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DR. BRIGGS, to relieve the Seminary of any embarrassment about himself, since the very large overwhelming vote against his appointment to the Chair of Biblical Theology, by the General Assembly, has handed in his resignation to the Board of Directors. What Union Seminary will do is uncertain. There is strong talk about severing her connection with the General Assembly and becoming independent again.

DR. BRIDGEMAN, the Baptist pastor of New York who lately resigned his place because he is a restorationist in belief, has lately been admitted to the Protestant Episcopal Church by confirmation, together with his wife and Dr. Loomis, a prominent physician and member of his congregation. He will probably take orders in that church. In an interview with a New York *Tribune* reporter, he confessed to a long-time liking for the ritual of the Episcopal Church, and his belief that in this church he would find a place of large liberty for his work as a minister. Evidently he has not heard of the Heber Newton case.

DR. HENRY J. VAN DYKE, lately elected to the Chair of Theology in Union Theological Seminary, died suddenly week before last. It is quite a blow to the Seminary just now, when its selection of Dr. Van Dyke had done so much to give it the confidence of the Presbyterian Church shaken somewhat by Dr. Briggs. He was a thoroughly evangelical man whose position on the questions about the Bible now so prominent in men's minds, was expressed by himself but a little before his death, viz.: a belief that Moses wrote the Pentateuch, and Isaiah wrote the book of Isaiah; but there is no reason to give up the Bible, which remains just what it always has been, even though modern scholars prove that Moses did not write the Pentateuch, and some one else that Isaiah wrote a part of the book of Isaiah. A saying of his is, "Give us liberty and orthodoxy; but if the issue is, Give us liberty or orthodoxy, give us liberty."

A WRITER in one of the books of the day which have attracted wide-spread interest, suggests that faith in our times is getting into a panic before some of the questions now demanding solution. The present condition of the discussion of the matters that recent events have brought out, certainly gives some color to the statement of the writer quoted above. There was a time when the church went into hysterics over the question: "Shall the Bible be given to the common people?" Now the question is, "Shall we give the Bible up to the fullest and freest inquiry, welcome and seek the results of all modern knowledge and research, submit the literary structure of the Scriptures to the most searching investigation?" and it certainly looks as if faith were in a panic over it. Has the history of the warfare over the Bible and its inspiration taught the church nothing of trust? The times are serious and the questions now raised about the Bible are momentous, but there

is absolutely no reason to fear that it will not stand the tests of modern knowledge. Let us welcome all that may be found true of it, and not be guilty of the folly of Uzzah when the oxen shook the ark of God.

PROFESSOR Herrick Johnson, of Chicago, if the New York *Tribune* correctly reports him, says that Dr. Arthur T. Pierson, who wrote one of the sharpest and bitterest attacks on Dr. Briggs' *Inaugural*, or on Dr. Briggs for his inaugural, had to make the mortifying acknowledgement that he had not read the address! And we more than half suspect that there are lots of people who are talking loud and much, passing resolutions and waxing eloquent in speaking to them who would be obliged to make the same confession with regard to the things they are talking about, in these days when there is so much in the air. In fact it would not be risking much if one should say that very much of the misunderstanding and the muddle about present religious questions, is due to the talking and writing in the papers, on the part of people who do not know what they are talking about, who do just as Mr. Ingersoll does in criticizing Christianity—get their information out of the air. A man who was repudiating and denouncing the Higher Criticism was put to shame by being asked by an innocent listener: "What is the Higher Criticism?" and was obliged to say he did not know, but he was sure it was an attack of infidelity, or agnosticism, or something or other on the Bible and Christianity. *Hæc fabula docet*, that it is wise to know what you are talking about, especially when talk is so likely to be loaded with dynamite as is the talk of ignorant prejudice.

ANY one who wishes to know Dr. Briggs' theological position, so far as the Bible is concerned, may learn it from the following questions and answers. The questions were put by the directors, and the answers are his replies:

A—Do you consider the Bible, the Church and the Reason as co-ordinate sources of authority? Ans.—No.

B—1. Do you believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice? Ans.—Yes.

