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TWILIGHT THOUGHTS.

In the twilight I sat thinking, thinking of my Father's love,
Till in sweetest meditation my thoughts soared far above;
Far above all worldly honor, far above all earthly gain,
Far beyond all worldly pleasure, far beyond all earthly pain.

Sweet strains of heavenly music wafted on the evening breeze,
While ten thousand voices mingled with the murmur of the trees,
"Glory, glory be to Jesus, sound it loud from pole to pole;
Peace to men on earth be given, quickly let the echo roll."

Radiant faces rose before me, beaming with the joy of youth,
Radiant with the light of knowledge, beaming with the joy of truth,
Forms that bowed with age and suffering, manhood, too, both brave and strong,
Children yet untouched by sorrow, all united in that song.

As I listened in the shadow of that peaceful twilight hour,
To those strains of heavenly music, and felt their magic power,
All things earthly seemed to vanish from my dim, uncertain sight,
While floods of heavenly glory broke forth in marvelous light.

Scenes of beauty rose before me, heaven's gates were opened wide,
And I felt with untold pleasure, I'm with Jesus to abide.
Heavenly rapture filled my soul, peace and joy were now complete,
I had reached the heavenly portals where saints and angels meet.

S. E. BRINKERHOFF.

It gives us pleasure to hear that the pastor of the First Hopkinton Church has begun a weekly gospel meeting in the hall at Ashaway village; and we hope this old church will have great success in carrying the gospel to all who belong to its parish. There are a great many in it who will not hear the gospel unless this church carries it to them, and we bid them a most hearty God-speed.

The ninth ecumenical meeting of the Evangelical Alliance was held in Florence, beginning with April 4 and closing April 11. Forty years ago, to read the Bible in Florence was a crime, to be punished by imprisonment; in 1891, King Humbert of Italy not only expressed a kindly interest in the gathering, but said that, for himself, he would have been glad to have the meeting held in Rome, at the same time commending the delicacy which selected Florence. The usual papers and addresses were presented. From reports it would appear that it was not one of the best meetings of the Alliance, there being a lack of representatives and a lack of practical value in some of the papers read. But it marks the advance of religious liberty.

An exchange, commenting on the late dedication of Dr. Talmage's Tabernacle, speaks of him as "the greatest American humbug." That is pretty tough, and it almost takes our breath away; but, after all, there are a great many people who would express the same thing if they spoke their honest thought—but in milder language. It is not easy to have patience with all the things said and done, the display of memo-

rials of Calvary and Sinai, etc., some of the methods of raising money which would not be thought honorable in our best business houses, the parade of converts and many other things, but at the same time we are glad that a man of the Doctor's gifts is throwing his influence upon the side of Jesus Christ, and is doing great good. We will be glad when "sensation" has had its day, but great is sensation and Dr. Talmage is its prophet.

The Christian Social Union is a Society which originated in England. The object is set forth in the following statement of principles:

1. To claim for the Christian law the ultimate authority to rule social practice.
2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ in practical life as the living master and king, the enemy of wrong and selfishness, the power of righteousness and love.

A Society has been formed in this country in the Episcopal Church, and membership is limited to members of this church. It is a promising sign of the times that Christian leaders are taking active interest in the social and industrial questions of the day, and it is to be hoped that the movement begun among the Episcopalians of this country, will spread to every other denomination. It means practical Christian work, and this is what most churches need. If we have come upon a time when difference of opinion is most marked, and so great as to make division seem apparent, we hope the agreement in practical Christian work will be a stronger power for union and love. A recent visitor to Oxford says there is a religious awakening there, "a zeal for the service of man in the Spirit of Christ," that resembles in its ardor the early crusaders.

RABBI GOTHIEL'S ADVICE.

Mr. MacQueary was invited to appear before the Nineteenth Century Club recently and read a paper explaining his position. This we will not review or speak of; but after him came the Jewish Rabbi Gothiel who addressed Mr. MacQueary as follows: "If I had been in the place of my brother, and had entertained doubts and suspicions similar to his, I would have slipped quietly out keeping my lips sealed. I do not think I would do so great an injury to the church which gave me my ordination vows as publicly to decry her. Such a course does injury to the cause of religion without helping any one to solve its problems." These words of the Rabbi have been very much commended by the religious press. While we do not think Mr. MacQueary's course was the best one, we do not think the Rabbi's advice, without qualification, was the best, or if followed, would lead to the best things. The now noted, not to say notorious, clergyman has shown a great many rash points in his make-up; we might almost

say he has proven himself a man unfit for the Christian ministry, not from lack of character and ability, but lack of the genuine religious spirit, lack of sound judgment, and a lack in his preaching of the power of the gospel. But if a man is to leave a church because he does not agree with all his brethren, it would have driven some of the most honored men out of their denominations; such a man as Dr. Harper ought at once to leave the Baptist church, and many another trusted leader and scholar would have to go, and where? The Rabbi's advice means that as soon as the inevitable questions that will come into the mind of a man who thinks, come, then he must pack up his trunk, keep his mouth shut, and steal away, while his father, and mother, and sisters, and brothers, stand in sad amazement at the mystery; and when he is well off, write them a letter, telling them because they all think the world is flat and he begins to doubt it, he "just slipped quietly out." The man whose thought has begun to widen a little, is the man who, above all men, is needed in a denomination, provided he is a man of peace, a real seeker for truth, and one who holds intellectual opinions as purely intellectual matters, as secondary to the great gospel idea of saving men. If he has become so settled in a belief that he cannot honestly write his name to his church's articles of faith, then his duty is clear, but many a man would not have spoken at all if he had waited for his mature thoughts, and would have staid in his place to bless the church and the world, instead of going out to gain a little notoriety for himself and cast reproach on the church.

THE SERVING CHRIST.

H. B. MAURER.

Unholy ambition intruded where humility ought to have abounded. The circumstances are thus recorded by Luke: "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

Two questions had disturbed this company, one, Who among them was to betray the Master? and the other, Who among them should be accounted the greatest? It seems almost incredible that two such questions could be under consideration at the same time, and that, too, in the presence of the meek and lowly Nazarene, and in such circumstances. It is not an uncommon occurrence in which treachery and strife for eminence were conspicuous, for often through the one the other is attained. But when have treachery and the desire for eminence ever been so associated as in this instance? That there should have been one in the band who entertained the thought of treason toward the king

and his kingdom should have expelled from the minds of the subjects all considerations savoring of ambition. And this, too, from the lowest possible motive that could be entertained, to say nothing of more lofty ones, that all opportunities to realize their ambitious ends would be destroyed, if the treasonable designs one of their number was harboring could be accomplished. Yet, at one moment there is a discussion as to the source of the treachery, and at the very next there is an ambitious strife for eminence in the very kingdom whose existence and perpetuity is threatened by the treason just considered. Like the man who was feasting on good things while a sword hung over his head ready to drop at any moment and kill him, so these disciples clung to their ambition while there was a traitor among them, whose plotting, so far as they could determine, would put an end to all their hopes. But this they could not or would not see. Strange short-sightedness!

Dangers that threaten were but morning mist before the rising sun of personal ambition. How tenaciously pride and ambition hold on when every sensible consideration cries let go! Alas that gratification of self is of more importance than the general welfare. How blind private interests, whether of person or of party, may become to the dangers that threaten. Pride of family, pride of party, and pride of opinion constitute the triumvirate before whose powerful yet ignoble sway, everything must yield. A family or clique must hold its own in a church although the larger and more useful organization be threatened with extinction; a party must have control although the foundations of equity and justice are undermined, or the heavens fall, and personal opinion must prevail to the exclusion of the opinions of others, regardless of whether another's opinions have the weightier considerations of soundness and fairness in their favor, and regardless of whether the rights of others are denied. These impending dangers the proud or the ambitious cannot or will not apprehend.

The disciples being in this state of mind, let us consider Christ in his relation to them. It was not only by his precepts but also by his practice that he sought to correct this false thinking and striving which prevailed among them. His own conduct, supplementing his words, as it is described by John, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded," was the remedy he applied. Not those who were above him, or his peers even, but those who were beneath him did he serve. He became a servant of servants, serving those of whom it was fitter that they should serve him. Contrast modern conditions. A man claiming to be Christ's representative on earth, the vicar of Christ, ranking as the sovereign of the world, into whose presence men and women cannot go, or if they do, they must crawl and kiss his toe. What in the name of common sense is the matter with men and women who will care even to go into the presence of such a monstrosity! One of the Lord Bishops of the Episcopal Church in England recently spoke disdainfully of members of the Salvation Army as being unworthy of recognition on the ground that they were not in the "succession." Between the peculiarities of the Lord Bishops and those of the Salvation Army, I choose the latter, for who is more worthy of a place in the succession of the apostles supposed to have caught the spirit of the Master, those who sit in

lordly palaces with princely salaries, or those who, sacrificing comfort and disdaining material riches, delve down into the slums to serve those far beneath them, peculiar though their methods may be? It is the spirit of service, as we see it manifested in those whose mind approximates most closely to that of Christ, and this spirit as it was embodied in Christ, that constitutes the preventive for dangerous results which modern tendencies threaten, but to which social and party ambition and pride have blinded men and women; and that we may see more clearly the beauty of the divine plan, we shall contemplate our divine Master in the capacity of a servant, and study the "The Serving Christ."

(Concluded next week.)

DIFFICULTIES ENCOUNTERED BY PROTESTANT CHRISTIAN MISSIONS, DURING THE LAST ONE HUNDRED YEARS.

REV. A. E. MAIN.

The doors of China and Japan were closed; India was under an English power hostile to missions; Africa was an unknown country; Islands of the sea were crowded with cannibals; Moslem bigotry opposed freedom of thought and action; and Roman Catholicism was bitterly intolerant toward Protestantism and the circulation of the Scriptures, travelers being obliged to leave their Bibles outside the gates of Rome.

Facilities for travel and transportation were few and poor; languages, strange and hard to learn, hindered communication, and being heathen were ill-fitted to express Christian thought, while sixty or more tongues, without literature, dictionary or grammar, must be reduced to writing; woman was secluded, degraded, enslaved, despised, denied her rights, and even thought to have no soul; and caste, that mighty foe of progress, was hostile to the levelling Christian ideas of conversion and fellowship.

Some of the nations seemed too low, beastly and shameless, for even the power of God to uplift; while others, like the many millions of China and India, with something of real culture, faith, and morality, and much of self-complacency and pride, were clothed against the entrance of the humbling gospel of Christ, as in a coat of mail.

Opium was forced upon China by the cannons of Christian England; vessels of Christian lands bore stolen slaves from heathen Africa to Christian America; the dreadful disease of lust was carried to the Hawaiians by the merchant ships of Christian countries, and English licensing laws have sanctioned the same evil in India; rum, a cursing stream, has flowed from lands of Christian civilization out among the Indians of America, and across the ocean to make the night of the Dark Continent still blacker; dread war has gone where only the Prince of Peace should have been owned as Captain; and Christian missionaries have had to surmount the obstacles created by these monstrous inconsistencies.

Within the church itself there has been ignorance of the great world's needs and of God's great work in the world, indifference and actual opposition to missionary effort; and many Christians need converting to foreign missions as really as sinners need conversion to Christ. Judson said his hand was nearly shaken off by those who would let missions die; and a missionary to Africa said he found no obstacles so disheartening as those in the home churches, one-half giving nothing, the other half giving little, and praying even less. How hard it has been for Christian men and women to go down into the deep, dark mines of heathenism, with so few to hold the ropes!

These are some of the barriers that have stood in the way of evangelizing the world. Nevertheless, wonderful progress has been made; although there remain many millions yet to hear, for the first time, the blessed gospel story.

In 1792, with these barriers before them, twelve Baptist ministers formed the pioneer English Missionary Society; for work among the heathen; and attempting great things for God, and expecting great things from him, they made their first offering for missions,—thirteen pounds, two shillings and sixpence,—and covenanted together to undertake the publishing of the gospel in regions beyond.

What changes a century has wrought! What additions to the world's knowledge! Open doors, in heathen, papal, and Moslem lands, and round the world, for the preaching of the gospel, for open Bibles, and for the public confession of Jesus Christ! Millions of dollars and thousands of Christian men and women consecrated to the work of evangelizing heathen lands! Probably about two millions converted to the worship of the true God; and other millions, more or less influenced by the gospel's transforming power!

By a few facts gleaned from almost inexhaustible sources, and concerning only a part of the great mission field and work, we desire to show that modern missions must surely be the work of God; and that, therefore, as God's fellow-laborers, we ought to engage whole-heartedly in the work of evangelizing all lands.

In the preparation of these sketches, fact, thought, or language, from a stirring work entitled, "The Crisis of Missions; or, The Voice out of the Cloud," by the Rev. Arthur T. Pierson, have been freely adapted.

A HIGHER STANDARD.

REV. J. G. BURDICK.

Father Ignatius says: "I stand to-day the only true Christian Episcopalian."

Dr. R. Heber Newton replies:

Alas! that it is the church's work in the world so largely to make faith seem unreasonable, impossible. Hard words for that mother church, which I love and honor and revere, but which, none the less, I see to be missing its high mark in the world. The intellectual barrier to faith is superstition, the excess, the exaggeration of faith, its caricature, which the church, alas! is still busy in palming off upon the world in lieu of the living reality, the genuine article. Hosts of thoughtful men are kept away from the living faith because when they turn to the appointed guide and teacher they hear that which darkens wisdom by words without knowledge. They hear demands which seem to them impossible, and have proffered to them in lieu of faith what is a virtual superstition.

Thoughtful men confront an organization which asks them to believe that the infant, in baptism, experiences a magical change, wrought at the hands of a priesthood endowed with power to work this miracle; that in the mass, the bread and wine which the eye sees and the lips taste are but the outward form of the veritable flesh and blood of the Christ who died eighteen centuries ago, the transaction being wrought at the hands of the priesthood endowed with the magical power to accomplish this miracle. Protestantism offers to the world in its creeds, forms of faith, miraculously given, supernaturally directed, authoritative over the reasons of men, fixed and final forms of faith, to question which is to doubt sinfully. The heart of man longs to believe. It is as hungry for a genuine faith now as ever in the past. If only instead of the hard, dry stone of dogma and ecclesiasticism of superstition in its myriad forms, there was offered him the living bread.

Dr. Madison Peters says:

It is simply the old fight over again against ecclesiastical tradition. Tradition has been the curse of the world. Christ was condemned because he arrayed himself against the ecclesiastical tomfoolery of his time. The ministers of truth in every age have been systematically persecuted, because they held themselves to the commandments of God, but let go the traditions of men. The glory of Protestantism is an open Bible, free thought,

free investigation. And what our pulpits need is less of St. Paul and more of Christ.

Dr. Dixon says :

They have driven manhood from the modern church. The congregations of your ordinary traditionalism to-day are composed of about five women to one man. These champions of traditionalism have neglected and alienated the masses of the people, emptied the churches, and produced a collapse of organic church life in the centres of our civilization.

These words have the true ring in them. This struggle between religion as an inner life and ecclesiastical tradition was a living question in Christ's time. And it seems strange that in this enlightened age we should find this contest waxing hot. The Jews could not catch the Christ thought that character was of more importance than the temple service with its formal ceremonies which well nigh arrested the internal development of the spirit life. How difficult for people in this age to substitute a spiritual economy for visible instruments which take the place of the spirit life.

Christ's chief aim was to develop manhood, to make men *men* in the truest and best sense. For this he labored earnestly. Very little did he say about external conditions; but he emphasized the thought of "God dwelling in us," inspiring and ennobling human nature.

