

# The Sabbath Recorder.

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

Vol. XLVII. No. 23. }  
Whole Number 2416. }

FIFTH-DAY, JUNE 4, 1891.

Terms:  
\$2 00 in Advance.

THE Monk Ignatius—or somebody else—has at last found clergymen enough to “present” Rev. Heber Newton to the Bishop of New York as a heretic. We shall see what we shall see. If one of *some* men were bishop of New York we might safely prophecy what would come of it, but with the present incumbent there it would not be safe to prophecy that *anything* will come of it.

THERE seem to be those who are trying to keep Phillips Brooks out of the bishopric to which he was recently elected. Rumors of two kinds are now afloat. The first says he will be refused consecration by the Bishops because of his well-known broad opinion with respect to the church and the ministry; and the second says that his participation in the installation of Dr. Abbott, and the alleged fact that on the evening of Good Friday he joined a Unitarian in holding a union service, are very much worse than his opinions on Apostolic succession. We can form some idea of the difficulty of the problem of Christian union in any organic sense when a great denomination is, probably, very nearly unanimous in condemning this opinion and these acts of one of its most highly respected leaders.

It is probably due entirely to the conditions of the national life of the people of Israel that they are known as traders the world over. Jews are almost unheard of in the pursuits of agriculture and mechanics. In Palestine they were good farmers, but in the countries in which they have had their homes since the destruction of Jerusalem they have been so persecuted that they have not been owners of farms to any great extent. Baron Hirsch, a wealthy Jew of Paris, and a man of phenomenal benevolence, proposes to colonize his countrymen, driven out of other countries by persecution, in the Argentine Republic, upon some of the richest soil in the world, and start them in farming and stock raising, with the condition that all who leave farming for any other business forfeit all the help they have received from him. He is said to have spent a great many millions already, and intimates that he is willing to spend still more in this venture.

ABOUT a year ago Rev. W. D. P. Bliss, a Socialist, organized in Boston a Socialist Club called the *Brotherhood of the Carpenter*. A little while after the club undertook religious work under the name of the *Mission of the Carpenter*. The club meets for worship on Sunday afternoon, using the evening prayer service of the Episcopal Church. There is a sermon by Mr. Bliss, whose text is more likely to be some prominent person, who stands as a representation of some idea or work, or some recent significant event or movement which he analyzes and from which he draws spiritual, or economic, or social lessons. After the sermon a frugal meal is served, which is the occasion of great sociability and comradeship and re-

minds one of the practice of the early church. Toward the close of the afternoon men and women drop in in considerable numbers and are called to order and carry on a discussion of the stirring questions in society and industry and politics. These discussions are perfectly free and informal, and are said to be marked by intelligence and good spirit. What good reason is there for organizing a club or brotherhood for this purpose? Why should not the church include such a meeting in its list of services and interest the people in learning how Jesus is to be King in all the world, and how the teachings and principles of Christ are the great solvent of the difficulties in the social and economic questions of our times? The Christian Social Union of the Episcopal Church is one case of the church's movement in this matter.

## TEETOTUMS.

A Mr. Buchanan, of London, has invented and founded one of the most fruitful and effective methods of fighting the saloons ever made use of in that city, and has named it the *Teetotum*. A Teetotum is a combination of club, with its rooms for eating, reading, smoking, conversation and amusements of many kinds, chapel for religious services and lectures, and co-operative stores and shops, with no alcoholic liquors allowed on the premises. The institution is self-supporting and in some cases pays dividends. There are four already established. W. T. Stead has described one of these and we make up a description from his article. The first floor is occupied as a restaurant, with tea and sugar on sale as at a grocery. Upstairs is a set of apartments where members of the club (workingmen and their families) may have meals and well-warmed and lighted rooms in which to read and converse; a set of class-rooms to be used by students; a set of rooms in which checkers, chess, billiards and bagatelle may be played by those who are willing to pay for them; a hall capable of seating five hundred people, in which addresses are made on Sunday, and dramatic entertainments with concerts are held on the Sabbath. There is no “preaching at the people,” but the people are afforded the opportunity of choosing good and noble things, and are made better by the gradual education of the example of the leaders and their own experience of the better ways. The expense of belonging to the club is two cents a week, and out of the membership fee and the profits from the restaurant, store, club and shop all the expenses are met and the profits made.

It is the theory of Mr. Buchanan that the liquor saloon would never have existed if it had not met a want of human nature for something else than alcoholic drink. The public house in England has been and is the poor man's place of meeting his neighbors in a social way, and this fact, rather than the liquor sold there, accounts for the great attraction of the taverns and saloons. If this social demand can be better met by the Teetotums it is hoped they will

continue to increase till they make inroads upon the business and patronage and number of the places where alcoholic drink is sold.

There are Episcopal churches in our country doing work somewhat like this kind, and there are some undenominational enterprises carrying out the idea of the Teetotum in part, but nothing just like it has been tried outside of London, where it seems an eminent success.

## THE PRAYER-MEETING.

The spiritual life of man finds its best conditions in activity and work that have an end in view, just as the physical life is best promoted by activity and work that are inspired by purpose. Our bodies are sustained by eating food, but what kind of a man is he who lives to eat and does nothing but eat? A Kansas City minister says: “There is but one animal which does best with much feeding and no exercise. We pack great quantities of them in Kansas City. But then a porker is of no use till he is dead.” But you will find it true that many Christians expect to grow by *feeding* alone. We quote the Kansas City man again on this subject. He imagines a boy reasoning in this way: “Beef and bread and potatoes and pudding furnish bone and muscle and fat, and so I will only eat and not waste my flesh with work,” replying to his father's remonstrances against his eating so much and doing so little: “I am a Christian in my practice; for you, father, are trying to get to heaven by going to all the fine churches, and hearing all the fine sermons and all the heavenly music, and doing nothing.” Does not this express the condition of Christian life of many disciples of Jesus? and a good many disciples in Seventh-day Baptist churches? They do not, of course, reason in the above fashion, but practically they live to enjoy religion in this world and get to heaven when they die; and we do not at all hesitate to say that this is not Christianity. Christianity is a *life*, and not alone a *righteous* life, a *good* life, a *pure* life, an *irreproachable* life, a *devoted* life (that is, a life devoted to religious exercises and services); it is a life of doing good, not simply a life of doing right, for there are plenty of people who are trying to do right, who have not yet risen to the ambition and purpose to do good, and are about as selfish as they well can be.

People have thought of and used the prayer-meeting as a place to *feed*; and while we would not say it is not the place to feed, we think it should express the churches' activity of thought and endeavor in the Christ-like occupation of saving men, and it is bound to be a failure if it does not; and is bound to interest the best people when it does. But so long as Christian work is confined, in people's thinking, to speaking and praying in meetings of conference and prayer, the church will find an increasing difficulty in maintaining its prayer-meeting. While saying these things strongly we must not state them so one-sidedly as to destroy the idea of the prayer-meeting as a place for worship, for the expression of devotion and emotion, for

sympathy between Christian disciples, for restful, helpful, inspiring prayer and testimony and song. The prayer-meeting that is simply an intellectual arena, even though the questions suggested and discussed there be the live questions of the Christian life, will be no help to a growth in grace, no more will that prayer-meeting be a help to growth in grace which is a place of emotional excitement produced by artificial and fictitious means. People had much better be sent away from the church questioning, uneasy in mind, at odds with the questions brought up, than glowing with the excitement that is produced by the spitting of hands, the shouting of "Amen," and the responses and the persistent exhortations of the leader. Let the prayer-meetings be made a help to spiritual feeling, a place for peaceful and helpful inspirations, a place with an atmosphere genial and affectionate, favorable to the great decisions which the Christian life demands, and every way an aid to a warmer and more demonstrative type of Christian experience. It will not hurt us to show more feeling provided we have it, and we want the prayer-meeting to help us have it.

### THE SATISFYING CHRIST.

H. B. MAURER.

"In him should all fullness dwell."—Col. 1:19.

Like the oasis to the traveler so do the words "all fullness" seem to us amid so much want, imperfections on all sides. Christ, and whatever is of Christ, is complete, full, satisfying. You cannot improve a perfect thing. To attempt it would be to spoil it. The imperfections of Christ—strong expression that—are not of Christ, but of men. That which is already perfect, if tampered with, is made imperfect. Whatever of Christ or Christianity is set before us as a result of man's work is imperfection, as Christ appears to us, either in person or in what he institutes, is complete and satisfying. Christ is substance, not shadow. Our needs are satisfied by realities alone. Types may instruct but they cannot save; they point to the way, but are not the way itself. Fullness and satisfaction are far-reaching terms, so also are their opposites, emptiness and want. The first two constitute a correlate of the other two, just as a key fits the lock. Our needs are such that an all fullness alone can meet them. Hopeless indeed would our condition be was it not for the gracious words, "without money and without price." Christ is all in all, hence no money or price is needed. There is no lack which we are to supply or could supply. The resources of earth, those at the command of creatures who are of the earth earthy, are not such as could supply or make up any imperfections that could come from heaven, were such a thing possible. From the raw material of this world heavenly goods cannot be manufactured. Sad indeed then would be our state if ample provision, satisfying provision, had not already been made.

On the principle that the sum is greater than any of its parts, or that the sum includes one or more of its parts, Christ is all satisfying to us because he is satisfying to God, and although the satisfaction which he rendered the Father is of a different kind than that which we derive, yet the two stand related in such a peculiar way that they cannot be separated. The satisfaction of Christ Godward is that which meets the demands of God upon us, his creatures; while the satisfaction of Christ manward is that which meets our deepest and direst needs resulting from our failure to meet the requirements of Jehovah. There is no need the

human heart feels so deeply as that which results from its separation from God, and this separation is caused by a failure to meet the demands of God's law.

Christ is said to have pleased the Father. Other expressions of like import are found elsewhere as at the baptism or the mount of transfiguration, "This is my well beloved Son, in whom I am well pleased." So when Christ pleased the Father, who is the greater, surely he must be pleasing or satisfying to us who are the less. When we look into the law of God, as into a mirror, our own defilement is immediately reflected. We discover our defects. The knowledge of the law brings a knowledge of sin. The demands of God are such that we are appalled. Human nature cannot satisfy them. What then is left for us to do? Ah, this law becomes a school-master to bring us to Christ. Ah me, how blinded by the time-serving spirit and prejudice and partisanship are they who dare assert that the law of God has been abrogated! Why, that would do away with Christ himself. The knowledge of sin can come from no other source than the law of God. If that law be done away with then there is no sin, and the world is without a Saviour. One necessitates the other. As we are acquainted with the laws' demand we are convicted of sin and driven to the Saviour.

Nor are the needs of the sinner alone met in Christ. To call sinners to repentance was the primary object of his coming. His work would cease there did he nothing more than was required. But no, when the sinner comes to Christ and becomes his, a new set of needs takes the place of the old ones, and with this new set the saint has those needs also in common with all men and women who are striving for the right, and who are discharging the responsibilities and duties of this life against the odds every one has to encounter.

"This vile world's no friend to grace,  
To help us on to God."

In considering this point it will be of interest to define terms so that we may know more clearly in what sense Christ is satisfying. There are two ideas with which we have to do, and they are represented by two words in our language, want and need. To want is to be without that which contributes to our comfort, or is an object of our desire; to need is to be without that which is essential to our existence and purposes. Our wants are superficial; our needs natural and indispensable. One man's want may be a superfluity to another, but what is needed by one is in like circumstances needed by all, as for example, some people want a fire just when others would be glad to be without it, but all persons need a warm house in winter.

Keeping, now, these distinctions in mind, let it be noticed in the first place that few men want Christ, first, because wants are largely superficial, and such, indeed, is not Christ. But all men need Christ, and this is strictly so, because of the definition of need, which we saw to be natural and indispensable. Man is, by nature, religious. Wherever man is, religion is in some form. Religion is the bond between God and the creature, and this bond Christ came to restore. At-one-ment is what atonement is. It presupposes a separation. Augustine unites these two thoughts in these words: "Because thou, O God, hast created me, therefore is my soul disquieted within me until it again rests in thee." Hence we see that Christ meets the natural in our definition of need. He also meets the indispensable. Without the shedding of blood there is no remission. The shedding of blood

is indispensable to the remission of sin, and His blood was shed.

Our definition, again, set forth that what is needed by one in like circumstances is needed by all. Many a man to whom Christ is now but a superfluity, in other circumstances realizes that Christ is a need. There are circumstances in which all men are to be equal. Here, conditions are unequal. The selfish, the deceitful, the unjust, the unprincipled, live in affluence and grandeur; the unselfish, the generous, the just, and men of conviction and principles, struggle with adversity. It was not until David went into the house of the Lord that he understood these things, when he saw, as with a seer's vision, the end. So I say there will be circumstances in which all men will be alike, in the sense under consideration. Death is a great leveler. He makes no discriminations. The massive gates of the castle or palace can no more keep him out than the door of the hut. Christ, in the hour of death, will be a superfluity to no man, but a need. Then, as it is appointed unto men, once to die, and after that the judgment, there will be other conditions in which all men will be alike. No distinctions will there exist. The Revelator gives us a description of these levelling circumstances: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" There will be no distinction of men, no distinction of want and need, but Christ will be the need of all men there. He will be the satisfying Christ there to those only to whom he was a satisfaction here. I would not, by arguments that tend to terrify, attempt to make men Christians. Church members and hypocrites are made in that way, but no Christians. I would emphasize sin, trust to the power of the truth to convict men of sin. Then would follow a sense of need, a need of a Saviour. In this condition, a condition alike to all, Christ is a need, for sin presupposes a Saviour.

There is one other thought I wish to impress in connection with the theme. With the idea of satisfaction is associated the idea of selfishness. Wants that are to be satisfied point to self. Wants, as well as our needs, require satisfying, and there are wants that are legitimate and those that are not. Our needs Christ satisfies, and some of our wants he satisfies, too, but wants which are selfish Christ does not meet. Some men have wants, they must be gratified. They must have what they desire, although much appeals to them to deter them from persistency. They are wants that Christ cannot satisfy, for they dare not ask Christ to satisfy them. Herein is a test. Whatever we cannot ask Christ for should not be wanted. No man dare ask Christ for anything of a selfish character, because there is no assurance that such wants will be supplied. Yea, when a Christian man has a selfish want, he has it satisfied by efforts of his own, and does not go to the Lord. He is restrained from so doing from his sense of the unfitness of the thing, to ask anything selfish in the name of the unselfish Christ. So, when he has his want supplied, or thinks he has, then, like the child with the wasp, "He's got it." He gets it to his hurt.

In this sense Christ is not satisfying. For selfish ease we cannot pray in the name of the

weary Christ, nor that we may be served and catered to in the name of the serving Christ; nor for aggrandizement in the name of him of whom Paul wrote: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Nor yet for exaltation, except through the cross.

The selfish desire for riches surely cannot be gratified in the name of him who said: "The foxes have holes and the birds of the air nests, but the Son of man hath not where to lay his head." Nor will any form of selfishness be met in the satisfying Christ.

### UNITARIANISM.

C. A. S. TEMPLE.

(The following letter is a reply to certain tracts on Unitarianism, by some of the ablest Unitarian writers of our own day and time. The tracts were sent me by a "Post-office Mission," connected with a church of that denomination in Eastern Massachusetts.—C. A. S. T.)

To the Secretary "Post-office Mission."

