

# The Sabbath Recorder.

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It seems a pity that when a man of the ability and wit and wisdom of Mr. Robert G. Ingersol should be selected by a graduating class to address them—as he is reported to have been by the Senior Class of Cornell University,—the faculty should be obliged to say that he cannot address their students. But such is the case and who will say that Mr. Ingersol does not deserve the stigma of the refusal of a great university to allow him to speak within its halls? He has become the representative enemy of the Christian religion, and as such people are obliged to deal with him in such a case as this, whatever may be the charity and liberality of their minds towards the man.

THE death of Moltke, head of the German army and one of the heroes of the Franco-German war, calls attention to one of the most wonderful men of this century, and puts a new emphasis on the lesson of industry, taking pains and being temperate, as the one most needed to be learned by young people of our times. It would appear that he was not superior to many of his fellow officers in brilliancy or ability, but when they were at their amusements during the leisure of their lives he was at work perfecting his knowledge of everything necessary to make the German army ready for any war. It is simply the oft-repeated truth that success is not an accident but is earned, and when some one is brought into prominence by success you will find years of work and faithfulness in their history as the preparation for it.

THE question of opening the Columbian Exposition on Sunday is bound to be a live one till the directors give their decision; and we are glad that we can show an authoritative utterance to our people which cannot in any way bring us into the company of the enemies of religion in their clamor for a Sunday opening. We can safely oppose this demand upon high religious grounds without compromising ourselves as keepers of the Bible Sabbath, because the attack upon Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle. So it is our fight in common with all Christians who love the Sabbath idea. In this connection it is significant that there are reactions in Europe against Continental Sunday-keeping. France has passed a law making one day in seven a rest day, and a bill has been introduced into the Spanish Senate by the Prime Minister making Sunday a day of rest in government establishments. The duty of Seventh-day Baptists lies in the direction of teaching the true Sabbath idea. The times are going to give us work enough to do, but we hope we shall never be found with those who are helping the evil root the Sabbath, as a principle, out of men's minds and hearts.

THE election of Phillips Brooks, pastor of Trinity (Episcopal) Church, Boston, and per-

haps the foremost preacher of the present time, to the office of Bishop of Massachusetts, is a matter full of significance because of the ability and character of the man, and because of its relation to the great question of Christian union. He represents the most liberal feeling of his church toward other churches, of which he has given two courageous proofs. In 1886, when the Episcopal Convention and the National Congregational Council were in session at the same time in Chicago, he proposed and earnestly advocated a resolution of fraternal greeting to the Congregationalists; and it is well known that he was present at and participated in the installation of Lyman Abbott as pastor of Plymouth Church, Brooklyn. In this connection a sermon by Dr. Rainsford (Episcopal), of New York, is worth quoting from. Notice this: "I won't say that you do not belong to the church of my Christ because your clergy are not Episcopally ordained. Christ never taught that there is no church without a bishop. In the first two and a half centuries after Christ that principle was not taught, and I stand with some of the best and most learned men of our church, such as Arch-bishop Whately, Arnold and Lid-don, when I say that I do not believe it. Let us come before him to whom we must render an account. He says that where two or three are gathered in his name, there shall he be."

A FEATURE of the financial methods of the Missionary Society of the Methodist Episcopal Church called the *Annuity Bond*, seems worthy of the serious consideration of our own Benevolent Societies. It may not be a new idea to some of our people, but to most it will be new, and we will explain it in detail. Suppose a person wishes to be executor of his own estate as much as possible, but is not possessed of means enough so that he can afford to give away his money and not receive an income from it while he lives. This plan secures him a safe income while he lives, and secures him in having his money go where he wishes after he dies. If he wishes to give \$1,000, or \$5,000, or any other sum, to our Tract or Missionary or Education Societies when he dies, this plan allows him to send the amount to the Treasurer of the Society he wishes to make his beneficiary, and receive in return an Annuity Bond legally executed by the Treasurer and sealed with the official seal of the Society. This bond guarantees the payment of a given interest payable semi-annually, say 4 per cent per annum (which paid semi-annually is about equivalent to 4½ per cent per annum), to persons from 50 to 60, and 5 per cent per annum (paid semi-annually and therefore equal to 5½ per cent per annum,) to persons above 60. If the donor is single the annuity ceases at his or her death, and the principal goes to the Society. If the donor is a husband and leaves a widow the annuity is paid to her till her death, and then the principal goes to the Society to be used solely and strictly for missions or tract or educational work, according to the choice of the donor. The advantages of this plan are many:

1. It secures a form of investment which ought to be as safe as any in the market, because the affairs of our Boards are in the hands of some of the best men in the denomination.

2. This investment is made once for all, and there is not the bother and expense of seeking new places for one's money.

3. While the income to the holder of the bond is safe and regular, the Benevolent Societies are able to reap a present and future benefit.

4. But best of all, the investor knows for a certainty that his benevolent bequests will go where he means to have them go.

## THE SERVING CHRIST.

H. B. MAURER.  
(Concluded.)

Jesus of Nazareth was one of the few, but not of that few who make claims to social superiority, whom no one cares to dispute, not of that cultured few who pride themselves on the fact that they are the served but never serve. He who is the central figure in the world's history, he whose eminence is as meridian splendor compared with that of the mightiest and proudest of the world, made this as his highest claim and made it the oftenest, "I serve." Where he was most master he was most servant. Unlike the titles men arrogate to themselves, Christ applied to himself such as suggested service of some kind. The title of king he acknowledged hesitatingly before Pilate, and yet it was not a self-assumed title; the titles of Lord and Master were given him by others, the word Christ even, was never on his lips, save as he forbade the use of it, questioned his disciples concerning the idea men had of it, and as he warned them against such as would arrogate it to themselves. There is but one exception, and that was when he spoke of himself as their Master, but that was under circumstances so special and of so private a character, and in rebuke of the practice of assuming titles, that it does not militate against the point under consideration. But look at the titles he applies to himself, and see how suggestive they are of service. "I am the Good Shepherd." Much in the way of vigilance, hardship and service is implied in that term. The seeking of the strayed and stolen, the protection of the sheltered, yea, and his laying down of life itself for the sheep. He calls himself the Bread of Life. What bread is to the body Jesus is to the spiritual nature, and this he is because of what he has done and does, which is also true of his title, "The Light of the World." The true vine gives life and sustenance to the branches; but in the Son of Man, more than in any other name applied to him, his life of service is set before us. Paul says of him that he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Thus by his own volition he was fitted for service by nature. He cared not for himself but for others. There are elements that enter into ordinary service as we understand it to-day, and they are elements

against which most natures rebel, some accept with reluctance and few with pleasure, which entered into our Lord's voluntary service. In service of whatever grade man must lay aside his will. In some forms of the service this must be done more than in others. Very little service of any kind would be performed if it depended on our wills. We should will to perform a different kind of service than circumstances compel us to, and some of us would will to do none whatever. "What would you do if you had a million dollars?" asked one man of another. "Nothing," was the reply. And so would many of us do nothing if our circumstances permitted. It is not for the love of it that men work. That is a motive force with most, and nearly all Christian work, "for the love of Christ constraineth us," and few, because they love their work, do it. Our wills have little or nothing to do, oftentimes, with the very kind of work we engage in. Necessity forces our wills aside. So Christ was subject to the will of another, yet willingly, for he says: "I came down from heaven, not to do my own will, but the will of him that sent me."

But the laying aside or forcing aside of our wills is by no means the most unpleasant feature in service. There is more or less of hardship in the toil allotted to us. Happy the man to whom his tasks are all pleasant. There are disagreeable features in nearly all forms of service. Men and women sometimes change their form of work in which they have mastered the obstacles and become accustomed to the disagreeable features, only to enter upon fields where new and perhaps greater difficulties must be removed if indeed they do not find themselves beset by obstacles that are insurmountable. "'Tis better to endure our present ills than fly to others we know not of," says Shakspeare.

Who has ever yet met a man who was thoroughly satisfied with the service he was in and who did not imagine that other forms of labor were less objectionable. I once heard of a gentleman who very much envied a certain Senator. On one occasion he said to him: "Now, I'd give anything to be in your place. Surely to be a Senator, with such immense patronage at your disposal, is something truly desirable." "My dear fellow," was the reply, "the patronage I have to dispose of is the curse of my position and the bane of my life. I'd gladly give you my office if I could, so that I might get rid of the necessity and responsibility of distributing offices. Why, don't you know that for every one office I have at my disposal, there are over one hundred waiting and clamoring for the same, and when I dispose of that office, the one man who gets it lauds me to the sky, but the other ninety-nine execrate me and curse the very day I was born." It may be desirable to be a President of the United States, but what cares are involved in the office. Office seekers are the bane of a President's existence, they cause the defeat of the party in power midway in the administration. Patronage killed President Garfield, and arouses murderous impulses alas too often. No, indeed, there is no position in life but has its bane as well as its blessings, its bitter as well as its sweet. There are thorns where there are roses, and more of the former than of the latter. From the unpleasant features of the higher position you descend to the hardships of the lower grades of service, and the lower one must go down in the industrial scale the more hardships he must endure. Most men cannot help themselves. They must remain where they are and endure what comes. Here,

too, Jesus has been. There was the unpleasant about his life of service, and for the benefit of such as must endure Peter thus writes: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

That Christ should thus serve is the more wonderful when we contemplate what he was. This being who thus humbled himself is described by Paul as "the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." Wonderful, too, is it that he should serve his own disciples and declare, "I am among you as he that serveth," since he was their superior in every way, in dignity, holiness, wisdom, power and glory. It not infrequently happens that men are unconscious of what they really are. Heirs to estates are often found in the lowest grades of service. Did they know who and what they were, did they possess what really was theirs, other surroundings would be selected than those ignorance and unconsciousness of their identity placed them in. Now read John's description of that service, the most menial in his day, which Christ performed to his disciples: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself." Here we have it, as plain as language can make it, that Jesus was not only conscious of his origin but also of his destiny, that "he was come from God and went to God," yet the very next statement refers to his preparation for the work of a slave. A lofty consciousness is not incompatible with menial, if honorable tasks. Pride of person, of family or ancestry, pride of intellect or attainment should not prevent the performance of duties that belong to the lower grades of service. We should, of course, strive for the highest places in which to serve. There is nothing censurable about such an ambition. These places must of necessity be, and they must be filled by some one. But when circumstances are such that we must take a lower place, what we think ourselves otherwise fit for, or even what we should prefer to do, should not cause us to shrink from the task to which conditions allot us. "Full many a flower is born to blush unseen and waste its sweetness upon the desert air."

Will common sense, so called, because it is so rare, ever pervade our industrial classes concerning the dignity of labor? Will the miserable pride that shrinks from certain forms of service ever become a thing of the past? Will Christian people ever learn to a fuller extent the lesson that is so palpably taught by the carpenter's Son as he washes the disciple's feet? Let me describe a picture. On the background and to one side there stands a row of dingy buildings for manufacturing purposes. From these buildings to an office building and through the door into the office there files a long column of working girls and women, each

to present herself to the wealthy manufacturer and blood sucker, who sits in his easy chair with a written agreement in one hand and a pen in the other. One of the terms of this agreement is "employees are required to remain on duty until midnight during the busy season without extra pay." At the feet of this man lies a printed sheet with a list of fines. Fines for being late, sitting down, for mistakes, etc. Over the head of this tyrant on the wall there is a placard reading, "No excuses accepted for tardiness or absence." At the other side of the picture on the background there is a row of elegant mansions. From this there is a long line of women, filing into an intelligence office, seeking help. In this office, sitting on the bench, is an old woman who is the only applicant for a situation. She has all her worldly possessions in a bundle on her lap and no hat on her head. At the desk sits the employment agent. Over his head is a placard reading, "Ladies wishing help will be required to give the best of references." In his hand he holds a paper which he reads to the women seeking servants. "Situations will be accepted only on the following conditions. No children in the family, three evenings out a week and the use of the piano." On the floor lies a list of disengaged help, laundry ladies, waitress lady, lady cook, nurse lady, etc. Now for the foreground of the picture. There, between these two scenes just described stands a working girl, evidently out of employment. She has a careworn look. Near her side stands an individual, who says to her: "You can help relieve two very unpleasant situations if you will use a little common sense. There are too many working girls for their own good and too few domestic servants for other people's comfort."

Pulpit, platform and the press need to emphasize this aspect of this industrial question as presented in the gospel, and how much peculiar stress the pulpit can lay upon the proper solution is seen from much that occurred in the life of our Lord.

#### NAAMAN'S OBEDIENCE.

JACOB BRINKERHOFF.

In the days of the ancient kingdom of Israel there occurred a remarkable instance of blessing through obedience, a narrative which beautifully illustrates the gospel of salvation, as afterward revealed through the merits of Jesus Christ; the story also shows that "God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness, is accepted of him," as was stated by the first preacher of the gospel in the apostle's days.

The nations of Israel and Syria were frequently at war, and in an invasion from Syria captives were taken to become servants to their captors. The Syrian general was afflicted with the disease of leprosy, and he well knew its incurable nature. This Syrian general, Naaman, had an Israelitish maiden for a servant to his wife, who told her that there was a prophet in Israel who could heal her master of his leprosy. Naaman and the king of Syria accepted this as their only hope of cure; hence Naaman was sent to the land of Israel, to the prophet Elisha, with rich presents as compensation for his expected blessing. Naaman's faith and eagerness were tested with something given him to do, in obedience to which he might expect the healing of his leprosy. Indignant at the simple direction, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean," he turned toward his own "rivers of Damascus," as "better than all the waters of Israel;"

but, reminded by his servants that if the prophet had bidden him do some "great thing" he would have willingly done it, he was prevailed upon to go to the Jordan and dip himself seven times. He returned to the man of God, healed, with praise in his mouth to the God of Israel.

The healing of Naaman's leprosy was not by virtue of the waters of the river Jordan, but in the application of the healing spirit of God, by his obedience to the directions of the man of God. He was not healed as soon as he dipped himself in the Jordan, but when he had dipped himself in the water the seventh time. The lesson to learn from this case is that of exact obedience to the will of God, if we would receive his blessings, especially when his "own appointed way" is plainly revealed.

The different parts of this narrative represent, in our gospel illustration, sin, the sinner, salvation, the gospel ministry, gospel obedience, and a life of after obedience.

