help her. She is trusting that they are trying, even now, to bring it about that she may soon receive that which she needs.

Many of the women are anxious to help the Doctor, and are giving, that she may yet be helped. This desire does not lie in the heart of any one woman; nor would it be quite possible to search out and find the woman who was really the first to think of this line of work for the women. It is not a thing to care about, that anyone should know who that first woman may have been, but many do care that there may be often repeated this experience in the case that there is a next one to care, and so on and on, others and still others. That which came to the surface by way of plan defined, plea presented, and pockets rightfully picked did come about through the aggressive, enthusiastic efforts of Mrs. S. E. Brinkerhoff, of Alfred Centre, N. Y.

The appeal which she circulated, mainly in Western New York, calls for the aid, "In view of the heavy burdens resting upon our beloved sister, Dr. Swinney, and the crying needs of a heathen nation appealing to us for help, and in token of our gratitude to God for his boundless love, goodness, mercy, and manifold blessings to us," and continues, "the signers of the paper shall each be one of 100 ladies to raise \$1,000 as a free-will offering for the purpose of enlarging the Dispensary building, for the convenience, comfort, and encouragement of Dr. Swinney, and increasing the efficiency of her grand and noble work in caring for the physical as well as spiritual wants of our suffering sisters in China, as soon as a helper can be obtained. This amount, \$1,000 to be paid to the Seventh-day Baptist Missionary Board before the first of January, 1891, to be used for the purpose herein named."

To facilitate the matter, and to gain the strength which unity of effort creates, a committee was appointed consisting of the Associational Secretaries, with this addition, however, that Mrs. Brinkerhoff be requested to serve as chairman of the committee. The small delegation at the Conference, the forthcoming of the Council towards which the interests of all lines of work seemed to center for help, either direct or indirect, together with several local pressures, all of these things prevented the first design in the matter of aggressive action.

The SABBATH RECORDER of December 18, 1890, has upon page 813 a letter from Dr. Swinney to her brother in which she speaks frankly of her needs and of her faith in all the matter. Please turn to it and read.

The general Board reports itself in debt, and calls for release from it. Many feel that noth-

ing new should be taken up while debt rests upon the people. Certainly there ought not to be much time taken in new work under such circumstances, but that from the fact that but little time should be allowed to pass with such incumbrance upon the working powers of any.

God provides with unfaltering punctuality the sunrise for every to-day. Never a debt of this kind to be crowded into any to-morrow. Half a sun yesterday, and a sun and a half to-day.

The normal action of the heart is forever more in quick recurrence, beat, stop; beat, stop; work, rest; work, rest, in rhythmic flow. The healthy heart knows no half-holiday resting spell for yesterday to be atoned for by extra service to-day; palpitation, intermittings, or fever heat crowding themselves into God's gentle fore-thought of rhythmic play upon the heart strings, attuned to healthful work, rest; work, rest.

Underfed yesterday, to be surfeited to-day! No feeling yesterday, to be all feeling to-day! Callous yesterday, to be super-sensitive to-day! Trains running at half time yesterday, to fly at break-neck speed to-day, past station-house, and local obligations to road or to people! Steamer engines resting off in mid-ocean to make up time in the crowded waters of portal entries! And so long as one will stop to pick up the illustrations may the spirit of delinquencies crowded into present obligations be found, and with ease. Each instance is freighted with its own incongruity.

To continue to urge the present need of our dear Dr. Swinney is simply to live in the hours of to-day. The double service of meeting present demands and old debts, always unhealthful in its very nature, is simply the tax put upon one who failed some how in the yesterdays. It is not making to-day's duties unauthorized, and out of place. There is no possible way to find to-morrow unhampered, but to provide with punctuality the needs of each to-day. There is no antagonizing the general Board in taking up this line of work. A black and white—ink and paper proof of this lies in easy reach, the result of frank consultation with that parent body.

The desire is that the Dispensary enlargement work shall be a thank-offering gift to the Medical Mission. The money was not secured by January 1st, as one who having once been united with a people which both believes in and practices tithing, had legitimate reason to suppose could be, and, therefore, would be raised by a specified time, although it might be by short notice. The canvass will be continued until the ground is covered. Tithing debts paid, the free-will offering will come with loving grace, and be unto the Lord a sweet-smelling savor.

Turn the key in any rusty lock of love, back and forth, again and again, until by the friction of new usings these shall become as if polished, and the door of dispensary obligation will change to privilege, and open at your bidding. Love to the Master in active, practical play will find the money which the present call is seeking.

Would you want the help asked for, if it were your own self that was needing it? Would you be more likely to give with a loving-kindness if you were to stop to realize that it is a desire to serve the Master which prompts the calling for this help by the gains belonging to united action.

What do you think about it? What will you do?

## HISTORICAL & BIOGRAPHICAL.

### A SKETCH OF THE EARLY LIFE OF REV. JAMES R. IRISH.

PREPARED BY HIMSELF.

In a letter received some months since, you asked me to sit down one of these days, and give you a detailed account of my efforts, when young, to get an education,—my exercises of mind, struggles, and successes up to the time I entered the ministry. For no other person would I more willingly do this than for you; but knowing your purpose to make public some parts of what I write, I feel a little embarrassed lest I be guilty, or seem to be guilty, of self-seeking in recounting the events of my somewhat checkered early life. I will, however, at this late hour, try to comply, in part, with your wishes.

I was born in North Stonington, Conn., Dec. 18, 1811. My earliest recollections of myself are in connection with a lesson in Natural History learned the spring after I was two years old. Some of my friends have doubted the correctness of data which I give in the reminiscences of my childhood, but I tell them I recall the fact that father moved, in March, 1814, to a place on the old road running from Norwich to Colchester, Conn., where he lived only one year. Some of the scenes of that year and of that locality are as distinct in my mind to-day as any others in the long march from that time to the present.

The lesson which I then took, was in marking the difference between young foxes and kittens. Soon after our arrival at the place above mentioned, my father, with others, dug out, it seems, a litter of young foxes. He brought home, as his share, two of these *vulpecula*, and put them in the lower "stockhole," under an old-fashioned oven at one end of the fire-place. I thought these were pretty kittens to play with, and in the absence of my mother I crawled prostrate into this hole, having no room to rise higher, and undertook a social chat with the young reynards. It appears that they had not yet learned the Irish tongue; for though I used all the flattering epithets of that dialect then known to me, no sooner had I stretched out my hand to caress the pet nearest to me than he seized my forefinger and made such a sensible impression upon it by the sharpness of his ivories that I beat a hasty retreat, and I have never, to this day, felt any inclination to cultivate a further familiarity with the race.

Early the same summer I had my first experience in attending a district school. A sister and a brother older than I importuned that I should accompany them one day to the school. Of the preliminaries I have no recollection; but on my arrival at the school-house new sights met my gaze. Strange faces were staring at me, and but for the presence of a few persons whom I had seen before I should, at once, have been attacked with a fit of homesickness. As it was, the disease was longer in developing. The school was kept, as I have since learned, in a building which was formerly a store. There was only one room, and that was furnished with benches on three sides. At the end opposite the door, and in front of the end seat, was a long table on which were hats, bonnets, dinner-baskets, work-boxes, etc. The exercises of the school began; and as soon as a class had read the members of it applied themselves to their "work." The main employment of the young aspirants was the braiding of straw for hats. This braid, as fast as it reached unwieldy length, was wrapped in circular rolls.

Some of these were as broad as the crown of a hat. All passed off tolerably well with me, until the "school-ma'am" found it in her heart to assume the authority to flagellate a little urchin, in whose safety I was interested. When she could not otherwise bring him to terms she shut him in a box, by the mental picture of which I now compare it to a tea-chest. Here for a long time he bawled lustily, but finally subsided by fainter and fainter ones, until all was still. Filled with anxiety I seized the first moment when all eyes were turned to their braiding, and slipped down from the high bench on which I was perched and stealthily raised the cover, and saw my friend curled up in the bottom of the box and great drops of sweat rolling from his face. Whether I said anything to the boy or not I do not remember; but a sharp yelp called my attention to a flash of wrath darting from a pair of black eyes, which palsied my hand so that the cover dropped, and I returned, mounting as fast as possible to the bench from which I had gone on my errand. Whether my meddling saved Dr. Paul Clarke to the world, and freed the teacher from the charge of suffocating her pupil, I have, in later years, had but little doubt. Possibly, that confinement laid the foundation of his early death by the insidious destroyer. Constitutionally I deemed caution the better part of valor; and as soon as all eyes were again turned from me I slid along on my bench to the door, dropped on all fours, moved backwards, keeping my eyes on the presiding genius of the room, until the door-post hid her from my sight, and then ran for home. Thus ended my schooling at that place.

The same season my father was sick with pleurisy, and as it was thought that he could not survive; he requested to see his *petite* boy. I was carried in friendly arms to his bedside, and was told that I might never see him again. The anxious look with which he fixed his eyes upon me left a picture in my mind, the most vivid which I now have of his face.

On March 28th, the following spring, my father moved back to North Stonington, upon a farm more than a mile from any road, where he lived on hire during the remainder of my entire minority.

My next school days were spent at a private house, where my father and others in the neighborhood employed a teacher at their own charges, rather than send their children to the district schools out on the road. Here I learned the first rudiments, and became quite a speller before the first three months had expired. The next winter I went to the district school near home, where I continued to attend three or four months each winter, four days in a week, until I was sixteen years of age. The summer after I was five, and the one after I was six, I attended school, that being the sum of my summer privileges here, except four and a half days when I was too sick to work on the farm. At fifteen I had made such advances that I was regarded the foremost scholar of my age in town, especially in English Grammar. A discussion on a question in this study arose between my teacher and myself, and became the theme of talk throughout the town. The matter was finally settled by a high authority in favor of my view of the subject.

In the winter of 1828, on January 16th, a few days after I was sixteen years old, restive under the stern discipline of my father, and set on by bad advisers, I committed an error which has been a source of mortification to me along the entire journey of life since. I now believe

that my father, all unconsciously to himself, was partial in his actions toward my older brother, who was his namesake. Against his favoritism, as well as against his severe treatment of myself, I rebelled, but not with resistance. In the evening of the day given above, with permission to visit a neighbor, I threw from the window a small bundle, containing a clean shirt, a summer vest, and two small Latin books, which I had bought mainly with money saved by myself from the sale of rabbit-skins, quails, and partridges. I then set out to seek my fortune in the wide world. My clothes were old and ragged, all together not worth five dollars. This act introduced me to new scenes and new ideas of men and things, having never before but once been over fifteen miles from the place where I was born. I worked first at chopping wood, a half month for \$2 50; then as an apprentice pack-peddler, a half month for \$3; and after this, set up business for myself. This last project I followed until the succeeding July; and after working at haying I returned home at the entreaties of my father's uncle, who had been permitted to pledge me that I should receive no punishment for my leaving home, but that I should accompany my father and his partner to the valley of the Mohawk River for a drove of stock. Although this course had, in some respects, a salutary influence in developing my manhood, and in educating me somewhat in the knowledge of the world, I can never look back to it except to loathe it as a folly and a sin, for which I feel the most painful regrets.