Dear Madam;—In fulfillment of your promise I have received three packages of tracts on Unitarianism, for which please accept my sincere thanks. I had long wished for a concise, authentic description of Unitarianism, as understood and preached by its acknowledged champions and teachers. In this I believe my wishes have been fully gratified. But in all sincerity I must say that I am amazed, horrified even, at the coolness with which those writers—some of them your ablest and most distinguished—have presumed to claim for their purely anti-Christian beliefs, or rather unbeliefs, the sacred and revered name of Christian. "I have not so learned Christ." As I have learned him from his own Word, a worse misnomer could not have been chosen.

Those writers, and, as they claim, their whole sect, boldly assume that the Bible is only a human book, abounding in imperfections and mistakes and errors; its teachings to be criticized, and believed or disbelieved, accepted or rejected, as the judgment or caprice of its readers may determine. Having thus impeached and dishonored the Book of God they do not hesitate to deny and spurn, almost *in toto*, its doctrinal, and very much of its historical, and other teachings. Beginning with the essential and absolute Deity—Godhead—of our Lord Jesus Christ, his deific incarnation and the great atonement which he wrought by his death on the cross, they tell us, for both themselves and their denomination, that Christ never claimed either for himself; that "those about him, his own family, and his disciples, had no such idea." "It was all an after-thought;" that "not for centuries after Christ was any such idea entertained in the Christian church," etc. Let us see.

#### I. CHRIST DID "CLAIM" THAT HE WAS GOD.

1st. He assumed it. In all the miracles which he wrought "he spake and it was done." Thus "he commanded the winds and the seas, and they obeyed him." Thus, too, he gave hearing to the deaf and sight to the blind, cast out devils, healed the sick, cleansed the lepers, raised the dead. *All this by the word of his almighty power.*

Again, Christ's invariable acceptance of divine homage—worship—was another way in which he assumed divinity. See Matt. 8:2; 9:8;

14:23; Luke 24:52; 4:8, and many others by all the evangelists. See, too, Acts 10:26 and 14:13-15, where the apostles repelled attempts to worship them, as giving them homage belonging only to God. Then, too, this assumption was a fundamental element in all his words; as in the following sayings:

(a.) *The glory which I had with thee before the world was.* In these words he asserts his own pre-existence, which, of itself, is a claim of absolute Deity for himself. See Micah 5:2, *marginal*, A. V., 1 Tim. 6:16. He does not describe that "glory," but reason itself would show that it must have been a glory which only a deific majesty could maintain, or share. Of course, therefore, he could share the Father's glory only as a sharer in the Father's majesty and dominion; in fact, as a member of the plural, yet one Jehovah. "Before the world was." Who but Christ could speak thus for himself? Not one. "He is before all things." Col. 1:17. "In the beginning he created the heaven and the earth." John 1:2, 3, Heb. 1:8, 10. Even the highest archangel "was created by him and for him." Col. 1:16. Therefore his statement that he did share the Father's glory "before the world was," must be understood as a declaration and claim of eternal co-existence, and so of absolute oneness with the Father, in all that the Father was—infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

(b.) *The Father judgeth no man, but hath committed all judgment unto the Son; that all may honor the Son, even as they honor the Father.* John 5:22. These words contain a brief allusion to what is sometimes aptly termed "the eternal covenant between the Father and the Son." Matt. 11:27, 28:18, John 3:35; 17:4, 6, 8-10, and a statement of at least one phase of that covenant; *viz.*, that thereby the Son is constituted the Supreme Judge of the universe—"hath committed all judgment unto the Son." See Matt. 25:30, where he speaks of himself as "the Son of man," and from that to the end of the chapter as both King and Judge. Also Matt. 13:36-43 and Acts 17:31. Then, too, the reason for this arrangement—"that all may honor the Son." This explains that divine command concerning the Son (Heb. 1:6), "Let all the angels of God worship him." How? "Even as they honor the Father." A demand by the Father, of the same homage for the Son, as he, the Father, requires for himself. The statement of this fact by the Son, in the text, is therefore nothing more nor less than a solemn and most emphatic assumption of divinity, of absolute godship by the Son.

(c.) *This day shalt thou be with me in paradise.* Luke 23:43. That saying by Christ to the penitent by his side, cannot be misunderstood. It was a self-evident assumption of infinite divine majesty, prerogative, grace and power; for "who openeth and no man shutteth, and shutteth and no man openeth," but God only? Yet Christ himself boldly absolves this man from all his guilt and condemnation, and then and there opens to him "the gates of paradise." Much more might be added. In fact, the gospel overflows with evidence that, in one way or another, Christ always assumed that he was God. But he did more, for

2d. He asserted it. Hear him:

(a.) *I am the Son of God.* John 10:36, Mark 14:62. *His only begotten Son.* John 3:16. In those words Christ has condescended to illustrate spiritual truth by natural things. For this purpose he has chosen the well-known universal law of generation, that offspring al-

ways must be, as it always is, of the same species, order or kind, as the parent. He represents himself as "begotten of the Father," and so as "the Son of God." Luke 1:35. By this appeal to that infallible law he shows that by it, as the Son of God, he is and must be God the Son; "Emanuel;" that is—God with us. Matt. 1:23. His claim that he was the long-expected Messiah, the Christ (John 4:25, 26, Mark 14:61, 62), was a claim that he was both the Son and God. The Jews and their high priest so understood him. When he spoke of God as his Father they at once said that "he made himself God." He accepted that construction of his words, and at once rebuked their unbelief, their rejection of him and their false and cruel charge of blasphemy against him. John 10:33, 36. The question of the high priest (Mark 14:61), "Art thou the Christ, the Son of the Blessed?" and his subsequent charge of blasphemy (v. 64), shows that both he and his people all believed that Messiahship, Sonship, and Godship, were all one and the same. He and they had obtained that idea from the prophets. They were acquainted with that sublime prediction (Isa. 9:6), "Unto us a child is born, unto us a son is given, . . . and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." They knew, too, of that other, by the same prophet (Isa. 7:14), "A virgin shall . . . bear a son and shall call his name IMMANUEL." What a wonderful designation of that "wonderful Son!" Both the Jews and their priesthood regarded it, and rightly, as a positive declaration that, as the Son of God, Messiah, the Christ would be "The Mighty God," "God with us." The answer of Christ to the high priest "I am" (Mark 14:61, 62), was therefore to him a reaffirmation, and to that whole people, and in fact, to the universe, a proclamation that by his relation to the Father—his Sonship—he was and is the Almighty.

(b.) *I and my Father are one.* John 10:30. Your writers assume, but do not prove, nor attempt it, that those words are explained by John 17:21, "That they also may be one in us." Such an assumption, without proof, and so without authority, only "corrupts the word of God." Let us examine the full sentence: "As thou, Father, art in me and I in thee, that they also may be one in us." Just before offering this prayer Jesus gave a long farewell address to his disciples. Chapters 14, 15, 16. In that address he said to them (chap. 15:4, 5), "Abide in me and I in you. . . . I am the vine, ye are the branches." Such is the relation between him and his redeemed people; such the oneness for which he prayed. It is not, in the full sense, the oneness which exists with him and the Father. In his relation to the Father—that of a Son—(Matt. 1:23), "his only begotten Son," (Luke 1:35, John 3:16), he is "The Mighty God." Matt. 1:23. Their relation to him and the Father is that of "children of God," "by predestination." Rom. 8:29, 30, 2 Tim. 1:9, Eph. 1:5. By "redemption." 1 Peter 1:18. By "regeneration." Titus 3:6. By "adoption." Gal. 4:4-7, Eph. 1:5. "Through faith." Eph. 2:8, Gal. 3:26. In heart they are one in him and the Father, but they are not one with either in wisdom, or authority, or power. They are not "the Vine." He is "their God and Saviour." 2 Pet. 1:1. To him they are neither. According to the apostle (Heb. 1:8, in Psa. 45:6), the Father thus addresses the Son, "Thy throne, O God, is forever and ever." Thus the Father himself proclaims that the Son is "The Mighty God," even as Jeremiah expresses it (Jer. 23:5, 6),

(Continued on page 363.)

## MISSIONS.

WERE the United States no better supplied with ordained ministers than the pagan world our country would have only 200.

A TEXAS pastor sends to the American Board \$41 25, the result of a *plan for self-denial* for three months, and the offerings of a few persons out of their poverty.

THE exportation of distilled liquors from the United States to Africa was 36 per cent less for the year ending June 30, 1890, than for the preceding year. May it soon be reduced 100 per cent.

MICRONESIAN Islanders, from one of the Gilbert group, have come to Mexico to labor on a coffee plantation; but they stipulated that they shall have protection in religious worship and be allowed Sunday rest. A few years ago these islanders were wild savages.

ONE of our honored and beloved older ministers says he believes in pushing forward along all the lines, to the extent of our ability; and that the printed truth and the living preacher should go hand in hand, as messengers of the gospel and teachers of the people.

NEXT to the Spirit and grace of God people need information, with line upon line. We verily believe that if all Seventh-day Baptists understood the nature, relations, claims, and prospects of the work of Sabbath Reform, Home Missions, and Foreign Missions, the receipts of our Boards would be doubled within a year.

ALTHOUGH the spheres of leading political and commercial influence in Africa belong to Great Britain, France, Spain, Portugal, Germany, and Italy, let America seek to be foremost in enlarging spheres of gospel influence. In this way, added to the discoveries by missionaries and by Stanley, she may in part atone for her wicked slave trade and liquor traffic with the Dark Continent.

THE pastor of one of our largest churches recently said, after referring to the hard times experienced by many, that there were no signs of any great retrenchment in our personal expenditures. Ought the cause of a world's redemption to suffer first and most for lack of means? What ought we most to live and labor for, but to feed the hungry and clothe the naked, and help rescue the perishing?

THE English Baptists are arranging for a grand centennial missionary year in 1892, the services to extend into 1893. In May, 1792, William Carey preached his great missionary sermon, "Expect great things from God; attempt great things for God." In June, 1792, the English Baptist Missionary Society was organized at Kettering. In March, 1793, in the same town, Mr. Carey was set apart as missionary to India.

PEOPLE sometimes speak of all mission work as being one; but with the feeling we suspect that home missions is the one. As grand and important as home mission work is, it is in a field where one person in five belongs to an evangelical church; while on the field of foreign missions there is only one Christian to every

three hundred thousand people. And yet it is estimated that out of every \$100 expended for Christian work only \$2 goes to the foreign field.

WE have just heard to-day, on our way to West Virginia, that our venerable brother, Mr. George Greenman, late of Mystic Bridge, Conn., and the honored President of the Missionary Society, has gone to his rest. Full and appropriate accounts of his valuable life and labors will of course be published; but we desire now to express our appreciation of his personal friendship, and of his services in the Board, until feeble health kept him away, as a man with a clear head and a good heart.

WITH reference to a very practical question relating to ourselves and one part of our work, Eld. Shaw says:

On one of my missionary tours one of the young people expressed a desire that I should preach a sermon on the Sabbath, saying that they had never heard a sermon expressly on that subject. May it not be that the trouble of our young people so often leaving the Sabbath comes from a seeming indifference about making it prominent among our Sabbatarian people, supposing that home influence and training is enough to hold those who have been born Sabbatarians? Again, does it not seem to say to these young people, who are not grounded in the Sabbath truth from a personal knowledge of the reasons for the Sabbath, that it is regarded a very delicate subject, and one not to be mentioned publicly in sermons on it, in our churches? If all who have been brought up in the Sabbath doctrine had been led to remain in it the number of Sabbath-keepers would be greatly increased from what it is now. There is a lack of dealing with these dangers which suggests that we are not able to meet the issue.

FROM J. F. SHAW.

It would be a pleasure indeed to attend the Associations, but circumstances forbid that I should think of that now. The expense is more than I am able to bear. Even my health does not justify my going so far from home. But more important than that is the work on our home field. It does seem to me that such opportunities to extend the Sabbath cause have never presented themselves before. We must do our work in the summer and fall, for winter and spring offer but little in the way of favorable opportunities. My trip over the Mississippi River I think was opportune. The meeting at Hewitt Springs had good results. At Hammond we had pleasant meetings, but owing to strawberry harvest we could not push the work there as I greatly desired.

I met with Bro. W. A. Whitfield at Ocean Springs, Miss., with whom I have been holding correspondence for nearly two years. Bro. W. is a Baptist deacon of high repute, who wields a great influence among his people. He reached his conclusions by a course of study that I think peculiar to himself. While he holds opinions on the time of the resurrection, and on feet washing, and the nature of the Lord's Supper and manner of its observance, not after the generally received opinions of our people, yet there is a logical consistency in his conclusions from his premises. The only objection will be to his premises, which of course will affect his conclusions. Bro. Whitfield has awakened a great interest there among his people on the Sabbath, and I think that if the cause can be looked after there it will gain ground. Bro. W. thinks, however, that he may possibly go to settle in San Luis Potosi, in Mexico, at an early date, where he has a son in the practice of medicine, and whose wife is a Sabbath-keeper.

Bro. W. H. W., of whom I made mention in a former letter, is now among us, and has united with our church. He has made a good impression upon our people. My brother and his family from Alabama will join the colony in about two weeks, and will help strengthen our Sabbath cause. I preached at Bro. Coylis' last Sunday night. He and his family are firm in the Sabbath. Our young people are having a good influence here. At their prayer-meeting last Sunday night eight young people asked for prayer. Their meetings are attended by many from several miles in the country. One thing deserves special mention. Three young ladies meet nightly at our school-house for special prayer. Their step has given a great impetus to the work.

Now, lastly, as to my health. My trouble grows out of sun-stroke many years ago, that wrecked my nervous system, which in turn has led to heart trouble. Pulsation is easily reduced by exhaustive exercise, mental or physical, to as low as 52 to 48, with a weak stroke. The only inconvenience experienced is great feeling of weariness and occasional vertigo. As my physician has suggested the danger of paralysis I have had some thought that I should take some rest to try to recuperate my system, if possible. I cannot find much time to rest in presence of the great amount of work before me. I remain fraternally in Christ.

FOUKE, Ark.

### CONTRIBUTED ITEMS.

H. W. C.

"And let the whole earth be filled with his glory. Amen and amen."

Have you found the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone!

Hold thy lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on!

The China Inland Mission received last year £51,484, of which £33,642 were available for general mission purposes.

In the United States there is one minister to every 800 persons. In foreign lands one minister to every 400,000 souls.

### PASTORS PLEASE READ.

"We are persuaded, and recent intimate contact with the churches confirms the impression, that what is now imperatively needed is that every pastor shall regard himself as the representative of missions in his own congregation; shall take pains to inform himself of the wants of the world-wide field; shall familiarize himself with the history and biography of missions, and instruct, arouse, and educate his own people on the subject. The pastor is the natural organ of sympathetic connection between the boards and the church. His advocacy costs nothing but a little systematic labor. His flock will hear and follow his voice while they flee from strangers. His appeals impress his own people as unselfish, unofficial, and genuine, while they may sometimes think the official representative is perfunctory and, like other specialists, prone to over-estimate the comparative importance of his own work. After no little observation we are prepared to affirm that no outside appeals, however powerful, can accomplish a tithe of the lasting influence of a pastor who is full of intelligent zeal for missions, and that in every case where a local church is found to be a leader in missionary activity and liberality such a pastor is now, or has been, at its head. Give the church such men to instruct and inspire its members and there will be an end of debts and deficiencies in the Boards; missionary secretaries will be left to do their proper work, to act as the channels of communication between the churches and the foreign fields, while the pastors themselves shall become a grand body of home secretaries, supplying the channels of communication between the churches and the Boards."—*Baptist Missionary Magazine.*

## WOMAN'S WORK.

"Ask God to give thee skill  
In comfort's art,  
That thou may'st consecrated be,  
And set apart  
Unto a life of sympathy;  
For heavy is the weight of ill  
In many a heart,  
And comforters are needed much,  
Of Christ-like touch."