There is no greater disease in this world than the disease of sin. The first human pair were not created under the dominion of death; that is, subject to it, for death was the penalty of sin, and sin is the transgression of law; and when they had committed the first sin the penalty was their due; mortality ensued, and it ends in death, and in its course carries disease and suffering. Thus sin is the greatest disease afflicting mankind, for it is the cause of all affliction. All the world are sinners, as Paul says, "For all have sinned and come short of the glory of God." All the world are in need of healing from the dread disease and its penalty, and if not healed in the case of each individual their case will be fatal, ending in eternal death. All the world may be saved from this disease if they will, through the mercy and love of God, and also the love of his dear Son, in giving himself a sacrifice for sin. They who come to God in his own appointed way are saved from this fatal disease; saved now by faith, and saved in reality in "the world to come."

Naaman realized his diseased condition and that his leprosy was incurable by any human or natural means, hence his willingness to apply to superhuman means.

As leprosy represents sin so the leper represents the sinner. Before the sinner is saved, or applies for salvation, he must realize that he is a sinner; that sin is a fatal disease, and that he needs the salvation which God has provided. The leprosy man was not healed simply because the man of God had power to heal him, but he needed to comply with a few simple requirements to test his faith in the divine power; so the sinner is not saved simply because God has provided a plan of salvation, but he must comply with the gospel requirements that he may show to God and man that he has faith in the blood of Christ to cleanse from sin and make him whole. It was not the water of Jordan that healed Naaman, nor the dipping of himself seven times any more than once; but the promise of his healing rested on his doing as he was bidden; so, with the sinner, there is no virtue in the water of baptism to save him, but in the act of baptism he shows to God and man that he believes in Christ as the Saviour of man, and that he has turned from his life of sin to a life of obedience to God. Our narrative illustrates the fact of faith and works going together; that works prove our faith. Many sinners, on being importuned to seek salvation and accept offered mercy, desire to have it on their own terms, through their morality, their own deeds of benevolence, or an indifferent dependence on the

goodness of God, instead of by faith in the atoning merits of God's well beloved and only begotten Son, just as Naaman turned away from the direction of the prophet to wash and be clean. And if water is the saving element, if Naaman was to be cured by dipping himself in a river, why would not the rivers of his own country do as well as the river of Israel? "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" So, with the sinner, if water baptism is an element in the gospel ordinance, is not a little water sprinkled upon the head of the person of just as much efficacy as a saving ordinance, as to be plunged bodily into water and be immersed? Why is it not? Because that is not the Lord's appointed way. And as Naaman must go to the Jordan and not to the rivers of Damascus, according to the word of the prophet, and must wash himself seven times, not a less number, so must the sinner who comes to God, come through the mediation of Christ, and in the ordinance of baptism must follow the command of Christ to be baptized, and follow his example of being immersed in water. And as the blessing of healing came to Naaman only on his exact obedience, so can the penitent sinner only hope for pardon and salvation in exact obedience to the terms of the gospel. There are some who would like to come to God and be saved, but want so much of their own way about it that they want to enjoy the world, its pleasures and its ways, ignoring the Saviour's teaching that "ye cannot serve God and mammon," and that he said of his disciples, "They are not of the world." There are others who would be willing to pay a price of earthly wealth to purchase salvation, instead of humbling themselves before God, as Naaman brought large presents to give to the man of God for his recovery from leprosy. But this story of Naaman, as well as other Scriptures, teaches us that the divine blessing is to be received by strictly obeying the Lord's own appointed way.

In our narrative the gospel ministry is illustrated by the "little maid" who informed Naaman that there was a prophet in Israel who "could recover him of his leprosy." This ministry includes every disciple of Jesus. They not merely point sinners to the Saviour, but they urge them to accept offered mercy by complying with gospel terms, as the servants of Naaman urged him to comply with the simple requirements of washing in the river Jordan. Naaman's restoration to health was the greatest earthly good he could receive, so that which it personates is the greatest good, higher than any earthly good, spiritual and eternal, that the sinner can receive. When the directions for Naaman's healing were made known to him his servants did well to urge him to comply that he might receive the blessing; so we do well to urge upon sinners that they wash themselves in the blood of Christ, to cleanse themselves from the great disease inherent in them, which will end in their destruction if they do not avail themselves of the gospel remedy. Without coming to God in his own appointed way his pardon and salvation cannot be expected.

The Christian's life of obedience to God and his law of righteousness is shown in our narrative in what followed after Naaman was healed of his leprosy. The converted sinner must be a sinner no longer, he must now observe that law by which is the knowledge of sin. This follows in the very nature of things. In our narrative the plague of leprosy was visited upon one who committed a grievous sin in connection with this history, even the very plague from which the Syrian was freed. Gehazi, the servant of Elisha, coveted the wealth Naaman had brought for his master, lied, and by false representation obtained a portion of that wealth. In punishment of his sin, his master placed him under the same affliction from which Naaman was relieved. A penalty for his sin was quickly meted out. Surely—"the way of the transgressor is hard." Gehazi is the representative of those who come to God for his pardon and salvation, and continue in sin, or lapse into sin. Fresh sin brings renewed condemnation. After receiving peace and pardon the converted

sinner must live obediently to God; and that he may know how he should walk to please God we have this course of life laid down in the code of the commandments, constituting a standard of righteousness, or right living. We first stand justified in the sight of God from our sins, through Christ's righteousness, and then it is required of us to live a life of righteousness before God according to his law of righteousness for right living. Gehazi's punishment was very great; so is it with those who have known the ways of truth and of life, and have returned to a life of iniquity. Jehovah cannot look upon sin with any degree of allowance. This is exemplified in the swift retribution that overtook Gehazi, who knew the great wrong he was committing. His was no sin of ignorance, but one of due deliberation; his character should have been, and perhaps had heretofore been, formed in conformity to the divine light emanating from the life of a prophet of God, fit emblem of the godly life the disciple of Christ should maintain after his sins are forgiven and he has entered the family of God. Possessing so much light and knowledge, and deliberately committing a heinous sin, his punishment was just, though severe. And they who are freed from the condemnation of sin are required to live uprightly before both God and man.

Naaman had said that he would serve no other God but the God of Israel. We hear no more of him in the sacred narrative, and know not if he kept his vow. We are surprised that the impression of Jehovah's omnipotence did not rest upon the Syrian king, for we soon read of his undertaking to take the prophet prisoner by a body of soldiers, failing to realize that the God who could instantly heal a man of leprosy could also protect his prophet from military capture. "One sinner destroyeth much good," and we know not how much of divine influence was contravened by the great and false pretence in the name of the man of God, when Gehazi followed the Syrian General and asked for money. The greatest drawback to Christianity is the inconsistent life of its professors, and the acts by which many of them deny their profession, thus bringing reproach upon the cause they have professed to love and honor, and thus Christianity loses, largely, its influence upon unbelievers around. The Saviour says that a good man out of the good treasure of the heart bringeth forth good things, and that his people are the salt of the earth, letting their light shine to all around.

The gospel and its salvation is well illustrated by the story of Naaman and his leprosy. Blessing comes through obedience, and only by and through obedience can man hope for favors from the Most High. Faith must be accompanied by works to be effectual. Who is to know that one possesses faith unless it be shown by some works? Faith is first, and that on which the Christian system is built, as well as the foundation of the Christian graces. Surely we do not ask too much when we insist upon an exact obedience to the gospel terms and requirements in offering salvation to repentant sinners. We do not ask too much when we insist upon the Christian's observing the ten commandments of God to prove his loyalty to him. And as Naaman did not receive his blessing until he washed in the Jordan seven times, not until the seventh act was completed, just so must our services to God consist in keeping all ten of his commandments. We cannot expect his blessings when we observe nine of them.—The Apostle James tells us that if we keep the law, all but one precept, we are guilty of breaking the law, because the law consists of an entirety. We Seventh-day Baptists are not going too far when we urge upon the Christian the keeping of God's holy Sabbath just as he gave it to us; on the day he gave it, and that no other will fill the requirements. It commemorates a lasting institution, and its Author requires its observance from his intelligent creation. When Jesus gave answer to an inquirer that if he would enter into eternal life he must keep the commandments, he meant just what he said; it was also said that he must follow him. Would we have the blessings of God through time and eternity we should be obedient to the gospel of our Lord Jesus Christ, and to the law of God.

## MISSIONS.

THE *Christian Union* well says that "China is likely, presently, to afford one of the greatest fields for activity in the world. When that day comes, it is not to be expected that America, which has treated her at times with such studied discourtesy and at other times with such unceasing brutality, will be allowed any privileges. We do not deserve them and we ought not to have them. Proper regulation of immigration is one thing, and the manner in which Chinese immigration has been regulated is a very different thing. Among those most prominently identified with this anti-Chinese legislation was Senator Blair; and China, with a just sense of dignity, has refused to receive him as a representative of the United States. It is much to be hoped that the Chinese Government will refuse to receive any of our public men who have sought popularity by compromising with the feeling against the Chinese, and who have put themselves on record as narrow-minded opponents of a great race." The best representatives and the best friends that our country has in China are the Christian missionaries. And, as patriotic citizens, as Christians, as believers in the spread of Sabbath truth, we ought to be grateful to that divine Providence that has given Seventh-day Baptists a foot-hold on the soil and in the hearts of one of the most powerful nations on the globe.

### NORTH CAROLINA.

Again, what are we going to do about it? Bro. Huffman's impressions in regard to the needs and prospects of the North Carolina field are what we expected they would be; and inasmuch as we have the same opinion, we naturally think he is correct. His letter is one more appeal, another call, a voice of the divine Providence, pointing out clearly one more open door for the entrance of the gospel and of the truth as we preach it. We are neither ignorant of, nor indifferent to, the existence of hard times, and of hard struggles to gain a livelihood; but we speak what many besides the writer know to be true when we say that our denomination is able to occupy these inviting fields. May the beholding of opportunities make us willing-hearted.

### CORRESPONDENCE.

The following letter shows how one of our ministers and his family are trying to get along in the world and honor God by service and worship, under circumstances that none of us are likely to covet:

*Dear Bro. Main;*—I have been thinking for some time of writing to you once more. When I saw the appeal in the *RECORDER* for pledges for this year and next I felt like responding at once, but then it occurred to me that it would be pledging what I do not have, and so I hesitated. I could pledge myself, but that was done long ago, and the Board seems unable or unwilling to use me any more to advantage. I have thought sometimes that I could serve some of the outlying churches as a missionsary pastor, but I don't think I shall make any advances.

The small company that settled in this vicinity seemed quite anxious that I should sell out in O—and settle here and help them build up a church. I hesitated about organizing a church after I came, for fear of its lack of permanency. It was finally done, but not much sooner done than they began to leave, and now they are gone but my own family and a sister who has joined the Christian Church in S—City, fifteen miles away, where she now lives. Our nearest neighbors are nearly three

miles away, and a circle, ten miles in diameter, would take in only five or six families, so you see there is nothing in particular to keep me here, only I have nowhere else to go. My wife and myself are both teaching school, but schools are small and wages low. She teaches six miles from home and boards at home. I am teaching in our own district. Our school-house is one and a half miles away. My pupils have come from a distance of seven miles east to three and a half west of the school-house, and everybody north and south for six miles, of school age. Discouraged! No. Some things we have hoped for are not. But four of our children have been baptized and joined the church, so we can speak of the "church that is in our house." We have our Sabbath-school regularly, each one of the six taking turns as superintendent. I suppose our twins, eleven years old, are the youngest Sabbath-school superintendents in the denomination, and they began to act as such when they were nine years old. We have one child younger, a girl five years old. So you see if we can do nothing else we may perhaps train our children as workers. We all, except the youngest, take turns in family prayer also, and she likes to ask the blessing at the table.

### FROM C. W. THRELKELD.

CRAB ORCHARD, Ill., May 3, 1891.

I want to say a word about things as I find them in the dear little church at Bethel. For the first time in six months I have had the pleasure of being in their public service. I tried to preach for them Sabbath-day, the first effort for me this year on account of my health. I felt so happy on reaching the place to see that it was a plant that did not winter-kill. The dear brethren and sisters gathered looking so earnest and devoted, that it was quite a treat to me after such long absence from Sabbath service. Now I find a pressing demand upon me, not only from my own brethren, but from a number of First-day friends, for at least a month of private work in visiting and talking over religious matters generally. "We don't ask you to preach publicly every night, but see us and our families in our homes," they say. And while I am not strong, if I can keep as well as now, perhaps I better not resist that demand, at least for the present. Am impressed somehow that God's hand is in it. The doctor is protesting against my going further north just yet on account of this throat trouble, saying: "Wait one month anyhow, till it is warmer." I never have felt such pressing demand for work. O, Lord, for strength and wisdom we pray.

### FROM J. L. HUFFMAN.

FAYETTEVILLE, N. C., May 5, 1891.

I am enjoying the work here very much. Have had meetings every night except one since I have been here, also Sabbaths and First-days. The congregations are good for the time of year. We are having some conversions, and a good interest is manifested. Our people stand well in the opinion of the community. I expect to leave here to-morrow or next day for Gillisville, a place about seventeen miles from here, where there are some persons that are interested upon the Sabbath question. I do not know how long I will be there. It is uncertain about getting a house to hold meetings in.

I did not realize fully the thought you expressed about my staying here long enough. I see it now. The great need of the cause here is for some one to stay here all the time. But I suppose it is not expected for me to be located in any one field, yet if it was not such an unfavorable time of the year I should feel as though I ought to stay five or six months. It certainly is a good field to work up, and yet I suppose we have many other fields just as important. It is

the most unfavorable time of the year of any, from now until about the first of September, the people are so busy. They are very poor and have to work hard. Horses or teams are very scarce, and are all busy cultivating corn or cotton. As things are I think I will go back to West Virginia to be at our Association, and spend the summer elsewhere. The weather is extremely hot here for a Northern man in summer. I have never found a more friendly and cordial people anywhere than here. Last First-day night the people could not all get inside of the church-house. They are eager to hear the gospel and Sabbath truth preached. The state of society and the laws of the State are such that it must be slow work to build up the cause. I feel quite certain that if a good man from the North could come here next fall, in October or first of November, and stay a year, or at least until hot weather comes, that great good could be accomplished. These visits of a few weeks are of great benefit to the little company of Sabbath-keepers, and enables the people generally to hear and become acquainted with our preachers and doctrines. The influence, so far, is good. I do wish we had the men and means, with the the disposition, to put a good man on each of the many fields, and keep them there long enough to gather in and build up. The field here looks to me to be in about the same condition Southern Illinois was when I first went there. Old Dea. Newton says, Tell you he is still up and around, but quite poorly. Says he would like ever so much to see you. He certainly is a good old man.