In December, 1828, a few days after I was seventeen years old, I opened my first school, which was in the town of Richmond, R. I., under a contract for the enormous sum of \$8 50 per month, with the assurance that the salary would be raised to \$9 if my work was satisfactory. On the day of closing the school, there being present all the patrons then living in the neighborhood, it was unanimously agreed that the bills in payment for my teaching should be made out at \$9. Rhode Island had then no money appropriated to its schools. After this experience I usually taught winters for several years, sometimes taking a few weeks before opening my schools to brush up, at some country academy or select school, and thus to add a little to my scanty stock of learning.

In July, 1831, I put on Christ before the world, having, as I trust, given my heart to him in a covenant of love. My mind was soon impressed with the duty of consecrating myself to the gospel ministry. But I came to the deliberate conclusion to remain with my father until my majority, being especially moved thereto by the fact, above recorded, of my absconding from home. The winter of 1832 and 1833 was one of great travail of soul in relation to my duty, being almost entirely ignorant of the qualifications necessary to the performance of the work which seemed to lie before me. After a long and painful conflict, and not without some development of the spirit of unreconciliation, I settled upon the purpose to pursue the sacred calling as best I could with the light and the means within my reach.

Accordingly I entered a select school at Preston, Conn., and there recommenced the study of Latin, which I had begun several years before, and clandestinely pursued for a few weeks because of the opposition that I was sure would be raised against me if it was known. My teacher sickened and died shortly after I joined his classes; and with his funeral my study of Latin ceased for a time. However, the start I

had made in this language put me ahead remarkably.

My school-days were again soon interrupted. Ignorant of the laws of health I broke down in my bodily strength, and was obliged to return to the farm to recruit. Again I taught in the winter; and in the spring of 1834, encouraged by the glowing representations of two friends who were already students of the institution, I entered Philips' Academy, at Andover, Mass. My outfit consisted of \$104, and a meager stock of clothing, all, or nearly all, home-made. This was true of my woolen clothes, except a blue coat which I had bought six years previous with the gains of my peddling tour. My father had already informed me that he, with his limited means, a large family and a feeble wife, could not make it practicable to give me any pecuniary aid in my preparation for my chosen work. He did, however, lift me over a hitch in my money affairs with a donation of \$25, when I was afterwards in college. This sum, with a homespun suit, a pair of woolen blankets, and a calico comfortable padded with cotton, constituted my store of supplies from home after setting out to train myself for the ministry.

(To be continued.)

## SABBATH REFORM.

AN Episcopal clergyman, rector of a parish in Ohio, enclosing pay for a copy of the *Peculiar People* for a year, writes: "I have been informed of it (*Peculiar People*) through the *Outlook*, which somebody is kind enough to send me, and which I read with interest. You will be glad to know that I am a believer in the unchanged fourth commandment."

A BROTHER sends ten dollars for the spread of Sabbath truth, saying: "I am a Sabbath-keeper because I see no other way of keeping the TRUTH. I was sprinkled because that was represented as baptism; and I preached it because I believed it. Now I believe the New Testament to be just as honest a book as the Old; and as the Old prescribes the Sabbath with its details, which the New plainly and fully endorses, as the day next preceding the first day of the week, I take the Sabbath as a plain and permanent statement of the truth, laying upon all an obligation which I do not choose to deny, and making requirements which I dare not refuse or neglect to obey. I have some zeal left, having begun in this way in 1872. Perhaps some may say my zeal is not according to knowledge; and I fear I shall have to acknowledge the judgment to be just. I pray God, for the sake of Jesus Christ, to forgive and help me, a plain, honest, economical Seventh-day Baptist, to be more zealous, more holy, opening heart and mouth and purse to pray and preach and live for the spread of truth." If, in the foregoing sentences, the writer means to confess that his zeal is not in proportion to his knowledge, how many of us would have to join with him in the confession. We can argue the Sabbath doctrine ably, how well do we live it? We know full well that the fields are white and waving for the harvest, but how few reapers are put into the field as the fruit of our zeal in the giving of money with which to pay the harvest hands even small wages! But it will be of little use to go upon our knees with the brother for forgiveness and help unless, like him, we send up our offerings of money with our prayers.

### THE SABBATH IN RHODE ISLAND.

A general election has just been held in Rhode Island by which some political changes are made in the control of State affairs. As some of us anticipated, the action of the dominant party in the General Assembly, a few weeks ago, fixing the time for a special election in the Second District upon the Sabbath, thus practically disfranchising our people, nearly all of whom reside in that district, is recognized as one of the principal causes of this change. The *Providence Journal*, in an editorial upon the result of the election, says:

The causes of the failure of the Democratic party to elect its candidates by the popular vote, and to secure a majority in the General Assembly are plainly and simply the result of the discreditable action of its members in the General Assembly, which has been neither dignified nor politically honest, and to factional rivalries in its own ranks. *The action of the majority in the General Assembly in disfranchising the members of a religious society in the Second District for the sake of securing a "snap" vote in the postponed election for Representative in the Second District in itself cost the party its majority in the Grand Committee, and the general conduct of its representatives inspired a strong opposition to members as individuals and the party as a whole.*

It is an encouraging sign of progress when the people of a State recognize the rights of Sabbath-keepers in this practical manner, and rebuke the perpetrators of a trespass upon those rights with an unmistakable protest at the polls. It is, perhaps, safe to prophecy that this will put an end to the proposition, submitted to the Legislature a short time since, to repeal the provisions of the Sunday law of the State by which the Sabbath-keepers in Hopkinton and Westerly are permitted to pursue their usual avocations on Sunday. If this be so, they can well afford to have suffered the wrong done them by the placing of a special election on the Sabbath.

### INFANT BAPTISM, ITS ORIGIN.

Under the above heading the *Central Baptist* has the following, which is instructive both for what it says on the subject of baptism, and for what may be read between the lines on the subject of the Sabbath. It is surprising how Baptists will insist on a plain scriptural requirement for baptism, and how easily they seem to satisfy themselves with inferences, and traditions, and man-made reasons for Sunday. Again, the origin of Sunday-observance is quite as unscriptural as is that of infant baptism. Though the philosophy of the two observances is essentially different, they are alike in this that they both originate in human devices for unscriptural observances. The *Baptist* says:

There is not one single command in all the Scriptures to warrant the baptism of infants. There is not one single example in the Bible of the baptism of an infant. The theory and practice of infant baptism rests on a series of vague, contradictory and unscriptural inferences, drawn from a false view of the efficacy of baptism. No serious attempt is ever made to justify it by any plain teachings, direct or indirect, of the New Testament.

The practice was introduced into the churches of the earlier centuries, and therefore it has a longer history than the perverted form of sprinkling. Ever since the latter part of the fourth century, Pedobaptists have been trying to find out why they baptize infants. According to Dr. Schaff, "the grounds for infant baptism were diverse. Origen regarded baptism as cleansing the defilement of birth, and as pardoning the sins of the children in the pre-existent state. Other Oriental fathers refer the principal effects of baptism to the after life; while some maintain that baptism cleansed from original sin." A collection of their views from that time on down is a beautiful piece of patch work, if incongruity can be called beautiful. Augustine is the father of Romish theology. He took the doctrines already held and passed them through his mill. Those that he rejected have not been restored; those that he added

are still held. The framework of Roman Catholic belief is in his teachings. His theory was that the church is an ethical, organized unit, in which is a common stock of righteousness, and out of which no one can be saved. Baptism initiates into this saved body. It is the sacrament of regeneration. It secures the pardon of actual sins, it blots out original sin, and it modifies the sinfulness of all future sins. He distinctively held that unbaptized infants will be lost, though their punishment will be softened if they die in infancy. Here is the doctrinal foundation of infant baptism; on such a theory it rests. But for the belief that it somehow secures the salvation of infants, it never would have found favor enough to give it any consideration. Christian parents were unwilling to see their children die and go to perdition, when by having them baptized they could just as easily go to heaven. If we could admit their theory we could readily commend their practice; without that theory they would never have adopted the practice.

No two ages and no two Pedobaptist denominations since the days of Augustine have quite agreed as to the reasons for baptizing infants. The difficulty is this: they have discarded the doctrine of baptismal salvation, and yet they have retained a practice that was based on that doctrine. They have taken the foundation out from under their ordinance, and they cannot decide what to put in its place. The structure must have a bottom, but there is nothing that will fit. Romanists have no trouble. They boldly avow, as they have already done, that they baptize their children for the definite purpose of their salvation. Their doctrine and practice are in harmony. The old building stands on its old foundation. But Protestant Pedobaptists are on the retreat, and they cannot bring up the rear in good order. If you should be so impertinent as to ask them why they sprinkle infants, they are very much like a school boy who rapidly mumbles over a string of words that lie in the neighborhood of what he wants and fears to say; if the answer silences the question, then he stands by his answer, but if it does not, then he didn't mean exactly what he said. If a class in theology, composed of members from all the Pedobaptist churches, were asked to give the reasons for infant baptism, the answer would be to reproduce the scenes of Babel. There would be a mixture of contradictions. Most likely we would distinguish such familiar expressions as: necessary to salvation, original sin, Abrahamic covenant, sign of grace, seal of covenant, in place of circumcision, means of grace, children sanctified by belief of parents, preparation for confirmation, dedication to God, sacred memories laid up for the future, parental obligations emphasized, educational effect, parents will feel better if they die, sign of inward grace, can do no harm, all Israel crossed the Red Sea, made Christ's by baptism, baptized because they are already Christ's lambs, only children of believers, all children, to secure grace, as a sign of grace already received, because they are saved, to make their salvation more certain, Christ blessed children, we love the little ones, they are not heathen, grown up in Christ, born simple, born innocent, etc. Until our opponents on this question can get a little nearer together in their answers, we will be constrained to believe that there are no good reasons for their practice. They contradict each other. They are in confusion. They are undecided. They are not satisfied with their own reasons, and they cannot expect us to be convinced or silenced by them.

The point we make is that those who practice infant baptism are unable to give a reason for their practice. They attempt no defense by the Scriptures; they lay no claim to direct command or any authoritative example. The simple fact, as proven by history, is that the custom originated in the belief that baptism was necessary to salvation. No other reason was ever assigned to justify it, until Pedobaptists rejected the doctrine of baptismal salvation. They still maintain the practice without any reason. This gives rise to the present confusion in which they find themselves. The result is that many of them no longer believe in or practice infant baptism. They are gradually giving up this relic of Romanism.—*Central Baptist*.

# THE SABBATH RECORDER.

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"OH, what a glory this world puts on  
 For him who, with fervent heart, goes forth  
 Under the bright and glorious sky, and looks  
 On duties well performed and days well spent."

THE State of Kentucky has voted to place the \$600,000 direct tax, refunded by the United States, in the public school fund. She could hardly have done a better thing with it.

DR. TALMAGE'S new tabernacle in Brooklyn is very soon to be dedicated. This is the third church which has been built for him in this city, and is by far the largest and finest. It will seat 5,000 persons, and the Sunday-school room will hold 2,500.

THE vote of thirty-six Conferences of the Methodist Episcopal Church on the admission of women to the General Conference give a majority of 291 against the women. The colored Conferences which have voted—fourteen of the thirty-six—give large majorities against.

IT was a favorite saying with Disraeli that calling another names does not settle a question. The great statesman was partly right and partly wrong in this. It is pretty generally thought that when a man resorts to such methods of attack he is in the wrong, and so settles the question in favor of the other man.

THE New York Presbytery has resolved to investigate the grounds on which charges of heresy are made against the Rev. Dr. Charles A. Briggs, of Union Seminary, for teaching doctrines "seemingly contrary to the teachings and spirit of our confession of faith." This probably opens up another long chapter in the heresy business.

