

# The Sabbath Recorder.

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

Vol. XLVII. No. 19.  
Whole Number 2412.

FIFTH-DAY, MAY 7, 1891.

Terms:  
\$2 00 in Advance.

For the SABBATH RECORDER.

## TRUSTING.

ANNIE L. HOLBERTON.

When the scorching beams of noonday  
Wither morning's sweetest rose,  
When life's fondest hopes are waning,  
And the shadows thickly close,  
Are we trusting, bravely trusting  
In His promise, mid our care,  
Who will help us bear the burden  
When we call His name in prayer?

Are we trusting in the Saviour  
When unkindly deeds assail,  
And, our best resolves forgotten,  
Bitter thoughts the heart prevail?  
Rather let the wounded spirit  
On the Lord in meekness wait,  
Who will recompense our grievance,  
And the crooked ways make straight.

Trusting! oh how blest the feeling,  
Mid the carping and the toil,  
The suspense, the disappointment,  
And the rushing world's turmoil,  
That a Father's eye in pity  
Looks upon His child's unrest,  
And the faith that through His wisdom,  
All is ordered for the best.

Trusting still, our hope grows stronger,  
As life's evening hour draws near,  
In His care to leave the future,  
Who will not forsake us here,  
For the Arm that still upholds us,  
As we breast the surging foam,  
Will be waiting to enfold us  
When we reach our final home.

THE Jews of London have elected as the Chief Rabbi of Great Britain Dr. Herman N. Adler, and the choice seems to meet a very general approval. He is to be pastor of what is called the United Synagogue, and is to be settled in the midst of the poor and degraded of the East End, which is the home of very many Israelites. The charitable and benevolent work of the Jews of to-day is really wonderful. The selection of Dr. Adler seems to be made with special reference to lifting up the degraded of Israel, and is one of the movements meant to help up the "submerged truth" of British society.

ONE of the conditions of the publication of the Revised Version of the Bible was that no revised American edition, with the sanction of the American revisers, should be published for fourteen years. This period now drawing to a close, Dr. Schaff announces that an American revision of the New Testament will be ready for publication when the fourteen years are past. As is well known the differences of the American revision with the British are given in an appendix to the present authorized Oxford and Cambridge editions of the revision. In the American the American revisers' opinion will be incorporated in the text and the British preference will be put in an appendix. Chapter headings will be taken from the text, and the Old Testament quotations in the New Testament will have reference to book, chapter and verse. The New Testament will be ready for publication by 1895.

TWO WAYS of looking at the same thing from different points of view may be seen by reading the *Examiner* (Baptist) and the *Christian Advocate* (Methodist) upon the recent move of

Dr. Haynes, once a popular Methodist preacher, then professing a change of views on the question of baptism and becoming a Baptist preacher, and now again seeking appointment in Boston (and getting a good one) of Bishop Bowman. The Boston press, struck with the apparent humor of the affair, have caricatured the reverend gentleman severely. In one picture "he is the tatterdemalion prodigal, falling into the open arms of Bishop Bowman, exclaiming, 'make me one of thy hired servants.'" In another may be seen the preacher's span of fast horses "just having deposited the suspiciously well-fed prodigal within walking distance of the father's home, the fatted calf, according to previous arrangement of the prodigal himself, being driven up by a judiciously chosen company of shouters." Of course the *Advocate* doesn't see anything funny about it, and of course the *Examiner* does. It is quite evident that Boston does.

THE very large amount of money received as Easter offerings in the Episcopal churches of our country teaches a good many lessons. It is useless to attempt to throw odium upon these gifts as if they were ostentatious and Pharisaic, and all that; the fact remains that there was such a flow of money into the treasuries of the Episcopal churches for benevolence as to make the Easter just past phenomenal. Of course this church is a very wealthy denomination, and has many members able to give largely, but the fact that they *did* give (for we know wealthy people are not always benevolent), is the thing which requires explanation. We do not have to go far to seek the reason. It is found in an intense denominational loyalty and a great faith in their church. Church pride is a very good kind of pride. Recent events have called this church into unwelcome prominence; the Easter offerings are the people's answer to their church's critics and show their undiminished faith in her. Probably no people is weaker in this matter of church pride than ourselves. Denominational loyalty is not one of our strong points; on the contrary, it sometimes seems as if denominational and church criticism is. We are independents *gone to seed*; individualism is one of our crying evils. We have too little respect for our places or forms of worship, and too little wholesome emulation in our denominational enterprises, and too little *esprit de corps* in general. The centripetal forces are far weaker than the centrifugal. To be a Christian is the first and chief thing, but to be a strong denominational man and a strong church man is of the highest importance.

## THE CHRISTIAN MAN.

Different ages have had different ideals of the Christian man. In one age the saint was he who separated himself from his fellow-men to seek holiness in keeping away from the snares with which the duties and relations of life entrapped men; in another, the soldier who went to Jerusalem to rescue the holy sepulchre from

the infidel was the highest type of the follower of Jesus; and in another it was the martyr. Those of us who are somewhat advanced in years remember how much looks and attitudes and tones and gait and dress and certain phrases had once to do with people's notion of the saints, particularly the pastor. More lately we have had a new type—a familiar spectacle at Sunday-school Conventions, Young Men's Christian Association meetings, etc., the man with the well-thumbed Bagster Bible all marked with notes in black and red ink, an authoritative and infallible commentator upon the Scriptures, knowing exactly what Jesus and Paul meant, ready in speech, quite familiar with the Almighty, and flippant in prayer, and generally *smart*, superintending a Sabbath-school and making things *hum*, leading the prayer-meetings and astonishing the natives by getting the people out and *interested*; and then—but it will not do to inquire too closely into the latter end of some of these *idols*. They belong to the class who have given the newspaper paragrapher his material for "drives" at Sunday-school superintendents; but ridicule has about made an end of worship at their shrines. The enthusiasm, life, originality, good character and success of a few men, brought upon us an avalanche of imitators, but these have pretty much gone the way of their deserts.

The observing person cannot fail to see that there is coming to be a distinct nineteenth century type of Christian character; that at least there is a demand that the Christian man of our day shall possess certain qualities. These qualities are not new by any means, nor is the demand for them a new one, but just now there is a new emphasis put upon them. If we say in a word what this demand is, we may put it in a blunt saying of a man not himself a Christian by public confession of his discipleship, "We want *good* men and not *pious* men." To him the pious man was the man who took pains to be at all the church meetings, was a "fluid" talker in prayer-meetings and "gifted" in prayer, had family worship, was conscientious about Sabbath-day, but showed a low standard of manhood, had to be watched with both eyes kept wide open, would "sojer" at his work, had one way of treating his wife and family and another way of treating other people, was overbearing and selfish in a conspicuous degree; in fact, he had in mind a man who was very faithful at meetings and would lose a day or half day to attend them if necessary, had a peculiarly *holy* tone in prayer and a self-confident way of exhorting others, and especially "sinners," and passed for a pious man, but was not trustworthy or manly, was overbearing and discourteous in his family, and selfish. If we say that public opinion in our time exalts goodness above what is conventionally known as piety, we shall come very near the truth; but it is also true that public opinion in our day undervalues real piety, and is too apt to allow the false and pretentious article to stand as the only piety there is; it is true that the conventional prayer-



meeting type of man has very little respect nowadays, and gets very sorry treatment all around, and simply because numerous men of this class have brought the whole into disrepute, and men are very ready to say there is insincerity in all when it is proved that there is in many. In a word, our day demands that a man shall be judged by what he is and does outside of his worship and devotion, and not by church attendance or speaking in meeting, or public prayer; not by tone and manner patterned from an ideal that is fictitious, but by his sincerity and reality in practical, every day life. There never was a time when talk counted for so little and so much; for so little when it is mere talk, professional, perfunctory chatter, and for so much when it is the speech of reality and character and worth. The nineteenth century man must be real, sincere, and good, first of all. To be sure men are bowing down to false men now as they always have done, but one can easily see that there is a demand for different kinds of men than are too common in politics and professions and business, and that the standard of life is being placed higher than ever, and we believe the "measure of the stature" to which man must be ever looking and striving is the "fullness which is in Christ."

#### THE WAITING CHRIST.

H. B. MAURER.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There is some significance in the statement, "and it was about the sixth hour." This was the hour of "nooning" as some call it, when the laborer rested from his toil, to supply by food and drink the waste of muscle, nerve and brain matter occasioned by labors of the forenoon. It was the hour when there was the heaviest draft upon the well,—the well which contained the strong drink,—the drink of horses, of lions, of the strong laboring man in those days, unlike the misnamed strong drink of too many laboring men in ours. From the distant fields, from the work-shops and homes of the industrious, near and far, came the boys and girls, the young men and maidens, with their water pots to carry the cool and invigorating beverage to the thirsty and exhausted. The shepherds drove thither their cattle as Jacob had done in the long ago, and many came thither to slake their own thirst. It was therefore a resorting place for such as had needs which the goodness and thoughtfulness of the Creator and Preserver of men could alone satisfy. Here, then, was the place for the messenger from heaven to sit and wait while his disciples were gone unto the city to buy meat. Another place, more convenient, more secluded and private, a place one naturally would have selected to wait for those who had been sent for food, could have been chosen by one who was weary. Weariness and hunger are generally associates, and since to appease hunger was a secondary consideration with Jesus in these circumstances, as appears from the remarks he made to the surprised disciples, when he afterward refused their proffered food, "My meat is to do the will of him who sent me," so it is safe to conclude that to rest his weary body was of minor importance in comparison to the opportunities presented to him as he sat thus on the well to wait for those who came to draw water. He sits there then, not only as the weary Christ, but more especially as the waiting Christ.

The first to approach the well, as far as we know, was a woman of Samaria. She was one whose theology and do-ology seemed not to have

been on speaking terms. She could talk religion but did not live it. She was not only immoral, but she was discourteous. Her partizanship and sectarianism displaced the instincts of womanliness, for she refused a stranger a drink of water. Morals and manners have often been divorced from intellectual religious attainments. Justice and mercy, honor and truthfulness, principle and right, candor and honesty have not always constituted a stock in trade with such as could talk religion, cite sacred history, quote Scriptural texts, and split theological hairs. From her day to ours, from our day until "the day of the Lord Jesus," there have been and will be, women of Samaria and men too. Women who will teach religion one day and try to break a reputation or ruin one's prospects of happiness the next. Men who will display the eloquence of an Apollos and the logic of a Paul one day and the mendacity of an Ananias or the treachery of a Judas the next. Of such was the first at this well-side reception. She was a type of another class of individuals, of those whose bitterness is intense in proportion as religious kinship is near. Religious party feeling is often as radical as the difference is superficial. The Jews and Samaritans in our Lord's day seemed chiefly to be divided on the question as to where men ought to worship. So far as men allow their party differences to become personal it not infrequently happens that nearness of kin will by no means temper their feelings. Quarrels among members of the same family are frequently more severe than among strangers. Again, this woman displayed what is frequently detected among controversialists. There is, of course, no doubt as to who, of these two, was in the right. It was the erring one who was guilty of the discourtesy. In a discussion, it is almost invariably the party who is in the wrong who will violate the sense of propriety or fairness. The man who becomes angry may be safely adjudged as astray. The man who is unfair, suppresses evidences, resorts to sophisms and subterfuges, shuns investigation, makes denunciations serve the place of argument, and violates other proprieties, has a weak cause to sustain to say the least. Thus we see what this comer to the well represented socially and religiously. This then was the first material upon which the waiting Christ had to work, and the case was of such importance, as it must be, viewed from the stand-point of a Christ-like mind, that it was not only the case our Lord considered to the exclusions of all others, for we may be sure that there were other comers to the well, but it also so impressed him that, notwithstanding his fatigue and hunger, it furnished him food of mind and soul that displaced the relish for food to sustain the body. "Man shall not live by bread alone." There are crises which we must often meet in life, there are matters of importance to be attended to that drive away the desire for nourishment. "I have not eaten anything for two days" is a typical statement; "But you must eat or you will be sick or break down," is a typical response, heard in circumstances we are all more or less acquainted with. Conditions requiring vigilance, such as the care of the sick, great but protracted energies and mighty responsibilities, fear because of evil done, anxiety arising from many causes, grief and bereavement with which we all are acquainted, ambition, flattery, scheming and intriguing are a few of the many exorcisors of the desire for food, but they who forget bodily wants, they to whom food has lost its relish because of an intense desire to do good, are the

ones who sit with the Christ waiting for the comers to the well and who can say with him, "My meat is to do the will of him that sent me and to finish his work." How marvelously active our Lord was is testified to in the closing words of John's gospel: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Here, no doubt, our Saviour's physical activity is meant, but even in rest he must be active. He selects those places for repose in which he may still do something. Tired out in his efforts to go to sinners, he must still labor though the sinners must come to him. Rest is not, as some people imagine, cessation from labor. A gentleman once said to me: "I had an Irishman at work on my place digging a ditch. I wanted him to continue that work until completed, but to my surprise I found him along in the afternoon at work repairing a broken stone fence. I asked him for an explanation, and this was his reply: 'Sir, I got tired working in that ditch so I thought I'd rest myself by patching up this fence.'" He was not tired of the work itself, but he had tired out that set of muscles most used in the positions ditch-digging brought into play, while fence building called for the use of other muscles which enabled the first to rest. Tired in mind from the labors of Sunday, ministers generally rest on Monday, not in absolute idleness, but in activity of muscle. Tired out by manual labor during the day and week, the working man, if his tastes be thus developed, seeks rest, not in idleness, but by employing his mind. Contemplate Christ at work while at rest and think of how limited must the application of those lines be:

Oh to be nothing, nothing  
Only to lie at His feet.

Think then of Christ, not only as he goes on errands of mercy, but as he waits to bless. Busy in activity, busy in repose. He waited at the well side to enlighten the darkened, to convince the stubborn, to convert the erring, and to commission the willing. He waits to-day for the disciple to enter the harvest, for the sinner to enter into life, for the believer to obey his "Go," for the oppressed by sin to respond to his "Come," giving to the first the blessed assurance, "Lo, I am with you" and to the second the gracious promise, "Him that cometh unto me I will in no wise cast out."

#### CHINA.

REV. A. E. MAIN.

The territory of China is over 5,500,000 square miles in extent—one-tenth as large as the globe itself; and the population is estimated to be from 350,000,000 to 500,000,000. Four hundred canals,—the Grand Canal being 650 miles long,—form highways for the empire, and supply a system of irrigation. With a coast line of 3,350 miles, a frontier of 12,550, extending over 38 degrees of latitude and nearly twice as many of longitude, its animal, mineral, and vegetable products cannot but be many and varied. The people, who are called "Oriental Yankees," are industrious, frugal, polite, and capable; above the people of India in their civilization; proud of their antiquity, and having historical records reaching back 500 years before the birth of Abraham, and justly boasting of a Confucius, born 550 B. C. Excepting steam, electricity, and the more wonderful inventions of our days, many others were used in China centuries before they were known outside; such as the mariner's compass, movable type, printing and paper, porcelain, silk, gunpowder, etc.

Much attention is paid to education, to the social structure, to the civil service with competitive examinations, and to the entire political administration, brains and skill being the way to posi-



tion. And it is evident that we are not used to seeing in this country fair representatives of this ancient and remarkable people.

The great wall, the most gigantic defense ever built by man, winds along the north frontier of China proper, fifteen to thirty feet high, with forty feet towers, and broad enough for six horsemen to ride abreast. China's spirit of exclusion was as high and strong, until the famous Tientsin treaty of 1858, when the Atlantic cable sent across the ocean the news that this mighty empire was open to the world's commerce and to the gospel.

Naturally, they are proud of their ancient civilization and religious and moral faiths. The Emperor is the "Son of Heaven;" his empire the "Middle Kingdom;" and the people, the "Celestials." Their geography gave nine-tenths of the globe to China, a square inch to England, while America was wholly left out!

But, notwithstanding their history, civilization, and pride; their many religions; ancestral worship, with tablets and shrines in every house; and idolatry, with a patron god for every trade, and an annual cost of \$180,000,000, the nation is superstitious, atheistic, gambling, opium-eating, impure, and drunken.

