

The Sabbath Recorder.

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

Vol. XLVII. No. 18. }
Whole Number 2411. }

FIFTH-DAY, APRIL 30, 1891.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER:

A SONG AT THE DOOR OF HOPE.

(Hosea 2: 15.)

MRS. M. E. H. EVERETT.

Light, across the hills of darkness!
Sunrise wonderful to see,
Sweeping up the lonely valley;
"He hath triumphed gloriously."
Past the water-floods of anguish,
Through the parted waves of wrath,
With an outstretched arm and mighty,
Hath He led us in the path.

Once, by Moses, out of Egypt,
Led He forth His little maid,
Shrinking from the heart that wooed her,
Even of His love afraid;
Yet He fed her bread from heaven,
And He caused the door of stone
To pour forth a fountain for her
When he heard her piteous moan.

Years of sorrow bow and blanch her,
But He calleth Judah yet.
"Here thou sittest down in triumph,
Do not thou thy joy forget!
Sing again to me in Achor,
For thine early lay I long;
At the Door of Hope, Beloved,
Let me hear thy morning song."

All ye folded ones who gather,
Like a holy flock and blest,
In the land He gave your fathers
When He brought them to their rest,—
Turn once more to happy Achor,
Sing to Him who set you free—
Sing again, "The horse and rider
Hath He cast into the sea!"

THE remonstrance against those Episcopal ministers who have recently had men of other denominations preach for them turns out to be a very ridiculous affair, and will probably get no further notice than that it has gotten from the public from being published in the newspapers. Only three men of any prominence in Episcopal pulpits signed it. The two ministers accused have written very manly letters, explaining that they had no thought of being contumacious, but only did what they thought they had abundant precedent and right for doing. It is quite probable that the opinion of the majority of their brethren in the church will be unfavorable to their practice, not because they think it wrong, but because they think it not expedient.

THE Presbytery of New York has taken up the address of Dr. Briggs, and adopted the following resolution:

WHEREAS, The address of the Rev. Charles A. Briggs, D. D., a member of this Presbytery, delivered on Monday evening, Jan. 20, 1891, on the occasion of his inauguration as the "incumbent of the Edward Robinson Chair of Biblical Theology" in the Union Theological Seminary (which address has since been published by said Seminary), has been very generally criticised as containing statements which are seemingly contrary to the teaching and spirit of our Confession of Faith; and

WHEREAS, This address has also been actually made the occasion of complaint to the General Assembly by at least four presbyteries; therefore,

Resolved, That a committee consisting of seven persons be appointed to which the said address shall be referred for careful consideration, with instructions to report at the meeting in May what action, if any, be appropriate in relation thereto.

The following remarks by Dr. Booth show the spirit which pervaded the Presbytery in taking this action:

In the first place, I am prepared to vote for that resolution in the interests of our friend and brother, Dr. Briggs. He has a right to be defended or reprimanded in the house of his friends. First of all, the Presbyte-

rial tie is one of brotherhood, and if I were in any such position I should at once go to my Presbytery and ask that charges that fill the air and fill the land, made against me, should be investigated by men who know me; and I think it is right that Dr. Briggs should have the same advantage, and, if I am not mistaken, that would be his wish. I think, also, it is only just to the Presbytery itself that we should take cognizance, by way of inquiry, in regard to the orthodoxy of one of its members which involves the orthodoxy and standing of the Presbytery itself. I think, also, it is due to the interests of Union Theological Seminary, which is under our protection, with which we have strong and long-continued sympathy, from which we receive, year by year young men whose attainments and attitude we have to consider. For these reasons I will support the resolution.

Quite different is the spirit of some of the presbyteries which have made deliverances upon the address. It looks as if there would be great pressure brought to bear upon Union Theological Seminary to dismiss Dr. Briggs. Threats have been made of boycotting the Seminary by refusing to send students there, and by refusing to call ministers who are educated there, all of which will probably furnish the Seminary with the best advertising it has had in its history. When Dr. Briggs has been put on trial in a fair way, and has been condemned, it will be fair and right to condemn him, but until then it seems hardly honorable to try to injure the Seminary. Meanwhile Dr. Briggs has been elected a member of the General Assembly, which meets next month.

THE WORK OF THE CHURCH.

The proposed sale of St. Paul's Methodist Episcopal church in New York brings sharply to light one of the worst evils of denominationism. The only reason for this step is that there are not enough rich Methodists in its vicinity to keep it going, which is the truth of the saying that the church must go up town because the congregation has. It is not pretended that there are not enough people in the neighborhood who need the church. But an old and well-known place of worship is to be abandoned because a certain class of people can no longer get to it, or can so much more easily get to fashionable churches in their neighborhoods, that they take few pains to get to it, and so are leaving the Methodist denomination.

Suppose New York City were one parish (Seventh-day Baptist, of course), and churches were built as they were needed to accommodate the increase in population and the growth of the city, the element of commercial rivalry for pocket-books (of which a member of the New York Conference said the Methodists of New York are guilty) would be eliminated, and a genuine and wholesome rivalry in true Christian activity would take its place. Denominationalism has had its mission without any doubt; the present extent of Christianity depends a good deal upon it; but its mission is about run, and one of the great questions of the times is Christian unity, a very difficult problem, to be sure, but one which must get itself solved soon. The evils of denominationism are fast outweighing its benefits.

But the purpose of this article is to call attention to the fact that a great many Seventh-

day Baptist churches are placed in the most advantageous situation possible for ministering in Christ's name to whole communities, and large extents with the old-fashioned parochial idea that all persons and families within their bounds are not only welcome to their worship, but are considered to have equal rights in the church and all its labor and care. Shiloh, and Lost Creek, and First Alfred and First Hopkinton, and Albion, and many other like well situated, will come to the readers minds. How could churches be better placed for doing Christian work in fields which they occupy without rivals? But is it not true that some of our churches thus in the vantage-ground of Christian activity and endeavor have narrowed their fields of labor instead of extending them? Is it not coming to be true that the villages in which the meeting-houses are situated are furnishing the most of the church-goers, while the people of the country round about, children of those who were regular church-goers, are habitually at home on the Sabbath, or at best, habitually away from church, and regard themselves no longer as units of a great society whose centre was the church, whose leader was its pastor and whose interest and teaching and work was their own? This state of affairs is not peculiar to us; it is a wide-spread condition; but it is one to which we should give our serious attention, for much of the future efficiency of our churches depends upon the way they meet the demands of the hour. The man who is said to have prayed, "O Lord, save me and my wife, my son John and his wife, us four and no more," had the spirit of many modern churches, if not the spirit of Christ. Instead of being hives of busy Christian life and activity the churches are tending to the exclusive "religious clubs" for the "enjoyment of religion." The height of Christian attainment is to get into a state of perpetual enjoyment of religion, and if the church with its preaching and service help on in this emotional condition of "enjoying religion" it is thought to be a highly successful church, but really it is having the "ease in Zion" on which the prophet pronounced a woe. If the times teach us anything they certainly teach the church to "look out, not in," to "look not to its own things, but also to the things of others," to be full of activity which is not self-centering but is self-sacrificing, to be a means and not an end.

The working force of the church must be more than a pastor preaching in his pulpit and conducting its services, or the Sabbath-school superintendent and his teachers going once a week to teach a lesson that a committee of men has picked out for them, and too often rehearsing what numerous penny-a-line commentators have expounded for them, or a Christian Endeavor Society full of spirit and effort; these must be the agencies by which the church ministers to those to whom Jesus would minister if he were now on the earth and living the kind of life he did live.

There is too much truth in the fling of certain

enemies of the church that those whom Jesus tried to save the church leaves to themselves. Professor Ely has said that the man who professes to be a Christian and is not a philanthropist is a liar and a hypocrite, which is no stronger language than Paul's "If any man has not the Spirit of Christ he is none of his," and the Spirit of Christ is love of man. The church which is full of activity, that is not self-seeking but self-sacrificing, is a true church of Christ, and no other church is, and it is just as true of a Seventh-day Baptist church as of any other, that so far as it is a religious club it deserves to be supplanted by any competitor for men's allegiance and love which seeks to save lost men.

ARE MINISTERS TOO WELL PAID?

REV. THEO. L. GARDINER.

The day has gone by when you will find any considerable proportion of the church who object to the just remuneration of pastors who serve them. Now and then, however, you may chance to find one who seems to think that pastors should "preach for nothing and board themselves." With these you expect to hear the old threadbare cant about "hiringlings," and "preaching for money." With such, we desire to waste no words. But with many who do believe in supporting the preached word, it seems to me that a few words might be helpful, and possibly might set the question in its true light, thus enabling them to do cheerfully their own part in this work. There are too many in all our churches who are prone to look upon the money paid for the pastor's support, as money given in benevolence, instead of honorable payment for value received. This cultivates the habit of regarding the pastor as a sort of mendicant to be supported by the charity of the people. Nothing can be more humiliating to a pastor. And I believe that few things are more damaging to the progress of Christianity, either at home or abroad, than is the habit among Christians of regarding their payments for gospel work as gifts in benevolence. They are not such by any means, but are simply our honest dues. And God's word makes it robbery to withhold them from his cause.

There are two propositions regarding this matter that I would like to emphasize a little, if the readers of the RECORDER will lend me their ears (or eyes) for a moment.

1st. Common sense and the laws of common honesty assure us that it is right for pastor's to receive salaries. This needs no demonstration. If any class or society of people ask, and receive, the services of an individual, who gives them all his time, and is thus hindered from earning a living in other ways, and that people are benefited by his ministries, it is only honest and right to return him a fair equivalent for his time and labors.

2d. Remuneration in any calling should be somewhat commensurate with the expense and sacrifice that are needed to fit one for his work. This proposition may need some demonstration in order to understand all it implies. It contains a principle too often overlooked; and you sometimes hear people comparing the pastor's salary with the earnings of the day laborer, or the net savings of the farmer and business man, as though he was receiving too much. Now let us see if we do not find that such comparisons are superficial and misleading.

First, then, no church would be satisfied to have a pastor and his family live and dress as a day laborer must live and dress. They make demands upon him that enforce him to a more

expensive living. For him to ignore these demands would undoubtedly result in his rejection by his people, or at least would injure him in their estimation, to the great detriment of his work. Again, the pastor must expend more money for books and papers than others of his flock, if he would keep up with the times, and be fresh and strong in his preaching. Should he neglect this demand made upon him by his people, they would soon tire of him, and seek for another. Hence this demand also, is inexorable.

In the second place, the difference between the pastor's "stock in trade," and that of his parishioners is seldom considered. If this were regarded there would be less said about "paying the preacher too much." Let us look at this difference. Take, for instance, a farmer who is fairly well fixed, with his land well paid for, and a comfortable home of his own. He is one of a score or more who have asked a minister to settle with them, and give his entire time and services in pastoral work and preaching and teaching. How few there are who consider that when that pastor agrees to serve them thus, for a certain salary, he not only engages himself to them with his personal powers, but that he also puts into the contract all of the "stock in trade" that he has ever accumulated. While his farmer friends were busy all of the best years of young manhood paying for their farms and homes, and saving their earnings for their own future use, their pastor was spending the best ten years of his young manhood in getting his education and preparing for the ministry. Besides these ten years of study he also puts into his education all of the earnings of his previous years. It costs him thousands of dollars; quite as much indeed, as his parishioner's farm or "stock in trade" for business has cost. Now, at the age of forty, he finds that all he could spare from his meager earnings, since leaving school, has gone into a *library*, in order to make him more efficient in his work among his people. Thus all of the pastor's "stock in trade" thus far in life has gone into his education and his library; while that of the farmer and business man has gone into his land and home, and perhaps into the bank. Here they are, now, at about the same age, with families to support. It has cost preacher and farmer about the same amount to get their "stock in trade." And now a church, composed of a score or two of such well-to-do farmers and business men, engages the pastor to give them his entire time and services, with all his advantages of study, for \$500, or \$700, or \$800, or such sum as the church feels able to pay. The pastor needs no horse and carriage for himself, but he cannot serve his people without one, so a horse and carriage has to come into the arrangement. Thus he engages himself, his entire earnings for life, and horse and carriage,—all his "stock in trade,"—to be used for that church, at the salary agreed upon. Now let us turn this question about and ask, Where is the farmer who would be willing to engage himself, his farm, and all he possesses, to use entirely for the benefit of the church at the above named salary? And to make it equal, he is not to have his living from his farm, for that is now going to the church, but he must live and support his family entirely upon his salary.

But the difference becomes still more apparent when the farmer and preacher come to die. The pastor dies, and lo! his "stock in trade" dies with him. The thousands of dollars put into his education are all gone, and his family are left destitute. On the other hand, when the

farmer or business man dies, his farm and life-earnings are left behind for his family.

It seems to us that if these facts were only kept in mind, there would be much less talk about over-paid preachers than now, and men would be more willing to do their share toward the support of the church.

APRIL 12, 1891.

THE LOVE OF GOD FOR SINNERS.

REV. A. W. COON.

Yet it pleased the Lord to bruise him; he hath put him to grief." Isa. 53: 10.

This is one of the most remarkable texts in the Scriptures. The statement is made in regard to God and his beloved Son, the Lord Jesus Christ, and is prophetic, referring to the death of Christ as a sacrifice for sin,—God's sacrifice for sinners. It is the sacrifice of love, "for God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John. 3: 16. He was a lamb slain from the foundation of the world,—innocent, guiltless, sinless. "He hath done no violence, neither was there any deceit in his mouth, yet it pleased the Lord to bruise him."

Man was constituted with intelligence and will. He had ability to know the law, with a will free to obey or disobey it. There was nothing in his nature necessarily tending to sin. The very elements of his being which, if used aright, would render him holy and pure and result in his highest good or well-being, were the very things which, if perverted, would prove his eternal ruin and wretchedness. Thus constituted, he was a subject of moral law. He was responsible or answerable for his conduct, a subject of moral government. Government implies a governor. Moral government implies a moral governor, whose duty must be to give his subjects all needful laws for their best interest. God is that Governor, who announced the law holy, just and good, with appropriate sanctions.

This law was no arbitrary enforcement. It was a law which grew out of man's nature and relation. God did not make it wrong to steal simply by saying, Thou shalt not steal, but he said Thou shalt not steal, because in the relation of man to man it was wrong to steal; and so of every moral law; it grows out of some relation.

The penalty of a law expresses the importance of the law. If infinite in extent the law must be infinitely valuable. It expresses the estimation of the governor in regard to the value of the law and its importance to the subjects. It also expresses the importance of the government, and God's determination to maintain that government. It also expresses God's determination to protect his loyal subjects in their rights to any extent. It expresses the righteousness of obedience,—its eternal benefits and the evil of rebellion,—God's love of the right and his infinite hatred to sin and rebellion.

Man sinned, transgressed the divine law. The penalty was death. This was not simply physical death. It was a loss of fellowship and union with God. Man was made, in his spiritual being, to live upon God as the fruit upon the vine; sin broke the connection and he fell off. This was called death, or condemnation. A man condemned to State's prison for life is dead, in the law sense; so the sinner, condemned by the law, is dead.

Under these circumstances one of three things must be done: 1st. An atonement must

be made; or 2d. The law must be set aside; or 3d. The sinner must be eternally lost.

