

The Sabbath Recorder.

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

Vol. XLVII. No. 22. }
Whole Number 2415. }

FIFTH-DAY, MAY 28, 1891.

Terms:
\$2 00 in Advance.

BIRTHDAYS.

I am content
To let the added years
That come to me
Roll back into the past so far
That memory
Can only find along the shore
Some perfect shells, and nothing more.

I am content
That seaweed, bits of wreck,
And pebbles gray,
Drift out of sight into the sea;
For them to stay
Would be to cherish grief and pain,
I would not, must not, feel again.

I am content
That none of life
Can ever be
Lived o'er with self-same throb and thrill;
No more to me
Will former song, or book, or toy,
Fill the measure of my joy.

I am content
To live all of to-day;
And when I dream
Let fancy revel in the light
That hope had seen
Beyond the present, and afar
A steadfast, sweetly beck'ning star.

I am content—
For age upon the heart
Can never creep;
And when, at last, in stillest night
I seem to sleep,
A birthday comes to me in truth;
The gift it brings—immortal youth.
—Fugitive.

THE Twenty-ninth International Convention of the Young Men's Christian Association was held in Kansas City, Mo., week before last.

THE American Sunday-school Union celebrated its Sixty-seventh Anniversary in East Orange, N. J., May 10th. This Society works chiefly in the South and South-west, and their report for the past year shows the following: One thousand eight hundred and twenty Sunday-schools organized in places before without religious service, with 7,665 teachers and 63,210 scholars; aid given to 2,068 other schools, with 13,201 teachers and 125,924 scholars; the distribution of 7,447 Bibles and 11,214 Testaments; visits to families numbering 49,460, and 14,003 sermons and addresses; between 4,000 and 5,000 professed conversions, and 130 churches developed from the schools, with regular religious services begun in many other places.

THE question of the continuance of the Louisiana Lottery now depends on the votes of the people of the State, the Supreme Court, by a vote of 3 to 2, having decided upon technical grounds, that the measure passed by the Senate extending the life of this scheme must be put before the people as a proposed amendment to the State constitution. Whatever may be the fate of the lottery it is certain that the campaign preceding the election will be one of remarkable educational power, if its enemies continue their brave and intelligent warfare upon this most deadly enemy of their own State, and menace to the morals of the whole country. They have already been within an inch of success. The odds will be still more against them in the coming battle. A great many people,

who think they love morality and virtue, will easily be persuaded that the institution will not do as much damage as the \$1,000,000, which Mr. Morris offers annually for the privilege of keeping his business, will do good in a State greatly in need of money for repairing the Mississippi River levees and educating her young. We now have a young and growing church in Louisiana at a point where the influence of the real owner of the lottery will be greatly felt, and it is to be hoped that the weight of our people will be felt for the victory of morality and virtue over a shameless public enemy.

A GOOD illustration of the faulty side of the character of Dr. C. A. Briggs is furnished in the reply he has made to some of his critics, and especially his reply to Dr. W. G. T. Shedd, a courteous Christian gentleman, but a most skillful and pointed writer, who has done his best both in respect of ability and spirit in his criticism. Dr. Briggs is one of the foremost biblical scholars of the day; he probably has no superior as to knowledge of the history and standards of the Presbyterian Church, and the writer of this is willing to admit a deep sympathy with the evangelical and higher critics, among whom Dr. Briggs stands high; but his personal qualities have precipitated a crisis in the Presbyterian Church, which his teachings, stated modestly, irenically, and judiciously, would not have brought to pass. There has been a smoldering fire of feeling against Dr. Briggs for a long time, and latterly kindled by his egotistic, pugnacious, hasty bearing and style. It would be possible to take the noted inaugural, strip it of its Briggsisms, leave no essential statement untouched, and make of it a document that would be almost universally welcomed. We fail to see any essential difference between Dr. Briggs and Dr. Harper upon the question of the Bible's inspiration, but the latter has another manner and style. We much admire Dr. Shedd as a man. In spirit and life he is an irreproachable gentleman, but his theology would soon drive the world into infidelity, and we would rather be a heretic with Dr. Briggs than orthodox with Dr. Shedd, and we much wish Dr. Briggs' answer to his collaborer had been as excellent in manner and style as was the latter's criticism. Will the Presbyterian General Assembly this week take action that it will be ashamed of in twenty-five years? It will, if it commits itself to a condemnation of evangelical higher criticism by branding Dr. Briggs as a heretic.

THE PRAYER-MEETING.

Dr. Charles S. Robinson has lately said: "If there be one institution on the earth which has evidenced its own right to be and live, it is the old-fashioned prayer-meeting. With all its exposures and imperfections, it is one of the most valuable instruments for growth we have." There will be no trouble in finding a great many who will agree with this sentiment, and

there will be no trouble in finding people who will only accept it "with a grain of salt."

The right kind of a prayer-meeting is a very "valuable instrument for growth in grace," but there is no mistaking the fact gathered from the testimony of many pastors and Christian disciples in the religious press, and plainly seen by close observation, that the prayer-meeting does not hold the place it used to hold, and is losing its power over certain people against whom nothing can be said on the score of character and Christian loyalty. And the reason probably is that the prayer-meeting is not adapting itself to the changed condition of things. Where it does or has done this it is a power, as it once was. Men and women are changing, the conditions of life are changing, and the church must not continue the methods that were good and efficient in one state of affairs, into a time when there is an entirely different state of affairs. There is as little reason in expecting people to cling to old methods of church activity as in demanding that they shall travel between New York and Chicago by stage coach. Thought and life are intense and active, and we may say practical, and no less so in church than in other matters, and church activities must meet the demands that so active and practical living and thinking make. As we have already said, the type of Christian manliness is changing, and it must have fit ways of expressing itself furnished by the church, or it will neglect the church. Let us refer to one thing that seems to be very common in people's thoughts in speaking of Christian work. Christian work is speaking and praying in prayer-meeting. Such and such a man will be praised to you as a Christian worker, and when you question about him you learn that he is always at the prayer-meeting and always active, ready with his speaking and praying to help the meeting on to a successful issue. And very frequently this is all one does mean, unless, perhaps, he would include teaching in the Sabbath-school and singing in the choir, when he calls a brother a great Christian worker.

In very many churches all the activities are included and exhausted in the Sabbath morning worship, the Sabbath-school, and the prayer-meeting. The members, as individuals, may do a great many things in the way of practical Christian helpfulness and benevolence, but the church, as a church, frequently has absolutely no expression of its life, no avenues of work, no plans of practical Christ-like good-doing aside from what we have spoken of; and not infrequently you will find the thermometer of the church's success as a church of Jesus Christ considered to be the activity of the prayer-meeting, the emotional condition into which it comes, the number of those who have said a half-dozen or more made-to-order and conventional words of Christian testimony. And it is often true that there is nothing which more completely fools a church and a person than the emotional condition into which they get and feel

satisfied with as a condition of great consecration. The son of Jesus' parable who was ready with his "I go sir," didn't go, and probably simply from a very natural reason and law, *viz.*, we are sometimes completely deceived by our willingness to do a thing, into thinking we have a real purpose and determination to do it, like the boy who is called in the morning, and half awake, shouts back his "Yes, sir," and then rolls over, goes to sleep and dreams that he has gotten up.

One of the serious results of this idea of church work is this emotional state which evaporates into nothing practically done for Christ and humanity, and a serious fault of the prayer-meeting is that it develops a self-consciousness of Christian life which is fatal to real Christian effort, and self-forgetful Christian endeavor. We are constantly taught that the way one "feels" is the great thing; we talk about our aspirations for ourselves, *our* hopes of heaven, *our* great desire for consecration and holiness, *our* great and swelling noble purposes, and all the while it is *I* and *mine*—as was said, a self-consciousness of Christian life and motive that are not quite like the life of Jesus, "who pleased not himself." This is sometimes different when the church gets into an evangelistic mood and begins to look out to bring others to Jesus, but for the most part the prayer-meeting tends to center the Christian disciple in himself, his own welfare, his own salvation and growth in grace, forgetting that to grow into the grace of Christ is to grow in a grace of thinking and feeling and living with no thought of self, even of our own hope of heaven.

Now this idea of Christian work does not satisfy the thinking of men nowadays, and it does not satisfy the requirements of the Christians, confession of Christ; and we do not hesitate to say that here lies an explanation of the indifference of good, some of the best people, to the prayer-meeting of our day. It is quite safe to say that this kind of a prayer-meeting has got to go. It will cost many people many a pang to part with it, but the age has come to demand a prayer-meeting of a kind which helps people to the conception of the Christian life that the last thing to be thought of is one's own happiness and the first thing to be thought of is the virtue and right and happiness of those for whom Christ died. Happiness made an end of life is always missed, and we would not be at all surprised if this same thing is true of heaven in its best sense; and the prayer-meeting which is only a means of self-conscious, self-culturing Christian endeavor is not a prayer-meeting for this part of the nineteenth century.

THE CASE OF ISRAEL.

JOSEPH BAWDEN.

The exodus of Russian Israelites provokes much difference of opinion. Russian apologists say the Jews are social pests, who fleece the ignorant Muscovite peasants, and to do so engage extensively in the retail liquor trade, and in making usurious advances on farm produce. A writer in the *Encyclopedia Britanica* states that in Moldavia in "the beginning of the present century the Jews were found everywhere keeping the village inns and forming the centers of commerce for their districts. Engaged in this occupation, or traveling through the country to buy or advance money upon the crops and to sell foreign merchandise, were Jews, some of whom had come from Poland or Russia." Mackenzie Wallace, in his well-known work on Russia, quotes the complaint of Russian

landlords "that the peasants, since emancipation, have become lazy, careless, addicted to drunkenness, and shamelessly dishonest with regard to their obligations. And he states that these same Russian landlords, "from false notions of economy," themselves "take advantage of the peasant's pecuniary embarrassments, and make contracts with him which he cannot by any possibility fulfill. In spring, for instance, when the peasant has nothing to eat and no money to pay his taxes, they advance him a small sum of money and demand in return an amount of summer work out of all proportion to the value of the meal or money advanced. Making allowance for the anti-Semitism of Russian writers, it is not improbable that the higher intellectual endowment of the Jew has enabled him to profit by the lessons in greed afforded by orthodox Russian landlords. Extortion is extensively practiced by native usurers among the peasantry of India. The exactions of Irish landlords are mild compared with the terms of the *gombeen* men who harass the peasantry in the western part of Ireland. Oppressive avarice is not peculiar to Israel.

There seems little disposition among Jewish reformers to take concerted action for the repatriation of their race, the arid sterility of a great part of Palestine being sometimes given as the reason. Surely the objectors know nothing of the possibilities for irrigation where subterranean water is, historically speaking, well known, where numberless *wadys* offer natural advantages for the construction of numberless reservoirs, and where the climatic conditions for the growth of the finest fruits are simply perfect. Artesian water has accomplished some triumphs of irrigation in Algeria. Even the Sinaitic range, according to a recent traveler, possesses monuments of extensive irrigation in a period of remote antiquity. Added to all this is the striking fact that irrigation works, the world over, as a rule, pay excellent dividends when their cost has been kept within reasonable limits.

Apart, however, from the social or religious questions underlying the Russian persecution and the political or other difficulties in the way of repatriating the Jews, upon whose return to Palestine so much for the world's welfare depends, the Jews are always making history. They are to-day a spectacle of judgment against that form of unrighteousness which is consuming the very vitals of civilization, and which, in the opinion of eminent thinkers, will work the ruin of the present outward organization of Christianity. "Covetousness, which is idolatry," has brought upon the Jew, from the time of Solomon onward, condign punishment. It divided the nation. It is the great theme of the greatest prophets. The passion of the race for ritual magnified departures from the national altar and ceremonial, but the burden of the prophets' invective and the history forbid any doubt that "to grind the face of the poor," and "pant after the dust on the head of the poor," were greater hindrances to the development of national brotherhood and life, more powerful in opposing the sway of Jehovah than ceremonial schism. The latter was a consequence, not a cause.

There is no ground for the hope of Israel's repatriation until Israel shall "return to the Lord." The benevolence of distinguished Jews towards their suffering kinsmen grounds the hope that this seed may grow into national self-help. But such a spirit will not alone nationalize the Jew. Only Messiah can do that. The Coming One has before him a "strange

work" amid the complexities of Christian civilization,—Sabbathless, selling intoxicants, making war, loving usury, land-grabbing, wearied in the greatness of its way with the sensual and self-seeking activities of the "god of this world." What else than these forces obstruct the revelation to Jew and Gentile of the Splendor of God? 2 Cor. 4:4. As an object lesson, over against these manifestations of the "prince of the power of the air," stands the Jew, "sifted among the nations." To them God says (Amos 3:2): "You only have I known of all the families of the earth, therefore will I punish you for your iniquities." If, while groaning under these judgments, the Jew might be permitted to see "the manifestation of the sons of God," can there be any doubt Israel would "return to the Lord?"

The outcome of so-called Christian civilization is beyond any forecast, except this, that God will make an end of all glory that is not consistent with his character. Even into this proposition people read all kinds of celestial politics, and in view of it look for all sorts of signs, but this one thing is certain, out of the sea of trouble into which she has been cast, because, though fearing the Lord God, she has rebelled against him, there will be for Israel a resurrection. "The Redeemer will come to Zion and turn away ungodliness from Jacob." Nevertheless, while yielding to the Jew this high place, that not only in the past has been but through all time to its end is committed to him that oracle of God which, with bleeding head and feet and every way sore wounded, bears, as the cross, God's condemnation of sin in the flesh ("salvation is of the Jews"), never should it be lost sight of that in Christ Jesus there is neither Greek nor Jew, and that belonging to Christ we know no man after the flesh, but lifted through him who was a Jew and son of man to the level of the sons of God, we are under the behest, "Therefore if any man be in Christ let him be a new creature."

KINGSTON, Ontario, Canada, May, 1891.

EDUCATING THE BLIND.

REV. J. G. BURDICK.

We take pride in the following, clipped from the *New York Times*, since one of our leading church-members is the principal of the school in question. It also demonstrates how Seventh-day Baptists can open and hold positions of honor and trust, encumbered, as a great many suppose, with the inconveniences of the Seventh-day Sabbath.

An entertainment that was at once pathetic and deeply interesting, was given May 15th, at the New York Institution for the Blind, where 200 pupils, afflicted with the saddest of misfortunes, gave practical exhibitions of the education that is afforded them by the course of instruction at the asylum. It was the sixtieth anniversary of the institution, and a fitting occasion on which to show its facilities for overcoming, to a remarkable extent, the distress and misery arising from a most burdensome deprivation.

The whole work of the school, as exhibited last evening, may be comprehensively grouped under three heads—physical education, mental education, and manual education. In each of these divisions there were revealed several subjects of an appropriate character, in respect to which the pupils might be regarded in the three-fold aspect of development, information, and application—the first relating to the special action and growth of the faculties, the second to the imparting of useful knowledge, and the third to application of knowledge for practical purposes.

The programme began with a prayer by the Rev. Dr. Halloway, of the Twenty-third Street Baptist Church, after which Professor Stephen Babcock, himself a blind man and a graduate of the school, made a short address. His simple statement of the work of the school, its am-

bitions, and its accomplishments, was impressive and refreshing. Just behind him, dressed in white, with knots of ribbon at their throats, sat the girls of the school, and to their right the boys, more than a hundred strong. They all arose at the signal from the piano and sang the chorus from "Lohengrin," "Hail, Happy Morn, now crowned by Love."