### FROM L. F. SKAGGS.

Am at Purdy, Barry county, waiting for the train. My health is much better than when I tried to write from Texas county. Have just visited Swindle college; preached four times, and the interest is good. The brethren and sisters, that have accepted the Sabbath, are anxious to be organized into a church. The time is set for June the first, at my next visit. They say they are convinced that they cannot build up without organizing, which is true. I went home yesterday and spent the evening with a brother who wanted to talk about the perpetuity of the moral law and the Sabbath. He requested me to give him, on paper, the leading places, in the Bible, where the Sabbath is mentioned, which I did. He has been in regular attendance at our meetings each time I have been there. He and his wife and one grown daughter are Christians, and if the church is organized I believe they will join it. Five rose last evening for prayer, at the close of the sermon. We had a prayer and conference meeting and all said it was good to be there. Pray for this field.

### FROM GEO. W. LEWIS.

Bro. J. F. Shaw has recently made a visit to the Beauregard (Miss.) and Hammond (La.) churches on his circuit as general missionary; staying at Beauregard two weeks, and at Hammond four days. As we were up at Beauregard during a portion of Bro. Shaw's stay there, and assisted somewhat in the meetings held, we can speak from personal observation that the people were greatly encouraged and inspired by his labors. On Sabbath afternoon, April 11, Bro. Shaw led three brave souls into the liquid grave where they publicly professed in the Scriptural manner their separation from the world and their union with Christ, the Great Head of the church. These, with three others who joined by letter, strengthened the church, both numerically and spiritually.

Bro. Shaw stopped with us at Hammond, four

days, preaching five discourses, wherein were many words of wisdom and inspiration. Because of the extreme hurry of the strawberry harvest, further meetings seemed inadvisable. We hope that Bro. Shaw may call this way again, as his extensive learning and broad experience make him a valuable helper. May the Lord bless him in body and soul and the cause which he represents.

MAY 3, 1891.

OUR MISSIONARY SOCIETY.

XXIII.

1856-7.

PALESTINE MISSION.

Sickness had again hindered the work of our missionaries in the Holy Land, Eld. Jones having been sick about seven months.

Mr. and Mrs. Saunders were for the most part doing the work of medical missionaries. In one month there were over a hundred visits to their house for medical aid, besides several that were treated in their own homes. Thus they gained access to all classes from the highest to the lowest. A poor Jewess showed her gratitude by desiring to do washing for Mrs. Saunders; while two of the most wealthy and influential men in Jaffa came for consultation and medicine, their brother having already received great benefit.

A box of medicines had been sent out by the Board at a cost of over sixty dollars. No place had yet been fixed upon for the permanent location of the mission; but Mr. Saunders remained at Jaffa, and Eld. Jones spent much of the time in Jerusalem.

Mr. Saunders favored locating near Jaffa, and mentions a place of about ten acres, having two hundred and fifty olive trees, with five or six acres of orange, lemon, pomegranate, apple, peach, quince, pear, and many other kinds of fruit trees, and with a good house and other buildings, that could be bought for \$7,500. In the judgment of Mr. Saunders, to own a fruit garden would help to secure to the mission permanency in location and stability, and enable them the more easily to reach persons employed, with gospel influences. Many gardens did not pay expenses, including interest on money invested; while others paid from two to five per cent. But he seemed hopeful that with a sufficiently large garden of fruit-bearing trees, the industrial branch of the mission might become self-supporting. Meanwhile a committee of the Board had been appointed to obtain, if possible, the means with which to purchase land.

In September, 1856, Eld. Jones wrote that it was with thanksgiving to the Lord of missions he could announce the preparation of his first sermon in Arabic, a discourse from John 3:3, the substance of which he hoped often to preach to the perishing of Palestine. But within nine days he was seized with a severe illness that for months prevented his preaching; but much was done in the way of private labors to remove prejudice and prepare the way for public work.

The field seemed to be a very difficult one; the people were in the deep sleep of spiritual death; and the Christian's way of treating the commandments and laws of the Bible was a stumbling block.

Both missionaries favored locating the mission near Jaffa; but as yet the Board is unable to establish it according to the design of its projectors; and the plan of combining an industrial department with direct gospel mission work, as a means of winning souls to Christ is still untried. But the Board hopes to see difficulties removed, and the work pushed vigorously forward.

WOMAN'S WORK.

THE Lord is very pitiful and of tender mercy.  
—James 5: 11.

ON Thy compassion I repose  
In weakness and distress;  
I will not ask for greater ease,  
Lest I should love Thee less.  
Oh, 'tis a blessed thing for me  
To need thy tenderness.

HER works do follow her. Mrs. Delia M. Babcock, a member of the Dodge Centre Ladies Society, faithful to the last, by her life leaves a pleasant and a profitable little memory of which one speaks with gratitude because of the spirit wrapped up within. After her decease her thank-offering box was found with its precious little fund of acknowledged favors. It lacked a few cents of holding one dollar, but these were added by the husband in token of his gratitude for his wife's love for her little box. The prayers that go with it from the little society of which she was a beloved member, must insure to the coins within a more certain increase of good, in their service expended than could possibly be the case without those prayers, and without the gratitude to the Master, and love to him which Mrs. Babcock was so clearly known to possess. It is these prayers, and her grateful spirit, which makes it true that for all that the Lord can do with a dollar, her works will follow her.

FROM OUR MISSIONARY.

SHANGHAI, China, March 26, 1891.

Miss MARY F. BAILEY, Cor. Sec., Milton, Wis.

Dear Friend;—Upon first thought there seems to have been little during the past quarter worthy of report, but a second thought reminded me that there have been some changes and a few events in the school which were of interest to us, and possibly they may be to you.

The Ningpo woman who came to the school early in December, as matron, while having many pleasant qualities, proved herself unequal to the demands of the place, and the last week in February she went away. Something more than two weeks ago, Lucy Tong, the church member who was in the school last summer, came back. She seems to be the right one for the place, and her coming has given us much hope and encouragement.

Of the events which have given us the greatest joy, the first was the baptism of Ga Ga and Ya Doo. Another was Chung Chung's trip in the country. Chung Chung is one of the older girls in the school, and has manifested much zeal in telling others the "Jesus doctrine," many times talking to the women who come to the school. When she knew that Dr. Swinney was going to the country for a few days she wanted to go with her, and talk to the girls and young women in the family where Dr. Swinney was to receive the sick. While in most cases it would be quite contrary to Chinese custom for a young woman to go away from home in this way to work among strangers, there seemed no reason this time why Chung Chung should not go, and surely one would think many times before discouraging her desire to take up the very work to which we most earnestly hope the girls will devote their lives. Chung Chung was very happy in making her preparations for the trip. In choosing the books which she wished to take with her to work with and to give away, should there be occasion, she put aside so many, that she was remonstrated with, but she said, "Books are by far the most important part. If we for-

get food and clothing, that is a small matter, but books we must certainly take."

Upon their return Mrs. Davis, Dr. Swinney, and Mr. Randolph all speak of the diligence, earnestness and tact with which she presented the truth to the young women. We hope this is the beginning of much such work on the part of the girls in the school.

The week before the Chinese New Year the girls stopped study, but stayed here until the day after the New Year, then went home, some of them for only a day, and others to spend the vacation. Three of the older girls chose to stay here rather than go home, for, they said, their mothers required them to eat food offered to idols, and to work on the Sabbath. Although their homes are so poor, this was quite a surprise, for they look forward to this vacation with much pleasure, and are eager to go when the time comes. If this new step of theirs proves to their parents that they are quite in earnest in their determinations to serve the one true God it will be something gained.

The school re-opened March 2d, and the girls have gone to work with a good deal of energy.

There have been many applications for admission to both the boy's and the girl's school, and we have found it no easy matter to turn the children away. In the girl's school there were three empty beds, and in the boy's building there is still room, but we have hesitated to take in children as we would like, for fear our funds will not be sufficient to take care of them. There is one little girl living not far from the mission who has been very eager to come to the school. She is a bright, beautiful child, and no entreaties nor reasoning could turn her from her determination to come into the school. Soon after the girls returned she and a little friend of hers were taken in, and for two days seemed very contented with us, then the mother came to say that little Ah Quay is an only child, and her father is unwilling for her to believe the "Jesus doctrine," and insisted upon her leaving the school, so, as little Ah Sing was unwilling to stay without Ah Quay, they both went away. We have one other little girl on trial, and last week the old Amah came in great trouble begging us to take her grandson into the boy's, and the little girl who is betrothed to him into the girl's school. There seemed good reason why we should do this, and yesterday the little girl came. With these two new children the school numbers fourteen.

Profound gratitude is due to God for the care which has been over us during the quarter, and for the help which has been given us when we have sorely needed it. Yours very sincerely,  
SUSIE M. BURDICK.

TREASURER'S QUARTERLY REPORT.

DE.	
Balance, January 1st.....	\$575 66
Receipts in February.....	143 70
March.....	206 00
April.....	124 64
	\$1,050 00
CR.	
By cash paid out as follows:	
A. L. Chester, Treasurer, Missionary Society.....	\$ 91 50
Dispensary fund advanced.....	660 00
Miss Burdick's salary advanced.....	90 00
Nurse fund advanced.....	110 00
J. F. Hubbard, Treasurer, Tract Society.....	50
Manikin for Dr. Swinney.....	10 00
Miss Bailey, Secretary, Board expenses.....	13 13
Postage, stationery, exchange.....	2 30—
Miss Burdick's salary on hand.....	15 23
Nurse fund.....	21 60
Dispensary fund.....	3 97
Board expense fund.....	31 77—
	72 57
	\$1,050 00

E. & O. E.  
MILTON, Wis., MAY 1, 1891. NELLIE G. INGHAM, Treasurer.

It is impossible for a man doing many things to do all well.

## HISTORICAL & BIOGRAPHICAL.

### MRS. PROFESSOR LARKIN.

Mrs. Susan E. Crandall Larkin was born Feb. 24, 1830, and went home May 2, 1891. She was one of nine children given to Clarke and Amelia Jane Crandall, four of whom survive her, the parents having passed from this life many years ago.

Sister Larkin gave her heart to Christ at the tender age of ten years, and was baptized, with many others, by Elder Stillman Coon, during that remarkable revival of religion so often reverted to here. The light of her Christian life has always been clear and steady, devoted to the Master's service. The appointments of the church and especially the prayer and covenant meetings had an inviting interest for her. Weary though she might be with toil and care, she would seek her place in the social religious circle where her voice was quite sure to be heard in earnest petition for God's blessing upon his kingdom and his mercy for the wayward and sinful. The church and Bible-school were, in a peculiar sense, her home.

Many a student has found a pleasant home in her house for one or more years, and the more to be remembered because they were welcomed to participate in the daily worship of the family. I am sure that all who know her will say that in her departure this church and community have parted with one of its purest and most faithful Christian workers, who have lived and wrought in our midst.

Always ready for every good work, she filled an active part in the Ladies' Aid Society, the Evangelical Society, and the Woman's Christian Temperance Union, all of which will love to cherish blessed memories of her. Her ear was always open to hear the cry of need and distress, whether near by or far away in pagan darkness.

She became the happy wife of Rev. Ethan P. Larkin in the summer of 1854, and devoted her noblest endeavors with his to build up and maintain a Christian home. To them were given two daughters and a son, whose young lives and culture were regarded as the supreme earthly interest of the mother heart. Was any personal sacrifice and burden bearing needed for them, it was given in that unspoken love known only to the Christian mother heart. One of the daughters, the name sake of her mother, was taken away in early life.

Dr. Larkin was very suddenly taken away from his happy home and from his very important labors in the University, leaving his faithful companion a widowed mother, who with her two surviving children mourned their very great loss. But she bore the multiplied weight of anxious care with a Christian fortitude seldom equalled, always trustful, and hence always cheerful. Faithful to all her obligations, conscientious, and true to her religious convictions, she has left in the memories of her many friends beautiful examples of a noble, Christian womanhood. Nor again was she less distinguished in her scholarly and artistic attainments. In the year 1851 she was called to the responsible position of preceptress of our institution and filled the responsibilities with great acceptance for two years. At the same time she was placed at the head of the Musical Department which position she held for seven years and was again recalled, in 1874, to the same position, which she occupied for six years, making her term of service in that Department thirteen years. This, her immediate connection with the University as an instructor, revealed not only her remarka-

ble talent as a teacher, but her wonderful persuasive influence in winning and inspiring young people with high and noble purposes of life. Thus, in this rapid review, whether we regard her in early life or in the maturity of advanced years, we are impressed with the same candid, trusting, faithful spirit, cheerfully ministering in the sacred charms of home and family, never weary of the true service of her divine Master and his cause. As a teacher and Preceptress she was always gentle, patient, charitable and inspiring, ever rejoicing in the true happiness and highest good of others. Modest, unassuming, diligent and faithful, she has filled up her measure of life until the blessed Master has seemed to say, "Come up higher." "Thou hast been faithful in a few things, enter thou into the joy of thy Lord."

### ELDER MAXSON BABCOCK.

Maxson Babcock was born in Clark county, Ohio, May 5, 1817, and died at his home near Garwin, Iowa, April 8, 1891, aged 73 years, 11 months, 3 days. Early in life he made a profession of faith in Christ, and united with the Jackson Centre Church, near which he was then living. September 1, 1835, he married Phiatata Davis and settled near his old home, and was engaged for several years in farming. Some years after his marriage he was elected deacon of the church, which office he continued to hold for several years. In the spring of 1856 the church called him to ordination to the ministry, and on March 2d he was duly ordained, and soon began his work in the ministry by being installed pastor of the Stokes Church, in Ohio, which church he served faithfully for some years, after which he was located as pastor of the Jackson Centre Church, where he also rendered acceptable service.

In the fall of 1861 he, with his brother-in-law, John Knight, together with their families, emigrated to Iowa, driving through with horses and wagons, and settled in Tama county upon the land which now joins the town of Garwin, but at that time only five houses were in sight on the prairie which lay around his home. The fact that Eld. Babcock kept the Sabbath was something new to the few settlers who lived near him, for his coming among them was the first dawning of Sabbath truth that had ever shone over their rolling prairies.

During the fall of 1863, the Carlton Seventh-day Baptist Church was organized, Eld. Babcock figuring largely in effecting the organization, becoming one of the constituent members and continuing in its fellowship till he was called home. The church being organized, he was chosen pastor, and began his efficient labors in that capacity, in which he continued for many years, during which time he stood firmly by the church in all her trials and triumphs, preaching, visiting and contributing of his means. In those early days of the church's existence the meetings were held in private houses, and there Eld. Babcock preached Christ to the few pioneer Sabbath-keepers, encouraging them in faithfulness to the Master, counseling them, teaching and guiding them. Around his labors in those formative days of the church's life are clustered many tender memories by those still living, who shared in the joys and trials connected with the establishment of the Carlton Church.