But the law could not be set aside, for it was that which grew out of the nature of man; therefore, to change the law would be to change the nature and relation of man. While man is man, and God is God, the law can never be done away. It would be to make right wrong. Hence, there is left the alternative of an atonement for sin, or man's eternal ruin as the legitimate fruit of his sin. God mercifully chose the former.

The fact of the atonement is set forth in the Word of God. It is purely a matter of revelation. We might infer from the goodness of God that he might, in his wisdom and love, provide some plan by which the repentant and humble sinner might be pardoned, but such a supposition must be based upon a revelation of God's character. The fact of a redemptive plan is taught in the law and the prophets, foreshadowed in all the types and symbols and set forth in the blood of sacrifices offered upon every Jewish altar. But it is clearly brought out in the gospel. "Being justified by faith we have peace with God through our Lord Jesus Christ." "God was in Christ reconciling the world to himself." For while we were yet sinners, in due time Christ died for the ungodly; "Ye are redeemed by the precious blood of Christ;" "Christ tasted death for every man." No doctrine is more clearly taught in the New Testament than the doctrine of the atonement. Glorious doctrine for poor perishing sinners!

The atonement has opened wide the gate of heaven. It has rendered salvation possible to all who will believe on the Lord Jesus Christ. Whosoever will may come and take the waters of life freely. It has honored God's law and revealed anew its immutability. Heaven and earth may pass away, but God's law can never pass away. The atonement has laid anew the foundation of love to God and humanity. It has revealed the wonderful love of God in Christ Jesus his Son. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The atonement is extended to all the race; Christ tasted death for every man. I thank God that his love and compassion extended to all and not to a select few predestinated to be saved. It not only extends to all, but it is free to all,—without money and without price. All are invited to come to Christ, who not only freely gave his life a ransom, but who, as freely, offers salvation to all who will receive it at his hand. O how great is this salvation which cost the blood of the Son of God. Who can reject it? All things are now ready; Christ is ready; angels are ready; all heaven is ready; the spirit is ready, and Christ invites all to come to the fountain.

Come, then, come now.

CHRISTIAN UNITY.

A. H. LEWIS, D. D., in the *Church Union*.

Since my "too rapid words" at the late conference in your parlors outran the weary hand of your stenographer, and since my remarks were fragmentary at best, I beg space to outline the situation as it appears in my mind. Goodish sentiment about Christian Union is of little permanent value. Efforts to secure union by bringing all Protestant denominations together on the "Historic Episcopate," or the "Nicene" or the "Apostles' Creeds," will be futile until great changes take place in the Protestant world. While Dr. Dix correctly voices the real feeling among those who exalt the "Historic Episcopate," and other denominational leaders avow their adherence to denominational peculiarities with equal vigor, there can be no union upon any existing symbols, politics, ordinances, etc. A much broader view is needed than any of the current propositions set forth. The first two centuries of the history of Christianity

must be re-examined and re-written, as an essential step toward Church Union. Those centuries are too nearly what they are often called, "an unknown period." The lately published researches of Adolph Harnak (*Dogmengeschichte*, especially Vol. I.), and of the late lamented Edwin Hatch (*Hilbert Lectures for 1888*), together with various brief monographs from other pens, are beginning to throw new light on this earliest period. The real character of early Christianity, its relation to the Bible, and to the existing pagan systems, must be sought before the close of the second century. Later than that, the influx of Oriental, Judæico-Oriental, Judæico-Egyptian, and Grecian thought so colors the stream of "Christian History" that no accurate or just conception can be formed without careful study of antecedent influences. Pagan philosophy, cosmology, ethics, ethnical conceptions of religion, and literary influences, combined to formulate doctrines and institute systems of interpreting, *i. e.*, allegorizing the Bible in such a way as to corrupt and obscure New Testament Christianity to such a degree that he who does not go back of the second century for his standard, will never discover the genuine "Early Christianity." If we build on the historic Christianity of the West, from the middle of the third century forward, we surrender to the Roman Catholic Church everything which is essential, for while its papal form was not fully developed until later, the essential elements which grew into the papacy, were not only inchoate, but were rapidly developing, from the third century. These leading elements were pagan. Roman Catholicism did not bring paganism into Christianity. It was the product of paganized Christianity. If any reader doubts this, let him study the controversial struggle as it appears—largely in tract literature,—between the Anglican and Roman Churches in England, during the earlier part of this century.

If the New Testament, burdened with Christ's prayer for the unity of his people, is really the source of a world-embracing religion, there must be in it the ground for Christian Union. To say less is to mock Christ. The union which grew up from Constantine's time was an organic union based on the pagan idea that religion is a department of the State, and that the head of the State is ex-officio head of the church. Out of this pagan element grew the papal idea and all other forms of State-Churchism.

Protestantism claims to be a reformatory movement, out from Roman Catholicism. It can never justify the movement which gave it birth, nor escape the well-directed charge of schism, unless it finds ground for a broader, better, and more enduring union than the church from which it has withdrawn. Protestantism, divided and dividing, is confronted by its ancient enemy, compact, subtle, adjustable, changing its skies, and to some extent its methods, but never its purpose of *making the world Roman Catholic*. Against such an enemy, Protestantism can have no future without greater union. The logic of reform demands that Protestants justify themselves by coming closer together, or confess their error, and return on penitent knees to the bosom of the "Mother Church." The logic of events demands that Protestants "hang together" closely and actually, or else "hang separately." Protestants must mass their forces or be beaten in detail.

Ostensibly, Protestantism makes the Bible its one standard. As a fact, it builds quite as much on "tradition," as it does on the Word itself. Its platform is a combination which is as weak as the feet of Daniel's image, part of iron and part of clay.

I venture the following as a practical step toward Church Union. Let there be a world-wide commission appointed, say by the agency of the Evangelical Alliance, which shall include the representatives of the various Protestant schools of thought. Add to these not less than five men of known candor, learning and honesty, who are not members of any denomination, clear-headed students of history. Let that commission begin a systematic examination of the Bible, particularly of the New Testament, to determine what Christianity was, actually and germinally, before it was perverted by paganism. Give at least ten years' time to the examination of the first two hundred years from

the birth of Christ. This would antedate existing symbols. I believe such an examination would develop a platform broad enough, a polity adjustable enough, a system of faith simple enough to make it possible for Protestant Christianity to hasten the answer to Christ's prayer for unity. All movements like Protestantism, must be separative at first; but if the movement is justifiable, it is based on fundamental truth, the second stage will be unity. The close of this century ought to see such union ripening. If no such union can be accomplished, Protestantism is a failure and Christianity is not an universal religion.

PLAINFIELD, N. J.

THE FEARLESSNESS OF FIDELITY.

From the *Christian Secretary*.

There are many people who at heart really desire to be faithful to God, but they lack the courage to carry out the principles which they know are right. Especially is this the case where the principles, which they believe in, are very unpopular with the great majority. It may be questioned, however, whether this may be properly called true fidelity. There are many who will say that it is not, because, one truly faithful to God would not refrain from carrying out his principles, however unpopular they might be,—however contrary to the belief of others they might be. But it is our opinion that one may earnestly desire to be truly faithful to God and to the principles of the Christian religion, and yet be so constituted and so circumstanced as not to come out before men who are vehemently opposed to God and Christianity, and boldly announce and defend his principles. We can conceive this to be the case where one is a young convert, and is naturally extremely diffident, and also feels poorly fitted by nature and educational advantages to defend himself against the attacks of shrewd, educated and bold opponents. To this, it may be replied, that even such an one ought so to rely on God for help that he will not flinch from asserting his principles, in the face of all opposers however shrewd and well educated they may be. We admit that there is much force in this; and yet, we must not overlook the fact that God does not entirely over-ride natural laws and miraculously remove all impediments. He works through men's natural powers and characteristics to a large extent. He is not apt to take one who is naturally extremely bashful and make him remarkably bold, as soon as he is converted at least. Yet it is true that such an one, by relying on God, and by growth in grace, may become bolder,—more fearless and hence more vigorously pronounced in his fidelity to God and his truth.

When Nicodemus became a believer, he was not so fearless as he afterwards became. At first, he did not openly advocate the cause of Christ, "for fear of the Jews." But that fear was finally superseded by a manly fearlessness. It is doubtful, however, whether Nicodemus ever attained that fearlessness of fidelity which characterized Daniel. Read what is said of the latter: "When Daniel knew that the writing was signed, he went into his house; and his windows being open, in his chamber, toward Jerusalem, he kneeled upon his knees, three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. Here is an example of a high type of the fearlessness of fidelity. But was Daniel as fearless at the time of his becoming a child of God as he was at this time? We incline to think that he was not. We believe that fearlessness is somewhat a matter of growth, especially in some instances, and more or less so in all cases. Hence we would hold out encouragement to those who are naturally very timid and who have certain other impediments to contend against, and we say to such: Struggle day by day to free yourselves from the bondage of fearfulness, looking to God to help you cultivate the grace of a holy courage to stand up for him and for the principles of Christianity, even in the face of the most ungodly men. By all means let us ruggedly maintain our fidelity to the whole Bible, whether men sneer at us or not. Let us not fear being charged with a hard leaning towards Bibliolatry. On that Divine Book, we will stand, and stand forever, in preference to our consciousness and our reason.

MISSIONS.

At Hewitt's Springs, Beauregard, Miss, Eld. Shaw recently baptized three persons, and three others joined the church by letter.

WE deeply regret that such is the state of Eld. J. F. Shaw's health that he fears he may have to give up work and take a course of medical treatment. We hope nothing will interfere with his attending the Associations as delegate from the South-west; and that that trip, with the added special blessing of God, will bring him renewed health and strength. From a human point of view he seems essential to our cause in the South-west.

ELD. U. M. BABCOCK, missionary pastor at Long Branch, Humboldt, Nebraska, is recovering from a very serious illness. He writes: "I am gaining very rapidly and hope to soon be able for work. I feel that my life has been spared for some good purpose, and wish to do more than ever for the Master. It is certainly miraculous that I live. The physicians and all my friends gave me up, but the good Lord spared my life, as I told you, in answer to the prayers of God's people. There was general prayer among all the Christian people of the vicinity including Humboldt that my life should be spared. So I say again, praise the Lord for his goodness to me a sinner."

ELD. HUFFMAN'S MISSION.

Bro. J. L. Huffman, our new general missionary evangelist, has now fully entered upon his labors. While his work is under the direction of the Missionary Board, which is also responsible for his traveling expenses, his salary, \$600, is guaranteed by the Young People's Permanent Committee of the General Conference; and we cordially commend the efforts of this Committee to the co-operation of the young people of our churches, upon whose sympathy and help they confidently rely.

Bro. Huffman is now, we suppose, in North Carolina. Of a recent visit to Berea, W. Va., he writes:

"Had a good time, held nineteen meetings while there. I found the church there in the best condition I have ever seen it. Bro. Mills and wife are doing a good work on that field, and I never have felt so hopeful of its success as now. They have a Young People's Society of Christian Endeavor which is doing a good work. I lectured to them on the evening after First-day, and took a collection amounting to eleven dollars toward my support."

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in its usual place of meeting in Westerly, R. I., April 15, 1891, at 9.30 A. M. W. L. Clarke presided. Prayer by L. F. Randolph. There were present twelve members and one visitor. The Recording Secretary being absent on account of sickness, B. P. Langworthy, 2d, was appointed Secretary *pro tem*. The minutes of the last regular meeting were read and approved. In the absence of the Treasurer the Treasurer's report was read by Geo. B. Carpenter, which was approved and ordered to be put on record.

The Corresponding Secretary being absent on account of sickness, correspondence and reports were read from the following persons by Geo.

B. Carpenter: From F. P. Ford, E. J. Davis, T. L. Gardiner, P. F. Randolph, S. L. Maxson, U. M. Babcock, A. G. Crofoot, E. A. Witter, S. I. Lee, F. F. Johnson, Geo. W. Lewis, J. F. Shaw, J. T. Davis, J. M. Todd, L. F. Skaggs, J. W. Morton, Madison Harry, Joshua Clarke, G. S. Babcock, A. L. Chester, W. N. Burdick.

BUSINESS TRANSACTED.

WHEREAS, The three churches, Middle Island, West Union, and Green-brier, W. Va., have united on a pastor, as we heretofore requested; therefore be it voted that we appropriate to each of these churches \$40 for the current year, ending Dec. 31, 1891.

Voted that we appropriate \$100 to the Hornellsville Church, N. Y., for the current year ending Dec. 31, 1891.

Voted that A. McLearn and L. F. Randolph be a committee to draft resolutions in reference to the death of Eld. J. R. Irish, and present the same at the next meeting of the Board.

Voted that the vacancy in the Board caused by the death of Eld. J. R. Irish be filled by the appointment of Eld. G. J. Crandall.

The committee on raising funds reported that another circular had been published and sent to the churches, and that certain churches had reported pledges for 1891 and 1892. The report was received and ordered to be placed on file.

The report of the committee on the revision of the Constitution was referred to the next Board meeting.

Voted that A. E. Main, Wm. L. Clarke, and the acting Recording Secretary, be a committee to arrange the programme for the next anniversary exercises of the Missionary Society.

Voted that the Corresponding Secretary be instructed to call a special meeting of the Board on the arrival of Bro. D. H. Davis and wife from China.

Voted that we appropriate to the Pleasant Grove Church, South Dakota, \$100 for the current year, ending Dec. 31, 1891.

Voted that we employ J. W. Morton to do missionary work so much of the time during the year, as he is not engaged by the North Loup Church, the same not to exceed three months, and at the rate of \$500 a year and traveling expenses.

ORDERS VOTED.

Long Branch Church.....	\$ 25 00
New Auburn "	25 00
First Westerly "	25 00
Second Westerly "	25 00
S. I. Lee.....	100 00
F. F. Johnson.....	46 15
Geo. W. Lewis.....	125 00
J. F. Shaw.....	125 00
J. M. Todd.....	37 50
J. T. Davis.....	25 00
L. F. Skaggs.....	120 85
J. W. Morton.....	204 20
Madison Harry.....	153 29
A. E. Main.....	241 22
Carleton Church	55 21

Adjourned.

W. L. CLARKE, *Chairman.*

O. U. WHITFORD, *Rec. Sec.*

FROM J. T. DAVIS.

In sending my report I have only to say, as usual, that there has not been all accomplished during the quarter that we had desired. Yet we thank the good Master for the evidences of interest that we behold. I had hoped to visit all the families in both societies [Hornellsville and Hartsville] during the vacation and early spring, but have been hindered. I find quite a willingness on the part of the people to respond to the appeals of the Boards as far as they feel that they are able. We have arranged in both churches that the first Sabbath in each month shall be devoted to missionary interests. At this time I endeavor to present some phase of our work, after which a collection is taken. The general interest is reasonably good.

ALFRED CENTRE, N. Y., April 5, 1891.

FROM F. F. JOHNSON.

Have been traveling around considerably this quarter. Went to Harrisburg, county-seat of Saline county, and attended the organization of a new Association of First-day Baptists. They were very particular to have the rules of decorum just right, some of them being read over and over, but when they came to the adoption of the articles of faith it was done without even having them read over once, so that if they had any Sunday-Sabbath clause in them, and of course they had, they took it all down at one swallow. One of the ministers came here and preached, taking for his text, "And at midnight a cry was made," and said that midnight meant the old law was done away. Another Baptist preacher claimed that the children of Israel lost the Sabbath in crossing the Red Sea. Made a visit to Pleasant Hill and saw the faithful there. Lectured once to the school children. I think good could be done if appointments could be kept up. Several expressed themselves favorable to our cause. We have a start there around which to accumulate strength. Went to Bethel and saw and heard Eld. Shaw, of Arkansas, for the first time. He is one of our strongest men.