The religion of to-day consists largely in institutions, rites, ceremonies, far more than in the heart life of men. *Seventh-day Baptists*, suppose all who keep the Sabbath as a mere matter of education or environment were to withdraw; suppose that those who keep it in the same way that many people go through the external ceremonies of their religion as the end instead of a means to reach an end, were dropped out, how many true Sabbath-keepers would we have left? We admire the tool but overlook the work. The church is being lost in complex rituals, elaborate artistic programmes. It emphasizes the non-essential as the thing itself of greatest importance. Christ sought to reverse this order by directing attention to the inner life as being the essential thing, the true core of the gospel. He did not despise instrumentalities; but he laid stress upon a more efficient divine power operating directly upon the heart, awakening in us ideal conceptions of what true living is. This high ideal of Christ is lost sight of, absorbed by the outer apparatus of things.

Religion is a divine inspiration, operating upon the consciences of men for a better manliness. The Sermon on the Mount refers to soul culture in righteousness. The fruits of the spirit purify, ennoble, exalt and dignify manhood. The questions which so entrance the church are not even mentioned. We need to hear more about Christ's manhood, God inspiring men to better sentiments, purer thoughts, God working in us, sweetening the disposition, and enabling us in every relation of life to be sweet, unselfish, established in righteousness. The fact that a man is pure is worth a hundred times more than the question, "To what church does he belong?" Doctrines or creeds are not the kingdom of God, "If a man have not the spirit of Christ." The externals of the Christ kingdom may utterly perish, but wherever there is a new man in Christ Jesus there is "the kingdom of God." Righteousness will be demanded whether one does or does not accept the five points of Calvinism.

Is a man Christ's representative by virtue of his belief in the creed of the church? What constitutes him Christ's representative? A lantern without a light is a useless encumbrance. Such are beliefs and creeds without

the Christ spirit! If we fail to show by our example a Christ-like spirit we are dark lanterns.

A man must be a pure man to be Christ's representative. It is not this or that particular doctrine which shall admit a man into heaven. It is not difficult to get into the church. Belonging to the church has its perquisites,—entrance into good society, credit in business, clients and patients in professional life. It is a serious thing to be a Christian. It involves many cross-bearing self-denials. The question of happiness is subsidiary. But the following of the Lord Jesus is the Christian's life.

Follow with reverent steps the great example of Him whose holy work was "doing good." So shall the wide earth seem Our Father's Temple, each loving life a psalm of gratitude."

GENERAL BOOTH.

F. W. FARRAR, in *Harper's Magazine for May*.

William Booth—to whom it is a churlish pedantry to refuse the title of "General" in the sense in which alone he uses it—is now sixty years old. He was born in Nottingham, and was brought up as a member of the English Church. At fourteen, with his father's consent, he joined a Wesleyan chapel; at fifteen he underwent that entire change of will and purpose which consists in giving up the heart and the life to God, and which is called conversion. About that time two or three ardent youths who had experienced the same change began an evangelistic work among the poor. William Booth, though still a mere boy, flung himself into this work. He began to preach out-of-doors in all weathers. At seventeen he was a recognized lay preacher. At nineteen he was urged to join the Wesleyan ministry, but though he delayed to take this step, owing to the weakness of his health, he continued to preach as a layman until, at the age of twenty-four, he became a minister of the Methodist New Connection. In that year he married the remarkable lady whose quiet, yet burning zeal, masculine understanding, feminine tenderness, and perfect faith have rendered such invaluable service to the great work of his life. His preaching was attended from the first by remarkable signs of outward success. He awakened that enthusiasm of revivalism which has been witnessed again and again in America and in England, and which characterized the evangelical addresses of Messrs. Moody and Sankey. Mr. Booth succeeded in calling forth the same signs of religious awakenment which have been renewed in all ages when the fountains of the great deep of spiritual emotion are broken up. He had himself been deeply impressed by the ministrations of an American revivalist—the Rev. James Caughey—and he everywhere set before him a similar ideal and similar methods. His work was so obviously efficacious that he was sent as an evangelist to many large towns, especially in the manufacturing districts; and hundreds or even thousands of hearers came forward to be registered as converts.

Such successes always kindle jealousy and antagonism, akin to that which raged in the days of the Apostles between the Judaizers and the followers of St. Paul, and in the Middle Ages between the seculars and the regulars. Yielding to the pressure put upon him by those who are suspicious of all activities except the pastoral, Mr. Booth worked in the ordinary routine of a Methodist minister for four years. But he felt that this was not the sphere of labor to which he had been called by God; and in 1861, by a bold act of faith and self-sacrifice, he resigned his regular ministry, and went forth to do his appointed task, trusting in God for maintenance, and not knowing whither he went. How many

of those who have no language for him too contemptuous would have been ready to face the world as he did; with a wife and four delicate little children, to abandon all certain means of support, and to alienate almost every friend, in order to win more souls to God?

In Cornwall, where he began his new efforts, all the chapels of his own connection were closed against him. Nevertheless he won many to better lives by open-air services, and a religious movement was begun which he then first felt it necessary to organize, lest it should drift into useless anarchy. The birth of a sixth child rendered it advisable for him to settle for six months at Leeds; but there, "in the market-place, amidst oaths and blasphemies, and peltings and mobbings, with 'skeleton armies,' who did not then bear the name, but acted after the same fashion," he struggled hard for souls. After this, the family went to London, and Mr. Booth, with ever-increasing results, began to preach at Mile End Waste. After two or three Sundays his tent was blown down and torn to pieces by a night of storm, and then he began to hire places for in-door services. From 1870 till 1878 the movement, simply known at first as "The Christian Mission," was carried on not only in old chapels, but in old wool-rooms, stables, carpenters' shops, penny gaffs, skittle alleys, beer-houses, and theatres, many of which had been noted haunts of immorality;—and everywhere with unusual consequences. Originally there had been no intention to form any separate organization. The object had been only to turn souls "from darkness to light, and from the power of Satan unto God," leaving all further care of them to any permanent religious body they might choose to join. But this was found to be impracticable. The new converts, we are told, would not go to regular church services; they fancied that they were neither wanted nor welcomed; and they were themselves needed to do the work of new evangelists to others. In 1873 Mrs. Booth, overcoming her own intense reluctance, began to preach. In 1874 and the two following years the work spread to Portsmouth, Chatham, Wellingborough, Hamersmith, Hackney, Leeds, Leicester, Stockton, Middlesborough, Cardiff, Hartlepool, and other towns, where recent converts of the humblest rank—tinkers, railway guards, navies—took charge of new stations. In 1876, shaking itself more and more free from the trammels of custom and routine, the Army deliberately utilized the services of women. In 1877 it spread still further. In 1878 it "attacked" no less than fifty towns, and—more by what we should call "accident" than by design—assumed the title of the Salvation Army. It also adopted, for good or for evil, the whole vocabulary of military organization, which has caused it to be covered with ridicule, but which may undoubtedly have aided its discipline and helped its progress. In 1879 advance was marked by the imprisonment of three Salvationists—who refused, as always, to pay the alternative fine—for the offence of praying in a country road near a public-house, which was regarded as "obstructing the thoroughfare." In this year began also the establishment of training homes for the instruction and equipment of the young officers; the printing of the *War Cry*; the use of uniforms and badges; and the extension of the work to Philadelphia and the United States. In 1880 the United Kingdom was mapped into divisions. In 1881 the work was extended to Australia and the colonies, and so stupendous had become the religious energy of the soldiers that they began to dream of the religious rescue of Europe as well as of Great Britain and its empire-colonies. Since that year its spread, in spite of all opposition, has been steady and continuous, until, in 1890, it excited the attention of the civilized world by that immense scheme of social amelioration into which we shall not here enter particularly.

WHERE Christ brings His cross He brings His presence; and where He is none are desolate, and there is no room for despair. And He knows His own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.

MISSIONS.

THE Treasurer recently received ten dollars as "the dying remembrance of one of the oldest members of the Independence Church," and to be used in Shanghai Medical Mission work.

FOR the last quarter 16 workers on the home field report 203 weeks of labor, 450 sermons, and 19 additions. The work has been performed in the States of Rhode Island, New York, Nebraska, Minnesota, Arkansas, Illinois, Louisiana, Kansas, Mississippi, Iowa, Wisconsin, Missouri, West Virginia, California, Colorado, Arizona, Nevada, and Utah.

AMONG the many indirect results of our work in China, there is to be recorded the addition of several persons to other missions. Three of this number became preachers; and one of them is the most influential member of the First-day Baptist Church in Shanghai. Another was an earnest and devoted preacher in the Presbyterian mission.

BRO. MILLS writes from Berea, W. Va., that although the numbers at Sabbath services the past quarter have been diminished by sickness, unavoidable weather and bad roads, still the average attendance exceeds that of a year ago. Two persons have been restored to membership. He visits Conings once a month, and reports that as a good field for labor.

AFTER mentioning the prospect of having two efficient native women helpers in the medical mission, Dr. Swinney says: "We have also another cause for rejoicing. My young teacher, Dsau Sing Chung, has for some time been feeling in his heart a desire to preach the gospel. Three Sabbaths ago he delivered his first sermon. We are happy in the thought that we have a young preacher growing up in our midst."

WORTH READING.

The following letter is indeed well worth reading. Such words help wonderfully to lift us above depression and discouragement. If the same spirit, purpose, and effort should characterize all of our churches and people, there would be a supply of laborers and means, and we should be led into right methods. May the Lord bless our Scandinavian brethren and sisters.

ATHENS, Minn., April 24, 1891.

Dear Brother in Christ;—God bless you. I am now going to fulfill my promise, and I am glad and thankful to the Lord that we are able to send you \$21 instead of \$10; and the \$21 are a collection from the Isanti Church to help carry forward the mission work both at home and abroad, or the Missionary Board can use it where they find it necessary. And let us turn our eyes forward and up to the Lord from whom all good gifts come, and pray him to give us more of his Spirit and power to triumph in every temptation, and he will surely give us all we ask of him. Yours truly,

JOHN LUNDGREN, Clerk.

FROM L. F. SKAGGS.

I am at Houston, Texas county, waiting for the mail hack to take me to the railroad at Cabool, whence I will go to Billings. Closed meetings yesterday at Plum Valley, where I

preached four times, preaching, First-day, upon the perpetuity of the moral law and the Sabbath, to a large and attentive congregation. A minister who sat in the stand with me offered the introductory prayer, and thanked God for "this holy Sabbath-day" (Sunday), at the close of my discourse I called on him to speak, and he gave a very feeling exhortation. Then the meeting closed with singing and a general hand shaking. My prayer is that some seed may fall in good ground and bring forth some thirty, some sixty, and some an hundred fold. By request I have promised to preach at Ellis Chapel next month, which is five miles north of here. I am somewhat under par as to health. May God bless you and the Board.

FROM E. H. SOCWELL.

During the quarter I have, as usual, spent one-half my time here at Garwin and the other half have kept up my regular trips to Grand Junction and Marion, and preached or done other mission work at Keota, Newton, Perry, Des Moines, Dedham, Cedar Rapids and Gowrie, among our people. Many of these points were reached without extra expense to the Board since they were in my regular line of travel. I have had calls from other points which I could not answer on account of expense as well as for lack of time.

One prominent feature of my work has been to strengthen the already existing missionary spirit upon my field. I find the majority, nearly all, of our Iowa people in full sympathy with our Boards and their work, and in most cases they are willing to contribute of their means to carry on the work. I also work my field in the interest of the RECORDER, but am pleased to say that nearly all of our Iowa people are subscribers. I find it in nearly every home.

I have had quite good opportunity for distributing tracts and have made use of my opportunity. During the past three months I have distributed 3,621 pages of tracts to 63 different persons, and yet I have not finished. I am getting Iowa pretty well seeded down to Sabbath literature in the German and Swedish languages as well as in the English.

I have furnished Bro. Pearson the names of several Swedish clergymen, whose acquaintance I have formed, who now are receiving the *Budbarare*, and have caused the *Outlook* to be sent to several other clergymen whom I have met.

It has been my privilege to visit, at their homes, four persons who have recently been converted to the Sabbath, who live within the bounds of my interesting field. Rev. Richmond Leisler and wife, of Keota, Keokuk county, and Bro. C. T. Golding and wife, of Newton, Jasper county. They are earnest, energetic workers, and strong in the faith. Bro. Leisler is at work in his part of the State distributing tracts, conversing with individuals upon the Sabbath question and doing all he can in the good work. I am often made glad by his earnest letters and report of his work. Brother and Sister Golding are also letting their light shine and their influence be felt in their town.

The work at Garwin and my other two regular points continues very much the same as in the past. Last Sabbath we received one member into the Garwin Church by letter, and expect to receive four by letter into the Grand Junction Church when I am there in May. One of our people has recently moved to Rockwell City, Iowa, from Dakota, and I hope he may soon move near Grand Junction and become identified with the church at that point.

I report 22 sermons, congregations ranging

from 25 to 75, 13 prayer-meetings, 58 visits. Traveling expenses incident to the work, chargeable to your Board, \$17 71.

My prayer is that I may be able to accomplish more during the quarter now opening than I have done during the one just passed. I feel that the work is the Lord's and he will certainly care for it.

OUR MISSIONARY SOCIETY.

XXII.

1856-7.

HOME MISSIONS.

Hitherto the home mission work of the Board had been in the line of limited appointments and temporary aid; but in July, 1856, a permanent mission was established at Coloma, Wis., with H. W. Babcock as missionary. There were in that vicinity about twenty families professing to keep the Sabbath; but some were said to have "peculiar views of religion" that would probably interfere with entire harmony of action. What these views were the report does not say.

There was regular preaching on the Sabbath, a Sabbath-school, and visiting among the families; and the people expressed gratitude for the religious privileges they enjoyed.

In May, 1857, J. M. Todd and G. C. Babcock assisting, a church of seventeen members was organized; and the occasion was one of encouraging interest.

In April, 1857, another permanent mission was established in Clinton county, Iowa, with Lewis A. Davis as missionary. Eld. Davis had spent many years in successful missionary labor "at his own charges," and was thought to be eminently well fitted for work on the home mission field. In addition to preaching and two prayer-meetings each week he had "appointments for prayer and religious conversation with individual families every day when my time is not filled up in public duties. On some days I attend two or three such appointments. These labors are not confined to our own people, but I extend them to the First-day people and to the unconverted. Thus far I have been received with kindness, and in no instance have I left without evidence that good impressions were made, as witnessed by the heaving sigh and falling tear, and in some instances a general weeping throughout the family. O, how I have wished to have some of our Sabbath publications to leave with these dear people. This is a rare opportunity to present the claims of God's holy Sabbath."

The Board was trying to secure a minister to labor among the Sabbath-keepers in Minnesota, there being "several small settlements where churches might be organized with hope of sustaining the cause, if proper efforts were made." In the annual report the Board declared that they would limit their efforts to establish permanent missions in the West only as the supply of men and means should be limited, it being their belief that such missions would grow into self-sustaining churches. They expected greater results at less expense from the labors of permanently located missionaries than from traveling missionaries and temporary supplies. "Where the ministration of the Word has commenced with a settlement, and has been continued, societies have become strong."

The same opportunities for preaching Christ and an unbroken law; the same necessity for loyal devotion on the part of emigrating Sabbath-keepers, and for wisdom in the Board; the same demand for prompt and persistent effort, and for a supply of men and means, existed then as now. They faced the same problems that still bring to us mingled inspiration and anxiety.

WOMAN'S WORK.

It is greatly desired that all local societies will hold a box-opening service at some time during the third week in May; also that we may receive reports of these. We feel the need of said reports because of their always uplifting, cheering influence. If we can get this from you we will divide again with still others. Will our women in their local societies make amongst themselves a thorough canvass of all questions which they would like to consult other women about, as the Associations convene, and the women either at their appointed hour shall make provision for, or by private consultation during the sessions of the Associations. From quite a number of places some member, or possibly more than one, of your society will be a visitor or a delegate to the Association. Let the local society see to it, are you anxious to do aggressive work for the Master, that these women go from you well prepared to give and to get of good for aggressive work and healthful growth in our Woman's Work for women.