For many years he was called to officiate in the various duties of a minister of the gospel by all classes of people living over a wide territory, and wherever he went his voice was heard proclaiming the gospel of Christ as the power of

God unto salvation to every one that believes. Everywhere he went he was known as a Seventh-day Baptist, and on many occasions was called upon to defend the Sabbath truth, which he so much loved, which he always did in a kind but positive manner.

He has served the Carlton Church as pastor during quite a portion of the time since its organization, and when at times the church has had no pastor he has always assisted in whatever ways he was able, though of recent years old age and poor health have not permitted him to preach. Since the writer has been pastor of the church he has also been engaged, to some degree, in missionary labor away from home, and upon such occasions Eld. Babcock has kindly taken charge of Sabbath service and done all he could for the cause, and all he could to assist the present pastor and make it pleasant for him.

December 20, 1882, the companion of his youth was removed from him by death, after having shared his joys and sorrows for forty-seven years, and he was left alone to continue his work for God and lost men. November 13, 1884, he was married to Mrs. Isabell Tarpenning, of Shellsburg, Iowa, who still survives him.

He was the father of six children, four of whom died in infancy, two sons still living—G. S. Babcock, of Garwin, and B. C. Babcock, of Grand Junction, Iowa. He was the son of Rev. Simeon Babcock, of Ohio, and half-brother of Rev. S. H. Babcock, of Walworth, Wis. His funeral was largely attended, and the whole church mourns his loss. "I have fought a good fight, I have finished my course, I have kept the faith."

E. H. SOCWELL.

### ANARCHIST UPRISINGS.

The question that is now being asked by almost everybody is, What is the meaning or purpose of the working classes in European towns in throwing themselves against the bayonets of powers with which they cannot hope to cope? When upheavals like those of May-day take place they must have a cause. There must be considerable masses of people in the towns in question living lives of almost intolerable misery. The extreme difficulty of living, caused by low vitality, lack of culture, and often low morality, adds to the burdens of taxation. Even their very lives are taxed to maintain the military forces of Europe. Of course it is a foolish protest against militarism to act in a manner that makes all steady-going people thankful that there is a military force to fall back upon; yet violence, no doubt, the natural expression of misery, long repressed by ceaseless toil, springing into consciousness during a day's excited idleness. It is the usual way by which such misery becomes articulate. Surely there is a lesson to be learned by such upheavals, and there is a condition of poverty to be studied for the sake of its relief. If this misery is not alleviated by Christian motives, the goadings of danger will compel attention. The ways and methods of the Socialists are impracticable, but others must be found. Multitudes must be released from the incubus which holds them down. The great need, however, is religion. Religion in the hearts of the lower classes would soon lift the most of them out of misery, for we see the constant tendency upwards among the moral and good. True religion among the upper classes would force them to lend a helping hand. The church should work for the masses.—*Morning Star*.

# SABBATH REFORM.

## AN INTERESTING LETTER.

COLUMBUS, Sabine Parish, La., May 4, 1891.

*Respected Brethren;*—I have been a highly interested reader of the *Outlook* for several years, while living in Texas; removing, over two years ago, to this locality, I have been receiving it through the courtesy of the postmaster at my original office. You may rest assured that I heartily endorse the doctrine set forth in the *Outlook*. I was convinced that the Seventh-day was God's appointed day of rest, and that Sunday was a human Sabbath, before I ever saw a number of the *Outlook*. My attention was called to the Sabbath question by some negroes who had been members of my charge before, and during the war, and for some time after. After they went into a separate organization, they were in the habit of consulting with me, as their former pastor, about any difficulty arising among them. When the question about the Sabbath was sprung among them, they consulted me about this important matter, —a thing that I had scarcely ever spent a moment's thought upon. I simply retailed the old story, that Saturday was the Jewish Sabbath, but that since Christ rose from the dead on Sunday Christians had adopted that as their Sabbath; it was, therefore, the Christian Sabbath. Those ignorant people received this information with many thanks, appearing well satisfied. I had fifteen weary miles to ride that evening, and my conscience was not at ease. I had told them what I did not know to be true; and I resolved, with God's help, I would know. So I soon discarded that resurrection stuff, and learned that Christ had already risen when it was "late in the Sabbath." But I found much difficulty, for in Romans and Colossians it appeared that holy days, etc., were made discretionary with individual consciences, and that Christ did not destroy the law, nor was the law destroyed by faith, but was established. So while I was yet perplexed about these things I received the *Outlook*, which I yet regard as strictly providential. I devoured its contents with thankfulness, and do yet.

I am in my seventy-third year and in the forty-fourth year of my ministry. I have, for years, not shunned to declare, with the Psalmist, that "the law of the Lord is perfect," and hence will not admit of addition or diminution without being made void. I have written this, thinking it might encourage you in your God-honoring work, and shall labor and pray for your success.

Yours in the faith,

W. C. SOUTHWELL.

## WHAT ARE WE GOING TO DO ABOUT IT?

The Lord is opening the doors of usefulness before us; stirring up the minds of the people upon the subject of the Sabbath; and raising up workers. What shall we do about it? What shall we say in reply to such letters as the following?

GLADSTONE, Neb., April 28, 1891.

*Dear Sir and Brother;*—I am a Seventh-day Baptist, and have been for six years. I have been a preacher for the Missionary Baptists since 1873. I cannot preach Sunday for Sabbath, and have not for six years. I have been laboring in the eastern part of Kentucky for about two years. I find a great inconvenience, having no communication with others. I have a wife and two children to support, and thought perhaps you could put me in communication with the Mission Board, and if I could suit them

and have their co-operation I think I could do well here. I have supported myself for the last six years and labored as a minister, but being in a strange State, and very poor, I cannot see my way out. I will send you reference if you get this and write me. I will send you my papers. Please do not throw this in the waste basket till you have read it through.

## A ROYAL PROCLAMATION.

The following proclamation, issued by Queen Victoria, in 1858, is commended to the careful attention of all Sunday law advocates in America. Perhaps, also, it would be a good thing to circulate it somewhat freely in Her Majesty's dominions:

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

## THOMAS HOOD ON THE SUNDAY QUESTION.

In an article on Thomas Hood, Poet, Punster, Preacher, in *Harper's* for April, the author, the Right Rev. T. U. Dudley, comments on Hood's plea for Sunday recreations for the masses. On the question which he raises respecting the poet's memory of what Christ did for the first day of the week, by his resurrection from the dead, the writer clearly shows that his churchly traditions have gotten the advantage over his biblical knowledge. Does Matthew 28:1 teach that Christ rose on Sunday? Can that tradition be supported at all, in the light of that passage of New Testament teaching? However much we may deplore the Sabbathlessness to which even the church is tending, it must be confessed that the position of Hood on the "Sunday Question" is much more consistent than that of his critic; indeed, this very Sabbathless tendency, which we deplore, is due, we believe, to the efforts of learned clergymen and other leaders of the church, to read Sunday sacredness into the New Testament, where none exists. The masses who read and think for themselves cannot long be misled by such sophistries, and the natural consequence is that, throwing off all idea of Sunday sacredness, they throw off all true Sabbath idea, and an universal holiday is the rallying cry. The present clamor for Sunday legislation, and the claims that such legislation will greatly inure to the benefit of the laboring classes, is a strong pull in the same direction. The following is the extract from *Harper's Magazine*:

Specially for those who were downtrodden and without helper, for the weary, toiling masses of our kind, for them he pleaded that their taskmasters should not add to their burdens, nor yet take away the few delights that made its bearing a possibility. Hence came his poem on the Sunday question, that almost burning question of to-day. His position is that Sunday should not be made by legislative enactment a Sabbath either Jewish or Puritan; but because it is the day of the Son of man, it belongs to the sons of men, and government should protect it for them; that it is the God-given holiday to the toiling artizan, on which one day in the seven he may dandle his children on his knees and see their eyes open and awake. Therefore he must not be denied entrance to the Zoological Garden, the sight of

the creatures of the great Creator. Therefore shut him not up to the offensive foulness of the tenement house and the clamorous confusion of its noisy occupants. Nay, rather give him all inducement on the rest-day to walk, like the patriarchs, in the fields with his children round about him. Surely, he argues, this privilege should not be withheld by those to whom fortune has made every day a holiday, whose luxurious homes are amid wide lawns and embowering trees, whose libraries offer plentiful recreation to the mind jaded or listless, and to whom the oft-visited garden would bring no gratification. We must quote two or three verses to show the manner of his plea.

What! shut the gardens! lock the lattice gate!  
Refuse the shilling and the fellow's ticket!  
And hang a wooden notice up to state,  
"On Sundays no admittance at this wicket!"  
The birds, the beasts, and all the reptile race  
Denied to friends and visitors till Monday!  
Now really this appears the common case  
Of putting too much Sabbath into Sunday—  
But what is your opinion, Mrs. Grundy?

\* \* \* \* \*  
What harm if men who burn the midnight oil,  
Weary of frame, and worn and wan in feature,  
Seek once a week their spirits to assuage,  
And snatch a glimpse of "animated nature?"  
Better it were if in his best of suits  
The artizan who goes to work on Monday,  
Should spend a leisure hour among the brutes,  
Than make a brute of his own self on Sunday—  
But what is your opinion, Mrs. Grundy?

But does not our poet forget that the Lord's-day should be consecrated to remembrance of him who on that first day of the week spoiled the strong man, Death, and came forth from the grave? It would seem so. And yet the Christ ever gave healing and rest to the diseased and wearied body ere he offered the spiritual blessing. The masses, men say, come never within the church's doors. Is it because at the hour of morning service their wearied bodies and minds can find no pleasure in the thought of worship? Is it, at least in some cases, because they are too tired to go? If this be in any degree an explanation of the mournful fact that the laboring classes are not church-goers, then let us not, Hood pleads, by legal prohibition or by public opinion, take away the only opportunity for healthful rest and recreation, but rather let us seek to lead them by love of natural beauty up to love of the supernatural—through nature up to nature's God.

Oh, simply open wide the temple door,  
And let the swelling organ greet  
With voluntaries meet  
The willing advent of the rich and poor.  
And while to God the loud hosannas soar  
With rich vibrations from the vocal throng,  
From quiet shades that to the woods belong,  
And brooks with music of their own,  
Voices may come to swell the choral song,  
With notes of praise they learned in musings lone.

AFTER speaking of the cruelties and vileness in connection with Hindu worship, *The Gospel in all Lands* says: "In view of these appalling facts in this nineteenth century, does not the last commission of our Lord, 'Go ye into all the world and preach the gospel to every creature,' ring through your soul? Some who live in America and will die there, are practically fulfilling this injunction. Are you one of them? It means so much to be able to say with Paul, 'I am free from the blood of all men.' The question with us as followers of Jesus Christ should not be, 'What can I afford to do?' but, 'What can I not afford to do that these precious souls may be delivered from the awful power of the devil?' 'The earth is the Lord's and the fulness thereof.' 'The cattle on a thousand hills' belong to him also. His great heart of love yearns with compassion over his people, and his word to us is, 'Bring ye all the tithes into the storehouse, that there may be meat in my house.' Let us give him the very best we have,—'the first fruits of all our increase.' Let us not withhold the thing which is nearest our hearts."

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

Rev. W. C. TITSWORTH, Sisco, Fla., ASSOCIATE EDITOR.

CORRESPONDING EDITORS.

Rev. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

Rev. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"NEVER a word is said,  
But it trembles in the air,  
And the truant voice has sped,  
To vibrate everywhere;  
And perhaps far off in eternal years  
The echo may ring upon our ears."

WILL Mrs. L. M. T. Clarke kindly send her address to this office; a friend desires to be put in communication with her.

EFFORTS are being made to secure reduced rates for delegates to the Eastern Association at Shiloh. Particulars will be announced later, if these efforts are successful.

THERE are in the United States forty societies of theosophists, numbering about 700 members in all. The peculiar doctrine of this sect, as the name implies, is a knowledge of God and other spiritual beings based, not on reason or any external revelation, but on personal direct communion. There are fourteen societies in California.

SUMMARIZING the results of Christian work in this country during the past year, as shown by late statistics, an exchange says that Methodism has over four and a half million members, led by over 30,000 preachers; Baptists nearly four million followers, led by over 28,000 ministers; Presbyterianism a million and a half, led by a ministry of 11,500; Lutherans 1,023,000, headed by over 4,200 preachers, beside, a host of smaller denominations, and a band of Sabbath-school scholars numbering over 9,000,000. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4,867 ministers and 8,494 churches.

THE Children's Day Annual, No. 5, is a service with songs, responses, and recitations, prepared by the Rev. H. D. Clarke, and published by the John Church Co., Cincinnati, New York, and Chicago. The music, nearly all written by Brother Clarke, is simple, sprightly, and easy to sing, and the hymns are mostly written by writers for the SABBATH RECORDER. The service, though designed for the special occasion of a "Children's Day," is suitable for a concert exercise at any time. Persons, or Sabbath-schools desiring to use it, need have no fears of its containing teachings or sentiments contrary to Seventh-day Baptist doctrine. Price 5 cents single copy, by mail.

THERE were received at the rooms of the Boston City Missionary Society, a few days ago, 1,000 copies of portions of the Bible and 520 tracts, in the Chinese language. These were sent by native Christians in Hong Kong for distribution among the Chinese in Boston. In this way does China begin to show her gratitude for the blessings of life in Jesus which have been sent to her from this country. This circumstance illustrates, in a beautiful way, the

spirit of the gospel in the heart of man which began to be illustrated when Andrew "first found his own brother Simon and said to him, We have found the Messias." The first impulse of the renewed soul is to tell the glad tidings to some other soul, and it finds special delight in going to one of its own kindred or countrymen.

WE call attention to the joint call of the secretaries of the Missionary and Tract Societies for conferences on Wednesday before the opening of the sessions of the Associations. The call truly states that a crisis is upon us as a people. Such opportunities and such encouragements to engage in Missionary and Sabbath Reform work as we have never seen before are now before us. For several years past we have been exhorting ourselves in such phrases as these, but they are still new, in the sense that every year adds new meaning to them by opening new fields and presenting new and increased evidences of success in our work. These conferences ought to result in getting these facts and encouragements before our people in a manner to move us all to increased earnestness and liberality, that enterprises now on hand may be adequately sustained and new and inviting fields opened for the Lord's harvests.

### YOUR NAME, PLEASE.

The Corresponding Editor of the Young People's Department calls attention to the matter of writing anonymously, or under a fictitious name instead of one's own name.