Joseph Ackerman and John Loftus followed with a duet from one of Rubenstein's polkas. The notes from which they learned this music were printed on the New York point system, the perfection of which is due to Superintendent William B. Wait. That the pupils acquire a thorough training in this accomplishment was shown in various numbers of the programme by the performances of Henry Tschudi, who possesses remarkable skill as an organist, and by Nellie Bennett, Elizabeth Silk, Jane Bennett, and Theresa Henger.

The high degree of certainty, celerity, and variety of muscular action that characterized the performance of instrumental music by the blind pupils was further illustrated by their writing and reading by touch, and by their recitations in geography, with the planisphere and dissected maps. The technical skill of the pupils exhibited in this latter performance was such as to challenge competition with those more fortunate persons who can see. One boy, for instance, was asked at random to describe the direction in which he would go, and the capes, bays, oceans, islands, and other natural bodies which he would pass, in making a voyage by water around the world from New York, stopping at Rio Janeiro, Valparaiso, Tacoma, Shanghai, Calcutta, Alexandria, and London. How many graduates of the Normal College could answer correctly? This boy answered it without an error, and a dozen of his fellows answered other questions equally puzzling.

The calisthenic exercises that formed an interesting part of the programme, were characterized by great precision and skill. One was impressed with the fact that among blind pupils the necessary effect of their adversity is to restrict activity, induce physical inertness, and thus impede growth and development. Calisthenic exercises can have but the one effect of overcoming these outgrowths.

Toward the close of the programme there was an exhibition of arithmetic that was almost wonderful. Prof. Babcock called upon some one to propose a number. A lady in the audience said, "5,692," and this number was repeated to the class. Then Prof. Babcock called for another number, and somebody said, "789." "Now," said the blind professor, "the class will multiply the first number by the second," and straightway the boys and girls set their wonderfully acute minds to work. In less time than the average common-school youngster could have worked the problem on the black-board, these unfortunate children announced their answer—"4,490,988"—in a chorus.

This was not all. Prof. Babcock asked some one to propose a problem in interest. One man in the audience proposed \$963, another proposed a rate of 6 per cent, and a bright boy near the door, who immediately proceeded to work it out on his cuff, proposed eight years and five months for the time. "What is the interest on \$963," asked Prof. Babcock, "for eight years and five months, at 6 per cent?" In exactly one minute and fifty seconds the class announced the answer, "\$486.31," and the boy with the cuff was only half through his figuring.

WHICH BIBLE? WHICH CHURCH? WHOSE REASON?

REV. WILLIAM ASHMORE, D. D.

Professor Briggs, recently installed under a hundred thousand dollar endowment at old Union Theological Seminary to teach theology to the young preachers of the staid old Presbyterian Church, says there are three great fountains of divine authority—I. The Bible; II. The Church; III. The Reason.

But which Bible? The old one which has come down to us from our fathers—the Old Testament, part of which Christ used, and quoted from, and recognized, and lived in spiritually, and commended to his disciples; or the new Bible which modern critics propose to reconstruct out of a miscellaneous lot of materials, Mosaic, prophetic, Chaldaic, Babylonian and Egyptian, arranged according to a new plan of their own, in which Kuenin, Wellhausen, Robertson Smith, Charles A. Briggs and others are to be the architects. A new Bible or the old Bible—which?

And which church? For there are many churches—the Greek Church, the Roman Church

and the Protestant Church? Who is to decide? Eighty million Greeks say theirs is the church; 190,000,000 Romanists say theirs is; the Protestants say they are the body of the true church. How wide apart the Romanists and the Protestants are! One rests on Peter, the others on Christ. One has the Virgin Mary and a thousand others, saints and angels, as mediators; the other has only one Mediator between God and man. And so, which church? And which one is "The Church" of Prof. Briggs' classification?

And whose reason? Prof. Briggs' reason, or Huxley's reason, or Rome's reason, or somebody else's reason? We all claim to have reason, but we do not all reason alike. The German Rationalist says his reason teaches one thing; The Scotch Metaphysician says his reason teaches another, and English and American "orthodox Christians" say their reason teaches still another thing. Tom Paine's reason moved in one direction; Bishop Butler's moved in a totally opposite direction. Who, then, is to decide what is "reason"? Which particular aggregate of mental "concepts" is entitled to be called the reason?

But what have missionaries to do with such a home issue? Much every way. It is not simply a home issue; it is a foreign issue as well. We are "nourished by the King's country," and such teachings as these are already affecting the work here. Can people remain ignorant of the drift of things in Japan? The home churches are feeding on sour grapes and the young churches in foreign lands are having their children's teeth set on edge. When Prof. Drummond was in Japan he had a reception given him by a number of the native ministers of Tokio. Foreign missionaries were properly left out. At the reception Prof. Drummond asked them as to the shaping of their future theological opinion. There was a slowness in answering, for "there was a division among them." Finally Mr. Yokoi, known in America as Mr. Ise, spoke up and said that they would hold to the divinity of Christ, but that they would follow the results of the higher criticism. And that was the only reply given.

If the Bible is to be picked to pieces at home what is to prevent it being done here. If a destructive critic is set up as a teacher at a Bible conference in Chicago why should not Mr. Yokoi; or the German Rationalist, Mr. Shinner; or the Unitarian, Mr. Knapp, be allowed an equal distinction in Tokio. It is vain to deny that at this time the best opportunity the destructive critics have of reaching the ministry of our land is through some sort of association with spiritually-minded men at conferences, or on common public platforms, or in some broad and liberal periodical where good and bad can take their turns in due order, one after another, in the symposium style.

The whole thing is sure to be imitated out here. The method is always copied in Japan, and it will follow in India and then in China. The seeds of all the heresies and issues of the West are being sown here in the East. The fruitage will come. "Whatsoever a man soweth that shall he also reap." There is no escape from it. Our Congregationalist brethren have sown New Theology in America, and they have reaped Mr. Yokio in Japan. So missions have a deal at stake in this issue. A deal more than some would be willing to believe, and a deal more than is yet fully apparent.

SWATOW, China.

LEO'S BLESSING.

A wedding in high life has been lately solemnized in St. Patrick's cathedral, New York City. The bride, Miss Coudert, belongs to a local family of high social standing, and considerable wealth. The bridegroom is a scion of a European family of eminent distinction and not remarkable for their worldly possessions. An interesting appendage to the ceremony was the reading, by Arch-bishop Corrigan, of the blessing of the Pope, which had just arrived by cable.

There never was an instance of papal blessing but it was turned into a curse. History confirms this statement. We can prove this

from events in our own day. The pope sent the golden rose (a special mark of favor) with his blessing to King Bamba, of Naples, and in less than twelve months afterward the king lost his crown and his kingdom. He next sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He then sent it to Queen Isabella, of Spain, and again, within the same short space she lost both crown and dominions. He then sent it to Louis Napoleon, or rather the Empress Eugenie, which is more remarkable still, as she called that war with Germany, "her war;" and again, in less than twelve months France was defeated by Protestant Germany, and the Emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hand of the Zulus, and the Papal favorite alone is left to mourn the extinction of that once proud dynasty. Mrs. General Sherman got the "golden rose" as a special mark of favor for her service to the church, and it was too much for her as she died soon after.

The pope cursed Italy, as he had cursed England under Elizabeth, when he excommunicated Victor Emanuel for seizing the papal dominions, and for making Rome the capital of his kingdom. Since then Italy has risen from being a cipher among nations, to become a voice and a power in the councils of Europe. He cursed Germany and she became the greatest power of continental Europe. The pope sent his blessing to that French showman Boulanger, and in less than two weeks after he had to flee for his liberty and took refuge in Germany, and is now an exile on the island of Guernsey. The Princess of Brazil, when near her confinement, requested the interposition of the pope, and his blessing on her child. She received it, and the child was born deformed. Maximilian was killed a short time after being blessed by the pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The pope neglected some official business in order to give his special blessing to an English steamer laden with "Sisters of Charity" for South America in 1870, and it never reached its destination. Every soul on board perished. The Empress of Brazil was blessed but once, but that was enough,—she broke her leg three days after.

It will be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres, until it received the assurance of safety in the papal blessing, then raised its anchor, sailed out to sea, and went down in two days. From the time the pope blessed Jeff. Davis and his confederates the cause of the North was in the ascendancy, until it finally reached a complete triumph. And the order of Christ conferred by the pope on Dr. Windthorst stretched him in his coffin in less than a year; and still this death-dealing blessing continues to be received, and now that it is carried by electricity, we hope that the swiftness and energy of its baneful effects may in no wise be increased by partaking in any degree of the high tension of the power which conveys it.—Primitive Catholic.

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.

MISSIONS.

We frequently hear it said that the cause of temperance must very largely depend upon the right education and training of our children and youth; and that here is the most promising field for temperance work. So, we are coming to feel more and more, must the cause of missions depend, for its future support and growth, very much upon the right instruction of our children and youth, as to their obligations to give, work, and pray for the world's evangelization. Upon pastors, Bible-school teachers, parents, and Christian Endeavor workers, there rests a great responsibility in this direction.

FROM Eld. Todd, whom we recently met in Brookfield, we learn that the church in Berlin, Wis., has greatly improved the appearance of their meeting-house, outside and inside; and that they are to have a parsonage. We believe that our small churches, as well as the large ones, should plan, pray, and labor, with reference to living and growing, not with the expectation of dying. If death does come, we cannot, of course, but submit. But, brethren, lift up your eyes, and see if there is not a harvest of souls even within the reach of your efforts and prayers.

BROTHER and Sister D. H. Davis received a cordial welcome in New York, Plainfield, and Rhode Island, and at the recent Special Board Meeting. Brother Davis made interesting statements in regard to their feelings and experiences, and concerning the prospects of our work in China, which never seemed better than now. They at once enter upon labors for the cause, they being ready and willing, and the Board glad to have them do so. The time before the South-Eastern Association will be spent by them in New England and Northern New Jersey. It is expected that they will attend most of the Associations, if not all; and between Associations and Conference work among the western churches. And of course we expect valuable help and inspiration from them at the August Anniversaries. Bro. Davis spoke words of great encouragement in regard to our China Mission, and brought messages of warm Christian goodwill from the other missionaries, the church, and the school; but nothing encouraged us more than the statement that out from the school there are likely to come good and efficient native workers.

FROM G. W. LEWIS.

HAMMOND, La., April 8, 1891.

The quarter closing March 31st, has, for many reasons, been a peculiar one to us as a church and community.

1. Until quite recently it has been very cold and wet for this section, in fact the cold has continued, and during the nights of April 4th and 5th gave us, as we hope, our last hard freeze. Just what the damage may be to fruits and gardens we cannot now state.

2. The inclemency of the weather has also had its effects upon our regular church appointments, often raining so hard as not only to interfere with the attendance, but in a few cases to prevent us from meeting at all.

3. The above condition has been augmented by the prevailing epidemic—*la grippe*—and while we have been spared, as others have not, from the angel of death, for which we are very thankful, yet most of our number have been sick from three days to four weeks and some

very sick. One Sabbath the pastor found himself unable to attend the church service.

Twice have we had plans nearly perfected for holding some extra meetings, but sickness and the state of the weather has been such as to make such an effort entirely impracticable, and while we have lost the strength and inspiration which such an effort under God might have given us, yet we are laboring and endeavoring to grow stronger in the service of the Lord and in the power of his might.

The attendance upon preaching service and the Sabbath-school for the month of March has been much better than the two previous months, now nearly reaching the usual number. Like too many of our churches we have not as yet secured the attendance of the entire membership at the regular Sixth-day night prayer-meeting. Some of the members live so far away that it seems at least very difficult to attend any evening meeting.

To remedy this, and also to accommodate some of the First-day people that desire to meet with us occasionally, and yet cannot on the Sabbath, we have arranged of late to hold preaching service on Sixth-day evening before each communion season, making the following Sabbath service a general prayer and conference meeting. This will undoubtedly add to the interest and strength of the church, as well as enlist to some extent those not usually meeting with us.

During the past quarter our young people, at our suggestion, have been meeting each Sabbath afternoon for a prayer and conference meeting. Although for local reasons they have thought best to retain their membership in the Union Y. P. S. C. E. of the village. This, however, is only temporary, as we hope ere long to merge into a full fledged Endeavor Society of our own, thus sustaining the organization found to be so helpful to many of our churches.

Our monthly appointment, four miles out of town, has for this quarter been nearly a failure. It was in this district that the *la grippe* was most severe. We went over in January, but held no meeting, as there was a funeral in the neighborhood. Rain interfered with the February meeting and the March appointment was omitted by their request until the weather should become more settled. But we resume in April and continue through the quarter, at least, if all is well.

Because of the state of finances with us we have not been up to Beauregard the past quarter, but have corresponded and found them in good working order, both old and young, as will be seen also from Bro. A. L. Clarke's letter in the April issue of the *Outpost*.

While the family of Bro. J. K. Crandall have recently moved from there to this place to engage in work, yet there have been three or four families that have moved into the society during the quarter, most of whom will join the church by letter at the earliest opportunity.

Bro. J. F. Shaw is now laboring with the church there, and we should have joined him in the work early in the week, had not one of our sisters been so very low of chronic disease that we thought it improper to leave, but as she is some better now we hope to go to Beauregard to-morrow or next day, and engage with Bro. S. in the effort to strengthen the good people at that place. Pray for us that our efforts may be of great service to the church and an honor to God.

FROM J. F. SHAW.

FOUKE, Ark., April 3, 1891.

I feel strongly tempted to make no report for the last quarter, and I will confess that through

great annoyance I was twice tempted to write to you to drop me from the work, as I felt so hedged about that the work you had intrusted to me was not attended to as you had reason to expect it would be. My brethren at home, however, counseled me not to do so, as they believed that I would do wrong. Scarcely a plan that I had laid the first of the quarter was carried out, and what has been done was not the result of any plans laid but seemed to have happened in a fortuitous way. I had no less than ten letters, all from various places, asking me to come immediately and help or hold meetings. I could go to none of them. The strain upon our banks at Texarkana made it impossible for but few to secure loans of money, and so I was required to do what was next to impossible—to give gilt-edge endorsement—I was simply left without means for travel and at the same time support my family. When I removed to the colony I began building me a residence with six rooms. We lived in a tent until we had the ell part of the house boarded and covered, and floors laid up stairs and down stairs. The brethren came in and built us a small log kitchen, and in these three rooms, uncomfortable as they were, we have spent the winter. A month ago my dear old mother, who had been trying to keep house with only my young sister, gave up her home and came to live with me. Thus seven of us are now compelled to make our home in these three rooms. The remainder of my house—four rooms—is boarded and half shingled,—but now comes the relation of my troubles. My only present means,—between \$200 and \$300—had been let out into other parties' hands, and as I had expected to receive it at time due, I had spent what I had on my improvements until I had no means to travel with, and I depended upon promises from week to week until a month had passed by, and had come to feel that there was no certainty when I would receive it. I could see no way to go on with missionary work, and as I could not branch out and do what you had a right to expect me to do, I felt tempted to write you to cancel our engagement. But brethren felt I would act unwisely and insisted I should not. Two more weeks of the same kind of suspense and the temptation came again, but a good brother proposed, when I had read him some of the letters of appeal, that he would let me have money, and so I go with not money enough to return home, trusting that "some way or other the Lord will provide."