"WHO then is willing this day to consecrate his service to the Lord.—1 Chron. 29 : 5.

### CONSECRATION.

I am willing to receive what Thou givest,  
I am willing to lack what Thou withholdest,  
I am willing to relinquish what Thou takest,  
I am willing to suffer what Thou inflictest,  
I am willing to be what Thou requirest.

"NINE-TENTHS of the contributions to foreign missions are given by one-tenth of the church membership, and one-half of the members give nothing."

SOME one, with Master-like love for the down-trodden, says: "Say not how much, but how little is being done for the women of India! 30,000,000 women. There is one woman working for every quarter of a million of those poor women!"

THE Chinese have 1,000,000 idol temples. The people pay \$300,000,000 annually to support their idolatrous worship. Protestant Christianity pays annually about \$12,000,000 to extend Christ's kingdom.

### NOTES FROM LOCAL SOCIETIES.

There has been slipped upon a letter file, within sight and easy reach, a letter from Mrs. O. D. Williams, Taney, Idaho,—one written weeks ago, simply waiting its turn for a little special notice now volunteered for it. It was not written for publication. In it she says, "I write to tell you that our little Society is broken up. The most of the members will be in Fouke, Ark. If there is no Woman's Society already organized there they will try to organize one. There are now only two Seventh-day Baptist women besides myself here. I shall use the thank-offering box and shall try to help a little, but I feel discouraged. The church and our Society had just come to a position where each could do much better work. It does not matter to the cause so much, if they can and will do better work there, but it leaves us very lonely.

In reply to this letter which, by the way, enclosed more money for home and foreign mission work than do some of our stronger Societies pay, an earnest request was made that the women left at Taney should not disband their little society, some suggestions were given as to how they might hold together, and assistance offered in behalf of this. Later there came from Mrs. Williams a letter saying that they would hold together and try to do what they could.

They are in number sufficient to claim the promise of the presence of the Father. They can work on with the assurance of divine aid and blessing. May God bless the isolated and enfeebled Societies and hold them together, if for no other thing, still for just this one, a lesson and an inspiration to those, who through surfeit of blessed surroundings have become lymphatic and logy, who through super-abundance of privilege have become too ignorant of the needs of those without lying under the pressure of want. Not all Societies, nor all individuals thus favorably circumstanced, are

indifferent nor careless, but in the larger and stronger Societies there are such individuals, and too true is it, that the tendency with the Society as a body is in this direction. God can help all of us out of such a condition just as surely as he can aid and comfort the weak and the lonely and well-nigh discouraged.

One of the Farina women writes—culling from her letter, as this, like almost all that have been recently referred to, were not presented for publication,—“We are trying to discharge the various obligations that come to us. Our society has met almost weekly since our village fire to work for the fire sufferers, and to do special work in aid of the church. We give a little of our earnings to foreign missionary work. We have pledged a certain amount to the special obligation in the matter of salary for the teacher in the Shanghai school work. I do hope a helper will be sent to Dr. Swinney soon. She will give out and have to return in a few years, and there needs to be somebody there with whom she can leave the work while she takes a needed rest. A helper in time would enable her to continue longer on the field before being obliged to leave to recuperate. Oh, how I wish we were all awake to our responsibilities!”

### PLAN FOR IT.

Our thank-offering boxes will each hold about four hundred pennies.

How do you expect me, or me, or me, to make such a collection of pennies twice a year, or even once? ask some.

It would scarcely be fair to expect some to do it, it would be equally unfair not to suppose that many are able to do it. But in neither case is this the question now.

Why are the boxes often lacking their measure of money which the several holders of them might give to them? How can we find the mites for them? These are the kinds of questions which this little black and white would put to you.

I cannot possibly get pennies to put into mine. The small change is already appropriated. It means milk money, or local society dues. The children must have the pennies for the Sabbath-school collection. I am the one to go without, if anyone must. But I am just as thankful as anybody else is, or as anybody can be. This is just what one tells us. Neither can I get the pennies, say others, for this reason, and for this one; all of which to the explainers seem good and sufficient reasons why the boxes do not present a better counting at the box-opening service. This, too, by women who are confident that they are “just as thankful as anybody else” for the mercies of the Father daily bestowed upon them in rich abundance.

These women are thrifty women, wide-awake, earnest workers, in the various branches of home and community work. Carrying some of them in mind, as this pen carries its tracery of black upon a sheet as yet innocent of any story-tellings, the writer hears the scratching of an underscoring to the words she would say of and to these women. This underscoring bids her feel at ease should she emphasize the thought that these most excellent women, and good executive workers are yet a little mistaken. They have not probed to the bottom the question of can or cannot in the matter. They have not tested to the full the benefits of expressive gratitude. How have these women become, and there are many like them, good house and home-keepers? By faithfully attending to the requirements of the days' details. Stop for a

moment and think it over and not one of you will deny it. Fidelity to the littles. Planning, planning over and over again for the days and the weeks as they come along, and this through all the intricate ramifications of home duties. Planning, calculating, contriving, devising, plotting, projecting, that is how it is done. Desiring certain results, arranging for them, expecting them, deserving them, getting them. That is but another way of putting the case; and one might keep right along with a swift running pen, and cover the question in a variety of ways. The long story would still be a short one in essence.

The continual dropping of the pennies will never come even to the thank-offering box from any woman, no matter with what emphasis she may declare the depth of her gratitude for the daily mercies of life, the pennies, we stoutly affirm, will never come often to any woman's box unless she works upon the planning principles for that box, just as surely as she does for her home work. No woman sits in the midst of complacent ease and sees the flour, sugar, butter, the fruit, meats or vegetables upon feet of their own marching each into its own place and on time for the toothsome dishes of the dinner of any to-day. Nor can she put herself in idle poise in any part of her home, and see the details of her own duties conforming themselves to their requirements without her aid. One almost submits herself to the criticism of speaking absurdly to suggest such a thing. It is, however, not one whit more absurd than to expect the mites to find and to drop themselves into your thank-offering box without your assistance. They will not get there in that way. They cannot. Your home work gets done because you do it. It may be by means of your own hands, or by the plannings of your head, or the spendings of your pocket-book, all of these being but factors of yourself. It still is yourself who does it. The work does not do itself. You do it. Why? Back of all your questionings, because you love that home.

How do your thank-offering boxes get their mites? Through the practical love of those who plan for the use of those boxes. Why do the boxes often lack the measure of money which should stand for your gratitude for blessings received? What would search out and find the soul of the lackings? Practical love for your box. Practical plannings for expressive gratitude. And this answer to the question is a true one, and good.

### WOUNDED IN THE HOUSE OF HIS FRIENDS.

A few years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated, loyal soul, "Oh, let thy kingdom come!" He had opened, he thought, the great, Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea.

Watch it! One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons; and so on and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo state. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick, it cries out, "Oh, Christians at home, for the love of Christ, stop the rum!" But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary.

Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents.—*Selected.*

## HISTORICAL & BIOGRAPHICAL.

### NATHANIEL BAILEY, THE LEXICOGRAPHER.

(Concluded.)

Although the Dictionary was Bailey's chief work, it was not his only one. The others are briefly noted, and show that he made some contributions to scholastic literature:

1. An introduction to the English tongue; being a spelling-book in two parts, published in London, 1796.

2. P. Ovidii Nasonis Epistolae cum Versione latina prosaica et Notis Anglicis a N. Bailey, London, 1744, reprinted 1769.

3. P. Ovidii Nasonis metamorphoses cum Versione Latina prosaica Notis Anglicis a Nathan. Bailey, London, 1724. Reprinted 1730, 1741, and since.

4. All the Familiar Colloquies of Erasmus, London, 1725.

5. The Familiar Colloquies of Erasmus, Latin and English, by N. Bailey, London, 1733.

6. The Antiquities of London and Westminster, 1726. Third edition, London, 1734.

7. Justin's History, Latin and English, by N. Bailey, London, 1732. For the use of schools.

8. Dictionarium Domesticum, being a new and complete Dictionary for the use of both City and Country, London, 1736. This was reprinted and on sale as late as 1779.

9. Phaedri Fabulae with an Ordo, English Notes, and a copious Parsing and Construing Index, by N. Bailey, Twentieth Edition, London, 1823.

10. Chalmers in his Biographical Dictionary of 1812, names in addition a book of Exercises, as still in use. A copy of this work is in the Public Library of Boston, Mass., and is catalogued as English and Latin Exercises, Seventeenth Edition, London, 1786.

In reference to the Familiar Colloquies of Erasmus, the following extract from a communication of N. Bailey is given, showing his admiration for that scholar, and some peculiarities of his own style of composition:

"Tho' Erasmus is so well known, especially to those versed in the Latin tongue, that there seems to be but little Occasion to say anything in his Commendation; yet since I have taken upon me to make him an Englishman, give me leave to say that, in my Opinion, he as well deserves this Naturalization as any modern foreigner whose Works are in Latin, as well for the usefulness of the Matter of Colloquies, as the Pleasantness of Style and Elegancy of Latin." After enlarging at some length upon the charms of this "golden book," he concludes: "I do not pretend to have come up in my English to the Life and Beauty of Erasmus in Latin, which, as it is often inimitable in the English Language, so it is also a Task fit to be undertaken by none but an English Erasmus himself; *i. e.*, one that had the same Felicity of Expression that he had; but I hope it will appear that I have kept my Author still in my Eye, though I have followed him *possibus haud alquis*, and could seldom come up to him. I shall not detain you any longer, but subscribe myself,

Yours to serve you,

N. BAILEY.

Jan. 25th, 1724-5."

An editor in reissuing the Colloquies as translated by Bailey, says that the chief peculiarity of Bailey's version "is its reproduction of the idiomatic and proverbial Latinisms, and generally of the classical phrases and allusions in

which Erasmus abounds, in corresponding or analogous English forms. Bailey had acquired, perhaps from his lexicographical studies, a command of homely and colloquial English; the words and phrases by which he frequently represents rather than construes Erasmus's text have, perhaps in many instances, only less piquancy than the original. Thus his translation, as a piece of racy English, has a certain independent value of its own, and may be read with interest even by those who are familiar with the original."

In his folio dictionary, Bailey has an account of the Seventh-day Baptists; and in his octavo, he describes the word Sabbatarian as a "name given to some Anabaptists, or rather Baptists who observe Saturday as a Sabbath." The word Sabbath is defined as "the Seventh-day of the Week, observed as a day of Rest in commemoration of God's resting after the Sixth-day of Creation; or the first day of the week among Christians." Here the ordinary misapplication of the word to Sunday is only, as it were, admitted under protest. It is curious that Bailey, who shows a wide acquaintance with the names of sects and heresies, and also has both words Anabaptist and Catabaptist, has no definition for Baptist, except as a title of John the Baptist, the forerunner of our Saviour.

The weakest parts of his dictionary are those in which he avowedly depended on others, while the excellence of the plan and the spirit and industry with which it is executed, are his alone. We must give him the credit for an early recognition of the fact that dialectal words have a good claim to be considered English. So far from apologizing for their inclusion, he boldly puts on his title page, as one of the attractions of his work, that it contains "the dialects of our different counties." It seems that the work edited by Mr. Axon gives the dialect words found in the Eleventh Edition which was printed in 1735, and in the Nineteenth, which appeared in 1749. These words are allowed to stand uncorrected as they were written by Bailey, showing what an educated man supposed to be their history as connected with our language. After admitting all the defects avowed against him it remains to be said that his work contains much excellent dialect material. His merits are greater in all parts of the dictionary than his demerits. He had a genuine love for his work, and while he may have gloated over the capture of words that are happily not used twice in a century, he did not disdain homelier phrases, and carefully recorded the words used by the sailor before the mast, by the carpenter at the bench, by the plowman in the field, by the peasant as he took his rustic ease beneath the village oak, and by the mumping codger as he lazily strolled along the green lanes of old England, with a fixed determination not to do a stroke of honest labor as long as there were hard-working folks to be wheedled or robbed.

### LEVI H. BOND.

Deacon Levi Bond was born at Quiet Dell, Va., (now West Virginia) May 10, 1801; he died of pneumonia at Milton Junction, Wis., May 1, 1891. He thus lacked 9 days of being 90 years of age at the time of his decease. He was converted when very young, and joined the Lost Creek Church in West Virginia. He descended from a marked religious ancestry, and the religious soil in his nature was deep and mellow. He was made deacon when quite young; his father was deacon before him, both father and son serving in that capacity in the same church and for a time simultaneously.

He was united in marriage with Miss Anna Moore, of Cumberland county, New Jersey, March 17, 1825, an excellent Christian young woman. To them were born six children, three of whom are now living, Doctor Daniel M., of Iron River, Michigan; Alexander C., of Farina, Ill., and Stillman G., of Milton, Wis.

Deacon Bond, with his family, came to Wisconsin in 1849, and located near Milton, he and his wife becoming members of the Milton Seventh-day Baptist Church. His wife died May 26, 1872. Upon the 19th of June, 1874, he was united in marriage with Mrs. Mary Needham, with whom he lived very happily until the time of his decease. During the latter part of his life he embraced some of the views of the Seventh-day Adventists, but this did not prevent him from remaining a member of the Milton Church, or from officiating most faithfully and tenderly as deacon of the church, and from acting as a most helpful counsellor and adviser in all matters pertaining to the prosperity of the church. He was very constant in his attendance upon all the appointments of the church, as far as circumstances would permit. He was in full sympathy with the church in all efforts to build up God's kingdom and to promote the welfare of Zion. We all loved Deacon Bond; we shall greatly miss him, and shall cherish his memory with profound respect. Besides a faithful, loving wife and three children, we are informed there are three of his brothers still living in West Virginia, several grandchildren and other relatives. In his death, a kind-hearted, intelligent and Christian gentleman has passed away from earth. "Blessed are the dead who die in the Lord."

E. M. D.

### DON'T BE TOO TENDER.

Don't be too swift to take offense. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer it in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for his name's sake.—*Selected.*

### BOYS.

A son of the Rev. Dr. Talmage has just been ordained as a Presbyterian minister. In the *Observer* Dr. Talmage expresses himself as follows respecting early piety and boys:

Have at least one book in your library in which all the good children did not die. My early impression from Sunday-school books was that religion was very unhealthy. It seemed a terrible distemper that killed every boy and girl that it touched. If I found myself some day better than common I corrected the mistake for fear I should die; although it was the general opinion that I was not in much danger from over sanctity. But I do believe that children may have religion, and yet live through it. A strong mustard plaster, and a teaspoonful of ipecac will do marvels. Timothy lived to grow up, and we are credibly informed that little Samuel woke. Indeed, the best boys I ever saw occasionally upset things and got boisterous, and had the fidgets. The goody-goody kind of children make namby-pamby men. I should not be surprised to find that a colt which does not frisk becomes a horse that will not draw. It is not religion that makes that boy sit by the stove while his brothers are out snow-balling, but the "dumps." The boy who has no fire in his nature may, after he has grown up, have animation enough to grease a wagon wheel, but he will not own the wagon nor have money enough to buy the grease.

## SABBATH REFORM.

### SUNDAY AND THE EXPOSITION.

To the Editor of the SABBATH RECORDER:

Dear Brother;—It is to me, as it doubtless is to many other Seventh-day Baptists, a matter of surprise that we should be taught, perhaps editorially, through the columns of the RECORDER (see May 21, 1891.), "that we can safely oppose the demands for a Sunday opening of the Columbian Exposition, on high religious ground without compromising ourselves as keepers of the Bible Sabbath, because the attack on Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle. So it is our fight in common with all who love the Sabbath idea."