It seems to us this is a matter of more importance than is generally supposed. In the first place, in such a paper as the SABBATH RECORDER, every article intended to inform, instruct, or guide the reader, either as to matters of fact, doctrine or practical life, in order to come with due weight should come on somebody's authority. It is a well-known law of newspaper work that the editor does not necessarily endorse, or become responsible for, the views advanced by his contributor. If, therefore, the contributor writes under a fictitious name, the whole article is made to partake, more or less, of the air of fiction, instead of fact, and by so much it is shorn of its power for good. To many minds the absence of a writer's name, the concealing of his identity under some fancy *nom de plume*, suggests that something is about to be said which the writer either does not himself believe, or which, for some reason, he does not wish to be held responsible for. There may, indeed, be good reasons sometimes for such a course, but he who adopts it, must run the risk of being thought willing to say things under cover which he would not say openly; and thus he is in danger of losing the confidence of the very class of readers whom he is most desirous to reach and influence.

In the second place, the anonymous writer stands a fair chance not to be read at all. It may be said that if an article does not commend itself without the name of the author, it is hardly worth publishing at all. This may be true. It may also be true that some men can write so well as to compel a hearing even though the reader does not know to whom he is listening; but this is not the rule. The average reader is very likely to say, "If this article is not good enough to bear the signature of the writer, it is not worth while for me to spend my time reading it." Many act on that principle, who do not go so far as to say it. Call this a senseless prejudice, if you will, there are not many

writers who, if they write to be heard, can afford to defy it.

In the third place, this matter is of special importance in our Young People's Department, because that Department is, in an important sense, a medium of acquaintance with our young people. For a long time no more important question has been asked concerning our organization for effective work, than the question of how our young people could be found out, made acquainted with our people and work, and brought into active service as a part of our working force. The Young People's Department is an important agency to this end. One of the ways in which it is accomplished is by bringing before the people the willing workers among our young people. Knowing who they are, where they live, and what they are thinking and what they are trying to do, we come into a personal sympathy with them, and become at once fellow helpers in the common cause. But how can this personal bond be formed if we are all going to write in an impersonal way, or under some *nom de plume* which is designed to conceal our identity? For example, who feels any personal interest in one who occasionally writes over the name of SALVE, or again, the name EILEEN? The editor, of course, knows that these names represent very excellent, earnest and worthy young people; and whenever he sees anything from either of them he reads with a feeling of personal interest because he knows the writers. But who else can thus read? And so, we think, much is lost by this method of impersonal writing.

We appreciate the feelings of delicacy which some have about appearing before others in this public way, and we are willing to admit that circumstances may exist in which it were better, for a time at least, that the personal identity of a writer should remain unknown. But we are of the opinion that, as a rule, it would be better if all, old or young, who write for the RECORDER in any form, should do so over their own name, or some other signature by which their identity should be fully made known.

### A SPECIAL INVITATION TO OUR MINISTERS.

Dear Brethren:—On account of the great importance and growth of our work, along the lines of Missions and Sabbath Reform, we believe that our denomination is in a critical period of its history. Opportunities, never to return, invite us to enter now whitening harvest fields, at home and abroad, with the gospel of Christ and the special message of Sabbath truth. In the present moral and religious condition of our country and of the world, and with such wonderful facilities for reaching and influencing men at our command, work done today will count for more than that done tomorrow. God is opening before us doors for useful service much more rapidly than we are entering them. Can we find the cause of this failure on our part? In a multitude of counsels there is said to be safety. Our work needs the prayers, sympathy, and contributions of everyone; but we especially seek the co-operation of those who are the leaders of our people in thought and action. We therefore cordially and earnestly invite the pastors of each Association, and all other persons who feel an interest in the object we have in view, to meet with us at the appointed place for holding the Associations, on the Wednesday afternoon preceding each annual meeting, at 2 o'clock, for the purpose of a free conference over questions relating to the laborers, means, and methods, needed for the accomplishment of our mission in the



world; and we trust that the several churches will grant us the use of their meeting-houses. Thus, the convention of workers in the South-Eastern Association would be at New Milton, W. Va., on Wednesday afternoon, May 27th; in the Eastern, at Shiloh, N. J., Wednesday afternoon, June 3d; and so on through all the Associations. Heavy responsibilities rest upon our Boards. They cannot occupy the promising fields single-handed. But with unity and enthusiasm of effort on the part of us all, and with the essential heavenly blessing, we can undertake great things for God, and expect great things from him. Your fellow workers,

ARTHUR E. MAIN,  
Cor. Sec., Seventh-day Baptist Missionary Society.  
L. E. LIVERMORE,  
Cor. Sec., American Sabbath Tract Society.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society, met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 10, 1891, at 2 P. M.

President Chas Potter in the chair, with 13 members present and 4 visitors.

In the absence, owing to illness, of the Recording Secretary, D. E. TITSWORTH was chosen to act in that capacity.

After the minutes of the last meeting had been read, the Committee on publication of E. H. Socwell's manuscript on the Sabbath question reported in favor of issuing the same in tract form, and recommended an edition of three thousand.

The report was adopted. Dr. Lewis read a personal letter from G. H. Lyon, of Bradford, Pa., in reference to a hearing before the Common Council and citizens of that city concerning proposed Sunday legislation there. On motion it was voted that Dr. Lewis be authorized to represent this Board there at that time either in person, by substitute, or by communication.

A letter was received from Rev. J. A. Platts, Secretary of the Executive Committee of the Western Association, asking whom the Board would have to represent the Tract Society in the hour set aside by that Association for the consideration of the Society's interest. L. A. Platts was appointed such representative. A similar communication was read from F. F. Randolph, Secretary of Executive Committee of the South-Eastern Association. T. L. Gardiner was chosen as our representative there.

Communication from J. P. Mosher, Publishing Agent, in reference to the RECORDER subscriptions reporting hopeful progress in collecting same. Voted to commend the action of the Agent and to request him to report each month to this Board as to his progress. Communication from A. E. Main, Secretary Missionary Society, asking that the Corresponding Secretary of this Society, or some other representative, unite with him in a call inviting the pastors of each Association, and such others as may be interested, to meet them on the Wednesday afternoon and evening preceding the session of each Association. It was voted that the Corresponding Secretary be instructed to unite with Bro. Main in such a call.

Voted that T. L. Gardiner, in the South-Eastern, A. H. Lewis, in the Eastern, W. C. Daland, in the Central, and L. A. Platts, in the Western Association, be the Board's representatives at such meetings. The representatives for the other Associations to be chosen at the next meeting of the Board. Letters from W. C. Daland in reference to Peculiar People, E. H. Socwell, concerning his manuscripts, and

enclosing contribution from A. B. Knight, Garwin, Iowa.

The Treasurer presented his third quarterly report for the year, which was adopted.

He also reported, cash on hand, \$742 60; bills due, \$518 87. The bills were ordered paid.

Bro. D. H. Davis, our missionary in China, was present and gave the Board great pleasure in giving them interesting facts concerning his work in China, and by expressing his heartfelt sympathy with the work of the Tract Society.

After approving the minutes the Board adjourned.

D. E. TITSWORTH, *Rec. Sec., pro tem.*

MISSIONARY BOARD.  
SPECIAL MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Wednesday, May 13, 1891. Present, thirteen members and six visitors. Wm. L. Clarke in the chair.

Prayer was offered by A. E. Main.

The resignation of O. U. Whitford, Rec. Sec., was received and accepted.

A. S. Babcock was elected Recording Secretary for the remainder of the Conference year.

The following resolutions, presented by the Committee, were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father to call to his final rest, our beloved and venerable brother, Rev. James R. Irish, D. D., who has been so long and honorably connected with the Board of Managers of the Missionary Society; therefore,

Resolved, That it is with loving remembrance of his Christian counsel and valuable services, that we bow in submission to the will of Him who is "too wise to err, too good to be unkind," and that we, as members of this body, will ever cherish the memory of the sweet Christian spirit which so uniformly characterized his intercourse with the members of this Board, as a priceless legacy.

Resolved, That the above resolution be spread upon the records of the Society, and that a copy of the same be transmitted to his sorrowing family.

Voted that Dr. Swinney be authorized to forward to Miss Swinney, in China, medicine to the amount of \$50, as requested.

Letters were read from F. F. Johnson, E. H. Socwell, and the Berlin, Wis., Church.

Voted that the usual appropriation to the church at Berlin, Wis., be continued through the year.

Voted that the offer of E. H. Socwell, to do some work at Cartwright, be accepted.

Brother D. H. Davis and wife, our missionaries from Shanghai, China, being present, were introduced.

Bro. Davis responded with interesting remarks, speaking of his joy in again meeting his Christian brethren in America, and hopefully of our work in China.

Voted that we invite Brother and Sister Davis to enter as soon as may be upon missionary work among our churches between now and Conference, and, so far as consistent, that they shall attend the sessions of our Associations.

Voted that the salary of Bro. D. H. Davis, from now until Oct. 1, 1891, be at the rate of \$700 and traveling expenses.

The application from the Andover Church having failed to reach us, voted that we appropriate \$50 to said church for the current year.

Adjourned.

WM. L. CLARKE, *Chairman.*  
A. S. BABCOCK, *Rec. Sec.*

PETROLIA, N. Y.

This is a little place five miles west of Wells-ville containing a store and post-office, and about a dozen houses. About one mile away is a Seventh-day Adventist meeting-house, and in the vicinity are a few families of this faith. On this field are a few Methodist, Congregationalist, Disciple, and Seventh-day Baptist families,

there being more of the latter, and more by far of no profession of faith.

Two years ago I was invited to this field by an Adventist, and commenced holding meetings in their church, which had not been occupied for a long time, nor was there any service in the community. From the first meeting the indications were good, continuing in this church till last November. Scarcely a meeting passed but somewhere from one to a dozen rose for prayers. Many found Jesus, wanderers were reclaimed, and believers unified and comforted, although our meetings were held only once in two weeks, on Sunday, day and evening. During this time four from this field have united with our church at Wellsville, and others have united elsewhere.

One year ago the community began to agitate the question of building a union church at this little centre above described. Since November we have used the new church, although still in process of completion. The 10th inst, the Rev. Mr. Patterson, the Rev. Mr. Hubbell and myself dedicated this church, now completed and carpeted at a cost of over \$1,000, out of debt and with money enough in the treasury to buy an organ. The constitution of this compact gives the use of this building to the observers of the Seventh-day on their Sabbath, and three of the seven trustees are Seventh-day Baptists. In the near future there should be here a Seventh-day Baptist Church, which will thus find in readiness for their use a comfortable meeting-house. We have already a Sabbath-school officered by Sabbath-keepers, with about twenty members, held Sabbath at 10.30 A. M.

J. CLARKE.

MAY 15, 1891.

IN MEMORIAM.

WHEREAS, Our Heavenly Father, whose purpose we may not understand, but whose wisdom we cannot doubt, has deemed it best to take from us our beloved sister, Mrs. Susan E. Larkin; therefore, be it

Resolved, That we, the Alfridian Lyceum, have lost by her death a member, the memory of whose work is a continual inspiration and whose influence was always uplifting; and be it

Resolved, That we extend our deepest sympathy to the relatives and friends of the deceased, who feel so deeply the loss of a loving confidant; and be it

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

By order of the Alfridian Lyceum,  
SOPHIE REYNOLDS, }  
EUGENIA MARVIN, } *Com.*  
ANGIE LEWIS, }

TRACT SOCIETY.

Third Quarterly Report, from February 1, to May 1, 1891.  
J. F. HUBBARD, *Treasurer.*  
In account with the American Sabbath Tract Society.  
GENERAL FUND.

DR.		
To balance from last report.....		\$ 334 93
Cash received since as follows:		
Receipts in February, as published.....	\$260 01	
March.....	397 42	
April.....	1,235 49	—1,892 92
		\$2,227 85
CR.		
By cash paid as follows:		
Publishing House, <i>Outlook</i> account, \$206 71, \$31 50,	\$238 21	\$1,115 17
Publishing House, <i>E. Budbarare</i> account, \$59 44,		75 61
\$16 17.....		71 56—\$1,262 34
Publishing House, Tract Society acc't, \$54 38, \$17 18		6 00
A. H. Lewis, editor, postage, \$2, \$4.....		36 00
"    "    Exchanges, \$12, \$12, \$12.....	10 00—	52 00
Rev. G. Velthuisen, Holland, \$50, \$50, \$50.....	150 00	151 65
Exchange.....	1 65—	50 00
Rev. Wm. M. Jones, London, "Memorial,".....	50 00	55 50
Exchange.....	55—	30 30
W. C. Titsworth, Associate Editor <i>Recorder</i> .....	30 30	25 00—
Exchanges.....	25 00—	14 10
L. A. Platts, expense bill.....		33 09
Advanced to Hebrew Paper Fund.....		608 82
Balance cash on hand.....		\$2,227 85

INDEBTEDNESS.

By Loans.....	\$2,600 00
HEBREW PAPER FUND.	
DR.	
To cash received as follows:	
Received in March, as published.....	\$ 100 00
April.....	10 00
Advanced from General Fund.....	33 09—
	\$143 09
CR.	
By cash paid as follows:	
Publishing House, \$24 02, \$68 53, \$48 16.....	\$135 71
W. C. Daland, editor, expense, \$1 29, \$1 51, \$1 52.....	4 32
Paid Treasurer balance advanced first quarter.....	3 06
	\$143 09

E. & O. E.  
PLAINFIELD, N. J., May 1, 1891.  
Examined and compared with vouchers and found correct.  
J. F. HUBBARD, *Treasurer.*  
J. A. HUBBARD, }  
F. A. DUNHAM, } *Auditors.*

## YOUNG PEOPLE'S WORK.

THE Associations will soon be upon us. What does this mean for the young people?

It means that there is another great opportunity. An opportunity for Christian work, of becoming more helpful to our neighbors, of bearing loving, loyal testimony to the Master.

It also means responsibility. Another year has gone by. The reports and stories of a year's success or failure are to be carried to the meetings. Does not this suggest responsibility? How shall it be for another year if this year's tale is a discouraging one? And if we, with God's blessing, are able to make a good report, let us know that upon us rests the duty of making next year's report better.

THEN, too, the members of the committee for each Association has his work to do in preparing for a Young People's Hour in each meeting. Be not slow in this, good friends, but "endeavor" to get a good programme before the people, one that shall inspire all to a nobler life the coming year.

### LEADING A PRAYER-MEETING.

BY PROF. EDWARD E. WHITFORD.

A few words about leading a prayer-meeting may not be out of place on this page now when so many societies of Christian Endeavor and other organizations for fostering the spirit of Christian work and service are found among our young people, and when many an one of us finds himself in the position of prayer-meeting leader. This article makes no pretension at being a scientific treatise on this subject; but if it can furnish a few practical, helpful suggestions on the question, "How to lead a prayer-meeting," its end will be accomplished.