THE coming season will see notable gatherings of different Christian denominations. The Congregationalists will have an International Conference in London, with 300 delegates; and the Methodists are looking forward to their Second Ecumenical Conference to be held in Washington in October, with 200 delegates from the Eastern Hemisphere, and 300 to represent North and South America.

OUR readers will be glad to learn that Bro. D. H. Davis and family, on their way home from Shanghai, China, arrived safely in London, Eng., on Monday, April 6th. They will meet a cordial welcome when they reach their native America; and many are praying that their coming may be not only a rest for them, but a means of greatly quickening the spirit of foreign missions among all our people.

THAT was a gratifying announcement made by the Treasurer of the Tract Society at the last Board Meeting that so far the receipts of the year, since last Conference, had been sufficient to pay the bills without incurring any ad-

ditional indebtedness. This ought to encourage us all to increase our contributions enough to pay off the old debt.

A WRITER to the *Interior*, a Presbyterian journal in Chicago, says: "I am content that the *Interior* should be edited in your office, rather than in my study. I believe you do it a little better than I could, if I had a chance. I make this admission, believing it to be the first admission of the kind ever made by a non-editor." We take pleasure in saying to our contemporary that we have had, for several years, two correspondents who have repeatedly made similar statements to us. And they are people of established reputation for sincerity, too.

WHO has not heard the scoffer remark that the church will do for women, but not for men? It must be admitted that there are more women than men in the church. But before we conclude that this is evidence of the superiority of men over women or over the church, let us look at some other facts. In the statistics of a certain State last summer, it was shown that of 45,232 criminals in the prisons and penitentiaries of that State 43,411 were men. When the choice is to be made between the church on the one hand and the prison and the penitentiary on the other, can there be any doubt on which side the verdict of decency and reason will be cast?

THE "funny man" of an exchange says that if the alligator could talk he would probably allege that he has a very small mouth. In this blindness to his own characteristic features, the alligator is close akin to the human kind. And this suggests that if we were to spend more time studying our own selves, and less in magnifying the faults and defects of others, we should soon become more attractive ourselves, and the deformities of others would appear proportionately less hideous to us. There are few things which so humble a conscientious man as seeing himself as others see him; and there is nothing else which reveals a man to himself like the view which the Word of God, under the electric light of the Holy Spirit, gives him.

AMONG the names of writers for the New York *Independent*, of which we have distinct recollection in the years of long ago, was that of the Rev. Samuel T. Spear. We soon learned to expect, under that name, to find something solidly instructive and helpful. We were never disappointed. Though a clergyman, Dr. Spear was a broadly educated man, and was an acknowledged authority on economic and legal questions, having written some books which have become standard. Also among those early and vigorous writers we remember the name of the Rev. R. M. Hatfield. Dr. Hatfield wrote more especially as a clergyman, upon distinctively religious themes. Both these able and godly men have just gone to their reward in a full, ripe age. The former was a Presbyterian and the latter a Methodist.

IT is generally conceded that Methodism is on the decline in the city of New York. Sharp attention has been called to this fact by the proposed sale of St. Paul's Church, the aristocratic M. E. church in New York, and the building of another church further up town. As the congregation has been abandoning the church, the trustees feel that they must move the building to the congregation. At a meeting of the Conference of New York, held in

Yonkers week before last, Chaplain McCabe offered a resolution of strong protest against this movement. He claimed that Methodism in New York should be moving down town instead of up town; and a minister who supported the resolution declared that Methodism in New York has declined because it has lost its primitive simplicity, and has been "chasing pocket-books instead of souls."

IT is a matter of the greatest importance to us as a people that our publications—books and papers—be taken and read in all our families. With a view to introducing them where they are not now taken some plans were discussed and adopted at the last meeting of the Board. Among these plans was that authorizing the Publishing Agent to offer our books as premiums for new subscribers to the SABBATH RECORDER, as will be seen by reference to the minutes of the Board published in this issue, also to the special announcement of the Agent on page 265. By this arrangement, we hope to put both the RECORDER for one or two years, and one of our valuable books into a good many families where neither are now found. Will not those who see this notice call the attention of their friends who are not now taking the RECORDER to it, and thus help forward the good endeavor.

SOME weeks since it was announced that one Ned Wright would soon arrive in this country and begin a series of lectures and revival services in the cities of this country wherever they might be desired. He was to come well recommended, and bring a fund of experience obtained from work among old-world thieves, etc., which would especially fit him for work in this country. As nothing has been reported from this proposed enterprise, we begin to fear that "Ned" isn't coming. This leads us to remark that it is about time for Christian people to stop running after "evangelists" with jockey names and sensational announcements, and turn their attention to systematic and earnest efforts to save the masses through the church and her divinely appointed agencies for such work. We are not speaking against evangelists, properly so-called, nor are we denying that some good may be done by all kinds of laborers; but we are urging that the most solemnly important of all business—that of saving men from sin and vice—shall not be left to the leadership of religious tramps and to clap-trap methods. It is time that all church and religious work were organized and carried forward on principles and methods that would insure success to any legitimate and respectable business.

TO HAVE a candid and open mind towards all inquiry and investigation does not mean to jump at conclusions that are, it may be, only conjectures, and to accept as settled that which is yet unproven. The burden of proof should always rest upon every one who would change our convictions, or produce revolutions in our directions of thought. Some people naturally run off with new teachers who have half truths which they confidently believe and assert to be the whole truth. The experience and observation of quite young men can attest the fact that modern research has in many cases only changed the mode in which certain truths were held, but so far was it from destroying the truth and proving it error that it has ennobled the common conception of it and placed it on a more sure foundation in the convictions of thinking men. It was confidently believed and



asserted that Evolution would root out the idea of a Creator from men's minds, but it has conspicuously failed in doing without the Creator not only, it has increased the numbers of *thinking* believers in him and elevated their conceptions and the general conception of God. Evolution cannot, as yet, do without the Creator in accounting for the origin of things. To-day the doctrine of the inspiration of the Scriptures is in about the same place in men's thoughts that the doctrine of the Creator held in the early days of the Evolution theory; and we may confidently expect the same result. The modes of holding the doctrine will be changed, but it is only the modes which will pass away. The conception of the Scriptures will be exalted in kind and degree, their value will be more really recognized and generally confessed, the teachings of their inspiration will not so much be met with denial and doubt, and the reverence of intelligence and not that of credulity and superstition will be paid to them.

An interesting chapter in the effort to promote "Christian unity" is being developed. Dr. Rainsford, who invited to his pulpit a number of non-Episcopal clergymen during the "lenten season," has been severely criticised by some of his brethren for such an uncanonical act. Feeling called upon to defend himself, he now declares that, being a true churchman, he did not recognize the ordination of the gentlemen invited, and hence they were admitted to his pulpit simply as laymen. Since they were only asked as laymen to address the people without participation in the sacraments of the church, this would not be a violation of her rules. Now if the Rev. Drs. Abbott, Schauffler, and others would only second this motion, thus virtually acknowledging that they are not clergymen, and thus confessing the validity of the claim of the church to the only historic episcopate, etc.—why, then, all these irregular preachers and their deluded congregations could come into the true church and all be united and happy. How easily all could be united if only the other fellows would give up their foolish notions and vain pretensions, and go with us! But unfortunately, they do not all see the beauty of it. In the present case, Dr. Schauffler writes to the *New York Tribune* that he spoke in Dr. Rainsford's pulpit as a regularly ordained clergyman of a church much larger than that represented by Dr. Rainsford. He even declares that the letter inviting him to participate in that service was addressed to him as "The *reverened* and dear sir." By this kind of stubbornness on the part of Dr. Schauffler and his non-episcopal, clerico-lay brethren, the scheme for unity is in a fair way to come to naught, or possibly to something worse. The conclusion is obvious, that before any reasonable hope of outward unity can be entertained, all claims for exclusive patents on the only true way must be given up, and all must recognize grounds for honest differences of opinion on all questions not clearly settled by the Word of God.

SPECIAL ANNOUNCEMENT.

In order to introduce the SABBATH RECORDER into families where the paper is not now being taken, we make the following special offer for new subscribers :

- The RECORDER till Jan. 1, 1892.....\$1 00
- The RECORDER for one year, and either "Biblical Teachings Concerning the Sabbath and the Sunday," by A. H. Lewis, D. D., or "Sabbath Commentary," by Rev. James Bailey..... 2 00
- The RECORDER for two years, and either "A Critical History of the Sabbath and the Sunday in the Christian Church," or "A Critical History of Sunday Legislation from A. D., 321, to 1888," both by A. H. Lewis, D. D..... 4 00

POSITIVE PREACHING.

It is very difficult for men of a certain temperament to understand the motives and conduct of men of another temperament. This we all know. But it does seem a little strange that men, one of the cardinal points of whose creed is *charity* (another being *liberty*), should so signally fail of charitably judging men both in respect of conviction and motive, as to deliver themselves of utterances like that of Mr. Savage in Boston, recently: "Not one minister in ten, of the Episcopal Church, believes the Apostle's Creed in its entirety." If this is true, only one in ten of Episcopal clergymen is intellectually an honest man. Does anyone believe this? Of course not, and to say it may show *liberty* but it hardly shows *charity*. Because some men are not always "peddling their doubts," and are not giving forth in their public utterance the things they deny, wishing to be constructive instead of destructive, it does not follow that there is lack of mental integrity in them.

Some men are so constituted that they think they have realized the ultimate truth with every step in the development of their consciousness and thinking, and they speak out what they think with all sincerity and assurance. Most of the mischief of doubt has come from men who, feeling that they were at the ultimate goal of thought, have set destructive denial agoing, to the ruin of shallow men and sacred institutions, and have learned their mistake when older and wiser, and wish they had said less till they had thought more.

A man had better not speak who has only gotten far enough along to deny, and cannot build up a better thing than he seeks to destroy. The speaker of simply negative things is not a character to be envied, though he doubtless has his uses. The condition of things he brings about is like that of the man out of whom the devil was cast, whose latter state was worse than his first. Devils must not simply be *displaced*, they must be *replaced* with good spirits or more and worse devils will take their places. No man does well to pluck his immature fruit. The safest teachers of the Christian church to-day are some of the men against whom the charge of intellectual dishonesty is hurled because they are the bearers of positive messages, having the good sense to leave the speculative alone and deal with the certain and positive, and because, having the clearness of thought which sees the essential truth in the old creeds, they do not pluck old convictions of their hearers out by the roots till they have grown the better convictions to take their places.

Mr. Savage declares that the doctrine of the fall of man is utterly false; that instead of a fall there has been an ascent of man; but is not such an extreme statement as full of falsehood as exaggerated statements about the fall? It may be that some ways of holding the doctrine of the fall of man are false and some statements are distortions of the truth, but it seems strange that a thinker should not see that the teaching in its worst form is the husk which contains one of the most evident and terrible facts of human life. Why should a man who sees the truth in this doctrine, and at the same time sees the truth that there has been an "ascent," be branded with an infamous inference of being intellectually dishonest because he chooses to state his belief in an old formula which for centuries has conveyed the essential truth? Denial has its uses, but it usually falls into the mistake it attempts to correct only at the other extreme. Doubtless the mission of

some men is to destroy; they are God's means of calling sharp attention to lies told in his name, and are needed for Elijahs in a time when men are pressing upon men for truth what are simply husks of the truth, but they are very apt to build a deformity in the place of the blemish they destroy.