The condition of women, who, according to Mandarin Ting, have no souls, is degraded and deplorable. The birth of a daughter is thought to be a calamity and a disgrace. In one district it was found that two-fifths of all the girls had been drowned or buried alive in infancy; and many, not killed, are sold for wives or slaves. The husband may beat, starve, or sell his wife; and women often commit suicide, driven to it by their troubles.

In 1807, Robert Morrison, of England, went to Canton as the first Protestant missionary to China. At home he had studied by night and made boot lasts by day. At Canton, besides adopting some of the native customs, he lived and studied in the ware-rooms of a New York merchant. Seeking divine help in prayer, and working by night, this heroic man prepared to give to China the Holy Scriptures in the native tongue. After seven years he baptized the first convert, and completed the translation of the New Testament. In 1818, with the help of William Milne, the whole Bible was translated. In 1829, American missionaries were sent out. And so the missionary band and their work slowly grew, and converts began to multiply.

Wars over the opium trade, internal rebellions, and America's unjust treatment, have hindered missions and prejudiced the Chinese government. But, "never before," says Dr. J. T. Gracey, "since the world began, did any one document, so brief, admit at once to the possibilities of Christianity so large a portion of the human family, or roll on the Christian church so much responsibility," as the Treaty of Tientsin, 1858. This enterprising nation, about one-third of the human race, now belongs to the brotherhood of nations and is slowly but surely following in the progress of other lands, and once brought to Christ, will become the aggressive missionary people of the East.

The following recent statistics give some little idea of the work that has been done in these comparatively few years: Foreign missionaries—men, 589; wives, 390; single women, 316; total, 1,295. Native helpers: ordained, 209; unordained, 1,260; female helpers, 180. Medical work—hospitals, 61; dispensaries, 43; patients during 1889, 348,439. Organized churches, 520; wholly self-supporting, 94; half self-supporting, 22; quarter, 27. Bible distribution, 1889—Bibles, 1,454; New Testaments, 22,402; portions,

642,131. Communicants, 37,287; pupils in schools, 16,816; contributions by native Christians, 36,884 dollars, a little less than one dollar for each member.

Last May, a great Missionary Conference was held in Shanghai, attended by 430 missionaries. It had long been looked forward to and earnestly prayed for; and "these prayers were answered by the gracious and manifest presence of the Holy Spirit in all the meetings of the Conference." The papers, discussions, and prayers had reference to the many and varied subjects connected with the evangelism of China; and the Conference, through officers and committees, our own missionaries participating, sent forth urgent appeals for more laborers, from which I make a few extracts:

*From an appeal for ordained missionaries, to all the home churches:*—"The whole of China is now open to missionary effort and needs a large number of men of prayer, and patient endurance and of common sense,—men full of the HOLY GHOST, and of faith in the Gospel as the power of God unto salvation, practical and intellectual as well as spiritual endowments."

*From an appeal for lay missionaries:* "The promise of ingathering is yearly brightening; but the laborers are few. . . . There is an incipient cry for Western culture; and the response which the Christian Church may make to this cry will, to no inconsiderable extent, decide the course which the education of the country will take in the future. . . . We appeal then to our lay brethren of the Home churches, to men of sterling piety, and of strong common sense, that they would lay to heart the needs of this vast empire—its spiritual destitution, its stunted education, its physical distress—and that they would solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need, and to devote themselves, their service and their wealth, to this missionary enterprise in China."

*From an appeal to all Protestant churches of Christian lands, for 1,000 men, within 5 years:* "We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen SAVIOUR to call men into his vineyard, and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it."

*From an appeal from more than 200 women, members of the Conference, in behalf of the 100,000,000 of women and children of China, who sit in darkness and in the shadow of death:* "Beloved Sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of CHRIST. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our Sisters, and beseech you, by the grace of CHRIST, our SAVIOUR, that you come at once to our help." Four kinds of work are open to Christian women in China,—in the schools; for the sick and suffering; among the families of church members; and the work of evangelization among heathen women.

These appeals come from educated, intelligent, consecrated men and women, among whom we have an honored few.

Napoleon once said: "When China is moved, it will change the face of the globe. In these days China is moving out into the sphere of modern thought, experience, and action. Says one witness: "The Chinese are beyond question the most stable, the most judicial and the most powerful of heathen peoples. To win them to the religion of Jesus Christ will be the grandest victory for Christianity which the future can afford." To plant the gospel of Christ and Jehovah's Sabbath among such a people is our exalted privilege.

An eminent missionary veteran sends this eloquent appeal from China to the home land: "In the good providence of God I have been permitted, as one of your missionaries, to labor for forty-six years in this blessed work. I have seen marvellous changes. I see these glorious opportunities which God has now set before his people. I could wish, oh that I were young again that I might enter upon this work anew. But no such hope is to me. In the course of nature my days of work will soon be over. But I desire to sound this appeal throughout the length and breadth of our beloved church. In our Sabbath-schools and churches, in our colleges and seminaries, and to all our young men and women, 'Lift up your eyes. The fields are white to the harvest.' Who will say, 'Here are we; send us'?"

"Ye men and women to whom God has given the means, the call is to you to cast into the treasury of the Lord as he has prospered you, that those who offer themselves may be sent forth without delay. May many have a participation in this blessed work, which shall receive so blessed a reward. May the Lord pour out upon his churches a spirit of revival—a revival of missionary zeal and whole-hearted consecration to his service. May the churches come to feel that the great work of the church is to preach the gospel to every creature. Then the work will soon be done. Even so, come quickly, Lord Jesus. Amen."

What answers have we to give to these appeals? We, who, more than any other Christians, are the spiritual successors of those who first received the command to evangelize every part of the earth? Recall; retrench; no re-enforcement? or, Lengthen the cords, and strengthen the stakes?

#### YES, IT WAS STRANGE.

In answer to the questions of "G. H. G." in the RECORDER of April 23d, "Was it strange?" I answer, "Yes, I think it was strange," that the Adventists of Oakland should not let a Seventh-day Baptist use their church for a Sabbath address. He also asks how many churches of our denomination would admit a Unitarian, Universalist, or even a Seventh-day Adventist, into our pulpits to advocate their peculiar views. I know not whether "G. H. G." is a Baptist or Adventist. In either case he has misapprehended or misrepresented the situation. The question is not on admitting a speaker to advocate "peculiar views." As I understand it the Adventists hold the same general views on the Sabbath that we do, viz., that the fourth commandment is of perpetual obligation and requires the keeping of the seventh day of the week. If there are any Seventh-day Baptist churches that wouldn't permit an Adventist to advocate these views I am sorry for such churches. They would be as blameworthy as the Oakland Church. The pulpit of the Nortonville Seventh-day Baptist Church was granted to a Seventh-day Adventist, about a year ago, for that very purpose, and I don't know that I should object to letting a Unitarian use it to teach the existence of God, or our duty to live a moral life; or a Universalist to tell of God's love. If I had wanted to preach against the peculiar Advent doctrines, I could not have blamed them for refusing the church. Yet the Jewish Rabbi there would let any one have a room, and the Mormons are so strong in their faith that they open their doors to all others that come. If Oakland was orthodox then Fresno and San Francisco were heterodox.

G. M. C.



## MISSIONS.

*The Church at Home and Abroad* says that when a contribution is to be taken one word from the pastor commending the object and urging its importance upon the people is worth ten words that can be written upon a leaflet or circular. One of the most efficient and successful pastors sends a note to each member of the congregation, in which he explains the object for which contribution is asked and urges the need of liberal giving. Another pastor writes that he firmly believes the Boards would rarely close a year in debt, and would increase their income, if the brethren of the ministry would ask their people.

In the past quarter L. F. Skaggs has continued his labors in Southern Missouri, preaching for two churches and at five other points. There has been much sickness in the country and unfavorable weather; but the work has gone forward. The Providence Church, in Texas county, has begun holding prayer-meetings that are resulting in good. Our missionary has given several temperance addresses; and on this subject he writes: "Oh the intemperance we have here in South-western Missouri! If this is an average for our country, what will be the harvest that we as a nation shall reap in the near future? The whisky curse is even breaking down the enforcement of civil law." In Barry county, Eld. J. B. Redwin discussed the question of the perpetuity of the moral law with an Eld. Guy, of the "Christian Church." At the beginning the latter denied such perpetuity, but at the close he admitted that *nine* of the commandments were binding. The Providence Church has also been visited by Eld. Helm, from Summerville. Eld. Hurley has sown the field about Plum Valley with Sabbath literature; and he and Eld. Rutledge have materially aided Eld. Skaggs in the way of conveyances.

### A GOOD BEGINNING.

The following letter not having been sent for publication we omit names; but we have written to the little boy that our missionaries will probably read it to the Chinese boys and girls, who will thus learn of their young friend in America that wants them to know of God and heaven:

"Our little son, aged four and one-half years, was much interested in the story of Noah, and the many questions he asked about wicked people, etc., brought him to the knowledge of the fact that there were people who had no Bibles and consequently did not know about God. Tears came into the big brown eyes at this, and the lips quivered, but in a moment he said: 'When you buy another Bible (we had just purchased a new one) you'll send one to them, won't you?' I listened to see if he said, 'send the old one,' but he did not. I then told him that we sometimes sent money for that purpose, and asked him if he wished to send some. He was very much delighted with this and announced to his papa gleefully that we were going to send money to people who had no Bibles that they might buy some. 'How much would you like to send?' asked his father. 'How much did your new Bible cost?' was the practical response, and on being told he said he wished to send 'that much.' He understands that he will necessarily be deprived of some things of which he is fond if the money goes for Bibles, but it does not change his purpose.

We enclose, therefore, \$6 65, as his contribution to the China Mission. He wished first to send it to the negroes but on being told about the Chinese decided to send there first."

### CORRESPONDENCE.

HAARLEM, April 15, 1891.

I do not know that there are particularities concerning this field of labor and work that would not be said already in former reports. Of course since the brotherhood at Rotterdam constituted a church their financial support cannot be brought in our treasury. The members of the Haarlem Church could not do what they were wont, because of pecuniary adversities.

One sister was received by baptism in our little church. Her conversion is a sweet fruit of our gospel labor. Since long her faithful testimony for the truth did us assure that she not in vain assisted in our meetings. She was unknown with real Christianity when coming in friendship with us. But by and by the gospel instruction enlightened her heart and understanding and finally she revealed the desire of her heart to confess her Saviour in the way of his own ordinances. She is nineteen years of age, and the only member of her family and relations who confesses Christ in sincerity.

We got a kind invitation from brother Jones, London. He told us of the arrival of Rev. Davis and family and asked me to meet with them during their stay there. I could not follow their invitation, although it would be an exceedingly great privilege to see our missionaries. The query arose in our midst whether perhaps brother Davis could come here and give some report of the mission labor in China to the public. If so we would have a fit meeting-house. May our heavenly Father bless this missionary family on their journey homeward and back and refresh and strengthen them.

Dear brother, accept our Christian love and kind regards. The Lord bless you abundantly in all your ways and interests.

Yours in Christ,

G. VELTHUYSEN, SR.

### FROM A. G. CROFOOT.

We commenced the quarter's work by observing the week of prayer, also had preaching in connection with prayer-meeting. We continued the meetings nearly every night through the month of January with a good interest on the part of the church. The seed of truth was sown, which we hope and trust will yet bear fruit to the honor and glory of the Master. There was quite an interest on the part of those who were not Christians, but it was mostly among those who keep First-day.

The church has voted me one month's absence to work in the mission field. I have held correspondence with different ones as to work, but have not yet decided where to go. Pray for us.

NEW AUBURN, Minn., April 2, 1891.

### FROM MADISON HARRY.

This has been a very unfavorable quarter for meetings. Old residents say they have not had so much storm—rain and snow—for many years as since Jan. 1, 1891. They certainly have much hindered our meetings, at least from ten to twenty sermons and addresses have been prevented. I held a meeting in Marion, commencing Dec. 28th, and continued about three weeks from first to last. But storms and rains stopped it twice during the time. On one morning during the meeting snow-banks were five feet deep on the business streets. But after all, good was

done. We presented the Sabbath question, and awakened considerable interest on this subject. Quite a number were convinced that Sunday-keeping is a pagan-papal institution. One Campbellite physician, after our meetings were over, even told his own people in their weekly prayer-meeting that they were following Rome on this and other questions. But unfortunately we have no public place of meeting to follow up these impressions. The meetings in the Opera House cost over \$25. That most of our few brethren live in the country has made it impossible, during the bad weather, to attend in town. But we have an offer for the use of the Opera House on such terms as we can accept, if we are liberal enough. I hope we may be. The weather, and matters at home, have prevented any trips at a distance. A trip into Nebraska would have been made but for these, which we hope to make quite soon however. Sickness in my family and my own usually irregular health has impaired the efficiency of the work this quarter.

MARION, Kan., April 2, 1891.

### FROM S. I. LEE.

The accompanying report is so very meagre in all its details as to demand some explanation. I will state plainly a few facts connected with it.

When I received notice of my appointment as missionary on this field it was with directions to consult Bro. Shaw with reference to the work. Under the circumstances it appeared to be necessary that one of us should be here until we could get our people settled in their homes and build a house in which we could meet for worship. Bro. Shaw then expected to go to Mississippi and Louisiana very soon, and thought best for me to remain here. Circumstances, which probably he has explained to you, prevented his leaving; and something over a month ago we decided that, as he could not get away for sometime longer, it was best for me to go. But at that time we had neither of us money enough to make a trip abroad and therefore I wrote asking an advance of \$50, so that I could go. The request was not granted, and it seemed that we must defer our work abroad not only through March but until late in April. I felt that it was not right that other parts of this great field should be left longer without our care and sought money elsewhere, and procured it from Oregon and intend to start for Texas and Indian Territory next week. Bro. Shaw started for Hewitt Springs last night and I have three preaching appointments for next Sabbath and Sunday before I can leave.

As to tract distribution I might have done more but my supplies went astray and stopped at Cincinnati, and were received here less than two weeks ago, and then cost me \$2 45 freight. As to visiting there has been so much mingling of business affairs that it has hardly seemed right to report, and I did not know how many of these to report or whether any. I have made it as near right as I can.

Then there is another line of work which finds no place on the blanks and yet is one in which I think I have done better service than in household visiting. It is conversation with people whom I meet outside of their homes. Again, it would not be proper for me to report the additions to the Fouke Church, as Bro. Shaw of course reports them. In conclusion, I will say that our church and colony are now in a far more prosperous condition than when I came here six months ago. We are hopeful for the future.

FOUKE, Miller Co., Ark.



## WOMAN'S WORK.

WHENE'ER a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise.—*Longfellow.*

"KNOW, and you will feel," said the Dean of Llandoff, "know, and you will pray; know and you will help."

### SOME ANNUAL MEETINGS.

The Eleventh Annual Meeting of the Woman's Home Missionary Association, of the Congregational Church, was held in Boston, in October, 1890. The annual reports of the Board of Directors, Treasurer, and Auxiliaries, showed a large increase in number of auxiliaries, donations, and interest, and a corresponding enlargement of the work.

The cash contributions of the year were \$25,452 03, and in value of boxes and barrels sent to the South and West, \$26,971 32,—a total of contributions amounting to \$52,423 35. The Association was urged to raise, \$75,000 in cash the coming year.

Work has been done during the year in the State of Washington, in South Dakota, in Utah, and New Mexico, through school and evangelistic lines.—*From Report.*

THE Woman's Board of Missions (foreign) of the Congregational Church met in the 23d Annual Session in Hartford, Conn., in January. The Treasurer reported receipts from donations and subscriptions to be \$96,984 35, and from legacies \$17,522 76, making a total of 114,507 11.

Fire in Micronesia; fever in Africa; persecution in Mexico; riots, plots, and assassinations in Turkey; floods and famine in China; all of these, and more, constitute a dark thread running all through the foreign outlook.