SECRETARY.

WHAT SOME OF THE ISOLATED SAY.

An isolated sister in the West writes: "To-day I thought best to open my Thank-offering box, so that the contents may be on the road to usefulness. These pennies as I turn them out from the box represent, every one of them, some particular blessing, and they seem sacred to me, and I handle them reverently, almost loth to part with them. They do represent so much of God's love and goodness to me. There are these nickles, which were put in for greater blessings; not that the amount pays in the smallest degree for the good received. It has simply helped me to recount a part of what I have felt thankful for, and when the blessing has called for a large measure of gratitude the larger pieces of money have represented that gratitude in its greater fullness. It should be credited to my home-church ladies society, as I stand upon their list as one of the non-resident members. I wish it were ten times more, and it would have been if all my blessings had been counted."

She adds, "I have read from time to time, articles in regard to sending an assistant to Dr. Swinney, and now her appeal in Womans' Work department in the RECORDER of March 12th stirs my heart to the very depths. What must be our condemnation if we allow her to wear out her life so shortly, when but for our neglect to send the needed help she might be spared for many years of usefulness, with grand results! I have rejoiced in her noble work, and prayed our dear Father to give her strength for the almost overwhelming burdens upon her.

"Now why the delay? If the right one or ones are ready to go, why not send them at once, and trust in the Lord and our women to see that the salary is paid? I am willing to deny myself one meal a day if I cannot otherwise raise the means to pay my share. And I will herewith pledge \$—, nothing unforeseen preventing, and this in addition to other pledges already given. But let us not wait for the whole amount to be pledged. It seems a matter of life and death. Miss Swinney's life is too valuable to be sacrificed."

[It is not a question of money alone which keeps the question unsatisfied. Some who would be glad to go are not ready until they have taken special training for the work. Again, not everytime are people willing to spare their

own to go—it must be the daughter of some other mother! The real lack is in the consecration of heart of a large number of our women, and the lack varies in individual cases. Yet in them all, severally and collectively, it is our selfishness. M. F. B.]

An isolated sister, living in the extreme East, writes, from which we give you clippings: "I think of you often, and I know you will believe me when I say that I wish continually that I could help you more, and I censure myself that I do not. I ought to do more for my Master, that I know, and when I look at the needs of the work which he has entrusted to us I wish I were better fitted to be one of the leaders. I love the work; but I cannot go ahead. I have just been reading letters from Dr. Swinney and Mrs Davis, remailed to me that I may have the pleasure of reading them. How I wish that I could speak so that all of our sisters could hear and understand the feelings of my heart! We are so slow to take into our comprehension the needs that are so pressing in China. I have been trying this afternoon to write something to send to you, but my pen fails to picture my thoughts. May the spirit of divine love quicken our thoughts, and lead us into faithful work."

There is a little society in one of our western cities composed of eight persons,—three men, three women, two children. Of one of these children, the writer of a letter recently received says that she takes as much interest in using her Thank-offering box as we older ones do. "I believe if the children were properly instructed," she adds, "and were taught the great need there is for all to do what we can, there would be no need of such constant urging for help in the next generation. Of course, all that would not supply the great need that is before us now. Our help seems insignificant when people have done what they can. Many are, it sometimes seems, hindered because of the little which they have to give. Just here let me say a word for the Thank-offering boxes. Let those who have even but little to give only use them, they will not only be surprised to find how the littles grow but at the number of blessings which have passed unnoticed before they began to drop their mites into the little box. I am heartily in-favor of them for the two-fold benefit which they bring."

RECEIPTS IN APRIL.

Mrs. Thos. S. Rogers, New London, Conn., for Missionary Society	\$ 1 00
Mrs. Sadie C. Hurley, Medford, Oregon, for Nurse Fund	10 00
By Mrs. Witter for Dispensary Fund:	
Mrs. Abby Langworthy	\$2 00
M. A.	1 00
Kinsley	5 00
Noyes Clark	1 00
Dennis Burdick	50
Emma Tucker	50—10 00
An invalid, Berlin Centre, N. Y., for Nurse Fund	1 00
Miss Rosa Palmberg, West Hallock, Ill., for Nurse Fund	10 00
Mrs. F. O. Burdick, Utica, Wis., for Dispensary Fund	1 00
E. G. Crofoot, New Auburn, Minn., for C. M.	2 00
H. M.	2 00—4 00
Woman's Benevolent Society, Leonardsville, N. Y., for H. M.	15 00
Mrs. Sarah Burdick, Albion, Wis., for Dispensary Fund	5 00
Ladies' Benevolent Society, Dodge Centre, Minn., for C. M.	1 00
By Miss F. A. Witter, Secretary Western Association:	
The Sewing Society, Five Corners, N. Y., for Miss Burdick's salary	5 00
Ladies of Little Genesee, N. Y., Thank-offering for Dispensary Fund	2 64
A Friend, Nile, N. Y., for Dispensary Fund	5 00
An isolated member, Nile, N. Y., for Missionary Society	50
Tract	50
Little Mary Burdick, Nile, N. Y., for Miss Burdick's salary	1 00—14 64
Mrs. W. P. Campbell, Wolcott, N. Y., for M. M.	1 00
Woman's Guild, Milton Junction, Wis., for Dispensary Fund	13 00
Mrs. Sarah A. McWhorter, Phillippi, W. Va., for Dispensary Fund	5 00
Mrs. L. E. M. Clawson, Farina, Ill., for Dispensary Fund	5 00
Miss J. Belle Witter, Richburg, N. Y., for Dispensary Fund	2 00
By Mrs. Brinkerhoff for Dispensary Fund:	
Mrs. M. J. Certain, Marion, Iowa	5 00
Miss May	5 00
Mrs. T. R. Williams, Alfred Centre, N. Y.	5 00
H. C. Coon	5 00
Jennie Champin	1 00
Henry Crandall, Greensburg, Kan.	1 00
H. D. Clarke, Independence, N. Y.	2 00
Luther Green	1 00
Mary Green	50
George Probaseo	50—26 00
	\$124 64

E. & O. E. MILTON, Wis., May 1, 1891. NELLIE G. INGHAM, Treas.

BROTHER D. H. DAVIS IN NEW YORK.

The New York Church was honored to-day by being able to greet our brother, the Rev. D. H. Davis, upon his arrival upon our shores. Although most of us were not personally acquainted with Brother Davis, we felt that we knew him by the much that we have heard from him and about his work. We esteemed it a great privilege to grasp the hand of a Seventh-day Baptist who, leaving kindred and friends, has devoted his life to the work of spreading the good news among the heathen. After the communion, Eld. Davis spoke a few words expressing his joy to be with us and join in the service. He told us of some of the encouraging features of the work in Shanghai. One young man has expressed a desire to be a preacher of the gospel. It is now possible to purchase land adjoining the dispensary so that the work may be enlarged with much less expense than if we should be obliged to move to another place. There are two women, members of the church, competent in many ways, who have offered themselves as nurses in the hospital which it is proposed to build. We trust that the visit of Bro. Davis and family to this country will be a great benefit to them, a blessing to us as a people, and an incentive to the enlargement of our work for China. W. C. W.

NEW YORK, May 9, 1891.

NOT PROSELYTING.

If we Seventh-day Baptists need justification and inspiration for greater effort on the home mission field, here it is from our brethren of the American Baptist Home Mission Society:

Occasionally the criticism is made that it is unwise to establish a Baptist church in a western town where one or two other churches are already established. It is even charged that to do this is to exhibit the narrow spirit of proselytism. But is this true? If these points, thus occupied, were never to be more than they now are, there might be some force in the remark; but as we consider their future the case at once becomes different. Not to occupy many of these points now, is to surrender them forever to others whose teachings we do not fellowship; is to have no influential Baptist church there in coming days; is, in short, to surrender the field to error, because, forsooth, error had first raised there its flag. Because this principle was pursued in some of the mission fields in Ohio and other States many years ago, there are now towns of ten thousand and upward in which there is no Baptist church. It is not proselytism to plant the standard of truth anywhere. It is loyalty to Christ. In all these communities there are Baptists who want a church home of their own, and a Baptist element in that place that will sustain the church. Not to provide these is to waste in the West what we gained at great cost in the East. If the reparation of Baptists from Pedobaptists was originally justifiable, if it is justifiable to maintain Baptist churches at great expense in towns and cities of the East, where other denominations would gladly welcome and provide for our congregations, then it is justifiable to plant a Baptist church in every western town where there is reasonable prospect of its permanent establishment after a few years, and this whether we be first or fourth on the field.

It is not proselytism to plant the standard of truth anywhere. It is loyalty to Christ. Many thanks, Dr. Morehouse, for these true and noble words. They have the right sound; and shall be our motto and our inspiration to new and better endeavor. All our work as Sabbath-keeping Baptists should be done in a genuine Christian spirit, and with the true humility that ought to characterize all who are redeemed by the infinite grace of God; but we need not surrender respect for ourselves, or act as though it were a question whether we really have the right to live and labor in the world for the salvation of men and for the glory of God through the spread of his truth. A. E. M.

HISTORICAL & BIOGRAPHICAL.

RELIGIOUS VIEWS AND CHARACTER OF GOV. SAMUEL WARD.

In a recent number of the SABBATH RECORDER it was stated that this distinguished Sabbath-keeper joined, by baptism and the laying on of hands, the Westerly (First Hopkinton) Seventh-day Baptist Church, August 5, 1769. He was at that time in the forty-fifth year of his age, and had fully matured his opinions upon the essential doctrines and precepts of the Christian religion. In the following year, his wife, a sister living with him, and two daughters were baptized and united with the same church. He experienced great satisfaction in their action. With this connection he remained a consistent and honored member until his death, about seven years afterwards, March 26, 1776, while serving as a delegate in the Second Continental Congress of Philadelphia.

Rev. Samuel Stillman states in his sermon at the funeral of Gov. Ward: "As a Christian he was uniform and sincere, a hearty friend of divine revelation, a devout attendant at the Lord's Table, and a worthy, useful member of the church to which he belonged." Gammell, in his excellent biography of Gov. Ward, says: "He was a sincere and humble Christian. He was connected, as were his ancestors before him, with a church of the Sabbatarian persuasion, a name given to what was then a large and highly respectable denomination of Christians in Rhode Island, who practice the rite of baptism by immersion and adhere with singular tenacity to the ancient Jewish Sabbath as the day of public worship. He was, at all times, a careful observer of the simple forms of the church with which he was connected."

He was carefully educated from his childhood in the teachings of the Bible, including, of course, the tenets of the Seventh-day Baptists. His father, Gov. Richard Ward, as well as his grandfather, Thomas Ward, Esq., were members of the Newport Seventh-day Baptist Church, and were distinguished for their piety. The latter was a Baptist before coming to this country and while in Cromwell's army. On the tombstone of the former is engraved this sentence: "He was a member of the Sabbatarian Church of this place, and adorned the doctrine of his Saviour by a sincere and steady practice of the arduous duties of life." The character of the religious instruction of Gov. Samuel Ward's mother may be judged from the following extract of a letter written to one of her children when he was nearly eleven years old: "I hope, in all the hurry of business, you will not forget, or by no means neglect, to read the Scriptures daily, and to pray God to give you understanding in them, and a heart to love him and remember him as your Creator in your youth, and to seek him; for he hath said, such as seek him early shall find him. Seek first the kingdom of heaven, so that an entrance may be ministered to you in the everlasting kingdom of our Lord and Saviour Jesus Christ, which is the daily prayer of your mother."

He had a sincere regard for the institutions of the gospel. In his written confession of faith presented to the church on his reception, he says: "Being fully satisfied that baptism is a Christian duty, I desire to be admitted to that ordinance this day." Referring in the same document to the commandments of God, he declares, "The mind and will of God in the Holy

Scriptures, which, excepting the ceremonial law and some part of the Judaical law peculiar to the Jews, it is the duty of all mankind to whom they are made known, sincerely to believe and obey." He makes this pledge to the church: "I sincerely desire and resolve by the grace of Jesus Christ, for the future to walk in all the commandments and ordinances of the Lord." Soon after this event, he writes his sister Hannah, who seemed to be in a despondent mood: "Nothing is wanting to complete your happiness but a solemn submission to the Christian ordinances." In 1774, while he was at Philadelphia a member of the First Continental Congress, he writes a most affectionate letter to his children, describing his feelings on learning of the death of his oldest daughter, and closes with this sentence: "I say nothing of my own business because of the Sabbath," the time of writing being the seventh day of the week. While serving in the most exciting period of the Second Continental Congress in 1775, he counsels his children at home, in a hurried note penned upon the Seventh-day, as follows: "It is not in my power to observe the Sabbath as I could wish; but I hope all of you will be careful of your duty to God, your Father, in that respect. I am concerned in this matter about little Betsey. I hope her sister will be careful of her in this as in all other respects." Here he mentions his youngest child, slightly over seven years of age, whose mother had died four years before.

He entertained a hearty love for other Sabbath-keepers in this country. He bewails, while in Congress, his enforced absence from his home and from the society of the brethren and sisters in his church, and says: "Again, I think much of the noble pleasures of religion, of the worship of God in my own family and in his house; and I long to share these truly important and real pleasures with you and my brethren and friends." He had very great respect for Eld. William Bliss, the pastor of the Newport Church. On one occasion he urged his sister Hannah to send for this godly man, and to converse with him fully in reference to her troubles of mind, and stated: "He is acquainted with Christians, and can give advice that will be worthy of your regard." Writing to his children one time from Newport, he remarks: "Your cousin Betsey Larkin was baptized this week. Bro. Bliss preached upon the occasion. He is much admired by all. His behaviour was very affecting, and in every respect full of decency and solemnity." In 1774, he speaks of Eld. Jonathan Davis, the second pastor of the Shiloh Church, as visiting him twice at Philadelphia, and "one of our brethren of his church" also calling to see him once, and remarks in reference to the former: "He appears a very modest, good man;" and in reference to the church: "My desire is very great to visit them, but whether I can conveniently do it is very uncertain."

He had a keen sense of his own sinfulness and imperfectness. In his confession of faith he says: "My sins I sincerely and heartily repent of," and with this declaration he was immersed by Eld. Joshua Clarke, the elder of the Westerly Church at the time. In 1765, four years before making an open profession of Christ, while he was serving as Governor of Rhode Island, he wrote from Newport to his wife, as follows: "The continual hurry we have lived in has interrupted too much our devotions. Guard against this same evil." This is said in connection with the expression of an earnest advice for her to instruct the children

in religious affairs, and to lead them in worship at home.

He had, at all times and in the fullest degree, a definite appreciation of the presence, mercy, and constant goodness of God. Referring to his sinfulness at his baptism, he says: "I firmly rely upon the unbounded goodness and mercy of God, in his only begotten son, Jesus Christ, for pardon and eternal life." He again says at the same time, "Mankind having fallen into the most gross and unnatural idolatry, superstition, and wickedness, it pleases God for their recovery to make a revelation of his mind and will" for the purpose of giving them the means for salvation. Declaring that "there is one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things," he adds significantly: "The universe, thus created has been preserved and governed by infinite wisdom, power, and goodness from the beginning." He writes his wife five years before her death in 1770, in respect to "the protection and mercy of God," as follows: "He is ever present with you; to him, therefore, look and pray for everything necessary for you and yours. His goodness is unbounded, and of his mercy you have had large and repeated experience. He has delivered you out of many troubles and distresses. His power and goodness are still the same." To his sister he said: "For your comfort, the Lord has told us that he is abundant in goodness, forgiving iniquity, and is not willing that any should perish, but that all should come to repentance." He writes his children from the First Continental Congress: "Divine Providence, which has ever supported all his offspring, has kindly attended me on this journey, and brought me well to Philadelphia last evening." "Let us resolutely keep our eyes fixed upon the city not made with hands, which infinite goodness designs as the end of our journey." Of his daughter, who died about this time, he expressed his resignation in these words: "Infinite goodness has removed her from pain and sickness to a country where all sighing and sorrow are excluded." In anticipation that his death might occur before that of his companion, he urged her in these words: "Re-commit yourself and your children daily to the care and protection of God. He whom your husband served, and to whom, in all your troubles, he always recommended you, is still with you. Be resigned, therefore, to his will; for in this, as in other events, his goodness and mercy provides."