No man should be at a loss for a positive message to-day. In our times there is a wonderfully quickened interest in the teachings and life of Jesus, and in religion and the preachers and the prophets and seers set to interpret and lead the thoughts and consciousness of the people, and put before them the eternal verities of God and life. Building up is the order of the day.

ANOTHER INCIDENT.

Several articles have appeared in the RECORDER concerning the W. C. T. U. and the Sabbath. Will you allow me to give an incident which goes on the side that membership in, and participation with, such bodies gives opportunity for sowing seed which would not otherwise be given.

Last Sixth-day, March 27th, I attended the State quarterly meeting of the W. C. T. U., as delegate from our Union.

Among other reports the superintendent of Sabbath-observance gave a very earnest report of the work and the petitions circulated. After which chance for remarks and questions was given.

Our Union had asked me to ascertain if the statement in the RECORDER was true in regard to the whole number of members being sent as petitioners for the "Sunday-rest Bill."

When the question was raised the superintendent answered in a very nice way, saying that they were *not* so sent. That the petitions were sent to the Unions and those who chose to sign them did so, and those who did not were not counted.

She said they had great respect for the Seventh-day people, and would not do anything to cause them persecution. Their reason for taking any action was the terrible desecration of Sunday, which was the Sabbath of the large majority, such as the opening of saloons and places of amusement, and they felt they must protect the day.

They could hardly credit it when told that some had been, and were even now in prison for having kept the Seventh and worked on the First-day. It gave them an opportunity to see the other side and to know what the outgrowth of their good intentions might be, in a way that could not have been had I and the other Seventh-day people remained outside the Society.

The question was talked up quite a little at lunch, and after lunch when we were leaving, a lady came to us and said: "Sisters! If we were to study the Bible as we ought we would all see that the seventh day is the Sabbath instead of Sunday." She said: "I have never had my attention called to this till this winter, and now I am studying everything that will give me light. Why!" she says, "I have recently learned that we keep Sunday because Christ arose then, but I can find no authority for doing so."

She talked a long time, and her conversation showed that she read and thought with care, and that she wished to *know* the truth and to *do* it.

We bade her good bye with the promise that we would send her some helps.

Indeed the time of seed sowing is still ours. Shall we be vigilant and improve every opportunity? Shall we enter these open doors?

B. W. S.

## YOUNG PEOPLE'S WORK.

### CURING HABIT.

"How shall I a habit break?"  
As you did that habit make.  
As you gathered you must lose;  
As you yielded, now refuse.  
Thread by thread the strands we twist.  
Till they bind us, neck and wrist;  
Thread by thread the patient hand  
Must untwine ere free we stand.  
As we builded, stone by stone,  
We must toil, unhelped, alone,  
Till the wall is overthrown.

But, remember, as we try,  
Lighter every test goes by;  
Wading in, the stream grows deep  
Towards the centre's downward sweep;  
Backward turn, each step ashore  
Shallower is than that before.  
Ah, the precious years we waste,  
Levelling what we raised in haste,  
Doing what must be undone,  
Ere content or love be won!  
First across the gulf we cast  
Kite-borne threads, till lines are passed.  
And habit builds the bridge at last.

—John Boyle O'Reilly.

Now, in youth, is the time to consider whether the habits we form are those which will strengthen us and build us up, whether they are those which we shall be glad to have fastened upon us in after years, or whether they are those which will injure and hinder us, and which some day we shall wish to break when it is all but too late.

LET us now in the time of life when our physical constitution is forming itself, when our mental habits are in process of growth, when our religious nature is developing,—let us now see to it that we do not contract habits which will be injurious physically, wasteful and expensive, disagreeable to others, and of which we shall be glad to be rid; let us avoid forming the mental habits of careless and inaccurate thinking, or of loose and incorrect expression of half-formed ideas, which will prevent us from ever being able to get the intellectual grasp of an important subject in after life; above all let us avoid contracting habits of irreverence, of irreligion, of inattention to religious duties, of readily breaking religious vows. A little thoughtful care now will save years and tears of sorrow. "Remember now thy Creator in the days of thy youth."

### A DREAM.

Had I the artist's power with brush to paint expression, I would copy a face I saw in a dream. Had I the poet's divine gift, with pen I would write of the happenings of a night vision, and the world would stop to gaze upon my picture and listen to my song and go away wiser and better. But I fear I have not the ability to reproduce what I have seen, so you must accept this sketch as being only a faint shadow of what came to me.

In my dream I thought I saw a throne set in the clouds, placed there as a seat for the Saviour who had come to judge the world. Upon its first step stood the form of a man. I had no need to ask who it was, for in the light of his glory I saw my own insignificance, and at the same time my own importance, for I stood alone before my God. If the earth could have opened for me or the rocks could have fallen upon me to hide me from the dread presence, I would have said, "Welcome." But this could not be, and as I stood watching the form as it slowly ascended the throne, the burden of sin upon me seemed greater than I could bear, and although no sound passed my lips my whole being united in one cry, "O Lord, not yet, not yet." The

form turned and looked down upon me. None but Christ could look like that. There was sorrow in his face, and such sadness as told of a person "despised and rejected of men," who "came unto his own, and his own received him not." And there was love in that face, and it extended even to me; love that showed a nature that could pray for his murderers, "Father, forgive them." And pity was there—pity for the sinner—pity for me. But the glory of his face was his smile, which, like the sunlight, seemed to tell of hope and precious promises. And I had added to his sorrow, I had slighted his love, neglected his grief, and offended against his holy law! What to me was life? what was death? what was earth? what was hell? what was heaven? I stood before my Lord, and my great sorrow was that I did not merit his smile. But when I cried unto him, my Saviour turned and smiled on me, and a still small voice whispered, "And yet a little while."

The dream was gone, but I know the reality will come before long, when Christ shall come to judge the world. Then if I can hear his "Well done" I shall consider my life, though it contain all of earth's unpleasantness, one grand success. BEC.

### TEACHINGS CONCERNING GOD.

Adopted from the Talmud.

A Roman philosopher asked, If God hates idolatry why does not himself destroy the idols? Rabbi Gamaliel replied, If the idolators would worship merely things that are of no use to the world it would be reasonable to expect that God should destroy such things, but they worship the sun, the moon, the stars, objects which are the constituents of the world; now would it be reasonable to expect that God shall destroy this beautiful world, produced by infinite wisdom, on account of the folly of some people. No; the world exists and will continue to exist, but idolatry is doomed to disappear.—*Aboda Sara.*

When Moses and Aaron came to Pharaoh, pleading the cause of the Israelites in the name of their God, the king of the Egyptians said, I do not know who that God is or who he may be, but I shall see. He gave orders to his priests to look up the mythological books of Egypt and see whether the name of Jehovah could not be found there. No, king, said Moses, they will not find Jehovah among the gods of Egypt. Jehovah is the living God, and you might just as well search for the living in the grave as to expect to find the living God among your idols.—*Taubuma.*

Man is an image of God, does not mean to say that man's body resembles God, nor that God may be presented in form of man on a larger scale, but that there are various traits in which the human soul resembles God. Some of these traits are: God animates the world and the soul animates human body; God is invisible but sees all, and so the human soul sees others but cannot be seen; God sustains the world and so is the human body sustained by all; God is pure and so is the human soul. The soul is the inmost of the human organism and so is God the inmost of the world.—*Berachoth.*

Rabbi Akiba used to say "All that God does is for the best." He spoke from experience. Once traveling he had along a cock, a lamp and a mule. The cock used to serve instead of the modern alarm clocks. The lamp he needed to study the law by night, and the mule to ride on when tired walking. It was after sunset that he came into a village, but could get no lodging there and so he started for the next village. Becoming aware that the next village was too far away he made up his mind to stop over night in the woods where he just happened to be. It did not last long, when his two companions, the cock and the mule, were torn by beasts and his lamp blown out by the wind. He felt bad about

it, but exclaiming, "All that God does is for the best," he became at ease. Next morning he heard that the village where he could find no lodging was pillaged by an enemy. Now he was convinced all the more that all that God does is for the best, had he found lodging there he might have been among the killed ones. Had his lamp not been blown out and his cock and mule not been killed, the light of the lamp and the crowing of the cock and the braying of the mule might have attracted the attention of the enemy to his resting place, even in the woods, and it might have cost him his life.—*Berachoth.*

### OUR MIRROR.

NEW MARKET, N. J., SOCIETY.

It is a great pity that the Corresponding Secretaries of the various C. E. Societies throughout the denomination have been so slow to respond to the request for occasional reports, for much encouragement and stimulus would come from interchange of means and methods.

While we lay no claim to being a model Society we are doing good work for the Master, and learning how to make the Society a necessary adjunct of the church. In addition to the regular committee work, we hold a monthly literary session, which serves to interest and hold the members, besides disciplining in literary and parliamentary work.

It may be questioned which is the better policy, to aid the church in helping to carry her financial burdens, as we are doing, or to expend our energies largely in home and foreign missionary work. But one thing is certain, if the church desires to perpetuate her life and usefulness, no better way can be devised than to enlist the young people, putting large responsibilities upon them, and giving direction to their energies and enthusiasm that would otherwise be misdirected.

We have been organized a little more than two years and have a membership of thirty. A weekly Sabbath afternoon prayer-meeting is well sustained and is a great help to the membership. A triple alliance with the Baptist Society, of New Market, and the Presbyterian Society, of Dunellen, is pleasantly maintained; and the *Endeavor Union*, a four page monthly paper devoted to the interests of the Societies, is the outcome of the alliance.

COR. SEC.

THE promises of the Bible, like the beams of the sun, shine as freely in at the window of the poor man's cottage as the rich man's palace. A mountain of gold heaped up high as heaven would be no such treasure as one promise of God.

THE following, from the pen of Dr. Wayland Hoyt, to Baptist young people, will apply equally well to the young people of our own denomination:

The Christian Endeavor movement does not at all contemplate or at all desire the *organic union* of the churches. There is not the smallest trend in this direction. It is utterly foreign to the Christian Endeavor idea to so much as start such a trend. The only object of its interdenominational yearly conventions is to bring together for *solely spiritual fellowship* the young people of the various evangelical denominations; not in the slightest to weaken adherence to denominational views or ties. And those vast, surprising, yearly conventions are always the places of the selectest spiritual blessings. And now, in view of these facts—and facts they are—why should there be the slightest opposition to Christian Endeavor Societies in Baptist churches? Why should not Baptists joyfully hail and enthusiastically take part in such a grand and great marshalling of young Christians the world over? Why not? They will be the better Christians and the better Baptists, too, for doing it.

## EDUCATION.

—A GOOD RECORD.—Miss Ada Naomi Thompson, an English girl whose honors have somewhat paled before Miss Fawcett's, has a record of success hardly less creditable. Being poor, she began her work in a Boarding School and had no home incitements to study. At twelve years old she took a scholarship in the Islington High School. When only fourteen she passed the Oxford Junior examination with honors, and a year later took honors in botany and a second scholarship, followed in the succeeding year by honors at the Cambridge Senior examination. At seventeen she passed the entrance examinations to London University, gained a scholarship at Bedford College, took the Lady Stanley botany prize and the Somerville Scientific prize, and, having achieved distinction in the teachers' examination at Cambridge University, settled down at nineteen as assistant mistress of the York High School, a position of much dignity.