It will be getting down to bed-rock when the Union shall have full handling of vital questions connected with the work, and which are suggested to them by the Executive Committee; when the Board of Managers shall consider and weigh and give an expression on important missionary issues as they arise from year to year; when the rule shall be adhered to of appointing the committees on different missions a year beforehand, and when they shall be expected to take up and master the details of those missions, and present condition, and present a report that shall lead the Union to actual and definite action; this survey to be thorough, and to include the sending for persons and papers as may be required for fullest enlightenment and most judicious recommendation; when the spirit of the Executive Committee shall be put on the Board of Managers and that again on the Union, just as the Lord took of the spirit of Moses and put it on the seventy elders of Israel; when—I venture to add inquiringly on the strength of a recent success at Shanghai—the reports of these committees, which will then mean business, and make business, shall be printed beforehand, the same as reports of secretaries, for the use of delegates, before action is taken; and finally, when the action of the Union shall come to be fully accepted as a basis of responsibility by the Baptist constituency of pastors and members behind it.—*Dr. Ashmore.*

WOMAN'S WORK.

BETWEEN THE LIGHTS.

A little pause in life, while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from weary fingers,
And soft, gray shadows veil the aching eyes.

Peace, peace, the Lord of earth and heaven knoweth
The human soul in all its heat and strife:
Out of his throne no stream of Lethe floweth,
But the clear river of eternal life.

Serve him in daily work and earnest living,
And faith shall lift thee to his sunlit heights;
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.
—*Sunday Magazine.*

NOTES FROM LOCAL SOCIETIES.

A letter recently received from Hewitt Springs, Miss., tells something of the Ladies' Missionary Society in that place. It was organized in December, 1889. Thirteen members were enrolled, four of whom were elderly women, and four were of the young women. The Society has at different times given entertainments by which they awakened interest in their work, and also raised moneys, which, because of the special needs in the case, were used at home.

Since the organization of the Society it has suffered some loss, by the death of one of its members and the withdrawal of three; these going off with the Hewitt faction. The meetings are still kept up, and the writer says that although they have done but little in the matter of raising funds, they have not been idle, hoping some day to realize something from work which they have done.

The Secretary reports one new member, late from Taney, Idaho. This lady, so the letter states, gave to them at one of their meetings an account of the condition of the church life in that far-away place, and being helpful and interesting to them the ladies voted to pass the word along the lines to you, the readers of these columns. Mrs. Belle Davis is the President of the Society at Hewitt Springs; Mrs. Alice J. Davis is the Secretary.

Dear Sisters:—When your President requested me to tell you of our efforts to serve our Master in the far away home of Northern Idaho, I was very much inclined to feel that there was nothing either interesting or profitable to relate. But the thought that there may possibly be something to encourage by knowing what a weaker society is trying to do, leads me to yield to your request.

In 1882 five families from North Loup, Neb., located on Big Bear Creek Ridge, in Idaho. They very soon organized a Sabbath-school. In a few months four other families joined them. There was talk of organizing a Woman's Missionary Society. But instead of doing it a weekly prayer-meeting was instituted by the women, which proved to be a source of strength and comfort to us all. This meeting was started in September. At Thanksgiving time, the people came together for a prayer and conference meeting, and decided to hold such a meeting in connection with, or addition to, the Sabbath-school. This meeting was well sustained until we came to have a pastor, which was not until several years later. We also decided that day to meet at the house of Mr. Moore, a Campbellite neighbor, to arrange for a union Christmas entertainment. Upon meeting we found that a Missionary Baptist minister had come to our neighborhood to see if there was anything he could do for the Master at this place. It was

a great privilege to us who had been so long without hearing the word preached, to have him come to us. We had been hungering and thirsting, had been praying and hoping that the bread of life and the word of God's truth might be meted out to us in that far-away and needy place. Peculiar people that we were because of our Sabbath views we were often made to feel our unlikeness to the world.

Now my sisters, think what a responsibility, what a duty lay upon those of us who should be leaders. Surely we knew not what to do. We had no church organization, no church officers, no one upon whom we could call for help where there seemed any hope of our being able to secure the helper. Our hearts were burdened for fear the cause would suffer loss. The only thing we could do was to write back to the home-church pastor for advice. This he gave cheerfully, telling us it would not be well for us to join in organizing a union church. Struggling on as best we could there did come to us, to our great help, a pastor, and we had a church organization, and though small in numbers, there was faith in the hearts of the little people. Mrs. Williams, our pastor's wife, helped us to organize a Woman's Missionary Society. To her as an active, cheerful worker, one interested in missions, and ever ready to help make the society successful in its work, we owe much. One-fourth of our receipts we set apart for the foreign work. We lived in a very out-of-the-way place, and could find little to do by which we could earn money. Yet we trusted that our mites would be acceptable to the service of the cause itself; and felt confident that we were ourselves benefitted by the service which we sought to render to the Master.

A WILLING WORKER.

WOMAN'S WORK FOR WOMEN.

The New Testament sounded the key-note of woman's emancipation from the tyranny of old customs and welcomed her to a share in the active service of redemption. The old dispensation had given a promise which cheered every Hebrew woman's heart with hope, and here and there, as in the stories of Hannah and Ruth and Esther, appeared beautiful illustrations of what woman's influence might accomplish in the world. But outside of the Jewish Church the worst element in the darkness of heathenism was the oppression of the female sex. In the days of martyrdom woman bore her part in heroic courage, and in suffering unto death. Even in the courts of savage kings we find her the center and source of gospel light. In no country has woman's early influence in the propagation of the faith been more remarkable than in France and Britain, Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benevolence the women of the Roman Catholic Church were earlier in the field than those of the Protestant churches, but they worked under the rules and restrictions of conventional orders. But a far better development of woman's work in missions and in all benevolence is that which is shown in Protestant Christendom within the last quarter of a century. Their work illustrates the home. Upon the home side the woman's work of Protestantism does not, in fact, subsidize all the talent and normal power of Christian womanhood in the church. But it is its ideal, and its aim. We have observed the growth and operations of woman's foreign missionary societies for the last twenty years, and have been more and more impressed by their

stability in organization and their advance in efficiency and power.

In all Protestant churches the impulse is one and universal. Suspicions, doubts, and fears, which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether its success abroad, great as it is, or its reflex power at home, has been the greater.

The late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the broader and deeper movements that had been stirred by the spectacle of woman's debasement in heathen lands. It is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India has inured to the good of our own frontier settlements, and of the freedmen in the South.

The movement was timely. (1.) It arose at a time when the zenana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. (2.) The movement was called for at a time when the women of America had just learned something of their united strength in their effort for the relief of our wounded soldiers. (3.) This work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through the care and solace which the service of the Great Sympathizer so often presents. (4.) The movement came at a time when, in the North, at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury.

The counter movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unhallowed ambition. There are multitudes even among the wealthy who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, this wide-spread altruistic spirit which now shows itself in zenana bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred-fold all that has been expended.

Its influence has not been confined to the female sex. On the foreign field, also, the change wrought is one thing. This gradually refutes and destroys the Oriental theories of woman's sphere. The most important factor in this regeneration is the training of thousands of the young to ideas and usages and degrees of intelligence which are at war with the old customs and superstitions.

God knoweth his own, and the benign influences which have been exerted quietly, as the falling of the raindrop and the snow-flake, shall not return unto him void, but shall accomplish that whereunto he hath sent them.—*Abstracted from article by F. F. Ellinwood in Missionary Review.*

MISS TUCKER, otherwise A. L. O. E. (A lady of England), and one of the most popular of the English religious writers, is now actively engaged in mission work in a city in Northern India. She is described as a charming old lady, living in a pretty little cottage, and spending the larger part of her days in visiting, praying and singing with the women of the Zenanas.

HISTORICAL & BIOGRAPHICAL.

NATHANIEL BAILEY, THE LEXICOGRAPHER.*

This scholarly Sabbatarian of England is little known by our people in America. He united, by immersion, with the Mill Yard Seventh-day Baptist Church of London, "ye first day following ye 6th of ye 10th month, 1691." His case was considered with those of other persons "in Relation to their propounding for Baptism and Church fellowship," and the church, after it had "secured considerable Testimony of ye Sincerity and Spotlessness of their conversion," "concluded of Baptizing of them." His signature appears among other names affixed to business transactions occurring from 1692 to 1712, inclusive, as entered in the records of this church. His burial in the grounds attached to Mill Yard is registered as taking place July 4, 1742, he having died June 27th, previous. It seems that his wife and mother-in-law were interred here, the former over four years before, and the latter over nine years.

He has been best known abroad by his Universal Dictionary of the English Language. This work was familiar to a few prominent Sabbath-keepers in this country for fifty years prior to 1825. The library of Gov. Samuel Ward, of Rhode Island, contained a copy of it at his death. There is in the possession of H. D. Babcock, of Leonardsville, N. Y., the well-used Bailey's Dictionary of his great-grandfather, Eld. Henry Clarke, the earliest pastor of the First Brookfield Seventh-day Baptist Church. In England and her provinces, he was the most popular of all our lexicographers who preceded Dr. Samuel Johnson. Though his work was eventually beaten out of the field, it did not yield without a struggle. Several editions of it were published after 1755, the memorable year in which the result of Johnson's labors first appeared; and even as recently as 1802, an edition was issued at Glasgow, Scotland; and in 1810, a German translation was printed at Leipzig and Jena. As Bailey's work first appeared in 1721, it has fully a century of popularity and usefulness.

At least forty-eight editions of the Dictionary were sold during this time. From the different accounts of all these, we select the following as indicating the character of the work and the learning of the author. We give the dates of the editions mentioned:

1721. An Universal Etymological English Dictionary; Comprehending the derivations of the generality of words in the English tongue, together with a large collection and explication of words and phrases used in our ancient statutes; also the dialects of our different counties, to which is added a collection of our most common proverbs, with their explication and illustration.

1730. Dictionarium Britannicum; or a more Complete Universal Etymological English Dictionary, than any other extant, collected by several hands. The mathematical part by G. Gordon; the botanical, by P. Miller; the whole revised and improved, with many thousand additions, by N. Bailey. This edition was dedicated by Gordon and Bailey to Thomas Earl, of Pembroke, England. It contains a great number of technical terms; but the proverbs, proper

*We are indebted to William E. A. Axon, F. R. S. L., of England, for nearly all the information and most of the statements in this article. They are taken from his work on *English Dialect Words of the Eighteenth Century, as shown in the Universal Dictionary of Nathaniel Bailey*, published in London in 1883.

names, etc., are omitted. An interleaved copy of this edition, so made by Johnson, was the foundation of his dictionary.

1731. Supplementary volume, entitled the Universal Dictionary, etc., an additional collection of words not in the first volume. It is marked Vol. II., and has 500 cuts.

1736. The second edition of the Folio, that of 1830 being the first; most of the others were Octavo. This second edition is described as made "with numerous additions and improvements."

1742. The sixteenth edition is issued in the year of the death of N. Bailey.

1759. In a copy of this edition, the twenty-seventh, published this year, Rev. W. H. Black, F. S. A., made this memorandum: "This book belonged to my wife's father, the late William Slater, my predecessor, to whom it was given by his eldest brother John, a contemporary of the author, and a fellow member with him of the Mill Yard Church." This copy is now in the hands of the Rev. Wm. M. Jones, the pastor of the church in London.

Very little is said to be known of the life of Nathaniel Bailey. If the history of an author's books is the biography of himself, we are not entirely without materials to form some idea of his labors and character. In the first edition is an advertisement of N. Bailey: "Youth Boarded and taught the Hebrew, Greek and Latin languages, in a Method more Easy and Expeditious than is common; also other School-Learning by the Author of this Dictionary, to be heard of at Mr. Batley's, Bookseller, at the sign of the Dove in Paternoster Row."

This advertisement would appear to claim for the lexicographer an acquaintance with the sacred tongue, but the following communication from Dr. A. Neubauer would seem to show that he was not a very profound Hebraist:

"My attention was lately drawn to a Rabbinical quotation in Bailey's Etymological English Dictionary, which I find is not only full of mistakes, but has very little connection with the saying referred to. Bailey's article is the following: 'Give him a Rowland for his Oliver.' This proverb *in terminis* is modern, and owes its rise to the cavaliers in the time of the civil wars in England, who, by the way of rebuff, gave the antimonarchical party a General Monk for their Oliver Cromwell; but as to the matter of it, it seems to proceed from the ancient *Lex Talionis*, or law of retaliation, an eye for an eye; but Christians ought to be of a better spirit, maugre the private revenge either of hard words or rude actions, as say the Hebrews:

אם אמר לך חר אורגך רחמך לא תחיש ריחן עתה לך פרומבי.

"I simply give the correct reading of the above saying without mentioning Bailey's mistakes in it, and without discussing the various readings of it both in editions and manuscripts. The translation of it is the following: 'If one says to thee that thy ears are those of an ass, do not care for it (or according to another reading, do not believe it); if two [say so], prepare for thyself (or according to another reading, make for thyself) a bridle; i. e., public opinion is always right. How Bailey, who gives no translation of the Rabbinical saying, was misled, I cannot say.

"It is hardly necessary to say that Bailey's explanation of the "rise" of the proverb is wrong. The old phrase refers to the Roland and Oliver of the twelve peers, though the circumstances of the civil war may have led to its revival."

It is probable that Bailey's inclusion of prov-

erbs added to the popular favor with which his dictionary was regarded. From this and some other sources were taken the material of the little volume of *Proverbs, English and Hebrew*, which appeared under the care of Mr. William Carpenter in 1826. The adages made the work a manual of practical ethics, as well as a storehouse of hard words, from which sesquipedalian sentences might be constructed in eulogy of friends, or in heaping enigmatical reproaches upon foes. Bailey has not been without admirers and diligent students. The great Lord Chatham, with a wholesome catholicity of taste, was fond of Barrow's sermons and Bailey's dictionary, which he read through twice from beginning to end. As already suggested, when Dr. Johnson began to collect materials for his own dictionary, he committed them at first to an interleaved copy of Bailey.

Chatterton was perhaps a still more diligent student of the author. It was from this source, that he derived the antique and sham-antique dialect of the Rowley Poems. The proofs of this are to be found in abundance in Mr. Skeat's essay in the Aldine edition of Chatterton.

(To be continued.)

ISAAC CLAWSON.

Deacon Isaac Clawson was born in Piscataway township, N. J., Dec. 2, 1805, and died in Farina, Ill., April 13, 1891, aged 85 years, 4 months and 11 days. He was married to Miss Ann Eliza Titsworth, June 28, 1827, and settled in New Market, N. J., where the greater part of his life was successfully spent in farming. He moved to Farina in 1866 and bought the house in which he died, and built a large store in which his sons, James and Lewis T., for several years carried on the mercantile business.

In 1827 Mr. Clawson was converted and joined the Piscataway Seventh-day Baptist Church at New Market, under the pastorate of the Rev. Wm. B. Maxson. In 1838 he was chosen deacon; and when the Seventh-day Baptist Church was organized in Farina, in 1866, of which he and his wife were constituent members, his deaconship was transferred to this place, where he continued faithfully to discharge the duties of this office till near the close of his life.

His first wife having died in 1867, he was married, June 5, 1872, to Mrs. Emeline Maxson, widow of Harvey Maxson, of Adams Centre, N. Y., in which union he spent nearly a score of years of unalloyed domestic happiness.