As already stated, *he was greatly solicitous that his children should receive proper religious instruction.* Compelled by his public duties to be absent for long periods from home, he often expressed his wishes on this subject. While at Newport, he wrote to his wife: "Teach them (the children), above all things, to love God with all their souls, and to endeavor to obey him in all things. Teach them to read the Scriptures daily, and in all their ways to acknowledge God: This, you may assure them is the only true way to happiness here and hereafter." To his children he says directly after their mother's death: "May those who are not prepared for the last change be sensible, that youth is no security against death; and immediately set about that great, I was going to say, only important business of life, a due preparation for death." On another occasion he counsels them: "Undertake nothing but what you, with a good conscience, ask the blessing of God upon." Among his last requests to them are these: "May God be with you and prosper you. To him I recommend

you, enjoining you, with my last words, to fear, to love, and to serve him with all your hearts, minds, and thoughts. This is the best, the first, the last, and the most important advice of your ever affectionate father."

His regard for his country partook of the nature of an intense religious fervor. He was, in the fullest sense, a Christian patriot. At the opening of the Revolutionary struggle he wrote: "Heaven save my country, is my first, my last, and almost my only prayer." Again; "Let us commit our cause unto God, not doubting but that the judge of all the earth will do right." He prays God "to receive us again with his favor, to restore us the enjoyment of our first rights and principles, and to continue them to us and our posterity." Referring to the battle of Bunker Hill, he exclaims: "I was afraid, at first, that they (our army) had received an entire defeat. Thank God, it is not so." While in Congress he wrote: "I cannot think that God brought us into this wilderness to perish; or what is worse, to become slaves, but rather to make a great and free people." Late in 1775 he said: "Blessed be God, we are in his hands." As to his work in Congress, he said to his children: "If my great Master hath any further business for me to do, he will certainly continue me here; and, I hope, enable me to see and do it." He wrote to his son in 1776, then in the American army: "You have been taught from your infancy the love of God, of mankind, and especially of your country." Of the struggle for independence, he asserts: "This is a cause of God, who hath so remarkably preserved and prospered these Colonies, and who will still continue his gracious protection."

SABBATH REFORM.

SUNDAY AGITATION IN CANADA.

A brother in Canada writes: "An attempt at coercive Sunday legislation was made in the Canadian Parliament last winter; but the bill only reached its second reading when its supporters deemed it advisable to withdraw it until a more favorable opportunity. Since that time the Presbyterian and Methodist denominations have united, at their annual meetings, in resolutions to gather from all parts of the Dominion so many thousands of petitions as will make sure for Canada the desired legislation. And the zealous ones of those bodies, with what aid they can secure from other denominations, are pushing things in real earnest, so that there shall be no failure this time.

"On the other hand, the Religious Liberty Association of Canada, numerically and financially weak, but in full assurance of a righteous cause, has once had occasion to return hearty thanksgiving to God for the defeat, for the time, of the iniquitous measure, although under the apprehension that the bands of the Syrians would muster again at the return of the year. Thus it appears that we, as well as the brethren in the United States, have to learn again the lesson, that eternal vigilance is the price of liberty."

The following is a copy of a leaflet, assigning some reasons for signing petitions against Sunday legislation. These reasons are as good in the United States as in Canada:

1. Because I believe in religious liberty.
2. Because I believe religious legislation to be opposed to religious liberty.
3. Because I am opposed to the enforcement of religious institutions and rites by law.

4. Because there is at the present time an organized effort to secure religious legislation.

5. Because I believe the success of such an effort would open the floodgates of religious legislation, bigotry, and intolerance, to an extent that would greatly damage the peace and well-being of society.

6. Because religious legislation leaves religious faith to the decision of a majority; but the majority has no right to decide the religious faith, and bind the conscience of the minority.

7. Because freedom is essentially the right to differ, and that right should be sacredly respected.

8. Because the growth and prosperity of Canada since confederation, and the religious progress and harmony that have so widely prevailed, attest the wisdom of the statesmen who framed the B. N. A. Act, in not making any provision in it for a union of Church and State, or for the special advantage of any religious sect or creed.

9. Because I desire that "from ocean to ocean" and for all time, our Dominion may be preserved from the blighting influences of the religious despotism which has cursed the nations of the old world.

10. Because I believe religious legislation to be subversive of both civil and religious liberty, and therefore a menace to both the State and the church.

11. Because patriotism impels me to oppose anything which would endanger the prosperity of the government.

12. Because I believe that all men are created with equal civil and religious rights, and therefore each has the same right that I have, under a well regulated civil law, to worship God according to the dictates of conscience.

13. Because, in harmony with the Golden Rule, I am willing to grant to others the exercise of the same rights which I claim for myself.

SCATTERING TRACTS.

A brother, but recently a convert to the Sabbath, who has been introduced to the readers of this department, under date of Bloomington, Nebraska, April 20, 1891, writes:

I have been giving away tracts and talking to persons who come into my shop. One young man saw a tract on my bench, and as he was reading it I asked him if he was interested on that subject. He said he was, and I gave him an assortment, which he gladly received. I have been sorting the tracts and putting one of each kind in a small book; will stitch them together and mail them to ministers in this State and Kansas. Many who are almost persuaded hang back and seem to be afraid to come out in the face of the whole community, and especially of their brethren in the church. We want more real down-right energy, more of the old apostolic fire that will, with Paul, say, "Yea, doubtless, I count all things but dross for the excellency of the knowledge of Christ Jesus my Lord." May God give us more zeal and more of that holy boldness that will enable us to lay all we have and are upon God's altar. The battle is fairly begun, and all the tradition artillery that can be brought into the field, primed and loaded by Rome and manned by Sunday-keeping ministers, cannot stand before the truth. But we must preach, lecture, talk, and scatter tracts everywhere, placing the truth before the people, and keeping it before them. I am trying to leave all in the hands of the Lord, praying that he will lead me in the right path, and use me in the place and manner that he sees best. I wish that there was some Seventh-day Baptist Church near, but I must wait for it. Hoping God will bless you and your work, I remain your brother in Christ,

JOSEPH BATES.

Brethren, the zeal, the faith, the consecration, and the spirit of self-sacrifice of those who are coming up to the help of the Lord against the mighty, ought to stimulate us to renewed effort to a more generous support of organized work for the truth, to larger and more complete self-consecration.

DR. JOHN HALL ON "THE HISTORIC EASTER."

The Independent has an article from Dr. John Hall on the above subject. In the course of his argument he says: "When human arrangements come in alongside divine, is there not fear of the divine being pushed aside or superseded by the human?" And again: "If the Word of God is the only rule to direct the church how to glorify and enjoy him, . . . can it be safe, wise, or loyal to the King and Head of the church to make additions, such as we have examined?" How much this reads as if some good Baptist were arguing against the sprinkling of infants, and for the immersion of believers. According to the above principles Dr. Hall must think that he finds the sprinkling of infants enjoined in the Bible. I should really like to know where.—*J. W. A. Stewart, in the Examiner.*

Yes, and how much it reads, too, as if some good Sabbatarian were arguing against the observance of Sunday and for the Sabbath of the Bible. According to the above principles the *Examiner's* correspondent finds Sunday-observance enjoined in the Bible. I should really like to know where. VERITAS.

EVANGELICAL WORK.

When Paul, before his conversion, was bitterly persecuting the church, the disciples, who were scattered abroad, we are told, "went everywhere preaching the word," making known to all about them the glad tidings of salvation through Christ. In this brief statement do we not find the secret of the wonderful results that soon followed under the preaching of Philip and Peter and John? Is it not when individual Christians are faithful by their life and conversation to make known and commend the gospel to others, that the ministers of Christ reap the richest harvests of grace in multitudes brought to the Saviour?

We hear much, nowadays, of short courses of study for the ministry—of preparing and sending forth half-educated men to carry the gospel to the masses, where, it is said, our more thoroughly educated ministers are not likely to go. And perhaps such a class of laborers may be needed and would do good. But does not the New Testament point out a better way of reaching the great masses who are not found in our churches? Does it not teach that every disciple should be a missionary in spirit and practice—a "Christian endeavor" man or woman, everyday and everywhere seeking to lead others to the Saviour?

Gough, in his later years, said, "No matter when or where I lecture on temperance, or on any other subject, I always give some time in each lecture to preaching Christ." And of Harlan Page we are told, that by speaking to every one of Christ and salvation he was the means of the conversion of over a hundred persons. And why should not every disciple so live and speak as to point all about him to the Saviour?

In that wonderful prayer of Christ of which we are told in the gospel by John, he says not only of the apostles, but of all his disciples, "As thou, Father, hast sent me into the world, even so have I also sent them into the world." As if he had said, "As thou, Father, hast sent me to be a missionary to the world, so do I send them—every one of my disciples—to be missionaries to their fellow-men." And if every disciple would but be faithful to the charge,—would so live, and pray, and speak for Christ as the devoted missionary might do, would not the whole world soon be evangelized, and the prayer of Christ be answered, that all would believe on him as sent by God?

As the Scriptures are the Christian's Bible, so the Christian himself is the world's Bible. Men look to him to see what religion means. And if his life, as well as words, commends the religion he professes, men will take knowledge of him that he has been with Jesus, and so will be led to him. What a motive to every disciple so to imitate the Master as like him to lead men to the way of duty and to heaven. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

THE SABBATH RECORDER.

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

"ADORE my heart, the Christ supreme
 That never yet deferred
 To do the right, as homeward straight
 Flies swift the carrier bird;
 In him abides all trust of man,
 One day to reach the best;
 That love and truth at last shall spread
 Their wings o'er earth's unrest."

AT the New England Methodist Conference, lately, the Rev. Dr. Eaton, of the New York Methodist Book Concern, stated that the profits of their publishing works last year were \$140,000.

A PRIVATE telegram to friends in this place announces the safe arrival, on Friday last, of Brethren Babcock, Bailey and Whitford in London. Many friends will be glad to get this first bit of news from the travelers.

THE Reverend Phillips Brooks, the eminent Episcopal clergyman of Boston, has just been chosen Bishop of Massachusetts. This choice will give general satisfaction not only to the church over whose interests he will preside, but to the church at large. Others than Episcopalians will be glad to see this promotion of a worthy, able, and broad-minded Christian man and preacher.

A FRIEND asks for the places and dates of the several Associations this year. They are: South-Eastern, New Milton (Middle Island Church), W. Va., May 28-31; Eastern, Shiloh, N. J., June 4-7; Central, DeRuyter, N. Y., June 11-14; Western, Alfred (2d Church), N. Y., June 18-21; North-Western, North Loup, Neb., June 25-28; South-Western, Billings (Delaware Church), Mo., July 2-5.

WE take pleasure in calling the attention of our lady readers to the announcement of Mrs. W. C. Titworth, in the Special Notice column of this issue. We have had the *Ladies' Home Journal* in our family for some time and can recommend it as a most excellent magazine. Fifty cents forwarded to Mrs. Titworth will secure to the sender a valuable return in the magazine, and will greatly aid Mrs. Titworth in an enterprise of no little importance to her. See the notice and give the matter prompt attention.

WE are happy to announce the safe arrival of Brother D. H. Davis and family in New York, from Shanghai, China. The steamer which brought them from London was delayed a little and did not reach her pier until Sabbath morning, May 9th, a little over due. Mrs. Davis went directly to the home of her sister in Plainfield, N. J., while Bro. Davis attended the services of our people in New York, as will be seen by a brief mention in another column. In behalf of all our churches, we bid them welcome to our shores once more; and send to heaven the prayer of a united people that their coming may be a source of great blessing to them and us, resulting in a general revival of the missionary spirit in all our hearts, homes, and churches.

A RECENT dispatch to the Associated Press from Cleveland, Ohio, says that one of the most remarkable religious revivals in the history of Cleveland has been in progress there for the past three weeks under the direction of the Rev. Mr. Mills, the evangelist, and supported by a union of the principal evangelical churches. Wednesday, May 6th, was observed as a "mid-week Sabbath," and full one-half of the business houses and many of the manufactories were closed. Over 7,000 people have signed cards, signifying their intention to become Christians. The meetings closed Sunday, the 10th instant. In the midst of so much clamoring about heresies and disaffections and unbelief, it is refreshing to read such a paragraph as this. We feel like calling upon councils, and presbyteries, and bishops and pastors everywhere, to give to us, the people, the simple story of Jesus and his love. We are "not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes." We hunger for it, we perish for want of it. Teach us how to believe, and believing to come to him: We get enough of doubt and infidelity from the world. May we not ask that our chosen leaders shall give us the saving gospel in its simplicity, unmixed with doubts and speculations of men.

THE New York *Independent* has gleaned some interesting statistics from the Baptist Year Book for 1890. The whole number of Baptists is 3,164,227, a net gain for the year of 94,180, or three per cent. The aggregate of contributions is \$11,215,579 76, a gain of \$1,016,320 15, New York leading the States with \$1,557,786 55. Georgia ranks first in number of members, 319,621; then comes Virginia, North Carolina, Kentucky, Texas, South Carolina, Mississippi, Alabama, Tennessee, Missouri, New York, Louisiana, Illinois, etc., while Nevada is at the foot of the list with only 40. The statistics of education show 147 higher institutions of learning (not including Chicago University) with 22,438 pupils, of whom 2,232 are preparing for the ministry. That is not a bad record. The contributions average over \$3 50 per member, which average, if maintained in our little denomination, would give us a large per cent over our present annual collections. It will be a surprise to some of us to learn that the first ten States in the Union containing the greatest number of Baptists are all Southern States. To this may be added the statement, derived from another source, that the Baptists of this country received during the past year thirty-four ministers from other denominations: sixteen from the Methodist Episcopal denomination: six from the Congregational; four from the Free-Will Baptist; three from the Disciples; two Wesleyan Methodists; one Presbyterian; one Lutheran, and one Roman Catholic.

A CASE of want of harmony of doctrinal belief has just arisen in the Baptist brotherhood, which might have made a fruitful source of discussion, but for the wise course of the clergyman in resigning his pastorate, thus practically taking himself out of the way. The case is that of the Rev. Dr. Bridgman, late pastor of the Madison Avenue Baptist Church in New York City. Dr. Bridgman has for some time been tending towards "unorthodox" views respecting the future state of the wicked. He has at last announced his entire disbelief in the doctrine of eternal punishment, and knowing that this is not in accord with the doctrine of his denomination on that point, he at once chose to resign his charge and sever his connection with the peo-

ple whose doctrines he cannot preach. Whatever may be thought of the soundness or unsoundness of his theology, the good sense of the Doctor in withdrawing from the ministry of the Baptist church must commend itself to the favorable judgment of all Christian people. When a man has received ordination at the hands of any Christian people, and voluntarily taken upon himself a solemn vow to preach the truth as it is understood and interpreted by the standards of that people, it can hardly be called honorable in him to use his high position to preach against the very doctrines he has pledged himself to proclaim. When, as a conscientious man, he feels compelled to antagonize his church in its doctrines or practices on account of radical changes in his own views on any given subject, he should also have conscience enough to lay aside his official character as a leader in that church, and let his attacks be made from the stand-point of an opposer. In this way he will maintain his own independent dignity and manhood, and the church will not suffer harm at the hand of a professed friend.