—UNIVERSITY EXTENSION.—A bill is now before the legislature of the State of New York, "to promote wider extension to the people at large of opportunities for education." On March 25th, a hearing was given before the Finance Committee of the Senate, when a letter was read from Chancellor Geo. William Curtis. As the letter sets forth briefly the plan as well as the purpose of the Extension, we quote quite fully from it:

It is unnecessary in a State whose popular institutions rest upon educated intelligence as their corner stone; to advocate the expediency of promoting education and extending its facilities in every practicable way. This is especially true in this State and country because no other people is called upon to assimilate so large a proportion of population born under another star and bred in other political traditions, and other languages and customs. Large provision for dealing with this exceptional situation has been already made in the public school system, and no public money is more wisely spent than that which is devoted to its maintenance. But while the prosperity of that system in general, and its steady advance in New York are especially gratifying to our pride, yet the most striking fact in our educational situation to-day is that the advantages offered by the universities and colleges of the State are limited to so small a part of those who would gladly profit by them.

The reason has been two-fold. First, the larger part of those who earnestly desire a higher education, are unable to afford the time and money necessary for residence at colleges; and second, the colleges themselves have not cared to consider how their advantages could be diffused without residence. Universities and colleges have been disposed to preserve the traditions of an earlier time with a fidelity more touching than wise. They have retained tenaciously the monastic character, modified of course, in this country by the circumstances of our history. But within a generation this disposition has been relaxed on both sides of the ocean. Forty years ago the movement of university reform in England proposed to extend the studies and examinations beyond the college wall and the university town, with all the learning and resources of the college organization, to the great body of the people. The development of this movement and its extraordinary success, are the most significant facts in the modern history of education. The story is told in pamphlets generally accessible.

In the State of New York within the same time the general advance of educational interests is very remarkable, so that it is perhaps not extravagant to say that the attention of the whole country is turning to this State as the leader in educational progress.

Nothing illustrates this fact more than the action of the university convocation last summer, which is composed of the officers and teachers of the universities, colleges and societies of the State, in asking a conference of representatives of colleges with the board of regents of the university, to consider the question of university extension. The result of the conference was a recommendation from the colleges themselves that the regents, with the co-operation of the colleges, should ask the aid of the State to inaugurate a State system of university extension.

What is asked is a sum sufficient to put in operation powers granted by law to the regents to carry to the people of New York, in every part of the State, the opportunity of sharing at their homes, and without residence at a college, the benefits of higher education. The work is to be done by the maintenance of lectures, by holding examinations, and by issuing certificates in testimony of proven excellence. When once established the expense of the work will be paid by the moderate fees of the students.

It is a proposal for higher popular education which could be attained in no other way so economically and effectively, because no other scheme could command the same co-operation and the resources of the highest institutions of learning. It brings into happy accord not only the colleges of the State with each other, but with the great body of the people whose desire for larger education will be not only gratified but stimulated. It offers to the youth whose thirst for instruction is the best augury of the public welfare, an opportunity hitherto unknown. It completes in a true popular sense the educational system of New York, and fulfills the hope and purpose of the founders of the university of the State which was to develop for its people a comprehensive system of higher education. It deepens and strengthens the foundation of the State government on popular intelligence; and the work would be accomplished by no innovation of principle, because it has been always the policy of the State to aid higher education. The regents of the university are but the State agents almoners for this purpose. They ask this aid to execute more fully and effectively the public trust conferred to them, confident that the advantage to the people of New York will amply justify the legislative action which they respectfully request.

## TEMPERANCE.

—JOHN B. GOUGH used to say that every moderate drinker *could* abandon the intoxicating cup if he *would*, and every inebriate *would* if he *could*.

—THE great German chemist, Baron Liebig, says that "as much flour as can lie upon the point of a table knife contains as much nutriment as eight pints of the best beer that can be made."

—"SEE how much a gallon of whisky costs," said the judge, after trying a case. "One gallon of whiskey made two murders; it made two wives widows, and eight children orphans."

—A DISTINGUISHED Englishman returning to his own country, after a careful study of American institutions, on being asked what he had seen that was most unlike England, answered: "The wineless dinner-table of the great middle class."

—AMERICAN enterprise is now sending rum to Japan, as well as to Africa. It is carried over the Union Pacific Railway and forwarded to Yokohama by steamer. The annual drink bill of Japan is \$86,000,000, an average of \$2 40 for every individual in the Empire.

—THE New York Clearing House recently indorsed two checks to the value of \$3,168,132. They did not represent the outlay of a Foreign Missionary Board, or even the output of a great mercantile house; they were the price of a single purchase of beer.

—ATTENTION is again called by William Livesey to the appalling figures of the Irish annual drink bill. During the past twelve months there has been an increase in the consumption of 486,938 gallons of spirits and 113,963 barrels of beer, in Ireland, the total revenue from excise being \$4,693,116, which does not take in illicit stills. Public houses are by far the most numerous in the poverty-stricken localities.

—THERE were sent out lately from the Woolner distillery, Peoria, the largest shipment of spirits ever made, beating the world's record. There were fifteen car loads, or 1,000 barrels of spirits, containing 82,490 taxable gallons. The tax collected by the government on this single shipment was \$74,241, and the entire day's business represented a deal of \$100,000. The goods went to New York, Cincinnati and Philadelphia.

—THE military commission of the Austrian army has established a law that the offense of intoxication should be punished the first time by a public reprimand. The second offense by several day's imprisonment in the guard house. The third offense is evidence that the victim is suffering from a chronic disease, and he is placed under constant surveillance. His pay is taken out of his hands, and every means used to prevent him from getting money to secure spirits.

—A PROFESSOR in a well-known university says that the use of liquor and tobacco is decreasing among young men students, and even the use of tea and coffee. He believes the fact to be due to the sense of pride in a fine physical condition, which affects by far the larger part of the students. Their experiment in training, which is undergone in one way or another by a very large part of the young men, gives them by experience a clear understanding as to the influence of hygienic conditions.

—ONE of the most shockingly irreverent and scandalously indecent documents ever put forth in the interest of the liquor trade is a late circular issued and widely disseminated by the Calumet Distilling Company of Chicago. To show to our readers what the Calumet distillers are capable of, we copy the circular as follows:

### OUR THANKSGIVING.

WE THANK THEE, O Lord, for the Spirit of INDEPENDENCE which Thou hast infused into our veins.

WE THANK THEE for having kept our enemies at bay—teach them, O Lord, that the CALUMET is built like unto a buzz saw, and will cut in either direction if tampered with.

WE ARE ALSO THANKFUL for Thy great goodness, in permitting the Calumet to produce goods that have NO EQUAL IN THE MARKET.

It is indeed a weapon that is powerful and invincible.

WE FURTHER THANK THEE for Thy bountiful trade Thou hast showered upon us. We have been a favored child, and are humbly proud. In our just pride we promise Thee, O Lord, in the future to care for that trade with even GREATER DILIGENCE than in the past, and keep them from all harm—Trusts or otherwise.

With bowed heads and full hearts, we thank Thee.

CALUMET DISTILLING CO.

We ought to add that some of the more reputable of the liquor journals, notably *Bonfort's Wine and Spirit Circular*, condemn the shameful circular.

## POPULAR SCIENCE.

A NEGRO TURNING WHITE.—The *Savannah News* relates this incident: "Green Howell, an old colored man from Midville, is only partly colored, though a full blooded negro, his skin being as much white as it is black. He has white circles around his eyes and mouth, and his neck is almost entirely white. The forehead and top of his head are so white that it gives him the appearance of being bald-headed. In reply to questions Green said that he had been turning white for five or six years. The skin on his body and legs now is almost entirely white. He said there is no feeling in the change and no pain about it, except that when he is in the sun the white skin blisters. Green is over 50 years old. The white skin exposed to view is as clear and healthy looking as that of a Caucasian."

TARANTULAS.—The tarantula is found in the old world as well as in the new. It belongs to the hot, dry, sandy plains of Arizona, and to all similar lands in every part of the world. A writer in *Knowledge*, who has evidently made a specialty of spiders, gossips pleasantly of this most repulsive species: The tarantula is one of the largest, but by no means the most enormous spider found in Europe. It belongs to the mining section of the family, termed wolf-spiders. Its body is covered all over with down, chiefly of an olive dusky brown color. The upper border of the thorax and the outline of the eyes are yellow; and the back of the abdomen is marked with a row of triangular dark spots with whitish edges. Its eight eyes are arranged in three traverse rows, the front row containing four small eyes, while behind there are two pairs of larger eyes. The tarantula is common in Spain, Southern France and Italy, occurring in great numbers around the town of Taranto. It has been found in Asia, and also in Northern Africa. This spider is to be found in dry places, partly overgrown with grass and fully exposed to the heat of the sun, living in an underground passage which it digs for itself, lining it with its web. These passages are round in section, and sometimes quite an inch in diameter, often extending to the depth of a foot or even more below the surface. The creature is very quick in its movements, and eager in the pursuit of its prey. It waits only to kill one victim before it darts upon another, and it has been known to allow itself to be carried into the air by a large fly that it has attacked rather than relinquish its hold.

CHEMISTRY OF THE SUN.—In connection with the photography of the solar spectrum, considerable advances have been made in the recognition of the chemical elements present in the sun. Copper, silver and vanadium have been transferred from the list of the doubtful metals there to the certain; and very recently Rowland has found clear evidence of the presence of silicon, the apparent absence of which has been long a standing puzzle. The evidence in favor of the presence of carbon also seems to gain strength, and the same is true in the cases of aluminum, cadmium and zinc. The fact that the lines which reveal the presence of silicon are almost entirely in the ultra-violet, invisible portions of the spectrum, warrants the expectation that photography may soon find there evidence of some of the other still missing elements, such as boron, phosphorus and sulphur. But no new light yet appears in reference to the mysterious absence from the sun of oxygen, nitrogen and chlorine, which play so important a part in the chemistry of the earth; except, indeed, that the results obtained by Janssen last summer, on the summit of Mt. Blanc, are conclusive that the great "B" line of oxygen, which is so conspicuous in the solar spectrum when the sun is near the horizon, is entirely of earthly origin, and not in the least solar, writes Prof. Young, of Princeton, to the *Youth's Companion*. The veteran astronomer, still enthusiastic and full of pluck, though unable to endure any severe physical exertion, had himself carried by a small army of guides and porters to the very summit of the mountain, and there obtained decisive observations. As regards the "photosphere"—the luminous surface of the sun—and sun-spots, there is little news to note. Janssen at Meudon has made real improvement in the processes of photographing the spots and the details of the solar surface, and recent observations of the displacement of the lines of the spectrum at the eastern and western edges of the sun, made by Duner, of Upsala, have confirmed the laws of the sun's swifter rotation at the equator—a law which, though first discovered more than thirty years ago, has recently been called in question. It still remains as much a mystery as ever how the great cavities which we see as spots come to be formed in the sun's surface, why they are so limited to the two zones on each side of the sun's equator, and why they show such a regular increase and decrease in numbers every eleven years.—*American Analyst*.

# 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. Nineveh 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 V.—ISRAEL OFTEN REPROVED.

For Sabbath-day, May 2, 1891.

SCRIPTURE LESSON.—Amos 4: 4-13.

GOLDEN TEXT.—He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29: 1.