There is much to encourage. New buildings are occupied, new avenues of work opened, and new conquests are frequent in the name of the Lord Jesus. The question of the hour is the imperative demand for money. An impressive session was the one had in charge by the young ladies. The missionary addresses upon the occasion were from girls just like the other girls. One of them had already a kind of "Robinson Crusoe" experience in Micronesia, and told her trials in such a hearty way that no one thought but that she had been having the best of times. An impressive feature in the addresses of the missionaries is what might be called a Pentecostal unloosing of tongues. There is nothing more striking in modern missionary annals than the opening of the lips and the utterances of the indwelling Spirit.—*From Report.*

THE Woman's National Indian Association met in Annual Convention on November 18, 1890, in the historic capital of the old Bay State. Throughout the session the spirit of true fellowship, of deep interest in the work prosecuted, and assurance of its final success prevailed. The Association conducts seven departments of work,—Indian Legislation, Missionary, Indian Home Building, Special Indian Education, Young People's, Indian Civilization work, Indian Libraries. The moneys received and expended during the year amount to \$16,501 65. *The Indian's Friend*, is the official organ of the Association, issued monthly. Following the reports from the various departments, there were others, amongst which was a letter from the Rev. McClure, Secretary of the Siberian Exile Petition Association. The Convention

voted a protest against the atrocities enacted in Siberian prisons.

"No audible voice," says a summarized report of the meeting, "or visible record will contain the real inspiration, the power of sympathy, or the devotion of will evidenced by the convention for increased service for an oppressed race." And this could well be true, since these women believe, as do many others, that the present, and the long-continued needy condition of the Indian is due to the apathy of a majority of the great church of God in a surrounding Christian nation.—*Gleaned From Report.*

THE Twenty-First Annual Meeting of the Woman's Methodist Episcopal Foreign Missionary Society met in Wilkesbarre, Pa., Oct. 29, 1890. The session held, as usual, for eight days. The treasurer's reports showed amounts raised from October, 1889, to October, 1890, to be for the ten branches, \$220,329 96. Subscribers to *Heathen Woman's Friend*, 19,236. Number of leaflets published, 231,000. There are 4,308 auxiliaries—local societies. There are 96 missionaries upon foreign fields. The continued call for help comes from all sides. "God has set before us," so says the report, "everywhere the open door, we are embarrassed by the answers to our earlier prayers, and now we must ask more insistently than ever for the Holy Spirit's power, both here and abroad, and for a larger share of the world's treasure."

THIRTY years ago there was not a Woman's Foreign Missionary Society in America. Now there are 39, with 25,000 auxiliaries, more than 8,000 children's bands, and an aggregate income of more than \$1,730,000.—*Missionary Review.*

### PETITION.

Father, perfect thy work. I am the clay; thou art  
The sculptor wise.  
Mold me by any plan to something better meet  
For thy pure eyes.

Father, hold thou my hands—impatient, eager hands,  
Too ready far;  
Trying to aid thee in this master work of thine,  
Only to mar.

Father, keep thou my heart, impulsive, restless, rash,  
Its passion still.  
Make vain ambition, selfish thought, or longing wild,  
Bend to thy will.

Father, teach thou my mind, still wayward, willful,  
blind,  
And slow to learn;  
Amid its darkness, let the strong light of thy truth  
More clearly burn.

—*Eliza M. Hickok, in Christian Register.*

### THAT DRUM BEAT.

One of our most zealous workers, writes of her desire to aid in the matter of answering the questions put as to how we may beat a charge to victory. Hesitating, she yet adds that her conscience refuses to let her keep silent any longer. To her it seems essential that our women take up the matter of the dispensary enlargement. She would have some means devised by which every woman would feel that this is our work, and would, therefore, aid in its accomplishment. She would have them so imbued with the spirit to see the medical mission work well equipped that every member in each family would be drawn into interest in it, and for it. She would have our women so in earnest to do the faithful service here, that they would search the history of women's work in other denominations, believing that by this they would at the same time increase their own interest. She would bring into the consecration required for the carrying out of this work, all the talents held by our women, the talents in time, or in property, or of whatever line of personal abil-

ity it may be, thus enabling each one to build over against her own house. Anything short of this, she believes, cannot fail to be less than blood-guiltiness. She says: "May God stir up every heart to do its utmost in earning, saving, or denying self, that the treasury may be full, and the grand work made most efficient, Dr. Swinney be helped, and our sisters made rich in spirit life."

### PRAYER.

Prayer is not always petition. There is much more than this in prayer. Sometimes it is just waiting before Him that He may speak to us. Sometimes it is just to allow the mind with an open heart to drift on the current of the Spirit. How often when in silence and alone with God the words of truth come floating through our hearts with rest, instruction and refreshments for our souls! Just to be with God in order to know him better, submit to him, and lean upon him, is help. But the child of God who knows prayer knows the gladness of confidence in which nothing is kept back, either in confession or petition; of talking everything out without him and knowing that he heareth us. "Lord teach us how to pray."—*Dr. Pentecost.*

THERE is what might fairly be called a "struggle for existence" between the adult world and the world of childhood. The grown folks find their existence hampered by what they suppose to be the unnecessary and inexcusable annoyances from the presence of children. The children find their existence hampered by what they see to be an inexcusably unfair attitude toward them: for, while children often recognize the rights of their superiors over them, they also recognize—more often than they are supposed to—the broader view of rights between man and man. They recognize such a thing as "fair play" entirely apart from considerations of age or size. A good mother became conscious of the fact that the conquering of self was one of the first requisites to the conquering of her children, through a pathetic appeal from her little boy. "Mamma," said he, "when you talk that way to me I think I had better just go away until you get right again. If I could take you up in my arms and pet you, as you do me when I feel cross, you would soon feel better, and not scold any more. But I'm not big enough to do that, and so I think I had better just go away from you a little while." Did ever a parent apprehend a child's need better than that child apprehended his mother's need? Was ever the cause of affronted and abused childhood pleaded with a simpler, more innocent, yet more searching, pathos than that? If the child cannot punish you for your wrongs against him, neither can he take you up in his arms and soothe you into a better spirit, and so help you to conquer yourself, whether or not it helps him. The child realizes all this,—do you?—*S. S. Times.*

THE mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table, the least stir makes the needle swing around the point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking of Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid; and say, secretly, "Grant, I beseech Thee, merciful Lord, to thy faithful servant pardon and peace, that I may be cleansed from all my sins and serve thee with a quiet mind."—*Bishop Huntington.*



## HISTORICAL & BIOGRAPHICAL.

### SKETCH OF THE LABORS OF REV. JAMES R. IRISH IN ALFRED ACADEMY.

PREPARED BY HIMSELF.\*

In the autumn of 1837, David Stillman, in behalf of the Trustees of Alfred Academy, solicited my services as teacher in the edifice being then erected for a school to be opened with the title thus indicated. The contract was made, and the first Monday, the 4th of December, designated as the inaugural day.

I had not yet completed the Sophomore Year at Union College, and felt the awkwardness of my situation, as study after study, to which I was a stranger, was set down in the programme. Add to this the fact, that in most of the classes, in studies somewhat familiar, nearly every textbook was from a strange author. The good will that beamed from every eye in that interesting group of young people gave me courage; and though the battle was one of fearful odds, I went in determined to conquer. How well I succeeded, it were better for others than myself to record. Though the work was arduous, and drew heavily from the stores of an iron constitution, it yielded a daily satisfaction in the increasing store of my own knowledge. By occasionally confessing with frankness my ignorance, none seemed disposed to magnify my mistakes; and in most of the studies I was able to keep well ahead of my classes. Regular weekly reviews were adopted, and parents and others were pressed to attend these reviews. To the credit of the people be it recorded that to this invitation there was a very cordial response. In addition to preparation for my sixteen classes, occasional evening talks were given upon themes supposed to be interesting, as effecting the intellectual, social, or moral welfare of the pupils and the community. As the church had no settled pastor, I occasionally accepted the invitation of the local preachers "to hold forth" to the people on the Sabbath.

A term of four months soon passed, and at its close, an examination, embracing a review of the studies of the entire term, occupied a large share of the last week, and drew high encomiums from the trustees and many spectators. The climax of interest was reached in the exhibition given the closing day. Many of the young people went beyond all faith they had in their own powers; and, though the addresses were not Ciceronian, nor the colloquies Shakespearian, they were such as met the approval of the best-informed of the patrons, and were the wonder of the crowded house.

Pending negotiations for my return to teach the following year, and fearing a disagreement between the trustees and myself, the young people organized and marched *en masse* to the office of the trustees, and insisted on my re-engagement. The result was an engagement to return in August following, and teach two or three terms. During this term of school my feelings had become intensely aroused in behalf of the spiritual interests of the young people, many of whom, once professors of religion, were making no efforts to maintain spiritual connection with the Fountain of Life. During my absence, they were subjects of unceasing appeal to the throne of grace, and with some, a regular

\*This article is extracted from a paper which was sent by the author to be read at the Semi-Centennial Anniversary of Alfred University. While it contains some items which have appeared in the sketch of his early life, a full understanding of the statements here made requires that they should be retained.

correspondence was kept up, in which their religious awakening was the central thought. These letters were read and re-read in their social gatherings, and responses were written, in which numbers were mentioned as joining with a hearty amen.

Early in August I returned to renew my labors. The harvests were not yet gathered, and comparatively few were ready to enter school at its opening. Those who did enter were intensely earnest to improve, and made excellent progress. Others came in from time to time during the term, numbering in all, I believe, about forty, but averaging less than thirty. During the term the religious interest had gradually increased. Social religious meetings were doubled in number, and religion became a prominent theme in private chat and social gatherings. In the meantime, some showed restlessness in an atmosphere of so much warmth, and sought to cool off the ardor of others by various quiet devices. Their purpose could not be hid, and this rendered their situation only the more uncomfortable. Occasional new recruits joined the praying bands. This state of religious zeal seemed to help rather than to hinder the praying ones in their studies. At all events, they seemed to attain excellence of scholarship more promptly than those standing aloof from the religious enjoyments.

During Christmas week we had a vacation, and the new term opened with seventy-two scholars. I had then plenty of work, and I never so enjoyed work at any other time. I could sleep fast, study hard, and enjoy it all. The chief drawback in my experience was that I seemed to learn my lessons, as Garrick did, for the occasion. When the occasion was past, for which the lesson was prepared, the lesson had gone with it. Another phenomenon is interesting in this connection. These lessons, when reviewed, and however well committed, always retain their evanescent character. There was a manifest purpose on the part of the students to make the most of their time and opportunities. This, too, was backed up by a pervading feeling, that it was a privilege to harmonize with and second the plans and views of the teacher. The only apparent exception to this was the usual shrinking from the regular exercises in composition. Written objections to the requirement were presented by some of the ablest writers in the school and the opposition took the weaker ones until a revolt seemed imminent. This, however, lasted but a few days. When the leaders saw the result of their work, and the grief they had laid upon me, they came manfully up to my support, and lent an effective aid, more than restoring what they had taken away.

With the opening of the winter term the religious interest assumed more definite and progressive proportions. Not only converts from the ranks of the backsliden were added, but new-born souls almost daily reinforced the happy company. The work was specially manifest in the school but it gradually spread in the community. On the 25th of January, 1839, a meeting was begun at the church, ostensibly to continue three days, but at the end of that time the interest was so intense that I was urged to close school and attend the meeting. This I deemed improper without the general wish of the school; accordingly, all were invited to express their preference without regard to the preference of others. Seventy of the seventy-two voted to suspend for one week. That was a week long to be remembered. Elds.

W. B. Gillette and Stillman Coon were the principal preachers, but for reasons which were urged, I took the charge of the meetings. It was soon evident that One wiser and mightier than these brethren and myself took the lead into his own hands. The following week I resumed my place in the school while the interest both in study and religious fervor was continually rising. Meetings were held every evening somewhere in the society, and on the Seventh and First-days at the church. That was especially a praying revival. The forests were vocal with prayer. Family altars were erected, social visits were largely seasons of prayer. Even meetings appointed for preaching often so led off into social prayer that before there was a space for preaching it was time to break up and go home. Students were advised to attend ordinarily only the meetings at the church and the Academy. Their quickened powers readily grasped and solved the problems in their studies, and the term's success was well pictured by Professor Kenyon, who attended the closing examinations.

During the progress of this revival, all parties united in demanding that I should leave the school and abandon my purpose of a return to college and give myself to the service of the church. It cost a struggle; but after finding that the most experienced of our ministers were unanimous in the opinion that it was duty, and fearing that by refusing I should rebel against the divine will, I yielded and accepted the call. Before leaving the school, I nominated brother Kenyon as my successor, and the trustees accepted my advice and gave him the call. The ordination occurred April 3, 1839, and I entered on the work for which I then felt that I was very poorly qualified.

During my service as pastor I took a few classes several times to relieve brother Kenyon from excess of labor. When he received the appointment as County Commissioner of Public Schools, I engaged to render such assistance, with the understanding that he would be able to be with me most of the time. This arrangement was not carried out, as at once he received orders from Albany that demanded his whole time. Tender ties bound the scholars to each other, and all to their teacher,—sister Forbes (Mrs. Nathan Wardner) being my assistant. The closing witnessed more parting tears than any other term of teaching in my whole life.

Pleasant memories linger over Alfred as I look back on the way in which the Lord has led me. Many were the mistakes I made in my ignorance. Some were undoubtedly sins that demanded humiliation before God, but not along the whole line of memory's searchings can I find a single unkind purpose toward a brother man. Some things which made my load heavy undoubtedly fell to my lot because others did not understand me; and if any were otherwise, I try to hide them in the far off distance. I know that I labored to bless humanity and to honor God. Some to whom I lent a helping hand have since taken special pains to inform me the seed sown had borne fruit, even beyond my faith. I can now leave it all with Jesus and hope to be pardoned for the multitude of my failures; and he will enable me to rejoice that I have not labored in vain. If these jottings shall be foot-prints along life's sands, that shall enable others to walk more firmly, I shall not have labored in vain.

AS THE world grows older the prestige of age becomes more and more valuable in the standards which claim its religious faith:



## SABBATH REFORM.

### DIVINE COVENANT.

NO. I.

The Bible is a record of the ways of God with man. It begins with the creation of man, traces the development and points forward to the final destiny of the race. It deals largely in the explicit statement of frequent events and significant facts, and in the inculcation of fundamental principles. At first, the ways of God with individuals, one after another, for several centuries, are gradually portrayed, and then he is described in his righteous dealings with nations and with humanity.

God is at once revealed as the sovereign Father of the human race; his will and authority are supreme and absolute, and his love and mercy are everywhere revealed. As specially typical of God's intercourse with man, the divine covenant made with and for man, pervades the entire Scriptures. Indeed, the very existence of man, as created in the intellectual and moral image of the Creator, involves a relationship under covenant. All God's ways with man take the form of covenant. This covenant, at first a covenant of works, is followed by a covenant of grace for fallen man. It is a promise of deliverance from the power of sin. Though man has forfeited all claims upon the justifying favor of God, yet here is a covenant of mercy and grace brought to light whereby God can be just and justify the sinner. It is the divine promise of redemption for the transgressor, and of his possible triumph over the power of temptation, and of final deliverance from the wages of sin. The careful Bible-reader cannot fail to observe that this covenant idea pervades the entire Scriptures.

It will facilitate the study of the Scriptures to observe that the revelations recorded in the Bible are progressive in their unfolding fullness. In no other form would it be so well adapted to human necessities. The human race, like an individual, has had its infancy, its youth, its manhood, and will ultimately reach its mature growth. Such a progress of the human race required a revelation in the form of progressive lessons. Hence the early lessons in the divine record, while they were true pictures of real facts and events, are very simple and graphic in their delineation, and spread over a large space of time.

With this remark made, we now pass to notice the covenant made for the first pair. See the story of the fall. Gen. 3. Adam and Eve were guilty of violating the plain will of their Creator, and sought to cover themselves from the searching presence of God. But drapery of fig leaves was utterly inadequate to conceal their moral nakedness. Adam and Eve, and finally the tempter, stood arraigned before the righteous Judge. The disobedience, with its guilt and shame, was quickly traced to the cunning guile of the woman's tempter. Henceforth the man is doomed to purchase his bread at the cost of toil and hardship. The woman must perpetuate her life at the cost of pain and suffering. But who can measure the mighty significance of the penalty pronounced against the tempter? While other beasts of the field may walk and lift their heads and greet the sunlight, the tempter must crawl in dark and filthy places, and eat the dust. But the words of mighty significance in the righteous judgment pronounced at the same time unveil an eternal covenant of God for the final deliverance of

man from the power of Satan. There is to be a conflict for supremacy between the woman's seed and the tempter. While he may bruise the heel of the woman's seed, it shall bruise his head, and finally triumph in glorious victory. This was the first divine promise of a Redeemer for fallen man. The conflict will be long and severe; the tempter will lurk in the pathway of man down through the succeeding generations, but in "the fullness of time" a "child shall be born to the house of David," "who is made not after the law of a carnal commandment, but after the power of an endless life." "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Such is the sublime import of the first divine promise of the Bible.