Made a tour to the State of Kentucky, starting the day I was fifty-seven years old, and visited our people in the vicinity of Shepherdsville. They are a faithful company. Although they had not had any preaching for nearly three years, yet they have kept up regular Sabbath services. Was there nearly three weeks. Don't think I have ever had a more pleasant and interesting time in my life. The people generally were very friendly and hospitable, and kind to me, just like Kentuckians! They made me feel at home everywhere I went. My appointments were well attended, except when the weather was too unfavorable, and there was the best of behavior and attention. Lectured several times on the Sabbath question, giving them to understand right at the start that I was an out and out Seventh-day Baptist, and that I intended to give my reasons for being such before leaving the country, and that I would let them know beforehand, so if any did not desire to hear me they might stay away. In the first lecture was presented the Sabbath of the Old Testament. The next evening recapitulated for the benefit of new hearers. I here took up the Sabbath of the New Testament, showing that it was a continuation of the Sabbath of the Old Testament. That the weeks continued right along in the same order down to the present time. The next night the house was crowded to its utmost capacity, and after recapitulation of former lectures, took up the history of the change of the Sabbath from the seventh to the first day of the week. By this time several of the thinking and conscientious Christians became much interested in the subject, and my opinion is that they will soon turn to the Sabbath, if they have not already done so. Our church became so much encouraged that they started a subscription to build a church-house to be dedicated to the worship of Almighty God. Before starting home more than \$400 were subscribed, including \$100 which the writer pledged from the meeting-house fund and the denomination. The house is to be built on Bro. H. H. C. Q. James's land, in size 24x38 feet. I must say that I do not know of any place more favorable than this one for the building up of our cause. Several of our preaching brethren have been there, and I am now satisfied that the time of harvest, from their sowing, is at hand, and am persuaded they

will do all they can to make my pledge good. It will take only a small sum from each church of the denomination. They are very anxious for some of our brethren to locate there, and help build up the cause.

Have just received a letter from Bro. James from which I will give a few extracts: "Have got \$437 50 subscribed for the church-house. The people are wonderfully excited about the Sabbath. Some of the ignorant class say that Sabbath-keepers ought to be driven out of the neighborhood, etc. Eld. Harrington gave a lecture against the Sabbath and the Bible. His text was Mark 16: 15, 16. He said 'There is nothing essential to salvation not even faith; that it is dangerous to keep the Sabbath; that of the Sabbath-keepers who came out of Egypt, only two reached the promised land, the others all died and are in hell to-night.' I reviewed his lecture yesterday, Sabbath, with a Bible-reading, and proved by the Bible that he told thirteen lies. Members of his church, one being an influential and very pious person, said his lecture did more harm than good. Was interested in, and sympathized much with, those brothers and sisters in Kentucky that seemed to be so much in earnest about the Sabbath subject, because I had been all along there myself. Visited twenty-five families, praying with many of them. What a field Kentucky and Tennessee would make for a live, humble, and bold missionary. They are generous and brave themselves, and appreciate bold preaching for the truth. Let us pray earnestly for each other that we may be bold soldiers for the truth. Paul desired the Ephesians to pray for him that he might speak boldly what he ought to speak.

You must write to the membership there and give them all the encouragement you can. Am under promise to visit them again in the spring. The Lord willing I aim to visit several towns this winter, especially while the roads are muddy, and give lectures. Pray earnestly for me.

TREASURER'S QUARTERLY REPORT.

A. L. CHESTER, Treasurer.

In account with the S. D. B. Missionary Society.

Dr.		
Balance last report, Jan. 21, 1891.....	\$	1,163 36
Receipts from January 21-31.....		823 28
" " in February—Contributions.....		438 71
" " " Trust Funds.....		619 00
" " " Loans.....		2,500 00
" " March—Contributions.....		620 12
" " " Trust Funds.....	\$	6,335 47
Cr.		
Paid A. E. Main, balance, Dec. 31, 1890.....		286 84
J. W. Morton, " ".....		200 00
Jas. F. Shaw, " ".....		97 75
S. D. Davis, " ".....		144 09
Geo. W. Lewis, " ".....		29 00
E. H. Socwell, " ".....		50 24
C. W. Threlkeld, " ".....		97 55
Madison Harry, " ".....		32 82
L. F. Skaggs, " ".....		91 50
F. F. Johnson, " ".....		47 26
J. M. Todd, " " for Berlin.....		17 71
Church.....		25 00
Church, 1st Westerly, balance, Dec. 31, 1890.....		25 00
" " 2d.....		25 00
" " New Auburn, " ".....		25 00
" " Andover, " ".....		25 00
" " Long Branch, " ".....		25 00
" " Hornelleville, " ".....		25 00
" " Ritchie, " ".....		25 00
" " Rock River, 15 months, balance, Dec. 31, 1891.....		50 00
Am. Sab. Tract Society, services J. B. Clarke, July 1st to Sept. 15, 1890.....		106 76
Washington National Bank—Note.....		500 00
" " " Interest.....		2,500 00
" " " ".....		46 17
Cablegram to Shanghai.....		15 92
J. F. Hubbard, Treasurer, Contributions for Tract Society.....		33 83
G. Velthuisen, Salary from Jan. 1 to April 1, 1891.....		100 00
Ch. Th. Lucky.....		100 00
Washington National Bank, for loans.....	\$	1,500 00
	\$	6,282 54
Balance, March 31st.....	\$	52 93
Indebtedness for loans at bank.....		2,500 00
60 days' draft due May 11th.....		300 00
Woman's Board, for Dispensary Fund, \$ 590 00.....		441 00
" " " Teacher " " 110 00.....		1,141 00
" " " Nurse " ".....		1,441 00
Quarter's salaries and expenses, from Jan. 1st to April 1st, about.....	\$	1,400 00
		5,841 00

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 31, 1891.

WOMAN'S WORK.

DISPENSARY ENLARGEMENT.

A committee of women has been working to raise \$1,000 for the enlargement of the dispensary which Dr. Swinney has the charge of, that she may be able to more nearly meet the demands forcing themselves upon her. About \$600 has been already forwarded to the Treasurer of the Missionary Board, to be used for its specified purpose when the most practical time shall come for its disbursement. The call is made for Thank-offering gifts to the fund, and the amount specified in the first call was for ten dollar gifts from one hundred women. But smaller sums have been contributed by many, thus likewise extending the privilege of giving to more than said one hundred persons. During the time of the securing of this fund, statements have been made which indicate that some of our women fear that this movement is in antagonism to the will and the wishes of the general Board. It is also claimed by some that, at a time of financial embarrassment to our denominational boards, the women ought not to be striking out to reach an extra.

Several weeks ago your Secretary sent to these columns a statement concerning the Dispensary Enlargement Fund, that the work is not antagonizing the plans or purposes of the general Board. The call is for a Thank-offering gift from women blessed by, and with, the gospel to women destitute of the healing of that same gospel. It is not a call for payment of present dues, nor of any long unpaid, but a Thank-offering gift, and as such, from the very nature of it, cannot antagonize any Christian missionary society. Will any of our women who may still be feeling that this movement is antagonistic to the working of the general Board please be hereby assured that the door of privilege and of opportunity is wide open upon this point, none having a hand of hindrance upon it in any such way as some have feared. Please also know that this same general Board will be glad to expend the money raised for its specified use, provided the women will raise a sum sufficient to prevent the calling upon them for other sums to complete what a first calculation of costs did not cover. Will all of these who now have the matter in charge, namely all of our Secretaries, associational and local, together with any of our isolated women, or any individuals who would like to give to this fund, please see to it that this work is done very soon. The money is wanted now. Please send either to your Associational Secretary or to Mrs. Ingham, Treasurer of the Board, Milton, Wisconsin.

As an aid in answering questions put concerning this work, a letter was sent to Dr. Swinney. The following explains the question, putting both questions and answer. It is given because of its inherent helpfulness.

SHANGHAI, March 19, 1891.

Dear Miss Bailey:—Your letter was duly received, in which you ask the four following questions, namely:

1. "If our women should raise 500 or 1,000 dollars, and send to the mission for the medical department, how would you use it?"
2. "What would you do in reference to enlarging the dispensary facilities where you have funds for that purpose, but not enough for a hospital and its equipments?"
3. "How soon would you use it?"
4. "With your conditions and our probable

giving of several hundred dollars, would you then be able to use the \$1,100 (thereabouts) already in your hands?"

In reference to the first question I would say, any money from the home-land would probably be placed with that already on hand which was given by the Chinese for the purpose of buying land and building a hospital. It is worded in each report to the Treasurer, as, "Funds for enlarging the medical work."

The other three questions can be answered together by a little explanation.

The dispensary was built on the point of land toward the south, with the fence coming close around the building on three sides. Afterwards Mr. Davis rented a little strip of land on the east side towards the dwelling, and the fence was placed on this line; making a small yard.

Recently we have thought of buying this rented part and another small portion, thus extending the property to the main road. Some steps have already been taken with this in view, but all such transactions with the Chinese are slow and require much patience.

We have thought in meeting together and discussing the subject, that if we could succeed in buying this ground there would then be space enough to make additions to the dispensary, giving a large and a small ward up stairs, with store-room, students and helper's rooms; and below, operating and reception rooms, kitchen, wash-room, etc. When the land is secured there would be no reason, as far as we could see, to hinder the building going up immediately, if we should have money enough at that time. We have on hand over \$1,500, and something over \$100 more that will soon come in. More will still be given by the Chinese and we have the hope it may reach \$2,000 before long.

Mr. Randolph thinks the land may cost six or seven hundred dollars, and estimates that the whole addition, if erected, will cost about \$2,800.

If the sisters at home should send \$1,000, this, with the exchange, and \$2,000 here will very nearly make the whole sum required. Should there be any lacking, the Chinese would very soon give it, when they should see the building really going up.

Thus the way seems more clear than ever for us to have wards and facilities for a great work among this people.

You speak of the difficulty in finding a helper to come to this country. Since word went to the Board a few weeks ago, there has come a great change in the state of affairs here. Erlow's sister, Mrs. Ng, a member of our church, and a woman of ability and experience, has offered herself as a helper whenever we shall have wards. Also another member, Lucy Tong, gives herself as a Bible-woman to the medical work. They have been accustomed to receive high wages, but now they give their hearts to the cause, and would want only ordinary pay.

Trusting that I have answered all your questions clearly, I remain very sincerely your sister in the work,

ELLA F. SWINNEY.

IN MEMORIAM.

WHEREAS, Our beloved sister, Mrs. Rev. James Bailey, who for many years has been a highly esteemed and faithful member of our church and society, has been taken from our number and has joined the society of the saints, for which she was so eminently fitted, and,

WHEREAS, She, by her womanly graces, by her quiet and gentle bearing, and by her charitable and benevolent spirit, drew all hearts to her, therefore,

Resolved, That we, as a Society, strive more earnestly to acquire and hold those Christian graces that so adorned her beautiful life.

Resolved, That, while we sorrow for our loss, we deeply sympathize with the family bereft of her light and presence.

Resolved, That a copy of these resolutions be presented to the family; also sent to the RECORDER for publication.

In behalf of the Ladies' Benevolent Society of Milton, Wisconsin.

MARY J. CRUMB,
HARRIET S. CLARKE, } Com.
ELIZA B. CRANDALL, }

HISTORICAL & BIOGRAPHICAL.

MISSIONS IN WEST VIRGINIA.

SUPPLEMENT.

For fear of becoming tedious by too long a continuance of my article on "Seventh-day Baptists in West Virginia," I purposed to confine the account of my four years' labor in that country under the employment of the Missionary Board within the limits of two numbers. And some things of which I had intended to speak had to be omitted from the last number, as it was getting to be too long. But there is one matter, still, the mention of which would not only give me satisfaction, but which, it seems to me, I ought to mention as showing the interest which brethren Potter and Hubbard, of Plainfield, N. J., took in the mission that was started under their patronage. It will be remembered that they gave \$500 toward the support of a missionary one year. But that was not the extent of the aid which they gave to the mission. Not being able to rent, permanently, a house at any convenient point, I bought a lot in the village of Salem, the next spring after we moved to that country. It had a barn and a very poor dwelling-house on it. The house needed extensive repairs to make it comfortable. I applied to brethren Potter and Hubbard for a loan of \$150, with which to make repairs. Their letter in answer contained a check for \$150, with the statement, that I might pay it back when I became worth more than they were worth. It is needless to say that the money has not yet been returned. This was, of course, their way of indicating that the check was a gift. I might add that, instead of repairing the old house I built a new one.

I also intended to write something concerning Eld. C. M. Lewis's mission as an evangelist in West Virginia, while I was there, and concerning Eld. James Bailey's mission under the employment of the Tract Board. But, perhaps, I have taxed the attention of the readers of the RECORDER too long already.

C. A. B.

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

PREPARED BY HIMSELF.

(Continued.)

Our preacher, the pastor of the First Hopkinton Church, Eld. Matthew Stillman, was a good man, but he was wonderfully prejudiced against "man-made, college-bred ministers." On the occasion of my first or second visit at home after going to Andover, he presented, in a sermon, his sentiments on that subject; and was led, I think, to have his own mind opened to new and better views in that direction.

While at Andover I received many favors and encouragements by which I was enabled to pay my way through four terms, and leave the school with nearly \$40 of my funds on hand. This aid might have proved a snare to me, especially as I was receiving so little sympathy from my own people, had it not been for the agitation of the slavery question. The trustees and the faculty of the institution undertook, as I thought, a course which crushed out the manhood of the students, as really as American slavery had done in the poor African. I demurred, and withdrew from the school, having, with my own hand, drawn up the resolution on the subject which was subsequently discussed and subscribed to by fifty other young men, asking also for their dismissal from the academy.

During my stay at that place I worked for the steward by the day and at job-work, and one term I milked nine cows night and morning by contract at seventy-five cents per week. My board in the club was plain and frugal, costing from seventy-five to ninety cents per week, not including the price of garden vegetables, which we raised on ground furnished by the school. After leaving Andover I taught two terms at New Market, and one term at Metuchin, N. J.

In 1836 I entered Union College, at Schenectady, N. Y. Here I found myself still obliged to practice the strictest economy, boarding myself a large part of the time on from eighty cents to a dollar and eight cents a week. The College gave me my tuition after I was matriculated, and also other help for one term. I sawed wood and did other jobs for which I was paid, and I preached gratuitously to a small church then existing in that city.

In the fall of 1837, finding my funds running low, I engaged to go to Alfred Centre, N. Y., and open the academy then under construction there. Accordingly, at the close of the term at Union, I left for that new field, poorly prepared for the responsibilities which I was about to assume. When I arrived the shavings and the mortar were still in the new building, and men were at work putting up temporary seats. On the 2d of December of that year, the school opened under my charge. There was a demand for some studies with which I was entirely unacquainted; and on all the other studies with which I was quite familiar I found the textbooks, except, I believe, Olney's Geography, radically different from those on the same subjects which I had previously used. Even the Readers were new to me.