2. When you use the term "the Reason," do you include the conscience and the religious feeling? Ans.—Yes.

3. Would you accept the following as a satisfactory definition of inspiration?

Inspiration is such a divine direction as to secure an infallible record of God's revelations in respect to both faith and doctrine? Ans.—Yes.

4. Do you believe the Bible inerrant in all matters concerning faith and practice, and in everything in which it is a revelation from God or a vehicle of divine truth, and that there are no errors which disturb its infallibility in these matters, or in its records of the historic events and institutions with which they are inseparably connected? Ans.—Yes.

5. Do you believe that the miracles recorded in Scripture are due to an extraordinary exercise of divine energy, either directly or indirectly, through holy men? Ans.—Yes.

6. Do you hold what is commonly known as the doctrine of a future probation? Do you believe in purgatory? Ans.—No (to both).

7. Do you believe that the issues of this life are final and that a man who dies impenitent will have no further opportunity of salvation? Ans.—Yes.

8. Is your theory of progressive sanctification such as will permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless? Ans.—Yes.

THE THIRSTING CHRIST.

H. B. MAURER.

I thirst. John 19: 28.

The sensation of thirst is instinctively referred to the mouth, throat, and fauces, hence it is popularly, but erroneously supposed that if these parts be moistened the demand for beverage is satisfied. The desire for drink is not appeased, however, by the contact of water with these parts, since thirst can be slacked by the introduction of water into the system through other channels, as by injecting it into the veins. A physiologist made an opening into the œsophagus of a horse, tying the lower portion, and allowed the animal to drink. The horse drank an immense quantity, and although the water was taken through the mouth and fauces, and did not pass into the stomach, the thirst was not relieved. These experiments have been modified so that water has been taken into the stomach itself, but by means of a gastric fistula, was not allowed to remain there, and thus it has been proved that the demand of water and the suffering incurred by deprivation of it are not local but general throughout the system. Loss of blood also results in thirst.

The physiological phenomenon of thirst is referred to by our Lord in the words spoken on the cross, and what bearing it has, in view of the facts alluded to, upon the atonement, we shall see later on. There is little doubt on this point that the Saviour had had nothing to drink between Gethsemane and Golgotha. There is little doubt that in the garden, where he sweat intensely, he could have said, "I thirst;" adding now to this the walk to Calvary, the loss of blood and fluids on the cross itself, we may obtain some faint conception of how intense was the suffering of "The Thirsting Christ."

Jesus was truly man,—the highest of God's creation. He suffered the pains which belong to manhood. Angels cannot suffer thirst, since they are not bone of our bone and flesh of our flesh. Jesus suffered the refined pains of the most delicate mind, and also the rougher pains of flesh and blood. We make much of mental suffering and the suffering of the body, but Jesus suffered both. In that particular phase of suffering, to which our attention is now directed, Jesus touched humanity everywhere. This would not have been so if he had suffered only as a reformer or leader, many of whom suffer in mind only, for all men are not reformers or leaders. If his sufferings had been of a mental character only, then many would have been excluded, since some, because circumstances do not require it, or others because they seem insensible to those things which occasion mental troubles, do not experience them. Thirst is not only universal, but it is the first

sensation and the last which the mortal feels. Life is begun by the instinctive desire to gratify thirst, and almost invariably the last wish expressed by the dying is for a drink. "Give me to drink" comes from the cradle and from the vestibule of the tomb. Many of the pains Christ bore, we have already felt. His were chiefly those of mind. In many of these things, we have shared with our divine Master, but in this particular phase of suffering we have not yet shared, *i. e.*, dying thirst, in distinction from thirst in general.