### GLIMPSES OF WORK IN LONDON.

There was a good attendance at our quarterly communion on the first Sabbath in this month. On last Sabbath we had the great pleasure of the presence at both services, of Bro. Davis and family, of Shanghai. At the afternoon service Bro. Davis preached, and gave us very interesting details of his mission work in China.

On the previous Sixth-day Bro. Davis and myself were permitted to attend the Quarterly Meeting of the London city missionaries, who number about five hundred. The subject was "How to keep the Sabbath," meaning, of course, How to keep Sunday. Between two hundred and three hundred members were present, but no strangers save our two selves. The paper, read by one of the secretaries, took the ground that "we have altogether done with Moses, and now have to do solely with Christ," consequently the writer attempted to show that the letter of the old Sabbath kills, while the spirit of the Lord's-day—the resurrection day—gives life. There were a dozen or more speakers, and the diversity of opinion gave rise to an uproar in the audience that at times was remarkable. The fourth or fifth speaker was a converted Jew, who said: "Yes, brethren, 'we have done with Moses;' we have done with the fourth commandment, and with the seventh also. [Immense uproar.] Brethren, you are taking up my time; I repeat, if we have done with the fourth commandment we have done with the other nine. [no, no.] Yes, we have; and besides, I challenge any man to put his finger on the passage in the New Testament which authorizes the change from the seventh to the first day." Elder Davis says, and I agree with him, that it was a good Sabbatarian speech. The next speaker was our Sabbath-keeping brother E—, who, in the time allowed, five minutes, made an effective argument for the Sabbath. It really seemed that the Lord was helping him. History and Scripture were brought out clearly and calmly. The Sunday was naught but pagan-papal, while the Sabbath was of God and of Christ, and remained obligatory. He was listened to with close attention. As for the paper and the other addresses, they combined to make the biggest cart-load of religious rubbish that I have seen or heard for a long time. Aside from the gross ignorance displayed, there were amply enough to show that true Sabbath influence is at work among not a few of those workers, probably, chiefly among the Hebrews. How many will confess the doctrine publicly remains to be seen.

Our friend E. has done much by the distribution of Sabbath literature, and has used his influence in a private way in behalf of this truth. This was his first public speech on the question, and he has already asked to be

permitted to read a paper on the Sabbath question at the next meeting. Elder Davis had conversation with the Secretary and others, and a few publications were given out. The Secretary seems to have anticipated a commotion, for some one wished to see him at 5 P. M. (This was at 3 P. M.) "Yes," said he, "if I am alive at that hour." Let us all be valiant for this cause that we may yet praise him for the triumph of truth over error. W. M. JONES.

11 NORTHAMPTON PARK, CANONBURY,  
LONDON, April 15, 1891.

### GOD'S WARNINGS.

The Word of God is interspersed with many warnings, both to his chosen ones and to those who are not of the fold. As signals are hoisted to inform the traveler of danger, so the Christian pilgrim is warned of the dangers on the journey to Canaan. And it should be a source of joy to him to feel that there is One who knows the need of these warnings and who has himself been tempted, and who has not failed to set them in his Word, and so simply that he who runneth may read. Are we tempted to turn aside and wander into forbidden paths? Then his warning voice reaches us, saying: "Return unto me, for I have redeemed thee." "Return to me, and I will return to you." And we, with our wicked hearts and natural inclinations, would, if it were not for these warnings given us, be more likely to go astray, and enter into the paths of the wicked. We are warned to avoid the broad way, wherein walk evil men, to pass not by it, lest we be tempted to enter, but to turn from it, and pass away. He warns us by the example of the good and great of Bible days, that as they fell so we too may fall, unless we watch and pray and take heed to our ways. The churches at Sardis and Laodicea received warning messages from God; and are they not equally appropriate to some churches of the present day? To the church at Sardis he says: "I know thy works; thou hast a name to live but art dead." And may not this be the case with many individual Christians? Their names are enrolled upon the church books, but they are virtually dead to all spiritual life. Their works are not perfect before God. God warns such to remember what they have received and heard, to hold fast and repent, for, says he, "If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The church at Laodicea he rebukes for their lukewarmness, for they realize not that they are wretched, and miserable, and poor, and blind, and naked." And then to encourage them he tells them that as many as he loves he rebukes. His great love is not willing that they should perish, but with warnings and invitations he beseeches them to repent. To the impenitent he comes with fearful words of warning, and tells them of a way of escape; but if they repent not they shall surely perish. He warns the drunkard, and foretells the evils which the use of strong drink brings, shows them that the only safe path to sobriety is to "touch not, taste not, handle not" the unclean thing, but plainly tells them that no drunkard shall inherit the kingdom of heaven. Well will it be for us if we heed the warning which he gives us, lest any of us come short of entering into that rest which remaineth for those who heed his warnings. May we not be among those who have set at naught all his counsels, and would none of his reproof, for in the end God will surely laugh at the calamity of such, he will mock when their fear cometh.—M. in *Christian Secretary*.

REMEMBER that there are two guests to be entertained, the body and the soul. What you give to the body is soon lost; what you give to the soul remains forever.

HASTEN, then, to the end which thou hast before thee, and throwing away idle hopes, come to thine own aid, if thy carest at all for thyself, while it is in thy power.



# THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"Be sure God ne'er dooms to waste  
 The strength he deigns impart."

WE call attention to the stirring words of Dr. Wait, in another column, on Our Medical Mission.

THE foreign address of Pres. Whitford, Dr. Bailey and Mr. Babcock, while abroad, will be 114 Newgate St., London, E. C.

AN exchange says that a man should fasten to his friends with hooks of steel. He need have no fears of losing his enemies.

MISS MARY W. NILES, returned medical missionary from China, will address the Ladies' Evangelical Society, at the church in Alfred Centre, on Thursday evening, May 7th, at 7.30 o'clock. Miss Niles is the daughter of the Rev. Dr. Niles, lately of Hornellsville, whom many of our people remember with great pleasure. Let all who can come and hear Miss Niles.

FOR several weeks we have been unable to find room for all that our friends have sent us for publication. We mention this to say, first, Be patient. We will try to treat all fairly and to give each a hearing in due time. Second, In all matters of news be brief. The short item can often be used in finishing up a paper, when a longer one will be debarred solely on account of its length.

MANY readers of the RECORDER will be pained to learn that Mrs. Susan Crandall Larkin, wife of the late Prof. E. P. Larkin, died at the home of her daughter, in Rochester, N. Y., May 2d. At this writing no particulars have been learned. Mrs. Larkin has been in feeble health for some months, but has not been thought dangerously ill.

THOSE particularly interested in that matter, will notice in the call for the meeting of the South-Eastern Association, published last week, that the time was placed one week earlier than usual for reasons there mentioned. But as neither of the Associations whose sessions follow in regular order that of the South-Eastern has made any change in the time of meeting, it has been thought best to place the time of meeting of the South-Eastern at the usual date, which will be May 28-31.

WHILE "Father Ignatius," the Anglican monk, is busily engaged in accusing some of the best Episcopal clergymen of this country of heresy, and otherwise trying to reform and purify the American church, and in collecting money for the building of a monastery of the pure faith in Europe, it is announced that almost the entire body of his adherents over there has gone clear over to Romanism. Now if the "Reverend Father" himself would go back home and follow their example, he would

doubtless render the best service to the Protestant cause in this country of which he is capable.

SOMETIMES a man whose ambition is to accumulate a million dollars, and who has succeeded in getting a hundred thousand, feels so badly about the nine hundred thousand he has not yet reached that he gets no comfort out of the hundred-thousand in his possession. This laconic way of putting the case well illustrates the truth that it is the love of money, and not necessarily its possession, which is the root of all evil. The sin of covetousness consists in an inordinate desire for what one does not possess. Thus a covetous man sins more over another man's possessions than over his own. "Thou shalt not covet" is a fundamentally spiritual, and eminently practical, precept.

THE new Tabernacle built by Dr. Talmage's congregation in Brooklyn, N. Y., was opened for public service on Sunday, April 26th. Three public services were held during the day, and large crowds thronged the immense building at each service. The house is built of stone and brick in the Romanesque style of architecture. It is 200 feet long by 118 wide, with a seating capacity of 5,500. The total cost at the time of the dedication was reported as \$410,000, the organ alone costing \$30,000. About \$40,000 was needed to complete the work, nearly all of which was pledged during the day. This, we believe, is the third house this congregation has built during the pastorate of Dr. Talmage.

THE *Boston Journal* says that in St. Petersburg there are 93,000 Protestants. Of these, 42,000 are Germans, half of them Russian subjects. They are organized into fourteen congregations, served by thirty pastors. The church work among them receives no support from the State, the voluntary contributions of each member averaging about six or seven dollars annually. One of these congregations is building a church costing \$250,000. The same congregation has a gymnasium which graduates its pupils into the university. Another congregation has also a gymnasium of its own, one of the best in Russia, expending about \$20,000 a year for this institution. The city mission work of the Protestants of the Russian capital is being energetically prosecuted.

AN exchange records the death, at Oakland, California, April 16th, of the first Protestant preacher in that State, the Rev. O. C. Wheeler, D. D., LL. D., at 75 years of age. He was a graduate of Madison University, now Colgate University, at Hamilton, N. Y., and went to Oakland in 1849 as a missionary for the Baptists. He built the first Protestant church on the coast with his own hands, and delivered the first Fourth of July oration. The first free school was also established in his church. After the death of his wife, in 1869, he left the ministry and became general baggage agent of the Central Pacific Railway Company. These beginnings in that great State but little more than forty years ago, compared with what may now be found there, furnish a striking example of the rapidity with which new places grow up, and emphasize the importance of pushing with vigor and tenacity whatever Christian work may have been begun in any new place. We do well to open new fields; we do not well to cease work on any field opened until it has been made to bud and blossom like the rose.

ANOTHER destructive fire has visited our little village. On Sabbath morning, May 2d, just as the funeral services over the remains of Mrs. W. C. Dunham were closing, fire was discovered in the photograph rooms of Irving Saunders, just across the street from the church. In the same building was the office and drug store of Dr. H. P. Saunders, and the rooms of Mrs. Fannie Davis and family. Adjoining this building was the residence of Dr. Saunders on the west, and on the east was the house known as the "Luke Green house," at the time occupied by C. D. Reynolds and family. These three buildings, together with the church sheds in the rear, were totally destroyed. Except from the rooms of the photograph gallery, in which the fire originated, most of the furniture and other things of value were removed. By the most energetic work of firemen and citizens the flames were prevented from spreading to the residence of M. J. Green, and to the barn of Mrs. Hull, partly in the rear of the fire, and thus a most sweeping conflagration was prevented. Soon after two o'clock the fire was under control. Meanwhile, the mourners had retired from the church and the precious remains of the departed one had been conveyed to the house of a neighbor. When the fire was so far subdued as to render it safe to leave it, the funeral procession was formed and the burial service was performed at the Alfred Rural Cemetery.

THE following account of a recent burial service at Euphrata, Pa., will be read with interest. It is from the *Public Ledger*, of Philadelphia. Under date of April 29th, the dispatch to that paper reads:

Yesterday afternoon the mortal remains of Judith Berfass, or Sister Judith, as she was usually known, were committed to the earth in the old God's acre, within the "Kloster" grounds, at this place. The deceased was one of the few remaining members of the Mystic Sabbatarian community which flourished in this part of Lancaster county since 1732. The funeral services formed a unique ceremony, which it is doubtful if its equal can be found outside of this old community.

The deceased, who was a widow, in her 82d year, was arrayed for burial after the manner of the former sisterhood, viz., a white cap upon her head, tied with long strings under her chin, a neat white kerchief over her bosom, a white dress and long apron completed the costume. After the body was brought from the house to the little cemetery it was placed upon a bier, and a hymn outlined and sung, then the lid was removed to let all take a last look upon the deceased, and so that the sun could once more shine upon her before she was consigned to the tomb. After this was done the assemblage adjourned to the "Saal," or the chapel of the former "Spiritual Virgins," the unique structure with its sharp gables and small windows, erected just 150 years ago, which adjoins the Sister house. Here religious services were held by Rev. Mr. Wold, who came from the Sister community in Franklin county for the purpose. The services consisted of singing, prayer and a sermon over an hour long. When this was completed, according to the custom of the community, the age and a sketch of the life of the deceased sister was read to the congregation.

It was a strange sight and one rarely seen at the present day, the members of the Sabbatarian congregation assembled in the Saal—the females all in garb of the modern Dunkers, while the males, in more modern garb, were ranged on opposite sides of the room. The cadence of the plaintive hymn as it was outlined and sung to a melody which originated in the community over a century ago, the gaunt, severe expression of some of the men, together with the uniform garb of the women, all tended to recall to the spectator the times when Father Friedsam, or Prior Jabez ministered at the altar, and the congregation was made up of the Recluse Monks and Spiritual Virgins, who had settled in the wilderness on the banks of the Cocalico, when the province was yet in its infancy, and there erected a monastic establishment, with buildings which even at the present day remain without an equal in this country, and which were suitable for their mystic rites and ceremonies. These quaint structures, next to the editions of their printing press, which was set up as early as 1742, form the last relics of the Mystics on the Cocalico.



A GREAT WORK.

On a recent Sabbath, in Plainfield, N. J., between the morning service and the afternoon Sabbath-school, I greatly enjoyed a pleasant and profitable visit with Pastor Lewis in his study. The principal subject of conversation was the line of historical investigation he is now pursuing; and the object of this brief article is to call the attention of the readers of the RECORDER to the great value of his work.

Many of us have known in a general way how early the church began to depart from the faith and practice of the New Testament, and how great that departure came to be. Many of us have known in a general way that this departure was due, in a large degree, to the influence of non-Christian religions, philosophies, and customs. But of the real nature, number, extent, and origin of the influences that changed New Testament Christianity in the earliest centuries, which have been the subject of profound investigation, in recent years, in England and Germany, we have not known a great deal.

A vast field of research is opened up. The results are (1) a multiplication of evidences that the Christianity of to-day is a more or less pagvanized New Testament Christianity; (2) a revelation of the way in which great changes have been brought about; and (3) the history of the first centuries is found to need re-writing.

Dr. Lewis is gathering valuable facts from many sources, and showing their vital relation to the professed faith and practice of Seventh-day Baptists, and to our history and work in the world; and we venture the opinion that no one man is doing more than he, by means of the force of historical arguments, to crowd American Protestantism back toward the simplicity of New Testament doctrine and methods. Baptists are delighted with the new arguments he is furnishing in support of their position, and would themselves like to send them out to the world; but they have no thanks for his proofs that baptism and the Sabbath rest on the same solid historical basis.

He shows clearly the signs of overwork; but we can ill afford to have this part of his work cease, if such misfortune can possibly be avoided. He stands where about twenty years of thought and study along this line have brought him. And while no one can feel disposed to place a low estimate upon his labor as preacher, pastor, teacher, or editor, we believe that the work of historical investigation herein referred to, and the publication of the results in a permanent form, overshadows the rest in importance.

ARTHUR E. MAIN.

ASHAWAY, R. I.

FATHER'S NINETY YEARS.\*

I am pondering, father, on the four-score years and ten,  
And framed in a mass of silver locks thy kindly face is  
seen;

This sunset on a noble life, obeying nature's call,  
Is leaving us a twilight that is sweeter far than all.

When grand old age steals o'er us, and the golden turns  
to gray,

It is, indeed, a twilight, for life is but a day.  
Now when we see our father as we find him in old age,  
We should make his life-leaf pleasant, keep the tear-  
blots off the page.

But youth we cannot alter, nor expect the past to mend;  
No beautiful story is life, to be read from the latter end.  
'Tis like a chord of music, that we hear some master  
play,

We fail to see its beauty 'till we hear it die away.

This latter end of a life like thine is like a pleasant  
dream,  
Or the poet's fingers lingering o'er the chords of a dying  
theme.