ABOUT two months ago the Rev. Niles Kinne, a Baptist clergyman of nearly 50 years standing, living at Barry, Illinois, became a member of the First Alfred Seventh-day Baptist Church. Such acquaintance as we have with him was made through correspondence, partly with him and partly with a Seventh-day Baptist sister residing in the same village. Since uniting with us, Brother Kinne has been greatly afflicted in the loss, by death, of his wife. An appreciative mention of the worth of this noble woman, and incidentally a tribute to the personal character of Brother Kinne, was recently published in the *Standard*, the leading Baptist paper of the West, published at Chicago. The notice was prepared by the Rev. Dr. Justus Bulkley, professor of theology in Shurtleff College, at Upper Alton, Illinois. Thinking that our people would be glad to know something of the personal history of this brother and his wife, and that through this little imperfect acquaintance, they would the more fully sympathize with him in his great personal bereavement, we make these statements, and reprint the notice from the *Standard*, above mentioned:

MRS. NOVALLA W. KINNE.—This most excellent Christian woman, who for almost fifty-four years shared the labors and trials of Rev. Niles Kinne, of Barry, Ill., has just entered into rest. She was born in Western New York, July 31, 1811, the youngest daughter of Hon. John Williams. When about twenty-two years of age she was converted and baptized into the fellowship of the Baptist Church at Greece, near Rochester, N. Y., by Rev. Joshua Kinne, the father of Niles Kinne, who was at that time pastor of that church. Bro. N. Kinne and wife were united in matrimony, Sept. 3, 1837. She was slightly opposed to her husband's entering the Christian ministry, which did not occur till 1844. After the decision was made she, with her husband, consecrated all her powers to the work to which God had called him. In July, 1850, after a pastorate of about five years in Beloit, Wis., Bro. Kinne became pastor at St. Charles, Ill. Since that date, for a period covering more than forty years, they have given their life and energy together to the Baptist cause in Illinois, with the exception of a single year. St. Charles, Barry, Pittsfield, Carrollton, Lebanon, Troy and other churches, have felt the power of their earnest, devoted Christian lives. Sister Kinne was well endowed by nature, which was supplemented by careful and constant intellectual and moral training, for the work of a pastor's wife in the earlier toils of the ministry of this State. She was quiet and retiring, instinctively shrinking from publicity, but moving along steadily in the line of duty, strengthening the hands of her husband, coun-

selling him wisely, economically administering his finances, filling his home with sunshine and hope, making many friends, with few if any enemies—she was ever the prudent, thoughtful wife and mother. Her hospitality was unobtrusive but sincere and generous. Many a time has the writer rested his weary frame beneath the hospitable roof of Bro. Kinne, surrounded by those indescribable influences, born of a sweet, Christian spirit, which so often make the minister's home the type of heaven. She was the mother of six children, three of whom survive. Bro Kinne himself was at the very point of death when his wife departed. May we bespeak for him the most earnest prayers and warmest sympathies of those who have learned to love Bro. Kinne and his wife. Many of us are nearing the river.

ALFRED ALUMNI IN NEW YORK.

A meeting of the Alumni and old students of Alfred University was held in New York, May 6th, which was in the nature of a reception to President Allen. Of this gathering the Secretary says it was a decided success. There were over 70 persons present. Dr. Daniel Lewis presided. A constitution was adopted and a vigorous Alumni Association was organized. At the close of the business session, short addresses were delivered by President Allen, Rev. A. H. Lewis, Dr. Armitage, and P. B. McLennan; and Mrs. Alberti entertained the company with a recitation. Supper was then served, and the meeting broke up shortly before midnight, all agreeing that the meeting had been a very enjoyable one.

The following paragraph concerning this gathering appeared in the *New York Tribune* of May 7th:

The Alfred Alumni Association of this city made things pleasant for Dr. J. Allen, the President of Alfred University, at the Murray Hill Hotel last evening, and for themselves as well, and for a number of guests from the city and elsewhere. An excellent supper was served by the proprietor of the hotel. Among the people present at the reception were Dr. J. Allen, President Alfred University; P. B. McLennan, President Alfred Alumni Association, Syracuse; the Rev. Dr. A. H. Lewis, Joseph M. Titsworth, Mr. and Mrs. D. E. Titsworth, Mr. and Mrs. Robert Gorton, Miss Grace Lewis, Miss Susie C. Emerson, Miss Luella Clawson, Miss Florence M. Titsworth, Miss Ida Randolph, H. L. Randolph, Will S. Hubbard, Charles P. Rogers, Marcus Clawson, Harry L. Maxson, Professor F. L. Green, Mrs. F. L. Green, Dr. E. J. Chapin Minard, Mrs. H. R. Green, Mr. and Mrs. Musson, George Rogers, Mr. and Mrs. Henry C. Rogers, Dr. and Mrs. Daniel Lewis, the Rev. Dr. Thomas Armitage, D. D., Phoebe J. B. Waite, dean of the Woman's Medical College; Wm. B. Waite, Superintendent of the Institute for the Blind; Professor and Mrs. Stephen Babcock, Mme. Alberti, Ira A. Place, Mr. and Mrs. E. C. Chipman, Mr. and Mrs. C. C. Chipman, the Rev. and Mrs. J. G. Burdick, Mr. and Mrs. Pease, Dr. and Mrs. Amos C. Lewis, Mr. and Mrs. George H. Taylor, Mr. and Mrs. Jackson, Miss Gerette Boyce, Miss Nellie Randolph, Miss L. Adelle Rogers, Mrs. Addie L. Russell, Miss Hannah Babcock, H. G. Whipple, J. F. Hunt, R. S. Bauer, E. H. Cottrell, Professor Corliss F. Randolph, East Orange, N. J.; the Rev. and Mrs. L. E. Livermore, Dunellen, N. J.; L. J. Manley, Long Island City.

The following were elected officers of the association: Dr. Daniel Lewis, President, Professor C. F. Randolph, Dr. E. J. Minard and C. C. Chipman, Vice Presidents; H. G. Whipple, Secretary and Treasurer.

COMMENCEMENT AT MORGAN PARK.

The Baptist Union Theological Seminary is the institution, which, for several years past, has given prominence to the pleasant village of Morgan Park, situated just without the southern limits of the city of Chicago. And so, naturally, the event of the season at this place was the 24th Annual Commencement of this institution which occurred on Thursday, April 16, 1891.

The portion of the week preceding commencement day was occupied by examinations in the various departments of the school, and the evenings were improved by the different societies and Union in their anniversaries. These exercises, to a junior at least, seemed of absorbing interest.

Sunday morning, at the Immanuel Baptist church in Chicago, there was a sermon by Rev. J. C. Baldwin, of Granville, Ohio, before the Pattison Missionary Society. In the evening, at the Morgan Park Baptist church, we listened

to an excellent sermon, before the Seminary, by Rev. D. W. Hulburt, of Milwaukee, from 1 Kings 2: 2, "Shew thyself a man."

For the majority of the students the interesting part of the week's programme opened when they began to be ushered into the august presence of the examining committee, when before these D. D's. and LL. D's. and Ph. D's. they bravely stood up to meet the scrutinizing and yet kindly gaze directed at them over gold-bowed spectacles, trying to vindicate their scholarship, and satisfy them, if possible, that proper work had been done by them during the year. The anniversary of the Rhetorical Society was held on Monday evening, when Rev. H. A. Delano, of Evanston, Ill., delivered a brilliant oration. On Wednesday afternoon the Alumni Anniversary was held, on which occasion Rev. E. A. Stone, of the class of '71, discussed some of the difficulties confronting the minister in his work, and suggested their solution, after which Rev. G. L. Morrill, of Minneapolis, class of '81, read an essay on the relation of the pulpit to politics. The "Seminary Quartet" furnished music for this occasion. At the close of the meeting the "Morrill Twins" favored the audience with a vocal duet, "I'm the child of a king," which was heartily encored, not so much, we imagined, for the excellency of the singing, as to see again these stalwart twin preachers, who were as near alike as two peas. The essayist, the twins, and a student now in the seminary, are all sons of Rev. Mr. Morrill, an eminent Illinois preacher.

On Wednesday evening, at the Immanuel Baptist church, occurred the annual meeting of the "Baptist Theological Union," and the much-talked-of union of this seminary with the Chicago University, recently founded through the munificence of John D. Rockefeller, was consummated. This was an occasion of rejoicing among the friends of the seminary, which has maintained for years a magnificent struggle for its existence, and, notwithstanding the financial burdens weighing upon it, has preserved its reputation as a first-class seminary. Thursday morning the clouds and mist, which had cast a gloom over the village for several days, broke and cleared away at the rising of the sun, all of which seemed in good accord with the brightening prospects of the school, and with the programme of the day, which was the commencement exercises. By 10 o'clock the Baptist church was well filled, and people still continued to come until all available space was occupied. The graduates, 19 in number, 28 including the Dano-Norwegian and Swedish departments, were represented by six of their number, chosen by lot, who delivered orations which reflected much credit upon themselves as well as upon the institution.

Space forbids mentioning even a few of the excellent points made in each one of these speeches, and will only allow the names of the orators and their subjects, which aptly suggest the thought of each oration.

J. R. Baldwin, "Every Man in His Place."
Robert C. Byrant, "Pastor or Hermit."
John C. Hughes, "The Pulpit, vs. Rome."
Perry W. Longfellow, "The Blessedness of the Minister's Life."
William B. Owen, "The Minister and Biblical Criticism."
S. J. Shoemkoff, "The Bulwarks of Europe."

Following the last oration was music by the "Seminary Quartet," after which was the address and presentation of diplomas by Pres. Northrup. The exercises of the day closed with the Alumni Banquet given at "Blake Hall."
A JUNIOR.

MORGAN PARK, Ill., April 16, 1891.

HOME NEWS.

New York.

FIRST ALFRED.—The lecture by Miss Mary A. Niles, of Canton, China, on the Medical Mission work in that city, Thursday evening, was an instructive and inspiring missionary address. Miss Niles expects to return to her

work in September.—On Friday evening three young ladies were admitted to the church by the ordinance of baptism. Others, it is expected, will follow soon.—An unusual cold wave visited us last week; but little damage was done, and vegetation is now coming forward at a rapid rate.
S. R. S.

Rhode Island.

WESTERLY.—The Pawcatuck Church considers itself fortunate in securing the services of Mr. Boothe Davis as a pulpit supply until the coming of Mr. Daland. The expressions of appreciation for his first sermon, delivered on the Sabbath of May 2d, are universal.—Mr. Whitford's departure, for his new field of labor was delayed until May 4th, both Mr. and Mrs. Whitford being quite ill with *la grippe*. His absence is keenly felt; and is an especial loss to the community just now, when his ready tact and earnestness would so ably support the Gospel Temperance Meetings conducted by Mr. P. A. Burdick. Mr. Burdick began his labors here on the eve of May 3d, with a union meeting, in which the different churches were well represented; both the pastors and the choirs participating. Rev. E. A. Witter is musical director, energetic and fortunate in his manner and selections. It is yet too early to predict results, but the interest and readiness to work is evidently on the increase. Pray for Westerly, that great good may be done, and that "the good shall remain."
M.

ASHAWAY.—The First Hopkinton Church has, as we think, taken a step in advance, by recently adopting the plan of free seats. We have little sympathy with redeemed men and women that are not grateful and liberal givers; but inasmuch as the church is appointed not only for the comfort of believers but for the saving of the unsaved, free sittings seem to be most in accord with the doctrine of a free gospel. Another forward movement, under the leadership of Pastor Crandall, is the holding of weekly gospel meetings, on the night after the Sabbath, in a public hall more centrally located than the meeting-house. The special object of these meetings is to reach non-church goers; and the attendance thus far has been very encouraging. Our pastor feels the need of help in the pastoral work; and out of this feeling, and the recognition by the church of its importance, there is likely to grow the permanent appointment of several brethren and sisters as pastoral helpers. In a field so large and important as this, the pastor who sees in his pulpit the source of his greatest influence and power, and who also accepts the solemn duties of a New Testament Bishop or overseer, is justly entitled to the faithful aid of lay workers.
A. E. M.

West Virginia.

BEREA.—By invitation, the Rev. J. L. Huffman came to this place on the 10th inst. to assist in conducting our Quarterly Meeting and remained with us ten days, preaching seventeen times. His sermons were very pointed and delivered with great power, and were listened to with marked attention by all present. It was a very busy time, yet the attendance at the night meetings and on Sabbath and First-day was large. There was a general turn-out of all denominations, and especially of the young people. The church and Christians generally were revived and encouraged, and although none professed conversion during the meetings, yet we trust that much lasting good was accomplished. We are glad that our young people have undertaken this work, and that the services of one so especially adapted to the work have been secured.—We are having fine weather,—very warm for April,—and the mud of the long, dreary winter has dried up. We are even needing a good shower. There is fine prospect for fruit of all kinds this season. Now that all nature is praising God, we expect our church, revived, to go forward in the work with new vigor.
O. S. M.

YOUNG PEOPLE'S WORK.

LESSONS IN ZOOLOGY.

A little brown bird sat on the twig of a tree
A-swinging and singing as glad as could be,
And shaking his tail and smoothing his dress,
And having such fun as you never could guess.

And when he had finished his gay little song,
He flew down in the street and went hopping along,
This way and that way with both little feet,
With his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop!
And tell me the reason why you go with a hop;
Why don't you walk as boys do and men,
One foot at a time, like a duck or a hen?"

Then the little bird went with a hop, hop, hop,
And he laughed and he laughed as he never would stop.
And he said: "Little boy, there are some birds that
talk,
And some birds that hop, and some birds that walk.

"Use your eyes, little boy, watch closely and see
What little birds hop with both feet like me;
And what little birds walk like the duck and the hen;
And when you know that, you'll know more than some
men.

"Every bird that can scratch in the dirt can walk;
Every bird that can wade in the water can walk;
Every bird that has claws to scratch with can walk;
One foot at a time, that is the way that they walk.

"But most little birds that can sing you a song
Are so small that their legs are not very strong
To scratch with, or wade with, or catch things. That's
why
They hop with both feet. They all know how to fly!

"I've many relations, and each one of them sings;
We're called Warblers, and Perchers, and other sweet
things.
And whenever you meet them while out at your play
You'll see what I've told you is true. Little boy, good
day."

—The Kindergarten.

LITTLE differences are not observed by most people. One of the great marks of a thinker or of a scholar is his ability to note little differences and his readiness to observe them.

THE first difficulty with which an uneducated or imperfectly educated person has to contend when he engages in any pursuit in active life, or when mingling with persons of culture, is his inability to perceive little things at a glance. If he is in the employ of another something is given him to do which he has seen done dozens of times. He performs it correctly with the exception of some *little thing*. His employer speaks of it, and the answer is likely to be, "I didn't know that *that* would make any difference." Every business or professional man knows the value of habits of accurate observation, accurate reasoning, and painstaking accuracy in doing what is to be done. There is need of such habits in every one who would succeed.

IN music a few little things make the difference between a finished performance and an indifferent one. In a piece of scientific work of any kind it is attention to every little detail which alone insures success. In business life it is inattention to many of these little things which is to be held accountable for many a failure. And they are things, too, which the careless observer, unacquainted with the particular trade, art, or science, would be apt not to notice. And in our Christian lives too it is these little differences between right and wrong, refinements of moral taste, that go to make a Christianly cultured person. Here, if anywhere, we must be accurate. Here, if anywhere, carelessness is a crime.