We see also, by perhaps no stretch of the imagination, that where sin began it ended. The request, "I thirst," was fittingly a part of the woes of the atonement. Through the mouth, sin entered the world, *i. e.*, by the gratification of the sense of taste. Carnal appetite then lies at the root of sin. It entailed on the human race all the misery under which it has since groaned. It has entailed upon the State, the church and the home, upon communities, churches and families, much misery and wretchedness. In its mad pursuit men have destroyed much human happiness and have sacrificed what should be most dear and sacred. But the saddest aspect of the matter is where some men gratify carnal, illegitimate propensities, others must suffer as the consequence in a denial of an innocent, legitimate request. If the carnal tastes could be satisfied and the matter stop there, bad enough as this might be, it would not be quite so bad, but the universal law is that the innocent suffer with the guilty. Great then is the selfishness of those who seek carnal gratification, when they know that everywhere it is manifest that the innocent suffer. With this great fact staring them in the face, their language is "What care I for others, so long as I am satisfied." If the legitimate, proper, natural, though denied request, of a sinless, innocent, thirsting Christ, teaches anything, it teaches this.

There is a point also in the fact that the desire which is selfish and carnal and which must be gratified is often made in circumstances not justifying it, while the needs such gratification causes in the innocent arise in the most trying circumstances. The forbidden fruit was eaten in Eden, where our first parents had all the heart's desire; the request for a drink was made on Calvary. The first, through willful and selfish persistency, was gratified, the latter, because of direful conditions, was denied. The first was a position of control over everything, save the appetite, the second, a condition of helplessness. Oh, what a sorry world this would be were it not for a coming day of retribution and re-adjustment. Rachel is everywhere for her children weeping. The proud, ambitious, but rotten Herod, sends the destroying sword into many a home, while the poor, heart-broken mother stretches forth her hands and cries, "Give me back my boy, my babe, my flesh and blood, my happiness!" But no, Herod carries out his wish; his ambition and selfishness are gratified, but the innocent mother, how fares she? And this is the story the world over. The palace of the Herods, and the hovels of Palestine's poor; Eden and Calvary have still their counterparts.

AS LONG as we refuse warm, loving sympathy with Christ's missionary purpose, and hold aloof from earnest co-operation with him in missionary enterprise, we shall have a poor, dwarfed spiritual life, and be faithless to the great work that God has put into human hands.

THE EDUCATION OF OUR GIRLS.*

When one is invited to an entertainment and asked to say a few words upon a definite subject, the request seems simple enough; but when the invitation comes with the suggestion to choose "any subject in keeping with the spirit of the occasion," one hardly knows where to begin or how to decide, lest everybody else may drop upon the same theme.

The truth is, there are but few topics with which we are sufficiently acquainted to presume to launch them upon an intelligent company like the one present this evening. After much hesitation we settled upon a subject as old as the human race, but which never grows hackneyed; which is alike interesting to both men and women; which is always fresh and new and inspiring; which most of us think we know all about, but which, many times, is hard to understand; without which the world would be a dreary place, but to whose act is laid the responsibility for all the evil which has befallen both men and women down through the ages—namely, *a girl*.

This is a subject with which we are at home. I was for years myself a girl, have been a teacher of girls for nearly one-third of my life, a sister to seven sensible New England girls, an aunt to five lovely girls, a mother to five fair-haired, blue-eyed daughters, and though not yet a grandmother to any *girl*, we are not without hope that so blessed a privilege is yet in store for us.

Among all the nonsense which has been written about girls, there is sometimes found a grain of sense. We read of the old-fashioned girl, the girl of the period, the girl who helps her mother sweep the house, and the girl who, with her dainty flounces, helps the commissioners sweep the streets; the wise girl, the witty girl, the studious girl, and the stupid girl; but in looking over all these varieties of girlhood, we long since made up our mind that too much credit is given to the girl herself; because whatever phase or fad the girl affects, she is far less responsible for her attitude than is the girl of maturer years, her mother, to whom belongs the duty of shaping the character and directing the mind of her daughter into sensible and useful channels, rather than into shallow, selfish, and superficial currents.