No amount of rules and no amount of observation, if these be taken without practical experience, can make one a good prayer-meeting leader. I can remember in my early Christian life sitting in prayer-meeting and wishing I could lead a meeting with half the ease with which those of my own age and experience did it. You cannot learn without practice in this as well as in other things. When the prayer-meeting committee invite you for the first time to take charge of a meeting, do not let thoughts of your own inability or unfitness or timidity deter you from accepting the opportunity. You cannot do as well the first time as you can the last; but you can do your best, and this is all God or man requires. We have noticed in many vocations in life that to be a good leader one must be a good follower. A general makes himself famous because he was first a good soldier. Let us apply this to the prayer-meeting. Let us be ready at all times to help the leader in any way we can, and this will strengthen us when our turn comes to occupy his position.

The leader can not begin too long before hand to prepare himself upon the subject of his meeting. If he has the choice of subject this ought to be considered in the light of the needs and circumstances of the hearers. Choose, too, a subject that has impressed itself on your mind, and one about which you feel you would like to talk to others. If the topic is already assigned, read what you can find written on it, and do not fail to study and compare the passages in the Bible that help explain the subject

and have some of the verses in your memory. Do not neglect in your preparation to remember that God is the great source of all wisdom and knowledge and strength; and those who ask him never fail of receiving.

Let the leader select the hymns for the meeting beforehand, and take pains to find those that are singable and suitable to the subject. I think it is a poor plan to leave this part of the work to the organist or any one who has not in mind the line of thought that the leader wishes to make clear. In my experience I have also found it undesirable to encourage the general giving out of hymns by the meeting. In most cases it is much better for the leader to keep this in his own hands.

Now that one is thoroughly prepared to lead a meeting, it is not at all necessary to feel obliged to occupy any considerable part of the hour of meeting. Neither must the leader feel obliged to present his thought in the exact and formal manner of a sermon. I have found prayer-meetings most successful when some simple Bible truth was treated in the simplest and clearest manner, and that too, when the meeting was composed of young people all over seventeen and more than half of the young men looking forward to the ministry. We must indeed be taught like little children. If the leader can by prayer and by a few brief, earnest words of direct testimony turn the thought of all to the special topic of the evening, that is all that is necessary. A meeting is more often harmed by too much talk by the leader than by too little. If the leader makes it understood that the meeting belongs to all, and that each has a share of responsibility in its success, he has accomplished much.

If you feel a little nervous or embarrassed at the beginning of the meeting, strive not to show it. This is one point about leading a prayer-meeting which many older leaders have not fully mastered and which perhaps, comes only by long practice. If the leader shows by his actions and bearing that he fears the meeting will *drag* or that in some way it will not be a success, by his own nervousness he is almost sure to bring about these undesirable results. I know of a minister not at all renowned for his preaching who was wonderfully successful in leading a prayer-meeting. He always seemed perfectly confident that the meeting was going right along without hitch or loss of interest, and he seemed to inspire his audience with the same confidence, and thus his meetings kept up their interest to the close.

While showing that it is the privilege and perhaps duty of all Christians to bear oral testimony of the truth of God, the leader should be careful not to tease those present to take part. He should, however, bear in mind if it is a Christian Endeavor meeting, that there are many who are pledged to take part, and he should let them have opportunity to fulfill their pledge. It is better to close a meeting early than to prolong it and destroy its spirit with long pauses and constrained testimonies.

I have used pronouns of the masculine gender in referring to the leader, but read the article through again and substitute the corresponding feminine pronouns in their place, and they will be just as appropriate. Young ladies, you can lead a prayer-meeting as well as your brother. I remember many meetings of spiritual uplifting where the words which directed the thought came from the lips of sincere, consecrated young women. Let us all say with Paul: "I can do all things in him that strengtheneth me."

## OUR FORUM.

MANY of our contributors are very modest and prefer not to have their names appear in print. In such cases if the preference is a decided one, it ought to be respected, and there is no harm in the contributor's using his initials or any other designation for himself that he pleases. When this department was first started several contributors used fictitious names. This was a cause of objection to some readers who expressed their feelings to the Corresponding Editor, saying that they preferred to know who is responsible for the sentiments expressed in the paper. We have urged our contributors, so far as possible, to sign their communications with their own names. This is our preference now, and unless especially requested otherwise we always print the name of the contributor. But when requested not to give the name we are willing to omit it. But in such cases we desire that our contributors shall inform us of their identity, otherwise their contributions will not be printed. The proper way in such a case would be to sign the article in such a way as the writer wishes it to appear in print and accompany it with a note to the Corresponding Editor, making the request that the name be withheld. Unless articles are so accompanied with a note signed with the name of the writer, they will not receive attention. In this matter of printing names we wish to do exactly as our contributors wish; but we must know who they are.

If the writer of an article now in our pigeon-hole to which are appended the initials "L. E." will kindly favor us with his name and address, his article will shortly appear in print.

COR. ED.

### THE FOX IN THE GARDEN.

A FABLE FROM THE TALMUD.

A fox once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit; but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall, but it was too small to admit his body. Unable to penetrate, he had recourse to his usual cunning. He fasted three days, and became sufficiently reduced in bulk to crawl through the small aperture. Having effected an entrance, he carelessly roved about in this delightful region, making free with its exquisite produce and feasting on its more rare and delicious fruits. He remained for some time and glutted his appetite, when a thought occurred to him that it was possible he might be observed, and in that case he should pay dearly for his feast. He therefore retired to the place where he had entered, and attempted to get out, but to his great consternation he found his endeavors vain. He had by indulgence grown so fat and plump that the same space would no more admit him. "I am in a fine predicament," said he to himself. "Suppose the master of the garden were now to come and call me to account, what would become of me? I see my only chance of escape is to fast and half starve myself." He did so with great reluctance, and after suffering hunger for three days, he with difficulty made his escape. As soon as he was out of danger, he took a farewell view of the scene of his late pleasure, and said: "O garden! thou art indeed charming, and delightful are thy fruits—delicious and exquisite; but of what benefit art thou to me? What have I now for all my labor and cunning? Am I not as lean as I was before?" It is even so with man, remarks the Talmudist. Naked he comes into the world, naked must he go out of it; and of all his toils and labor he can carry nothing with him save the fruits of his righteousness.—*The Jewish Messenger.*

## EDUCATION.

—THE 450th anniversary of Eton College is to be celebrated by a grand banquet in London, which Mr. Gladstone, an old Etonian, will be invited to attend.

—PROF. JOSIAH ROYCE, of Harvard, is reported to have been offered and to have accepted, the professorship of philosophy at the Leland Stanford, Jr., University, at \$4,500 a year.

—PROF. ALBERT HUNTINGTON CHESTER, Ph. D., of Hamilton College, has accepted the chair of chemistry at Rutgers College. He makes the change for reasons affecting the health of his family.

—IN speaking before the Melrose Women's Club the other day, Mrs. Alice Freeman Palmer stated that there are now forty thousand girls studying in the colleges and universities of this country.

—FROM the catalogue of Oberlin College for the year 1890-91 it is ascertained that 1,709 persons received instruction in 1890, of whom 940 were women. These persons were assigned as follows: Department of theology, 96; classical course, 210; philosophical course, 230; literary course, 95; select studies, 46; preparatory department, 690; musical department, 635; school of arts, 49.

—PROF. JOHN LECONTE, of the California State University at Berkeley, died April 29th, aged seventy-two. Prof. Leconte occupied a distinguished position among the scientific men of this country. He was for several years President of the University, but retired to the chair of Physics. He wrote extensively on scientific subjects. He was a brother of Prof. Joseph Leconte, the geologist.

—THE attendance at Wheaton College was nearly 200 last term. As the winter term opened it was found that such an addition had been made to the number that the large lecture room, which had been used for the daily chapel service for some eighteen years, was too small, and these interesting exercises will now be held in the large and beautiful upper hall, which will seat several hundred more.

—THE Women's Department of the French Protestant College, at Springfield, is receiving the gifts of interested friends, who want the girls to share with the boys in the advantages of education there. Three Springfield ladies have given \$1,000 each, a lady in West Springfield \$500, the South Church in Springfield \$100. About \$4,000 have been pledged, and the trustees are ready to break ground for the building.

—SAYS Professor Bryce in his "American Commonwealth": "The enormous German immigration of the last thirty years might have been expected to have gone far toward Germanizing the American mind, giving it a taste for metaphysics on the one hand, and for minutely patient research on the other; it does not seem to have had either the one result or the other, or indeed any result whatever in the field of thought. It has enormously stimulated the brewery industry; it has retarded the progress of prohibition; it has broken down the strictness of Sabbath-observance, and has indeed in some cities produced what is commonly called a Continental Sunday." Again he says, in reference to America: "She calls herself a new country; will she give the world a new philosophy, new views of religion, a new type of life in which plain living and high thinking may be more happily blended than we now see them in the Old World?"

—THE Rev. Joseph Dresser Wickham, D. D., of Manchester, Vt., died May 12th, in the 95th year of his age. Mr. Wickham was the oldest living graduate of Yale College, having been graduated from the college in 1815 with the degree of Master of Arts. In 1861 the degree of S. T. D. was conferred upon him. He was at one time a tutor at Yale. Mr. Wickham was born in New York City, April 6, 1797, and at the age of fourteen left his home in New York for college. His father was Daniel Wickham, also a New Yorker. It was always the intention of Mr. Wickham to go into the ministry, and he accordingly became a Presbyterian clergyman as soon as his education was completed. He was stationed in Harlem for some years and left there finally to accept a call from Manchester. For the last forty years he has been at that place and has been identified with the educational interests of the State, being at the time of his death president of the Burr Seminary at Manchester. Till just before he died Mr. Wickham retained his strength and mental powers, and only ten days previous one of his nephews in the city received an autograph letter from him written in a very affectionate strain. The cause of his death was old age, and he retained his mental faculties to the last. He leaves a wife and a daughter, a brother and several nephews.

## TEMPERANCE.

—THE local law of the District of Columbia provides no penalty whatever for drunkenness upon the street unless it be accompanied by disorderly conduct, and the police reports show that 5,000 men and women were found drunk on the streets last year. Speaking of this, one of the commissioners said: "I think it an outrage that there is no law in the District of Columbia to punish people for getting drunk. There would be less drinking if a man knew he would be fined or imprisoned for getting intoxicated. To my knowledge there is not another city on the continent without such a law, and its absence undoubtedly encourages drinking in Washington."

—THE Rev. John McNeil, in his speech at the Presbyterian Synod, created quite a sensation by telling the following tale: He was speaking of temperance, and said that last Sunday, when he preached a temperance sermon at the Tabernacle he received a letter that had been written by a lady on the danger of the use at communion of fermented wine. The lady in her letter told a sad story of an inherited passion for drink. There were four or five of them—several brothers and two sisters—the children of intemperate parents. Her sister had unfortunately inherited the craving, and before she was fourteen had taken to drink. The others became converted and did all in their power to cure their sister, but it was of no use. The sister at length married comfortably and children were born. But the craving for drink grew greater and greater, and at length she was sent to a home for inebriates, where she stayed a year. She left, apparently, said the sister, a changed woman. Soon after, however, her husband caught a severe cold, and before going out one morning drank a glass of hot whiskey—taking care, however, not to do so in the presence of his wife. Then, as was his custom before leaving, he kissed his wife. At once the fumes of alcohol passed through her, and in an hour she was a drunk and roaring woman. She went from worse to worse, and at last left her husband and children, one of them a cripple through her drunkenness. The husband died two years ago, a white-haired and broken-hearted man, though only 45 years old. "Need I add," said the sister in her letter, "what became of her? Her story is that of Annie Chapman, one of the Whitechapel victims. That was my sister."

—ALCOHOL AND SCIENCE.—"What is the latest teaching of science as to alcohol being a food, or a substitute for food in health, in richness?" was the question which Dr. Nathan N. Davis, of Chicago, who has been called "the apostle of medical temperance," answered to the edification of a very large audience Sunday morning in a Washington church. The doctor first spoke of the large sum of money absolutely wasted every year in the purchase of intoxicating drinks, which side of the question he said had been fully discussed by the political economist, while its deleterious moral effect upon society at large was continually being shown by the wide-awake clergymen. "But," said the speaker, "the great barrier in the way of the abandonment of the use of alcoholic stimulants is found in the erroneous education of the people as to the effects of alcohol upon the system in sickness and in health." He then proceeded to show from a series of careful, direct, scientific experiments which had been conducted by the most eminent medical authorities in this country and in Europe, the exact detriment that alcohol, no matter how taken, is to the human system, making it liable to such dreaded afflictions as paralysis, apoplexy, structural diseases of the kidney and liver, and Bright's disease, which every year kills thousands of the moderate drinkers, not to mention the habitual drunkards. He then took up statistics prepared by Life Insurance Companies, and others, and demonstrated that the man who habitually interfered with the intricate processes of nutrition of his system by drinking any alcoholic preparation was more liable to attacks of sickness of all kinds than those who do not take the poison, and that they suffer a consequent loss of time from their work to the detriment of themselves and their families. He then presented some labor statistics, the result of examination of a large number of laborers in particular occupations, which proved that in the cases of men working side by side, some total abstainers and some taking their regular rations of moderate alcoholic liquors, usually beer, that the ability for work was greater in the abstainer, and the ratio of mortality much less. The same thing was shown of soldiers in the field by statistics relating to the revolutionary war, the British soldiers in India, and to the civil war in this country. In no field of labor of which record has been kept, has it failed to be shown

that total abstainers present a smaller percentage of sickness and death than those who drink, be it ever so moderately. Dr. Davis also showed the absurdity of the belief entertained by some people that alcohol in some cases proves beneficial to the nervous system. He said that instead of stimulating, strengthening, or supporting, the use of alcohol simply diminishes the consciousness of the patient concerning his or her condition, just as chloroform, or any other anesthetic, would do. Instead of warning the patient it simply diminishes his consciousness of cold. In conclusion, the doctor said: "Alcohol can act neither as a tonic nor a supporting agent in disease. It certainly and surely lessens all nervous force and vigor."—*Washington Correspondent.*

—NEW POINTS IN THE MAINE LIQUOR LAW.—Much that is imaginary and fabulous has been said about the results of prohibition in Maine. One at a distance is perplexed by this confusion of tongues and hardly knows what to believe.

There are two things which demonstrate that prohibition is not losing ground in Maine. First, law was never so vigorously enforced as now, and, in the second place, the last Legislature has added prohibitory amendments to the law so stringent as to make the introduction of liquor into the State almost impossible.