### INTRODUCTION.

According to the order adopted in our Bible, Amos is the third of the minor prophets. He seems to have been a native of Tekoa, a small town some six miles south of Bethlehem of Judah, or else that became his home when Amaziah, the priest of Bethel, drove him out of Israel. Chapter 7: 10-13. He says he was "no prophet, neither a prophet's son," until called by God's Spirit to go and prophesy unto Israel. 7: 14. He was a shepherd and dresser of sycamore trees, or gatherer of fruit. His public ministry began during the reigns of Uzziah, king of Judah, and Jeroboam II., son of Joash, "two years before the earthquake." Brief account of this is given in Zechariah 14: 5. At the time of this prophet Israel seemed to be at the height of power, wealth, and security, but was led by this and its idolatry into effeminacy, avarice, the oppression of the poor, and the ordinances of religion were regarded as burdensome. This was the occasion on which Amos delivered his predictions, also the oppressions of the neighboring nations. The scope of this book is to certify the destruction of surrounding nations; to alarm those in Zion who were living in a state of carnal security, and lead them to repentance; also to cheer such as did repent by promising great prosperity and deliverance in the Messiah's kingdom. Amos is peculiar in that he makes frequent allusions to natural objects and agricultural pursuits with which his former life made him familiar. The nine discourses of Amos seem to be divided into at least three principal parts: (1) God's judgments against certain Gentile nations, as the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites. (2) God's judgments against Judah and Israel. (3) Promises describing the Messianic kingdom. In this lesson to-day we have his discourse reproving the Israelites for their luxury and oppression. The supernatural character of the predictions of Amos should be illustrated by a comparison with the history of the times. Amos was contemporary with Hosea, Jonah, and perhaps Joel. The book of Amos does not appear to be a series of detached prophecies, but systematically arranged. It seems, therefore, that it was written after his return to Tekoa, having first been spoken at Bethel, as the priest said unto Amos, "O thou seer, go, flee thee away unto the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel." Chapter 7: 12, 13. Bethel, the place where Abraham built an altar; where in troubled times, when Israel had no king, the people in distress went up to ask counsel of God; and finally, where Jeroboam I. placed one of the two calves of gold, and built a house of "high places." Tekoa, in the tribe of Judah, on the range of hills near Hebron. Here once lived the "wise woman" whom Joab employed to reconcile David to Absalom. Ira, David's "mighty man," was born here. Jeremiah refers to the place. 6: 1.

### EXPLANATORY NOTES.

V. 4. "Come to Bethel, and transgress." Calf-worship was specially practiced at Bethel, where was the king's sanctuary and summer palace. See Amos 3: 15; 7: 13. The rebellion against God which this word "transgress" implies, would be continued so long as the idol remained there and idolatrous priests were leaders of the people. "At Gilgal multiply." Here was the first camp of the Israelites after they crossed the Jordan under Joshua. Its position is not definitely located, but was near Jericho. Here also, as at Dan and Beer-sheba in Judah, was idol worship offensively united with something of the true worship of God. "They feared the Lord, and served their own gods." 2 Kings 17: 33. Hypocritical worship is "Multiplied transgression." "Bring sacrifices every morning." The continual burnt-offering of Num. 28: 3, 4. A lamb of the first year without spot. "Your tithes." At the end of every three years the Israelites were to bring forth the tenth of their increase for alms and charity. There were other divinely appointed tithings. Deut. 14: 28. v. 5. "Thanksgiving with leaven." In the law of the sacrifice of peace offerings there were to be offered with them unleavened cakes mingled with oil, and unleavened wafers anointed with oil, etc. Besides the cakes, the Israelites should offer for his offering leavened bread with the sacrifice of thanksgiving. These words of Amos calling them to these sacrifices appear to be bitter irony addressed to idolaters. "Free offerings." See Lev. 22:

18, 21. "This liketh you." So you love to do. v. 6. "Cleanness of teeth." Referring to the results of the famine in Ahab's time when Israel was warned by Elijah. From want of food comes "cleanness of teeth." "All your cities." Ezk. 16: 27. "The cities especially suffer in times of famine. "Yet have ye not returned." Hardened hearts stubbornly refuse to learn the lessons God teaches. Jeremiah says, "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive corrections; they have made their faces harder than a rock; they have refused to return." v. 7, 8. The several calamities making men wanderers from home often fail to humble the proud or lead to prayerful meditation. Such is the hardening effect of sin even now. v. 9. "Blasting and mildew." A punishment threatened in Deut. 28: 15-22, for breaking God's holy law. "Palmer-worm." Regarded by many as a species of locust, which with very sharp teeth bites off not only grain and leaves of trees, but even the bark of tender branches. By others, as a kind of grasshopper or else a species of caterpillar. v. 10. "After the manner of Egypt." When the river Nile subsides the unwholesome effluvia, caused by decayed vegetation or animals, often occasions pestilence. "Have I slain with the sword." God uses the natural agencies to accomplish his will. When heathen nations went to war against Israel, he withdrew his protection from them that they might suffer for their sins, and learn their dependences upon Him. No battles ever went against Israel, no enemies ever overcame God's people, when they lived obedient to his holy law, and kept the covenant between them. v. 11. "Overthrew Sodom and Gomorrah." See account of this in Gen., chap. 19. Fire devouring rebellious Israelites was an occasional punishment, as in the case of Nadab and Abihu (Lev. 10: 2), and the murmuring of Israel at Taberah (Num. 11: 1-3), also the messengers of Ahaziah (2 Kings 1: 10-14). "A fire-brand plucked out." Many of God's people are saved as mere fire-brands plucked from the burning. Israel had a remnant saved from apostasy. Seven thousand in Elijah's day. This phrase may be prophetic reference to the restoration of Israel or the church. v. 12. "Therefore this will I do." Because of Israel's incorrigibility, God will further execute punishment, adding to these afflictions. "Prepare to meet thy God." Watch, therefore, for ye know not the day of Christ's coming. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." We should observe that the vengeance of God is referred to, speaking after the manner of men. But fury is not in him. This vengeance is only the natural and legitimate result of man's conduct. It belongs to the King above to give laws to mankind, and to maintain their dignity against bold offenders. The lines of duty and the eternal difference between good and evil are inscribed deeply upon the human mind, and are legible even amidst great darkness. "There is power in the soul to call itself to an account for its rebellion, to sting with remorse when it does wrong, and presage heavier wrath to come."—Hannam. v. 13. "Declareth unto man." "There is a God in heaven that revealeth secrets." Dan. 2: 28, Psa. 139: 2. "Maketh the morning darkness." Psa. 97: 2; 104: 3. "High places of the earth." Representing a dignified and exalted state. "God of hosts." Expressive of his omnipotence. "God can effect whatever power can effect, under the influence of perfect holiness and love."—Hovey.

### TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., Sunday, April 12, 1891, at 2 P. M.

Chas. Potter, President, in the chair. Prayer was offered by Dr. A. H. Lewis.

There were present seventeen members and six visitors.

Minutes of last meeting were read. The Treasurer reported having sent fifty dollars as directed to Bro. W. M. Jones, and as having received receipt for the same. He also reported cash on hand \$1,374 87, and bills due \$1,006 34. Bills were ordered paid.

A communication was received from L. A. Platts, in reply to letters sent concerning the relation borne by W. C. Titsworth to the RECORDER. After explanatory remarks it was voted that the arrangement as to the character and placing of the matter to be furnished by Bro. Titsworth be left entirely to Bro. Platts and Bro. Titsworth to arrange. J. P. Mosher wrote concerning the printing of the article by A. H. Lewis, entitled, "Why I am a Seventh-day Baptist," as a tract, in reply to which the Corresponding Secretary had written authorizing the printing of the same from the Outlook type. The Agent also reported on the collection of arrearages to the RECORDER, and upon motion the names of all were read who were in arrears over two dollars to Jan. 1, 1890.

Voted that the list of delinquent subscribers be referred back to the Agent, with a request

that, in consultation with J. B. Clarke and such others as he may think best, a list be prepared of such as, in their judgment, are unable to pay, but who are deserving, and sent to the Board by the next meeting.

The following resolution was adopted:

Resolved, That the Business Agent be authorized to offer the following premiums for new subscriptions to the RECORDER: 1st. For each new subscriber and two dollars in advance, either of the following books: "Biblical Teachings Concerning the Sabbath and the Sunday," by A. H. Lewis, D. D., or "Sabbath Commentary," by Rev. James Bailey. 2d. For each new subscriber for two years and four dollars in advance, either of the following books: "A Critical History of the Sabbath and the Sunday in the Christian Church," or "A Critical History of Sunday Legislation, From A. D., 321, to 1888," both by A. H. Lewis, D. D.

Voted that the Agent be authorized to send the RECORDER for three months free, or for the balance of the year for one dollar, to any non-subscriber who may desire it.

A communication was received from J. W. Morton regarding the Board's using the services of Mr. A. P. Green as successor to Mr. Pearson, Editor of *Budbarare*, and upon motion it was voted that the editing of the *Budbarare*, to the end of the present volume, be left to L. A. Platts, Editor in Chief, to arrange without adding to the expense of the paper.

Bro. Seager wrote asking for Sabbath literature, which request and similar ones are hereby referred to Editor Platts with power.

An article for publication was received from E. H. Socwell, which was referred to A. H. Lewis and L. E. Livermore.

Communications were also received from A. E. Main, Secretary, and Rev. Richman Leisler.

Voted to furnish sets of our publications to such of our home missionaries as Secretary Main, of the Missionary Society, may designate.

The Editor of the SABBATH RECORDER being present, much time was given to discussion, very generally participated in, as to the best interests of the RECORDER, and the Editor's relation to the paper and the Board.

Voted that the Editor be requested to attend the meetings of the Board at least quarterly, making arrangements with the Erie Railroad Co., for tickets, to be offset by advertising. If unable to make the arrangement, the expense to be borne by the Board.

The expense of Bro. Platts to this meeting was ordered paid by the Board.

Adjournment took place after the reading and approval of the minutes.

ARTHUR L. TITSWORTH, *Rec. Sec.*

### CALIFORNIA TOUR.

Leaving Fresno about 3 A. M., March 18th, we arrived in Oakland the same afternoon, where we took a room in one of the Adventist lodging houses in connection with their boarding house in the Pacific Press Block. We succeeded in finding only one Seventh-day Baptist in this place, Mrs. E. J. Potter, who gave us \$15 for the Missionary Society. It was several days before we could get word from the towns north of us that we expected to have to visit, and then we learned from one place that the Seventh-day Baptist whose name I had, had moved to Oregon; from another place that the man had not been a Seventh-day Baptist for fifteen years; and from another that the place was so remote and sparsely settled it would not pay to visit it unless I could stay a month. So the only public work we did in nearly a week's stop, was to give a Sabbath address in the Seventh-day Adventist church in San Francisco. We would have done the same in Oakland, but for failure to secure room, which we have ex-

plained in a previous article that has appeared in the RECORDER. The Jewish Rabbi offered us a room if not in use, but it was previously engaged. The San Francisco address was on Monday night, and scarcely more than thirty were present, though we were honored by the presence of a reporter of the San Francisco *Chronicle*; but I failed to find anything about the meeting in the next day's paper.