Deacon Clawson was a man of quiet but intense religious feeling. His religion was not merely a Sabbath-day paroxysm, but he carried his devotion to the Master into every act of his daily life. No one did more than he, few did as much, in establishing and building up the Seventh-day Baptist Church at Farina. He was always foremost in heart, hand and money in every denominational and religious enterprise. The ordinances and the burdens of the church and society were a joy to him and his daily walk was a living testimony to the power of the Christian faith. In the later years of his life, when the infirmities of age abridged his church privileges, it was the custom of his devoted wife to read a sermon to him on the Sabbath-day; and so, till he closed his eyes in the peaceful sleep of death, hand in hand they journeyed together affectionately along the quiet meadows that lie before the gates of the Eternal City. And thus he went down to his abiding rest, loved alike by old and young for his virtues, honored for his uprightness and having a memory ever radiant with the noble deeds of a Christian life.

In Deacon Clawson's transition to a grander estate, society has lost an ornament; the commonwealth, a worthy citizen; the cause of Christ, an earnest, devoted, consecrated worker; and all of us, a faithful friend.

A. C. DAVIS.

SABBATH REFORM.

PRESS PARAGRAPHS.

The *Christian Standard* of May 9, 1891, has the following suggestive paragraph:

A Scotch professor proclaims that the life of Sir Walter Scott was shortened by two immoral practices: the drinking of liquor, and working on "the Sabbath." Sir Walter, it seems, was accustomed to spend much of his Sundays in proof reading. This was improper, of course, and out of keeping with the best sentiment of his people; and seven day's work in a week is too much, but the inference that Sunday work is more injurious to health than Monday work rather weakens than strengthens the argument for Sunday observance.

But the argument that Sunday work is out of keeping with the best sentiment of the people, or that seven days in a week is too much for a man to work is scarcely more relevant to the real Sabbath question than is the idea that Sunday work is more injurious than the same amount of work on any other day. The real Sabbath question is not one of how much labor a man may perform in a given time, with or without rest, or what is best simply on economic or hygienic grounds; but what are man's spiritual necessities? What are God's claims upon him? and what do considerations of loyalty to the will of God require of him, in the matter of Sabbath-observance? These questions find their answer in the Sabbath command, "*Remember the Sabbath day to keep it holy.* Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." To talk about the physical necessity of one rest day in seven as if it were the principal reason for Sabbath-observance, is to degrade the whole Sabbath command to a very low level. And yet that is the point around which much of the argument of the present day centers.

While the agitation in Rhode Island over the choice of Sabbath-day as the day for the special election in the second district was at its height, the *Boston Herald*, under the head "Conflicting Creeds," published the following:

The Seventh-day Baptists in Rhode Island oppose Saturday as a day of election because it is their Sunday, and the Rhode Island public is asking the reason why they should be favored, while the Jews and other people whose Sabbath is Saturday are not allowed to work on Sunday. It is a poor rule that does not work both ways, and there seems but one way out of the difficulty. That way is the one which Rabbi Schindler is advocating and following out in his own services in this city. He waives the Jewish Sabbath, under the stress of the disadvantage which it brings upon his people, and is trying to secure their recognition of Sunday as a day of worship, not as conformity to Christian usage, but as an act of plain common sense. If the Jews can rise to this substitution as a matter of common sense, the Seventh-day Baptists ought not to make a punctilio of their religious fad about Saturday.

The *Herald* certainly has a unique conception of a rule that will work both ways. This rule, according to the *Herald*, works, in the first place, to prevent Jews, Seventh-day Baptists, and all others who may conscientiously observe the seventh-day, from working on Sunday; it should work, in the second place, according to this eminent authority, to compel these same conscientious people to do secular business on the Sabbath. That would be a rule working both ways with a vengeance! It might suit the spirit and methods of a Cotton Mather, but would hardly do for a descendant of Roger Williams. The common sense method of getting out of the difficulty, adopted by Rabbi Schindler and recommended to Seventh-day Baptists by the *Herald*, is the tame submission of a weaker to a stronger force. On the part of

Schindler it is confessedly no concession to the claims of Sunday, but is a surrender of religious conviction to a consideration of worldly profit. That isn't our idea of religious liberty nor of loyalty to truth. We have no ambition to "rise" to any such "substitution."

A meeting in the interest of the Sunday law movement, recently held at Edinborough, Pa., endorsed the stringent Sunday law of that State in the following words:

We utter our indignant protest against the proposal to modify, nullify, repeal, or in any way impair the efficiency of our Sunday law of 1794. Laws which for nearly one hundred years have stood as a bulwark in defense of our Christian Sabbath.

To this the *American Sentinel* pertinently adds:

They should have added: A law which for nearly one hundred years has made it possible for any religious bigot who wished to do so to prosecute those who differed from him in the matter of Sunday observance. Possibly the Rev. J. L. McCartney, under whose direction these resolutions were drawn and adopted, does not know that under that same law of 1794 Seventh-day Baptists have been repeatedly fined and imprisoned for doing common labor on Sunday, after having conscientiously observed the seventh-day according to the fourth commandment. But Mr. McCartney is an officer of the American Sabbath Union, and the works of the Union he will do.

Many of our readers have not forgotten the arrest, fine and imprisonment of Daniel C. Waldo, whose home was but a few miles from the place of this meeting. His offense was only that of working quietly in his field on Sunday after having kept conscientiously the Sabbath. The case clearly justifies the declaration of the *Sentinel* that the law of 1794, so vigorously applauded by this convention, is a convenient tool of bigots for the persecution of those who might differ from them in faith and practice on the Sabbath question. It is a weak cause which stands in need of such a "bulwark."

INTERESTING STATEMENTS.

We recently had quite a long conversation, in the cars, with a Baptist business man from Boston. In the course of the talk he made substantially the following statements: 1. "The Bible teaches us plainly that it is our duty to baptize by immersion." 2. "I do not believe it makes any difference what day we keep." 3. "We cannot know that the order of the days of the week has been preserved, or what day of the week, after all, we may be trying to keep." 4. "It is so fitting that we should observe the first day of the week, because on that day the Lord arose from the dead." A. E. M.

The foregoing furnishes another illustration of the wonderful tenacity with which men hold to the literal requirements of any precept or command which agrees with their convenience and practice; and how loosely they hold some other precept or command which does not suit them. We do not accuse our Baptist brethren of intentional double dealing on the subjects of baptism and the Sabbath, but we cannot see why the same logic which makes one a Baptist does not compel him also to be a Seventh-day Baptist.

FOR CONSCIENCE' SAKE.

An exchange publishes the following letter, the original of which, it is said, may now be found in a book of records kept in an old Quaker meeting-house at Greenwich, R. I. The writer was a zealous clergyman of the latter half of the seventeenth century, a voluminous

writer, and a very-learned man. He wrote over three hundred volumes, some of them mere pamphlets, the principal ones being against witchcraft and mystical heresies. Perhaps the most famous of these was, "Wonders of the Unseen World." The spirit and methods of his warfare against these heresies are well illustrated in this letter. He lived to see a revolution of feeling in the popular mind concerning the treatment of heretics, which even he was powerless to check. While he acknowledged, in his later years, the severity of his measures, he never expressed regret for having used them. We cannot help wondering how the great State of Pennsylvania would now regard a proposition to capture and sell into slavery her illustrious founder, were such a thing possible, on account of the peculiarity of his religious views; and yet she still holds upon her statute books laws which utterly disregard the rights of a portion of her citizens, simply because, on a single question, the Sabbath, they conscientiously hold and practice views different from those of other citizens.

The following is the letter referred to:

SEPTEMBER 15th, 1682.

TO YE AGED AND BELOVED—Mr. John Higginson:

There be now, at sea, a ship, called the Welcome, which has on board an hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them.

The general court has accordingly given secret orders to Master Malachi Huscott, of the brig Porpoise, to waylay the said Welcome slyly, as near the cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified, and not mocked on the soil of this new country, with the heathen worship of these people.

Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for his ministers and people.

Master Huscott feels hopeful, and I will set down the news when the ship comes back.

Yours in ye bowels of Christ,

COTTON MATHER.

A GOOD MEMORY.

A certain school-girl declares that, do what she will, she can never remember dates.

"Why, I have no idea when America was discovered!" she cried one night at a party. "Was it in 1776? No; that must have been when Washington was born. Tell me, somebody."

"I'll tell you how you can always remember, Mary," said a friend. "Learn this rhyme,—

'In fourteen hundred ninety-two
Columbus sailed the ocean blue.'

Mary was delighted, and expressed her confidence that the prescription would never fail. Later in the evening, however, her friend mischievously resolved to test her memory.

"Well, Mary," said she, "I don't believe you can tell me when Columbus discovered America."

"Of course I can," returned Mary promptly, and with some indignation:—

"'In fourteen hundred ninety-three
Columbus sailed the dark blue sea.'"

—Selected.

KEEP looking to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave you to Jesus, be joined to Him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.

WORK until you are weary. Give until you have to make sacrifices. In a word, work and give until you feel it. If the Saviour had only done for us what He could without feeling it, sad would have been our condition.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
 REV. W. C. TITSWORTH, Sisco, Fla. ASSOCIATE EDITOR.
 CORRESPONDING EDITORS.
 REV. A. E. MAIN, Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.
 JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"The day will come when men shall serve
 One Master, Christ, and own him King,
 And unto him, without reserve,
 Their lives for sacrifice shall bring."

A PRIVATE note, just received, informs us that our venerable brother, George Greenman, of Mystic, Conn., departed this life, on the evening of May 20th. A fuller notice will appear later. "Uncle George," as all who knew him loved to call him, will be deeply mourned by many in our Zion.

ARRANGEMENTS have been made whereby all clergymen going to the North-Western Association at North Loup, Nebraska, can obtain one-half fare permits over the Chicago & North-western Railroad, by applying to I. J. Ordway, 205 W. Madison St., Chicago, either in person or by letter.

BROTHER O. U. WHITFORD has arrived at Milton, Wis., which will be his headquarters for some time to come. Much time will be spent on various parts of the field, but all communications addressed to Milton will reach him. He solicits correspondence from lone Sabbath-keepers and from any others on his field concerning any special need or interest in any part of it. See special notice.

THE recent elevation of Phillips Brooks to the bishopric reminds an exchange of a little witticism perpetrated by a friend of the doctor, when his name was under consideration for such honors some years ago. "Who is Phillips Brooks?" asked one not familiar with the name. "Oh," replied the friend from Boston, "he is an Episcopalian with strong leanings toward Christianity." We wish as much might be said of some other men who are receiving a large share of public attention.

THE New York *Tribune* notices that one of the curious features of the civil war in Chili is the division of sentiment among two American churches engaged in mission work. The Presbyterians are heartily in sympathy with the insurgent cause, whereas the Methodists are disposed to favor President Balmaceda, possibly because he has had his daughters educated in their schools and thereby contributed to their prestige. Whatever may be their political preferences, these Protestant pioneers in the South are taking no open part in the deplorable conflict which is in progress.

THE measure of perfection to which railroad-ing has been brought is one of the wonders of this wonderful age. We can remember when the journey from Central, Southern Wisconsin to Council Bluffs, Iowa, required several weeks for its performance. But the other day the Chicago & North-western Railroad sent a train from Council Bluffs across the State of Iowa, to Clinton, a distance of 352 miles, in 7 hours and

5 minutes, an average of 50 miles per hour. From Clinton to Chicago, across the State of Illinois, the run was made in 2 hours and 36 minutes, the highest rate of speed being 76½ miles per hour. The train was composed of an engine, baggage car, one common day coach, and Jay Gould's private car, the Atalanta. Mr. Gould expressed himself as greatly pleased with the day's ride.

IT is gratifying to note the way in which the wealth of many men is being turned into channels where it may become a public blessing. For example, it is just announced that Congressman Belden, of Syracuse, N. Y., has submitted to the Common Council of that city an offer to build and donate to the city a fire-proof library and art building, to cost not less than \$150,000. The proposition was said to have come wholly unsolicited and without the knowledge of any one, save Mr. Belden himself, until the offer was publicly made. Such free-will offerings for the public good go a long way toward dispelling the popular error that wealth and selfishness necessarily go together, and constitute, in part, at least, the tie by which the rich and the poor are saved from becoming irreconcilable enemies. May the number of such benefactors be greatly increased!

A PLEASANT feature of the Alumni Dinner of Union Theological Seminary in New York last week was the presence of Dr. Rainsford, of the Episcopal Church, who made a witty but cordial and earnest speech. He was followed by Dr. Henry J. VanDyke, the newly elected Professor of Systematic Theology in the Seminary. While it was clear that he did not adopt Dr. Briggs' methods of interpreting the standards of the Presbyterian Church, he plead for large liberty in understanding what men have put forth as the embodiment of divine truth. The third and last address was made by Dr. Fraser, the member of the Board of Directors who gave the charge to Dr. Briggs at the time of his installation in January last, and his friendship for his old classmate and friend was shown in the way he criticised Dr. Briggs' critics.

THE Sixty-third Anniversary of the Washington Bible Society was recently held in that city. Rev. Dr. Pitzer presided for the eighteenth consecutive year over the sessions. Among the speakers were Associate Justice Brewer, of the United States Supreme Court, and the Rev. Dr. Samuel Bartlett, a theologian and pulpit orator of wide fame. The latter gave some attention to that phase of so-called scientific criticism which seems to have for its object the finding of defects in the Bible. Among other things he said: "The authenticity of the Bible is supported by more outside history than any other ancient book. Not a fact has been alleged against it that is not based on a supposition. Thirty years ago I heard a snuff-taking old professor in Germany advance the very same arguments that are now being put forth as something new. There is not one fact underneath all these frothy arguments. The history of the Bible is that of the civilization of the world. A close observer can see in these recent arguments the stitches where the same old arguments of the Germans have been patched together. I think it a good thing, now when materialism is so rampant and the world hustles so, that these discussions have sprung up, else we might forget the grand old Bible. Every blow of the flail thrashes fresh wheat from it, which is the sun of the religious world that

never changes, while the church, like a clock, often needs winding and sometimes a good deal of tinkering."

By the time this issue of the RECORDER reaches the majority of its readers, our brethren of the South-Eastern Association will be gathering for their annual sessions; and this will inaugurate the series of Associations to be continued through six consecutive weeks. These meetings will be attended at an expense of many hundred dollars, and the use of much time taken from the ordinary occupations of life. It is a fair question for every one of us to ask, What is to be the return, to us, as a people, for all this expenditure of time and money and effort? Besides the usual discussion of topics of general interest, most of these Associations have made arrangements for the presentation of the work of our several Societies by persons supposed to be especially qualified for such service, and "hours" will be devoted to Woman's Work and to the Endeavors of young people. All this is right, and is an improvement upon our old methods of conducting the Associations. But we are in danger, on the other hand, of regarding this order of things too much as we regard a programme for a literary entertainment or a concert, as something prepared for us, and that our part is only to go and enjoy the feast that has been spread for us. Again, there is danger of limiting our efforts, in these gatherings, too much to the occasion instead of using the occasion to set in motion larger plans of work for the year to come, and fitting ourselves for better workmen in the Lord's service. The churches whose delegates go up to these anniversaries, ought to be better equipped for winning souls to Christ and training them for the kingdom; every Christian worker ought to be made a more consecrated and efficient worker; larger sums of money ought to flow into the treasuries of our Societies, and the whole mass of our people ought to be more thoroughly unified and consolidated along the lines of our denominational life and work. For this let there be earnest praying, wise planning, and united labor.