It must be acknowledged that law has been systematically and often successfully evaded in days gone by. Yet this evasion has been secret. No open saloons or public bars in hotels are to be found in the State. The most subtle evasion is, however, proving unsuccessful. Even Portland, the metropolis of the State, is not large enough to conceal iniquity from the persistent watchfulness of the sheriff. His vigilance is unceasing. Seizures are made with systematic skill and success. It looks as if the evil would actually be exterminated. There are probably few cities in the world with a population of 40,000 so orderly, virtuous, free from debasing influences, poverty and suffering as Portland.

The new laws make it a criminal offense for expressmen, steamboats, railroads, or any other person or corporation, to transport liquor to be used in unlawful sale. It permits the seizure of such liquor while in transit, and to the penalty of a fine of \$500 it adds that of imprisonment for the first offense, the term of one year to be doubled in default of payment of fine.

The sale of intoxicating liquors by the glass is considered, under any circumstances, equivalent to keeping a tippling house, and is punishable with a fine of \$100 and costs, and sixty days imprisonment.

The suspicion that intoxicating liquors are unlawfully kept or sold, gives any person the right to make complaint before any judge of the municipal or police court or trial justice, and the magistrate is compelled to issue his warrant, and command the duly appointed officer to search the suspected premises. Liquor found upon the person arrested is held equivalent to liquor found on the premises. It is not even necessary to know the names of the suspected parties in making the complaint. The penalty mentioned above applies to the first offense, no matter how slight the transgression of the law.

The payment of the United States special tax as a liquor seller, or any public notice of the sale of intoxicating drinks, is considered *prima facie* evidence that the parties are common liquor dealers, and their premises common nuisances.

Any person found intoxicated may be fined to the extent of ten dollars or imprisoned thirty days, the latter punishment to be inflicted in case of subsequent conviction.

The law requires that sheriffs, deputies and country attorneys shall diligently and faithfully inquire into all violations of law, and institute proceedings against all such actual or supposed violations. It calls special attention to drinking-houses, gambling-houses, and houses of ill-fame.

These new provisions, especially the penalty of imprisonment for the first offense, are striking terror into the hearts of saloon men, and all hotel proprietors and druggists who have hitherto sought to evade the law. Liquor in Maine has become as dangerous to keep, or handle in transportation, as dynamite or giant powder. Travelers who visit the State and insist on its use must supply themselves before they cross our border, and in case they indulge too freely are likely to make a prolonged visit of thirty days, the expense of their board and lodging in the meantime being partly covered by the fine exacted.

If any person in this fair land still believes that prohibition does not prohibit, let him come to Maine and see.—*Rev. D. M. Pratt, in the Congregationalist.*

DO TO-DAY'S duty, fight to-day's temptation. Do not weaken and distract yourself looking forward to things you cannot see, and could not understand if you saw.

## 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 IX.—THE TEMPLE REPAIRED.

*For Sabbath-day, May 30, 1891.*

SCRIPTURE LESSON.—2 Chron. 24: 4-14.

#### INTRODUCTION.

In the last four lessons the decline and fall of Israel have been narrated under these topics, viz., Israel often reproved, Israel's overthrow foretold, sin the cause of sorrow, and the captivity of Israel. This last named event occurred in the ninth year of Hosea, king of Israel, 730 B. C. Sin surely leads to suffering. From first to last the king of Israel "did evil in the sight of the Lord." The present lesson returns to the history of Judah, and to a period earlier by almost one hundred and fifty years than the time after last lesson. But Judah during the corrupt reigns of Jehoram, Ahaziah, and Athaliah, covering a period of fifteen years, from 893 B. C. to 878 B. C., had established the worship of Baal in Jerusalem, and in all the high places. This resulted largely from the marriage of Jehoram, son of Jehoshaphat, to Athaliah, daughter of Jezebel. A revolution followed in which the wicked Athaliah was slain, and Joash, son of Ahaziah, was made king. The king being a child of seven years, Jehoiada, the high priest, was the real king, and under him a reform in Judah was effected, and later the temple was repaired under the direction of king Joash.

#### EXPLANATORY NOTES.

V. 4. "After this." After the king had come to years of discretion. "To repair the house." To restore the temple which had been broken up by the sons of wicked Athaliah. v. 5. "Gathered." In a public meeting. "The priests and Levites." Who had charge of the temple and its services. "Go." To his acquaintances. 2 Kings 12: 15. "Gather." For the royal treasury. "Money." The dues and free-will offerings of all Israel. "Year by year." Until the restoration is complete. "Hastened not." From indisposition, or from the difficulty of making collections. v. 6. "The king called for Jehoiada." As high priest he was responsible for the charges of the priests and Levites; his neglect might be chargeable to his old age. v. 15. "The collection of Moses." See Deut. 12: 5-18, Ex. 30: 12-14. "For the tabernacle." Which was the place of public worship before the temple was built. "And of the congregation." Gifts not required by law brought by the congregation. v. 7. "The sons of Athaliah." See 2 Kings 12: 4. "Hath broken up." Damaged and bespoiled the temple. v. 8. "Chest." A closed box with an aperture in the lid for the reception of money contributed for repairs. v. 9. "A proclamation." A public notice to bring in the money called for, instead of a personal solicitation for money as at first. v. 10. "Rejoiced." Gave with alacrity and delight. "Until they had made an end." Until the necessary amount was collected. v. 11. "Scribe." Secretary. "Officer." Deputy. v. 12. "Gave it to such as did the work." To faithful superintendents. See 2 Kings 12: 15. v. 13. "Workmen." Masons, carpenters, etc., who repaired the broken and strengthened the weak places. v. 14. "The rest of the money." Not used in repairs upon the building. "Vessels." Certain implements for the temple service.

**SUGGESTED THOUGHTS.**—The leaders of God's people should be forward in moral reform and church enterprises. Their example stimulates others to good deeds. Religion declines when the money to support it is withheld. Giving from love to Christ of our means in church collections is an act of public worship. Christians who neglect this duty should be called to account for their negligence, and be urged to bring all the tithes into the store-house. In providing for church repairs it is well to be liberal, the surplus may go for church improvements.

#### FROM SHANGHAI TO NEW YORK.

ON BOARD STEAMSHIP SARPEDON,  
March 5, 1891.

Sunday afternoon at half past four o'clock our steamer was ready to take her departure, having within four days discharged the ballast coal she took on at Shanghai, and the few hundred tons of cargo she took at Hong Kong, and reloaded a full cargo for Amsterdam, Holland, as well as taking on her own coal and 150 head of cattle for Acheen, on the Sumatra island. The cargo consists chiefly of tobacco, of which there is 11,011 bales, there is a quantity of gambier, tin, antimony, sage, tapioca, flour and rat-tan. The Straits furnish a large quantity of these mineral and vegetable productions.

A little before five o'clock we steamed out of this picturesque harbor, on the west, through a narrow pass between two islands. The harbor limits were within a short distance, passing which the pilot boarded his steam launch and bade us adieu, while we glided swiftly on our way over the smooth waters of Malacca straits with the island of Sumatra on our left and the Malay peninsula on our right. These Straits are 600 miles in length, and we were about two days and a half in making this distance. Early Wednesday morning we arrived at Acheen, a place on the northern extremity of Sumatra. Here the 150 head of cattle on board were landed, being hoisted up by means of a windlass, and then lowered into a barge that was brought alongside. It seemed to us to be a harsh way to handle the poor creatures. The pranks that some of them cut when the sling was being put on, furnished ample sport for the children and other by-standers. Acheen is a Dutch possession, but it is not of any great commercial importance. After a few hours delay we were again under headway, and took a direct course across the Indian Ocean.

Sabbath evening, March 7th, we sighted the light at Dandra-Head, off the southern coast of the island of Ceylon, and south of Hindustan, between about 5 and 9 degrees north latitude and 79 and 81 degrees east longitude. It is 266 miles long from north to south, and 140 miles wide from east to west. Columbo is the capital, at which passenger steamers usually call. Having a full cargo, there was no occasion for us to go into this port. In 1801 it was made a separate English colony. It has at present a population of more than two and a half millions, and is increasing rapidly in commercial importance. I believe it is the only place in all the English domains where shipping is not carried on on Sunday. Our captain says that the cultivation of tea has greatly increased within the past few years, and that this product has become an important factor in the export trade. From Singapore to Ceylon, is 1,550 miles.

The next land we passed was the island of Socotra, situated in the Arabian Sea, between 11 and 12 degrees north latitude and 54½ and 53 degrees east longitude. It is subject to the Sultan of Keshin, a small territory in Arabia. The British made a treaty with the Sultan to the effect that he would never cede the island to any foreign power, nor allow any foreign settlement without consulting the British government. An Englishman has very recently taken up his residence on the island, for the purpose of opening and encouraging trade among the nations. It appeared to us as we passed by on the south like one massive heap of cream-colored limestone, rising up out of the deep blue waters of the sea. The southern portion is said to be a barren waste while the northern part

has a good degree of fertility. But the high lands of the central portion are the most productive. The principal productions are aloes, said to be the purest in the world, and the gum from the Dragon's blood tree, used for medical purposes. Owing to the indolence of the inhabitants and there being as yet no regular trade established, even these spontaneous products are not gathered to any great extent. It was off the coast of this Socotra island that the French steamship Oder was wrecked in 1887, on board of which was our friend C. S. Hartwell, Esq. To the south-west are two islands, Jezirat Sambeh and Jezirat Darzi, called the two brothers. Like Socotra they are a limestone formation. The latter presented the appearance of a colossal amphitheater rising up out of the sea, a deep shadow encircled the top so that, from our point of view, it seemed to possess a crescent of green verdure. Aided by the field glass, we could see that it was only shadows cast by the towering cliff. About twenty miles west of these is the island Abd-al-Kuri, which we sighted just at evening. It consists of two ranges of hills resembling a saddle. It is supposed to be uninhabited and only visited occasionally by neighboring tribes. The next land we saw was Cape Guardafui, the most north-eastern point of Africa. The coast here is very dangerous, owing to the dense haze that often hangs over it. The mainland consists of a series of elevations, and when the lowlands along the shore are covered with mists it is easy to make a mistake and run upon the rocks. Our captain said that the only safe way when passing this place in bad weather was to keep sounding the coast. Passing Cape Guardafui, we are in the gulf of Aden, which extends to the entrance of the Red Sea, and is 450 miles long, lying between Arabia on the north, and Africa on the south. The seaport Aden is situated in a province of Arabia Felix, in latitude 12 degrees 47 minutes north, and longitude 45 degrees 10 minutes east, on an island bearing the same name. It was formerly the principal coaling station for steamers this side of Port Said, but the dealers became so exorbitant in their prices that it led to the establishment of a new coaling depot at Perim. The government of the place is subject to the British rule at Bombay, India. The island being a volcanic formation, and rain being so infrequent, the inhabitants are supplied entirely with water distilled from the sea. Perim is an island at the entrance of the Red Sea, in latitude 12 degrees 45 minutes north and 43 degrees 23 minutes east. It is a dependency of Aden. This island is about 3½ miles long and 1¼ miles broad, and has an elevation of 214 feet above the level of the sea. It has a good harbor on the south-western side, and a garrison of troops, an infantry of sihes, commanded by the British. The island is furnished with a lighthouse and signal station. Our captain who has always been very ready to communicate and to whom I am indebted for much of my information, explained to me the signal code of arrangements. In case his ship was wanted for any purpose whatever, for taking on pilgrims for Mecca, or to relieve another steamer in distress, or for any other cause, he would be signaled thus: Two days before he was due, in the day time three flags of different color and bearing certain letters on them would be kept flying on the flag staff, and at night lamps of certain colors and in certain position would be suspended from evening until morning. If either of these signals were seen he would lower the small life-boat and send one of the officers ashore to receive their orders. There were no such signals and we passed directly by. There are

two channels, a northern, which is much the narrower, and the southern. We took the northern. The P. and O. steam-ship Hong Kong now lies on the south-eastern shore of this island, a perfect wreck. This disaster occurred last year, and it is supposed that the captain at first took his course intending to take the southern channel, but afterwards, when it was too late, decided to change and take the northern pass, failing to sight the revolving light, he ran upon the rocks. The island of Perim lies directly in the Straits of Babelmandeb, which are variously styled the "Gate of Affliction," the "Gate of Hell," the "Gate of Tears," referring, doubtless, to the dangers of this gateway to the Red Sea, and the extreme suffering from storm and heat in crossing these waters. At this season of the year the heat is comparatively moderate. Being protected by the awnings and being favored almost every day with a good breeze, we have not suffered much from the heat.

Our course through the Red Sea took us past several groups of uninhabited islands. The first, named Zebayir, also called the Twelve Apostles, the Hanish and the Jibbeltier; the latter was the post-office station for the French army during the Abyssinian war. The next object of interest we saw was the Deadless Shoals, a coral reef, on which is built a lighthouse. Last year the steamship, Decca, of the British Steam Navigation Company, was wrecked on these shoals. There were about 400 passengers on board; the captain was showing how close he could run to the lighthouse, of course to give the passengers a good sight. They were all landed on the shoals in water about breast deep, where they were obliged to remain several hours before a steamer came to their rescue. There were miles of deep sea in which this captain might have sailed, escaping all possibility of danger. He wanted to see how near he could run and yet escape, and hence the disaster. The motto of every ship should be that of the Sarpedon, *Certum pete finem*—"Seek a certain end." And if every captain was as careful and cautious as ours, there would be far fewer accidents at sea.