But fear not, dear father, when you feel you are so old,  
Thy ninety years are numbered on a calendar of gold!

\*Prepared for Deacon Zina Gilbert's birthday anniversary, March 17, 1891, Milton Junction, Wis.

Thy silver threads are woven round a firm and loving  
loom,  
The bud is lost to memory in the flower's perfect bloom.  
A long and prosperous ninety years, 'tis grand to be so  
old,  
Many are the acts of love that must remain untold.

The echo of those by-gone years will make the future  
bright,  
Thy book of life has been well kept, its pages clean and  
white;  
Truly, sorrow's finger-marks are on a page or two;  
We miss some from among us as the flowers miss the  
dew.

True it is with weary sigh, and heart arrack with pain,  
You've helped to carry some of them down that old  
green lane;

But try to liken sorrow to a stone thrown in the pond,  
After the splash come the ripples that lap on the shores  
beyond.

We may feel the force of the splashing, but should we  
not quickly pause—  
To hear the soothing music those murmuring ripples  
cause?

'Tis when in our sorrow that we feel a parent's worth,  
As necessary to us as the sun is to the earth.

There are no thoughts in the mind of man, no words of  
pen or tongue,

To picture what we would not give, to have our father  
young,

But time must roll on ever; fall the years with a silver  
clink;

There is a tie 'twixt heaven and earth—our father forms  
that link.

HOME NEWS.

New York.

NILE.—Sabbath, April 25th, our pastor, Rev. H. B. Lewis, preached his farewell sermon before leaving us for his new field of labor, in Berlin, N. Y. He also gave a farewell discourse Sunday evening, that his First-day friends might have an opportunity to hear him once more. The full attendance on both occasions gave evidence of the esteem of the community, many coming from a long distance to again hear the ringing truths which this intrepid warrior for the right presents. While we deplore our own loss, we can but congratulate his new charge, knowing that if they follow the precepts laid down by him, prosperity and Christian harmony will result. We commend both him and his estimable wife to the loving care of their new friends, and pray that ere long there may come to us one to fill the vacancy. \*

CUYLER HILL.—We have a good report from this small church. It is now nearly five years since Eld. Thomas Fisher passed away and left this little flock pastorless. For a while they kept up a Sabbath-school, and for some time there was regular preaching, but after Deacon C. J. York moved to DeRuyter, and Deacon Muncy's family to Cincinnati, it seemed difficult to sustain Sabbath services. But they had a good house of worship and comfortable sheds for the horses, and the faithful few were praying till at last there grew up, unconsciously, an anxiety for meetings again. And when the time came for the Quarterly Meeting, though some doubted, they took hold with a good will and got all things ready for the meeting—the neighbors generally uniting in preparing lunch in abundance for both days. Sabbath morning opened cold and snowy, yet over forty gathered in the warm church and God blest us with a revival meeting. Several rose for prayers and others declared their intention henceforth to follow Christ. On First-day afternoon twice as many gathered and listened to the preaching of the Word, and then followed a season of confession, consecration and thanksgiving. It was indeed a blessed meeting, and the beginning of better days for Cuyler Hill, for arrangements were immediately made to continue regular meetings through the summer. And is not God

waiting to bless the other churches, small as well as large, when the hearts of the people are melted and united in the work?

L. R. S.

New Jersey.

PLAINFIELD.—At the recent annual meeting of our church, owing to the unity of sentiment which prevailed, a large amount of business was transacted in a very short time. The retiring Trustee was re-elected for five years by a unanimous vote, and all the other offices were filled with the same unanimity of expression.—The Young Men's Christian Association holds a prominent and important place among the beneficent institutions of this city. One interesting and profitable feature of the good work it is doing, is an occasional practical talk given gratuitously to young men, by men of experience in the particular line of which they speak. These are sometimes business talks by business men, and sometimes talks on health by local physicians. In how many of our towns and villages, even where no such organized associations exist, might there be much good done by this method of work, in improving and preserving the health of young men, and in elevating their aspirations, and giving practical tone to their ideas of business in whatever vocation it may soon be theirs to pursue.—The prospect now is that Plainfield will soon be favored with an electric street railway, its cars being propelled by the "Trolley system." A company of capitalists who have long been seeking a franchise for the road, have just obtained it from our Common Council. Without doubt this will prove a great convenience to many people, and enhance the value of real estate in the outlying districts traversed by it.—A system of water works for the city is already being constructed. The pipe for the water mains is being distributed along some of the streets, while the buildings and apparatus for the pumping station, and also the stand pipe, or reservoir, are nearly completed. The latter, when done, will be about one hundred and forty feet high. The water obtained is of remarkable purity, the supply, which seems inexhaustible, coming from the subterranean current underlying this entire locality.

J. D. S.

MAY 1, 1891.

Nebraska.

HUMBOLDT.—The winter in Nebraska has not been severe. The spring is somewhat backward and quite wet. The farmers in consequence are behind with their work. It does not look like corn-planting yet for several days. There has been much sickness in this vicinity. Several deaths have occurred, but none among our people except Eleazer Davis. The pastor was sick with typhoid-pneumonia, and was not expected to live. He was given up by the doctors and by most of his friends. He is now quite well, considering his severe sickness, though not able to do anything of any consequence. The state of the society is much the same as it has been. The church is being slowly depleted in its numbers by removals and by deaths. Four have removed farther west, and Eld. Eyerly's family are soon to go. This makes nine by removal and one by death, which makes our number much smaller. The pastor is to continue his labors at least until the first of July. We hope to be remembered by the people of God.

ANON.

APRIL 21, 1891.

RELIGION is a chain of gold which attaches humanity to the heart of God.



## YOUNG PEOPLE'S WORK.

### THE TONGUE.

"The boneless tongue, so small and weak,  
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"  
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,  
"A lengthy tongue—an early death,"

Or sometimes takes this form instead,  
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"  
Say the Chinese, "outstrips the steed."

While Arab sages this impart,  
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,  
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,  
"Who keeps his tongue doth keep his soul."

—The Rev. P. B. Strong.

AND yet we give less heed to the sins of word, perhaps, than to errors in any other respect, unless it be that sin of secret thought.

THOUGHT is the speech of the heart, and speech is but audible thought. *Ratio* and *oratio* are at bottom the same. Words are but the signs of ideas. He, therefore, who would avoid sins of speech, whether of the hasty tongue, the angry tongue, the malicious tongue, the tongue of falsehood, or whatever it be, he would best begin at the source of every sin and purify his heart.

BUT speech has a reflex influence upon the mind. If we allow the tongue to rule, whether it lead us into this sin or that, it will affect the soul more or less. If we tell one falsehood, however slight, only as a temporary matter of little importance, the soul is made false thereby, and it is thereafter harder to think truly. If we utter one harsh, uncharitable judgment, we are conscious that we have done worse than simply to think the uncharitable thought. It has gone out and is no more ours. This is very apt to steel the heart and harden the feelings, and a habit of soul is formed which mars very sadly the character. Verily says James, "If any man offend not in word, the same is a perfect man."

### PAST, PRESENT, AND FUTURE.

There is probably nothing which so stimulates our imaginations, inspires our hopes, and exalts our motives, as the possibilities of the future. The hopes of our future existence form the foundation, life, and body of our ambitions, and in them rests the elements of our prosperity and success.

The past is so closely allied with the present, the present with the future, that each inevitably forms its own peculiar characteristics in our lives. The past, marred, scarred, and defaced as it is with the results of a misspent life, will always stand before us with its vivid reflection of failure. It is indeed a sad sight to see a man who, by his own near-sightedness, has rejected every offer of a benevolent hand, and who, when success has extended its arms, has withdrawn from its embrace. When in after years he looks back and reviews the different stages of his life and sees so many lost opportunities, he will see where his dominant will has been the cause of his failure, where the advice of friends passed unheeded; and still he lives to regret what naturally culminates from such an existence. Such a life, it seems, would in itself be

a great admonition to the young to make the most of the present opportunities in order to enlarge on those to follow. Again we see a man who, by his own perseverance and determination has at last gained the top round of success. Adversity surrounded him on every side, disappointment greeted every undertaking, but the thought of failure had not occurred to him. Spurred on by the hope of success, he does not allow his determination to wane, and at last he finds his efforts and struggles crowned by a result which he had hardly dared to anticipate. This life we could use advantageously as a model.

The present is very apt to be left to itself. In church work there is a tendency among the young people to allow the yoke to be borne by those who are older in experience, to allow the weight of the burden to fall on the shoulders of others. There can be no mistake greater than this, as it eventually terminates in our own indifference. Let the young be willing to carry their share of the work; let them work in unison; let them work for the interest of all, and we shall see a result which shall be both pleasing and profitable.

When we look into the broad expanse of futurity that lies before us, we try to estimate its capacity by the measure of our past. This is a wrong idea that possesses us, for we have the experience of the past to guide us through the uncertain paths of the future. The lessons we have learned in the past, either of failure or of success, will better prepare us for the ones we are to meet.

There is no one who does not wish to attain to something that is higher and beyond what he is. Noble motives culminate in noble actions, higher ambitions culminate in higher attainments, and gradually we find ourselves rising into a life that has hitherto been unknown. The future offers such great promises that the young are often misled in their interpretation. Too often we forget the source of our blessings, too often we attribute too much credit to our own ability for success in some undertaking in which we have had an especial interest; but let us remember that in all we do there is One who is continually watching us, guiding, advising, and protecting.

H. W. T.

### AFFIRMATIONS.

True character is affirmative. It is not that a person of character ought to be always affirming his convictions, but it is that the man who is habitually non-committal, or "on the fence," is not a man of marked character. A favorite form of counsel to boys and young men is to learn the value of saying "No." Yet, in its true sense, this is an affirmative act, even though negative in form. Not only individuals are marked by their readiness of compliance, but peoples have been designated by the forms of their "yesses." The people of France, for instance, were once mainly divided according to their two dialects. One of those dialects was called the *Langue d'Oc* (language of "oc"), and the other the *Langue d'Oil* (language of "oil"). The people of the southern division used the word "oc" to mean "yes," and so their dialect became known by its word of affirmation, and their country became the province of *Languedoc*. On the other hand, the northern dialect was known by its form of affirming ("oil"), and the people became the people of the *Langue d'Oil*. It is doubtful whether any other word could have been deemed of sufficient importance to name two peoples by, than the word by

which they affirmed themselves. When we realize how much of our character is involved in our "yesses," we shall surely be more careful how we sign petitions, how we accede to doubtful propositions, and how we meet the duty of having convictions.—*S. S. Times*.

### COMPLETENESS IN CHRIST.

REV. JAMES L. HASTIE, JR.

The Epistle of Paul to the Colossians is one of the three great Christological epistles, the other two being Philippians and Ephesians. The teaching of the Epistle to the Colossians is, "Christ glorified, the head of the church." In the second chapter, after saying that in Christ dwells all the fullness of the Godhead, bodily, Paul immediately says: "And in him ye are made complete."

Man may lack many things and still be happy. If he lacks Christ he is incomplete. The wisest man, the wealthiest man, the most highly cultured man without Christ is incomplete. If the great suspension bridge between New York and Brooklyn should lack the smallest part of its complicated structure it would be incomplete. If a soldier comes back from the war with a single joint of his little finger shot off he is incomplete. So if a man has every perfection of character and yet has not Christ how great and disastrous is his incompleteness.

Note the difference between perfection and completeness. A bridge may be complete, have every part, but is not therefore perfect. Human art can make nothing that is absolutely perfect. Examine the finest needle under the microscope and you see defects. Compared with the sting of an insect it is very blunt and ill-shaped. The needle may be relatively perfect, but not truly so. A man, physically, may be complete. He may have every organ; but that does not make him of necessity perfect. The Greeks made what they called "the perfect form of beauty" by uniting separate perfect parts into one beautiful form. Compared with other standards, however, the Greek type is not perfect.

So I argue the Christian is a complete being, but not at the start a perfect being. Of nature I lack many things that I gain through Christ. I would as soon think of living without my head as to think of living without Christ. A man may live without eyes but he misses much. He may live, and live forever without Christ—for man is immortal; but he misses much. Even as we are born—but not perfect; even so we are regenerated—but not perfect. Many of our Methodist brethren speak of entire sanctification; but they do not mean perfection; they mean entire consecration, which we believe in of course. Christians are to grow. Paul carries Christ's figure of spiritual birth on still further. On earth, through Christ, we are made complete. In heaven we shall be made perfect. Old age means many imperfections. There is no old age in spiritual growth.—*Christian Inquirer*.

### OUR FORUM.

SOME one has suggested to the Corresponding Editor that it would be a good idea if the Corresponding Secretary of every flourishing Y. P. S. C. E. were to write occasional reports and send them to *The Golden Rule*. The person making this suggestion has observed in that paper accounts of Y. P. S. C. E.'s of every denomination almost, excepting our own. Why not thus let the readers of the official organ of the Christian Endeavor movement know that there are Sabbath-keeping Endeavorers in existence, and actively at work? We are witnesses for Christ and for his truth. Why not thus witness for the Sabbath in an effectual, though indirect way?



## EDUCATION.

—AMONG cheering signs of progress in the South is the large increase in attendance at public schools.

—BOSTON UNIVERSITY offers instruction in a larger number of languages than any other institution in America.

—REV. HENRY DARLING, D. D., LL. D., president of Hamilton College, Clinton, N. Y., died of bronchitis at his home in Clinton a week or two since. He was elected president of Hamilton College in 1881.

—THE number of volumes received by the Yale University library as a gift by the late Rev. Henry M. Dexter, D. D., according to the report just received from President Timothy Dwight, D. D., LL. D., President of the University, is 1,850. The report of the President is a document of 77 pages, which is an interesting exhibit on the part of the head of the university of its increased prosperity during the past year by gifts in money, professorships, and so forth.

—A FAULT OF THE SCHOOLS.—A lady of wide educational experience told, the other day, this story of a small school-boy whom she found in great distress over his lessons. When she asked what had been his particular trouble that day, he stated this arduous problem: "If John has two red apples, and Charles has two, how many red apples have they both together?"

"Is that hard," she said.

"Very hard?" he said, sadly.

"But surely," she replied, "you know already that two and two make four; there can be no trouble about that?"

"Of course not," was the pathetic response. "Of course I know that well enough, Mrs. —. But the process!—its the process that wears me out."

No one who has had much to do with schools, and especially with public schools, can help seeing the tremendous force of this infantine sarcasm. Multitudes of things which come so naturally into a child's mind that they might almost be taken for granted, are virtually taken from him, and offered him again in such a formal shape, and so environed with definitions and technicalities and "processes," that he is almost made unconscious that he ever knew them. It is not confined to arithmetic. Many children who have grown up under educated influences write better English—certainly more idiomatic, and often more correct—before studying English grammar than afterward. They write as they speak, by ear, and the rules confuse more than they help. In the study of natural history I have heard exercises with "object lessons" that seemed to me expressly contrived to stultify the human intellect; and this especially in normal schools, where one young pupil stands up before the others, making believe that she knows everything, and her classmates sit before her making believe that they know nothing. It is necessarily all a form and a "process." They go through the questions which the children are supposed to ask about the object; and of course, if the real children do not ask the right questions, they must be taught to ask them. They must wish to know what they ought to wish to know, not what they really desire. When the young teacher faces real children, therefore, instead of studying their actual minds, she proceeds on a method previously arranged.

It did not surprise me, in the discussion which elicited the anecdote with which I began, when a later speaker, a man who had spent many successful years as teacher and school superintendent, expressed frankly the opinion that there were many schools which simply stultified their pupils instead of enlightening them, and when he asserted, as a general proposition, that at least thirty per cent of the time in our public schools was devoted simply to teaching over again to children, in a more elaborate and artificial way, what they already knew perfectly well in their own way, the time being given, in other words, to the "process," not to the real thing. It is something, I suppose, which all the best teachers will admit as an evil, and something which they all struggle against all the time. At some points certainly there have been much improvement made; thus reading and spelling are taught far more easily than they once were, and in a less mechanical way. The same is true, in many schools, with grammar, geography, and history; and when one considers what large schools our teachers have, and of what heterogeneous materials, and under what uncertain supervision, one may well wonder that they accomplish as much as they do. They certainly achieve almost everywhere some training in the elementary duties of obedience, order, self-control, patience, and propriety. This is much; and the time is coming when they will impart more of the substance of intellectual training, with less of the "process."