Here, then, was a field of incessant toil, for which I was wholly inadequate, if I made such thorough preparation as a teacher should make. However, I succeeded measurably to the satisfaction of the school. I acknowledged, first of all, my ignorance, and asked, and indulgently received, the sympathy and co-operation of the students. But the strain of mind which I had to endure injured my memory, hitherto, I believe, better than the ordinary. I found that by preparing each lesson simply for the occasion, and not as a matter learned, labeled, laid away for future use, I could make the recitations of my classes interesting; but the result to me was that my memory became like a sieve, very little or nothing was retained, while it transmitted knowledge to others.

In the spring of 1838 I returned to college, intending to do what I could that term, to go back to Alfred Centre in August following, to remain a year there in the school, and to drop thus behind to the next class in the college. On reaching Schenectady I discovered that my class in Geometry was beginning Book Fourth, while I scarcely understood the definitions in Book First. I was behind in the other studies of my class in a similar manner. With the hardest-kind of work I was just coming up with my class, when my room-mate, Wm. C. Kenyon, afterward the President of Alfred University, was taken with the small-pox. My studies were thus interrupted for a time; but before I was fairly even with my class, a powerful revival of religion took a glorious hold upon members of it; and on account of my age, my profession of Christ, and my former course of life, I was singled out as one of two students to whom others came for advice and encouragement, being looked up to as an older brother. In this service I engaged with a deeper interest, because I

was specially requested by Dr. Nott, the President of the College, to converse and pray with the inquiring students, and to assist in their religious meetings. Other members of the faculty also came to me especially urging that I should give attention to these students, promising me their sympathy and assistance. Thus again was my mind diverted from study, but my conscience approved of the course I pursued. During all this time I was losing a weekly lesson on the Sabbath, besides the benefits which were derived from attendance upon the literary societies of the college, which held their sessions Friday evenings. However, I received strength of heart from the necessity by which I was thus separated from the other students, and by witnessing among them my observance of the claims of God's law.

During my first year in college, my everyday dress was made of plain, homespun cloth, and so unlike the dress of others that, when I preached of an evening in the regular Baptist Church to a full house and in the presence of nearly all my classmates and my teachers, some of whom took part in the conference which followed, only one of them mistrusted who I was, so different was my costume from what they were accustomed to see me wear.

In August following I resumed teaching in Alfred Academy, and during the subsequent winter occurred the great revival in the school and the community. In the labors of this, as *Æneas* says, "I was a part." The history of that place has recorded an outline of the details of that event, but the arch scribe of the kingdom of God will unfold, in the great revealing day, much, very much, that human pen never wrote, and can never write. No small share of that glorious record will be made to the praise of Elder Stillman Coon, who humbled himself for the good of souls, and took a subordinate position by putting me forward where he said the people were prepared to be directed and shaped by my ostensible guidance, while under God he was fully an equal co-laborer with me, and even a greater one outside of the academy. The results were a prosperous school, the baptism of over two hundred candidates by Eld. Coon, all divisions in the church were laid aside, I was called to the pastorate of the church, and the school, by my advice, secured Bro. Kenyon to take charge. To this day, the world is hearing the rattle of musketry which God put into our hands to discharge at the workers of iniquity.

ROCKVILLE, R. I., July 22, 1872.

A YOUNG Christian was perplexed on the subject of human and divine agency in salvation. The pastor met the perplexity by a reference to the case of Lazarus. He was dead, buried, and a stone was over the tomb's mouth. Christ said, "Take ye away the stone." The removal of that stone was man's work, but the power to remove came from God. Then Jesus said, "Lazarus, come forth!" The coming forth was the human act, and yet the power to come was of divine origin. Then Jesus said, "Loose him and let him go." The loosing was the human, but the power to loosen came from God. So his resuscitation was wholly of the divine power, and yet there were the human instrumentalities. This explanation was a satisfactory solution, and in that satisfaction that Christian has found great peace. The human and divine both exist. Where one begins and the other ends we cannot define. Yet salvation is all of grace.—*Christian Secretary.*

SABBATH REFORM.

WORK IN CITIES.

As a people we have long seemed to take it for granted that the city was not a favorable place for Sabbath-keepers and Sabbath Reform work. We take pleasure in presenting two letters, one from London, Eng., and one from New York, which show how utterly wrong such a conclusion is. Our missions in Chicago, in Haarlem, Holland, and in Shanghai, China, as well as those in New York and London, call upon us for a revision of this judgment; they all unite in an imperative call for renewed and greatly enlarged effort for the truth of the Lord in these mighty centers of life and thought and enterprise.

LONDON.

As a further evidence of what you already know of what has been done here for Sabbath Reform, I enclose a paragraph taken from the London edition of the *New York Herald* of Sunday the 5th instant. The writer is Mr. Walter Besant, author of "All Sorts and Conditions of Men,"—a novel written a few years since in the interests of the then proposed institution, ("Palace of Delight" he called it) for the working classes, and which has since been realized in the "Peoples' Palace" located about a mile east from Mill Yard. In "All Sorts and Conditions of Men" Mr. Besant devotes a chapter to Seventh-day Baptists though under a thin veil of assumed names, and Rebekah, my supposed daughter, was chosen as financial manager, ostensibly because people, who are so conscientiously consistent as to keep Saturday for the Sabbath, *could be trusted with money matters.* Now in the *Herald* of Sunday last, under the heading, "The Voice of the Flying Day," Mr. Besant addresses himself to the "Dog-in-the-manger-Sabbatarians"—(or Sundayarians) thus:

Of bigotry there is no end. Every year the same old cry is raised when the same question is brought forward. Shall we have our museums and picture galleries open on Sunday? "No," say the bigots, "you shall not." Why not? Formerly they used to say that the fourth commandment forbids it. They have now left off saying this, because it has been dinned into their heads, until they are ashamed of ignoring the fact, that the fourth commandment expressly orders the keeping of the seventh, and not the first day, and that for very special reasons, as a reminder of a certain important event. So that if the fourth commandment is still binding, the Seventh-day Baptists—a small body—are the only real Christians. The fanatics say, now, that we must not open picture galleries on Sunday should employ because we men who ought to be taking holiday. Observe that when it comes to their own self-interests they have not the least objection to using the services of people on Sunday. They go up and down in trams, omnibuses, and trains; their servants prepare the meals and sweep and clean; they read, on Monday, the papers written for them on Sunday; they eat, on Monday, the bread made for them on Sunday night. But because half a dozen attendants would be necessary at a museum it is not to be opened! Will there never be an end?

In the light of many such utterances of the *London Press*, as the foregoing, on the Sunday and Sabbath questions, as well as kind references to us by individuals, our friends in the States have proof that very much has been done here to create this sentiment. We know of many who are not identified with us who read and think about the question, but who speak with regret that they do not feel able to take up the cross. Others still say to us, "You are right." "Oh, I see, you do not baptize children on that day; you do not baptize the Saturday,—you *keep it*, because *t'other is a humbug!*" and the last word pronounced with an emphasis that showed that the speaker was only representing tens of thousands, if not hundreds of thousands, who are utterly disgusted with the claims and pretensions made in behalf of Sunday.

Under the peculiar circumstances in which I am placed I feel assured that our cause, with suitable help, can be, with God's blessing, greatly increased. Who will come to our aid and my help? We need a live minister, full of faith and the spirit of his work. Having just read your "Logic of Figures" in the *RECORDER* of March 26th, I will add to them that since coming to London in 1872, when we found only three members,—Sabbath-keepers,—we have been the means, under God, of the conversion to the Sabbath of about 50; some have joined the church, a few have died, three have left the Sabbath, and several are in the country and abroad. As to the cost, what of the pounds, shillings and pence, so long as the salvation of souls is at stake! Have any done beyond what some of the workers on the field have done, *i. e.*, according to their ability? The *work* is upon us as Seventh-day Baptists. Let us "not regard the stuff" and see to it that we "fall not out by the way." Gen. 45:20-24. But I must not suppose otherwise than that every brother and sister in the denomination fully appreciates the work and gives with a liberal hand.

Very truly yours in the Lord,

W. M. JONES.

11 NORTHAMPTON PARK, CANONBURY,
N., LONDON, April 7, 1891.

NEW YGRK.

Christian business men honor those who keep the Sabbath for conscience' sake, and will do all possible to render them assistance. Mr. Smith, who has quite recently come to acknowledge the seventh day as God's holy Sabbath, has been in the employ of a firm for seventeen years. He had great fears that when he came to tell them his convictions that would terminate his relation with the firm. After much prayer he determined to put his trouble before the business manager. Accordingly, a few days ago, he told the principal business man that he desired a few moments' conversation with him, which was granted. He told the business manager that he desired to keep the Sabbath. "All right," replied the man, "we want our men to keep the Sabbath." "Yes, but I mean the Sabbath of the Lord, the seventh day of the week." "Oh! I now understand; well, I am glad that you have come to me and so frankly stated your case. We are glad to have our men happy, and will do all possible in our power to render them so. I will see what can be done for you." Now this case is peculiar; the position held by Mr. Smith cannot be filled by any other person in the business except by one of the bosses, and in keeping him they put themselves to great disadvantage, but it shows that they have regard for a man's religious convictions. Similar arrangements have been made in behalf of two men who work upon a railroad in Jersey City. They are allowed to have their Sabbath and go on duty Sunday.

Rev. John Green, D. D., in an address dwelling on the necessity of one rest-day in seven, speaks of three men who were brought up in New England and had traveled extensively on the continent of Europe, wrote home this sentence: "Give me the Puritan Sabbath."

There are now not a few things to alarm the friends of good order, of moral and spiritual prosperity, in our land. Glaring crimes are too frequent. Too many of our sons and daughters are not trained into habits of industry and honesty. We have Sunday concerts, theatres, and many kinds of demoralizing amusement. We have frequent Sunday excursions by railroad and steamboat, baseball, beer gardens, and gaming in a thousand forms. We

have regular Sunday railroad trains, and Sunday newspapers, and consequently Sunday labor to an amazing extent. Our post-offices are open on Sunday, which alone deprive many thousand men and women of a needed day of rest.

Any person spending Sunday in this city may well conclude that a continental Sunday is not in the vista of the dim future, and may well become alarmed at the true state of affairs. Two prominent divines preached last Sunday in favor of opening the Metropolitan Museum of Art, and in the afternoon the Museum of Natural History. I think, myself, as long as they allow the miserable low concert halls to be open, and every curiosity museum in the city, it would be well to open the more respectable and healthful places where, to say the least, no harmful influences are prevalent.

The Rev. A. E. Main preached in the mission of the W. C. T. U., corner of Christopher and Bleeker streets, Sunday night, April 12th. It is our privilege to labor more in missions this year than in any previous year since our coming to this city. We have enjoyed the work very much. Mrs. Burdick visits the ships Sunday mornings to distribute reading. Bundles of reading matter and thousands of old *RECORDERS* have been thus disposed of. Friends in Alfred Center; in Westerly, R. I.; in Plainfield, N. J., and in Waterford, Conn., have generously supplied the reading. Mrs. Marvin, of Alfred Centre, sent a barrel of apples, and it was a great treat to the sailor lads. Monday evening is the time at home, when the seamen call. Besides this work Mrs. Burdick has a class on Sunday afternoon and evening in a Chinese Sunday-school. It has afforded me much pleasure to go there a number of times and help them in their music. They appreciate what is being done for them, as no other class of foreigners do, and take great pleasure in bestowing tokens of regard as a sort of thank-offering.

Until quite recently we have had a class of music at No. 118 E. 45th St., in the school where Dr. Maxson is Assistant Superintendent. In addition to all this, four thousand copies of "Pro and Con," besides thousands of pages of other tracts, have been distributed. We have also spoken as often as three times in one week in different missions of this city, besides presiding at the organ. This, in brief, is a bird's-eye view of our work. We have been asked so many times to give some idea of what we found to do that we have finally complied with the request.

After three years of experience, and realizing that this field, like all city fields, needs trained men especially adapted to such a work, I wish to say, I know of no field more needy, I know of no field more hopeful, not in prospect of some sudden revolution, but where honest work can show slow but steady growth. It is just as important to hold our young people to God's truth as to make new converts. When we can offer what seems to be a permanent religious home in these large cities, with plenty for the members to do spiritually, it is an inducement for our young people to hold on to the Sabbath. It is an inducement for them to locate in these centers of stirring life. I rejoice in a growing pluck among our young people. I commend that spirit of independence which says: "I can make a place for myself in New York City, and maintain my Sabbath." Some are doing it, others can do it. Dr. Maxson said, "I believe that I could engage in fifty different avocations in New York City and keep the Sabbath."

(To be continued.)

J. G. BURDICK.

APRIL 16, 1891.

THE SABBATH RECORDER.

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"AND I will trust that He who heeds
 The life that hides in mead and wold,
 Who hangs yon alder's crimson beads,
 And stains those mosses green and gold,
 Will still, as He hath done, incline
 His gracious care to me and mine;
 Grant what we ask aright, from wrong debar,
 And as the earth grows dark, make brighter
 every star."

PRESIDENT W. C. Whitford, of Milton College; Dr. E. S. Bailey, of Chicago, and Geo. H. Babcock, of Plainfield, N. J., sail for Europe on the steamer *Augusta Victoria*, April 30th. Many friends will wish them a safe, pleasant, and profitable trip. It is not now known how long they will be away from home.

THE number of persons in the world who speak the English language has increased more than 500 per cent during the last 100 years. This looks as though the English is yet to be the common language of all the nations. What an opportunity for English speaking Christians to make known abroad, in all the world, the glorious gospel of the son of God! And with the opportunity, what a responsibility!

BARON FAVA, the Italian minister to this country, recently recalled by his government on account of the New Orleans trouble, now tells his superiors that, under the United States constitution, the general government cannot interfere in matters which are clearly under State control and management. This is just what Mr. Blaine told his Majesty, the king of Italy, the next day after the events of the mobbing were made public. Now let the king send Fava back, and recall the lawless gangs of his subjects who continually menace the communities in which they live with their Mafia and other order-defying fraternities, and we will call it even.

SEVERAL months since we commented upon the fact that the legislature of Manitoba, Canada, had passed an act prohibiting religious instruction in the public schools, and otherwise providing for their non-sectarian character. It was shown at that time that the Catholics would not yield this best of all opportunities for proselyting for the Church without a fight. Subsequent events are fully justifying this prediction. Under the lead of Cardinal Taschereau, the clergy are up in arms against it. On Sunday, April 5th, protests were read in the churches of Quebec, demanding that the Dominion government nullify the act of the Manitoba legislature. Whether this can be done or not we do not know. We are not sufficiently familiar with the relation of the general government to that of the provinces to answer. But it is clear beyond all shadow of doubt that the Catholic Church is not willing to be put upon an equality with Protestantism in the management of public schools. She is bound to rule or ruin. If this cannot be done in one way, it will be in another. This is her policy in Canada, in the United States, in all the world.