Charity for manifestly sincere and worthy Christian people in error is, no doubt, both a Christian virtue and a Christian duty, but we cannot, as conscientious and consistent Seventh-day Baptists, join with others in the effort to uphold known error, in religious doctrine and practice, without stultifying ourselves, and dishonoring the truth of God which we believe and seek to promote. There are some very plain and unmistakable principles and facts involved in the discussion of this question which we shall do well to remember.

1. "The Sabbath idea and principle," when so misinterpreted and misapplied as to defeat the purpose and intent of God's clearly revealed law and will, becomes subversive of all divine law and destructive to all true Sabbath-keeping.

2. There can be no real Sabbath-keeping represented by Sunday, nor can there be any Sabbath or Sabbath-keeping which does not "involve the question of a day," because, (a) Sunday does not, in any authoritatively religious sense, represent the Sabbath, nor for the same reason, is Sunday-keeping Sabbath-keeping. No matter how worshipful men may be on a given day, or how hallowed may be the name by which they call it, nothing can be sacred to religion and religious uses which God has not himself chosen and consecrated to such uses, nor can there be any "Sabbath idea and principle" connected with a day which God has not consecrated. (b) There is no divine command or precept forbidding men to work on Sunday, or commanding them to observe the day as a Sabbath, or holy day. (c) The Sabbath exists, and it is man's duty to observe it, because, in the exercise of the sovereign right, God has selected and consecrated the seventh and last day of the week as his Sabbath, and commanded men to remember and keep it holy. Other than this divinely consecrated day there is no Sabbath.

3. The opening and visiting of the World's Fair on Sunday, and the doing of any proper and legitimate work on that day, does not involve the transgression of any divine law or precept, and is, therefore, neither sinful nor irreligious, nor does the refusal to concur with the unfounded assumption that the World's Fair should be closed on Sunday, on religious grounds, render "the keepers of the Bible Sabbath" either the enemies, or the allies of the enemies of religion. Considerate, kindly and charitable as Seventh-day Baptists should be and are disposed to be, they cannot consistently overlook the fact that all there is of Sunday-keeping, in matters of religious sentiment, and influence, is in practical effect against the law of

God and the restoration of the Bible Sabbath to its God-given place, in obedient religious service.

If there could be such a thing as "Sabbath-keeping represented by Sunday," which "involves not the question of a day," then it would come to pass that a thing could both be and not be at the same time and in the same sense. Then it must follow that the Seventh-day Baptist denomination is, in its relation to Christendom, an inexcusable schism, since "the Sabbath idea and principle" can be maintained "on high religious ground" just as well by upholding and keeping Sunday as by keeping the seventh day according to the divine commandment. It would be a strange freak in the business world for bankers who believe in and handle genuine currency alone to join with others to uphold and maintain a known spurious currency in the hope of thereby protecting and bringing the genuine into general and exclusive circulation; and yet, in logical effect, this is just what Seventh-day Baptists are asked to do in matters of religion, as between God's one and only genuine Sabbath and a man-created festival which is without any divine authority or sanction whatever.

The anomalous and unexpected sometimes happens, and so it comes to pass that Seventh-day Baptists ask Seventh-day Baptists, whom they would influence in thought and action, to join others, on high religious grounds and in the name of "the Sabbath idea and principle," in the fight against the secular use of a secular day.

STEPHEN BURDICK.

WEST HALLOCK, Ill., May 25, 1891.

### PATERNAL GOVERNMENT.

One of the harmful results of the insidious teachings of visionaries of the Bellamy school, is visible in the growing willingness of the American public to subordinate individual rights to legislative control. This is glossed over with the phrase "Nationalism"—a suggestion which if reasoned out to its logical conclusion means the substitution of "government" for liberty—of "paternalism" for personal freedom. The contraction of liberty and the expansion of nationalism are clearly shown in the ten thousand bills introduced last winter into our state legislatures, to say nothing of the laws enacted or proposed by congress. To "have a law passed" appears to be the ambition of every man, and of every interest, from the millionaire ship owner or mill owner, or mine owner, to the hod carrier and the shoveler. Men are no longer supposed to be of age at twenty-one, nor even at forty-one. In the very pride of their strength and manhood they are placed under the guardianship of "government." Government must make their contracts for them, feed them with a spoon, and attend to all their business. In California, for instance, hundreds of bills were introduced of which the following are specimens worthy of careful study: One, making the employment of persons not American citizens by contractors or sub-contractors a misdemeanor; another, making it unlawful to offer less than two dollars per day to unskilled laborers hired to work for the municipalities of the State; another, requiring that employers shall give three hours on election day to all their employes; and another, to establish a trout hatchery near San Francisco. The superstition is becoming general among us that "government" lives up in the sky, that it has accumulated stores of impossible blessings to shower down upon its favorites, and that it has a guardian angel in the shape of a policeman to protect and care for every citizen. Independence is becoming a burthen to us, so we pray for masters to take us into their keeping, put our wills into harness, and guide our feeble minds. The tendency of this nationalistic legis-

lation is made clearer to us by the actual bills themselves than by any quantity of abstract moralizing on their character, the general inclination being to surrender thought, will and action into the keeping of the government. In Pennsylvania is a bill to enable barber shops to keep open on Sundays, and in South Dakota is a bill to compel barber shops to remain closed on Sunday, a matter which it seems might properly be left to the laws of health and cleanliness, without interfering with the liberty of barbers. In Illinois is a bill to pay a bounty of one cent a pound on all the sugar made in the State from sorghum, beet or maple, while Nebraska has a bill to repeal that bounty. In Wisconsin is a bill compelling the payment of employes weekly, in Missouri a bill to compel mine owners to pay their employes every ten days, and in New Jersey a bill requiring hired persons to be paid fortnightly, with a Saturday half holiday thrown in, our kind and meddling old grandmother, the State, assuming that the citizens are not yet of age, and therefore not capable of making contracts for themselves. In Indiana is a bill to prevent the playing of baseball on Sunday, and another compelling managers of State institutions to purchase native live stock for consumption; and in Dakota is a similar bill to encourage the use of native coal in State institutions. In Illinois is a bill allowing three cents to every inhabitant who kills an English sparrow, and in Indiana a bill giving a bounty of one cent for the scalp of that pugnacious bird; the consequence of which discrimination will be that the Indiana sparrow killer will send his birds over into Illinois, where the bounty will be three cents per scalp.—*American Analyst.*

### THE ESSENTIALS OF FAITH.

We do not think the whole religious world is setting its face against the doctrines accepted for so many generations. The noisy declaimers are mostly on the surface of the great body whose faith in all the essentials of revealed religion remains unshaken. The existence of a personal God, who created and upholds all things, and has made known His character and will in the pages of Scripture; the fact of man's dependence and accountability, and the certainty that righteousness, however it is to be secured, is necessary to his well-being here and hereafter will stay in the religious creed in spite of caviler and critic, down to the end of time. Scepticism is not born of honest searching after the truth. It is because the infidel cannot bear the searching of pure and holy eyes that he caricatures the Deity or denies His existence. It is the man that is self-condemned, and will not accept deliverance from the bondage of evil, who refuses to believe in a judgment to come. The same pride that led the rebellious angels out of heaven keeps many on the earth from clasping the only Hand of Help ever offered to a sin-stricken race. Evil in the heart is the chief obstacle to a life-giving faith.—*New York Journal of Commerce, April 25th.*

### WHO GAVE THE MOST?

A donor of \$20,000 to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Really?" "Well, that gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, "Thy kingdom come," "Send forth laborers into thy harvest;" and with all the pain of parting with my boy, in the certainty I shall never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"—*Bombay Guardian.*

# 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.

AMONG the new officers of the State of Rhode Island who took the oath of office last week, was Geo. H. Utter, of Westerly, well-known to many readers of the RECORDER. We congratulate him on his elevation to this position of honorable service in his State. We are sure he will prove an efficient and worthy officer.

WHEN a man who has been accepted by the people as a political leader drops suddenly to his political ruin because of his moral corruption, it is good evidence that that impersonal something which we call public opinion cannot be defied with impunity. Such appears to have been the fate of the late Irish agitator and Home-rule leader, Parnell. In this case the lesson is a wholesome one.

THOSE interested will please notice the announcement made in another column concerning the place of meeting for the South-Western Association, and how to get there. The Delaware Church, if we are not misinformed, is ten or twelve miles from the railroad station at Billings, and those who wish conveyance should not delay in informing Brother Holderby of that fact.

ACCORDING to reports in St. Petersburg, the Russian Government is preparing for a series of domiciliary visits throughout that city, and all Hebrews discovered will be conveyed to the Hebrew pale. It is stated that the Governor of the province of Kieff recently said: "I will make Kieff too hot for the whole brood of rascals, rights or no rights." The report adds that evidently the policy thus announced is to be speedily carried out. After that will come a day of reckoning for the oppressor.

It is now reported that two young men, who recently left the Episcopal Theological Seminary to join the Roman Catholic Church, have become weary of their new connection and are seeking for restoration to their former positions. Perhaps, now that their faces are set in the right direction, they will not stop until they find fellowship and a place to work in a church whose doctrines and ordinances are based solely on the Word of God. There they may find rest for their souls and worthy work for their hands.

A VERY sad occurrence took place on the floor of the Presbyterian Assembly at Detroit, Thursday, May 28th. The Assembly was considering the report of the Seminary Committee on the Dr. Briggs matter, when Judge Breckinridge, of St. Louis, a member of the Committee and a lawyer of great ability, made a statement of the legal aspects of the case, closing with the words, "Now gentlemen, I feel that I have done my duty and wish to be excused from further speaking." Reaching for a glass of water, he staggered and fell, dead, upon the floor. The occurrence cast a great shadow over the Assembly and business for the day was suspended.

IN a brief sketch of the life and labors of Dr. Edward Kirk, Dr. Culer mentions the fact that two eminent men and Christian workers were the fruit of his labors in Massachusetts,—John B. Gough and Dwight L. Moody. If there had been no other fruit gathered by this earnest, godly man, surely this would be a great reward. Many will say: "If I could bring such trophies to the feet of Jesus, how gladly I would do it!" But it must be remembered that when Dr. Kirk took John B. Gough by the hand and told him the story of the mighty Saviour from all sin, he was talking, not to a great, world-renowned, Christian reformer, but to a poor, despised, outcast drunkard; when he invited Moody to Jesus he was speaking to a modest, retiring, unknown young man, such as any pastor may meet almost any day within the limits of his own congregation. If Dr. Kirk had waited to find some great men before speaking the kindly, inviting word, Gough might have died a drunkard, and Moody might have lived and died in sin. But God blest the message of love to a poor drunkard and to a bashful young man, and only the day of final reckoning can reveal the good that has come from it. The opportunity to speak such a word comes to almost everyone of us. What the result of such humble effort "in His Name" shall be belongs not to us to inquire. God grant us the disposition to use our opportunities and leave the rest to him.

It is said that when the Rev. Henry Ward Beecher went to Brooklyn to preach, he found so little in the secular press about church and religious matters that he paid a daily paper for one-half a column of space weekly, prepared religious matter for it himself and so filled it. In a short time the half column had attracted so much attention and created so much interest that the space was freely given him and extended to a full column. It was not long before other papers began to offer him a good price for preparing columns or half columns of such matter for them. To-day some of the so-called secular papers contain almost as much of certain kinds of religious news as some of the great religious papers themselves. Thus for the past two or three weeks there have been printed pages of matter about Dr. Briggs and his views, the elevation of Dr. Brooks to the Bishopric, the meeting of the General Assembly of the Presbyterians at Detroit, the Cumberland Presbyterian Assembly at Louisville, the Annual Synod of the Reformed Presbyterians of North America at Pittsburg, the Baptist Anniversaries at Cincinnati, the contest in the Methodist Church concerning women and the General Conference, and a host of other things of greater or less importance to the church at large. That such subjects should receive extended and careful notice at the hands of the secular press is indicative of a healthy tendency among first class newspapers, and also of an abiding interest in such matters on the part of the great reading public. It can hardly be said that the church is dying when its doctrines, its representative men and their doings and teachings, and its principles and methods of work are so thoroughly discussed in the papers of the country, and these discussions are so eagerly and so widely read by an intelligent people.

THE *Public Ledger*, of Philadelphia, contains a brief account of the Annual Conference of the German Seventh-day Baptists, held at Snowhill, Franklin county, Pennsylvania, Sabbath and Sunday, May 23d and 24th, which we are sure will be of great interest to our readers. The meeting took place in the old Snowhill In-

stitute, or "nunnery," as it is locally called. The participants gathered from various parts of the State, some families coming in private conveyances a distance of from 70 to 100 miles. The gathering represented all the branches of the old Ephrata community. Snowhill, or Schneeberg, is one of the first branches, and was founded 160 years ago. It consists of a large landed tract and several buildings, the main building being a brick structure, 150 feet long and two and one-half stories high. The "nunnery" is really a row of connected buildings, built at various times, and is of the prevailing Ephrata type. The services on Sabbath-day were held in the church on the grounds, by the Rev. David C. Long, of the Cove congregation in Bedford county, assisted by Revs. Walk and Diamond. The morning services were bilingual, and consisted of the usual singing and invocation after the kiss of welcome, which was given and returned in all cases. In the afternoon an address was made by J. F. Sachse, Esq., of the Pennsylvania Historical Society, giving the history of the Ephrata Church. In the evening at "early candle light" the ordinance of the Pedelavium, or the washing of each other's feet, was performed. Most of the participants at the services for that day remained for the night at the "nunnery." Before retiring preparing services were again held in the lower Saal of the "nunnery," in semblance to the former midnight meetings. Shortly after daybreak on Sunday all parties again assembled for early worship. At 6 o'clock all filed into the old refectory for breakfast, the men and women being ranged at tables on opposite sides of the room, with their backs to each other. After breakfast the congregation went to Mount Zion church, where the meetings for the day were held, after which the Conference was at an end.

#### QUARTERLY MEETING AT MYSTIC.

The Quarterly Meeting of the Rhode Island and Connecticut churches, held with the church at Greenmanville, May 15-17, was a season of good to the little church convened with, and for all who participated therein. We feel to thank the brethren who came from their own churches to give us of their store. Bro. E. A. Witter, in his sermon at the beginning of the Sabbath evening service, drew a vivid picture of Paul and Silas in their dungeon prison at Philippi, praising God at the midnight hour; and from it the lesson of Christian courage and endurance. This was followed by a conference meeting, in which a number of testimonies were given to the power of the Christ life.

Sabbath-day was ushered in with falling rain, which, although it was much needed, and was a cause of thanksgiving, interfered much with the attendance. Bro. Geo. J. Crandall gave a clear and lucid argument on the necessity of giving "righteous judgments," and the standards whereby we could so judge, principal of which is the Word of God, and also "a will to do his will."

The evening after the Sabbath, Bro. Geo. H. Greenman led in a praise service, followed by a sermon by Bro. L. F. Randolph. Bro. Randolph's theme was, "Approaching unto God." Coming unto God, as unto the light, we receive light and life. Bro. Randolph spoke with earnestness and fervor, impressing his thought upon those privileged to hear him.