## TEMPERANCE.

—EVERY saloon in North Dakota is closed, the result of the supreme court decision that liquor in original packages cannot be sold in that State.

—A WISCONSIN legislator is reported to have said: "I think every man should take his boys to saloons and teach them to use beer temperately." Why not at the same time teach these boys how to set fire to a wheat-stack so that the flames will burn up the straw but leave the grain?

—THE *Congregationalist* says: "Glasgow has an exposition, but no liquor is sold on the premises. Desperate efforts were made to secure a license to sell, but they failed. If such a triumph could be won in Glasgow, it can be won in Chicago, if the friends of temperance work wisely and diligently to secure it."

—ETHER drinking is taking the place of whisky drinking in some parts of Ireland, and is demoralizing the people more than even the whisky. For about ten cents a person can keep drunk for a whole day on ether, and even children going to school are said to indulge in the vile practice.

—THE liquor traffic is no friend to the workman, so far as employment is concerned. It gives occupation to fewer men than any other business in proportion to its capital. For example, the annual output of a brewery estimated at \$5,000,000 employs but 660 men, while an iron ore works of the same capital requires 4,800 laborers.

—AGAIN has the curse of drink brought disrepute upon our 19th century Christianity. A Japanese commissioner who was sent to England to report upon the influence of the Christian religion on those islands, has returned to his home with the recommendation that the Japanese do not adopt the religion of Great Britain, as the prevalence of the drunkenness is so common in that country.

—A RECENT estimate places the annual consumption of tobacco in the United States at 310,000,000 pounds. This makes an average annual consumption of five pounds for every person in the country. But as not more than one-fifth of the population use tobacco (and that is an appalling average) those who do use it must consume twenty-five pounds per annum. If the price of these three hundred and ten million pounds of tobacco for three years, were placed in the public treasury, it would more than wipe out the entire national debt.

—A REVOLUTION is taking place in the drinking habits of the Japanese. The rice brandy called "saki" which has long been their national beverage, is being supplanted by beer, brewed after the German method. In Osaka the number of beer saloons has increased from thirteen to almost five hundred in the last four years, while the number of resorts where "saki" is sold, has fallen off. Years ago the Japs were wont to drink 130,000,000 gallons of "saki" annually.

—A VERY interesting story is told of Professor Drummond—a story which conveys a much needed lesson for young men. He was staying with a lady whose coachman had signed the pledge but afterward had given away to drink again. This lady said to the professor: "Now, this man will drive to the station; say a word to him if you can. He is a good sort of fellow, and really wants to reform, but he is weak." While they were driving down, the professor tried to think how he could introduce the subject. Presently the horses bolted. The driver held on to the reins, and manipulated them well. The carriage swayed about, and the professor expected every moment to be upset, but presently the man drew the horses up, and streaming with perspiration, said: "I say, that was a close shave. Our trap might have been smashed into matchwood, and you wouldn't have given any more addresses." "Well," said Professor Drummond, "how was it that it did not happen?" "Why," was the reply, "because I knew how to manage the horses." "Now," said the professor, "look here, my friend; I will give you a bit of advice. Here's my train coming. I hear you have been signing the pledge, and breaking out again. Now I want to give you a bit of advice: Throw the reins of your life to Jesus Christ;" and then he jumped down, and got into the train. The driver said afterward that it came upon him like a flash of lightning. He saw where he had made a mistake, and from that day he has ceased to try to manipulate his own life, but gave the reins to Jesus Christ. The story bears its own moral. One need not add a word; only let us learn its lesson, and carry out the Professor's advice.

## POPULAR SCIENCE.

THE most expensive drug known is physostigmine, two ounces of which cost nearly \$2,000,000. It is preparation from the calabar bean and is of use in eye diseases.

AN investigation of the result of eating fish preserved on ice for use in London markets has led to the discovery that those fish were most dangerous which had been kept in immediate contact with the ice. Poisoning by fish which had not been in contact with ice was not observed at all. This is attributed to the influence of the water derived from the ice, and bearing whatever impurities it had had before being frozen.

A CHICAGO *Tribune* correspondent tells some interesting facts about the Bank of England notes. They are made from new white linen cuttings, never from anything that has been worn. So carefully is the paper prepared that even the number of dips into the pulp made by each workman is registered on a dial by machinery, and the sheets are counted and booked to each person through whose hands they pass. They are made at Laverstroke on the river Whit, in Hampshire, by a family named Portal, descending from a French Huguenot refugee, and have been made by the same family for more than 150 years. They are printed within the building, there being elaborate arrangements for making them so that each note of the same denomination shall differ in some particular from the other.

SICKNESS AND STARVATION.—There is a popular notion to the effect that a person is more likely to take a contagious disease when the stomach is empty. Although this fact seems to be well established by experience, nevertheless it has never been established as a scientific fact until recently. Experiments which have lately been made upon pigeons, by two Italian physicians, demonstrate beyond any reasonable doubt that hunger is favorable to the activity of the infectious element, whatever it may be. Pigeons that had been starved were found to be very susceptible to the contagion of anthrax, although, when well fed, they were not at all subject to this disease. It thus appears that hunger in some way lessens the ability of the body to defend itself from the attack of disease germs. Possibly this may be in part due to the fact that when a person is hungry there is no gastric juice in the stomach, so that the protecting influence of this digestive fluid is lost. Then too, the lowering of the vital powers as the result of hunger, lessens the resistance of the cells of the body in general.

ELECTRICAL LENSES.—There is no end, and in fact no determinable limit, to the conjectures regarding the future possibilities of electricity. A writer in the *Electrical Review* believes that one of the "most glorious" of these possibilities is in the field of optical instruments. "What is a telescope?" he asks, proceeding then to answer, "nothing but a combination of lenses or mirrors, the primary function of which is to bend or reflect a ray of light. But has it not been shown that an electrical field will bend a ray of light, and that a ray of light reflected from the polished pole of a magnet is peculiarly twisted? The part which electricity has hitherto played in astronomical science has been limited to a few technical applications principally associated with signaling and the making of chronographic records, but it is the destiny of this infant giant to work greater changes in the study of the heavens than has ever been dreamed of by man. Why is it so difficult and expensive to construct an immense telescope? From the time of Galileo to that of Clark steady work has been done, and each step has given us a larger object glass. The pupil of the eye is one-fifth of an inch in diameter, and can grasp but a limited amount of light. A twenty-five inch object glass will enable the eye to take in over 15,000 times more light, and with such a glass the moon can be seen as though it were only eighty miles away, but if the size of the object glass could be further increased the moon would be brought considerably nearer. To make a large object glass is the difficulty, and it is only after years of patient work of the most skilled men on earth and after repeated attempts that one can be produced which is accurate. Slight differences of specific gravity, changes of structure due to jarring, strains resulting from unequal pressure and changes of temperature, are all capable of ruining the work. But why not replace the glass, which is only a medium transmitting light at a different velocity from air, by a properly constructed electric field? It is conceivable that an electric field fifty feet in diameter could be arranged. Just what the nature of this field should be, with our present knowledge, we cannot say; but some day it will be known, and then the secrets of other planets will be ours.—*American Analyst*.



# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1891.

### SECOND QUARTER.

April 4. Saved from Famine.....	2 Kings 7: 1-16
April 11. The Good and Evil in Jehu.....	2 Kings 10: 18-31
April 18. Jonah Sent to Nineveh.....	Jonah 1: 1-17
April 25. Nineveh Brought to Repentance.....	Jonah 3: 1-10
May 2. Israel Often Reproved.....	Amos 4: 4-13
May 9. Israel's Overthrow Foretold.....	Amos 8: 1-14
May 16. Sin the Cause of Sorrow.....	Hos. 10: 1-15
May 23. Captivity of Israel.....	2 Kings 17: 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 VII.—SIN THE CAUSE OF SORROW.

For Sabbath-day, May 16, 1891.

SCRIPTURE LESSON.—Hoséa 10: 1-15.

#### INTRODUCTION.

Hosea is the first of the minor prophets, as they appear in the A. V. Concerning him we have little information? He calls himself the son of Beeri. Of what tribe we do not know. The Rabbins say he was of Reuben, and his father was the prince of his tribe; Bura, mentioned in Chronicles. His prophecies are mostly directed to the ten tribes, before their captivity. His style is very abrupt, concise, and borders much on obscurity. But this becomes quiet necessary as the subjects of sixty years' prophecy are condensed into fourteen short chapters. This prophecy is rendered poetically and is of very ancient cast. His wife had been an adulteress, but there is no evidence that she did not henceforth prove faithful. The only justification Hosea makes is a divine and direct command. That was sufficient. The object of this was not to teach the practice, but to abhor idolatry. As able scholars do not agree as to the divisions of the poem, it is only necessary to say that generally two great divisions are adopted: (1) chap. 1-3; (2) 4 to end. Our lesson to-day is a reproof and threat for idolatry.

#### EXPLANATORY NOTES.

"An empty vine." Luxuriant. *Rev. Ver.* Growing into switches and leaves so abundantly there was little or no fruit. "Nothing but leaves," and Jesus cursed the fig tree. "Fruit unto himself." Israel's wealth and outward growth was only for himself. God was not loved or obeyed. No fruits of holiness. "Multitude of his fruit." Idolatry increased as prosperity increased. The more God blesses them with bounteous store, the more they use it for wickedness. Christ is the vine, churches are the branches. They derive their life from him. It is expected that they will bear not simply fruit unto themselves, outward appearance, but the fruits of spiritual life and power. If not, then will the branches be cast forth. v. 2. "Their heart is divided." Between Baal and the true God. "How long halt ye between two opinions?" "Found faulty." Guilty. "Break . . . altars . . . spoil images." God shall destroy the idols with the idolaters. v. 3. "We have no king." There came a period of anarchy following Jeroboam, the son of Joash. Their troubles were attributed to their disobedience, and even a king could do nothing to deliver them as long as God was against them. v. 4. "Spoken words." With no sincerity. "Making a covenant." With heathen nations. Chap. 12, verse 1. Their sin appears not in *breaking* a bad covenant but in so freely *making* such. "Judgment springeth up." God's punishments come rapidly, springing up like "hemlock." A bitter plant which grew in great abundance. v. 5. "Calves." Jeroboam's golden calf set up in Bethel. "Beth-aven." Bethel was "the house of God," but now idolatry had made it Beth-aven, "house of sin." "Priests thereof." The sacrificers (Chemarim). "Glory thereof." Idol, temple and all the idolatrous ritual, shall be taken away, leaving them to mourn. v. 6. "Carried unto Assyria." In their distress Hebrews called on Assyrian kings to help them, and took gold and treasures from their temples for presents. "Jareb." An appellation of a king of Asshur, meaning "avenger." "Ephraim." The leader in sin in Israel, and thus giving the idolatrous Israelites that name. "Receive shame." Instead of help from Assyria they are devastated by that nation. "Own counsel." Their helpless idols afford no protection. Jeroboam's policy, though modern politicians seem not to learn the lesson, is a destructive policy. v. 7. "Cut off." Assassination was the fate of many of Samaria's kings. The whole monarchy was to be destroyed. "Foam." (Hebrew, *getseph*) Chip. As a chip or twig, floating upon the sea, is light and worthless,

driven helpless, hither and thither, so was Samaria in her sins. v. 8. "Aven." Same as Beth-aven. "The sin of Israel." At Aven Israel sinned, and the king's idol there led the people into sin. "Thorn and thistle." Expressing desolation. "Say to the mountains." As in Rev. 6: 16; 9: 6, death and even annihilation is desired, rather than life with terrible doom menacing them. v. 9. "Sinned from." Even beyond "the days of Gibeah." Judges 19: 20-30. Israel's sensuality and wickedness began at Gibeah long before the kingdom was rent in Rehoboam's day. Gibeah became emblematic of sensuality. "Stood." Remained in sin. So Israel persisted in old transgressions, defying even God Almighty to put them down. v. 10. "When it is my desire." *Rev. Ver.* When the forbearance of God must cease, the long delayed punishment will come. We must bear in mind that the Lord afflicts *not willingly*, but final destruction is best for the unrepentant. "Gathered against them." God's chosen agencies to chastise Israel. "When they are bound to their two transgressions." *Rev. Ver.* Their two idols at Dan and Bethel. v. 11. "Is as a heifer . . . taught." A metaphor showing Ephraim's careful training, but he had used it to sin with great care instead of doing good: "Loveth to tread." Unmuzzled the heifer could easily eat and tread out the grain. So Israel was wealthy, and loved ease and sinful pleasures. "Passed over . . . fair neck." The yoke of captivity was not yet put upon her. The heifer yet had no galling yoke. "Ephraim to ride," or a rider upon Ephraim. Hard, galling service shall yet be seen. "Judah shall plow." The kingdom of Judah had also sinned and should share in the punishment. v. 12. "Sow in righteousness." Sow in obedience and love if you would "reap in mercy." As a man soweth so shall he reap. "Fallow ground." Your uncultivated ground, grown over with thistles, break up. Change your course in life. *Repent.* "It is time." God even now may be found and pardon received. "Rain righteousness." Send life-giving showers from above. Revive them once more. v. 13. "Plowed wickedness." Plowed, sowed, and cultivated iniquity. Therefore they reaped iniquity. "Fruit of lies." Having lied to God, others are false to them. Those they trusted to help them failed them. "Mighty men." Trusting in their own strength, their own armies and wicked policy, they now suffer. v. 14. "Tumult arise." Rumors of coming invaders cause tumults. "Fortresses spoiled." Their strongholds are easily taken. "Shalman." An Assyrian king. "Betharbel." Near the sea of Galilee. v. 15. "So shall Bethel do." So shall your calf-worship at Bethel bring you to slaughter. "In a morning." Calamity shall quickly come like the sudden dawning of the morning. In the East sunrise comes almost suddenly out of darkness.

**DUTIES.**—To impress in every lawful way religious truths and duties upon men's conscience. To rebuke and reprove iniquity in tenderness of mind and heart, yet fearlessly. To seek the Lord while he may be found. To use wealth and position to advance God's cause, build up his kingdom. To beware of covetousness, which is idolatry. To fear God and keep all his commandments.

**REMARKS.**—False religion takes away the restraints of true religion and breeds crime and lawlessness. All substitutes for true worship, for the ordinances, for the commandments just as they read, foster contempt for religion pure and undefiled, and destroy the conscience so that men believe a lie that they may be condemned. The dangers of the present time are no-lawism and so-called (but false) liberality that undermines the foundations of true religion and removes its safe-guards. It is a dangerous heresy to "think to change times and laws" of God and make substitutes for ordinances. Let us contend for the faith once delivered unto the saints.

#### GEO. W. WILLIAMS.

As simple gold is better than in native ore or quartz, so is a truly useful life better than one consisting in finest theoretic picture. Words and finest spun theories of human life may only be leaves; while noble deeds are golden fruitage. Words are cheap. It is not so much what we say as what we do, that constitutes the noble and useful life. Published papers containing beautiful word pictures of never so good theories may interest the common reader; but nothing will impress him so much as the practical exemplification of those theories in the narrative of a useful life.

Geo. W. Williams, the subject of this paper, was born in Berlin, N. Y., Dec. 4, 1812, and was married in Alfred, N. Y., in 1839, to Miss Dor-

cas Saunders, with whom he lived about 52 years, and who, with one son, Corydon Williams, and one daughter, Mrs. E. R. Davis, wife of Oliver Davis, of Nortonville, Kansas, survive him. He followed the star of empire westward about 50 years ago, settling in Wisconsin while it was yet a territory, locating in the town of Albion. The country was new, and none did more than "Uncle George" to develop the resources of this country and make it bud and blossom as the rose, and finally to become one of the finest townships west of the lakes.