AS THE years go by, the relics of the slavery days depart. There has just died in Rochester, New York, one Thomas James, a colored preacher, who was born a slave in this State in 1804. When a mere lad he was traded for a yoke of oxen, and soon after escaped and fled to Canada where he remained until, in 1821, this State emancipated its slaves, when he came to Rochester. His father and mother were sold when he was eight years of age, and he never saw them again. He was called sometimes "Tom," and sometimes "Jim," having no other name until he was ordained to the work of the ministry in his 26th year, when he received this name by which he has since been known,—Thomas James. He had preached extensively through the South and West, and was an active abolitionist. That a human being, capable of proclaiming with great power the truth of God, should ever have been traded in the market for oxen, or have been separated for life from his parents in tender childhood by the hammer of the auctioneer, seems indeed like some strange fiction. That such was the condition of three million people in our free republic a generation ago, is a fact still vividly remembered by some of us. That no such conditions can possibly exist now, and that few, if any, of our citizens would restore to our country the system of human slavery if they could, is a sign of the progress our country is making in the march of universal human brotherhood, and the recognition of the rights of man on the ground of his manhood.

THE Rev. Phillips Brooks, of Boston, in his sermon, Sunday, April 19th, touched upon the immigration question in a very forcible way. Among other things, he said:

The nation has a right to stand guard over its own life, to exclude from its own life that which is perilous, to limit the immigration into its own territory, not simply in order that it may keep the little bit of God's earth which God has chosen to give into its care sacred for its own comfort and its own joy. It has no liberty to exclude the foreigner from its territory simply that it may live more comfortably and be a little more at peace. No nation, as no man, has a right to take possession of a choice bit of God's earth for that. But if to this particular nation there has been given the development of a certain part of God's earth for universal purposes, if the world, in the great march of the centuries, is going to be richer for the development of a certain national character, built up by a larger type of manhood here, then for the world's sake, for the sake of those very nations that would pour in upon us that which would disturb that development, we have a right to stand guard over it. We are to develop here in America a type of national character, we believe, for which the world is to be richer always. It may be the last experiment of God's warning of humanity here upon the earth.

We have a right to stand guard over the conditions of that experiment, over the development of the training of that peculiar and richer life, letting nothing interfere with it, drawing into it the richness which is to come by the entrance of many men from many regions of the earth, feeling that it is to be perfected not by any narrow working upon itself but as a great amalgam of all that is rich in all the centuries, of all that is precious in all the lands. There does seem to me to be at least the theoretical solution of that of which our thoughts and anxious minds are full to-day. There must come some time a broader statesmanship. There must come a statesmanship which cradels and holds up and works by the great idea that each nation has a right to develop its own life, only allowing to enter into it that which can enrich and fulfill that development, always kept from selfishness and narrowness by the consciousness that it is not for itself, for its own comfort or its own wealth, but it is for the great, broad good of all the world.

MR. SPURGEON is reported as saying: "As for me I believe in the colossal,—a need deep as hell and grace high as heaven. I believe in a pit that is bottomless and in a heaven that is topless. I believe in an infinite God and an in-

finite atonement, infinite love and mercy, an everlasting covenant, ordered in all things and sure, of which the substance and the reality is an infinite Christ." Whether or not this is an exact quotation from that great preacher, it is quite consistent with his general utterances; and, though it sounds a little bit old fashioned, it is far more satisfying than anything we have yet seen or heard in the "New Theology" concerning Christ and his salvation. The need of human hearts is greater than all human help. Hence we look away—to whom, or what? To some other finite helper? To some scheme which at best cannot new create the heart cleansing it from all sin? God has laid help upon one who is "mighty and able to save to the uttermost all that will come to God by him." Because God has offered to men an infinite Saviour, the ambassador of truth may offer to vilest sinners a sure salvation. If it were less than this it might fail somebody, somewhere, sometime, somehow; but because a perfect atonement has been made, a perfect and sure salvation may be freely offered to all who will accept it. Is not this the secret of Mr. Spurgeon's wonderful success in winning men to Christ?

A SALVATION ARMY.

The venerable Archdeacon, F. W. Farrar, has written a history of the origin and progress of the Salvation Army, with some account of the peculiar methods of the Salvationists, giving an impartial estimate of the results they have accomplished. This history is published in an article in the May number of *Harper's Magazine*. In summing up the characteristic features of the Army and its methods of work which have been the ground of the great success which they have attained, Dr. Farrar makes four points, which are well worthy the study and adoption of all Christian workers. These are:

1. The use which it has made of the energy and devotion of women.

2. The immediate use to which the Salvation Army puts its converts. It recognized the great and nation-regenerating truth that every Christian should be God's missionary. Many of the wavering might have been lost forever if they had not been from the first taught and encouraged to come out of their evil surroundings, and boldly to take their side with God and with the work of good.

3. The teaching men to give. At every meeting of the Salvation Army there is a collection. Giving is usually declared to be abhorrent to the steady-going Christian. The offertory is supposed to frighten away congregations from churches. The Salvationists have better understood human nature, and better exemplified the spirit of the early converts. They have confidently made their missions self-supporting, and have wisely taught that acts of worship are most fittingly connected with works of self-denial. That is how this sect of yesterday, started by a discredited Methodist, has succeeded in raising a revenue of some £800,000 a year. (\$4,000,000.)

4. But, after all, the chief secret of the growth of the Army has lain in the self-sacrifice—a self-sacrifice not short of heroism—which it has evoked in hundreds of its votaries.

If these general principles were more generally recognized and acted upon by our churches what a power for good they might become, compared with what they now are! And why may it not be so? We need not, indeed, adopt the methods of the Salvation Army in order to

carry these principles into effect. There are many ways in which the talent and devotion of Christian women can be utilized in the work of the church; in which new converts may be immediately set to work; in which all Christians may be taught the duty and privilege of systematic and liberal giving, and be trained in the exercise of that Christian grace; in which the grandeur of heroic, Christian self-sacrifice may be taught and cultivated. If all these possibilities of effective service were utilized, as they might be, according to the varying opportunities and needs of each separate community, the whole church would become a grand salvation army, with its divisions, regiments, and companies scattered all over the fields of battle with sin and wrong, each doing, in its place, just what needs to be done; and songs of victory would gladden heaven as well as earth, and the "Well done" of the Great Commander would bring inexpressible peace and joy to the weary but faithful soldiers of the cross.

Let us not falter in our attempts to carry forward so grand a work, because, forsooth, we are a small people, and could make but a feeble impression upon the world's great mass. As a people, we are responsible only for what we can do, and we are responsible for that to its fullest extent, whether others do their duty or not. Let no church say, we are but one of a hundred churches in our denomination, we cannot do much alone, for each church is a complete body in itself, however small it may be, and will be held accountable before the bar of God, for what it can do,—this, all this, and only this. Let, no member say I cannot do much of myself, my little efforts will not count for much taken separately, for it is the aggregation of individual efforts which makes up the results of any organic work. God's reckoning with us, by and by, will be man by man, and the full mead of divine favor will be bestowed upon the faithful soldier when God shall say of this one and that one, "He hath done what he could." Faithfulness of effort, not outward results accomplished, is the divine standard of estimate, and every humble disciple may be faithful, if he will.

Brethren, shall we as a people become, indeed, a Salvation Army? Will each church stand in its place as a regiment or company in the Lord's host? Will we each, as individual soldiers, take up arms in the name of the Lord of Hosts, and stand in our place, though we stand alone in the day of battle? How much depends upon the answer we make to these questions only eternity can reveal. In the light of earth's needs, and of heaven's possible revealings, let us ask, each for himself, "Lord what wilt thou have me to do?" and when the answer comes, do it with all our might.

HE TOUCHED THEM.

To the Editor of the SABBATH RECORDER:

The communication from Mrs. M. E. H. Everett in RECORDER of March 26th was very suggestive to me. She seems to have hit, with a poet's insight, the difficulty, not only in the domestic service problem but in all the relations between the higher and lower classes. Miss Ophelia, in "Uncle Tom's Cabin," you remember, could do Topsy no good because she could not bear to touch her. This was the source, or rather one of the sources, of our Lord's power over the poor and wretched, that he did not disdain to touch them. He allowed the woman who was a sinner to wash his feet with tears and wipe them with her hair. He touched the streaming eyes of the blind man and

even touched the leper as he healed him. He ate with publicans and sinners.

There is a profound knowledge of the human heart in these acts of Jesus. The reason that the church does not have more power over the masses of sinners is just in this point that she is unwilling to touch them. She is willing to give money and words, but she is not willing to follow the example of her Master and eat with publicans and sinners, let them touch her carpets, and sit in her good pews, and recognize them as her children as fully as she does the rich, polite, educated and refined. Herein is the source of the power of the Catholic Church as compared with Protestant churches that she is more willing to recognize all men as her children, on equal terms with one another.

There is nothing new in these suggestions. Our trouble in the spiritual progress of this world is not in finding new principles, but in making old principles—as old and as everlasting as truth—vital and potent in our lives. We need nothing new in the principles laid down thousands of years ago. We simply need to realize those principles in actual life and practice; to take the ragged, filthy, and disreputable children of God, who know not their sonship, by the hand and lead them up higher as Jesus did, rather than stand on the eminence and cry, "Come up hither," to make all people feel that toil, service, poverty, limitations of education, do not of themselves destroy their manhood and womanhood.

HOME NEWS.

West Virginia.

SALEM.—Salem—the peaceful—has pounded her pastor! It was no mere trifle of a pounding either; none of your *avoirdufois* pounds that you sometimes hear about, when people throng the home of the preacher and leave heaps and piles of bundles and bags. This people did that kind up about right soon after their pastor "landed on these shores." But the pounding he got this time was a genuine pounding, with apple-tree whips. It was a deep laid scheme to entice him away from home, pounce upon him unawares, and give him a good whipping. And they did it, too, with such royal good will that he will not soon forget it. We could not learn that the pastor had been guilty of any misdemeanor; neither had he "stepped on anybody's toes" so far as he knows; nor had he been shirking duty, nor blundered into any great indiscretion, in his "zeal for the Lord," that there should be such an uprising among his people. And yet the fact remains; and the people seemed to be of one mind, moving forward in the matter as one man, in executing this carefully laid plan. Just as though the pastor was to blame for having a birthday! It was the 15th of April, and the Lord has brought it around once every year, since 1844 at least, and no preacher on earth could possibly help it. Come it *would*, every single spring, in spite of everything. And of late it seems to come with quicker steps, and flies on swifter wings than of yore. Some how it leaked out among this people, three or four days in advance, that this eventful day was approaching, I think through the unguarded remark of a little girl, and immediately the plot was laid.

The pastor and family were invited to Prof. Maxson's to tea, whence they went all unsuspectingly. Soon after the shades of evening had gathered and the silver moonlight had

fallen upon these majestic hills, bathing them in such mellow light, that peace seemed to reign in cottage and vale, making one feel at peace with all mankind, suddenly, without a moment's warning, the Professor threw wide the door, and in walked Eld. James B. Davis and wife, followed by crowds of people. They made as straight as they could go for the pastor, and before he could recover from his surprise, the room was crowded, with plenty still seeking admission. Upon explanation being asked, some one suggested: "I believe you have a birthday." Of course the pastor could not deny it, and although sure that it was no fault of his, yet he saw that the wisest thing to do would be to surrender at once, and trust to the mercy of the captors. Bro. Maxson's large double parlors were soon crowded to overflowing, with nearly three score of as bright faces and happy hearts as you ever saw together.

As soon as quiet was obtained, "Uncle Jimmy" Davis broke the silence, and in a neat little speech thanked Bro. Maxson for the freedom of his house for the occasion, and then turning to the pastor, he feelingly expressed the good-will and warm-hearted sympathy of this people toward their pastor and closed by placing in his hands, "as a testimonial of their regard," a little heavy box, which held \$32 50 in silver. Of course the pastor was in no condition, after all this, to "talk back," but he did his best to express his appreciation of such treatment. Prof. Maxson and Bro. P. F. Randolph then followed with chosen words of cheer, and after some time spent in song, all set about having a good time. The many students from the college added greatly to the pleasures of the occasion, and it did seem good to see the friendliness springing up between these and the town's people. I will not attempt to relate the particulars of the "birthday whipping." Let those who stood by and laughed at the vigorous application of apple-tree sprouts upon a helpless man, without offering to render assistance, tell it if they can, I cannot. One thing is certain, the West Virginians know all about how to surprise a pastor. And the pleasant memories of that evening with them will be like genial sunshine to gladden the days of the year to come.

They have now purchased a lot upon which to build a parsonage, with three acres of pasture land adjoining, and in a few days will set about the building of the house. This will be a great convenience to the pastor, and to the church in years to come.

T. L. G.

APRIL 16, 1891.

A REQUEST.

Dear RECORDER;—Please allow me through your columns to thank those who have so liberally responded to my request for papers. I now find it would be better to send the papers direct to the persons themselves for whom they are intended, as they accumulate faster than I can distribute them. Will those who are willing to send papers regularly, after they have read them, to individuals who will be glad to receive them, please send me their address if they have not already done so, and state what kinds they can furnish?

MISS EMILY P. NEWTON.

FAYETTEVILLE, N. C., April 8, 1891.

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

YOUNG PEOPLE'S WORK.

THE bugbear of youth in ethics is the "amusement question." The reasons, however, which make it so are not peculiar to any time of life, but are essential to our human nature. But why need it be a bugbear?

THE facing of the question is shunned generally for the old, old reason that if we examine closely we may have to give up some things we much like to do. This is something we have to encounter all through life. Others than young people conveniently close their eyes to questions of duty in matters much more serious than the pastime of an hour because they fear if they investigated closely they would be obliged to do something against their preference or inclination. Let us young people train ourselves in lesser things to a more honorable course; then when we have to face great moral questions we shall have habits of conscience which will render us strong.

ONE thing is sure. We ought not to engage in any amusement which is wrong, either because it is so in itself or because of its evil tendency or association. It is with the latter that differences of opinion may arise. Gambling, billiard playing in saloons, the reading of immoral literature, attendance upon immoral plays or public balls would doubtless be pronounced wrong by most Christian young people without hesitation. But a quiet game of cards or anything else at home, the occasional visit to a theatre to see a good play or to hear a good opera (minus the ballet of course, *O rara avis!*), a quiet dance in a home parlor where all are friends and no very late hours are kept; these would seem to many not to be wrong, and as to their appropriateness for Christians many good people honestly differ. Now here we need two Christian graces in order to a settlement of the case: self-denial and charity. And whichever side we take on the question as to the quieter and more innocent indulgence in these amusements, we need both these graces. Those who are inclined towards these amusements need much self-denial, and a little charity for their more scrupulous friends; those who deem these things always and in every case wrong need charity also. Others who need a "fervent charity" are those who pronounce some of these things wrong,—i. e., the ones *they* do not care for,—while they do not so consider others,—the ones they particularly like themselves. But any Christian who is thoughtful, and seriously inclined toward doing the Master's will can hardly fail to see the evil tendency in the practice of these amusements and note also the evil association of these pleasures which debar us from their indulgence if we would avoid "all appearance of evil."

THERE is another fact worthy of note. Public sentiment on these questions often varies with locality. It is true, moral questions are in principle the same for every age and in every place. Yet there is a sense in which it is not so. Hence we find sometimes the curious anomaly that in one community or congregation certain amusements will be considered as wrong which will in another place be regarded as, at least, matters of indifference. Now when, justly or not, the opinions of good Christian people, and the judgment of censorious people of the world, pronounce an amusement or anything else wrong, or even simply unworthy of a confessing Chris-

tian, the latter cannot afford to indulge in the face of his brethren's scruples and against the judgment of the world. If he do this he brings reproach upon Christianity, upon the church, and upon Christ; he injures the body of Christ, and Jesus its head; he does a sin, even though what he has performed be in itself perfectly harmless, or harmless so far as he is concerned. To illustrate: In a certain community it might be perfectly right for a young minister to play the violin as a recreation, or occasionally to play a game of base ball. And yet in another place, and among different people, while he could do these things with a perfectly clear conscience himself, yet to do them would injure his influence as a Christian minister, and if he knows this, it becomes then a sin. Let us then all, with the spirit of desire to glorify Christ, consider these things in the light of these principles: Avoid the wrong; avoid that which has an evil tendency or results in evil to others, or has the appearance of evil; avoid that which, for whatever reason it be, we find casts in the eyes of many a reproach upon the Saviour or his name.