First-day morning, two papers were presented. The first by Prof. O. L. Burdick, of Westerly, "The future of our denomination." Bro. Burdick sketched the outlines of our history from the first startings at Newport and Westerly, laying stress upon the fact that while there had



been growth and advancement, yet was it what might have been expected? If not, where was the lack? Was our church polity deficient? There were grounds of hope for the future,—in our firm ground in educational matters, and the consequent respect of the world for us; in our increasing use of the secular press by which our views were widely disseminated; by the enlistment of our young people and women in organized work. The discussion that followed was earnest, and while endorsing the essayist's positions also emphasized the thought of vital consistent Christian living, and Sabbath-keeping.

The paper of L. F. Randolph was upon "The prayer of Faith." After laying down the proposition, that the Christian religion required nothing of man but what he could reasonably believe and do and defining prayer as a petition, and not a demand, proceeded to discuss the matter with particular reference to James 5: 14-15. Coming to the conclusion that while God could, and doubtless does, heal in some cases without means being used, still it is his way and in accordance with law to use means, and pray for his blessing upon them. Considerable discussion followed the presentation of the paper.

In the afternoon, Bro. McLearn not being present, his time was given to Bro. and Sister D. H. Davis, who, very fortunately, were present. Quite a number of our First-day friends were in, and they with us, seemed equally interested in hearing of mission work in China. Bro. Davis told of the missions there, of what was being done in establishing churches, schools, hospitals, etc., of the wonderful awakening of China to the influence of Christian civilization, of the spread of scientific knowledge, and the open doors to the gospel message. Sister Davis related her work in the school, and gave some touching incidents in her work of visiting families, etc.

Bro. Harvey C. Burdick gave an interesting and profitable talk upon the proper use of "Lesson Aids" in the Sabbath-school. Bro. Earl P. Saunders, who was down for a sermon in the evening, not being present, and as there was a Union Temperance Meeting in the Congregational church, it was thought best to adjourn with the afternoon session.

As I am continually receiving letters and papers addressed to Mystic Bridge, Mystic River, West Mystic, and Greenmanville, permit me to say: There never was a post-office in Connecticut by the name of Greenmanville. There has not been, since July 1, 1890, any post-offices by the name of Mystic Bridge, or Mystic River. The Mystic post-offices are, now: Mystic, Old Mystic, and West Mystic. If you wish to write to Bro. Wm. E. Maxson, direct to West Mystic, if to N. S. Chipman, Old Mystic; and if to any of the rest of us, direct simply Mystic, Conn.

O. D. SHERMAN.

#### WHAT ABOUT THE DISPENSARY?

The reports brought by our missionaries and given us in the social gatherings where we have met them, as well as before the Missionary Board, have made the condition of affairs immediately connected with the enlargement of the Dispensary so encouraging that it has seemed to me a statement of facts would cheer the workers and encourage those waiting "to see what might turn up," to put their hands to the work and *push* it to a successful completion. The facts have all appeared in the previous issues of the SABBATH RECORDER; but if put together and emphasized by the spirit and words of those direct from Shanghai may become more engrossing.

*First*, then, that Dr. Swinney's labors may be made more efficient and her vital powers not so rapidly depleted, the dispensary building must be enlarged to make room for the helpers, their work and supplies.

*Second*. The land on which the addition must be built is now obtainable at a reasonable price.

*Third*. The native Chinese have contributed \$1,300 toward the needed fund for this enlargement, which insures us over \$1,000 toward the building and furnishing fund, after the land is purchased.

*Fourth*. Two young, native, capable, Christian women have offered themselves as helpers in dispensary work as soon as there are the facilities for such labor; thereby relieving us of the expense of sending one.

*Fifth*. Hundreds of our sisters in China are perishing for want of the physical and spiritual help that might be given them through the enlarged and furnished dispensary.

*Sixth*. Brother and Sister Davis say that while Dr. Swinney is one of the most faithful, economical, and efficient physicians, and never lets an opportunity to speak a word for the spiritual good of her patients pass unimproved, her possibilities will be a hundred-fold more with these advantages.

*Seventh*. We have been striving to raise \$1,000 in the home land for this grand enterprise, over \$600 of which have been collected; but we do not wish to forward any until the whole is secured, therefore the work waits, and we come to the sisters asking: Will you *now* put your dimes and dollars that would otherwise go for some luxury in food, dress, or travel, into this "building and furnishing fund," and thereby secure to yourselves the pleasant assurance that your denial of self has helped to give a whole body and a saved soul to some Chinese sister?

*Eighth*. That this money be speedily raised, it is necessary that some one in every church take up the work of solicitor, thoroughly canvassing the society, and that the isolated ones put their offering into a letter and send it to headquarters. Don't be afraid of burying Mrs. Ingham under your white winged messengers, for the other members of the Woman's Board will cheerfully bear their part in opening them and adjusting their contents. Do not be afraid to ask people to give, they are more ready to respond sometimes than we are to ask, and we have no promise of receiving unless we ask. At a small gathering recently, at the close of the session, I took an opportunity to ask for contributions to this fund, and in a short time had \$35 in my hands. Take courage, ask for what you can ask God to send you.

*Ninth*. Don't allow your contributions to the general fund for missions to be in the least diminished by this effort. Let this be a pure self-denial offering for the sake of those who have not the Word of God opened to their souls as you have had it, and who have no means of getting the use of the light he has given except as we send it to them; carrying with you the feeling that *if we do not now what is possible for us to do, enlargement shall come to them from another source, and we shall be left to perish because we did not for these, His brethren.*

*Tenth*. The Missionary Board will give the permit to Dr. Swinney to purchase land and material for the enlargement as soon as the specified amount is secured (for by our attempting it we assure its continuance), and the earnest inquiry comes from many hearts, Can it be done before Conference? Associational workers need to press the matter at their gatherings, and society canvassers at every meeting, as they can touch hearts there not easily reached otherwise.

Let Dr. Waite's timely remarks in SABBATH RECORDER take lodgement in your minds and bring forth fruit in your own growth, as well as in your giving of what has been entrusted to you, believing that the generous soul shall be made fat.

So shall we come into the fullness of Christ's redemption and meet his approval, "Well done."

A. K. WITTER.

## HOME NEWS.

New York.

ALFRED CENTRE.—Memorial services this year were well attended. On Sabbath morning, May 30th, Pastor Williams preached an earnest discourse, appropriate to decoration day, and a large choir furnished excellent music. The house was simply but neatly decorated with flowers and our national colors.—The following day Judge E. W. Hatch, of Buffalo, addressed the large assembly, giving a vivid picture of the war for the Union, with some of the causes leading to it, and the principles and issues involved in it. The procession to the cemetery, where the graves of fallen soldiers were strewn with flowers, was composed of the University Band, the Fire Company, the Veterans of the Grand Army, the Sons of Veterans, the Woman's Relief Corps, the Floral Committee (the last two in carriages), and citizens. In the evening an entertainment was given under the auspices of the B. Frank Maxson Post, G. A. R., consisting of readings, recitations, and an address by Prof. W. R. Prentice, of Hornellsville. All the exercises were interspersed with excellent music, both instrumental and vocal. The day was exceptionally fine, and it is thought that the occasion was one of the most interesting ever enjoyed here.

S. R. S.

NEW YORK.—Rev. D. H. Davis, while with us, gave a very interesting talk before the International Medical Missionary Institute, No. 118 E. 45th St., upon medical mission work in Shanghai. The students were very much interested in his description of the work being done in that particular line.—We have made the following arrangements for church services during our absence at the different Associations: Teachers of the Bible lesson, June 6th, Dr. E. S. Maxson; June 13th, Prof. Stephen Babcock; June 19th, C. C. Chipman. The following brethren will preach: Rev. A. J. Worden, Rev. E. T. Tomlinson, Prof. Corliss F. Randolph.

J. G. B.

New Jersey.

PLAINFIELD.—The interest in our Sabbath services, and the Sabbath-school on May 23d was greatly enlivened by the presence of Brother and Sister Davis. Bro. Davis gave us, in the morning, a stirring missionary discourse, and in the Sabbath-school both he and Mrs. Davis occupied a portion of the time with intensely interesting remarks upon our China Mission work and workers. They also sang the beautiful hymn, "Jesus loves me," in Chinese. In the evening Mrs. Davis "received" the ladies of the congregation and their friends at the home of her sister, Mrs. W. H. Rogers. If, in visiting one after another of our churches, they shall succeed as happily in winning the hearts of the people as they have in Plainfield, their visits cannot fail to give a new impetus to our missionary enterprises and to strengthen the ties that bind us to the self-sacrificing workers on our mission fields.—Grace Episcopal Church, of this city, has begun the erection of a new house of worship, to take the place of the old one which the church has outgrown. The corner-stone was laid with quite impressive ceremonies on May 5th, Bishop Scarborough officiating. The house is being built of stone, and will cost, when completed, about \$40,000.—The young people of the First Baptist Church, of which the Rev. Dr. D. J. Yerkes is pastor, are doing a noble missionary work. Some time ago the young ladies of the church established a mission in Burmah, where they have since erected a house of worship which they have named after their pastor, calling it the Yerkes Chapel. And now the young men of the church have agreed to furnish, at their own expense, a mission worker to occupy the pulpit of the new house.—A corporation has recently been formed here known as "The Soldiers' Monument Association," and this organization has on foot well matured plans for the erection of a beautiful and substantial monument to commemorate the valor and patriotism of New Jersey's soldiers and sailors in the late Civil War. The project is being pushed forward by the two local Grand Army Posts and some of our best known men. A fine site has been selected for the monument, and about \$17,000 will be expended in building it.

J. D. S.

## YOUNG PEOPLE'S WORK.

BLESSED art thou, O Lord, our God! King of the Universe, who hath not made me a woman. Blessed art thou, O Lord, our God! King of the Universe, who hath made me according to his will.

THESE two blessings sound a little funny but they teach us a lesson. They are from the "Prayers of Israel," the former recited by men, the latter by women.

LET us not forget to thank the Lord for such blessings as we deem such. Let every one of us, often, stop and think over some of the benefits God has given us, and thank him for them and we shall be the better for it.

AND the other lesson, of contentment, of submission to the divine will, how we need it! If we cannot see wherein God has blessed us, let us thank him that he has seen fit to give us life, to give us a place in the world to labor for him, however humbly or however obscurely we may be compelled to live. God has a place for us all and a work for us all, and it is better to be as *he wants us to be* than to be President, or to be rich or to be whatever else we may think would be desirable.

### MOTIVES THAT SHOULD PROMPT ONE TO ATTEND THE GENERAL CONFERENCE.

Some of the definitions of the Word Conference are: "The examination of things in the way of comparison, the act of conversing seriously, formal consultation, earnest conversation." Then we may understand that the General Conference of the Seventh-day Baptist Church is the act of earnest conversation and formal consultation in regard to the general welfare of the church. This being the case we must attend the meetings seriously, earnestly, devoutly praying that the consultation may result in much good.

But in this, as in many other things, while praying that the blessing may fall upon the church, we may expect to receive a bountiful blessing in our own hearts from attendance at the meetings. A young man of my acquaintance said that although he had been a church member for a number of years he could almost say that his active Christian life began with a Conference which he attended.

Then the two motives that should be uppermost in our minds are, first, the good that the Conference may do for the denomination; second, the spiritual blessing that we may expect to receive from attendance at the meetings. Before starting let each one ask himself why he is going.

Let me add a few of the motives that should not prompt us to attend Conference. Don't attend Conference simply because your relatives live near the place where the meetings are to be held, and you can obtain cheaper rates on the railroad if you visit them just at that time. Don't attend because you can have such a fine chance to visit New York City. Don't attend with the hope of catching a beau. Conference is no place for flirting, in spite of the fine opportunities it offers in that line. Don't attend simply for the sake of renewing old acquaintances.

It is very pleasant and perfectly appropriate that the friends should spend a few days after the close of the meetings in greeting old friends, in visiting relatives, and getting acquainted with the young people of the denomination.

One of the happiest things about a small

denomination like ours is that we can know every one, and it is well to become acquainted with each other, but let this be done at the proper time.

Let me say, in closing, make your arrangements to attend Conference if possible. Begin now by praying for the meetings. Be on hand to obtain the blessing for yourself. Return from Conference with your hearts filled with renewed zeal for the work of the church, and a determination to do better the work before you.

Talk about these things with your friends and let the spiritual part of the meetings demand you attention first and the other things be secondary. BETH.

### THE WORST BOOKS ACCORDING TO RUSKIN.

The following appeared in an English paper, a few years ago, from Mr. Ruskin, as his reasons why these are "the worst books:"

1. Grote's *History of Greece*.—Because there is probably no commercial establishment, between Charing Cross and the Bank, whose head clerk could not write a better one if he had the vanity to waste his time on it.

2. *Confessions of St. Augustine*.—Because religious people nearly always think too much about themselves; and there are many saints whom it is much more desirable to know the history of—St. Patrick to begin with—especially in present times.

3. John Stuart Mill.—Sir John Lubbock ought to have known that his day was over.

4. Charles Kingsley.—Because his sentiment is false and his tragedy frightful. People who buy cheap clothes are not punished in real life by catching fevers; social inequalities are not to be redressed by tailors falling in love with bishops' daughters, or game-keepers with squires; and the story of "Hypatia" is the most ghastly in Christian tradition, and should forever have been left in silence.

5. Darwin.—Because it is every man's duty to know what he is, and not to think of the embryo he was, nor the skeleton that he shall be. Because, also, Darwin has a mortal fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphorescent nothing across the steadfast stars.

6. Gibbon.—Primarily, none but the malignant and the weak study of the Decline and Fall either of State or organism. Dissolution and putrescence are alike common and unclean in all things; any wretch or simpleton may observe for himself, and experience himself, the processes of ruin; but good men study, and wise men describe, only the growth and standing of things—not their decay. For the rest, Gibbon's is the worst English that was ever written by an educated Englishman. Having no imagination and little logic, he is alike incapable either of picturesqueness or wit; his epithets are malicious without point, sonorous without weight, and have no office but to make a flat sentence turgid.

7. Voltaire.—His work is, in comparison with good literature, what nitric acid is to wine and sulphuretted hydrogen to air. Literary chemists cannot but take account of the sting and stench of him, but he has no place in the library of a thoughtful scholar. Every man of sense knows more of the world than Voltaire can tell him; and what he wishes to express of such knowledge he will say without a snarl.

Some day some one may dispose of Ruskin himself thus, but in the meantime this may serve to amuse us and make us think.

### INCIDENTS OF THE EXPLOSION AT ROME.

ADA M. TROTTER, in *Harper's Weekly*.

A short time before the catastrophe, the captain in charge of the fort heard a noise as of sacks of walnuts being moved. He guessed the cause, called all his soldiers out, and ordered them to leave the fort, whilst he, thoroughly aware of his danger, coolly remained until assured that his men were in safety. A few moments later the explosion ensued, and the powder-magazine was blown to the winds, leaving nothing but a heap of charred ruins to mark the spot where it once stood.

And, alas, for Captain Speccambla! His men got safely away, but he was caught, thrown down, and so battered, cut, and torn that no hope is entertained of his recovery. Among the wounded soldiers, too, there is a corporal whose courage and calmness are the talk of the hour. He was one of the last to leave the fatal spot, and was badly injured. It was found necessary to amputate his leg, which was torn to pieces. He

refused to take chloroform, and bore the agony of the operation without uttering a word of complaint. When told that if he did not take chloroform he would suffer terribly, he quietly remarked, "A soldier should not fear pain."

There was one instance of courage which almost rivals the fable of the sentinel found at his post at Pompeii. When the sentry who guarded the magazine was ordered to leave the spot, he hurried out with gun and baggage. He threw himself flat on the ground when the explosion took place, and when it was all over, though horribly injured, took up his gun and walked back to his post, where he was found by the first rescue party. The King, when he arrived, found the brave soldier, dusty, black in the face, with the clothes almost torn from his body, but with his gun presenting arms. The hero is to be presented with the gold medal for valor, by order of the King.