In the progress of the Albion Seventh-day Baptist settlement it soon appeared necessary to the prosperity and intelligence of the community, that they have an institution of learning. The deceased was among the first to lead out in this enterprise and to give it his liberal support. And when our people, 28 years ago, decided to build the church, he stood among the first in this movement, liberally contributing to the object, and serving on the building committee. And when the writer settled as pastor of the church one year later, he was an active member of the board of trustees of the religious society, as also of the board of education. And these relations continued with acknowledged efficiency during our pastorate. He was a liberal supporter of the church, the school, and of every enterprise for the elevation of humanity. He was an enthusiastic supporter of the government, and in the late war an admirer of Abraham Lincoln. I shall never forget how he took his friend, and went more than a hundred miles to look upon the martyred President, as he lay in state in Chicago, and bringing back two good pictures of him in frames, one for each.

Like every true man he studied the happiness of his family. Especially was it worthy of note how he studied the gratification of every want, and the happiness of his aged mother-in-law, who spent her last years, approaching, and above 90, in his family. No wonder Mrs. C. said in her notice of his death, "Nor do we sorrow without hope of his having departed in peace with God and his fellow men." He died in Nortonville, Kansas, April 7, 1891, aged 78 years, 4 months and 3 days.

J. CLARKE.

ALFRED CENTRE, N. Y. April, 2, 1891.

#### TRACT SOCIETY.

Receipts in April, 1891.

##### GENERAL FUND.

Church, Milton, Wis.....	\$ 16 09
" Plainfield, N. J.....	61 55
" Farina, Ill.....	8 64
" Little Genesee, N. Y.....	15 00
" Berlin, N. Y.....	12 82
" West Edmeston, N. Y.....	9 50
" Ashaway, R. I.....	16 05
" Leonardsville, N. Y., (Feb.).....	12 50
" (March).....	15 85
" Dodge Centre, Minn.....	1 00
" New Auburn, Minn.....	2 91
" Westerly, R. I.....	35 01
" Shiloh, N. J.....	22 50
" New Market, N. J.....	16 50
E. E. Whitford, New London, N. H.....	5 00
Sabbath-school, Farina, Ill.....	4 27
Ladies' Sewing Society, Ashaway, R. I., L. M. to name.....	10 00
Bequest, Diana Hubbard.....	41 15
Collection Quarterly Meeting, DeBuyter, N. Y.....	3 85
Oran Vincent, Milton, Wis.....	750 00
Lucey E. Spencer, Suffield, Conn.....	3 00
W. H. H. Coon, Utica, Wis., toward L. M. for Mrs. W. H. H. Coon.....	10 00
George Greenman, Greenmanville, Conn.....	50 00
Ezra Crandall, Milton, Wis.....	50 00
T. P. and E. V. Andrews, Farina, Ill.....	10 00
Dr. W. D. Tickner, Randolph, Wis.....	5 00
J. A. Baldwin, Beach Pond, Pa.....	10 00
A friend, Harrisburg, Pa.....	5 00
J. P. Lundquist, Heber, Kan.....	1 00
W. R. Gillings, Akron, N. Y.....	3 00
Mrs. M. Armstrong, Marion, Iowa.....	1 00
G. J. Crandall, Ashaway, R. I.....	2 00
Mr. and Mrs. W. H. Hurley, Medford, Oregon.....	10 00
A friend, Wis.....	2 50
Employes Printing House.....	5 00
Ladies' Evangelical Society, Alfred, N. Y.....	6 30
	\$1,235 49

##### HEBREW PAPER FUND.

A Friend of Israel.....	\$ 10 00
E. & O. E.	
PLAINEFIELD, N. J., May 1, 1891.	
J. F. HUBBARD, Treasurer.	



## FAREWELL.\*

M. E. H. EVERETT.

Whence this wild storm of agony?—  
Unless we envy thee the grace  
Whose peace thy silent form enfolds,  
Whose pallid beauty fills thy face?

Between us, now, a deep abyss!  
Of different ages, different spheres,  
We cannot touch thy sacred calm  
And thou no more canst share our tears.

Too great thy burden! One, who saw  
The sweet submission of thy breast,  
Upraised thee with a pitying hand,  
And whispered, "I will give thee rest."

Thou, stricken in thine earlier years,  
And sore afflicted, trusting still  
The Hand whose rod became thy staff,—  
Thy heart bowed meekly to His will.

Upon thy childish cheeks were dried  
Drops that from careless grief upstart,  
To hush a younger sister's fears  
And bless a smitten father's heart:

And never did thy faithful soul  
Lay down the trust accepted there,  
Still following o'er the boundless wave  
That cherished sister with thy prayer!

The gentle voice, the tender smile,  
The soothing hand, failed not at all;  
Even while clinging to His feet,  
Thy tears were oftentimes swift to fall.

Still young, and blessed by tenderest ties,  
Before the day of evil fell,  
He took thee from thine own loved home  
And sealed thine ears to our farewell.

Few live such pure, unselfish lives;  
Few fill their home with love so dear;  
And few so childlike take His hand  
And cross the border, black with fear!

Farewell! And yet, not all—"farewell;"—  
Thy memory shall come and go  
With ministrations precious still,  
While we are left to toil below.

## OUR MEDICAL MISSION.

The Woman's Auxiliary Society of the New York Church, although small in numbers, and its members widely scattered, holds its meetings twice a year, and is able to maintain its organization and to accomplish something towards forwarding the good work for which the parent society was founded. In our meeting of last spring much interest was manifested in the noble work which Dr. Swinney is doing in Shanghai, and a general expression of opinion was given to the effect that an assistant ought to be sent to her at once, or the denomination might lose the doctor herself, because of so much hard work and responsibility as now devolve upon her. The writer was asked to lay the matter before the denomination through the columns of the RECORDER, and to urge that some competent young woman be sought for among our people, whose heart was drawing her towards mission work, and whose mind might be directed to the study of medicine as preliminary to that work. Before sending the article, word came to the writer that a young woman was already waiting to consecrate herself to mission work, and that she was also designing to begin the study of medicine, with a view to fitting herself for that calling, and the article was, therefore, never sent.

Nothing, however, is known either to the writer, or to any member of the N. Y. Society with reference to any young woman in the denomination having begun the study of medicine. At the meeting of the Auxiliary Society in November, the same subject was discussed, and it was thought best to suggest through the RECORDER, to the women of the denomination, the suitability of their undertaking the medical education of some young woman for the purpose of sending her to Shanghai to assist Dr. Swinney.

This would give our women some practical home work in connection with their foreign in-

terests, and the plan would, no doubt, enlist the co-operation of all the women of the denomination. The time required for a young woman to take a course of medical study would be three years; and the expense, exclusive of clothing and travel, would be (unless by special arrangement) in round numbers, one thousand dollars, or something over three hundred dollars a year; which would not be a large sum to be raised by our auxiliary societies, in addition to what they are already doing.

A young woman who should be qualified in other respects, must, in New York State, have received a Baccalaureate degree, or an education which would be accepted by the Regents of the University as an equivalent to that, or must pass an examination in the English branches before the Regents, prior to entering upon the study of medicine, but as Seventh-day Baptist parents as a rule give their children a good education, it ought not to be difficult to find in the denomination properly qualified young women from whom a candidate might be chosen. As Dr. Swinney is a Homœopathist in practice it would be necessary to send her for an assistant, one who is both by inclination and education of the same school, and as New York City has a homœopathic college for women, and has, moreover, better facilities for clinical observation than any other city in the United States, it follows that this is the most suitable place in which to prepare a young woman for entering upon the varied, delicate and difficult tasks which will fall to her hands in a foreign mission field.

If the Woman's Board should decide to undertake the medical education of some young woman, it is not too early to begin seeking for the proper person, as she should be prepared to begin her study in October next. There would still have to be three solid years for Dr. Swinney to pursue her arduous labors alone, before the prospective assistant would be qualified to go to her aid. In the meantime the women of the denomination who are interested in our medical mission, and its success—and every one of us should be so interested—can only pray that God will preserve Dr. Swinney's useful life and endow her with health and strength, until such time as help can be sent to her.

The proposition to send a nurse to Shanghai to relieve the doctor from a part of her daily toil, wherein she combines the functions of both physician and nurse, is commendable and would, if done, no doubt increase the doctor's usefulness in the mission; but whether a nurse be, or be not sent, there should be another doctor sent to divide the work with her, and that, too, before our good doctor is entirely broken down. If the proposition to educate a young woman meets with the approval of the women in the denomination, we would like to hear through the columns of the RECORDER.

The Master calls for reapers, and shall he call in vain? PHOEBE J. B. WAIT, M. D.  
9th Ave., 54th St., New York City.

AFFLICTION is not always of the nature of chastisement. It is sometimes for trial, and to give a manifestation of the power of faith to endure with patience the burden which is laid upon us.

MR. MOODY'S institution at Northfield is to have an addition in a training school for women which will combine the usual Bible study with a thorough course of instruction in cooking and dressmaking. A woman doing evangelical work among the poor must find her power for usefulness increased ninety per cent if she understands these womanly industries. I have no

doubt that Phœbe, Dorcas, Lydia, and all those other noble women of the apostolic era were adepts in the household art of their time, and had that same practical efficiency which Mrs. Stowe celebrates under the name of "faculty," but which like genius is a divine gift.

## FROM SHANGHAI TO NEW YORK.

ON BOARD STEAMSHIP SARPEDON,  
Feb. 25, 1891.

Thinking it may be of interest to you to know something of our journey thus far, I take this favorable opportunity to write. We left Shanghai on Sunday, Feb. 15th, at 12.30 P. M. The weather was cold and pleasant. Quite a goodly number of friends accompanied us to the steamer and saw us set out on our long journey. I cannot depict to you the deep emotions we all felt as we bade our friends and co-workers a final adieu; and since our departure our minds and hearts have often gone out toward them in earnest prayer for the peace and prosperity of God to be with them. We know that God is able to make each one equal to the burdens and responsibilities resting on them, and to make all their efforts redound to the progress of his work.

The steamship Sarpedon belongs to the Holtz or Blue Funnel line of steamers, running between Shanghai and England. On this trip she will land us at Portland, on the southern coast of England, then go on to Amsterdam, and then to Liverpool. Our extra baggage and boxes will be landed at Liverpool to avoid the inconvenience and expense of transportation through London. This arrangement I have made with the captain since learning that Liverpool was the destination.

The Sarpedon is a ship of only 1,570 tons, with accommodation for only 16 passengers. We have, however, 18 on board, 10 children and 8 adults. The saloon and state rooms are rather small and we shall doubtless feel much confined. The captain and officers are very agreeable and kind, and notwithstanding the inconveniences, we hope to have a pleasant journey.

Our ship steamed very slowly down the Wang-Po and out into the Yang-Ts river. Expecting that I should be afflicted with that terrible malady, "sea-sickness," I retired very early, long before we were out to sea. The next morning dawned beautiful and bright, with a peaceful and quiet sea. You can imagine with what delight I hailed such unexpected joy. We did truly sing with rejoicing in our hearts the praises of the Lord. We had a quiet run all day, and for the first time in all my travel on sea, I was able to take my food with comfort. The following day a strong northerly monsoon overtook us, and while it urged us onward it caused a heavy sea. The roll of our steamer was quite gentle. There was none of that lurching often experienced. Becoming accustomed to the ship's motion, we began to think that we were becoming equal to our situation and mastering what we had regarded the inevitable. This monsoon continued to chase us down the coast all the way. There was a very high sea in the Formosa Channel, and the foam-capped billows studded the broad expanse in fantastic confusion. As we approach Hong Kong the sea is studded with numerous rocky islands, which, amid the foaming, dashing waves, added much to the grandeur of the scene. The coast lands were of a rocky, mountainous formation, with jutting cliffs and receding, winding coves, presenting an ever varied and pleasing view. This coast, in time of typhoons or cyclones, must be very dangerous. We were three days in reaching Hong Kong, a distance of 820 miles from Shanghai. It was expected that we would stop here only for a few hours, but as the horse races were in progress we were detained forty-eight hours. Hong Kong is a barren, rocky, mountainous island, nine miles long and eight miles broad, on the north side of which is built the city of Victoria. This island was given by the Chinese government, in 1841-2, to the British Crown, as an indemnity at the close of the opium war. The harbor is said to be one of the best in the East, as an entredepot to China and Japan. I doubt if the actual trade of the port equals that of Shanghai. Most of the buildings are of foreign style of architecture, but there is such a sameness that the view becomes rather monotonous as seen from the harbor. But it is quite impossible to get any conception of the beauties of the place from this point of view. One must pass along the well Macadamized and shady streets, and notice the substantially built dwellings and business houses. After making a short call on Bishop Burden, of the English Church Mission, we visited the botanical gardens, which to us, coming from the cold winter of Shanghai, seemed very beautiful. Although this was but the 18th of February, flowers and roses of various varieties scented the air with their rich perfumes. Here we saw for the first time

\* Written in memory of Mrs. William C. Dunham, and read at her funeral, May 2, 1891.



the banyan tree. The grounds are beautified with many tropical plants and trees. On our return to ship we passed by the residence of Her Majesty's representative, the governor's house, in the front of which is a soldier on picket, dressed in the Scottish-Highland uniform, called the kilt dress. It is a very showy and attractive style.

On the second day we were advised to make a trip to a place called Happy Valley. This valley lies two miles east of the city. The chief means of conveyance is the jin ricksha and chairs constructed of bamboo and rattan. Although the roads are designed for carriages, they seemed to us to be very few. It being race day we had no little difficulty in securing a conveyance at moderate prices. Finally, after much parleying, we made a contract with some chair bearers. We passed up Queen's Road, which, had it not been for the great crowds of Chinese, would have been a most delightful ride. Every one seemed to be in mad haste to the race course. Our object was to behold the beauties of God's works in nature rather than the cruel sports of man. Near the terminus of this road we found a large cemetery, which, for beauty of situation and natural adornment, could not be easily surpassed. This cemetery was divided into three separate sections—one Roman Catholic, one Parsee, and one Protestant. We chanced first to enter the Roman Catholic grounds. I noticed here one super-scription that arrested my attention and showed me the faith of the Romanist respecting the Eucharist. The words were as follows: "The Peace of God to the soul of Lucretia Clarence, who departed this life cleansed and comforted by the Holy Sacrament." We also entered the Protestant grounds, which were beautifully laid out and ornamented with a great variety of flowers and tropical trees. After spending an hour here we returned again to Victoria, and finding a parlor in one of the city hotels where Mrs. Dalziel and Mrs. Davis could rest awhile, Susie, Theodore, and I walked a short distance, and then took a trip up the mountain in a tram car. This car resembles very much an ordinary street car. There are two cars and but one track, except at about midway, where there is, for a short distance, a switch track. These two cars are connected by a strong steel wire rope just the length of the track, and as one car ascends the other descends and passes midway. There is an engine house at the summit. The steel wire rope passes several times around a grooved wheel, and as the engine is worked the cars move back and forth up the mountain. The wire rope plays over pulleys as it plays over the track. Were it not that the weight of the ascending car is nearly counter-balanced by the descending it would require great power, but as it is the power necessary is quite small. At some points I should judge the angle of ascent was at least 35 degrees. The object of constructing this tramway was evidently to afford a way for escaping the great heat of the city in summer. There are numerous fine residences built on this elevation with a fine outlook over the sea at the south. The view we get of the harbor on the north, and the sea on the south, is certainly very fine. Victoria Peak is the highest point; its elevation is 1,825 feet above the level of the sea. It serves as a marine signal station, as at this point steamers can be recognized when still a long distance out at sea, and by means of signals the agents of companies can be notified of their near arrival. This must be of great financial advantage and enable them to deliver cargo with greater despatch. We all returned to our steamer just in time for our evening meal, and felt that we had enjoyed a most pleasant afternoon. The population of the place is estimated at 130,000. We were told that at present there are about 4,000 Europeans living here. It is also said that there are two regiments of English soldiers kept here. Navy ships are always in reserve at this port to preserve the peace and protect the interests of England. The view of the city, with her numerous electric and gas lights, is most attractive. It is said that the illumination of this place last summer in honor of the visit of the Duke of Connaught surpassed in splendor any like display on record, owing to the unparalleled natural advantages for such display, rising as it does, terrace after terrace, up the rapidly ascending mountain. The Seventh-day Adventists have an International Book and Tract Depot here. We intended to give them a call, but were not able to do so. We have from time to time learned something regarding their work here, and believe it to be quite successful.