The problem, "What is to be done with the girls," has puzzled many wiser heads than ours, and the luckless little girl babies which custom and religion permitted the poor Indian mother to sacrifice in the dark waters of the Ganges, were no more unwelcome than thousands of dear little daughters of Christian parents, *except* that the open door of release for the Hindoo was not vouchsafed to the Christian. A father of a family of daughters was wont to consider them rather a dispensation than a blessing from God, and bore his cross meekly or otherwise until matrimony or death relieved him of the burden of supporting them. I have been told of a father of sons and daughters, who, when a daughter was added to the family, retired within himself, ignoring, and for weeks refusing to speak to either wife or child because the poor baby had not been, obligingly, a son. Our mothers remember when a daughter's portion of her father's estate was given her at her marriage, and consisted of a feather bed with linen for sheets and flannel for blankets, all made by the industrious hands of the bride her-

* Prepared at the request of the Committee for the meeting of Alumni of Alfred University, held at the Murray Hill Hotel in New York City, May 6, 1891, "to meet President J. Allen," and requested for publication.

self; while the farm and fortune were divided, at the father's death, between the sons. Nay, more,—if there were no sons, and so daughters must get the inheritance, she signed away, each, her portion when she pronounced the marriage vow, and the husband who promised—"with all my worldly goods I thee endow"—took every dollar of her patrimony and held it from that day on. A dear old gentleman in New England once told me that a doctor's fee for attending a patient in confinement used to be three dollars if the child born were a boy, and two dollars if it were a girl; so that even then, three-quarters of a century ago, girls might have felt a little bit encouraged when, for professional purposes, at least, they were counted to be two-thirds as valuable as boys. These same two dollar girls were taught to read and write while their brothers were given as good an education as could be obtained, and if a profession was desired, and the family fortune permitted, were sent to college.

From an article in the *Forum*, some months ago, written by Kate Stevens, upon the "Higher Education of Women," we learn that up to the second half of the 18th century, American girls had little opportunity for education, but in Hartford, Conn., girls were taught spelling, reading, and writing, while only the boys were taught arithmetic; that in Boston the public schools were open to "maids" in 1789, and these "maids" were allowed one-half year in spelling, reading and composition; that the first public high school for girls, in this country, was opened in Boston in 1825, but was continued for only about a year and a half, and that at about the same time Mrs. Emma Willard petitioned the legislature of New York for aid in establishing a school for the advanced instruction for women, but begged not to be misunderstood, by uttering her protest against the "absurdity of sending ladies to college." How would Mrs. Willard have reconciled it to her mind if she could have been told that in less than sixty years both Harvard and Columbia Colleges would have opened their doors to women? What is it, then, that has brought about the difference in the condition of girls to-day from their status of half a century ago? Simply the spread of education and the cultivation of the masses. The opening of the public school wherein the boy and the girl have equal privileges; the high school, the academy and the university, each in turn also having done their part to bring about this happy result. When the little daughter makes her advent into a family to-day, the father sees in her not only a present joy but a future comfort; a probably useful member of society, who can take her place beside her brother, or husband, if she have one, cultivated and qualified to fill almost any position in life, and who happily need not necessarily be dependent upon a husband as the beginning and end of all that makes a woman's life consequential.

In 1833, only eight years after Mrs. Willard uttered her protest against "sending ladies to college," through prayers and tears, Oberlin College was founded. Its fundamental principle was to give educational privileges to the two classes most in need of them—negroes and women,—and its religious zeal, with simplicity and economy in modes of life, brought to its doors scores and hundreds who would not otherwise have been able to come. There, in the forests of Ohio, has grown up a tremendous power for civilization and cultivation of the American people, every man and woman who has received the advantages of the school hav-

ing been a living epistle of liberality, temperance, and equality. Thousands of girls have owed all that they were in life to Oberlin and its founders. In 1889-90 there were sixty instructors in Oberlin, twenty-one of whom were women, and over seventeen hundred students, more than half of whom were young women.