There being nothing more to do here we started eastward, March 25th. Arriving at Ogden Thursday night we found Bro. Gowen and wife, from North Loup. We stayed here till Monday, preaching twice, Sabbath-day, in "an upper room," where there were eight or ten Adventists residing, canvassing the city with their books. These meetings were a precious occasion. I do love many of these devoted, pious Adventists if they do occasionally treat us rather shabbily. Meeting the Bishop of the Second Ward Mormon meeting-house I had no difficulty in securing the same for a Sabbath address on Sunday night. I could hardly believe my ears; that was such a generous offer, and they would furnish the house, lights, fuel, music and audience, all free of charge. "Wonderful!" we thought. Sunday we took a run down to Salt Lake City, to see the sights and attend the funeral of Pres. Daniel H. Wells, of the Manti Temple, and a former Counselor of Brigham Young. We first called at the Mute Institute on Miss Stiffler, a mute teacher and former school-mate of our sister Lizzie Langworthy. When I told her, with my fingers, my name, she brightened up and acted as though she had met an old friend. She had heard of us through Miss Lizzie. She was a very bright sweet girl. We also met the principal, Mr. Metcalf.

At 12 o'clock, noon, the Tabernacle contained nearly 8,000 people in attendance upon the funeral of Pres. Wells. There was a choir of about 300 that discoursed fine music, accompanied with the music of an \$80,000 organ. Several addresses were made extolling the virtues of the deceased. Among the speakers were Pres. Woodruff and his first Counselor, Geo. Q. Cannon. Pres. Wells was a strong man; loyal to the faith; now happy, and would not return if he could; he could work for his friends as much over there as here; was the father of 27 children and a couple dozen grandchildren. Abraham did not have that many when he received the promise that his seed should be as the stars of heaven. If, then, Abraham's seed was so multiplied would not that of Bro. Wells become like the stars of heaven? This for the emulation of young men. All were exhorted to be faithful, loyal to the ordinances of the church and the commandments of God—in the name of Jesus Christ, Amen. Such were some of the earnest words and thoughts to the people.

Returning to Ogden at night I met at the depot an old school friend, Mr. Ingham, now of Milton, Wis., who had seen notice in the paper of my address, and was going up to hear it. (He is on the road, and started next morning for California.) We had an audience of some 300 or more. There were 27 in the choir that discoursed unusually fine music, and eight or ten Elders, Counselors and Bishops in the pulpit as our *backing*. I greatly enjoyed the address; the audience was attentive, and at the close eagerly took every tract we had, except one leaf of book notices. Following the sermon the Bishop and his two Counselors consecrated, by prayer, a bottle of oil to send out among the sick for their anointing and healing, according to directions in the book of James.

Asking the Bishop how about that argument for the Sabbath, he said: "That is all right. I guess you had the most of the audience with you." "Why," I said, "do you keep the seventh day out here?" "No," said he, "We have to yield to the pressure from without, the same as many of us have had to give up our consciences on the matter of plurality of wives, because of the persecution from the government." Mormonism is a queer business, much of it seeming quite scriptural, and much else coming through a different revelation. At American Forks we stopped over night with the family of a former acquaintance, Dell Champlin, where to a few invited guests we preached, afterward giving a synopsis of Sabbath argument which they wished to hear.

We also preached two evening sermons on train on this homeward trip, thus making one or more sermons in every State and Territory, I believe, through which we have passed, excepting New Mexico. Wednesday night found us in Pueblo, and because of our change of date we missed, by one day, the wedding of Mrs. Sockwell to Mr. Sands, which occurred the night before. Thursday we reached Denver and Boulder. O, the rivers of mud in Denver! Twenty inches of snow on Tuesday and Tuesday night make a pitiable looking mess by Thursday when street travel is beginning to move. We have held meetings since Friday night, organizing a Sabbath-school Sabbath-day with 38 present. We have rented the Christian church for the week, and already good has been done and we hope for more to follow. Boulder is a city of 4,500 and more, and still growing, twenty-two miles north-west of Denver, on a branch of the Union Pacific, up close to the foot-hills of the Rockies—altitude 5,400 feet. Some 40 to 50 people have come here from North Loup during the last few months. How many of these are to *remain* here only the future can reveal. Among the older residents is Thos. H. Tuckers' family and children, Hiram Davis's family, and Dea. Archibald Coon and children.

G. M. C.

BOULDER, Colo., Apr. 6, 1891.

WAS IT STRANGE?

MYSTIC, Conn., April 16, 1891.

To the Editor of the SABBATH RECORDER:

In the SABBATH RECORDER of April 16th, "G. M. C." complains that the Seventh-day Adventists at Oakland, California, refused to admit him into their house of worship to advocate his views on the Sabbath question. This is not altogether a strange or exceptional case. How many churches are there in the Seventh-day Baptist denomination that would admit a Unitarian or a Universalist, or even a Seventh-day Adventist into their pulpits to advocate their peculiar views? We who live in glass houses should be careful how we throw stones. Let us accord as great liberty to others as we ask for ourselves.

G. H. G.

RESOLUTIONS.

WHEREAS, Our blessed heavenly Father has seen fit in his infinite wisdom to take from our midst our dearly loved sister, Mrs. Delia M. Babcock, who was a worthy member of our Woman's Benevolent Society, therefore,

*Resolved*, That we as a society deeply feel the loss of a faithful friend and co-laborer, and that in her death we recognize the call to an increased effort in the Master's cause, on the part of those remaining.

*Resolved*, That we tender our heartfelt sympathy to those of the lonely household who are left without the sunshine of a companion's and a mother's love.

*Resolved*, That we send a copy of these resolutions to the bereaved family, and also to the SABBATH RECORDER for publication.

By order of the Woman's Benevolent Society.

MRS. SOPHIA F. WHEELER, }  
MRS. SARAH A. WELLS, } Com.  
MRS. ANNIE P. OLIN, }

DODGE CENTRE, Minn., April 8, 1891.

HOME NEWS.

New York.

WEST EDMESTON.—On Sabbath morning, March 28th, this church adopted the following resolutions:

WHEREAS, Circumstances seem to make it advisable

for our brother, R. T. Stillman, to remove to Brookfield with his children, to make that place for awhile their home, and

WHEREAS, This is the last Sabbath they will meet regularly with us, therefore,

*Resolved*, That we greatly regret the circumstances that seem to necessitate their removal from among us; also,

*Resolved*, That by the removal of Bro. Stillman we sustain great loss, in being deprived of his example of faithfulness in his constant attendance upon, and unflinching interest in, all the appointments of God's house, also,

*Resolved*, That we sincerely sympathize with them in the affliction they endure in the ill health of their son Charles, our former church clerk, and earnestly pray God to restore him speedily to soundness of mind and body and to his home. Also,

*Resolved*, That we offer these resolutions as expressive of our sincere regard for our brother and family, assuring them that although deprived of their presence and counsels, we shall not cease to pray that our heavenly Father will bestow upon them the richest of his blessings, wherever their lot may be cast, not only keeping those of them who have committed their hearts to his keeping, but also praying that in his own good time the dear one out of Christ may be brought into the fold.

*Resolved*, That the clerk be instructed to transcribe these resolutions on the church records, also that our pastor be requested to forward a copy to the Home News column of the SABBATH RECORDER.

Illinois.

FARINA.—*La grippe* has been quite prevalent in this vicinity, and generally assumes, especially of late, quite a serious form. In some cases nearly whole families are down with it at the same time. Two deaths resulting from the disease occurred day before yesterday, April 13th. One was that of a German, one of our nearest neighbors. But the one which will most deeply concern the readers of the RECORDER, was that of the aged Dea. Isaac Clawson. A short obituary notice will appear in this week's SABBATH RECORDER, and a more extended obituary will appear at a later date. But as the latter will be prepared by another person, one who has been intimately acquainted with Dea. Clawson during the whole time of his residence in this country, and as I was with him in his last hours I may speak of the closing scene. My wife and I took care of him and his wife, who was also sick with the same disease, during his last night on earth. During the latter part of the night he did not speak, but seemed to be conscious, for he readily opened his mouth to take whatever was administered to him. The disease had left him a day or two before, but left him so weak that he could not rally. I gave him a stimulant at half past six in the morning which he took as usual. Another gave him medicine at seven and left the room. I left about that time, and a friend came in a few minutes later and thought he was quietly sleeping; but in a minute or two more discovered that he was breathing his last. He simply stopped breathing without a struggle, and before notice could be given to any one that the end had come.—Our church celebrated the twenty-fifth anniversary of its organization, last Sabbath, with a covenant meeting and the celebration of the Lord's Supper.—We have had a series of Gospel Temperance meetings in Switzer's Hall, beginning with the evening of April 1st, and closing with the 7th, which promises to effect a change of a number of votes on the question of license, which will be an issue at our corporation election next Tuesday. Colonel James Felter, of Springfield, delivered seven lectures which drew crowds and elicited great interest.

C. A. B.

Wisconsin

MILTON JUNCTION.—There is a good deal of sickness here at present, *la grippe* and pneumonia and several other difficulties cause a good deal of suffering and anxiety. We hope when the weather becomes settled our usual good health will again prevail. The mortality is mainly among people quite advanced in life. — A good deal of excitement prevailed here in the town election campaign, as an attempt was made to pass license measures, but the rum element was defeated more than two to one, and the no-license town board was re-elected.

G. W. H.

## MISCELLANY.

### A WIFE WORTH HAVING.

It was the close of a day in midsummer. Chester Hilton was putting on his hat, preparatory to leaving the office, when his employer asked him to step to the desk for a few moments. "I am very sorry, Chester," said the senior partner of the firm of Gardner, Whitbeck & Co., "to be obliged to tell you that we cannot afford to keep you after this month. As you are aware, our business has fallen off to such a degree that we are scarcely making our running expenses."

Chester Hilton received this announcement in a cool, collected manner. He had been expecting a crash for two months past. Nevertheless, at heart he felt depressed and anxious. It was just the season of the year when business was at its lowest ebb. Where and when would he get another situation? He had nothing put by to live on during the time he might be out of employment. It was later than usual when he got home, and as he drew near the gate a black-eyed baby, with a face illuminated by a sight of "papa," toddled out to meet him. In her haste she would have fallen upon the broken plank, over which she had picked her way, had not her father reached out his arms just in time to save her. He held her tightly to his breast, and bending down, whispered, "Papa's little darling!"

A girlish figure at the open gate, as he passed through, lifted up her fresh, young, happy face to be kissed, too. "What made you so late tonight, Goldie?" she asked. "Daisy and I have been watching for you ever and ever so long." "The cars were crowded, and it was so hot that I walked home."

After the baby had gone to sleep the father and mother went out on the porch and sat down in the cool evening air. It was dark, and the husband put his arm around his wife and drew her so close to him that she rested her head upon his shoulder. He was thinking whether it was best to tell her of his dismissal. A number of times the words came to his lips, but he as often checked them. No, he could not.

The month soon passed, and Chester Hilton was out of business. But every day he went off at the same hour in the morning, and returned the same in the evening. His wife supposed he was still at his old place, for he had not yet made up his mind to tell her. One morning, about a fortnight after his dismissal, Mrs. Hilton had occasion to go down town, and stepped into the office to see her husband. As she came into the door Mr. Gardner looked up from his ledger and bade her "Good morning."

"My husband is out, I suppose," she said, looking toward the empty desk in the corner. "Your husband?" replied Mr. Gardner. "He has not been in this morning."

"Not been in?" she exclaimed.

"You know, of course, that Chester is not in our employ now," said the gentleman. "He has not been with us this month."