TO DO INCREASES THE POWER OF DOING.*

AN old and experienced laborer in any occupation can accomplish the work much more nearly perfect than could a beginner, and the more he does the more interest and enthusiasm he puts into it and the more he *loves* the work. We hear it said that "practice makes perfect." Although we may not attain to any high degree of perfection, the more we *do* the more capable of doing we find ourselves, and the more power we have in doing. Nearly every person is endowed with ordinary faculties, and by cultivating and exercising these he is able to accomplish a great deal more than he can if he is indifferent and endeavors to do nothing.

So it is in missionary work. If we let our talents for doing missionary work remain undeveloped, we lose all power of doing any good by such work. But, on the other hand, if we are active and earnest in exercising and developing our missionary faculties, the efforts we put forth will be rewarded by an increase of power.

A missionary is a person called by God, one who is endowed with the spirit of Christ and is sent forth from Christian to non-Christian people. The subject of the mission is salvation to men through the death and resurrection of Christ. The subject is one unchangeable truth, historical fact, and gracious revelation, centered in the person of Christ as God. The methods by which this message may be presented are as varied as the needs, circumstances, and culture of the different nations to which it is preached. All through the history of missions we see the greatest and most self-sacrificing and successful foreign missionaries reproducing Christ in their own lives, their teachings, and their converts. But there are other missionaries besides those who go to heathen lands.

We should do all we can in missionary work because it is our duty; Christ has so commanded us. If we cannot go to heathen lands we can work at home by our prayers, interest, and money. This world belongs to Jesus in a twofold sense. First, he made it, and therefore has a creative right in it. "All things were made by him; and without him was not anything made that was made." Second, he redeemed this world with the price of his own precious blood, and therefore has a redemptive right in it. He died the cruel death on the cross for the many

Read at a missionary session of the Seventh-day Baptist Church at North Loup, Nebraska.

millions of his believers, and also for those who have never heard of his name. For this reason he has given us the command: "Go ye into all the world, and preach the gospel to every creature." And that we may not be discouraged he has given us these words: "Lo, I am with you always, even unto the end of the world."

Now of course missionaries cannot go without money. In order, therefore, to fulfill the command of our Saviour it is our duty to give money for the sending out of missionaries. Only think of the millions of dollars that are spent in needless self-indulgences which might be given to Christ. Only think of the vast openings and constant calls for missionary work, and of the many who burn with a desire to go and labor for Christ in heathen lands who cannot be sent because of the want of money. It is blessed to deny self in order to give money for missions. Why should we foster our pride by following the fashions of this wicked world to such an extent that we have but little left for the cause of Christ? Jesus says: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." "Sell whatsoever thou hast, and give to the poor." "Do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be called the children of the Highest." It is blessed to give for missions because of the sure reward. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

It is blessed to give because of the abundance of divine grace that God imparts to our souls. If we give liberally of our temporal goods, God will bestow rich spiritual blessings. "It is more blessed to give than to receive," and not only so but divine increase is secured. For, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Another important step in doing should be our desire and willingness to do. The motive of Christian missions is the desire for the moral and spiritual elevation of the non-Christian world, and the root from which that desire springs is love to Christ. "The love of Christ constraineth us." Surely a most powerful motive! And this love leads to a desire to labor for the salvation of those who know it not. Is the effort which we put forth for the diffusion of Christian truth the measure of our love to Christ? We must grant that it is. At what rate do we, the professed followers of Christ, value the conversion of the world to him? What exertions are we willing to put forth for its accomplishment? What are we doing to execute the dying commission of our Lord, "Preach the gospel to every creature"? Do we make the fulfillment of his trust a part of our business? We may say that all we have and are belong to him, and then give—how much? But some one asks, "How much should I give for this purpose? My family, social life, my duties to the poor and suffering, all have their claims upon me." That is true; but if we honestly seek to know, the question would simply be, "Lord, what wilt thou have me to do?" "Let every one of you lay by him in store, as God hath prospered him," is the New Testament rule, and this surely points to some definite proportion. Should that proportion be less than the Jew gave? Do we owe less to God, or have

we less sense of gratitude for benefits received? If not, then our giving should surely not be less. Never was money wanted for a nobler object than this, and can any of Christ's true people turn a deaf ear to this call or manifest a thoughtless indifference? Does Satan have to knock long at the doors of this world to obtain money to carry out his plans? No, millions await his bidding!

The third important step is a knowledge of missionary work. We should both gain a knowledge ourselves and help the uninterested to attain it. "There can be no deep and abiding interest in missions," said Dr. Livingstone, "that is not founded upon a knowledge of the work." How unreasonable it is to demand from others an interest in enterprises of which they know nothing. The very book agent at our door is too wise to ask us for our money before he has fully displayed to us the beautiful binding, fine illustrations, and interesting contents of his book. Do we not often reply to those who frankly tell us that they never can feel interested in foreign missions,—"Well, you ought to feel interested"? Perhaps they ought, but no assurance from us to that effect will ever produce the desired result. Instead, we must supply them with interesting information from the mission field. "Let the light in and the room will be light."

Has it ever occurred to you that all the Christian privileges and blessings you enjoy you owe to the missionaries of Jesus? The work in Macedonia was the beginning of those missionary movements that gave the gospel to England, to all Europe, and to our own land. The Christian churches of to-day are the outcome of Christian missions. The converts already won to Christianity would have remained in heathen darkness had not the churches in Christian lands sent the gospel to them. Two-thirds of the world's population are to-day without a knowledge of Christ, and will remain so until we "whose souls are lighted with wisdom from on high" send them the same blessed light. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" God is putting it into the hearts of scores and hundreds to go and preach to them, and many noble men and women are offering themselves to this work. Shall it be put down on record to our shame that they remained at home because we were unwilling to send them? Do we fail in accomplishing our part of this noble work? We must remember that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Then let us be at work. If we would succeed in being true missionaries we must keep ever at work. Surely nothing will ever be accomplished by being idle, careless, or indifferent. Perhaps many of us think there is nothing we can do. But do we not see that those who are always doing whatever they find to do can always find something to do? We have no excuse whatever for shirking our duty. Then as missionaries of Jesus Christ let us improve every opportunity faithfully, and as we thereby receive more power from God we will grow stronger in the work.

OUR MIRROR.

THE Rev. J. L. Huffman writes to the Secretary, under date of April 21, 1891, that he has just closed an interesting meeting with the Ritchie Church, at Berea, W. Va. The church there is in a good condition, and the pastor, the Rev. O. S. Mills, and his wife, are doing a good work, especially among the young people. They have a Y. P. S. C. E. of twenty-one active members who are doing faithful work. Mr. Huffman attended three meetings of their Society and addressed them each time upon different lines of work. He also lectured to the young people upon the subject, "How to make Life a Success." They took up a collection amounting to eleven dollars towards paying Mr. Huffman's salary, and appointed a committee to ascertain how much more they can raise for that purpose. Mr. Huffman thus begins his work with encouraging results, and notices with great pleasure the earnestness with which the young people take up the work. He starts for North Carolina April 22d, where he will remain about a month.

EDUCATION.

—PRESIDENT SEELYE goes on record with the opinion that, as things are now going, by the end of this century—and that is not far off—the women will be better educated than the men. They already bear the palm in moral and spiritual culture, and at the dawn of the next century where will be our boasting? But it is evident that Pres. Seelye does not take into account that part of education which is acquired on the race-track, the ball-ground, in the regatta, and in the saloon. Counting these in we are away ahead, and feeble-minded womanhood is just nowhere.

—THE YALE FENCE.—Who, within the far-reaching purlieus of the general college world, has not heard of that ancient seat of learning, the Yale fence? Symbol and chosen field of the buoyant open-air good-fellowship, with its peculiar classified democracy which is Yale's boast, Stoa has not come to be more closely bound up in tradition with the sect it named, nor Academe with the lovers of wisdom who walked and practiced disquisition in its groves. Since the time whereof the memory of man runneth not to the contrary it stood against the Philistine world, held internecine elements in loyal confederacy against the common foe, and in piping times of peace witnessed the daily and nightly confluence of innumerable rivulets of college leisure. Put one student charged with idleness on the fence, and he drew to himself his fellows in like plight, not otherwise than as when a magnet is dipped into filings of steel. Sitting with bowed back on a three-inch rail may be more comfortable than pillowed couch if the spirit be content. The old college row, fine in its homely antiquity, stood sentinel behind, and over all the elms drooped their graceful branches, sunlight and shadow flecked brick and turf, lazy breezes lulled the leaves, whilst the meaningless life of the town rolled by; and at eventide, when the shadows had usurped the high green vaults, song rang out into the leafy arches in tuneful unison. Senior, Junior, and Sophomore kept sacredly, with mutual and self-respecting dignity, the allotted lines of demarkation, while the Freshman—a Peri without the gates—through long months of a desperate struggle for existence against a presumably hostile faculty, and before him always a lesson of patience and the incitement of privileges to come. The old fence was more than a memory to the alumnus shade who revisited, in seasons of festivity, the scenes of his living experiences. It was still a tangible property, and his for the sedentary purposes of the moment. And therein, it may be, lies the particular and personal poignancy of his grief. He could rally at the fence with his cigar, confident of leading his leisure into no conflict with others' labor, and be at the best point of vantage, whether to pick up the threads of old memories or the garrulous society of other ghostly strays. Age brought him no dignity he was not willing to unbend for the sake of bending his body once, more over the familiar rail, if so be stiffening Time should have left some suppleness in his frame to conform to the requisite angles.—*Harper's Weekly.*

TEMPERANCE.

—SOUTH AMERICA has but one regularly organized W. C. T. U. It is in Concepcion, and does good work. Within a few months forty men have been induced to sign the total abstinence pledge. A Loyal Temperance Legion, numbering thirty-five, meets every two weeks.

—IN some Eastern cities it is now the fashion to indicate the absence of liquors from an entertainment by a knot of blue ribbon attached to the invitation. The idea is very popular, and may be but the beginning of a general movement in opposition to the serving of liquor at private functions.

—THE Order of Rechabites, a large temperance society of England, rejoices in the returns given at its late annual conferences, showing an increase of 10,610 members during the year 1890. This is all the more encouraging as it is a benefit club, as well as a total abstinence society.

—A WRITER in the *New York Tribune* thus figures: From a bushel of corn a distiller gets four gallons of whisky, which retails at \$16. The government gets \$3 60, the farmer who raised the corn gets 40 cents, the railroad gets \$1, the manufacturer gets \$4, the retailer gets \$7, and the consumer gets drunk.

—THE *Insurance Guardian* quotes a contemporary as saying: "It is an absolutely proved fact that chronic drinking of even small quantities of alcoholic beverages tends most materially to increase the risk by shortening life and by weakening the constitution, so that even a trivial illness may at once kill or forever damage the health;" and itself adds: "This witness is true; and even the most prejudiced are gradually arriving at the same conclusion, being unable to resist the ever accumulating evidences."

—PROHIBITION may not prohibit drinking in Kansas, but it prohibits murder and suicide and poverty; it empties the jails and fills the churches; discourages crime and relieves the courts; protects homes and crowds the schools; piles up wealth and prevents pauperism; honors law and outlaws liquor; puts a premium on sobriety and a stigma on drunkenness; attracts good citizens and drives out the vicious. Kansas may lose some license money, and experience some difficulties in suppressing some unlawful sales, but no man who deals in the accursed stuff in that State can be called a gentleman, or be reckoned as honorable, or be trusted as true, or be known as loyal. He is a law-breaker who sells liquor there—a criminal, a rebel, an acknowledged enemy of his State, with no apology for his business and no plea for his profits.—*The Star.*

—MORE and more is the weight of scientific testimony growing against the use of alcohol as a medicine. At the late Annual Conference of the British Temperance League, the veteran medical temperance pioneer of Great Britain, Dr. F. R. Lees, read a paper upon "Science and Alcohol," in which he said: "General experience, which is the foundation of social science, continues to confirm the great truths of our movement. Life is lengthened, disease is lessened, and health is improved, by the practice of abstinence; and, on the other hand, superstitions about drink and its value are dying out, and light is at last finding its way into high and fashionable quarters. Whether in recreations or in ordinary work, whether in cold or warm climates, whether in battle or in peace, whether on sea or land, the folly of drinking alcohol, and the advantage to mind and body of abstinence, are becoming acknowledged more widely."

—THE *Christian Standard* says: "Two recent events in the British Parliament indicate that the despotism of the millionaire beer-barons and liquor-lords is becoming intolerable over there, as it is with us. One was the triumph of the motion for a second reading of a bill providing that two-thirds of the owners and occupiers of houses in any district in Wales may abolish the saloons in that district. Although the Home Secretary opposed the motion on the stale old plea that the law could not be enforced in large towns, the House of Commons sustained the motion by a vote of 185 to 179. A London paper said of the Home Secretary's point, "A pretty argument in face of the fact that two-thirds of the crime in London is perpetrated between 9 P. M. on Saturdays and 9 A. M. on Mondays, and is due entirely to the open public house." The other event was in the House of Lords, which dismissed with costs the suit of a saloon-keeper for a renewal of his license which had been refused by the magistrates. Backed by the beer-magnates he had appealed through the Quarter Sessions, Court of Queen's Bench, and Court of Appeal, only to be thrown out by the decision of every one of the Law Lords. This will annihilate the claim that a saloon-keeper's license is a perpetual right, of which he cannot be deprived without "compensation."

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: 6-18
May 30. The Temple Repaired.....	2 Chron. 24: 4-14
June 6. Hezekiah the Good King.....	2 Chron. 29: 1-11
June 13. The Book of the Law Found.....	2 Chron. 34: 14-28
June 20. Captivity of Judah.....	2 Kings 25: 1-12
June 27. Review.	

LESSON VI.—ISRAEL'S OVERTHROW FORETOLD.

For Sabbath-day, May 9, 1891.

SCRIPTURE LESSON.—Amos 8: 1-14.

INTRODUCTION.

Passing over Amos' lamentation for Israel, exhortations to repentance and farther threatenings of rejection, our lesson is a fourth vision representing the near approach of Israel's ruin. The time may be regarded the same throughout the book, 810-785 B. C. The basket of fruit represents the nation's ripeness for ruin and judgment. The ruling sin for which Amos reproves Israel appears to be their injustice and oppressions. By this, spiritual life was nearly or quite gone. Even public worship was hastily performed that they might the sooner take advantage of the poor to enrich themselves. No prophet more gravely reproves injustice and exhibits righteous indignation, than Amos. The writer of these comments confesses to difficulty in always discovering the connection between literal and figurative meanings. There are many images that are obscure to us that were not to the Hebrews. The manners and customs of the times should have something to do with our interpretation of Scripture.