All the buildings for a mile round the spot have been partially, when not utterly, destroyed. Of course any in the immediate vicinity of the magazine are razed to the ground or blown completely out of sight. Of the magazine itself nothing is left but a heap of charred ruins.

The latest information as to the number of people who suffered by the explosion gives ten dead and two hundred and fifty wounded.

A monk was noted amongst the rescuing party, conspicuous for his energy and indefatigable efforts. His fine tact and administrative powers soon placed him at the head of the willing workers; he was, in fact, the brains of the impetuous crowd. Yet he was unknown and a stranger. It would be interesting to learn something of this heroic nature, but it is bound, I suppose, in the heart of the Church. How his pulses must have thrilled to be working thus once more, heart to heart, with the people!

Nor was it an ordinary gang of workmen now seen, blackened by the terrific clouds of dust and smoke, amongst the ruins. Monks, Sisters of Charity, soldiers, firemen, and civilians worked side by side with breathless anxiety, cheered on by the King, who, as he pushed his way into the throng, and tore away at the stones with his hands, received thundering acclamations from the ordinary work-people of the crowd.

Not until all the wounded were carried away did King Humbert leave the spot, and then it was for the hospital. The *Tribune*, of Rome, says of his appearance there: "No one would know that it was a sovereign who entered the ward. His blue suit was covered with a stratum of powder; his face was black, and agitated with emotion as he went from bed to litter with words of comfort and consolation for each sufferer; his boots were soiled; his hat crushed in," etc., etc. As he left the hospital, he was received with loud "vivas" by the people crowding behind the cordon.

The damage done to Rome has not yet been correctly estimated. In the eye of the artist and tourist it is apparently incalculable. We hear that the rare vases of the Etruscan collection in the Vatican gallery have shared the fate of the windows of Rome. Nearly all the galleries, palaces, and churches are closed for repairs. Some have suffered more damage than others; and it seems as though the most valuable of the stained-glass windows are most hopelessly wrecked. The streets glitter with crystals; so do the aisles of such churches as one can still enter.

Only a week ago we were luxuriating in the beauty of St. Paul's *fuori le mure*. We could not tear ourselves away from that superb nave, with its five-pillared aisles radiant in the gorgeous flames of light shed from the colored windows beyond. Raising our eyes, we confronted the solemn gaze of those stately apostles, in their robes of purple, crimson, and gold, permeating the shadowy aisles with their atmosphere of ineffable peace, ineffable dignity.

And now! All are but a memory, for of St. Paul's not one window remains to tell posterity of the beautiful work of Muroni, the artist who created this noble procession, whose marvellous skill in coloring was the wonder of his age, and whose secret died with him.

So it may readily be seen that an El Dorado of gold could not repair the damage done to Rome by the terrific explosion of the powder-mill on Thursday, April 23d.

## UNITARIANISM.

(Continued from page 355.)

"Jehovah our Righteousness." Of course then, as the Son, his relation to the Father is as far above that of his redeemed people as the Creator is above the creature or the thing created. Those words, "I in them," etc., cannot, therefore, explain or represent that saying, "I and my Father are one." In the light of such facts, and especially of these words of inspiration, just quoted, the self-evident meaning of Christ's clear, unqualified statement, "I and my Father are one," can be nothing more nor less than that he and the Father are one God.

(c.) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty. I am he that liveth and was dead; and behold, I am alive forevermore. Amen. And have the keys of death and of hades. I, Jesus, have sent mine angel to testify unto you these things in the churches. Rev. 1:8, 11, 17, 18; 22:16.

Who is this "Living One who was dead but lives forevermore;" this "Alpha and Omega;" this "Almighty;" this "Jesus," who makes this wonderful communication? Do we not know that he to whom alone Unitarians will allow any attribute of Deity, never died, and so, of course, never arose from the dead? Yet we well know of whom all that can be said, and it matters not what shifts may be resorted to to escape the argument. There stands the proclamation by him, too, who "both died and rose again"—Christ Jesus,—that he is "the Almighty." "I, Jesus, am Alpha and Omega, the Almighty." How can we escape such testimony? It can be disbelieved and rejected, but it can neither be obliterated nor changed. Like its divine Author it will endure forever, showing that Jesus, the Christ, does "claim," in terms the most solemn, emphatic, and unmistakable, that he is "Emanuel, God with us."

(d.) *Before Abraham was I am.* John 8:58. Christ spoke these words at the close of a sharp debate with the Pharisees. v. 2, 12-58. In that short sentence he asserts his own existence "from everlasting;" an attribute, or a fact which, as Scripture and reason both teach, pertains to Jehovah alone. In itself, therefore, it is a "claim" that he is "THAT I AM." 1 Tim. 6:16, Micah 5:2, John 1:1.

(e.) *The angel of his presence.* Isa. 63:9. That Christ was "the angel who was with Moses in the church in the wilderness," and who "spake with Moses face to face," as a man speaketh with his friend, is evident from Exodus 23:20, 21, "Behold, I send an angel before thee to keep thee in the way. . . . Beware of him and obey his voice, . . . for my name is in him." And 1 Cor. 10:4, "Our fathers . . . all drank of that Spiritual Rock that followed them; and that rock was Christ."

The two words "I am," are thus a restatement and a re-assumption by Christ of "that glorious and fearful name," as he gave it to Moses and the children of Israel, in Ex. 3:14, "I AM THAT I AM." In the next verse, 15, he shows that that name "I am," is synonymous with "Jehovah," and adds, "This is my name forever." Christ's re-assumption of that name, at that time, and in that way, was therefore a proclamation to that people, and to all mankind, that he is Jehovah. That proclamation, so brief, yet so comprehensive; so ingenuous, yet so august, so majestic, could not have originated with any finite mind. It transcends the province, it defies the power of criticism or of argument. "It exceeds either commentary or paraphrase." Yet its sublimity is not more remarkable than its simplicity. Its meaning is self-evident, viz., that in him God has "brought forth unto David," the promised "righteous Branch," who is, and whose name is, "that name which is above every name," "JEHOVAH OUR RIGHTEOUSNESS." Jer. 23:5, 6.

What can we learn from such words from Christ's own lips, if not that he is God the Son,

literally, the Almighty? If they do not assert that he is God then language itself is a delusion, and evidence, however positive, explicit, or clear, is a mockery and a sham. Many more like sayings of Christ might be added, in which he distinctly asserted or assumed this claim. The gospel overflows with them.

Most reverently, most fervently, do we join in that sublime apostrophe by the Father to the Son: "Thy throne, O God, is forever and ever." LEBANON SPRINGS, N. Y.

## THE WHITE CZAR\*—A PROPHECY.

M. E. H. EVERETT.

Well, with anointed eyes, he looked,  
Who, faint with trembling, painted thee  
Watched ever by an angel white,  
Whose robes but unsealed eyes may see.  
He saw, whom Heaven endowed with sight,  
The calm, deep eyes that night and day  
Are fixed upon the Righteous Czar,  
Nor ever turn their gaze away;  
He saw those parted lips that speak  
With breathings soft against thy cheek.

He painted thee the "Merciful,"  
Like unto Him thou callest Lord,—  
And countless heads are bowed to thee,  
And hearts wait mutely on thy word;  
Because, wherever thou dost stray,  
That heavenly guard thy feet must lead,  
His meek, sweet face so lowly bent,  
Thine inner ear his tone can heed;  
And, even to thine hour of death  
That holy word to thee he saith.

Well, in imperial robes to stand  
Crowned with thy priceless crown and old!  
Well, on thy breast the mystic sign  
Of One despised, shamed—slain,—to hold!  
Thou, called "the holy"—thou, the high  
Bright star of deathless hope divine!  
And thou, sole regent under Christ—  
The head of earth's imperial line!  
Thou, shielded by thine angel fair—  
Chief of the Eagle and the Bear.

That heavenly hand rests on thine own  
To guide thee on to his desire.  
Can any know what heights of fame  
Shall lift thy head in glory higher?  
Can any hear the silvery word  
He breatheth ever in thine ear?  
Or, if they listened, would they learn  
That wondrous message with no fear?  
None dare, unless Jehovah's word,  
Commanding, by his soul, be heard.

Not since an angel, Godfrey led †  
To drench in Jewish blood the plain  
Where blessing Judah unto death  
By Roman soldiers Christ was slain;  
Not since heaven bade, in Spanish hells,  
The ancient monks cast, bound, to flames  
The Chosen Seed, the Holy Branch,—  
The one fair Vine, Jehovah claims,—  
Hath any angel watched a king;  
And who interpreteth this thing?

That angel's right hand holdeth up  
A cup red with the blood of saints;  
And day and night incessantly  
He cries, with voice that never faints,  
"Fill up, fill up the cup of wrath!  
Press in the grapes of wrath and woe!  
A few more tortured slain must fall,  
A few more mothers' tears must flow,  
A few more maidens die the death!  
O, quickly fill the cup!" he saith.

"Make thy robes purple with the gore  
Of God's own chosen ones to-day!  
Crush down the hearts that cry to thee,  
Scorn, torment, starve and beat and slay.  
Let the chains clank across thy land,—  
Hell's music, sweet in ears like thine;  
(And every groan is heard in heaven!)  
Fill up the cup with boiling wine!  
Drop after drop they gather here,  
More red, more bitter, year by year.

"I hold the cup. I shall not spill  
One drop, until the Prophet come.  
These are the drops that slowly ooze  
From lips thou starvest white and dumb;  
These are the drops from hearts that break  
Over Jehovah's long delay,  
The drops that rain from sightless eyes  
In the deep mines upraised to pray;  
All anguish, every guilt and wrong,  
Add drop to drop;—delay not long!

"An awful silence holdeth Heaven  
Where the Accusing Angel stands  
Before the blazing throne, to-day,  
And lifteth mutely pleading hands;  
But, 'Wait until the cup be full,—  
Wait yet a little for the Czar!'—  
The voice of Patience answereth  
To sobs appealing near and far.  
Fill up the cup, dare not relent!  
Fill up, thou never canst repent.

\* Called "white" because he is popularly supposed to be constantly overshadowed by a great white angel. This was made the subject of a grand picture by a Ukrainian artist, whose name I regret not to be able to give.

† "Righteous," "Blessed," "Merciful," etc., are titles of the Czar which his subjects are commanded to accord him whenever he is mentioned.

‡ For the angel that led Godfrey, see Tasso's "Jerusalem Delivered."

"A little longer, and what then?"

The bolts of Heaven shall quickly fall.  
Thy cities shall be wrapped in flames  
Whose hissing tongues devour them all;  
The earthquake's fire shall melt the snows  
Where now thy moaning captives tread;  
Breaking from icy bonds shall run  
A river whose wide waves outspread  
Shall sweep away the road they crossed,  
To that foul land where Hope is lost.

"Then shalt thou shriek aloud for help,  
And no man pity thy despair,  
The jackal and the arctic fox  
Shall pick the bones of Russia's Bear,  
Her Eagle, in the fowler's net,  
Shall find its outspread pinions caught,  
And all thy grandeur, all thy power,  
Thy pride and wealth, be brought to naught.  
One little Jewish child shall be  
More to the Lord than thine and thee.

"Fill up the cup! I laugh in scorn  
To see thee press the grapes of doom.  
Above thy breast shall rise no shaft,  
From thy cold dust no sweet flowers bloom.  
The fires of wrath shall sweep thy path,  
And whirling fires devour thy form;  
Thy ashes be the plaything, then,  
Of mocking wave and maddening storm.  
As over his thy rule would be,  
So shall the Lord requite to thee."

## TEMPERANCE.

## OPINIONS OF EMINENT MEN.

—GOLDSMITH.—In all the towns and countries I have seen I never saw a city or a village yet whose miseries were not in proportion to the number of its public houses. Ale houses are ever an occasion of debauchery and excess, and either in a political or religious light, it would be our highest interest to have them suppressed.

—TOLSTOI.—People explain their use of stimulants and narcotics, such as brandy, wine, beer, tobacco, hashish, opium, morphia, ether, etc., by saying: "It is pleasant; everyone drinks; it keeps up the spirits;" or "To drive away melancholy; the habit is universal; everybody smokes," etc. But it must be very evident that the man who, placed by circumstances or his own acts in a position that forces him to choose between the infliction of hardship and misery upon the family that is dear to him, on the one hand, and abstinence from stupefying stimulants and narcotics on the other, chooses the former alternative, is impelled to the choice by something far more potent than the desire to keep up his spirits, or the speculative consideration that every one else does the same. The real reason for the extensive use of these stimulants and narcotics is that they stupify and deaden the conscience, and conceal from one's self its records. A sober man scruples to do that which a drunken man will execute without hesitation. People employ stimulants and narcotics, either for the purpose of stifling remorse after having performed an action disapproved of by their conscience, or else in order to induce a state of mind in which they shall be capable of doing something contrary to the dictates of their conscience, and to which the animal nature of man is impelling him. A sober man has conscientious scruples about stealing or committing murder. A drunken man, on the contrary, is troubled with no such scruples. Hence it is that if a person wishes to do something which his conscience forbids he first stupefies his faculties. The courage inspired by drink is responsible for nine-tenths of the total number of crimes that stain humanity. It is well known that alcohol deadens the voice of conscience, and people deliberately make use of it for this purpose.

—DR. SEAVER.—Dr. Seaver, of Yale College, is waging war upon the habit of tobacco smoking, which some of the students there indulge in. He is the physician of the college and the professor of athletics, a man of science who follows scientific methods in any investigation he may undertake. He has been engaged for eight years in observing the effects of tobacco smoking upon the bodies and minds of Yale students, and he has just published a remarkable budget of statistics. Dr. Seaver informs the public that the students of Yale who indulge in tobacco smoking are inferior in physical vigor and mental ability to those who do not. According to his reckoning, the smokers have less lung power than the anti-smokers; they have less chest inflating capacity; they are of less bodily weight, and they are even of less height. The muscular and nervous power of the smoking students is notably and noticeably less than that of the anti-smoking. From an athletic point of view, therefore, the Yale professor of athletics considers himself justified in waging war upon the tobacco habit. Not only in a physical way, but also in an intellectual way, the Yale smokers are inferior to the anti-smokers. The smoking habit is disadvantageous to scholarship. Of those students who, within a given time, have received junior appointments above dissertations, only five per cent were smokers, and very few smokers received appointment of any kind. It would seem, therefore, that the brain power and the scholarship of the smokers at Yale are far inferior to those of the anti-smokers. The demonstrations of Dr. Seaver appear to be influencing the Yale mind. He is able to report that seventy per cent of the senior class in the college do not smoke, that the leading athletes do not smoke, and that not a single candidate for the rowing crew is a smoker. Young America, athletic, intellectual, and ethical, can ruminato upon the Yale statistics collected by Dr. Seaver.

# 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 XI.—THE BOOK OF THE LAW FOUND.

For Sabbath-day, June 13, 1891.

SCRIPTURE LESSON.—2 Chron. 34: 14-28.

#### INTRODUCTION.

Hezekiah, the good king, the subject of our last lesson, reigned 29 years. His son, Manasseh, succeeded him, B. C. 697, and reigned 55 years. During his reign the idolatrous party gained the ascendancy and the king became a devoted patron of paganism and its abominable vices, and a persecutor of the worshipers of Jehovah. For these crimes his kingdom was conquered by the Assyrians, and he himself made a prisoner; but on his repentance he was restored. His reforms, however, were not complete, and the idolatry of the people continued. His son Amon succeeded him. He, too, was a wicked ruler, and the land was full of idols, but after a reign of two years he died a violent death and was succeeded by his son Josiah, 640 B. C. During the reformatory work of this godly king, which was begun in the 12th year of his reign and completed in the 18th, the Book of the Law was found, as related in the present lesson.