THE ENCYCLICAL.

The long-talked of encyclical by Pope Leo IX. has been published. As was to be expected the Pope places the authority of the church, of which he is head, high above all other authority in all human relations. He then recounts what the church has done for the world, especially for the "proletariat," or lowest classes of the common people. Addressing himself to some live, public questions, he says:

It is capital error to believe that the rich and the proletariat are condemned by nature to battle and duel without end. Capital is powerless without work, and workmen are powerless without capital. The proletariat can not and ought not to injure either capital or master. But, in order to obtain respect for their rights, they must abstain from violence. They ought not to have recourse to sedition, nor listen to the chimerical promises of agitators. On the other hand, masters ought to respect the individuality and divinity of the man and Christian in workmen, and not abuse them inhumanly in their work, nor exploit them beyond their forces. Let masters remember that the divine and human law forbids them to draw profits from the misery of the poor.

But, besides the religious means, it is necessary that there should be a co-operation of human means. The State ought to favor the prosperity of society as much as of individuals. It ought to watch over the purity, morals and interior order of families, the safe-keeping of religion, justice and moderation, and the equitable division of the public charges, all of which contribute largely to the amelioration of the conditions of the proletariat. The larger this general prosperity the less will workers seek recourse to exceptional means to ameliorate their conditions. Proletariats have the same right, as citizens, as the rich; consequently, they have a right to the same

interest on the part of the State. Absolute equality, however, is a chimera.

The State ought to see that all covenants relating to work are conscientiously observed, and should oppose anything that might cause popular passions. The State ought to care for the workmen, and not let them become the prey of speculators and usurers. Expediency is shown in a certain limitation of working hours, which should be interrupted by a period of repose, varying according to conditions of time, place, public health, and the nature of the work.

The question of wages is particularly delicate. Justice exacts that an agreed salary should be paid. At the same time, agreements entered into by workmen ought to be respected. The State should see that these reciprocal obligations are executed.

A great social advantage lies in laws which favor a multiplicity of properties. These are the best means to prevent opposition between extreme riches and extreme poverty, but it is also necessary that the properties shall not be overtaxed. Institutions for aiding the poor and facilitating a conciliation between the various social classes are especially useful in obtaining desirable results.

Except for the doctrine of the supreme authority of the church in all matters of personal, family, and public life, which may, perhaps, be read between the lines, there is little in the foregoing to condemn and much to commend. Indeed, we think the utterances of the Pope on the relations of labor and capital, and the complex questions growing out of these relations, are the utterances of plain, practical common sense. We fail to see anything in them, however, which need call for the "infallible head of the church" to give them voice. Many thoughtful men who have given careful study to these subjects have arrived at similar conclusions. We confess to having had some such thoughts ourselves, and we are neither pope nor statesman. At the same time, if these deliverances, coming from "His Holiness," shall the more effectually impress those most intimately concerned with them of the folly and wrong of strikes and boycotts on the one hand, and of the wrong of oppression on the part of capitalists and employers, on the other, we shall rejoice that Leo has spoken; and shall be glad to believe that faith in his supreme authority in matters of which he speaks, *ex cathedra*, is not altogether an unmitigated evil.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 20, 1891.

A very interesting ceremony is going on at Glen Echo, the site of what its projectors claim will be the handsomest Chautauqua grounds in the world, as I write. It is the laying of the corner-stone of the magnificent arch over the main entrance to the grand stone amphitheatre. A large crowd is in attendance, and among the speakers are Commissioner of Education Harris, Superintendent of Public Schools Powell, and Drs. Corey, Newman, Power, Hershey, Sunderland, and Chester. Much surprise is expressed at the wonderful progress made since this project was inaugurated, only a few weeks ago, and it is now certain that everything will be in readiness for the first session of the Glen Echo Chautauqua, which opens on the 16th of next month.

Man has no more God-like trait than love for little children, and it always raises a man in my estimation to know that he is not ashamed to display that love in public. When the presidential party returned from its long tour I happened to be at the station when the special train, upon which it had travelled more than nine thousand miles, steamed slowly under the long shed. Standing on the front platform of the slowly moving train, next to the engine tender, was the familiar figure of President

Harrison; on the floor of the station was a nurse with two children, one of them in the cutest little knickerbockers imaginable, the other a neatly attired little girl. "Grandpapa," shouted the little boy, breaking away from the nurse and making for the train as fast as his little legs would carry him. It was the President's little grandson, and as soon as Mr. Harrison saw him coming he stepped from the still moving train, and raising the child in his arms, gave him half a dozen hugs and kisses before carrying him in his arms to see his grandmother, who was still on the train. Some people—I feel sorry for all such—appear to think that such an exhibition of affection was not in keeping with the dignity which should always surround the President of the United States. I differ from them, and commend to them the Master's words: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

The Washington City Bible Society has just received a legacy of \$2,000, willed it by Miss Mary Moore, who died here last month. A good example, worthy of being followed.

Every year, while in session at Mount Vernon, the lady regents of the Mount Vernon Association attend divine service at the old Pohick church, which was built upon plans sketched by George Washington, and in which he always worshiped when at Mount Vernon. The building is a substantial one, of brick and stone, and was begun in 1768 and completed in 1772, although the Pohick congregation dates its organization as far back as 1720. It is about seven miles from Mount Vernon, where the regents of the association stay during their annual sessions, and the pilgrimage is made in carriages. Last Sunday the following lady regents made the annual visit to old Pohick and listened to an eloquent sermon by Rev. Dr. Wallis on the Christian-like character and noble example of Gen. Washington: Mrs. Laughton, of Pennsylvania; Mrs. Townsend, of New York; Mrs. Washington, of West Virginia; Mrs. Richardson, of Louisiana; Mrs. Hill, of Colorado; Mrs. Winder, of New Hampshire; Mrs. Ball, of Virginia; Mrs. Rathburn, of Michigan; Mrs. Commeygs, of New York, and Mrs. Walker, of North Carolina. The board of regents have concluded their business and adjourned until next year. They have received so many donations of valuable relics that the erection of a fire-proof building to keep them in has become necessary.

HOME NEWS.

New York.

ALFRED CENTRE.—Interest in Alfred begins to center in preparations for Commencement week, the last of June.—There has been an unusual number of deaths for the past month, the silent messenger taking some of our old and well-known residents, the last being the wife of Ira B. Crandall, whose funeral was attended at her late home, the 24th inst., Pastor Williams officiating.—On Sabbath, 23d, the pulpit was occupied by Dr. Platts of the SABBATH RECORDER.—Mrs. L. A. Hull has bought a home in Atlanta, Ga., and to-day, May 25th, is selling at public auction, household goods, farm utensils, etc., preparatory to removing to her new home.

S. R. S.

Texas.

EAGLE LAKE.—We are rejoicing over the marvelous way that God's work is moving along. Since I wrote you last my health has improved so that I have been able to get out and do a little for the Master. I have traveled about 250 miles, and paid my own way and organized

one church of Seventh-day Baptists, on the fourth Sabbath in April. I went out near San Antonio, where we had some scattered Sabbath-keepers, twenty-three in number. After organization we continued the meeting for a number of days. As a result of the series, sixty-seven were added to this church, and one to the Eagle Lake Church, by baptism. One notable thing of this meeting was the conversion of seven Roman Catholics, one of whom was to have taken the veil within three days after she was baptized. The church called Bro. D. L. Rogers to be their minister. After a full and fair examination they voted to have him ordained, which was done. Eld. Matthews, of the German Seventh-day Baptist Church, formerly near Pittsburg, Pa., assisted me. I organized one Sabbath-school and distributed 1,000 pages of tracts. I learn on reliable authority that there are a large number of Seventh-day Baptists in this part of Texas, and many are waiting baptism at twelve different places. They are all calling for help, but they are poor and I am poor, so I cannot visit them at my own expense. Oh, how sad that souls must perish in our field and our hands be tied so that we cannot go. Dear brothers and sisters, could you but hear the Macedonian cry: "Come over and help us," you would awake and do something that the perishing might be rescued before it is too late. There are Seventh-day Baptists within fifty miles of us that have not heard a Seventh-day Baptist sermon in twelve years. In one family I know the father and mother are Seventh-day Baptists while their daughter is a First-day Baptist. She waited for a missionary to be sent. He did not come and the Baptists won her. Consecration alone will not reach the thousands that are falling off around us. Oh, that we might all become broken and empty vessels for the Master's use made mete! A Catholic assaulted me while in the act of baptizing his daughter, by giving me a blow over the eye with a club, but the dear Lord gave me more than sufficient revenge by letting me baptize him the next day. Let God's praises be sounded everywhere, and rejoicing be found on every side. May the way be opened by which the work of the Lord may be done here.

L. N. BROWN.

Indian Territory.

ELK.—Thinking a few words from this part of the field might be welcome, I write to let you know that we are trying to hold up the standard of truth and obey God in keeping all his commandments. We were greatly benefited by a visit from Brother S. I. Lee, who arrived here April 29th, and left May 5th, having preached six sermons—besides aiding us with good and wise counsel. We feel greatly encouraged and benefited by the visit; and the seed sown we believe has reached some honest hearts, as there are some who seem deeply interested on the Sabbath question who have never been so before. Bro. Lee has such a kind and earnest way of presenting the truth that few can resist it, and during his short stay here he made many friends among the Sunday folks. He organized a Sabbath-school with 8 or 10 members and the prospect is that more will join soon. The organizing of a church was deferred until next summer or fall when we will be stronger and more able to work, if the Lord will. Bro. Lee regards this as a very promising field.—Pray for us, brethren, that we may live up to the true standard of a Christian life. I remain your brother for Bible truth.

MAY 9, 1891.

JNO. O. QUILLIN.

YOUNG PEOPLE'S WORK.

WHAT are you good for? You, my friend, who read these lines, what are you good for?

ESPECIALLY is this question for you if you are not yet established in an occupation which is to be your life's work. Before you decide what you will make of yourself in the world, consider a bit and see what you are good for.

THERE is nothing useless in this world. The useless things, the dirt and the rubbish, the worthless refuse of the world's material, are simply good and useful things out of their place. Put them in their right place and they all will have their use. So with people. There are no useless or worthless people, except it may be the wilfully vicious and criminal. The apparently worthless man, or the total failure, is simply a useful man in the wrong place. It is too bad about such. They may be are not altogether to blame for being where they are. But it would have been better if long ago they had found out what they were good for.

AMONG the arts or trades what one discards another takes up, what one rejects as worthless another can employ. In the marble quarry one piece of stone would be chosen by the sculptor for a statue while others would be passed by. But the very piece which the artist would prize the builder might pass by and select another which the sculptor would despise. The horse the lady would choose for her phaeton the express man would never select for his great truck. Fortunate is he who can see, as did Michael Angelo, the angel in the block of marble, or he who with ready skill can determine just that for which the material at his hand is best fitted.

So it is with ourselves. "Know thyself" is an ever pertinent injunction. We owe it to God, to the world, and to ourselves to make the very best of ourselves, and that we shall most surely accomplish by making of ourselves that for which we are fitted, by nature, by circumstances, or by Providence. What are you fitted best to do for the world of all those things which the world needs? Be not surprised if you may not be best suited to what the world calls the highest and best place. God who in his wisdom has made all things, great and small, has a place for all. The eagle and the sparrow, the gold and silver and the iron and lead, the Parian marble and the flagstone beneath your feet, all have their place and their purpose. And in his sight and in the sight of all good and thoughtful people each is entitled to due honor if it fills well its place. Find out then what you are good for, and do and be that to the very best of your ability.

LOOK AT YOURSELF.

You think the minister would be discouraged, do you? And that he would leave this field and go to some other all on account of some of the church members being so careless? I wonder if you ever thought that you were careless. Have you done all you could to encourage your pastor, that he might feel as if all his labors were not in vain? Are you so faithful in discharging your duties that the pastor feels as if you are one to be depended on? Just stop and think about yourself a while, and let other people go. Look down deep into your own life and discover, if you can, whether you are such

a faithful steward that it enables you justly to criticize others.

Do you find a straight path? Are all the duties performed? Nothing left undone?

Let me ask you a few questions. Have you attended church services whenever the opportunity offered? No? Then that is one thing in which you can find no fault with others. To be sure your work calls you from among Sabbath-keepers a great share of the time, but you are able to come home a portion of the time on Friday afternoons. You do not come though, even when you can as well as not. And when you are at home you very often stay away from church, when there is nothing to hinder except your own inclinations. But you never seem to think you are doing any thing to hinder the pastor in his work, or to make him feel discouraged. It is always some other poor sinner who is doing the mischief, not yourself.

How about the Y. P. S. C. E? It meets every Sabbath afternoon, and as you are a church member one would naturally conclude that you take an active part.

But there I am at fault again. It is very seldom that you attend, and when you are there you scarcely ever have a word to say, unless I call your whispering taking part. You whisper to any one who is ill-mannerly enough to listen, and so disturb all who sit near you. You invariably want to be excused when asked to lead a meeting, and no one would imagine from your actions that you ever thought of being a church member. But then you do nothing to hurt any one, or to discourage the minister. He ought not to feel hurt over any thing that you do. It is the rest of the membership who are working the ruin of the church. You have done nothing. Oh no!

But just listen. Do you recall the Sabbath-day that you went to town for the express purpose of buying your watch? That was not Sabbath breaking, was it? Then please tell me what it was. Of course your pastor ought not to feel hurt over a little thing like that. But he did, and it does not take many such things to hurt and discourage any pastor. Put yourself in his place and try to imagine how you would feel under the same circumstances.

You never feel comfortable or at your ease, and you never will until you make a complete change.

Come now. Cheer your pastor's heart by striving to do differently. Come to church when you can, and to prayer-meeting, too. Resolve to take part, and to do your share of the duty's which devolve upon you. Take part in the prayer-meeting and you have no idea how much better it will make you feel. Every time you take part it makes it easier the next time. If you are asked to lead the meeting, do so cheerfully and willingly; you never know who or how many are waiting to hear from you. So go forward in the performance of your duties with the determination that you will try to leave a cleared track for others. Do not let it be said that you were so relax in your duties that no one could safely follow after you. Watch and pray earnestly that you may not be the subject of discouragement on the part of your pastor or friends. Pray also that you may lead so true a life that you may safely lead others. "Be ye also perfect."

EILEEN.

OUR MIRROR.

ON Sabbath afternoon, May 16th, the Y. P. S. C. E. of the First Hopkinton Church enjoyed a rare treat. This Society holds its regular

missionary meeting on the fourth Sabbath of each month containing five Sabbaths. The time for the May meeting was to have been May 23d, but learning that Rev. D. H. Davis and wife, of Shanghai, were to spend the Sabbath, May 16th, in town, the missionary committee arranged to hold their meeting one week early. In compliance with the request of Mr. and Mrs. Davis a number of questions bearing upon their work were handed them to be answered in the course of their remarks. Mrs. Davis spoke of the boarding school, dwelling particularly upon Miss Burdick's duties. Miss Burdick is greatly beloved by the Society and a deep interest is felt in her work. Mr. Davis gave brief account of Dr. Swinney's method of telling the story to her patients, and told something of the every day life of the Chinaman. After offering the Lord's Prayer in Chinese, Mr. and Mrs. Davis sang the Chinese hymn "Jesus loves me" and the Society were much interested in examining the curious characters in the hymn book from which they sang. Many in the congregation inquired further regarding various phases of the work, and so deep was the interest manifested that it seemed "too bad" to have to bring the meeting to a close. After Mr. Davis pronounced the benediction in Chinese, the meeting was closed and an informal reception was held. The Society have a great and growing interest in mission work in all its branches. During the past year they have contributed liberally to both home and foreign missions; they have sent a large globe to China to assist Miss Burdick in her school work; they are preparing to forward reading matter to the Seamen's Mission in New York, and have already paid the half of their pledge toward Eld. Huffman's salary. Their funds have been raised *entirely* by voluntary contributions. The C. E. Local Union of Westerly and vicinity will be entertained by this Society on Tuesday evening, May 26th. The Union has received during the past year an addition of two societies, making an aggregate membership of 250.