Four years after the founding of Oberlin College Alfred Academy was built upon the rugged hillsides of Allegany, and was the potent expression of the faith of a little band of Seventh-day Baptist men and women. Like Oberlin, this school was designed to give equal privileges to both young men and women, and was also its rival in simplicity of living and religious zeal. Here the Rev. James R. Irish, of sacred memory, initiated the work, and here Rev. Wm. C. Kenyon wrought for years, through privations and trials, sometimes almost too great to be borne; and yet, with faith in God and in the cause, he never faltered till called to a higher sphere of action. Here, Elisha-like, our distinguished guest, President Allen, received the mantle as it fell from the shoulders of Prof. Kenyon, and has since worn it with the dignity and grace of the gentleman and Christian philosopher which he so truly is. In Alfred, from the earliest beginning of the school, women have had an equal place upon its teaching faculty. Dr. Irish, in his posthumous papers, recently published in the SABBATH RECORDER, referring to the second term of the school, 1838, speaks of "the tender ties which bound the scholars to each other, and all to their teacher—Sister Forbes (Mrs. Nathan Wardner.) Mrs. Caroline B. Maxson, Stillman was in 1842 preceptress, professor of modern languages, and adjunct of mathematics, and was succeeded, in 1846, by Mrs. Abigail A. Maxson, Allen, who still remains, a companion and helpmate for her husband in his arduous labors. Queen-like and gentle, she presides in her home, counselor and friend successively to each new class as it comes and goes from Alfred's classic halls. What do not your daughters and mine owe to the influences of this school? Always a friend to young women, as its scores of women alumni can testify; always encouraging them to look upward and forward, forty of whom, now occupying positions as missionaries, teachers, or physicians, bear witness; always placing woman in any place which she can fill, as forty per cent of its teachers having been women clearly shows. All hail to Alfred—the true friend of all true girls!

We would not forget Elmira and Leroy, Wells and Wellesley, Vassar and Bryn Mawr, nor scores of normal schools and colleges which are to-day giving our girls opportunities for culture and breadth of thought and action; but to such schools as Oberlin and Alfred belong the highest meed of praise for their brave pioneer work for you, ladies, for me, and for our daughters, daughters through all the years that are to come. Cornell, with its department for women, and with one hundred and twenty girls enrolled upon its register, has not, and "never has had," a woman upon its teaching faculty. The gentleman to whom I wrote and made the inquiry seemed, as I fancied, to roll this last piece of information under his pen like a sweet morsel. I could almost have guessed it from the address to my letter, which had a "Miss" before and an "M. D." after my name, from which I inferred that even Cornell had some things yet to learn. When they get a few sensible, cultivated women, into their teaching faculty, the learned gentlemen will—as the boys say—"catch on" to the fact that Miss or Mrs.

is not needed as a prefix to a woman doctor's name any more than Mr. is needed before the name of a man doctor. *Moral*.—Do not send your daughters to Cornell until they place women upon their teaching board.

Twelve years ago the "Society for the Collegiate Instruction of Women" was incorporated in Boston, with Mrs. Elizabeth C. Agassiz as its president, and Miss Alice M. Longfellow as its treasurer. Its objects were to procure admission to women into Harvard College. This they have secured, not yet through the front door, but only by a side entrance; still, women and girls have learned not to refuse a good thing because it does not reach them by just the way they would have chosen. Many women have availed themselves of these opportunities—the teaching faculty being all Harvard professors, and the courses for women being identical with the courses for young men. At present there are one hundred and seventy-four women in the classes. In June, 1890, twelve young women received the Bachelor's degree, it being a larger graduating class than on any previous year, and one young woman was given the degree of Master of Arts. Through their attainments in astronomy, three young women of Harvard have been enabled to take positions as directors of observatories and professors of astronomy—one in a western college, one in Smith College, and one in Vassar, to fill the place made vacant by the death of Prof. Maria Mitchell. Most of these "Harvard Annex" graduates, says the college report, are prominent in preparatory schools of high grade; two are graduates in medicine, and one is now studying medicine.