EXPLANATORY NOTES.—v. 1. "Showed unto me." Revelation may be made either by a direct communication to an individual, or through spiritual perception given to the truly obedient and spiritual minded. In this case it was by a vision. "A basket of summer fruit." It would soon decay. Representing the state of Israel at this period. v. 2. "What seest thou?" Observe carefully, for the better understanding of its meaning. "The end is come." A reference to the nature of the fruit and a paronomasy upon the records. The final desolation of this corrupt nation is near. "Will not again pass by." Repeating what has been said in the previous chapter, v. 3. Justice would now be visited upon them according to their iniquities. v. 3. "The songs of the temple." The once beautiful and devout worship by the temple choir had degenerated into hypocritical renderings of their chants. How carefully should churches avoid this evil, and see to it that choirs and leaders in song are Christian men and women. Be not deceived, God is not to be mocked by undevout musicians. "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." Amos 5:23. "Many dead bodies." In the wasting away of the people and in their destruction there shall be so many that they shall be cast forth "with silence." As in times of great pestilence, when thousands in eastern cities are carried out for burial. No time or disposition to have funeral obsequies. v. 4. "Swallow up the needy." As Solomon says: "Whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." Honesty in business relations at this period seems to have been wholly ignored, therefore the rich and those in official positions had every advantage over the poor and needy. Christian ethics demand honesty so as to preclude all fraud, deception, and require fidelity to every honest engagement. This applies to corporations and States as well as individuals. Present laws for bankruptcy and the business methods of hosts of men and firms make easy the repudiation of debts and compromises with creditors so that the poor are defrauded and the rich oppressor permitted to continue his business without further liability. The Golden Rule applied to trade would revolutionize the nation. Neither stocks nor milk should be watered. The false maxim as now used, "business is business," would not be heard. "Every man for himself" would be regarded as extremely selfish and wicked. Exchange of values would be for the equal benefit of both parties. But alas, the Golden Rule is disregarded as often now by many men as by apostate Israel, and Ireland bleeds, and poor American tenants pay the taxes on mortgages held by the rich. "The poor of the land are made to fail" v. 5. "New moon." The first day of the lunar month was observed as a holy day. Additions were made to the usual sacrifices. The natural divisions of time were regarded as consecrated. "And the Sabbath." The seventh day of the week, a memorial of creation. Many professed Sabbath-keepers now seem to be in a hurry for "sun-down," and many do not wait until then before starting for the party, or secular labor. "Set forth wheat." Exhibited it for sale. "Ephah." A trifle over four gallons English wine measure. "Shekel." A Jewish weight. v. 6. "Buy the poor." See

Neh. 5: 5, 8, Lev. 25: 35, 47-55. "Shoes." Sandals. "Refuse of the wheat." Sweepings, waste parts. v. 7. "Hath sworn." A solemn affirmation. "Never forget." Because never repented of. Heb. 8: 10-12. v. 8. "Land tremble." Perhaps an earthquake in which a wave-like motion causes the earth to appear as the "rising up" as a flood." v. 9. "The sun to go down at noon." Astronomical calculations show two eclipses of the sun about eleven years after Amos, one at the feast of tabernacles, the other before the passover. This would be thought ominous and turn joy into fear. This may, however, refer to Israel's decline as a nation. Judah continued 150 years longer and had a prosperous time under Hezekiah and Josiah. v. 10. "Lamentations." Funeral dirge, weeping and regrets. "Sackcloth." A coarse texture of dark color, made of goat's hair. Used by mourners. Ezek. 7: 18. v. 11. "Famine not of bread." Not lack of temporal things, but "of hearing the words of the Lord." A spiritual famine. Prophets would cease to warn them or be heard. Though they now would drive him away from Bethel, yet in time, when distressed, they will seek for a prophet but shall find none. A spiritual famine is a great calamity, and wretched is the condition of the people where the means of religious instruction are inadequate for their numbers. "What shall a man give in exchange for his soul?" v. 12. A longing for that which they once despised. "Then shall they call upon me, but I will not answer." Prov. 1: 28, Psa. 18: 41. v. 14. "Sin of Samaria." See Deut. 9: 21, Isa. 31: 7, 1 Kings 12: 28-30. "Swear by their idol, the golden calf, my God, oh Dan." The other golden calf. "Manner." Way, i. e., of worship. "Beersheba." Like Bethel and Gilgal, this place was the seat of an idolatrous worship.

HOMEWARD BOUND.

We are within four hours of home, and will finish the account of our Pacific trip. Our last was written from Boulder, Colorado, where we held meetings from Friday evening, April 3d, till Sunday evening, April 12th. Boulder is thirty miles north-west from Denver, next to the foot-hills of the Rockies, and is the outlet for much of the mining work that is done in the different canyons or on the mountain tops. There must be from forty to fifty of our people here, the most of them recently from North Loup, Neb., brought here by the better opportunities for work and impelled by the stringency of times at home. We had hoped that we might effect a church organization here, but the most of them seemed disinclined, especially because of the uncertainty of their remaining here, many proposing to go back in the fall, if not before. By that time it will be better known what the situation is to be, and I have not much doubt but that they will be ready then to organize. Our meetings, I think, did good in strengthening many of the Christians and bringing them into a state of greater activity. One man was reclaimed to the Sabbath, and there were three that I was anxious to see baptized, but they did not feel quite ready for this step, which I hope they may be when next visited by one of our missionaries. We organized a Sabbath-school, April 4th, with thirty-eight present. Dea. Archibald Coon, Superintendent; Henry Crandall, Assistant Superintendent; Mrs. Larkin, Jr., Secretary; Will Davis, Chorister, and Mrs. Mattie Burdick, Organist. If this little band will but go to work in the spirit of Caleb and Joshua, with faith and courage, and trusting in the Lord, I see no reason why a self-supporting church may not be expected here within a few years.

This is considered a sort of health resort, and with day wages at \$2 an influx of people may be expected. The town seems to be on the verge, or farther, of a boom, property having risen considerably the past year, and this week some Denver parties run a cheap excursion there for the same purpose. The State University is located here. Under irrigation much of this land makes excellent garden and trucking land. Bro. Tucker has raised from \$260 to \$300 worth of berries from his $\frac{1}{2}$ of an acre, but I shouldn't expect to see any other man with such a garden as his. They rented for the week the old Christian meeting-house, said by some to be the oldest in the State, at a cost of \$5, and as they expect to tear down and build a new

house they offer to sell this for \$200.—Probably it could be had for less.

I received contributions for the Missionary Society, from Hiram N. Davis \$2, from Mrs. Hiram N. Davis \$7 25, also from Mrs. Socwell Sands, Pueblo, \$5.

I called in Denver on Henry Morris and wife, where I also found her brother, D. P. Crandall, these two formerly being Sabbath-keepers; and he still has strong convictions on the subject, and expects soon to return to its observance. He says he has always wanted to preach, and still more so since his conversion three years ago. His family is in Graham county (Hill City), Kansas. They seemed thankful to see a Seventh-day Baptist preacher, and I trust the visit may do them good.

Prof. W. S. Edwards writes me from Niopomo, Cal., that he will do something toward the support of a man, if one is sent to the California field.

If my readers wish to hear more from beautiful, fruitful California, land of the golden gate and the setting sun; from our mines and mountains, and polygamous Mormons, let them assemble at our church some night soon, and I will rehearse the story. I have traveled some 5,000 miles at an expense of less than \$90, having collected over \$100 on the field; baptized one; redeemed one to the Sabbath; organized one church; one Sabbath-school; preached 52 times; made some 60 visits. Probably forty or more have expressed wish or purpose to be Christians, and \$150 or more has been pledged worker for the field.

I wish to thank God for his mercies to me, and the fair degree of success in the work; and the many who have been praying for me, which has been a great comfort and help; and especially that I am so near home again with my beloved family and flock. I have enjoyed the journey and the work, and if this field should not be supplied with a preacher I feel now favorable to repeating the journey another winter, if my family could be with me and the church give its consent.

Our communion and covenant occurs next Sabbath, and we hope for additions, perhaps both by letter and by baptism. Twenty-eight were added before I left for California in January.

G. M. COTTRELL.

En route, on train.

CHRISTIANITY'S ESSENTIALITY.*

H. B. MAURER.

"If any man will come after me, let him deny himself." Luke 9: 23.

As a religious system Christianity must have followers upon whose lives and labors, words and work, its maintenance and propagation depend. In the broadest sense, Christianity notwithstanding to the contrary, Christianity emphasizes individualism. As an illustration of New Testament trend of thought on this subject, the text might be cited, in which are found such expressions as "man," "him," and "himself." Any form of religion which suppresses individualism is so far false. There are many elements which enter into the life and work of the individual disciple, each of which has its numerous and varying details, but each of these, be it immediate or remote, relevant or apparently irrelevant, springs from the two essential elements of discipleship, viz., pure motives and pure character, and these again spring from the single virtue of self denial which Christ presented as the first condition of Christian discipleship.

*A sermon preached in the First Baptist church of Paterson, N. J., Sunday, March 20, 1891.

History and observation disclose how much harm has been done to Christianity and humanity by a departure from the methods employed by the Christ, and the principles upon which his efforts were based. That such departures have been made is easily discernible upon a comparison of the methods now in vogue with those resorted to in the making of disciples in our Lord's day.

To-day men accept Christianity from motives and considerations, for which church methods are largely responsible, which are not only subversive of sound religion but are baleful to the moral nature of man. Take as an illustration of such methods our work among children, as this is too often carried on in some quarters. How far is the religious training of a child impaired, and to what extent is its moral nature injured, by modern methods and customs which appeal to the lower motives. If for no other reason than the reflex influence it has on the moral nature, every child should be encouraged to give and never to expect an equivalent for its gift in any form. The extent to which children attend religious services in many cities from other than the best motives is not a pleasing matter for contemplation.

That multitudes of men and women attend church from social and conventional considerations, from mean and mercenary motives, it would be a work of supererogation to demonstrate.

False fruits and systems have been propagated largely by appeals to the carnal and selfish instincts in man. Where Romanism could not gain a man or a community by persuasion it did so by promises.

When Mohammed could no longer make converts at the edge of the sword, he promised all who would accept the faith, a heaven which those, above all others, were made to realize who were the most sensual. Truly has Goethe said: "We seize with eagerness a law that will gratify our lower natures."

How different from much which we see in modern times in the Christian churches, how different from the methods and appeals of false teachers and false prophets were the methods and appeals of Christ.

He made no compromises with men. Yea, he seemed rather to go out of the way to discourage any one who might be actuated by wrong or impure motives. To those who ran around the shore of the lake over which he had crossed in a boat, and met him as he reached the other side, Jesus said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do?"

In Matt. 8: 20, we read: "And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest." Here, now, was a chance to gain a disciple, one more to be added to that small band which was growing so slowly. Did Christ, like the Pharisees who compassed sea and land to make one proselyte, demanding no convictions or acceptance of principles, seize eagerly upon this chance? Read again: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

But perhaps the most desirable wouldbe disciple is mentioned by Mark: "And when he

was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

Jesus who was born in a stranger's crib; ate the passover in a stranger's home and was buried in a stranger's tomb; Jesus who rode on a borrowed colt, and who had not where to lay his head, turning away a wouldbe disciple who was rich, is a spectacle to behold by modern preachers and laymen who evidently do not share their Master's convictions on this particular subject. No wonder the disciples were astonished, and asked, "Who then can be saved?" Ah, it seems to me that there is implied in Christ's answer this: "Poverty is not a necessary qualification for discipleship, nor do riches constitute a disability, but a man who wishes to be my disciple must become such from pure motives," "If any man will come after me let him deny himself." The sequel showed that this man did not understand Christ.

But some might say, Is it not after all from a desire to obtain heaven that men become Christians? Is not the glory of the world to come the inducement which leads men to Christ? He who thus reasons does not understand the gospel. The false sentiment so often expressed by those who are on the wrong side of some controverted points, "We're all going to the same place, though by different roads, so what difference does this or that make, these things are not essential to salvation?" is perhaps largely responsible for the impression that salvation or heaven is the all in all in the Christian's consideration. But they who thus think, whether they be religious errorists or unbelievers, have not understood the Gospel. I find no inducements of heaven or salvation to culminate in a realization of heaven, offered by Christ as a reason for accepting him. His appeals have to do only with the desire to be saved from sin. Since sin is selfishness, the desire to be saved from it must indeed be laudable, and he who rightly understands the gospel will not accept it from the selfish consideration of gaining heaven thereby, but will feel as Luther did when he said, "Hell would be heaven to me, if Jesus were there." It is to possess Christ and not heaven, which the Christian desires.

So then, to become a disciple of Jesus, and that is what is meant by the expression, "If any man will come after me," one cannot be actuated by any other than pure motives if he understand that the first condition of discipleship be "self-denial." That is a requirement no man cares to comply with whose motives are impure, and since pure motives constitute one element of Christian discipleship, our Lord laid down as its first condition that of self-denial, which itself is essential to Christianity, as this in its primitive purity is set forth by the individual Christian.

A second element in Christian discipleship is pure character. Like the religion to which self-denial is essential, this virtue has to do with self. It is reflexive in its nature. You cannot practice it upon others, you must practice it upon self, hence it is called *self* denial. It is not saying no to another, but saying no to self. One's self is the material in one's hands to be molded as the potter molds the clay.

There are other requirements that could be

made of self besides denial. Christ could just as well have demanded that a possible disciple should do something else instead of denying himself. But in no other way could that other element which must inhere in every true disciple, *viz.*, pure character, be secured than by self-denial. There is in this requirement the recognition of a great moral principle, that each sin is but the precursor of another, and of greater sin. Judged by Christian criteria there are no so-called small sins. In fact, sins which the world regards as indiscretions and weaknesses are considered grave in the New Testament. Not the overt act, but the secret thought, receives the greater attention. Hatred is adjudged murder, the lustful look, adultery, and covetousness, theft. Pride, of which so little is made in the world, is associated with greater sins, because pride is the root of sin and crime. In the Proverbs even so insignificant a matter as sowing discord caps the climax of a list of seven evil things among which are mentioned the lying tongue and hands that shed innocent blood. There is in James's epistle a striking illustration of this moral principle, that small sins are root sins. Of patience and impatience little is made in the world, and they are often the subject of jocose remarks. Yet James mentions the subject eight times in his fifth chapter, and swearing but once. Profanity results mostly from impatience. So, too, notice in the Decalogue how much is said of covetousness. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." But when the sin of stealing is mentioned, it simply says, "Thou shalt not steal." Selfishness is the essence of sin, and sin is selfishness. All sin springs from selfishness, and hence the converse must be true that all virtue springs from self-denial, and since pure character is the other element in Christian discipleship, we readily see why self-denial, which will result in a life of virtue, was the first condition on which men were expected to follow Christ.