A vague anticipation of something wrong filled the wife's heart, but she was reassured by hearing the senior partner say, "We esteem your husband very highly, and were sorry to dispense with his services, but we were obliged to do so on account of the dullness of the season."

"My husband has not told me," she replied. "I respect his motive; he was afraid it would trouble me. If he comes in please do not say a word about my having been here."

"Certainly not," replied Mr. Gardner, as the young wife went out of the office. A nickel had become as large as a dollar in her eyes, for she walked home. "Poor Goldie!" she said to herself, as the tears came into her eyes. "He is so proud he couldn't bear to tell me that he was out of employment. I'm paying Ellen large wages. I must let her go and do the work myself. I wonder if I could. We can buy our bread, but Goldie hates baker's bread. I must have Ellen show me how she makes hers."

And full of the project of doing her own work she walked toward home, forgetful of the heat and dust.

A month passed by, and whenever her husband said, as he often did, "I'm afraid you are working too hard, my dear," she always answered with a merry laugh, "I'm just as happy as I can be doing my own work, and baby really helps me every day, she is so good."

Not a word had been said by either husband or wife about leaving Gardner & Whitbeck's office. One morning, after Goldie had looked over the advertisements in the column of "Wanted" in the morning paper, and had put it down with a hopeless look on his face, his wife took it up and her eye fell upon this advertisement:

Wanted.—First-class home-made cakes and pies; also bread and rolls. No. 57 Ralston Av.

"It's the Woman's Exchange," she said to herself. "They've just opened it. I read about it yesterday in the paper. I'm going to try it. I know I can do it," and the little wife, in her culinary enthusiasm, hugged the baby so hard that the little one protested. Early in the afternoon, with a basket on one arm and the baby on the other, she took the horse-cars for No. 57 Ralston avenue.

"Very nice cake," said the lady who waited on her. "We will take the other three loaves." As she spoke she opened the cashier's drawer and handed Mrs. Hilton the price paid for such a cake.

"Can you make good cookies and ginger-snaps? There is such a demand for them that we can't half supply our customers."

"I'll bring some to-morrow," replied Mrs. Hilton.

They were pronounced excellent, and as the days passed by there was such a demand for Mrs. Hilton's cookery that she was obliged to get Ellen back again.

When the second month was passed Chester Hilton had only a little money in his pocket. The month's bills were coming in. His wife had kept the grocery book hidden because it was her stock in trade, and there had been a larger bill than ever entered against that month. But when Chester asked for the pass-books the last day of the month, she laid them with a cunning smile on his desk.

As he glanced through the long list of groceries a frown gathered upon his face for an instant—"was his wife so extravagant when doing her own work?" But when he got to the bottom of the page and saw the word "paid" written across it, he said, in a tone of surprise: "Who is paying my bills?"

"Nobody but your own little wife, Goldie, dear," she said, putting her arms around his neck. "You know you kept a secret from me, and so I kept one from you."

Then followed such a burst of eloquence as only a husband in the same situation can appreciate.

"I know, Goldie, you have a theory against money-earning wives, but just this once, you know, you must change your opinion. It was so much better than having bills carried over."

"You precious darling," he said. "But you won't have any more of your husband's bills to pay, because I have just been engaged by Hunt & Slocum to begin work there to-morrow, at a higher salary than I ever had before.—*Boston Globe.*"

THE chariot of missions, both at home and abroad, will drag heavily until we get down to bed-rock on the subject of Christian stewardship. Weekly giving or laying by is the divine rule. "Every one according as God hath prospered him," is the divine standard. A recognition of God's ownership of ourselves and of all we have underlies the whole movement. When national conventions, and State conventions, and ministers' meetings, and theological professors, shall unite in a movement to discuss, and state and restate, and affirm and reaffirm, the doctrine of Christian stewardship, and to apply it to every man and child in the church, and shall practice it and advocate it fearlessly, and sustain each other one and all in the advocacy of it, in the home, in the prayer-meeting, and in the pulpit, until the church is delivered from the withholding spirit of covetousness, then shall we begin to see the dawn of the latter day. The practice of "annual collections," or of occasional collec-

tions, answered passably well for the missionary exigencies of thirty years ago, but they will not answer for the missionary demands of to-day. At present, strained finances are characteristic of all our benevolences; such appeals, such efforts, such groaning by secretaries and agents, such entreaty, such beseeching, such fightings without and fears within, of boards and committees as the ends of the years come round and deficiencies are feared! There is no occasion for it whatever. It can all be prevented and a tremendous uplift be given to foreign missions and home missions, and State missions and city missions, and universities and colleges, and seminaries and academies, and church extension and what not. Instead of so much talk, and so many speeches and addresses, and orations and anecdotes, why not devote some of the best time of a convention to practical conference on this subject? Why could not the presidents of our national societies persuade our Baptist Israel to take up the challenge thrown down by the Lord of Hosts two thousand three hundred years ago: "Prove me now herewith, and see if I will not open the windows of heaven and pour you out a blessing till there shall not be room enough to receive it"? Borrowing the language of the tournament, there the "glove" has lain for these twenty-three centuries. Dare we take it up?—*Dr. Ashmore.*

### SPECIAL NOTICES.

☞ THE address of Mr. and Mrs. Carpenter is St. Mary's Lodge, 156 Albion Road, Stoke Newington, London, N.

☞ THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held with the Church at Cuyler Hill, April 26, 27. All are cordially invited to attend and help make the meeting a mutual blessing. L. R. S.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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

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

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

### WANTED.

IN a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general household. Permanent situation, fair wages, and comfortable home for the right person. Reference given and required. Address  
MRS. M. A. LANGWORTHY, Westerly, R. I., box 396.

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



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

Royal Baking Powder ABSOLUTELY PURE

been a strong man, and in 1875 he went to Florida, where he spent nearly two years, which he thought greatly prolonged his life. The rest of his days have been spent at Shiloh. He has been a member of the Seventh-day Baptist Church of this place for the past forty-eight years. Bro. Davis was an esteemed neighbor, an affectionate father and loving husband, he leaves a wife and three daughters to mourn his sudden departure. I. L. C.

ROBBINS.—In Lower Hopewell, N. J., April 6, 1891. Adoniram J. Robbins, aged 71 years. He was born at Shiloh and there spent the first 21 years of his life, when he and his widowed mother moved on to the place where he has lived for the last half-century, reared his family and where he died. Forty-five years ago he was married to Mary Squirewood who survives him. He was baptized, March 18, 1843, during the postorate of Azor Estee, and united with the Seventh-day Baptist Church, of Shiloh, at the time when about one hundred were added to the church. Bro. Robbins, though living six miles away, attended church at Shiloh. He has been failing for more than two years, and has been very poorly the past winter, but hoped, he said, to be able to attend church again and listen to the gospel from the writer, but he did not succeed in doing so. He has been a hard worker and won a reputation for integrity and uprightness. I. L. C.

DAVIS.—At Shiloh, N. J., April 9, 1891, John Lingwood, infant son of Walter G. and Sarah J. Davis. The little cherub visitant, after a stay of less than two months, left his twin brother, and a large place in the hearts of the family, to join the heavenly host of cherubim. "Rest for the little sleeper." I. L. C.

CLAWSON.—In Farina, Ill., April 13, 1891, of la grippe, Dea. Isaac Clawson, aged 85 years, 4 months and 10 days. Funeral had to be postponed on account of the sickness of sister Clawson and the absence of relatives. A more extended notice will appear later. C. A. B.

WILLIAMS.—In Nortonville, Kan., April 7, 1891, of la grippe, Mr. Geo. W. Williams, in his 79th year. "Uncle George"—as he was called by everyone—was born in Berlin, N. Y., Dec. 4, 1812. He moved with his wife to Wisconsin when it was yet a territory, and thence to Kansas about fourteen years ago. We loved him for his generosity, diligence in business, hospitality and affectionate disposition, nor do we sorrow without hope of his having departed in peace with God and his fellow-men. His wife, son and daughter reside in this place, surrounded by sympathizing friends. Rev. Sumner Martin, pastor of the Christian church, conducted the services at the house. Rev. Mr. Hood (United Presbyterian) offered prayer. Text, 2 Cor. 4: 17. L. V. P. C.

A Model Railroad.

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

MINUTES WANTED.

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

FOR SALE.

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

FARM FOR SALE.

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

WANTED! A LADY

To send out circulars, manage pleasant, steady homework 1 to 8 hours daily. Good pay. Send 10c. (silver) for book teaching our New Art, with terms. SYLVAN CO., Box 4, Port Huron, Mich.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



HIGHEST AWARD received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers. No Alcoholic Liquors. Each Package contains material for two large pies. If your grocer does not keep the None Such brand, send 20c. for full size package by mail, prepaid. MERRELL & SOULE, SYRACUSE, N. Y.

Condition of the Alfred Mutual Loan Association for the Year Ending April 14, 1891.

Table with RECEIPTS and DISBURSEMENTS columns. RECEIPTS: Balance in Treasury \$ 3 57, Dues 7,466 40, Interest 2,092 34, Fines 71 40, Entrance Fees 18 00, Transfer Fees 3 00, Premiums on Loans 44 10, Bills Payable 1,387 07. Total: \$11,085 88.

Table with LOSS AND GAIN ACCOUNT columns. LOSS: Printing, Stationery, etc \$ 12 12, Rent 17 00, State Banking Department 10 00, For Committee work 9 15, Salary of Secretary 60 00, Treasurer 12 00, Balance Foreclosure Acct 44 95, Dividend, 6 per cent 2,083 48, Undivided Profits 40 91. Total: \$2,289 61.

Table with ASSETS columns. Assets: Loans Secured as Required by Charter \$10,200 00, Accrued Dues, Interest, and Fines Unpaid 32 40, Insurance on Mortgaged Property 19 50. Total: \$40,251 90.

Table with LIABILITIES columns. Liabilities: Advance Payments, Dues and Interest \$ 68 96, Undivided Profits 40 91, Bills Payable 31 69. Total: \$141 56.

Table with Cap'l St'k columns. Cap'l St'k, 1st Series, 143 Ss. at \$105 87. 15,139 41, 2d " " 99 " 87 53.. 8,665 47, 3d " " 110 " 70 36.. 7,739 60, 4th " " 79 " 54 40.. 4,297 60, 5th " " 57 " 39 48.. 2,250 36, 6th " " 50 " 25 49.. 1,274 50, 7th " " 60 " 12 39.. 743 40. Total: \$40,251 90.

Present number of stockholders, 171. Present number of borrowers, 64. E. & O. E. L. A. PLATTS, Sec.

The undersigned Auditing Committee of the Stockholders have examined the books of the Secretary and Treasurer and find the foregoing statement a correct exhibit for the year. D. A. BLAKESLEE, O. M. ROGERS, W. R. CLARKE, Aud. Com.

FOR SALE.

A Wheel-wright Shop and Machinery, at Shiloh, N. J. A very desirable property, and a rare chance for Sabbath-keepers to obtain a business. For further particulars address Box 146, Shiloh, N. J.

FARM FOR SALE OR RENT.

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

FOR SALE.

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

CANCERS

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

VARICOSE VEINS

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

RHEUMATISM

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

AND ECZEMA

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

RADICALLY CURED

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

ONE MOMENT PLEASE.

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

Rev. A. W. Coon, Cancer Doctor,

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

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

CANCERS OF THE BREAST A SPECIALTY.

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