LET us begin forming these habits of accuracy at once. In the home, in the school, at the tasks of childhood's days is the place to acquire them. Be it a problem, and there is some sub-

ordinate calculation to be introduced, perform it to the last detail; never say: "Oh, well, that is near enough, I understand the *principle* of the thing." Is it algebra, never be careless about a sign or an exponent. Is it a language, be sure that you know the reason for every case, mood, or tense. In all of these school studies we have the opportunity to acquire the faculty of choice discrimination between things which are "about the same," but which are not. May we learn the lesson well! Then when questions of duty come before us, higher tasks than those of school or of business, we will be prepared the more readily and promptly to "prove the things that differ."* If we begin by being careful in all our tasks to notice little differences and so continue, we will never be so ready to forsake the obligations upon us as Sabbath-keepers or as followers of our Saviour, Jesus Christ.

SKILLFUL ENDEAVOR.

Certainly the successful life of endeavor for Christ requires not only a living enthusiasm of soul, but consecrated hands and consecrated hearts as well. We have been taught to believe, and love to believe, that, in a certain sense, all endeavor is acceptable, intelligent or otherwise. Yet doubtless only intelligent endeavor is acceptable from those who can give it. The Christ-life requires more tact, more quick and careful thought, more extended knowledge of the facts of life, of what men have done, and why, than any other life in the world.

Our endeavor, then, ought to be the best we can make it, not only in earnestness but in ability. There is something about a really consecrated life which does us good to see. A man all of whose powers, great or small, are fully consecrated to Christ is a source of cheer to us all. On one side of life, for instance, Dr. Eggleston's hero, "Bud," who always put in his "best licks" for the right, and on the other side some statesman like Senator Colquitt, or scholar like Gladstone, whose great ability is consecrated ability, stirs us in just the same way as the widow who cast her all into the temple treasury. Mr. Moody has said that the world has yet to see the power of one man fully consecrated to Christ.

Whatever our talents, they are, doubtless, capable of improvement. Education will even create new. Under the press of the duties of school life boys develop almost unsuspected ability. I have heard the older heads say that some of our strongest men seem to have developed from raw, uncultivated, awkward youth. We often forget, in our admiration for some brilliant preacher, or successful Sabbath-school teacher, or other Christian worker, that hard work is probably the real secret of these men's success. Who ever thought of Shakespeare as a drudge, and not a genius who had but to open his lips to let the golden words flow? And yet Ben Johnson shows him to us in quite a different light.

"For though the Poet's matter, Nature be,
His art doth give the fashion. And, that he
Who casts to write a living line, must sweat,
(Such as thine are) and strike the second heat
Upon the Muses' anvil; turn the same,
(And himself with it) that he thinks to frame;
Or, for the laurel, he may gain a scorn—
For a good Poet's made, as well as born."

Paul told Timothy to study to show himself approved unto God, a workman that needed not to be ashamed. Paul believed in being a master in whatever line of work he undertook, and it certainly seems that he was.

Christ, at twenty years of age, doubtless

*Phil. 1: 10 translated.

needed no man to tell him of nature; and yet he continued to spend the next ten years of his young life in silence, working at his bench by day, and praying in the mountain by night. When at last he did come forth as the Teacher of the world, his plans perfectly matured, his doctrines perfected, and his whole nature under absolute control.

It seems to me that there are enough half-fitted Christian workers in the world. Do we not need strong, highly-educated men and women, who can give their best powers to the work of Christ? Is there not a very true sense in which the best educated man will be able to do the best work for Christ? Is it not true that the men who really do the most for Christ have spent the most time in preparation? This time may not have been spent in school, and yet usually the college-bred man is stronger in many ways than his most earnest brother who has had no advantages.

At any rate, it would be safe to say that the more intelligent and broadly-educated Seventh-day Baptists are, the more they will, if consecrated, be able to do for Christ. As young people let us seek the fullest and deepest courses of study we can find, and complete them. Let us esteem nothing too hard to learn, if there is a hope of its becoming a good implement in the Lord's vineyard, or a good weapon in his warfare. Let us, moreover, keep well apace with every movement in the world which tends to advance the kingdom of God in the hearts of men.

ARMIGER.

A FEW WORDS ON FINANCE.

We might take as a text, "Let all things be done decently and in order," and then remark that the contributing of the money to the work of the Lord is one of "all things." We, as the young people of this denomination, have undertaken a certain specific work in the line of missions for this year. Now let us first determine how much we can give in this particular direction, and next let each society report to the Secretary what it proposes to do, in order that the committee may see what may be expected. It is not proposed to confine the participation in this work to the young people who belong to the local societies. The Committee would be pleased to receive contributions from all the young people wherever they may be not only (and I may say not primarily) that the fund may be increased, but also that we may be united in the work. For the more we work together the firmer will be our bond of union. And we certainly can accomplish more for the Master's cause if we are united in our efforts.

As to the amount that each individual and each separate society shall undertake to contribute, no one presumes to dictate. The Secretary has suggested to each society amounts which are estimated to be in a fair proportion. Several societies have pledged more than was asked of them. We are glad to see their enthusiasm for the work. Let no society, however, take this as an excuse for not coming up to the standard, for sufficient pledges to cover the whole \$600 have not yet been received. But as was said above, the committee does not wish to seem to compel any to contribute what they are not well able to give.

The next step in order after making the estimate of how much to send to this committee is to raise the money. I will, however, skip that point, as methods must be determined by local circumstances. This point is worthy of an essay.

The third point is to send the money. The

Permanent Committee of Young People is expected to send \$150 to the Treasurer of the Missionary Society on the first day of June, September, December, and March. Now let us make a great effort to have a good financial standing in the eyes of the denomination at large, and of the Treasurer of the Missionary Society in particular. To this end let us meet our obligation with the greatest promptness. In order to do this it is necessary to send the amounts pledged quarterly to the Treasurer, William C. Whitford, Brookfield, N. Y., a few days before the first day of the months above mentioned, say May 15th, Aug. 15th, Nov. 15th, and Feb. 15th. Send money in any way that is convenient. The most reckless way is to put silver or bills in an unregistered letter. The most convenient way for the Treasurer is to have it come in the form of a bank check or draft. A post office or express money order is not to be despised. In every case let the remitter look for a receipt. If he does not get it, let him write and ask the reason.

THE TREASURER.

HUMAN AUTHORITY IN RELIGION.

The personal influence of good and wise men in the Christian church is an ordinance of God, and when kept within proper limits is an incalculable blessing. It is perfectly right as well as perfectly natural that any man who is endowed with eminent gifts, added to sincere piety and fervent earnestness, should win the respect, affection and confidence of his brethren. They involuntarily place themselves under his direction, taking him as their guide and teacher. He becomes a high authority in their estimation; not so much by virtue of any particular office he may happen to hold, as by virtue of his personal goodness and wisdom. So far all is lawful; but go beyond this and the most serious consequences follow. If any man was ever entitled to the kind of authority I have described, it was St. Paul, who not only had these personal excellencies but possessed supernatural inspiration. Yet hear how he limits that authority and indicates a point where it would fail him: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." Again, "Be ye followers of me;" but observe he adds the qualification, "even as I also am of Christ." As much as to say, "Try me by my Master, and follow me only so far as my life and teaching correspond with his." These limits to human influence, however, are commonly over-looked and disregarded. There are human teachers who are not only allowed to be influential but omnipotent; not only good but perfect; not only wise but infallible. Respect for them passes into blind obedience; affection into something very much like idolatry. We were all justly horrified when the Church of Rome invested its head with one of the prerogatives of Almighty God by declaring him to be infallible. But perhaps this dogma is not quite so new or so uncommon as we may suppose. There may be other popes besides the one who sits enthroned in the Vatican; men who in their own circles of influence have almost as much authority conceded to them, though it is not as formally announced.—*Rev. B. Bird.*

AND yet, in spite of this universal world which we see, there is another world quite as far-spreading, quite as close to us, and more wonderful; another world all round us, though we see it not; and more wonderful than the world we see, for this reason, if for no other, that we do not see it. All around us are numberless objects, coming and going, watching, working, or waiting, which we see not.—*John Henry Newman.*

EDUCATION.

—EX-GOV. EVANS, of Colorado, has presented \$100,000 to the University of Denver for its further endowment.

—PROF. FERDINAND BOCHER, the head of the modern language department, Harvard College, has been obliged to give up his college duties for a time, owing to ill health. He is now in Holland on a leave of absence.

THE SMALL COLLEGE.—President Hyde, of Bowdoin College, in *The Congregationalist*, under the heading of "The Mission of the Small College," says:

"Biggest things are not in all respects the best. In spite of the natural limitation of its size, the home will hold its own against the boarding house. The small college has reasons for existing which the large college cannot take away.

"The small college develops the individuality of the average student better than the large college can. In the small college the student "knows as he is known." He cannot hide his individuality behind a crowd. He is forced to be somebody, and to feel the consequences of being what he is in terms of the likes and dislikes of his fellows. In the large college if a shy student wants to draw into his shell, nobody knows and nobody cares. Where intellectual and social riches so abound he may withhold his mite, and no one but himself will be the poorer in consequence.

"In the small college, too, the professors know more about their students. Any professor will tell you, generally in an instant, invariably after conference with his colleagues, all that you care to know about the mental, moral, and religious character of any student of a year's standing in the college. And this knowledge and interest follows each student through life. The college knows the success or failure, with the reasons for it, of every graduate. And when the college trusts a man its influence is often a potent factor in helping forward his success. To be thus intimately known and affectionately watched through life is not the least of the benefits conferred by a college upon its students, and this benefit is likely to be in inverse proportion to the size of the college.

"In the small college the student gets a larger share of the time and attention of the professors than is possible in larger institutions. The professors in the small college may not have so wide a reputation as those in the larger college, yet they are frequently the same men at different stages of development. For instance, Harvard and Yale have each three professors to-day, who a few years ago were professors in Bowdoin College. And a man is quite as good a teacher while he is making his reputation as he is after it is made.

"The small college cannot afford numerous and highly specialized electives. It can, however, give all the freedom of choice that is desirable between the fundamental branches of liberal learning.

"The small college also offers decided advantages in point of economy. The large college can figure out ways in which the exceptional student can secure an education at small expense. In the small college economy is the rule and extravagance is the exception.

"The moral tone of the small college is greatly elevated by this spirit of economy and the absence of superfluous wealth in irresponsible hands. . . . Religiously the small college draws sharp lines. A student cannot drift. He must at least know where he stands. There are frequently relations of almost pastoral and parental intimacy and confidence between professors and students. The college cannot do or undo the work of the home. Students from positively irreligious homes are hard to influence. When well-meaning parents have imposed religion upon their sons by external authority, their sons are apt to interpret the greater freedom of college life as an opportunity for license. Those who come with no definite attitude toward religion are very generally quickened into religious interest by college life, and conversions among this class are frequent. When the student comes with well-formed Christian character, when there is at home father, mother, or friend, who has not merely prayed for him, and thrust religion at him, but who has entered with him into the struggle and victory, the strife and the peace, the penitence and the hope of the religious life, then his Christian character while in college and forever after is assured. Such an one was never known to fall away. I suspect that the power of such fellowship and sympathy of one person with another in the Christian life is one of the chief manifestations of the Holy Spirit, about which in our day we talk so much and realize so little. Of one thing I am sure; that power is omnipotent to save and sanctify the life of any young man to whose heart it gains entrance.

TEMPERANCE.

—EDWARD ATKINSON, on being asked the causes of poverty, answered, "Ignorance and incapacity." Chauncey Depew, in answer to the same question, speaks of a lack of self-confidence and a want of fixity of purpose as among the causes of failure; but he assigns the chief place to the use of intoxicating liquors. The genial railroader is right. Intemperance is the great enemy to temporal prosperity.

—THE Religious Department of the Ohio Valley Centennial Exposition gave some interesting statistics. Among them was this item: "Evangelical Protestant Christians since 1880 gave for Foreign missions, \$75,000,000; for Home missions, \$100,000,000; and for religious publication houses, \$150,000,000." These three items foot up \$325,000,000 collected and expended for the purposes named, since the year 1880. This sum will not near pay the drink bill of the United States for six months: Every man who does not do all in his power to blot out the liquor traffic is partner in this crime.

THE *Frozen Truth*, devoted to the interests of no-license in Cambridge, and edited in part by Mr. Edmund A. Whitman, refers to the fact that the deposits in the savings-banks have increased during the last year, under no-license, \$146,599 98, and notes the significant fact that the number of deposits of amounts of \$50 and less is much larger than last year, "showing that the poorer people are saving more money." The same paper gives a list of places formerly occupied as saloons, 123 in all, 104 of which are now used as groceries, stores, dwellings, or for other such purposes. Two have been turned into coffee-houses, and one into a reading-room, kept open by the North Cambridge Social Club.

—TWO INDIANAPOLIS ladies have instituted suits against two saloon-keepers, which present unusual legal questions for decision by the courts. They affirm that they reside in a decent, quiet part of the city, where the better class of people have homes, where social advantages are good, and where drunkenness and brawls have been of rare occurrence; these two men have opened a saloon on the corner near their homes, and that it has so affected the value of property in the neighborhood that their homes, heretofore worth \$5,500, are worth now but \$3,000. They therefore ask judgment for \$2,500. If their pleadings are true, why should not judgment be awarded them?—*Monitor.*

—THE Arab anti-rum Congress in Khartoum was not a myth, as some exchanges have it, but an actual reality, according to *Bishop Taylor's Magazine*, and was held at the same time that the anti-slavery congress met in Brussels. While the Christians in Brussels were resolving to "search all vessels and dhows suspected of having slaves on board, and to confiscate the vessels and return the slaves," the Arabs were adopting a resolution "to surround the entire coast of Africa with a cordon of armed dhows and confiscate every European vessel containing liquors and sell the crews into slavery."—*Episcopal Recorder.*

—THE United States Supreme Court has given another indirect blow at the saloon. Mr. S. W. Kean, the Chicago banker, had some years ago an assistant cashier who stole \$40,000 and ran away. He was brought back from South America and sent to prison. The liability of the bank for some of the bonds taken was disputed and the case went into the courts. The decision has come that, since it was known that the criminal had been speculating in grain and stocks, his employers are responsible. The opinion of the court defines the diligence of bankers and trustees, that they cannot know of their assistants visiting saloons, gambling at cards or on the Board of Trade and escape liability for their thefts. All kinds of business as well as railroading, must at last adopt prohibition as the rule for their employees.—*Cynosure.*

—FROM the very beginning of her ministry, Mrs. General Booth, lately deceased, was an unflinching advocate of teetotalism, and to her influence is due the acceptance of the rule absolutely excluding from membership in the Salvation Army any one who partakes of intoxicating liquors. Each man and woman, boy and girl of the entire force is a pledged hater of alcohol in every form. This pledge has been the means of cutting off the new recruits from old companions who loved the strong drink, and keeping them loyal to the army of their adoption. "Mind, Herbert," Mrs. Booth said to one of her sons, "let my coffin be a plain one, for I want it to preach the same sermon as my bonnet." The unspoken sermon has been reverently listened to by hundreds of thousands of all sorts and conditions of men and women in all parts of the world.—*Union Signal.*

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 VIII.—CAPTIVITY OF ISRAEL.

For Sabbath-day, May 23, 1891.

SCRIPTURE LESSON.—2 Kings 17: 6-18.

INTRODUCTION.

We have been studying in the last three lessons the warnings of God and predictions of captivity. In Judah these warnings had been somewhat heeded and religious revivals and long reigns of kings had resulted. But Israel spurned the offers of God and plunged deeply into sin and rebellion. Our Home Readings should be studied as throwing light on the history of these kingdoms. The inquirer after truth should observe how God did everything consistent with man's "free moral agency" to hinder their progress downward. He gave them warnings, object lessons, promises, entreaties, and often slight punishments as foretastes of that which was to come. We now study the captivity of the northern kingdom. It may be well to notice briefly the object of this captivity. Looking back we see one chief object was to cure them of idolatry. It may be difficult for us to understand how fascinating this sin was. It had the support of culture, art and long cultivated tastes. It fed their lusts while it laid hold upon man's religious nature. Captivity effectually cured God's people of heathen idolatry. Another object was to teach them the folly of depending so much upon the ritual and mere externals of religion, a lesson extreme ritualists need even to-day to learn. To learn this it became needful to destroy their beautiful temples and take away their gorgeous array of fixtures. Still another thing captivity did for God's people was to thoroughly sift out the true from the false. Hence the very best, like Daniel and others, were taken away in order to have such return prepared for the new order of things in Zion. All who returned were mostly volunteers who, cured of their sin, came back out of pure love for Zion. The land of promise was replanted with improved seed. All this was especially true of Judah, but many so-called lost Israelites merged themselves into the Judaic kingdom at last.