**PERRONS.**—Josiah, the king; Hilkiyah, the priest; Shaphan, the scribe; Ahikam, the son of Shaphan; Abdon, the son of Micah; Asaiah, a servant of the king; Huldah, the prophetess; the wife of Shallum; the son of Tikvath, the son of Hasrah, keeper of the wardrobe.

#### EXPLANATORY NOTES.

"And when they brought out the money." The money contributed for temple repairs. v. 8, 9. "Found the Book of the Law of the Lord given by Moses." The original copy of the law written by Moses, as related in Deut 31: 9, and placed in the side of the ark. v. 26. This was one of the sacred rolls which had escaped the destroying hands of Ahaz, Manasseh, and Amon, and was now providentially brought to light. "Delivered the book to Shaphan." He was the king's secretary. "Brought the king word." Reported progress. Shaphan was chairman of the committee on temple repairs, as appointed and instructed by the king. v. 8, 9. After reporting he calls the king's attention to the book. "Read it before the king." By his request. The king was honestly desirous to know its contents. "Rent his clothes." Expressive of grief and mourning over the sins of the people and the threatenings of divine wrath therefor as found in the book. "Go, inquire of the Lord." The king appointed a committee to go and ask at the hands of some one in the prophetic office, what the will of the Lord is in the present emergency. "Went to Huldah, the prophetess." Jeremiah (1:1) and Zephaniah (1:1) were prophets of this period, but the prophetess was the rather consulted, either by some divine direction or on the score of convenience, she residing in Jerusalem, or from personal preference. "In the college." Or rather in a suburb of Jerusalem. "I will bring evil upon this place." Judah's captivity occurred within a period of 36 years. "Because thine heart was tender." The good king Josiah is excepted. "Thine eyes." The king did not live to see the overthrow and captivity of Judah.

**CENTRAL TRUTH.**—All true reforms are promoted by hearing and heeding the word of the Lord.

**DOCTRINES.**—The corruption of true religion is a crime against man and an act of heaven-daring impiety. It will be attended with great evils, and if persisted in will be visited by divine wrath. Apostasy from God tends to that perversity and obduracy of heart which neither good examples nor faithful warnings will abate.

**DUTIES.**—1. To prize the word of God. 2. To aid in its circulation. 3. To attend upon its ministry. 4. To believe its threatenings and to heed its warnings. 5. To watch and work against the efforts of designing men to

restrict its use and misapply its teachings. 6. To shape our lives and characters according to the word of God.

**SUGGESTED THOUGHTS.**—Bibles, nowadays, are often pushed aside, (1) for secular reading; (2) for worldly pursuits and pleasures. Bible-readings are both a cause and a result of revivals of religion. When the eyes of the understanding are opened the Bible often appears as a new book. When God's law goes down everything goes with it—virtue, conscience, stability. Whoever is soundly converted to God will respect, love, and obey his holy law, of which the ten commandments are a divine compendium. Obedience to God's law is a condition of earthly well-being, and also of eternal life. See Deut. 5:29 and Matt. 19.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 27, 1891.

The United States Supreme Court has once more upheld the validity and constitutionality of important prohibition legislation, in passing upon an appeal case from the decision of the United States Circuit Court for the district of Kansas, in which it was claimed that the original-package law, about which there was such a stir in the Fifty-first Congress, was unconstitutional, and also that it could not go into operation until the State of Kansas had re-enacted its prohibitory law. The Court was unanimous in its support of the opinion delivered by Chief Justice Fuller, as to its conclusions, but Justices Gray, Harlan, and Brewer declined to concur in all of its reasoning. I quote from the opinion:

"Intoxicating liquors are undoubtedly subjects of commerce like any other commodity, and are so recognized, but nevertheless it has been often held that laws prohibiting the manufacture and sale of liquor within State limits does not necessarily infringe any constitutional privilege or immunity, this right being rested upon the acknowledged right of the States to control their purely internal affairs and in so doing to protect the health, morals and safety of their people by regulations that do not interfere with the powers of the general government.

... It is earnestly contended that the original-package act, as a regulation of commerce, falls within the powers which the States are forbidden to exercise, and that the Constitution guarantees freedom of commerce among the States in all things, and that not only may intoxicating liquors be imported from one State into another without being subject to regulation under the laws of the latter, but that Congress is powerless to obviate that result. Thus the grant to the general government of a power designed to prevent embarrassing restrictions upon inter-state commerce by any State would be made to forbid any restraint whatever. The court does not concur in this view. In surrendering their power over external commerce the States did not secure absolute freedom in such commerce, but only the protection from encroachment afforded by confiding its regulation exclusively to Congress. . . . The power to regulate is solely in the general Government, and it is an essential part of that regulation to prescribe the regular means for accomplishing the introduction and incorporation of articles into and with the mass of property in the country or State. . . . The law of Congress did not use terms of permission to the State to act, but simply removed an impediment to the enforcement of the State laws in respect to imported packages in their original condition, created by the absence of a specific utterance on its part. It imparted no power to the State not then possessed, but allowed imported property to fall at once upon arrival within the local jurisdiction."

The practice of occasionally inviting ministers of other denominations to occupy their pul-

pits has become quite common with the Washington churches. Last Sunday Calvary Baptist church was crowded to the doors when Bishop Hurst announced his text: "He that is faithful in that which is least is faithful also in much." Luke 10: 10. He eloquently pleaded with Christians to be faithful in minor duties, and told them that by so doing they would find it easy to be faithful in the greater duties of life. He also exhorted his hearers to beware of speaking evil of any one, which was a wrong that might blast hope and character forever.

The regular summer outdoor campaign against intemperance was inaugurated Sunday by two rousing meetings, in spite of the disagreeable weather, in what has come to be locally known as the "temperance tent." This tent, which comfortably seats several hundred people, if moved from place to place during the summer, and meetings are held in it every evening except Saturdays, with an extra Sunday afternoon meeting. The first meeting was for the children, and was under the auspices of Wilbur Band of Hope. In the evening Mrs. Henry C. Hawkins and Miss Harding, of England, delivered stirring addresses. More than one hundred have already signed the pledge as the result of this week's meetings.

The originator of "Children's Day" in the churches should have a monument of solid gold, for having given one of the most enjoyable days of the year to both children and adults, in those churches that have adopted the beautiful custom of setting aside one Sunday for the children. Last Sunday was so observed in Hamline church, in this city, and I have never seen a happier looking crowd than were the occupants of the handsomely decorated church. There were two services, morning and evening, and at both the children monopolized the main floor of the church, crowding the adults to the galleries. Conspicuous upon the front of the big organ was "Room for the Children," in big gold letters, while higher up was "God is Love."

#### RESULTS OF HIGHER CRITICISM.

Old Deacon Jones had been brought up from his youth to accept the Bible as the undoubted word of God. He had no more question as to the authenticity of the Scriptures than as to his own existence. He was therefore very much surprised, on the second Sabbath after the coming of the new pastor, to hear him declare that the first few chapters of the Bible were a myth; that the author did not intend to give a literal account of the creation, but wrote this fanciful record to counteract the polytheistic tendencies of his times, and lead the people to accept the doctrine of one God.

When the deacon came home he said to his wife, "Mary, bring me the scissors."

"What do you want with the scissors?"

"Why, our new pastor says that these first chapters of Genesis are a myth. Now I don't want any myths in my Bible, and I am going to cut them out."

"Well, I wouldn't spoil my old Bible, that we've read so often together, and that we love so much."

"Oh, it won't spoil it! We want the truth. The new pastor knows better than we, for he is a scholar.

They were cut out.

Not long after, the deacon called for the scissors again. This time the whole Pentateuch had to be removed. When the wife remonstrated, he said, "Why, the pastor says that 'the best scholarship' declares that Moses did not write these books, that they were pamphlets collected from various sources, some of them borrowed from the Assyrians or Egyptians; and some statements made in them show

that they were written centuries after Moses died."

They were cut out.

Again the scissors were called for. This time the last half of the book of Isaiah was removed, because the pastor said that "while he would not say that he fully believed they were not written by Isaiah, the son of Amoz, yet the higher criticism of the schools had declared that some unknown author or some unknown Isaiah had added the last twenty-five or thirty chapters."

A few Sabbaths followed, and then the good deacon was surprised to hear that there were grave doubts among scholars concerning the book of John, that precious gospel, so full of the teachings of the blessed Master, and from which he had gained so much comfort and instruction in the time of trouble.

Then the books of Ruth, Esther, Ecclesiastes, and Song of Solomon were cut out. The story of Jonah was made to appear so ridiculously strange that the deacon imbibed something of the spirit of the pastor, and slashed through it in no easy manner.

Almost every Sabbath there was a reference made by the pastor to some interpolation, and the deacon "didn't want interpolators in his Bible."

They were all cut out, just as the scholarly pastor said.

Thus it went on to the end of the second year. One day the deacon said, "Come Mary, let's go up and make our pastor a call. We haven't been to see him very lately."

"Are you going to take your Bible with you?"

"Oh yes! I want him to see how the 'higher criticism,' or 'the best scholarship,' has improved it."

They called and were seated, and the pastor noticed the peculiar-looking book in the hands of the deacon.

"What have you there, deacon?"

"My Bible."

"It is a queer-looking Bible; what have you been doing to it?"

"Well, now, pastor, I'll tell you. Every time you doubted any passage of Scripture, or said it was an interpolation, I have cut it out. All the books of doubtful authenticity are gone. The stories borrowed from the heathen nations, the myths—everything that you implied was questionable—I have removed according to your teaching. But, thank God, my dear pastor, the covers of the good old book are still left. All the rest is about gone, and I want to thank you so much for leaving me the covers."—*The Watchman.*

"One thousand four hundred and thirty-five newly graduated physicians. How can they possibly live?" That is the annual problem of the medical journals. Solution: "Room at the top." And that? The mission field, gentlemen.

#### BENEVOLENT ORGANIZATIONS AND THE CHURCH.\*

REV. J. CLARKE.

Are the various benevolent organizations of the times intrusions upon the work of the church?

An organization is a social body or compact formed or organized for work. Anything is benevolent when it has a disposition to do good, or possesses a love for mankind, and a desire to promote their happiness. A benevolent organization, therefore, is an organization working for the good of humanity.

The benevolent work of the church involves every reformatory movement among men, especially their conversion, and the evangelization of the world. As church work involves the salvation of mankind from sin, and necessarily

embraces every enterprize that looks toward the improvement of the condition of the race; so the church, as an organized power for good, stands eminently above all other benevolent organizations, as a reformatory agency. That the Christian church was born of heaven, the New Jerusalem coming down from God out of heaven, prepared by the great Head of the Church as his chosen instrumentality for the evangelization and recovery of the lost world to Jesus, is a subject of clearest revelation; and that the choice and call of the church to this work was primary, and its obligation universal, is obvious also, to every Bible student; and that the church was endowed with all necessary functions and powers, and clothed with authority to carry forward the work committed to it, is equally apparent. Indeed the progress of the work of the world's evangelization in the early centuries, through this instrumentality alone, under the blessing of God, indicates the wisdom of God, both in regard to plan and method of the world's recovery, and their sufficiency.

May it not be a question worthy of study, whether the various benevolent organizations of the times may not have arisen to do the work which the church in its decline failed to do? And it may also be a question whether the restoration of the church to its primitive moral status would not enable it to do the work these benevolent organizations are now doing, with less friction, and a large saving of time and money. But taking things as they are, the question still recurs, "Are the various benevolent organizations of the times intrusions upon the work of the church?" We answer in the negative, and in the remainder of this paper will present a few of the many examples that might be adduced in support of this view.

1. Our educational system, including our institutions of learning, is the creature of our educational society, or organization. Our school property and facilities for promoting education are the price of benevolence, are run in the interest of humanity,—therefore, a benevolent institution. This is true generally, as of the free school system also. Now, while the church passes the educational function, and her mission is the promotion of education, nevertheless, instead of feeling that our educational system and work is an intrusion, the church should rejoice in the coming of our educational system, born of Christian civilization, and welcome it as a grand co-worker and helper.

2. The work of temperance reform, as now progressing, had its origin under the influence of Dr. Benjamin Rush, one of the pioneer prophets of this reform in 1785. Since that time various organizations have been formed to carry forward this movement in the interest and for the good of mankind. These, therefore, are benevolent compacts. Among them may be mentioned, "The American Society for the promotion of Temperance," formed in 1826, "The Massachusetts Medical Society," formed in 1827, "The Washingtonian Society," formed in 1840, "Sons of Temperance," "Independent Order of Good Templars," "Templars of Honor and Temperance," "Royal Templars of Temperance," "Cadets of Temperance," "United Temperance Association," "W. C. T. U.," and "National Temperance Prohibition." These and many other organizations have been formed, both in this country and in Europe, to promote temperance reform during the last century. Although the Christian church primarily, as organized by Christ, was in spirit and principle a temperance compact, clothed with power to

promote temperance, not only among its own members, but in the world at large, yet when it came to pass that the church was embarrassed, and hindered by the diverse spirit, theories, and practices among its members, from carrying forward to a successful issue this work, it is no wonder, in view of the enormity of the *rum traffic*, that organizations sprang up outside the church to remove this vile curse from society. Nor should the church deem these organizations nor their work intrusions, but should rather rejoice that they came, and in the success and grandeur of their work, and in the rich harvests gathered in the interest of God, home and native land, and the glorious work they have accomplished as a John the Baptist, preparing the way for the success of the gospel, and of the church in reaping golden sheaves for Jesus.

3. The "Young Men's Christian Association" of modern origin, and the "Young People's Society of Christian Endeavor," of more recent date, working along the line of church work, may have arisen, in the providence of God, to cultivate a department of the great field too much neglected by the church. The golden fruitage gathered by these organizations to the glory of God, the growth of the church, and the good of humanity, is occasion for great joy in in both worlds. The salvation of an army of precious souls through these agencies, under God, trained for work, and passed over to the church, prepared to occupy useful positions efficiently, and to be ornaments to the Christian name and church, is infinite occasion why the church should not deem the work of these benevolent organizations intrusion upon her work. It would be better by far for the modern church to endorse the active principles of these compacts, and adopt many of their methods of work, than to complain of them as intruders. Such a course would revolutionize the nominal church, heal her stagnating waters, and restore her to primitive purity, activity, and efficiency as an evangelical agency.

4. A church is constituted by the union of a company of believers upon a gospel basis for evangelical work. Our General Conference is formed by the union of our churches, utilizing the principle that "two are stronger than one," "that one may chase a thousand, and two put ten thousand to flight," in order that we may thus increase our ability for, and efficiency in, reaping the world for Jesus,—the acknowledged work of the church.