COR. SEC.

THE Fourth District Conference of the Societies of Christian Endeavor of Steuben and Allegany counties, was held in Alfred Centre, beginning May 13th, Wednesday afternoon and closing Thursday, May 14th. The Conference organized by electing Prof. Wardner Williams, of Alfred University, president; Mr. F. J. Hutchinson, of Hornellsville, vice-president.

After devotional exercises and singing, Dr. T. R. Williams gave the address of welcome, after which the district secretaries made their reports. There are in Steuben county thirty-two societies, and in Allegany nineteen, with a total membership of over 3,000. About 125 conversions have occurred in the societies during the past year. A large number of the societies—particularly of Allegany county,—were represented by delegates, and the reports from all were of a most encouraging nature. Dr. F. W. Beecher, of Wellsville, favored the conference with a most admirable address on "Enthusiasm in Society Work."

The evening session of Wednesday was very largely attended, and the audience was greatly interested by three most able and helpful addresses, by Prof. Edwin H. Lewis, of Alfred University; Rev. W. G. White, of Cuba, and Mr. S. H. Davis, of Alfred University, who spoke on "A Consecrated Mind," "Our Opportunities," and "Temperance," respectively.

Thursday morning's session began with a paper entitled "Christian Endeavor During

the Week," containing many thoughtful hints and practical suggestions, by Miss Alice F. Day, of Hornellsville, which was followed by a carefully prepared article entitled, "Ourselves and Others," by Miss M. Fannie Lewis, of Wellsville. Miss Mary C. Burdick, of Little Genesee, and Mr. John Bowlby, of Bath, gave interesting exercises on topics of interest connected with Christian Endeavor work. A paper on the work of the social committee, by E. A. Higgins, of Cohocton, contained many practical suggestions concerning this very important branch of the work, followed by discussion.

Thursday afternoon the pastor's hour was led by Rev. E. M. Deems, of Hornellsville, many others testifying to the usefulness of the C. E. Society. Simeon Greenwood, formerly a Russian Jew, gave an interesting account of his conversion to Christianity.

The Conference voted to send a delegate from each county to represent the district at the National Convention at Minneapolis in July, and Prof. Wardner Williams, of Alfred, and E. A. Higgins, of Cohocton, were chosen to represent Allegany and Steuben, respectively, as such delegates. It was decided to hold the next Annual Conference in Corning, the two counties again uniting.

SEVENTH-DAY BAPTISTS IN NEW YORK CITY.

My pastor having written for the RECORDER an article on New York as a home for Seventh-day Baptists, requests that I add something touching upon the same subject.

In our large cities there are very many occupations by which Sabbath-keepers can support themselves. It is my purpose to here mention some of these occupations.

First of all, educational work affords a vast field. There is no reason why graduates of our schools and colleges may not compete successfully for positions as teachers in New York City and Chicago. Quite a number of our people are already employed in educational work outside of our denomination. It may be said that among the friends which one gains in such positions there are especial advantages for spreading Sabbath truth. The work of the physician and nurse especially recommends itself to our people. It is possible to follow these callings and at the same time to conscientiously keep the Sabbath, performing only such duties as the teachings of Christ show to be right.

From a financial stand-point the Sabbath-keeping dentist in our large cities has positive advantages over the man that observes the First-day. On Sunday there will come to him a large number of persons who would visit the dentist's office at no other time. Some one may say that the expense of starting as a physician or dentist in New York City is too much, and that the amount of competition is too great. The best key to success is moral integrity and a thorough understanding of one's business. As to expense, while a person may not, unless rich, be able at first to open an office on one of the more desirable streets in the upper part of the city; he will, nevertheless, find plenty of room down town in places where rents are comparatively cheap. Many medical men begin in the lower part of New York and gradually work themselves up into better localities. In certain parts of the city a knowledge of the modern languages, especially of German, would be a considerable help to one starting in practice. A trained nurse in New York City receives very good pay. The work may not be continuous, but when there is employment the remuneration is very

fair. But the work of the Sabbath-keeper is by no means confined to the callings already mentioned. It is clearly an advantage for the Sabbath-keeper to be his own master. If he have the necessary capital he can engage in almost any business. While to start some lines of work may require thousands of dollars, for others a thousand cents may be sufficient. There are many men and women in New York who support themselves by the sale of newspapers. These people afford a happy contrast to the beggars that wander up and down the streets seeking alms. Any able-minded person with a dollar or two and a little faith can support himself in New York. Persons who work on commission often have advantages. Some time ago I treated a lady who was employed by the John Hancock Co., as a solicitor for life insurance. The lady claimed to be making a very good thing out of this work and said that her time was completely under her control. She had been in the habit of taking Thursday for recreation. She could leave off her work at any hour and resume it at whatever time she might wish. A few days ago I was told by employes of the elevated road that they could be away any day in the week that they like, or two days in the week, if they should so choose, the company supplying substitutes. A conductor on the elevated roads in New York receives two dollars and a half per day. On these roads there are, of course, a day and a night force.

Some time since a friend suggested that a Sabbath-keeper with a little capital, might be able to own and run a cab or carriage in New York. In fact, the possible fields of work are almost without limit. Undoubtedly there may be many Christian merchants who would give employment to a good and conscientious Sabbath-keeper. It would seem possible, also, for such a person to find employment with some respectable Hebrew firm. Many of the Jews, it is true, run their business on Sabbath-day; but, on the other hand, there are very many who observe the Sabbath in a commendable manner, even having printed on their stationery, "No letters opened on Saturday till after sun-down." One might better be in the employ of a good Jew than of a poor Christian. The Hebrews themselves are an ever-living proof that it is possible for Sabbath-keepers to live and support themselves in the great cities.

For our people, of course, New York and Chicago are at the present time the best of the large cities in this country, since we already have church organizations in these two cities. Some suggest that on account of the many vices and temptations in the large cities they are not suitable or safe places for our young people. I say let our young people come to New York as Christians and when here let them interest themselves at once in some evangelical work.

In New York there are many rescue missions where the voices of earnest and intelligent Christians are gladly welcomed. To become thoroughly interested in the salvation of sinners is the best way to fortify one's self against sin. New York City needs an army of earnest, consecrated Seventh-day Baptists. For such there are many openings. Above all, let no one say, "I cannot keep the Sabbath and make a living."

E. S. MAXSON, M. D.

NEW YORK, May 15, 1891.

THE best of men are most penitent, for the elevation of their moral standard outstrips even their improvement in conduct.

PRINCIPLES OF THE MAFIA.

The correspondent of the *London Times* at Rome gives an interesting account of the principles on which the Mafia is founded and which inspire its operations. It is stated that the society has its grades as clearly defined as those of the nobility. At the roots of it is a principle of morality, called Omerta, which is recognized as the first qualification. This Mafiotte abstraction of morality "establishes as the first duty of a man to do himself justice with his own hands for all injuries received, and stamps with infamy and holds up to public execration and public vengeance whoever appeals to justice or assists its operations." So strong a hold has this principle that even the honest common people regard it as a virtue to hide an assassin or to decline to testify against him, the code of the Omerta being that "when one man is dead we must think of the living one," and that "giving evidence is good as long as it does not harm the neighbor." Under the operation of these two convenient principles it would be almost impossible to secure evidence for the conviction of assassins were it not for the free use of money by the police. The lowest member of the Mafia is the manutengolo, who is the friend who hides, or feeds or aids the active agent in crime, and sometimes bribes or threatens the jury when the criminal is brought to trial. The next grade is the malandrino, who is a positive criminal, often of the worst type, and is the organizer and director of bands of brigands. Outwardly he lives honestly, has a business, is regular in his life, and is a citizen in full possession of his rights and privileges. He protects and aids the brigands and cattle stealers and highway robbers with whom he is in connivance, and assists in disposing of the booty to his own pecuniary advantage.

This is the precious organization whose purpose is robbery, whose first principle is lawlessness, and whose response to the exertions of justice is the stiletto, which has been transplanted to our shores, and the violent taking off of three or four members of which has been the theme of the recent correspondence between our own and the Italian Governments. The Mafia is made up very largely of murderers and cut-throats, whose very existence is a menace to the community which shelters them.—*Boston Journal*.

HARMONIOUS VIRTUES.

Do not make the virtues enemies to each other. Poor human nature, ever a house divided against itself, sometimes seems as if seeking to regain its lost harmony by introducing its own discord into the circles of those graces which God has joined together. How often you will hear it said concerning this person or that: He is sullen and revengeful, *but* you can absolutely trust his honesty; or, his life is impure, but he always stands to his word of honor; or again, he is an unfilial son, but he is so generous and open-hearted. From the way in which men talk of the virtues, it would often seem as if these were deadly foes who would not live harmoniously together in the same house; and the apparent implication is that if a man be honest, you cannot expect him to be generous; and if he is truthful, it is too much to ask him to be chaste. All such talk as this reveals a terrible disunion in human character. There is no reason, outside of human sin, why the soul should not be girt with the harmonious company of all the virtues. They certainly will not quarrel with each other, though man may quarrel with one or all of them. In fact, there is no more reason why a man should consider that, because he has one particular virtue in his make, he is excusable for his lack of another, than that he should think that because he has very serviceable eyes, he can dispense altogether with ears. In God's plan the virtues are but the different facts of the one diamond character: "what God hath joined together, let not man put asunder."—*Sunday-School Times*.

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 X.—HEZEKIAH THE GOOD KING.

For Sabbath-day, June 6, 1891.

SCRIPTURE LESSON.—2 Chron. 29: 1-11.

INTRODUCTION.

After the reign of Joash, as recorded in the last lesson and the reforms and the repairs instituted by this king and by Jehoiada, the high priest, came the good reign of Amaziah during twenty-nine years, then Uzziah's very prosperous reign of fifty-two years, then Jonathan's good reign of sixteen years, followed by the evil reign of Ahaz for sixteen years, after which was the reign of his son, the good Hezekiah. His name signifies the strength of Jehovah. He was one of the best kings of Judah. The reform with which he began his reign is narrated in the present lesson.

EXPLANATORY NOTES.

"His mother." Hezekiah had a bad father but a good mother, the descendant of the prophet Zechariah. 2 Chron. 26: 5. "Did right in the sight of the Lord." He restored and maintained the true worship of Jehovah. "David his father." Hezekiah was in the Davidic line of kings; and he was like David, a good ruler. "In the first month." Abib or Nisan, answering to the latter half of March and the first half of April. He began this reform at once. "Opened the doors." They had been shut by Ahaz. 28: 24. He renewed the temple services as the final result of this effort. "He brought in the priests and Levites." They had the care of the temple and conducted its religious services. "Into the east street." Into the open space before the eastern gate of the temple, the court of the priests. "Sanctify." Purify yourselves and the temple from all ceremonial defilement. "Our fathers have trespassed." The reference is to the trespass of Ahaz and the elders of Judah, as in verses 6 and 7. See chap. 28. "Wrath." The calamities which befell the nation during Ahaz's wicked reign were the result of apostasy and in punishment of this crime. "Delivered to trouble." To disastrous wars with surrounding nations, and to captivity. See 28: 5-8. "And to hissing." See 1 Kings 9: 8. To the reproaches of the passers by. "For, lo." See now how sin draws down punishment. "It is in mine heart to make a covenant with God." It is the fixed purpose of Hezekiah to restore the worship of Jehovah. This cherished purpose he now unfolded before the assembled priests and Levites, who hastened to obey the king's injunctions. "My sons . . . The Lord hath chosen you." To the priests was committed the charge of the sanctuary and the altar. The Levites were to take one of everything else about the holy house. See Num. 3: 6; 2: 14; 18: 2, 6. Hezekiah here calls them his sons as a term of endearment.

CENTRAL TRUTH.—Those most honor God, and are honored of him, who most heartily and zealously restore and maintain the true worship of Jehovah.

DOCTRINES.—It is all of God's free and sovereign grace that there are some faithful ones, even in times of general apostasy. Good courage and a fixed purpose are necessary to the success of all arduous undertakings. Large opportunities imply large obligations. Our covenants with God and with our fellow Christians should, on occasion, be solemnly renewed. Those chosen of God, as was Aaron, and consecrated to minister in word and doctrine or otherwise, should ever be faithful, remembering that the Lord hath chosen them to stand before him.

SUGGESTED THOUGHTS.—True religion is indestructible. God is in it to preserve and maintain it. See 1 Kings 19: 18. Hezekiah, though born and bred amid the monstrous evils of a degenerate age, was saved and became a great reformer. Religious reformations are greatly needed; they should be set on foot after the example of the good king Hezekiah. Hezekiah's qualifications for religious leadership were: 1. He did that which was right in the sight of the Lord. 2. He was

zealous in setting on foot the needed reformation. 3. He sought concert of action. 4. He was deeply humbled by the trespasses of the generation which preceded him. 5. He spoke kindly and affectionately as well as commandingly. 6. He urged to duty by appealing to a sense of obligation.

QUESTIONS.

What was the character of Hezekiah? Of his father, Ahaz? Did Hezekiah have a good mother? What is the best thing said of him in this lesson? When did he begin his reign? How did he begin it? What was the first thing he did? What the next? When did he begin his reforms? Whom did he call together? When? What did he tell the Levites to do? What had the fathers done? What is said of the wrath of the Lord? What was in the heart of Hezekiah? Whom did he call his "sons"? Why did he thus address them?

SHANGHAI TO NEW YORK.

LONDON, Eng., April 7, 1891.

In my last communication, written from Port Said, the northern terminus of the Suez Canal, I gave a brief description of that canal. There are a few facts relative to it that I had not at that time gathered, which may be of interest. The original cost of construction was twenty million sterling, and many thousand pounds have been spent yearly in improvements, from the time it was opened, twenty-one years ago. The British government purchased, a few years ago, four million sterling worth of stocks. This is the only government that has made any investment in the great enterprise. There are 3,500 steamers passing through this canal each year, of which 3,000 are English. This gives an average of from 9 to 10 steamers for each day of the year. When we take into consideration the fact that each steamer passing through must pay from 500 to 1,000 pounds sterling for every passage she makes, we see that the profits are enormous.