Since entering the Red Sea we meet a large number of steamers every day. The opening of the Suez Canal has made the Red Sea one of the greatest commercial highways of the world. The sea to the Gulf of Suez is 1,035 miles long, with an average width of 150 miles. The Gulf of Suez is the western arm of the Red Sea, and is 180 miles in length by about 16 broad. Sabbath morning, March 20th, about 9 o'clock, we passed the point opposite Mount Sinai. The captain pointed out to us its location, and although there was some mist hanging over the tops of the mountains, yet we could see the holy mount of God. It is situated between peaks, Jabel Katherina on the south, whose height is 8,630 feet, and Jabel Samset-Tingeh, 7,670 feet high. Sinai has a broad flat top, and is put down on the marine chart as 7,450 feet high. It is in latitude 28 degrees 35 minutes, and longitude 34 degrees east. The appearance of the shores of the Gulf on both the Egyptian and the Arabian sides, was one vast mountainous waste of sand. These mountain ranges run parallel with the direction of the Gulf in varying heights. While there was no green verdure to adorn their lofty summits, the fantastic forms ever varying, made them attractive. And the fact that over these Arabian peaks and barren wastes once traveled the Israelitish host under the leadership of Moses, in their 40 years of wilderness wanderings, made us feel that we were looking upon one of the most sacred and memorable spots in the history of God's chosen

people. Over these scorching sandy wastes God led Israel by the pillar of cloud by day and the fiery pillar by night, and gave them manna from heaven, and for forty years vindicated to them the sacredness of the seventh day as the Sabbath of the Lord God, by giving a double portion on the sixth day, and withholding it on the seventh day. The point at which the children of Israel crossed the arm of the sea is not definitely marked. It is generally supposed that the place was near the head of this gulf, and that during the centuries that have elapsed since that event the sand has sifted in so that the place of crossing is very shallow. I think that there is every evidence that this is the case, and that the crossing must have been in the neighborhood above Suez. We doubtless crossed in the Suez Canal the path over which they traveled. We arrived at the head of this canal in the early evening after the Sabbath. Here we tarried a little while for the electric light to be brought on board, which is used as a head light for the purpose of lighting up the canal. There are numerous buoys on either side indicating the channel. The electricity producing the light is generated by a dynamo worked with steam from the ship's engine. The canal is 90 miles long and quite narrow in many places; there are signal stations at certain intervals where there is a greater width so as to allow ships to pass each other. The signal stations are all connected by telegraphic communication, so that any ship may be stopped to allow other steamers to pass. The expenses are regulated by the tonnage and number of passengers, the charge being 9½ francs per ton for cargo and 10 francs per passenger above 12 years of age, from 3 to 12 years old, 5 francs. The charge for our ship, from Suez or Port-Thewfik to Port-Said, is about £700 sterling, or \$3,500 United States gold. The act granting the construction of this canal was passed, Jan. 5, 1856, and the canal was opened 13 years afterward, Nov. 28, 1869. Its construction was a gigantic undertaking, and it has converted a desert region into one of the greatest thoroughfares of the world's commerce.

At about 11 o'clock, A. M., Sunday, we crossed the point where the canal intersects the ancient highway that leads from Egypt to the Holy Land. It must have been over this dusty road that the Ishmaelites passed coming from Gilead with their camels bearing spices, and balm and myrrh, going to carry it down into Egypt, accompanied by Joseph, whom they were taking also as a slave, into Egypt. Over this same road must have traveled the children of Jacob when they went into Egypt for corn during the sore famine in Canaan, as well as the royal embassy that was sent from the courts of Pharaoh to convey Jacob and all his house into the land of Egypt. See Gen. 46. Egyptian and Arabian travelers may be seen even at the present, making their journey over this ancient road, in the same way, and dressed in the same costume as was worn several thousands of years ago. The northern terminus of the Suez Canal is Port Said, where we arrived on Sunday afternoon, March 22d, making 21 days from Singapore, with a distance of 5,075 miles traveled. The weather has been exceptionally fine all the way. At Port Said we shall mail letters, and bid our friends farewell until we reach London, which we hope to do by the 4th or 5th of April.

DAVID H. DAVIS.

MINNESOTA SEMI-ANNUAL MEETING.

The Semi-annual meeting of the Minnesota churches is to occur with the Dodge Centre Church, June 12-14, 1891. Notice the change in date from the 1st to the 2d week in June. We are praying for, and expecting a gracious time at this meeting. It is arranged for Bro. E. H. Socwell to be with us as delegate from the Iowa Yearly Meeting, and also Bro. O. U. Whitford, our general missionary. From these two brethren we shall, of course, have valuable service, both in the pulpit and out of it. We are also hoping to have with us Bro. W. H. Ernst, of Alden, together with a good delegation from the churches and surrounding communities. Remember that this meeting is for the isolated ones as well as for those who have regular Sab-

bath privileges. It will be a good time for all to make known their wants to Bro. Whitford, who has just taken the field as general missionary.

Dear brethren and friends, let us make the most of this meeting. Surely it is admitted that we are surrounded with many things not favorable to religious growth. Thoughts become absorbed with worldly affairs and the zeal for holy things cools. Without constant renewing, the heart becomes barren and positive decline and backsliding result. We need the weekly service, and also the especial efforts. This semi-annual meeting is needed by us all. May the Spirit of God over-shadow us so that all will feel richly paid for the time and effort used in attending it.

Further, we hope the interest will demand that the meetings shall continue beyond the three appointed days. At least Bro. Whitford will be ready to work with us longer. We want to witness the conversion of souls and the baptism of converts. Let us seek God with all our hearts for his blessing on this occasion. All are invited and will be welcomed by the Dodge Centre society.

S. R. WHEELER.

HOME NEWS.

New York.

VERONA.—The people of the First Verona Seventh-day Baptist Church to the number of more than forty gathered at the parsonage on the evening after Sabbath, May 9, 1891, bringing baskets of good things, from which the sisters served an elegant supper, and the evening was spent in social chat, interspersed with good music, both vocal and instrumental, and with good cheer. The occasion was intended as a "welcome" greeting to their new pastor, Bro. Henry L. Jones, and is one long to be remembered by him and his wife as a bright spot in their first pastorate. It seemed so hearty and sincere. Brother Jones is certain that he has made no mistake in coming to the people of Verona.

ONE WHO WAS THERE.

Nebraska.

NORTH LOUP.—Myself and wife arrived here safe and sound on April 9th, and found most of the brethren well. We met with a very warm reception, finding our house "empty, swept and garnished." Our goods had been stored for almost a month, through the kindness of the station agent, without any expense, and the brethren were kind enough to put them into the house for us without charge. We were most courteously received and entertained till our own house was ready to receive us, by Dr. and Mrs. Badger, who are old and tried friends of Mrs. Morton. On the evening after the following Sabbath the whole congregation, almost, with several of the First-day friends, met us at the church, and gave us a right royal greeting. Deacon Thorngate presided, Deacon Chase read the Scriptures, and Eld. Oscar Babcock extended to us the kind wishes of the church and society in a neat speech, to which we responded as well as we could on so short notice. There was singing, led by Sister Mettie Babcock, after which a general hand-shaking closed the interview, which was strictly religious throughout. As far as I can see the spiritual condition of this church is most encouraging.—Quite a number of the members have gone, temporarily, to Boulder, some of these will probably stay there, and some will most likely come back. We trust they will be led to do what will be best for their own good and for the Lord's cause. I bespeak the prayers of our dear brethren in behalf of this church and its unworthy pastor.

J. W. M.

**SPECIAL ANNOUNCEMENT.**

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

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

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

**SPECIAL NOTICES.**

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-sixth Annual Session of the Seventh-day Baptist Central Association will be held with the DeRuyter Church, June 11-14, 1891. The following outline programme has been prepared :

**FIFTH-DAY.**

- 10.30 A. M. Introductory Sermon, A. B. Prentice; report of programme committee; communications from churches.
- 2 P. M. Communications from corresponding bodies; appointment of standing committees; annual reports.
- 7.30 P. M. Praise service led by J. A. Platts.
- 8 P. M. Sermon by delegate from the South-Eastern Association.

**SIXTH-DAY.**

- 9 A. M. Reports of standing committees; Essays, by Will S. Maxson and Miss Agnes Babcock.
- 2 P. M. Tract Society's hour.
- 3 P. M. Unfinished business.
- 8 P. M. Praise, prayer and conference meeting, led by W. C. Daland.

**SABBATH-DAY.**

- 10.30 A. M. Sermon by J. Clarke, delegate from the Western Association.
- 2 P. M. Sabbath-school, led by the Superintendent of the DeRuyter school.
- 3 P. M. Sermon by A. G. Crofoot, delegate from the North-Western Association.
- 7.45 P. M. Praise service.
- 8 P. M. Young People's hour.

**FIRST-DAY.**

- 9 A. M. Unfinished business.
- 10 A. M. Missionary hour, led by A. E. Main.
- 11 A. M. Sermon by W. C. Daland.
- 2 P. M. Unfinished business.
- 3 P. M. Woman's hour, led by Mrs. A. B. Prentice.
- 7.45 P. M. Praise service.
- 8 P. M. Sermon by H. L. Jones.

**PROGRAMME COMMITTEE.**

The next session of the Quarterly Meeting of the churches of Southern Wisconsin, will convene with the Seventh-day Baptist Church at Rock River, on Sabbath evening, May 29, 1891, at 7.30 o'clock. Sermon by A. C. Burdick.

Sabbath-morning, at 10 o'clock, Sabbath-school; at 11 o'clock, sermon by Geo. W. Hills, followed by a collection for the Missionary and Tract Societies, and the administration of the Lord's Supper by N. Wardner and S. H. Babcock. Sabbath afternoon at 3 o'clock, sermon by S. H. Babcock; evening after the Sabbath at 7.30, song service, followed at 8 o'clock by prayer and conference, led by L. C. Randolph.

First-day morning at 9.30 o'clock, minister's meeting; at 10.30 o'clock, sermon by E. M. Dunn.

First-day afternoon at 2 o'clock, the Young People's Society of Christian Endeavor Meeting. First-day evening, sermon by N. Wardner.

Brethren and sisters, come over and encourage the little working band at Rock River by your presence at this Quarterly Meeting.

In connection with the Quarterly Meeting, as above, will be held, on Sixth-day, May 29th, the Ministerial Conference, with the following programme:

- When and how will the judgment take place, and what is the practical use of this doctrine in preaching? S. H. Babcock.
- What is the order of the doctrines of the Bible with reference to their practical utility? G. W. Hills.
- How should the decrees be used in the preaching of the gospel? N. Wardner.
- Are our churches organized and officered on the Apostolic plan? E. M. Dunn.
- What should we teach on the second coming of Christ? R. Trewartha.
- Is it right for our ministers to solemnize marriages on the Sabbath? W. B. West.
- Are extra revival efforts advisable? S. H. Babcock.
- How best to raise the pastor's salary? A. C. Burdick.
- What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.
- How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.
- Anti-Christ. R. Trewartha.

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.

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

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## CONDENSED NEWS.

In twenty years there has been no counterfeiting of Uncle Sam's postage stamps.

The inhabitants of Rhode Island have \$470 per capita in the savings banks.

Since the 1st of January, 153 men in positions of trust have stolen \$4,000,000 and been caught at it.

Sixty million tons of iron ore are in sight around Iron Mountain, Mich., more than can be mined in 20 years.

Snow storms prevailed May 16th at Bel-fort and Nancy, France. The mountains of Alsace are covered with snow.

A Baltimore man had earache continually for eleven years. Finally he recovered and delight drove him insane.

During the past year there were over 5,000,000 pieces of matter withdrawn from the mails because of incorrect or insufficient addresses.

Extensive and destructive fires have prevailed in Michigan and Pennsylvania, much damage being done to property, and many lives being lost.

Superintendent Murray, of the New York custom house, has resigned because the salary is too small, having been reduced from \$2,500 to \$1,400

In the text of the Encyclopedia Britannica there are 10,000 words which have never been formerly entered and defined in any dictionary.

A distinguished Egyptologist has recently unearthed with a lot of his mummies a will probably made 4,450 years ago, but, curiously, quite modern in form.

It keeps three large Chicago factories busy to manufacture the locomotive headlights and railroad lanterns that are used in this country. The factories give employment to 1,100 men and boys.

In France the government still levies a tax on doors and windows. To a peasant in his small hut this tax amounts to a little more than three francs a year, but in the small towns it rises to seventeen francs annually for each family.

A beautiful piece of sculpture from ancient Ephesus has reached the British museum. The relic forms part of a marble bull, the head being exquisitely carved, while the figure of a goddess appears on the body. It is supposed to be 2,000 years old.

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



# Royal Baking Powder

ABSOLUTELY PURE

The *Republique Francaise*, has a war-like article on England in Egypt. It contends that the French government ought to resent the English preparations to destroy what is left of French influence in Egypt, and says that the chamber of deputies and the country are willing to grant whatever may be necessary to vindicate the rights of France.

One very rarely hears of Arabi Pasha, whose rebellion led to the British occupation of Egypt about nine years ago. He is alive still—a prisoner of England on the island of Ceylon. He and his companions petitioned the other day for leave to return to their own country, on the ground that the East Indian climate was prejudicial to their health. The governor of Ceylon was instructed to have a medical examination made of the exiles, and as this did not show that Arabi and the rest were at all ill, he and they will have to stay.

The *Dix Neuvieme* states that commercial advices have been received at Marseilles from Trebizond to the effect that a new volcano has appeared in Armenia at the summit of Mt. Nimrod, in the district of Van, vomiting forth flames and lava. The villagers at the base of the mountains have been killed or injured. The fugitives are camping outside the range of destruction. They are almost entirely destitute, and the greatest misery prevails among them. The Turkish government has taken measures to aid the sufferers.

MARRIED.

HAMILTON—BURDICK.—At the residence of the bride's father, Norman L. Burdick, 628 Cortland Avenue, Syracuse, N. Y., May 12, 1891, by the Rev. A. E. Place, Mr. Elwood E. Hamilton, of Alfred, and Miss Bertha E. Burdick.

SHAW—BENTLEY.—In Berlin, N. Y., May 9, 1891, by Rev. B. F. Rogers, Mr. Byron J. Shaw and Miss Zella M. Bentley, all of Berlin.

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.

DAVIS.—At the home of his parents, on Rock Run, near West Union, W. Va., May 3, 1891, Charles C. Davis, aged 18 years, 1 month and 10 days.

Charley came home from the mountains, where he had been all winter, with the dreaded scourge, *la grippe* and typhoid fever. After twenty-three days of much suffering, he peacefully departed this life. He was a member of the West Union Church. While we mourn the loss of his presence, we know it is his gain, for "the spirit shall return unto God who gave it." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," for "Death is swallowed up in victory." F. P. F.

WILLIAMS.—In Madison, Wis., at his late residence with his daughter, Mrs. N. B. Crampton, Nov. 26, 1890, Wm. Williams, aged 88 years and 10 months.

Deceased was born in South Kingston, R. I., moved with his parents to Verona, N. Y., when a child, and came with his family to Wisconsin in the year 1846, while it was yet a Territory. He has left two daughters living in Madison, one son in Dakota, and another son in Minnesota. His wife, Julia Williams, died four years ago. He will always be remembered as a kind and loving husband and father, and a faithful friend. s. w.

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


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FARM FOR SALE OR RENT. In the town of Berlin, Wis., situated one mile from the Seventh-day Baptist Meeting-house, a farm of 180 acres, 100 under cultivation, the balance timber and pasture, with good buildings, will be sold or rented on easy terms. Sabbath-keeper preferred. Address, H. F. CLARKE, Berlin, Wis.

Improved EXCELSIOR INCUBATOR Will hatch 175 per cent age of fertile eggs at less cost than any other hatchery. Send \$6 for this Cat., GEO. H. STARR, Quincy, Ill.

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



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

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

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

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

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