EXPLANATORY NOTES.

V. 6. "Hosea." Israel's last king. "King of Assyria." Sargon. "Took Samaria." On tablets discovered in Nineveh, written by Sargon, are these words: "I besieged the city of Samaria and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken; all the other property of the people of the town I left for my servants to take. I appointed resident officers over them, . . . imposed the tribute on them which I required from Assyrians."—*Schrader*, 160. "Carried away." These besides the captives of Tiglath-Pileser (15:29). "Into Assyria." A powerful country east of Syria, on the river Tigris, the capital of which was Nineveh. The people were a Shemitic race, originally resident in Babylonia. "Halah." A district in Assyria on the waters of "Habor . . . Gozan." Habor is a branch of the Euphrates and Gozen the larger district on the Habor. "Cities of the Medes." East of Assyria, and towns Sargon had seized and annexed. v. 7. "For so it was." This was God's reason, viz: "Israel had sinned." Against Jehovah-God, who gave them being, prosperity, and "brought them up out of Egypt" in a wonderful manner. "Pharaoh." The Egyptian king who was drowned with his host in the Red Sea. "Fear other gods." Worshiped them, gave them reverence. God's love and mercy did not hold them to himself. v. 8. "Walked in the statutes." Conformed to heathen regulation for idolatrous practices, contrary to God's command. Lev. 18: 3. "Lord cast out." Out of Canaan in order to establish his chosen nation there. Adopting the worship which had destroyed the Canaanites, they themselves were cast out. "Which they had made." Which Israel's kings had established." v. 9. "Did secretly." They pretended

that their idolatry was a worship of Jehovah. Sunday or Baal's day claims the sanction of Jehovah. "High places." Lofty and conspicuous spots for worship, naturally and innocently built by Abraham and others, but forbidden when idolatry began to be suggested to them by seeing the Canaanitish monuments. Deut., chap. 12, v. 10. "Images, groves." Covered pillars, something like the Grecian Venus. v. 11. "Burnt incense." Permitted in Israel only by the officiating priest on certain occasions, but prostituted to unholy uses by idolatrous Israelites in imitation of the heathen. "Wicked things." Immoral practices common in heathen worship. "Provoke the Lord." Righteous indignation against such sensuality and beastly worship by men capable of true spiritual living. v. 12. "Served idols." Engaged in the revelry and licentious worship without restraint. v. 13. "By all the prophets." Prophets of every kind who were sent to warn them and say, "Turn ye." Repent and keep my laws. The evangelists and preachers were armed with divine authority, as are all who have the authority of truth and conviction. Also inspired especially for their work. v. 14. "Hardened their necks." Expressive of obstinacy and self-will. "Did not believe." They knew of the true God, of his works and goodness, but they did not have the faith that trusts and submits to God. v. 15. "Rejected his statutes," as all unbelievers do even now. "His covenant." The "Mosaic laws" are called a covenant, though the covenant proper is the agreement to keep the law, and God's promises of care and blessing for obedience. "Testimonies." The law is a testimony for truth and against sin. "Follow vanity." Merely nothing. See 1 Cor. 8: 4. "Became vain."—Wasted energies, misspent time. v. 16. "Left all the commandments." All disobedience is sin, or transgression of God's holy law. He who offends in one point is guilty of all. James 2: 10 "Made a grove." Asherah, wooden image. "Host of heaven." Heavenly bodies. Sun on Sunday, moon on Monday, etc. Deut. 4: 19; 17: 3. v. 17. "Pass through the fire." See 2 Chron. 28: 3, Ezek. 16: 11. An idol of brass, and hollow, was made red hot with fire within. Its outstretched arms received the victims thrown into them. The idea seems to have grown out of the fact that the best should be given to God, and children were the dearest to parents. Being innocent, their sacrifice would atone or pacify the deity. "Enchantments." Impositions which pretended to foretell the future. "Sold themselves to do evil." Selling themselves into slavery to sin. Giving themselves up to do the will of their master, the Evil One. v. 18. "Therefore." For these reasons. "Angry." Righteously indignant. "Removed them." Into this captivity. "None left but Judah." As a nation with kings and government, Israel was now at an end. Judah continued about 134 years longer.

REMARKS.—How wonderful is the goodness of God which crowns our lives with blessings. Is it possible to forget how much he has done for us, even more than we asked? Can we forget that this goodness should lead us to love and serve him with all our hearts? It seems from the history of mankind that all this forgetfulness, ingratitude, human selfishness is possible and quite probable unless we are fully consecrated in heart and life to his service, and daily strengthen ourselves in God. Beware of covetousness, which is idolatry.

"THE SABBATH RECORDER."

It is a well-known fact that the Seventh-day Baptist denomination has been thought by many people, not well acquainted with them, to be a people of but one idea, that they made the Sabbath a hobby and cared little for the other great principles of the Christian religion and the evangelization of the world. A prejudice has been thus engendered against them which has, no doubt, been to their disadvantage, both to their own growth and the acceptance by others of those truths which would be to them a great blessing.

Much of this error of opinion, and the prejudice arising therefrom, no doubt comes from the fact that the weekly denominational paper of the Seventh-day Baptists has for nearly half a century borne the name of THE SABBATH RECORDER. This name, to a great extent, is a misnomer and implies just what many people outside the denomination have been led to think of them, a people who care more for the Sabbath than anything else. An examination of this able paper will show that not more than one-sixteenth of its space is devoted to the Sabbath question. It has become the exponent of Christian thought and righteous living, and its name should express something of the general character of the paper instead of that of one of its smaller departments. The names *Missionary Recorder*, or *Historical Reporter* would be as appropriate as SABBATH RECORDER, and no one would deem these suitable for such a paper. Many names could be chosen for the paper

which would much better express its general character and relieve it of the wrong influence which it now conveys. The names which its predecessors had, *Seventh-day Baptist Register*, and *Protestant Sentinel*, were not open to the criticism of the present name.

Perhaps these suggestions are not worthy of any serious consideration, but it seems to me that the Seventh-day Baptists have suffered from the evil influence of an improper name of its principal paper and that it should be corrected.

C. D. POTTER.

RESOLUTIONS.

WHEREAS, Our Heavenly Father has taken to himself our beloved friend and member, Mrs. Wm. C. Dunham; therefore, be it

Resolved, That we, the Alfridian Lyceum, have, by her death, lost a member whose influence has been productive of great good, and whose life is worthy of imitation, and be it

Resolved, That, sorrowing for our own loss, we extend our deepest sympathy to the bereaved family, who have lost the counsel and guidance of a faithful wife and mother, and to the friends who mourn her loss; and be it

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

By order of the Lyceum,

ANGIE LEWIS,
M. S. TERWILLIGER, } Com.

FROM SHANGHAI TO NEW YORK.

ON BOARD STEAMSHIP SARPEDON,
March 5, 1891.

Dear Brother:—My last communication gave you some account of our journey as far as Singapore. On Wednesday afternoon, February 26th, we drew near to this eastern port. The course of our steamer carried us along the coast amid numerous islands. The sea was extremely quiet and serene, as though our Lord had said to the winds and the waves: "Peace, be still." To us who, for the first time, were crossing these tropical seas, the scenery was exceedingly attractive. Many of the islands were covered with a dense growth of shrubs and trees, the palm towering high above, with its tuft of wind-shredded leaves forming a striking feature. Sometimes might be seen a dense cloud of smoke ascending skyward, and brilliant fires would now and then break out, lighting up the distant horizon. We were informed that these fires were nearly always to be seen when passing these shores, as the inhabitants of the islands were almost constantly burning out the jungles. Vegetation is so rapid in this clime of perpetual summer that it is difficult for the tiller of the soil to keep nature under his control. We entered the Roads about 9 o'clock in the evening, where we cast anchor, it being unsafe to enter the harbor in the night. A long line of lights on the shore indicated to us the locality of the town. A full moon and myriads of stars shone down upon the placid waters, while cool breezes quietly fanned us as we stood with admiring gaze upon the new scene before us. I can assure you that our hearts were full of praise to God for the favor bestowed upon us in giving such a quiet and safe passage thus far on our journey, and bringing us into this peaceful harbor. We felt to say with the Psalmist: "Bless the Lord! O my soul, and all that is within me bless his holy name."

The next morning dawned beautiful and bright. In these tropical climes, "he hath set the tabernacle for the sun, which is as a bridegroom coming out of his chamber (in the sea) and rejoices as a strong man to run a race . . . and there is nothing hid from the heat thereof."

At early morn there was an exhilarating freshness about the air that seemed to give us new life and strength for the journey before us. At about 5 o'clock our anchor was weighed and we steamed slowly onward, and had gone only a short distance when the company's pilot came on board and took us safely in to the wharf.

The number of steamers moored in the harbor at once showed us that this place was not, in commercial importance, the least among the eastern ports. The Holtz line of steamers (the line by which we are traveling) seems to be at the head of all other companies, there being ten of their ships in port at this date. They have a fleet of about sixty steamers running between England and India, the Strait Settlements, China, and Japan. The trade of the Strait Settlements is said to have greatly increased within the past few years. These settlements consist of the island of Penang, or Prince of Wales Island, the Province Welkesley, on the main land oposite Penang, and the western coast of Malacca peninsula between Singapore and Penang. Singapore is an island situated off the southern extremity of the Malay peninsula, from which it is separated by a narrow pass. This island is 27 miles long and 14 wide, is in latitude 1 degree 17 minutes north, and longitude 103 degrees 15 minutes east. It is the seat of the British government of the Strait's Colony, and is a great shipping emporium for the East India Islands. It is said to stand third in commercial importance among the English colonies, India being reckoned first, Canada second, and Singapore third. As a city, Singapore can boast no fine buildings. Like most eastern towns the Europeans live together in a portion separate from the natives. The buildings present a dingy and dilapidated appearance. Even the best portions of the foreign settlement were unattractive in the external, though many of the buildings are of foreign style. The want of architectural display is in a large measure compensated by the natural beauties of the place. In every nook and corner has the divine Artist sketched most fascinating pictures of beautiful flowers, commingled with various shades of green and richly tinted foliage. A great variety of trees is everywhere to be seen. The palm, banana, cocoanut, pineapple, bread-fruit, mango, and lime are some of the most common. The population of this place presents as great a variety as does the natural productions of the soil, there being a great mixture of nations and races. Aside from the Europeans are various Indian races, Chinese and the aboriginal Malays. There is also quite a distinct race that has arisen by the amalgamation of the Chinese and the Malay, who are said to be superior to either of the parent races, being almost entirely free from the cunning devices of the Chinese and the natural indolence of the Malays. The Chinese have inhabited the island from an early date and yet they seem to keep up a knowledge of the Chinese language, doubtless for the sake of commercial communication with their native land. As one passes through the town and sees the numerous sign boards, he can but be impressed that the Chinese trade is very great. The men employed on the wharves in handling cargo are almost entirely Chinese, as well as those who are engaged in the Jin-Ricscha business. There were many Indian merchants and traders, chiefly from Bombay, to be seen engaged in permanent business, while many others peddle fancy goods on board the various ships that come to this harbor. A class of Indians known as the *Klings*, were engaged in the bus-

iness of money exchange, visiting the ships and exchanging the coinage of China and Japan, into the coinage of the Straits, France or England or *vice versa*. This custom is peculiar to the Strait's Settlement. The hackney-cabs and ox-carts are almost invariably driven by Indians. The dress of the Indian consists of some fanciful colored skirt and a loosely fitting garment with a turban worn about the head. The women have a peculiar custom of wearing jewels in the nose. The Malays, from their constitutional indolence, are not engaged in any industrial occupation. Their life is much like the gypsies; they seem to be little concerned about the things of this life. Their Eden-like home, with its abundant natural productions, has, from generation to generation, made it unnecessary for them to put forth any special effort for the maintenance of their temporal existence. It being perpetual summer they have no need for a substantial dwelling. Where houses are made they are of the most temporary character, built in the branches of the trees amid the thick shades of the jungles. A few of the more active of this indolent race may be seen plying some petty trade at the wharves; perhaps the most lucrative is the sale of sea shells. Most beautiful shells and corals, both large and small, and of every color, could be procured at very low prices. As I saw these gems of the sea spread out in the small boats from which they were taken from ship to ship, I wished it were possible for me to procure the whole collection and present it to Alfred University. But we felt obliged to content ourselves with very meager purchases, it being impossible for us to make room for them in our trunks. These traders also deal in sponges, a natural product of these waters. There are also monkey dealers. We chanced to see a miniature specimen that was about as large as a gray squirrel. It is said that monkey flesh was formerly used by the natives for food, but in later years they have found it more profitable to sell them to travelers.

Another occupation engaged in by some of the Malay young men and boys is that of diving for money. They row along in their little canoe, begging you to throw a coin into the water promising to get it for you but claiming the coin for the amusement afforded. It is surprising with what agility they perform this feat and the certainty with which they bring up the money from the depths of the sea. The water is so clear that they are able to see distinctly to the very bottom. Another performance was what they called making a steamboat, which was done by inverting their canoe while they underneath propelled it. They go along soliciting business and calling out, "Five cents make a steamboat." They seem to be as much at home in the water as though they belonged to the amphibious order of beings. The Malay dress consists simply of a short petticoat worn about the waist.

We found the weather at this place rather warm, coming, as we had, from 31 degrees to 1 degree north latitude, or from about 1,860 to within 60 miles of the equator. This is our nearest approach to the equator. The weather during our four days' stop was exceedingly favorable, there being a fresh breeze constantly blowing from the sea. We did not suffer much from the heat, although at midday it was very hot if unprotected from the sun. In the afternoon of the day of our arrival we took a ride on the tramway through the central portion of the native town in order to see what we could of tropical life. It would be wearisome for me to

give a detailed account of what we saw. We passed a very ancient and quaint Mohammedan mosque which was very curious in its external appearance.

The second day was Friday. We engaged a hackney-cab for the day, as we wished to go to the foreign stores to make a few purchases, and mail some letters; and in the afternoon Mrs. Dalziel and Mrs. Davis wished to visit the Rev. Mr. Haffenden, agent of the British and Foreign Bible Society, who had invited us all to take tea with them. I could not accompany them as I had some work to be done before the next day. Upon the Sabbath we did not leave the steamer, but gave the day to reading, meditation, and prayer, endeavoring to keep our minds free from the worldliness and mad strife of the busy world about us. We prayed that although we were "in the world we might not be of it." I found great help in reading those portions of scripture relating to the Sabbath institution, its perpetuity, sacredness, and the calamities brought upon the children of Israel on account of their disregard for it, and blessings promised to those who kept it holy unto the Lord. I think it was one of the most noisy Sabbaths I ever spent. There were two wrenches on our own steamer, as well as those adjacent, all working cargo; and in addition to this there were hundreds of trucks rumbling and creaking on the wharves. We were to a good degree able to keep our minds from being disturbed by it.