The importance of this virtue, which appears from the fact that of every disciple Christ requires it, is not generally appreciated in the Christian church to-day. Upon the exercise of it depended the larger influence and efficacy of Christianity, and without its exercise there never would have been any Christianity, nor foreign missionaries, and if there never had been such missionaries to the pagans, we Americans would never have been Christianized to the extent to which we are. It was because a few devoted men denied themselves, that the Anglo-Saxons had the gospel preached to them. It is because there are men to-day who are willing to deny themselves that the heathen who are no worse than our ancestors were, are reached with the blessed word. We are all agreed that the missionary is required to make great sacrifices, but does it devolve upon us to do so any the less? Does he belong to God more than we? Christ has made this matter universal, for he says, "If any man will come after me." Whatever a man's business be he is under no less an obligation to extend the kingdom of Christ, than is the missionary. What all need is more of the missionary spirit. Why is not the Christian at home as much under the obligation of making sacrifices in sending the missionary as the missionary is in going? But many live in luxury and at death, when they have no longer any use for their money, leave a legacy to the cause of missions. Is that fulfilling the condition of self-denial?

I have no sympathy with asceticism. I believe in possessing what is beautiful, in obtaining what is good. But, as the Germans say, the good is the evening of the best. The desire for the good and beautiful in itself is commendable enough, in an ideal state of society. But ours is not an ideal state. It is a condition and not a theory which confronts us. It is well enough to play the violin, *but not when Rome is burning*. Is there a Protestant missionary society, or other benevolent enterprise, that is not hampered for means to carry on its work? Does not the question of retrenchment often come up for serious consideration in our Baptist deliberative meetings? What is the trouble? Not money enough among us? Why, we have, in our denomination, according to the *New York Sun*, the richest man in the world, and he says he is only beginning to make money. We have millionaires by the score, and by the hundreds prospective millionaires. One-fifth of the wealth of the United States was, in 1880, in the hands of church members, and that amounted to \$8,728,400,000. From 1870 to 1880 the average annual increase of the wealth of church members was \$391,740,000, and this over all expenses for living and benevolences. Money constitutes the sinews of our warfare. Why is it then that our enterprises are so hampered and our energies so weakened? Surely not for the want of means. During the same time in which so much money had been amassed by Christians, who, because their religion teaches them sobriety, frugality, and other virtues, are enabled to make and amass money, there was given to the cause of missions \$5,500,000. Sounds like a large sum. Yet if they had given one cent on the dollar the amount would have been \$87,284,000. The religion, the practice of whose virtues enables men to make money, should be allowed to teach them how to spend it. If each professing Christian gave once a week five cents, the price of a cheap poison impregnating cigar, it would in a year amount to \$26,000,000. One cent a day given by each to that which he professes is the object of his life, would amount to \$36,500,000. Seventy business men of New York subscribed \$1,400,000 for the erection of the Metropolitan Opera House, and this without expecting any pecuniary return. We have yet to hear of seventy men who will give that amount to missions, or to any other Christian cause. Is the love of Italian opera a more powerful motive to the worldling than interest in Christ's cause is to the Christian? No doubt large sums will be subscribed for the erection of the Episcopal Cathedral which is to stand in New York City where no one lives just now, but such gifts will be like that of Mr. Astor's \$100,000 for the bronze doors of Trinity Church, which pander but to a worldly pride, and fulfill no requirement known in the New Testament.

Our missionary societies run behind, many Christian congregations give to God what does not belong to them, by dedicating houses of worship for which they have not paid; we accept the State patronage of religion contrary to our professed principles concerning the union of Church and State, by permitting our church property to be exempt from taxation; in many churches entertainments, fairs, and what-not, must be given to make ends meet, and yet we can say that "the cattle on a thousand hills is not the Lord's, but the Lord's people's."

When John Wesley's income was £30 he lived on £28, and he gave two; when his income rose to £60, and afterwards to £120, he still lived on £28 and gave the remainder. I have often wondered why so good a man was persecuted by his

wife, I think I understand it now. We admire such generosity as Wesley's, but how about its imitation, not in the letter, but in the spirit? How did Wesley regard income and expenditure? Manifestly that a man's wants should not vary directly as his income. Our expenses grow with our incomes, when needs do not. A little more of the spirit of self-sacrifice will regulate matters. Giving is, on the whole, too unequal and unsystematic. If gospel methods were applied this need not be so. More of such persons as the seamstress whom Dr. Cuyler had in his church, who contrived to give \$100 a year to missions; would greatly diminish such instances as one which comes from Hartford, where one church gave \$1,100 to benevolence. "Didn't we do well this morning," said one lady to another. "No, not as a church," was the reply, "for one lady gave \$600 and one gentleman \$300." If church collections were analyzed it would appear that the greater part is given by the few, contrary to the principle Paul gave the Corinthians, "For I mean not that other men be eased and ye burdened, but by an equality, that your abundance may be a supply to their want, and their abundance also be a supply for your want, that there may be equality." The unfaithful may throw burdens upon the faithful few, and hence the selfishness of the one throw the necessity for extra sacrifice upon the other. The application of Christ's law of self-denial will solve all problems.

SPECIAL NOTICES.

THE next session of the Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will convene with the Seventh-day Baptist Church at Greenmanville, Conn., Sabbath evening, May 15, 1891, at 7.30 o'clock.

Introductory Sermon, E. A. Witter, followed by conference meeting.

Sabbath morning at 10.30 o'clock, sermon by G. J. Crandall.

At 12 o'clock M., Sabbath-school, conducted by Superintendent of Greenmanville Sabbath-school.

Evening after the Sabbath, at 7.30 o'clock, Praise Service, conducted by Geo. H. Greenman; 8 o'clock, sermon by L. F. Randolph.

First day morning at 9 o'clock, Essay, "The Future of Our Denomination," by O. L. Burdick. Essay, "Prayer of Faith," L. F. Randolph. Each essay to be followed by discussion.

First-day afternoon at 2 o'clock, Exegesis 1 Peter 3: 18-21, A. McLearn.

"Lesson Aids—To what extent should they be used in the study of the Bible-school Lesson?" H. C. Burdick.

First-day evening at 7.30 o'clock, Praise Service, led by E. P. Saunders; 8 o'clock, Testimonial Services conducted by the President. Subject, "What do we carry from this gathering to our homes that will give us strength and help?"

THE Twentieth Annual Session of the Seventh-day Baptist South-Eastern Association will be held with the Middle Island Church, New Milton, West Va., May 21-24, 1891. (See recommendation of General Conference, 1890, changing the time of holding the Association.)

The following programme has been prepared by the Executive Committee:

FIFTH-DAY.

10 A. M. Call to order by the Moderator; Introductory Sermon by S. L. Maxson; Report of Executive Committee; communications from the churches; communications from Sister Associations; appointment of standing committees.

2 P. M. Annual Reports.

2.30 P. M. Report of Committee on Resolutions.

3 P. M. Essays, M. J. Haven, Elsie Bond.

3.30 P. M. Woman's Work, Mrs. J. L. Huffman.

SIXTH DAY.

9 A. M. Praise Service, conducted by E. J. Davis.

9.30 A. M. Roll call of delegates, Report of standing committees.

10.30 A. M. Tract Society's Hour,—joint collection. Miscellaneous business.

2 P. M. Unfinished business.

2.30 P. M. Devotional Exercises, M. E. Martin.

2.45 P. M. Missionary Society's Hour.

3.45 P. M. Miscellaneous business.

SABBATH-DAY.

10 A. M. Bible-school, conducted by the Superintendent of the Middle Island Sabbath-school.

11 A. M. Sermon by A. McLearn, delegate from the Eastern Association.

2 P. M. Sermon by A. Lawrence, delegate from the Central Association.

2.45 P. M. Young People's Hour, Esle F. Randolph.

FIRST-DAY.

9 A. M. Miscellaneous business.

10 A. M. Our Schools, J. L. Huffman.

11 A. M. Sermon by J. Clarke, delegate from the Western Association; joint collection.

2 P. M. Sermon by A. G. Crofoot, delegate from the North-Western Association; unfinished business.

T. L. Gardiner, with the delegates from Sister Associations and the representatives of all denominational bodies present, has been made Committee on Resolutions.

C. N. MAXSON, Moderator.

F. F. RANDOLPH, Sec. of Com.

THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House churches will be held with the Hebron Church, commencing Sixth-day evening, May 8, 1891, with the following programme:

Sixth-day evening, prayer and conference meeting, conducted by B. E. Fisk.

Preaching Sabbath morning, 11 o'clock, by J. Kenyon; Sabbath afternoon, by G. P. Kenyon; First-day, 10.30 A. M., by J. Kenyon; afternoon, by B. E. Fisk.

All are invited to attend.

L. E. BURDICK, Clerk.

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.

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MARRIED.

WILLIAMS—CLARKE.—At the residence of the bride's parents, in Leonardville, N. Y., April 23, 1891, by the Rev. William C. Daland, Mr. U. Grant Williams, of Adams Centre, N. Y., and Miss Dora M. Clarke, of Leonardville.

GREENE—GREENE.—At Adams Centre, N. Y., April 21, 1891, by Rev. A. B. Prentice, Andrew J. Greene and Miss Teresa V. Greene, both of Adams Centre.

MCGAHEY—HULL.—At De Luce, Ark., March 19, 1891, at the home of the bride's parents, by Rev. J. L. Hull, Mr. James McGahey, Jr., and Miss Jennie R. Hull, all of De Luce.

HURLEY—STILLMAN.—At the residence of the bride's parents, Mr. and Mrs. A. P. Stillman, near Nortonville, Kan., April 21, 1891, by Rev. G. M. Cottrell, Mr. Grant Hurley, of Humboldt, Neb., and Miss Dora Stillman, of Nortonville.

DIED.

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

CHURCH.—In Andover, N. Y., April 18, 1891, of convulsions, William Clair, son of William H. and Addie G. Church, aged 1 year and 7 months. J. K.

BEEBE.—In Andover, N. Y., April 18, 1891, of pneumonia, Henry Beebe, in the 73d year of his age.

The deceased was one of seven children,—fivesons and two daughters,—born to Stephen and Dorcas Church Beebe, four of whom,—three brothers and one sister,—survive him. He was born in Brookfield, N. Y., and at the age of 20 his parents settled in Elm Valley, Alfred (now Ward), where he married one year later and has since lived, till six years ago he settled in the village of Andover. In early manhood he made a profession of religion and united with the Presbyterian Church. In 1865 he and his wife embraced the Sabbath and united with the First Seventh-day Baptist Church of Alfred; and six years ago they united with the Seventh-day Baptist Church of Andover, of which he remained a worthy member till death. He leaves a good wife, five children, and numerous kindred and friends to mourn an irreparable loss, but in hope of a glorious reunion. "Blessed are the dead that die in the Lord." J. C.

LIVERMORE.—In Sharon, Pa., April 18, 1891, Samuel Livermore, aged 91 years and 23 days.

When a young man he became a member of the Seventh-day Baptist Church of Independence, with which he remained a member until death. For many years he resided in Independence, to which place he was brought for his funeral and burial. We think that his hoary head was a crown of glory, he being found in the way of righteousness. He was firm and true to his convictions, and as long as reason was given to him his expressions of faith in God were earnest. He has left two sons, John and William. For many years he was cared for by his son John, with whom he died. He has left many other relatives. J. K.

GREEN.—In Berlin, N. Y., April 17, 1891, of pneumonia, Ann E., wife of Charles Franklin Green, aged 65 years.

Sister Green was the daughter of John Randolph, and was born in Shiloh, N. J. At the age of about sixteen years she was baptized by S. S. Griswold, into the fellowship of the Berlin Seventh-day Baptist Church, with which she remained a consistent member until she entered into her rest. For several years she had been in rather feeble health, but most of the time was able to be about the house and attend to her household duties, but seldom was able to meet in public worship on the Sabbath. About a week before her death she was seized with la grippe, which terminated in fatal pneumonia. She leaves a husband and daughter, one brother and two sisters, and a large circle of relatives and friends to mourn their loss. B. F. B.

BABCOCK.—Phebe W. Johnson Babcock, wife of Nathan Babcock, was born in Washington, R. I., Sept. 20, 1826, and died in Westerly, R. I., April 14, 1891.

In February, 1847, she gave her heart to the Saviour, and ever after adorned her profession. In March, 1847, she married brother Babcock and became a conscientious and faithful observer of the Bible Sabbath. In 1855 they removed to Westerly, and entered heartily into the upbuilding of the Pawcatuck Seventh-day Baptist Church. She united with that church under the pastorate of Dr. A. H. Lewis, now of Plainfield, N. J. She was never blessed with robust health, and for thirty years has been a decided invalid. For six years she has required constant care, all of which she richly repaid with the most beautiful exemplification of Christian faith, love and patience. She leaves a lonely husband and daughter, and many other relatives and friends to mourn their loss. Her funeral was held from her late residence, Sabbath-day, April 18th, at one o'clock. The large attendance and the beautiful display of flowers showed the sympathy and love of her many friends. J. G. C.

BURDICK.—At his home in Merrill, Wis., of pneumonia, Albert Burdick, aged 65 years, 5 months and 18 days.

He was born in Rhode Island, Oct. 20, 1825, and at an early age moved to West Edmeston, N. Y., where he resided in the family of Elijah H. Coon, until November, 1849, he was married to Miss Fanny Coon, who lives to mourn his death; also, he leaves one daughter and two grandchildren. In 1854 he moved to Lake Geneva, Wis., from which place he enlisted in the 4th Wisconsin Infantry at the outbreak of the war, and faithfully served his country until discharged for disability one year later. In 1867 he moved to Grand Rapids, Wis., from there to Wausau, Wis., and in 1879 he came to Merrill, where he has since resided. In early life he made a profession of religion and joined the Seventh-day Baptist Church. He was of a quiet, retiring disposition, and leaves hosts of friends. E. W.

WESCOTT.—At her home in Albion, Wis., April 14, 1891, of la grippe, Mrs. Chloe Whitford, wife of Varnum Wescott, aged 66 years, 8 months and 16 days.

Chloe Whitford, daughter of Jesse and Alice Whitford, was born in the town of Alfred, Allegany Co., N. Y. She was converted to Christ at about the age of 16 years. She was married to Varnum Wescott, Oct. 12, 1832. Three children were born to them; one died while quite young, the other two have grown to manhood. They came to Wisconsin in 1844, and have made their home here since that time. She removed her membership to the Albion Church, and held fast to her profession and faith until removed by death. Contented in spirit, she passed away surrounded by family and friends. Her funeral was at the house, conducted by Rev. H. Sewell, of the M. E. Church. She was buried in Fassett Cemetery, at Edgerton, by the side of her child. A. C. B.

BABCOCK.—In Berlin, Wis., April 18, 1891, of paralysis, Henry B. Babcock, in the 83d year of his age.

Brother Babcock lived only four days from the first attack of the disease. He came to Berlin in 1852 from Brookfield, N. Y., where he held membership in the Second Church. He at once became a member of the Berlin Seventh-day Baptist Church, which relation continued to the end of life. He was a worthy Christian man, greatly beloved in the church, the home, and in the neighborhood. His second companion survives him, and one daughter (Mrs. W. A. Prentice, of North Loup, Neb.). The funeral was held at the church, and a sermon preached by the writer from 1 Cor. 15: 20, "But now is Christ risen from the dead, and become the first fruits of them that slept." J. M. T.

HANES.—In Custer, Minn., April 12, 1891, Mrs. Mary Hanes, aged 76 years.

She was a sister of Eld. J. M. Todd. She believed in Christ as her Saviour, and was ready and willing to go. She was the wife of J. L. Hanes and the mother of three sons. The husband and two of the sons passed on before her. She lived the latter years of her life with her only living son. The writer visited her there last summer, and felt, when he gave her the parting hand, that it was the final parting in this earthly life.

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