Perhaps this last thought was before this Conference when the topic for this paper was formulated,—“Are our benevolent societies an intrusion upon, or an embarrassment to, our church or denominational work?” Whether it were or not, I desire for a few moments to hold attention to it. Let no one infer that I have any criticism on our Societies or on their grand, self-sacrificing work for nearly half a century, or on their respective Boards, made up of good and wise men. I have none but the profoundest appreciation of them and of their good work so successfully done; and when I think of the fruitage gathered on both continents, and in both worlds, far be it from me to brand them as an intrusion upon church work. Nevertheless, the conviction has obtained for a long time with me, that we were complicating machinery in carrying on our denominational work with loss rather than gain of power. The friction and wear and tear increase proportionately with the increase of machinery. Now suppose, by way of illustration, we have six Boards running respective departments of our work, numbering ten each, on an average (and some of them have

\*A paper read at the recent session of the Ministerial Conference of the Western Association, furnished for publication by request.

about three times this number), meeting, say, once a month, making, in the aggregate, 720 days spent annually in running our work upon the present complicated plan. Multiplying this 720 by two, two dollars being the lowest average value of each day thus spent, and you have the sum of \$1,440, making no account of the money spent going to and from the place of meeting. Now were all departments of our work concentrated and carried on by the church in its associated capacity, as in our General Conference, and therefore in conformity with the primary design of its founder, these, with other results, might follow:

1. A Board of seven might be created by the Conference, consisting of the president, corresponding secretary, recording secretary, and treasurer, and three others, constituting an executive body, whose business should be to have the supervision, management, and carrying on of our denominational work as outlined by the Conference in its annual gatherings. The members of this Board should be located near together and should hold monthly meetings. The corresponding secretary should be the executive arm of this Board, making himself familiar with the general field and its pressing needs, and should be clothed with authority, like a commanding general, to act in cases of emergency where no doubt in relation to duty lingers. Where doubt obtains, he should call to his aid the wisdom of his advisors, the Board. Some will say this is a responsible work, and so it is. Let us pay the corresponding secretary \$800, the recording secretary \$50, and the treasurer \$50, and the other members of this Board \$2 00 per day for time of actual service. and the annual amount would be \$972, subtracted from \$1,440, the cash value of the time now expended, leaves the sum of \$468—an amount equal to the annual income of some of our best workers.

2. We should be saved from the money basis of membership, and our work would be brought close to the hearts of our people, and all would be more likely to feel a sense of responsibility and obligation, and labor for the promotion of our denominational work.

3. We should be no longer liable to the imputation of making invidious distinctions, as between the aged and the young, or between the sexes; but standing together upon the apostolic platform, where there is no Jew nor Greek, no black or white, old or young, male or female, but where all are one in Christ Jesus, one to give, work, pray, and reap the world for Immanuel.

May God send the baptism of the Holy Spirit upon all our dear churches, and use us most efficiently for his glory.

**SPECIAL ANNOUNCEMENT.**

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

The RECORDER till Jan. 1, 1892.....\$1 00  
 The RECORDER for one year, and either "Biblical Teachings Concerning the Sabbath and the Sunday," by A. H. Lewis, D. D., or "Sabbath Commentary," by Rev. James Bailey..... 2 00  
 The RECORDER for two years, and either "A Critical History of the Sabbath and the Sunday in the Christian Church," or "A Critical History of Sunday Legislation from A. D., 321, to 1888," both by A. H. Lewis, D. D..... 4 00  
 We have perfected arrangements with the publishers of "Spurgeon's Sermon Notes," a handsome set of four volumes of about 400 pages each, whereby we can furnish the "Notes" and the RECORDER one year for \$5 00. The price of the "Notes" alone is \$4 00. This offer applies to new subscribers. Any of our present subscribers can avail themselves of this opportunity by remitting \$5 00 and furnishing a new name to whom to address the RECORDER.

**SPECIAL NOTICES.**

☞ THE South-Western Association will be held this year with the Delaware Church, near Billings, Christian county, Mo., commencing July 2d.

Billings is 257 miles west of St. Louis, on the St. Louis and San Francisco railroad. Delegates will please notify Rev. R. S. Holderby, of Billings, of their intention to be present, and he will provide conveyance from Billings to the church.

L. F. SKAGGS.

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

☞ 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 Fifty-sixth Annual Session of the Western Seventh-day Baptist Association will be held with the Second Alfred Church, June 18-21, 1891. The Executive Committee has prepared, subject to the approval of the Association, the following programme:

**FIFTH-DAY—MORNING SESSION.**

- 10.30. Call to order by the Moderator; prayer service.
- 10.45. Introductory Sermon, Rev. H. B. Lewis.
- 11.30. Report of Executive Committee; appointment of standing committees.

**AFTERNOON SESSION.**

- 1.30. Essay, "Agnosticism," Rev. J. Allen.
- 2.15. Communications from churches and corresponding bodies; Annual Reports,—Treasurer, Corresponding Secretary and delegates.
- 3. Essay, "The Biblical Idea of the Service of Prayer,—Public and Private," Rev. L. C. Rogers.

**EVENING SESSION.**

- 7.45. Sermon, delegate North-Western Association.

**SIXTH-DAY—MORNING SESSION.**

- 9.30. Reports,—Committees on Resolutions and State of Religion.
- 10. Missionary Society's hour, conducted by Rev. A. E. Main.
- 11. Sermon, Delegate South-Eastern Association.

**AFTERNOON SESSION.**

- 1.30. Reports; Miscellaneous business.
- 2. Education Society's hour, conducted by Rev. L. C. Rogers.
- 3. Essay, "Our Denominational Prospects in View of our Denominational History," Rev. T. R. Williams.

**EVENING SESSION.**

- 7.45. Prayer and conference meeting.

**SABBATH—MORNING SESSION.**

- 10.30. Sermon, Delegate from Central Association; joint collection for Tract and Missionary Societies.

**AFTERNOON SESSION.**

- 1.30. Sabbath-school exercises, conducted by the Superintendent of the Second Alfred Sabbath-school.
- 2.30. Young People's hour, conducted by Miss Mary C. Burdick.

**EVENING SESSION.**

- 7.45. Music hour, conducted by Prof. N. W. Williams.

**FIRST-DAY—MORNING SESSION.**

- 9.15. Unfinished business.
- 10. Tract Society's hour, conducted by Rev. L. A. Platts.
- 11. Sermon, Delegate Eastern Association; joint collection for Missionary and Tract Societies.

**AFTERNOON SESSION.**

- 1.30. Woman's Board hour, conducted by Miss F. A. Witter.
- 2.30. Essay, "Personal Consecration to the Cause of Christ," G. W. Burdick.
- 3.15. Unfinished business.

**EVENING SESSION.**

- 7.45. Exercises to be provided by the Association.

☞ 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 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.

☞ 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.

Paragraphs, Teetotums; The Prayer-meeting... 353
The Satisfying Christ... 354
Unitarianism... 355
MISSIONS:—Paragraphs; From J. F. Shaw; Contributed Items; Pastors Please Read... 356
WOMAN'S WORK:—Paragraphs; Notes from Local Societies; Plan for it... 357
HISTORICAL AND BIOGRAPHICAL:—Nathaniel Bailey, the Lexicographer; Levi H. Bond... 358
Don't be too Tender; Boys... 358
SABBATH REFORM:—Sunday and the Exposition... 359
Paternal Government; The Essentials of Faith; Who Gave the Most... 359
EDITORIALS:—Paragraphs... 360
Quarterly Meeting at Mystic... 360
What About the Dispensary?... 361
HOME NEWS:—Alfred Centre, N. Y.; New York City, N. Y.; Plainfield, N. J... 361
YOUNG PEOPLE'S WORK:—Paragraphs; Motives that should prompt one to attend the General Conference; The worst Books According to Ruskin... 362
Incidents of the Explosion at Rome... 362
The White Czar; Prophecy—Poetry... 363
TEMPERANCE... 363
SABBATH-SCHOOL:—Lesson... 364
Washington Letter; Results of Higher Criticism... 364
Benevolent Organizations and the Church... 365
SPECIAL NOTICES... 366
BUSINESS DIRECTORY... 367
CATALOGUE OF PUBLICATIONS... 367
CONDENSED NEWS... 368
DEATHS... 368

CONDENSED NEWS.

Venezuela has formally accepted the invitation to participate in the World's Fair.

At midnight, May 31st, the promenade of the Brooklyn Bridge was opened to the public free.

Twenty-one immigrants from Naples were debarred from landing at New York recently. Sixteen were without money while the other five were self-confessed ex-convicts.

The Immanuel Baptist church, at the corner of Michigan avenue and Twenty-third street, in Chicago, was damaged by fire, May 24th, to the amount of \$45,000.

At a meeting of the Spanish cabinet May 31st, Premier Canovas Del Castillo announced that the commercial convention with the United States had been concluded.

The seventy-second birthday of Walt Whitman was celebrated at his home in Camden, N. J., last week. About forty friends and admirers sat down to dinner. He was in good health and spirits.

Lake Ilmen, in the government of Novgorod, has been the scene of a terrible hurricane. Nineteen timber vessels were wrecked in the hurricane and all of the crews were drowned.

About 10,000 Sunday pleasure-seekers went to the Fair Grounds at Omaha, last Sunday, and paid 50 cents each to witness the flight of the Chicago air-ship, advertised to start from that place on its voyage for St. Louis. The only flight that took place was that of the managers of the promised exhibition, who locked the gates of the enclosure, bagged the money, and escaped on horses they had in readiness.

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.

GREENMAN.—In Alfred Centre, N. Y., May 21, 1891, of Bright's disease, Harriet A. Lent, wife of Wm. R. Greenman, deceased, aged 56 years, 3 months and 10 days.

Death came to this sister sooner than was expected, but she was ready to say, "I am prepared for the change." In early life she professed faith in Christ and united with a Free-will Baptist Church. After her marriage she kept the Sabbath but did not change her church relations. She was known only to be beloved. She has left one son, two daughters, and a large circle of other relatives who will miss her much. Her remains were taken to Hebron, Pa., her former home, for her funeral and burial which occurred on Sunday, May 24th. A very large and sympathizing congregation honored her memory by their presence. J. K.

REED.—At Bolivar, N. Y., May 9, 1891, Mrs. Ruth Reed, in the 87th year of her age.

Sister Reed was a member of the Richburg Sev-

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

Royal Baking Powder
ABSOLUTELY PURE

enth-day Baptist Church. For the past sixteen years her home had been with her daughter. Mrs. L. E. Root, of Bolivar, where she was most kindly cared for while she patiently waited the summons to the mansions above. B. E. F.

HADSDELL.—In Amity, N. Y., May 12, 1891, Margaret, widow of Peleg Hadsdell, in the 70th year of her age.

She was a member of the Seventh-day Baptist Church of Scio. Though not privileged with attending church on the Sabbath, she maintained its observance, and died trusting Christ as her Saviour. Funeral at the school-house on Plum Bottom. Burial in the Rogers burying ground, sermon by the pastor from 1 Cor. 15 : 56-57. A. A. P.

DAVIS.—At Shiloh, N. J., May 20, 1891, Mrs. Ammi Davis, aged 70 years and 7 days.

She was the daughter of Amasa and Sarah D. Ayars, and wife of Belford E. Davis, to whom she was married in 1843. To them have been given eight children, only three of whom are still living, two sons with their families, in New Jersey, and a daughter, Mrs. Irving Saunders, of Alfred Centre, N. Y. Sister Davis united with the Marlboro Seventh-day Baptist Church when about 17 years of age, and remained a highly esteemed member until death. She labored faithfully in bringing up her children in the fear of the Lord. Mr. and Mrs. Davis have made their home a home for many others who will cherish the memory of our sister as indeed a "mother in Israel" for her kindness to them. She will be greatly missed in this community, as her busy hands ceased from their toil only a few days before they were folded in their last repose. Funeral services were conducted at the Shiloh church by the writer, assisted by Rev. J. C. Bowen. I. L. C.

FLINT.—At Mantonville, Minn., May 21, 1891, of consumption, Clarence Eugene, oldest son of Chas. F. and Miranda C. Flint, aged 26 years and 5 days.

The funeral services were held at Dodge Centre on First-day, May 24th. The deceased was born in Albion, Wis., brought here in infancy, where he remained until death. Called hence just in the bloom of manhood. S. R. W.

A Card of Thanks.

We the undersigned wish to express our thanks to the people of Alfred for the very kind manner in which they assisted at the funeral of our mother, also to the choir for the sweet and appropriate music, and also to Mrs. Alma L. Green for her kindness in furnishing dinner for ourselves and friends.

Mr. and Mrs. J. B. GOODRIFF,
Mr. and Mrs. HORACE DAVIS,
WELLSVILLE, N. Y.

THE June number of The Treasury for Pastor and People is earlier than usual in its issue, up to high-water mark in the excellence and variety of its matter, and most timely in its topics. "Notes on the Negative Criticism," by Professor Roberts, of Lane Seminary, will be read with satisfaction by all interested in the great critical questions of the day; while the "Manuscripts of the Bible," by Dr. S. F. Smith, and the article on "The Bible and Historical Criticism," will shed additional light on the current discussion. The portrait of Rev. Edward M. Deems, with his thoughtful sermon, his biographical sketch and view of his church, will interest all readers and be gratifying to his many friends. Dr. T. L. Cuyler's "Pen Picture of Rev. Newman Hall, LL. B., London," shows the eminent sketch-writer at his best. Rev. J. A. Billingsley's paper on "Church Evangelistic Methods," is very suggestive and full of stirring thought. "The Arrogance of Romanism" and the "World's Fair on Sunday," are themes which every American should read as

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.

treated in this number. Dr. G. H. Smyth's review of "Christ in the Song" is appreciative; Rev. J. G. Kitchen's article on "An Eastern Garden" is exhaustive; W. R. Schenck's article on "Church and State in Several of the Colonies," is instructive, and the editorials on "No Failure," "Critical Guesswork," "Not Worth Much," "Red-hot Ideas," touch the topics with the pencil of light. The "Leading Thoughts of Sermons" are excellent, and "Dr. Moment's Notes on S. S. Lessons," are all that could be desired. Yearly, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

The Luburg M'f'g Co's New Home.

We notice with extreme satisfaction, the completion of the magnificent building (the largest of the kind in the United States devoted to similar purposes) just erected by the Luburg M'f'g Co., at 321, 323 and 325 N. 8th St., Philadelphia, Pa., which presents a most imposing appearance, and is a forcible verification of the old maxim, "Honesty is the best Policy." It is built of brick, with terracotta, Potsdam red-stone and copper trimmings, with an ornamental front of massive architecture; six-stories in height, with frontage on Franklin St., where the shipping and receiving departments are located. It is provided with all the latest improvements including electric light, and will be heated by steam. The first-story, which is 18 feet in height, is finished throughout with hard woods, and used as the principal salesroom and general office; the lavatories, coal closets, storage rooms, boiler and engine being located in the basement.

This mammoth building had become a necessity created by the rapidly increasing business of this enterprising company, the cause of which is an open secret—the large scale upon which they carry on their manufacturing, and their method of selling direct to the consumer at wholesale factory prices, together with their straight-forward, honest dealing with everyone.

In addition to their Baby Coaches, of which they make a specialty, and in the manufacture of which they are undoubted leaders, they make the wonderful Luburg Chair (with its many changes from easy chair to cozy couch) refrigerators, rattan rockers, rolling chairs and appliances of all kinds for the comfort and convenience of invalids, folding-beds, office and library desks, safety bicycles, tricycles, velocipedes, etc., etc.

In addition to their enormous home trade, this company ship goods to thousands of invalids in all parts of the United States who order from the descriptive, illustrated catalogues that are sent out to all applicants who mention what articles they need.

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.

WANTED.—Active, energetic woman to sell our Flavoring Powders to families. Clean, profitable work. Liberal terms to agents. C. A. MANN & Co., New York.

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.

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 most painful or disagreeable. A new and better method. Neither knife nor caustics used. The cancer poison is removed from the system and good health follows.

VARICOSE VEINS

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

RHEUMATISM

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

AND ECZEMA

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

RADICALLY CURED

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

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

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

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

ADVERTISING DEPARTMENT.

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

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

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