Port Said is a city that has grown up since the opening of the canal. It has a population of about 20,000, of which 12,000 belong to European nations, the remainder are chiefly Arabs. Our steamer took on coal and water at this place, making a stoppage of only two hours. Owing to a little delay in consequence of our steamer having purposely run on the ground, in order to prevent collision with another steamer whose mooring had given way, we did not arrive at this place until in the evening. We were expecting some mail at this point, to be sent us in care of the British and Foreign Bible Society's agent. I enquired out their premises, and found upon arrival, it being Sunday evening, a meeting for sailors in progress, which the commander of one of the British naval ships was addressing. At the close of his address I was invited to make a few remarks, which I did with pleasure. As our steamer was to leave at 9 o'clock I could not remain to the close of this meeting. Soon after my return we cast off our moorings and steamed away, and were soon upon the bosom of the Mediterranean. It was but natural that our minds should go northward to the coasts of the Holy Land, when we were passing so near. It would have given us great pleasure to visit that holy, historic land, but as this was impossible we were obliged to content ourselves by visiting it in our imagination, looking over into it, not just as Moses did, but by mental vision. I also read again the account, given in the 27th chapter of the Acts of the Apostles, of Paul's disastrous voyage as he was being taken captive to Rome. We passed by the same places but under very different circumstances. This tempestuous and treacherous sea was disturbed by no Euroclydon, but it rested in perfect peace, and we, the messengers of Christ, were not in fetters and chains. We passed between Sicily and Malta, or Melita, as it is called in Acts 28: 1, very early in the morning, had it not been too early we might have seen Mount Etna on our north. Malta is

about 56 miles from Sicily, and 17 miles long by 9 wide. The barbarous inhabitants of this island treated Paul and the 276 rescued passengers and seaman with no little kindness. It was here where the viper leaped from the fire which this cold, wet and shivering company had made for warming themselves, and fastened itself upon the hand of Paul, and where Paul healed the father of Publius, the governor of the island. These historic facts added greatly to the interest of the place. The island possesses one of the finest harbors in the world, having an even depth of water so that the largest sea-going vessel can anchor along side the shore. It was taken possession of by the English in 1800, and finally annexed by treaty to the British possessions in 1814, and at present it is the headquarters of the British fleet in the East. The inhabitants are said to be extremely shrewd and bitterly hate the Jews, so that it is impossible for any of this nation to dwell on the island. On Monday we passed the point of longitude 0 degrees, or from east to west longitude on the meridian of Greenwich, and on Tuesday morning we came in sight of Gibraltar, a rocky promontory, longitude 5 degrees 15 minutes west, latitude 36 degrees and 2 minutes. It is three miles in length and three-fourths mile in average breadth, the greater elevation is 1,439 feet. It is the extreme southern point of Spain, and presents the appearance of a mighty *sentina stationa* at the gateway to the Atlantic to guard the great channel of the world's commerce. Approaching as we did from the east, the first view was like a huge lion in a crouching position, with his head looking north-west, a somewhat strange position for him to occupy if intended to guard the channel. As we passed along to the south the view entirely changed. Here it rose up like a massive wedge, the slope on the westerly side being more gradual than on the easterly. The rock is perforated with numerous caves. It is said that it was on this rock where monkeys were found having no tails, the only place in Europe where this species has ever been found. The British took possession of this promontory in 1704. In 1782, the French and Spanish, combined, attempted to take it from the British, but after a three years' seige abandoned their efforts, since which the English have held undisputed possession. It is one of the strongest fortified ports in the world. The town of Gibraltar is situated on the west side, on a beautiful bay bearing the same name. On the other side of the bay, opposite Gibraltar, is situated the Spanish town of Algesiras, and farther northward on a hill is situated another picturesque Spanish town. The Mediterranean is about 2,000 miles long, with an average width of about 90 miles. The straits of Gibraltar are 36 miles long and from 15 to 29 miles wide. On the African side we saw Morocco and Tunis. On some occasions, to steamers running well south, the ruins of Carthage are to be seen. The summit of Sutra and Aper Hill were in full view. A few miles to the west we came to the Spanish fort Tarita, the appearance of which gave evidence that it was of no great importance. Farther along we passed Cape Trafalgar, passing which, we turned our course to the northward and sailed along the coasts of Spain and Portugal. We called to mind the fact that it was from these shores that Columbus sailed in his search for a new world. While it is true that the Spanish did first settle Florida, Mexico, some of the West India islands, and portions of South America, how little of that new world do they possess today. As they took away the just reward of so

noble and brave an explorer as Columbus, so God, in the onward march of his divine and just purposes, has taken away from that wicked and perverse nation their part and lot in the Western Continent. The fruit of unjust doing will always be eaten by those who produce it. It takes time for fruit of any kind to grow and ripen, but "Whatsoever a man soweth that will he also reap."

We sailed along the coast of Portugal and Spain, sighting Cape St. Vincent, Lisbon and Cape Finisterre, and crossed over the Bay of Biscay well out to sea, crossing which our ship was tossed about a good deal by the heavy swells that always are found here. I was obliged, as usual on such occasions, to keep my berth, but I was comforted in the thought that it would be only for a short time. After we entered the English Channel there was less motion and I was able to be about again. Early Sunday morning, April 5th, we steamed around Portland Bill and into the harbor of Portland and Weymouth where we were to land. The captain told us that Weymouth used to be the favored summer resort of George III., and to do honor to his royal highness the citizens of the place fashioned a high hill on the shore, into the form of a horse all saddled and bridled, with King George mounted thereon, but the figure represented the horse as going away from Weymouth, rather than toward Weymouth. The king was disgusted that they should represent him as going from, rather than toward, Weymouth, and so never went to the place again. We were not able to see this wonderful horse as there was a heavy mist hanging over the place. Portland is on one side of the harbor and Weymouth on the other. A small side steamer came out to where we were anchored, and after our baggage had been examined by the custom house officers, we were taken to the landing. By this time the forenoon was well spent, and we found we could not reach London before 9 o'clock, so we concluded to remain at Weymouth until the next morning, and in the mean time I telegraphed to Elder Jones and some other friends that we would reach Waterloo station on Monday afternoon. Sunday afternoon we were at a Salvation Army meeting; in the evening we attended service at the Baptist church. The contrast between the two services of the day was very striking. We put up at the Victoria Hotel. We thought the prices rather high, but as it was for a single day we did not think it best to find another. Monday morning at about 10 o'clock we took the train for the great metropolis of the world, and after a ride of about five hours, through a beautiful section of country, we arrived at this halting place on our long homeward journey. We found the eldest son of Elder Jones awaiting us, as well as Mrs. Barched, a returned missionary from China, who had come to accompany us to the home of Mrs. Gough, a former missionary in China, with whom we were expected to make our home during our visit in London. It is a comfortable home, charges very moderate, indeed, and it is pleasant to be with those whom we know, and moreover we are very near to Eld. Jones. We hope to enjoy a pleasant and profitable time while here.

All the way the Lord has led us in our journey, in many things he has seemed to go before us and make the arrangements for us. The whole passage has been uncommonly pleasant. I could never have anticipated being so comfortable as I was on so long a voyage. The whole distance of the journey from Shanghai to London has been

10,600 miles, made in 50 days, including 6 days' delay at ports.

After we arrive in America, I may be able to give a few glimpses of what we have seen in London.

DAVID H. DAVIS.

THE EASTERN ASSOCIATION.

We are looking forward with great interest to the Association which is to be held with the Shiloh (N. J.) Church, commencing June 4th.

We feel that the maintenance of our Associational gatherings is of vital importance in forwarding the interests committed to us as a people. Many can have the benefits of our Associations who cannot attend annually our General Conference. Others have expressed a regret that the attendance upon our Associations has appeared to be waning. We therefore sincerely desire that all the churches may be well represented, and ask the brethren to pray that there may be a special outpouring of divine grace upon us. The presence of Bro. D. H. Davis and wife—our returned missionaries from China—will add much interest to the occasion. We trust that the call for a convention by the representatives of the Missionary and Tract Societies, to be held June 3d, at 2 P. M., will receive a hearty response.

Regular excursion tickets from New York to Bridgeton (our railroad station) and return, can be procured for \$5 25. On the Pennsylvania railroad good for thirty days; on the Central railroad of New Jersey, good until used. Those wishing to take the Central New Jersey (southern division) should leave Liberty street at 1.30 P. M., arriving at Bridgeton at 6.40 P. M., without change of cars. At the same rate, those who wish, can take a boat at 10.45 A. M. from New York, pier 8, North River, foot of Rector street, for Sandy Hook. The remainder of the way by rail, passing through Long Branch and other watering places,—stopping two hours—and connecting with the train leaving New York at 1.30 P. M.; at Etontown, 3.13 P. M. Those wishing to come on the Pennsylvania railroad through Camden or Philadelphia can take one of the frequent trains at the foot of Chambers or Desbrosses St. Connections at Camden or Philadelphia for Bridgeton cannot now be given as a new time-table, not yet issued, goes into effect the last of the month. No doubt those who leave New York, June 3d, on an early train, can reach Shiloh in time for convention at 2 P. M.

Will the delegates notify Theodore F. Davis, Shiloh, by what train they expect to arrive in Bridgeton, that conveyance to Shiloh may be awaiting them.

I. L. C.

THE work of the Missionary Union is of such vast magnitude, and is so increasing from year to year, that, in order to its own best success, without detracting from others, it is entitled to entire freedom and independence of action, not only for itself but for all its auxiliaries; that its auxiliary societies have a right to claim exemption from co-ordinate administration of their affairs, either directly or indirectly, by the administration of any other society. The great national societies, representing as they do the complete membership of the church in their respective lines of endeavor, are all equally interested in maintaining the sanctity of this principle. It is a simple application of the doctrine of personal rights.

The relation of the special work of the women to the general work of the denomination is not yet formulated to the satisfaction of every one. The expression that has come into vogue, "Men's work and women's work," is unfortunate and misleading. The better way of stating it is, the

general work of the denomination, and the special work of the sisters. In the beginning, the sisters recognized from the very start the fact, which was then true, is now true, and ever will be true, that they were members of churches, and as such equally interested and bound with their brethren in the general work of the denomination. Any special work was to be of the same nature of an "extra," to be held subject to the conditions and limitations of an "extra," not taking anything away from the men's work.

Dangerous drifts were to be avoided. It would be calamitous to have effort and means diverted from the general work to be applied to the specific, it would be detrimental to have the general work neglected in order that more may be done for the specific; it would be harmful to have any one become imbued with the idea that her work was done when she had helped the specific work; it would be harmful to see a habit forming of putting aside the claims of the general work by saying that what I do I do through the woman's society; it would be harmful to have the sisters decline to work for the general society in the same way they once did, or canvass for it, as they did before the women's societies were started at all; and more harmful than all else would be the prospect of having a generation of girls and young women growing up under a notion that their missionary allegiance is due chiefly to a society of the sisters, and that when they have aided that society they have discharged their missionary obligation.

Some way to correct a tendency of this kind is one of the inevitable inquiries of the missionary future, not of the Missionary Union alone, but of the Home Mission Society as well. The women's societies must live, and not die, and have a future even more glorious than their past, but in order to do it possible evils must be avoided and proper adjustments maintained. The plan sometimes suggested of combining officers in a common board will not meet the case, but will introduce an element of unkindly and interminable discussion. The question of who shall constitute officers of the board, must first be settled in the church through the prior question of who shall constitute pastors and deacons among them. The Union as a whole can possess no higher powers than are possessed by the churches who compose it. Bed-rock does not lie in starting a discussion of that issue, but it does lie in the fullest recognition of the undiminished claims of the general work on all the membership alike, and in the fullest conformity to it in practice. When that is done the "extras" are "extra" indeed and worthy of the double honor they will receive. Free-will offerings did not exempt from the regular tithe. It was only when the regular tithe had been properly paid that a free-will offering could have a name at all.

All honor to our sisters of the West and East who have discerned ahead the broken water that indicates a shoal, and have taken such pains to avoid it. Beyond that the sea is smooth.—*Dr. Ashmore.*

THE Local Union of the Y. P. S. C. E. of the Seventh-day Baptist churches of Southern Wisconsin, will hold its regular session in connection with the Quarterly Meeting on Sunday afternoon, May 31st, at Rock River. There will be the regular reports from the societies, together with a brief historical sketch of each local society.

The following questions will be discussed, and any others that may be handed to the president before the hour arrives:

How can the young people do more to promulgate the Sabbath truth?

Where shall our young men study in preparing for the gospel ministry?

What methods shall the young people use to raise money to support Brother Huffman?

How can the Y. P. S. C. E. help the Sabbath-school?

How can the Y. P. S. C. E. help the church prayer-meeting?

The meeting will begin at 3.30 P. M., and will close with a short conference meeting led by E. B. Saunders.

EDWIN SHAW, Pres.

REV. O. U. WHITFORD desires his correspondents to address him at Milton, Wis. He also solicits correspondence from all points of his field concerning motives of interest in Missionary work.

SPECIAL NOTICES.

MRS. W. C. TITSWORTH, of Dunellen, N. J., 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 next Semi-annual Meeting of the churches of Minnesota will be held with the church at Dodge Centre, commencing at 2 o'clock P. M., Sixth-day before the second Sabbath in June. At the meeting in October it was voted to hold this meeting on the first Sabbath, but it has since been changed to the second Sabbath. Eld. Wheeler is requested to preach the Introductory Sermon. Mrs. Ritchie, of New Auburn, Mrs. Martha Ernst, of Alden, and Floyd Wells, of Dodge Centre, were appointed Essayists, and are to choose their own subjects. R. H. BABCOCK, *Cor. Sec.*

THE next Semi-annual Meeting of the Berlin, Coloma, and Marquette churches will be held with the Berlin Church, commencing Sixth-day evening, June 12, 1891. Eld N. Wardner was invited to preach the Introductory Sermon, Eld G. W. Hills alternate. Brethren Geo. H. Baker and E. D. Richmond, and Sisters Laura Gilbert, Eliza Crandall, and Mrs. Thos. Lowe were invited to prepare and read papers. All who can are earnestly requested to attend and help make the meeting a mutual blessing. H. F. CLARKE, *Clerk.*

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. Sermon by delegate of the Eastern Association.

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:

1. When and how will the judgment take place, and what is the practical use of this doctrine in preaching? S. H. Babcock.

2. What is the order of the doctrines of the Bible with reference to their practical utility? G. W. Hills.

3. How should the decrees be used in the preaching of the gospel? N. Wardner.

4. Are our churches organized and officered on the Apostolic plan? E. M. Dunn.

5. What should we teach on the second coming of Christ? R. Trewartha.

6. Is it right for our ministers to solemnize marriages on the Sabbath? W. B. West.

7. Are extra revival efforts advisable? S. H. Babcock.

8. How best to raise the pastor's salary? A. C. Burdick.

9. What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.

10. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.

11. 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 or the chart.

WANTED.

A SABBATH-KEEPING young man who understands plumbing, or steam-fitting, or hot-water heating.

Address ORDWAY & Co., 205 West Madison St., Chicago.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible...

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business...

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Commencement, June 25, 1891.

W. COON, D. D. S., ALFRED CENTRE, DENTIST.

Office Hours. - 9 A. M. to 12 M.; 1 to 4 P. M.

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

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y.

W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary.

ASSOCIATIONAL MEMBERS. - Elbert W. Clarke, Westerly, R. I., Mary C. Burdick, Little Genesee, N. Y.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary.

ASSOCIATIONAL MEMBERS. - Elbert W. Clarke, Westerly, R. I., Mary C. Burdick, Little Genesee, N. Y.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers.

POTTER, JR., & CO. PRINTING PRESSES.

C POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. B. POPP, Treasurer, Plainfield, N. J.

POTTER PRESS WORKS. Builders of Printing Presses.

W. M. STILLMAN, ATTORNEY AT LAW.

E. N. DENISON & CO., JEWELERS.

F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

GEORGE GREENMAN, President, Mystic, Ct. A. S. BABCOCK, Recording Secretary, Rockville, R. I.

ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Chicago, Ill.

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

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power.

Milton, Wis.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 17, 1890.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " "

Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va.

Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y.

Western Association, Miss F. Adene Witter, Nile, N. Y.

North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis.

South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

T. ROGERS, Notary Public, and Conveyancer.

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Spring Term Opens March 9, 1891.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes.

Hewitt Springs, Copeiah Co., Miss.

THE LARKIN HOUSE, now open. Board by day, week or month.

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

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History, 16mo., 268 pp. Fine Cloth, \$1 25.

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

VOL. II. - A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III. - A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12mo., cloth, Price, \$1 25. Published by D. Appleton & Co., New York.

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

THOUGHTS SUGGESTED BY THE PERUSAL OF GILLIAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 84, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of the Sabbath Society.

For the occasion and saloons. If this ship and re-ter met by the Teetotal

TRACTS

NATURE'S GOD AND HIS MEMORIAL.-A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

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

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

LIFE AND DEATH. By the late Rev. Alexander Campbell of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 8 cents.

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

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 82 pp. 7 cents.

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

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

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 18 pp.

TOPICAL SERIES.-By Rev. James Bailey.-No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 18 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

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

GERMAN TRACTS.-The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.-The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

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

Single copies, per year..... 50 cents. Ten or more, to one address..... 30 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

COMMUNICATIONS REGARDING LITERARY MATTERS SHOULD BE ADDRESSED TO THE EDITOR, AS ABOVE.

"HELPING HAND" IN BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platta, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY, DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr Ch. Th. Luckey.

Domestic subscriptions (per annum)..... 85 cents. Foreign..... 50 " Single copies (Domestic)..... 8 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS. All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

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

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

COMMUNICATIONS RELATING TO BUSINESS SHOULD BE ADDRESSED TO E. S. BLISS, BUSINESS MANAGER.

COMMUNICATIONS RELATING TO LITERARY MATTER SHOULD BE ADDRESSED TO EDNA A. BLISS, EDITOR.

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

THE SABBATH OUTPOST, FOUKE, ARK. Notice to Creditors to Present Claims.

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

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

SPECIAL OFFER! THE RECORDER (for one year) and SPURGEON'S SERMON NOTES (Handsome set of 4 Vols.) for \$5 00. Includes image of books.

FRAZER AXLE GREASE

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

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

PATENTS

Caveats, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees. Our Office is Opposite U. S. Patent Office, and we can secure patent in less time than those remote from Washington.

Send model, drawing or photo, with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured.

A Pamphlet, "How to Obtain Patents," with names of actual clients in your State, county, or town, sent free. Address, C.A. SNOW & CO. Opposite Patent Office, Washington, D. C.

SPECIAL NOTICES.

☞ Mrs. W. C. TITSWORTH, of Dunellen, N. J., 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 next Semi-annual Meeting of the churches of Minnesota will be held with the church at Dodge Centre, commencing at 2 o'clock P. M., Sixth-day before the second Sabbath in June. At the meeting in October it was voted to hold this meeting on the first Sabbath, but it has since been changed to the second Sabbath. Eld. Wheeler is requested to preach the Introductory Sermon. Mrs. Ritchie, of New Auburn, Mrs. Martha Ernst, of Alden, and Floyd Wells, of Dodge Centre, were appointed Essayists, and are to choose their own subjects. R. H. BABCOCK, *Cor. Sec.*

☞ THE next Semi-annual Meeting of the Berlin, Coloma, and Marquette churches will be held with the Berlin Church, commencing Sixth-day evening, June 12, 1891. Eld N. Wardner was invited to preach the Introductory Sermon, Eld G. W. Hills alternate. Brethren Geo. H. Baker and E. D. Richmond, and Sisters Laura Gilbert, Eliza Crandall, and Mrs. Thos. Lowe were invited to prepare and read papers. All who can are earnestly requested to attend and help make the meeting a mutual blessing. H. F. CLARKE, *Clerk.*

☞ 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. Sermon by delegate of the Eastern Association.

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:

1. When and how will the judgment take place, and what is the practical use of this doctrine in preaching? S. H. Babcock.

2. What is the order of the doctrines of the Bible with reference to their practical utility? G. W. Hills.

3. How should the decrees be used in the preaching of the gospel? N. Wardner.

4. Are our churches organized and officered on the Apostolic plan? E. M. Dunn.

5. What should we teach on the second coming of Christ? R. Trewartha.

6. Is it right for our ministers to solemnize marriages on the Sabbath? W. B. West.

7. Are extra revival efforts advisable? S. H. Babcock.

8. How best to raise the pastor's salary? A. C. Burdick.

9. What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.

10. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.

11. 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.

WANTED.

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

CONTENTS.

Birthdays—Poetry; Paragraphs; The Prayer-meeting..... 337
 The Case of Israel; Educating the Blind..... 338
 Which Bible? Which Church? Whose Reason? Leo's Blessing; Special Announcement..... 339
 MISSIONS:—Paragraphs; From G. W. Lewis; From J. F. Shaw..... 340
 WOMAN'S WORK:—Between the Lights—Poetry; Notes from Local Societies; Woman's Work for Women..... 341
 HISTORICAL AND BIOGRAPHICAL:—Nathaniel Bailey, the Lexicographer; Isaac Clawson..... 342
 SABBATH REFORM:—Press Paragraphs; Interesting Statements; For Conscience' Sake; A Good Memory..... 343
 EDITORIALS:—Paragraphs; The Encyclical..... 344
 Washington Letter..... 345
 HOME NEWS:—Alfred Center, N. Y.; Eagle Lake, Texas; Elk, Ind. Territory..... 345
 YOUNG PEOPLE'S WORK:—Paragraphs; Look at Yourself; Our Mirror..... 346
 Principles of the Mafia; Harmonious Virtues... 347
 SABBATH-SCHOOL:—Lesson..... 348
 Shanghai to New York..... 348
 The Eastern Association..... 349
 SPECIAL NOTICES..... 350
 BUSINESS DIRECTORY..... 351
 CATALOGUE OF PUBLICATIONS..... 351
 DEATHS..... 352

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.

PATCH.—At Bolivar, Allegany Co., N. Y., March 11 1891, at the residence of her daughter, Mrs. Lovelless, whom she was visiting, Mrs. Sarah Ann Patch, widow of Alonzo Patch, formerly of Pleasantville, Ohio.

This mother in Israel was taken sick in the midst of a gracious revival of religion, which she had greatly enjoyed, and after a few weeks of severe illness, passed away in the triumphs of the Christian faith, leaving strengthening testimony to those whose privilege it was to stand by her bedside in the closing days of her life. Her remains were taken to Warren county for interment. L. W. A.

BURDICK.—In Little Genesee, N. Y., May 15, 1891, after a long illness, Wait S. Burdick, in the 77th year of his age.

When he was twenty-two years old he removed from Lincklaen, his native place, to Genesee, where he has since lived. For more than fifty years he followed his Saviour, witnessing a good profession. He was patient and submissive in suffering, yet anxious for the change to come. Two sons, five brothers, and two sisters, with many other relatives, mourn their loss. G. W. B.

SPENOR.—At West Winfield, Herkimer Co., N. Y., May 17, 1891, after a very brief illness, of heart failure, M. Adell Spencer, in the 37th year of her age.

Miss Spencer was the daughter of the late Dr. Nathan Spencer, of West Winfield, and a granddaughter of the late Elder Eli S. Bailey. She was converted in youth, when at school in Hamilton, and united with the Baptist Church, although she always remained in the observance of the Sabbath. Since the death of her father, about fifteen years ago, she had lived alone with her aged mother, who survives her. Funeral services were held from her late residence, May 19, 1891, conducted by the pastor of the First Brookfield Church. Interment at West Winfield. W. C. D.

MAXSON.—Hannah T. Maxson, widow of Dea. Benj. Maxson, of Hounsfield, N. Y., was born April 27, 1821, and died at her home May 18, 1891.

Her maiden name was Gilbert. She was married to Dea. Maxson about 1848 as his second wife. Two children, a daughter and a son, were born to them, both deceased. She was formerly a member of the Hounsfield Church, but for nearly seventeen years, and until death, she was a worthy and valued member of the Adams Church. Sister Maxson was a lady of quiet, dignified presence, of decision and firmness of character, and withal, of a gentle and sweet Christian spirit. Her love for Christ and his cause was marked by her faithful attendance at church from a distance of five miles, and by her liberal contributions to the church and our denominational work. The family of her son-in-law, A. J. Horton, with whom she lived, and her aged sister will especially miss her, but we all share in her loss. A. B. P.

BARNHART.—At Madison, Wis., whither he had been taken for care and medical treatment, Uriah Barnhart, aged 91 years, 6 months and 28 days.

Mr. Barnhart had kept the Sabbath for 50 years and more. At the age of 18 he made a profession of faith in Christ and united with the regular Baptist Church, but becoming convinced that the seventh day of the week was the Bible Sabbath, he observed it until his death. In the year 1835 his wife died, since which time he has lived with his children, three of whom are still living. The remains were brought to Milton for interment. Funeral exercises were held at the home of his daughter, Mrs. Elizabeth Waleh, Rev. E. M. Dunn officiating. E. M. D.

WEST.—At Utica, Wis., May 11, 1891, Mrs. Armenia Palmer West, aged 85 years, 7 months and 3 days.

Mrs. West was born in Eastern New York, Sept. 28, 1805. Her parents were First-day Baptists, and

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

Royal Baking Powder

ABSOLUTELY PURE

when she was young, removed to Madison county and settled on Oneida Creek, near Durhamville. She was married to Isaac West, Jan. 16, 1831. Three children were born to them, Lucy, William, and Ann Genette. Lucy died in infancy. In the spring of 1844 she, with her husband and family, removed to Wisconsin and settled in Koshkonong, four and a half miles from Ft. Atkinson. In the fall of 1848 they removed to Spring Prairie, Walworth Co., where he had a brother living. April 10, 1849, she became a widow. Her surviving daughter died March 27, 1861. William has been a resident of Utica, Wis., for more than 37 years, and for 25 years a deacon of the Seventh-day Baptist Church of that place. The religious experience of the deceased was one of richness and growth. She accepted her Saviour in early life and became a member of the First-day Baptist Church of Durhamville, N. Y., of which her father was a deacon. She retained her membership with that faith until she became a convert to the Sabbath and united with the Utica Church, Nov. 12, 1870. The funeral services were conducted by the undersigned, assisted by M. G. Stillman. F. O. B.

REYNOLDS.—At the home of her daughter, Mrs. Delos Babcock, near Nortonville, Kans., May 14, 1891, Mrs. Fannie Reynolds in her 85th year.

Sister Reynolds was the daughter of Stephen and Sarah Potter, of Petersburg, N. Y., where she resided during her earlier life. When she was about eleven years of age she was hopefully converted and baptized by Elder Wm. Satterlee, joining the Berlin Church, but later becoming a member of the church at Petersburg. She was married to Foster Reynolds in 1826, and with her husband moved, in 1831, to Hebron, Penn., where she became a constituent member of the Hebron Church, with which she retained her membership till death. A good woman has gone. Her last testimonies were triumphant Christian utterances, and she has found the rest for which she longed. She remembered her absent boys and wished them to meet her in heaven. One daughter, Mrs. Culver, affectionately ministered to her in her last sickness, while the one with whom she lived was herself confined in bed with serious illness. Her aged companion lives to mourn her absence, in the little waiting while. Services were held at the church the following Sabbath. Sermon by the pastor from text of her own choice: "Be ye also ready, etc." Matt. 24: 44. G. M. C.

The Development of the North-west.

"The Great North-west" becomes a very indefinite phrase as the frontier moves westward with each decade. The new States that have recently been admitted to the Union have a good title to the old term "The Great North-west," and the two Dakotas, Wyoming, Montana, Idaho and Washington make a great empire of new possibilities. The Chicago & North-Western Railway, that once covered the "Old North-west," ministered to its growth and greatness and was a great missionary factor in the development of Northern Illinois, Wisconsin, Iowa, Northern Michigan, Minnesota and Nebraska. This was the Old North-west, and now, by branch lines or by its alliance with the Union Pacific R'y it stretches out its protecting arms and hand of help to the six new States which have begun their march in the path of progress.

What a mighty tide of traffic is served by the thousands of miles of railway that compose the Chicago, Union Pacific and North-Western Line! Reaching sixteen States and the territory of Utah, and touching more than 2,500 cities and towns, there is sure to be a wonderful growth and development, and somewhere in this mighty empire, there is always the high tide of prosperity and great opportunities for capital, brains and energy.

The splendid vestibuled trains of the North-western, which provide all the luxuries of travel, convey the traveler

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



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

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

MERRELL & SOULE, SYRACUSE, N. Y.

comfortably and safely to nearly every part of the "Great North-west." One of these trains runs through, solid, from Chicago to Portland, Oregon, with sleeping car from Chicago to San Francisco without change—another conveys passengers between Chicago and Denver with the loss of only one business day en route, and still another takes them to the twin cities of the North-west (St. Paul and Minneapolis), or to the rapidly growing metropolis, Duluth, without change, in cars that represent the highest skill and ingenuity of the best manufacturers in the world; combining in the highest degree, elegance, safety and luxurious comfort. Excellent meals in North-western dining-cars, which enjoy a national reputation for excellence, are served at the uniform price of 75 cents each, and free reclining chair cars are run on through trains between Chicago and Council Bluffs, Omaha, Denver, and Portland, Oregon.

The comfort and convenience of passengers desiring to travel at a small expense upon second-class tickets is promoted by the provision of accommodations for their use in tourist or colonist sleeping cars, which are supplied with every requisite for comfort, and in which completely furnished berths may be procured through from Chicago to Portland, Oregon, or Chicago to San Francisco at the nominal rate of 34 per berth.

All ticket agents in the United States and Canada sell tickets via the North-Western, and time tables and full information can be obtained upon application to any of them, or by addressing Mr. W. A. Thrall, General Passenger and Ticket Agent, Chicago, Ill.

A Model Railroad.

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

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.

MINUTES WANTED.

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

GEO. H. BABCOCK, PLAINFIELD, N. J., June 10, 1890.

FOR SALE.

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

ONE MOMENT PLEASE.

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

Rev. A. W. Coon, Cancer Doctor,

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

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

CANCERS OF THE BREAST A SPECIALTY. Examination and consultation at his office free. Send for circulars and testimonials.

Patients can be treated at home or at the Doctor's residence at Alfred Centre.

Address REV. A. W. COON, A. M., Alfred Centre, N. Y.

TESTIMONIAL.

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

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

CANCERS

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

VARICOSE VEINS

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

RHEUMATISM

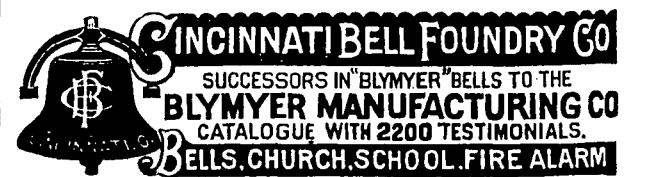
yields quickly to our new remedies and treatment. No case should be regarded as incurable.

AND ECZEMA

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

RADICALLY CURED

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



Please mention this paper.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

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

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

ADVERTISING DEPARTMENT.

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

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

No advertisements of objectionable character will be admitted.

ADDRESS.

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