Early Sunday morning there was a heavy shower of rain, which cooled the atmosphere very much. As this was to be our last day in this port, we decided that we would visit the Botanical Garden, about which we had heard much. After much bantering we engaged a hackney-cab for the trip. These cabs are a four-wheeled covered vehicle, drawn by a small pony brought from the island of Sumatra. Our driver was a typical specimen of this class of Indians. He was able to speak some English, and we thought ourselves fortunate to be able to communicate with him in making the engagement, and in giving directions as to where we wished to go, etc. All being satisfactorily arranged we set out. The morning was delightful, the early rain not only having cooled the air, but laid the dust of the streets, and a fresh, pure breeze was blowing from the sea. It was a most agreeable change and relief to get away from the noisy bustle of the dock. We were much interested in the grotesque pictures furnished us by the mixed races, as well as in the beautiful scenes which nature everywhere afforded. Having given the directions as to where we wished to go, we were obliged to leave the matter entirely in the hands of the cab-man. He drove in along the harbor road, and through the European portion of the town, and finally brought up at the water-works, where he halted and asked if we wished to see them; giving him a negative reply he drove on, but soon halted again, and asked where we wished to go. We said to the Botanical Garden. At this he drove us far out into the country eastward, to a Chinese garden, which, while it had some things to interest us, was not the place to which we wished to go. We protested at this trickery, for we soon understood it to be such. He told the children that the other gardens were a long way off, and that he could not go to them. We informed him that, according to agreement, he must take us there, or he would not receive the specified sum of money. He was evidently very much disturbed and was meditating what to do, for he drove very slowly for some dis-

tance, but after a time he quickened his speed, and we were rolling back pleasantly over the same road until we were again in town. We were in some doubt as to the intention of the man, so we brought him to a halt and interrogated him as to where he intended to take us. He replied, "To the Botanical Garden," and so we allowed him to drive on. Presently we made a turn to the north-west, and struck onto a beautiful avenue called Orchard Road. A luxuriant growth of trees on either side, with their long branches, which in many places overlapped each other, gave a most delightful shade and an enchanting view to distant objects. All along this road were beautiful and spacious grounds of private dwellings, decorated with tropical trees and shrubs of every variety. We passed the residence of the British Governor of the Strait's Settlements. It was like most of the residences situated along this public thoroughfare, on a low hill whose summit was reached by a gentle grade. The grounds were elaborately designed and decorated, and were in keeping with the dignity of his office. We were fascinated with the loveliness of the scene everywhere presented to our view. It was after 11 o'clock before we arrived at the Botanical Garden. Our time was now far spent, and it was getting too warm for us to walk about. We were obliged to content ourselves with only a general survey of the beauties of this place. Evidently no pains had been spared to make it attractive; by choice and arrangement nature had been made to exhibit herself in the most pleasing form and combinations. It is located on a low hill, whose elevation rises gradually to its crown, where were built some aviaries and monkey-houses, containing a great variety of birds and monkeys. At one side was a large lake, on whose waters sported some black swan and mandarin duck. A great variety of trees, plants, and flowers, beautified this lovely spot. Although our visit was in winter everything had the freshness and luxuriance of midsummer. After a short time spent here we hastened back to our steamer, and arrived just in time for *tiffin*, 12.30 o'clock, P. M. We paid the cabman the stipulated price. He took it with a look of dissatisfaction. His plan, doubtless, as we have heard these drivers often attempt, was to take us all about, and then demand more money; but my contract with him was specific at the outset, and there was no ground for him to enforce such claims.

The oxen and carts seen at this place are an object of curiosity. The singularity of the animal consists mainly in its thick, coarse horns growing backward and quite close together, sometimes curving inward, so as to interlock. They have a large bunch, or hump of flesh, growing just over the shoulders, much like the Chinese ox, but much more prominent. The yoke used on these animals is simply a straight pole, with a wooden pin projecting downward on either end. This pole rests on the neck and the animal is kept in place by a small rope passing around the neck and fastened to the pole. The whole weight of the burden must be upon this bunch on the top of the shoulder, instead of on the shoulders themselves. The draft on the neck must be very heavy for these poor beasts. They are chiefly used in conveying heavy cargo to different parts of the town.

(To be continued.)

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 :

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SPECIAL NOTICES.

MRS. W. C. TITSWORTH of Sisco, Fla., would be glad to receive the subscription of any lady for the *Ladies' Home Journal* for 50 cents for the balance of 1891. Subscriptions must be in her hands by June 20, 1891.

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 Fifty-fifth Annual Session of the Eastern Seventh-day Baptist Association will be held with the Shiloh, N. J., Church, June 4-7, 1891. The following programme has been prepared by the Executive Committee :

FIFTH-DAY—MORNING SESSION.

10.30. Introductory Sermon, Geo. J. Crandall. Appointment of committees; communications from churches.
 12. Adjournment.

AFTERNOON SESSION.

2.30. Devotional exercises.
 2.45. Miscellaneous communications; reports of officers; reports of delegates to Sister Associations.
 3. Communications from corresponding bodies.
 4. Adjournment.

EVENING SESSION.

7.30. Praise service, Theodore Davis.
 7.45. Sermon by delegate from the South-Eastern Association.

SIXTH-DAY—MORNING SESSION.

9.45. Devotional exercises.
 10. Reports of committees; miscellaneous business.
 10.30. Missionary Society's hour, conducted by A. E. Main.
 12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.
 2.15. Tract Society's hour, conducted by L. E. Livermore.
 4. Adjournment.

EVENING SESSION.

7.30. Praise service, conducted by J. G. Burdick.
 7.45. Prayer and conference meeting, conducted by E. A. Witter.

SABBATH—MORNING SESSION.

10.30. Sermon by J. Clarke, delegate from the Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

AFTERNOON SESSION.

3. Sabbath-school, conducted by the Superintendent of the Shiloh School.

EVENING SESSION.

7.30. Praise service, D. E. Titworth.
 7.45. Sermon by the delegate from the North-Western Association, A. G. Crofoot.

FIRST-DAY—MORNING SESSION.

10. Devotional exercises.
 10.15. Young People's hour, conducted by B. C. Davis.
 11.15. Sermon by the delegate from the Central Association, A. Lawrence, to be followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON SESSION.

2. Devotional exercises.
 2.15. Conference hour of the Woman's Executive Board, conducted by Mrs. I. L. Cottrell.
 3.15. Miscellaneous business.
 4. Adjournment.

EVENING SESSION.

7.30. Praise service; W. S. Bonham.
 7.45. Sermon, A. McLearn.

CHARLES POTTER, Moderator.
 E. P. SAUNDERS, Secretary.

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.

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

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

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

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

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MARRIED.

GREENE—MAXSON.—In Scott, N. Y., May 2, 1891, by the Rev. J. A. Platts, Mr. Geo. S. Greene and Miss Dora A. Maxson, all of Scott.

BURDICK—DAVIS.—In Westerly, R. I., April 30, 1891, at the residence of Mr. Charles Spicer, by the Rev. O. U. Whitford, Mr. Edward N. Burdick and Miss Mary L. Davis, both of Westerly.

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.

BABCOCK.—At Alfred Centre, N. Y., May 8, 1891, Martin W. Babcock, aged 74 years and 4 days.

Bro. Babcock was one of thirteen children born to Paul and Hannah Babcock, of Scott, N. Y. At twenty-three years of age he began the study of medicine at Richburg, N. Y., which he gave up on account of his eyes. In 1842, he was married to Mary Kenyon Maxson, and to them were born two sons and one daughter, all of whom survive him. He was baptized into the Seventh-day Baptist Church at Little Genesee and subsequently was a member at Nile, and finally at Alfred. A man of modest ways and yet of strong convictions, he was among the first to espouse the anti-slavery cause, and later that of the prohibition of the liquor traffic. Conscientious, honest and faithful in all things, he has gone to his rest, at peace with all mankind and with God. T. R. W.

KIBBE.—At Kibbeville, in the town of Oswayo, Pa., April 11, 1891, Mrs. Miranda Kibbe, at the age of 74 years. Funeral on the Elevenmile, April 13, 1891. G. P. K.

OLDS.—At the home of her daughter, Mrs. A. D. Signer, in the town of Oswayo, Pa., March 16, 1891, Mrs. Sarah M. Oles, aged 87 years.

She was a member of the Seventh-day Adventist church. G. P. K.

DRAKE.—In the town of Sharon, Pa., of cancer, March 25, 1891. Mrs. Lucy N. Drake, at the age of 65 years.

She became a professor of religion in early life, uniting with the M. E. church. G. P. K.

TITSWORTH.—Juliet Randolph Titworth was born at New Brooklyn, N. J., Sept. 12, 1802. She passed from this life to the kingdom of the redeemed, at South Plainfield, N. J., May 1, 1891, having completed nearly ninety years of life.

She was married to Dea. A. D. Titworth in 1819. He went before her to the home beyond in 1869, just before the time for their golden wedding. Sister Titworth was baptized by the Rev. Wm. B. Maxson, D. D., and united with the Seventh-day Baptist Church at New Market, N. J., about 1833. She became one of the constituent members of the church of Plainfield, in 1838, which membership she adorned by a worthy life until the Master transferred her to the Church Triumphant. Though an invalid for several years, from a slowly developing paralysis agitans, though shut out from earth through blindness, and almost total deafness, she continued to express a lively interest in the church and its work. After she was unable to attend the public services, she sought to know the details of every service, Scripture lesson, hymns, sermon, etc. She truly loved the gates of Zion. Her distinguishing characteristics, was femininity. She was pre-eminently womanly, quiet, modest and domestic. She was yet strong to bear the burdens and cares of a long life. Eight stars were in the crown of her motherhood, five sons, and three daughters. Four sons have gone hence, and the hands of her grand children bore her dust to its resting place. So the weariness of earth gave place to the rest of heaven. A. H. L.

HISCOX.—In Westerly, R. I., April 30, 1891, of bronchial pneumonia and heart failure, Fanny Hiscox, aged 70 years, 3 months and 12 days.

She was sick but a few days, and the announcement of her death came before many had even learned that she had been sick. Sister Hiscox was

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a daughter of John and Mary Hiscox, and one of ten children. Of this large family only two daughters and one son survive. So the families are being gathered home, one by one. When about 17 years old she accepted Christ as her Saviour, was baptized, and joined the First Hopkinton Church. In May, 1850, she joined, by letter, the Pawcatuck Church, of which she was a faithful and esteemed member at her death. She was a conscientious and a consistent Christian, loyal to her Saviour, to the church, and to the truth she held. She took delight in helping others in sickness and over the hard places, as many of her neighbors and friends can testify. She was a woman of few words, but full of loving, kind deeds. She will be greatly missed. O. U. W.

LANGWORTHY.—In Potter Hill, R. I., Abbie S., daughter of the late Robert and Lois Sisson Langworthy, born June 29, 1832, died May 3, 1891. She had long been a member of the First Hopkinton Church. An every-day Christian, a most conscientious person, is the testimony given as to her conduct and character. She had known much of sickness and suffering, but there is rest for the weary. A. E. M.

WILCOX.—In Westerly, R. I., May 1, 1891, of bronchial pneumonia, at the residence of his daughter, Mrs. John G. Raynor, Loren Wilcox, aged 85 years and 10 months.

His early life was spent in Scott, and in the Unadilla Valley, N. Y., his last years in Rhode Island. In his youth he became a Christian. He kept the faith, and in his last years he enjoyed the reading of the Bible, and read it much. He thought of the heavenly home, into the peace, rest, and happiness of which he has now entered, and is reunited with the loved ones who went before him. He leaves five children, three daughters and two sons, to mourn his departure. O. U. W.

NOYES.—Near Westerly, R. I., April 25, 1891, of liver complaint, Lois B., wife of Gideon Hoxsey Noyes, aged 62 years and 7 months.

Mrs. Noyes was the daughter of Trustam and Hannah Dickens, and was one of six children,—four sisters and two brothers,—of whom only a brother and a sister are left. She was married to Mr. Noyes May 14, 1855, and they reared a family of three sons and two daughters. Her death was the first one in the family. While living in Farina, Ill., she became a Christian, and was baptized by Eld. C. M. Lewis, and joined the Farina Seventh-day Baptist Church, from which she never changed her membership. She trusted in Jesus to the end, and died in the blessed hope of eternal life. She was an affectionate wife, a devoted mother, a wise counselor, an obliging and helpful neighbor. She was universally respected and beloved in the community. "Blessed are the dead that die in the Lord." O. U. W.

LANGWORTHY.—In Farina, Ill., April 23, 1891, Mrs. Sarah Burdick Langworthy, wife of Robert Langworthy, aged 76 years, 7 months and 23 days.

She was born in Burlington, Conn., Aug. 31, 1814. Her father's name was Daniel Burdick. The family moved to Brookfield, N. Y., when she was yet a child. She was baptized by Eld. Eli S. Bailey and united with the Second Brookfield Church, with which she retained her membership until she united with the Farina Church about ten years ago. At the age of nine years she had a fall which injured her spine, and from that time was never well. During most of her life she was unable to walk, and much of the time was a great sufferer. Left, at the death of her father, without the means of support, she was aided several years by the church of which she was a member. Then she was kindly taken care of by cousins in Michigan to whom she was conveyed on a bed. After ten years with them she went to West Hallock, Ill., where, though unable to walk, she worked at dress making, from house to house for thirteen years, and until she was married to Mr. Robert Langworthy, ten years ago last September. She then came with her husband to live in Farina. While living here she has been able to walk most of the time. It is worthy of mention, by reason of the disposition she has made of her property, that so diligent had she been at her trade, and so carefully had she saved and invested her earnings, together with presents received from friends, that on coming to Farina she was able to buy a house and lot on a pleasant corner in the village, and still have some money at interest. By her will, her husband, who has been very kind in his care of her, is to have the income from the property so long as he lives, after which it is to be sold and \$100 go to the Brookfield church and the rest to the Missionary Society. According to the testimony of her friends she has been a faithful, consistent Christian, and much interested in

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the success of the Master's cause as represented by our denomination. Although much of the time she was a great sufferer, yet she seemed generally cheerful, patient, and considerate of the comfort of those who waited upon her. She was held in high esteem by her husband's children, all of whom were settled in life before she was married. Her funeral was fully attended at the church, where a sermon was preached by the pastor, from Rev. 14: 13. C. A. B.

MARR.—At his home in Marion, Wis., of typhoid fever and pneumonia, Charley A. Marr, in the 25th year of his age.

He was born in the town of Marion, where he spent nearly all his life except when away teaching. He was married March 2, 1890, to Annie L. Crandall, who is left with his father and mother, four brothers and a large circle of relatives and friends, to mourn his early death. As a husband, son, brother, teacher and friend, he was greatly loved and highly esteemed, as was testified by the large attendance and beautiful display of flowers at his funeral. His friends are comforted by the thought that during his brief sickness he gave himself and all his interests into the hands of his heavenly Father, and expressed himself as being comforted by the influence of the Holy Spirit and went quietly to his rest. S. J. O.

BOND.—At Milton Junction, Wis., May 1, 1891, of pneumonia, Deacon Levi Bond, aged 90 years, lacking 9 days. A suitable obituary will be prepared later. E. M. D.

VINCENT.—At Nortonville, Kansas, April 15, 1891, of paralysis, at the residence of her son, Mrs. Sophronia Burdick Vincent, aged 77 years, 9 months and 29 days.

About six weeks before her death she was taken from Milton to Nortonville, hoping she might recover. Upon her decease the remains were brought here for burial, accompanied by her only son, William, and Miss Alta Wade, who had been brought up by Sister Vincent. She joined the Milton Seventh-day Baptist Church by letter in January, 1853, and was always a consistent and devoted member, attending all the appointments of the church, and assisting, by her benefactions, the poor of the church. Passed away from earth, she sleeps in Jesus. "Blessed are the dead who die in the Lord." F. M. D.

THE Treasurer of the General Conference has not yet received enough money to pay the expenses for last year. He has the hope that the churches that have not already paid their portion will do so soon. Please address, WILLIAM C. WHITFORD, Brookfield, N. Y.

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

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