Feb. 20th, at 11 o'clock A. M., we cast off our moorings, and swinging gently around we steamed out of this lovely harbor by the western channel, passing Green Island on the south and the Lama Island on the north. We were no sooner out to sea than we found it very rough, there was such a heavy swell that we were all very sea-sick. Although this lasted for only a half

hour yet we were so completely upset that we did not regain our equilibrium for several days. After this we found the sea extremely peaceful. Our ship sailed as steadily and as gently as she would in making a trip on some quiet summer day up the beautiful Hudson. We arrived at Singapore on the evening of the 25th, 1,460 miles distant from Hong Kong, and 2,280 miles from Shanghai. This gives us an average of 285 miles per day for the eight days we were actually running. We are to leave Singapore on Sunday, March 2d.

In my next I will endeavor to tell you something about this tropical region. We are glad to say that we have stood the journey thus far much better than we expected. Ever praying that the Father will be with us all the way, and that we may reach the home-land in safety, I am most sincerely your brother in Christ,

DAVID H. DAVIS.

#### 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  
We have perfected arrangements with the publishers of "Spurgeon's Sermon Notes," a handsome set of four volumes of about 400 pages each, whereby we can furnish the "Notes" and the RECORDER one year for \$5 00. The price of the "Notes" alone is \$4 00. This offer applies to new subscribers. Any of our present subscribers can avail themselves of this opportunity by remitting \$5 00 and furnishing a new name to whom to address the RECORDER.

#### SPECIAL NOTICES.

☞ THE address of President W. C. Whitford, Dr. E. S. Bailey, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

☞ 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 28-31, 1891.

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.

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

#### WANTED.

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



BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

ALFRED CENTRE, N. Y. ALFRED CENTRE STEAM LAUNDRY. T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work. UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Commencement, June 25, 1891. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours - 9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. H. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. E. M. TOMLINSON, President, Alfred Centre, N. Y. N. W. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y. Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. W. C. DALAND, President, Leonardsville, N. Y. AGNES BABOOK, Secretary, W. C. WHITFORD, Treasurer, Brookfield, N. Y.

ASSOCIATIONAL MEMBERS. - Elbert W. Clarke, Westerly, R. I.; Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City. THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., New Market, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. B. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., - Proprietors

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is entirely free from gumming substances.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St. Milton, Wis.

T. A. SAUNDERS, DEALER IN Lumber, Sash, Doors, Blinds. Salt. Cement Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 17, 1890. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " " Treasurer, Mrs. W. H. Ingham, " " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Miss F. Adene Witter, Nile, N. Y. North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis. South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va. SALEM COLLEGE, SALEM, W. VA. Spring Term Opens March 9, 1891. Rev. S. L. Maxson, A. M., B. D., President.

Sisco, Putnam Co., Fla. SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

Hewitt Springs, Copiah Co., Miss. THE LARKIN HOUSE, now open. Board by day, week or month. Address, Mrs. LUOY LARKIN. Beauregard, Miss.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY, By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 16mo., 288 pp. Fine Cloth. \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I. - BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II. - A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 538 pages.

VOL. III. - A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1838. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK. - Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests; and of Sabbath Reform. 24 pp. Bound in cloth, 2 cents; bound in paper, 15 cents.

TRACTS. NATURE'S GOD AND HIS MEMORIAL. - A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London in 1658, 64. 4p. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, ON THE Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp. Religious Liberty Endangered by Legislative Enactments. 18 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES. - By Rev. James Bailey. - No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D.; 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES. - By Rev. N. Wardner, D. D. - 1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?

GERMAN TRACTS. - The series by Dr. Wardner, as above, is also published in the German language. The Bible Doctrine of the Weekly Sabbath. 20 pp. SWEDISH TRACTS. - The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each. Tracts are sent by mail postpaid at the rate of 200 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS. "OUTLOOK, A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY.

Single copies, per year..... 50 cents. Ten or more, to one address..... 30 " A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE. Communications regarding literary matters should be addressed to the Editor, as above. Business letters should be addressed to the publishers.

"EVANGELIUM BUDBARARE." A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA.

TERMS. Three copies, to one address, one year..... \$1 Single copy..... 30 "

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. C. W. Pearson, Summerdale, Ill.; that sample copies may be furnished.

"DE BOODSCHAPPER." A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY G. VELTHUYSEN, - HAARLEM, HOLLAND.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND" IN BIBLE SCHOOL WORK. A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY, DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 35 cents. Foreign "..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS. All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

"OUR SABBATH VISITOR." Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

TERMS. Single copies per year..... \$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST." A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform. PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00 ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

Notice to Creditors to Present Claims. Pursuant to the order of Hon. S. McArthur Norton, Surrogate of the county of Allegany, notice is hereby given to all persons having claims against Welcome B. Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his residence, in the said town of Alfred, on or before the 22d day of May, 1891.

Dated at the town of Alfred, Allegany Co., N. Y., Nov. 14, 1890. SAMUEL P. BURDIK, Executor. P. O. address, Alfred, N. Y.

FRAZER AXLE GREASE BEST IN THE WORLD. Its wearing qualities are unsurpassed, actually outlasting two boxes of any other brand. Not affected by heat. GET THE GENUINE. FOR SALE BY DEALERS GENERALLY.

BUCKEYE BELL FOUNDRY Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogues sent free. VANDUZEN & TIFT, Cincinnati, O.

PATENTS

Caveats, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees. Our Office is Opposite U. S. Patent Office, and we can secure patent in less time than those remote from Washington. Send model, drawing or photo., with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured. A Pamphlet, "How to Obtain Patents," with names of actual clients in your State, county, or town, sent free. Address, C. A. SNOW & CO., Opposite Patent Office, Washington, D. C.

MUNN & CO. SCIENTIFIC AMERICAN AGENCY for PATENTS. A pamphlet of information and abstract of the laws, showing How to Obtain Patents, Caveats, Trade Marks, Copyrights, sent free. Address, MUNN & CO., 361 Broadway, New York.



CONTENTS.

Trusting—Poetry; Paragraphs; The Christian Man..... 289

The Waiting Christ; China..... 290

Yes, It Was Strange..... 291

MISSIONS:—Paragraphs; A Good Beginning; Correspondence; From A. G. Crofoot; From Madison Harry; From S. I. Lee..... 292

WOMAN'S WORK:—Paragraphs; Some Annual Meetings; Petition—Poetry; That Drum Beat; Prayer..... 292

HISTORICAL AND BIOGRAPHICAL:—A Sketch of the Labors of Rev. James R. Irish in Alfred Academy..... 294

SABBATH REFORM:—Divine Covenant; Glimpses of Work in London; God's Warnings..... 295

EDITORIALS:—Paragraphs..... 296

A Great Work; Father's Ninety Years—Poetry..... 297

HOME NEWS:—Nile, N. Y.; Cuyler Hill, N. Y.; Plainfield, N. J.; Humboldt, Neb..... 297

YOUNG PEOPLE'S WORK:— Paragraphs; Past, Present, and Future; Affirmations; Completeness in Christ; Our Forum..... 298

EDUCATION..... 299

TEMPERANCE..... 299

POPULAR SCIENCE..... 299

SABBATH-SCHOOL:— LESSON..... 300

Geo. W. Williams; Tract Society—Receipts..... 300

Farewell—Poetry; Our Medical Mission; From Shanghai to New York..... 301

SPECIAL NOTICES..... 302

BUSINESS DIRECTORY..... 303

CATALOGUE OF PUBLICATIONS..... 307

CONDENSED NEWS..... 308

DEATHS..... 308

CONDENSED NEWS.

The coinage of silver dollars will cease July 1st.

Nearly 400,000 immigrants were landed at New York in 1890.

Complaint is made of the scarcity of sailors for the navy department.

Prussia's debt amounts to \$1,450,000,000, against \$1,300,000,000 on Jan. 1, 1890.

The London underground railroad is nineteen miles long, was opened in 1863, and cost \$3,500,000 a mile.

Zurich, Switzerland, hotels have "viande Americaine de Chicago" on their bills of fare. Translated this means "Prime Chicago beef."

In three consecutive days 9,264 immigrants were landed at the barge office in New York. This eclipses the record of any three consecutive days in the history of the landing bureau.

The imported government seed potatoes for Ireland have proved a general failure in the Schull district of County Cork. They are not showing any signs of life. In the Skibberen district they have now been given up as a complete failure.

In Hamburg a committee has been formed to organize a festival in celebration of the fourth centenary of the discovery of America. All prominent persons in the empire will be invited, in addition to representative Germans in America.

The North American Commercial company's steamer will start from San Francisco for the seal islands about the middle of May. Secretary Foster has fixed the maximum amount of seals which the company will be allowed to take during the coming season at 60,000.

A decree has been issued ordering the enforcement in St. Petersburg of the same measures against the Jews as were recently decreed against the Hebrews of Moscow. The decree assigns certain places where Jews will be permitted to reside in St. Petersburg.

The British Tories have announced that they will go before the country advocating free schools as their leading issue. This is an issue which the Radicals have favored and the Tories opposed, and the latter's change of front has created a political sensation.

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.

DUNHAM.—Mrs. Juliette Burdick, wife of Wm. C. Dunham, and daughter of Wm. C. Burdick, passed from this to her heavenly life, April 27, 1891, aged 84 years and 14 days.

She was endowed with the Christian graces, and as we confidently trust, was richly prepared for the change. She had a very large circle of ardent friends who feel the great loss, but the bereavement is peculiarly deep for her husband and his four small children, and also for her father, and only sister in Shanghai. May the divine benedictions rest upon them!

STILLMAN.—Mrs. Lydia Chapman Stillman, wife of Maxson Stillman, died at the old homestead in Alfred, N. Y., Friday morning, April 24, 1891, aged 87 years, 7 months and 1 day.

She was born in East Hampton, Mass., Sept. 23, 1803; was married to Maxson Stillman Sept 26, 1822, and came to Alfred, from Petersburg, Rensselaer Co., N. Y., in 1824, when the country was new, where, with her husband, she endured the toils and privations of a pioneer life, having lived on or near the farm where she died nearly sixty-seven years. To this couple were born two sons and four daughters. Three of these—Mary A., Hannah E., wife of Eld. Stephen Burdick, L. Elvira, wife of Prof. H. C. Coon—have gone before to their rest. The other three,—Prof. J. M., Chester B., Hattie L. Stillman, and an adopted daughter, Anna—together with the aged husband, with whom she had lived nearly sixty-nine years, remain, with many friends, to mourn her loss. Mrs. Stillman was a woman of rare virtues, prominent among which was her unselfishness, ever striving to help others and to add to their comfort; and her conscientiousness, which made her rule her life by her own stern ideals of right and duty. Her church home was with the First Alfred Church, where her delight was, when able, to meet and worship with the children of God. The funeral services were held at the residence of Prof. H. C. Coon, Sunday afternoon, and were conducted by Rev. Dr. Williams, assisted by Rev. Dr. Maxson.

DIX.—In Hornellsville, N. Y., April 16, 1891, Mrs. Emily J. Dix, daughter of Stanton Burdick, aged 54 years.

Mrs. Dix had been a sufferer for the past two years, but had shown fortitude and patience through her trial. She had been for a few weeks before her death at the Hornell Sanitarium for treatment, but she kept weakening, and passed away from life on the 16th inst. Her remains were brought home for burial. She was much respected by all her acquaintances. Her funeral was held Sunday, and a very large congregation was in attendance. She leaves a husband, a son and two daughters, to mourn her.

GATES.—At Brookfield, N. Y., April 29, 1891, Olin Gates, in the 20th year of his age.

The deceased had for a number of years been afflicted with lung difficulty, but was sick only two days with the dreaded scourge, la grippe.

MAIN.—At Brookfield, N. Y., in the 88th year of her age, Mrs. Electa Main.

BROWN.—At the home of Mr. and Mrs. Henry R. Brown, near Hopkinton City, R. I., April 16, 1891, John L. Brown, aged 19 years.

He was a member of the Second Hopkinton Church, and was the last of his family to die.

BROWNING.—In Hopkinton City, R. I., at the home of Mr. and Mrs. Geo. H. Spicer, April 26, 1891, George S. Browning, aged 25 years.

The deceased was born in North Stonington, Conn. Was a member of the First Hopkinton Church. After months of suffering he peacefully departed this life.

BURDICK.—At the home of his mother in Milton, Wis., April 25, 1891, of consumption of the bowels and the bronchial tubes, Henry Lee Burdick, son of the late Matthew Stillman Burdick and Mary E. Burdick, aged 24 years, 3 months and 23 days.

After much suffering he died peacefully and resigned. His sick wife survives him, but probably only for a short time.

RANDOLPH.—Howell W. Randolph was born in Shiloh, N. J., Dec. 29, 1818, and died of pneumonia in Milton, Wis., April 15, 1891.

He was the fourth of seven children born to Reuben and Beulah Randolph. He made a public profession of religion when about 18 years of age, and was baptized by Eld. John Greene. At the time of his death, and for a number of years previous, he was an acceptable member of the Walworth Seventh-day Baptist Church. He was married four times: Oct. 6, 1842, to Marietta Davis, who died Aug. 29, 1845; Dec. 25, 1846, to Mrs. Julia A. Ayers, who died Oct. 29, 1855; Dec. 5, 1857, to Hannah W. Bowen, who died April 27, 1884; Aug. 19, 1888, to Hannah A. Crumb, who survives him. He was the father of four children (one each by his first and second wife, and two by his third); two daughters and two sons, all of whom are still living and were present at the time of his death. About a year ago he was prostrated with la grippe, from which he never fully recovered. He came to Walworth, Wis., in the spring of 1850, and from the first took an active part in furthering the best interests of society. The church and community, in common with the members of his family and relatives, will greatly miss him, but are comforted with the thought that their loss is his gain. Funeral services were held at Milton, conducted by Rev. E. M. Dunn, and at Walworth, whither he was brought for burial, by the pastor. "The righteous hath hope in his death."

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

Royal Baking Powder ABSOLUTELY PURE

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



HIGHEST AWARD received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers. No Alcoholic Liquors.

Each Package contains material for two large pies. If your grocer does not keep the None Such brand, send 20c. for full size package by mail, prepaid.

MERRELL & SOULE, SYRACUSE, N. Y.

A Model Railroad.

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

FARM FOR SALE OR RENT.

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

Address, H. F. CLARKE, Berlin, Wis.

FOR SALE.

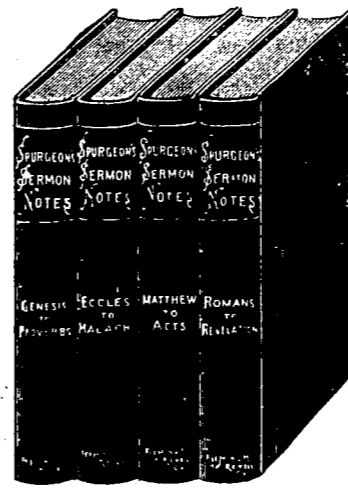
The Stannard House adjoining Milton College grounds. For particulars address E. P. Clarke, Milton, Wis.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK.

PLAINFIELD, N. J., June 10, 1890.



SPECIAL OFFER!

The RECORDER (for one year)

and

SPURGEON'S SERMON NOTES

(Handsome set of 4 Vols.)

for \$5 00.

FOR SALE.

In Alfred Centre, Allegany Co., N. Y., the property known as the

SASH AND BLIND FACTORY,

containing a set of machinery for making Sash, Blinds, Doors, Mouldings, and House-Trimming generally. All in working order. For particulars call on the subscriber, or address by mail,

SAMUEL WHITFORD, Agent, Alfred Centre, N. Y.

ONE MOMENT PLEASE.

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

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

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

CANCERS OF THE BREAST A SPECIALTY.

Examination and consultation at his office free. Send for circulars and testimonials.

Patients can be treated at home or at the Doctor's residence at Alfred Centre. Address REV. A. W. COON, A. M., Alfred Centre, N. Y.

TESTIMONIAL.

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

Yours Very Truly, MRS. CHAS. H. SUYDAM, Franklin Park, N. J.

CANCERS

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

VARICOSE VEINS

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

RHEUMATISM

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

AND ECZEMA

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

RADICALLY CURED.

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

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

CANCER and Tumors CURED - no knife, book free. Drs. GRATIGNY & DIX, No. 163 Elm St., Cincinnati, O.