Since the year 1885 Columbia College has granted the Bachelor's degree to women who had pursued a four years' course of study equivalent to the Columbia course, but in 1889 the trustees gave their official approval to a plan for founding a college where women studying for the Columbia degree could receive instruction from Columbia professors. The name "Barnard College" was given to this school "in grateful recognition of the energy with which the late President Barnard advocated the granting of full opportunities to women for collegiate training." Thirty-six women entered the first year, and fifty are enrolled the present year. One woman, Dr. Emily L. Gregory, is connected with their teaching faculty, having charge of their botanical laboratory, and is lecturer upon the anatomy and physiology of plants. At a meeting of the trustees and associate members of Barnard College—the objects being to report upon the work of the past year, and to inaugurate plans for the future—the history of this school was reviewed, and is full of interest. Remarks were made by several eminent men, but some words of President Low are peculiarly interesting. He says, among other things: "Remarkably good work has been done here; in fact, Dr. Merriam says that on the whole the papers of the young women have been far better than those of the young men," and then disclaims having made this statement in any vein of compliment, but simply because he thinks it ought to be said. "I might add," says President Low, "that not only was this the statement from the Greek but from the mathematical department as well." The Rev. Arthur Brooks, President of the Board of Trustees, said: "To allow Barnard College to suffer or languish would now mean a maiming of Columbia College."

A Yankee is always supposed to ask, when an expenditure is made, "Is it going to pay?" and now the question arises, "Does it pay to culti-

vate the girls along these lines, to give them an education which was mapped out originally and exclusively for the boys?" And the answer, "It does pay," comes back from hundreds of women, north, south, east and west, who are adorning positions in schools and colleges as teachers; who are practicing medicine, law or dentistry, or fulfilling the divine commission to "preach the gospel;" who are in journalistic, benevolent or philanthropic work, or are cultivated as sculptors, artists or musicians, because of the opportunities of first having obtained a high school, college or university education. Hundreds of others join in this reply, who adorn homes as wives and mothers, whose cultured influence and useful example in churches and communities are like a benediction upon those with whom they associate. The life work of our guest, President Allen, illustrates his firm belief in cultivating all the faculties of a woman's mind as well as those of a man's mind; and it seemed to me that we could in no way better show our appreciation of what his life and influence have done for women, than by the references which have been made. Let us emulate the example which he has set for us, and so help to give the dear girls equal opportunities with the boys, in the home, in the school, in the church, and in the nation. When this condition shall have been reached, the question, "What shall be done with the girls?" will have been answered practically—once and forever.

BED-ROCK in calling out sympathy and co-operation, steady and ever increasing, requires that the membership of our churches and the details of mission work be brought more closely and more frequently face to face. The right and the privilege of individuals and single churches or groups of churches taking the responsibility of providing for particular missions of particular missionaries is so well arranged for in the constitution as to need no remarks. Yet the majority intelligently prefer working for the whole collectively. There is no occasion for discussion. Let each be gratified in the preference of his understanding and the desire of his heart. Let each grant rest and assurance to the other. But the fullest liberty for each one to do as he likes in this direction will not meet the case. The all-important inquiry is how to reach the rank and file of our Baptist hosts. Our national anniversaries are wonderfully inspiring, but they reach by actual contact only a few. In our opinion, we ought to begin down at the Association and the State convention. The usual time for one of these anniversaries is two days. We boldly declare it ought to be extended to three days, and the third day ought to be given up to the consideration of the great issue of missions, outside of the Association and the State. In no other way can the masses of our members be made to feel the missionary vibration. Let foreign missions and home missions each have their own distinct and separate meetings, so as not to confuse each other. Let special preparations be made for them. Let members of the board of managers resident within the State be present officially and be on the platform as such. A day at an Association will make the delegates of the churches acquainted with mission work. A day at the convention will make all the ministers of the State acquainted with it afresh. Other general State meetings and local meetings can be held as called for. If it be said a day more is too much, we say, No! One day more to Christ in a whole year for the sake of the Kingdom is not too much. We should ask for it and keep on asking in the name of the Lord until in the name of the Lord our people will grant the request. We should give our days as well as our dollars, and all the more since these extra days will be worth tens and hundreds of thousands of dollars to the societies. Other matters are connected with successful administration. Bed-rock will be reached in our mode of gathering when this work is done under the direction of the pastors themselves, who are the proper ones to do it, and not have work relegated to our district secretaries, whose proper and most appropriate work does not lie in themselves taking the collections. The time seems not to have been ripe for some of these advances, but it soon must be or we shall go backward.—Dr. Ashmore.

MISSIONS.

WE congratulate Pastor Wheeler and the church at Dodge Centre, Minn., that they find their meeting-house too small, and have already appointed a committee to report plans for enlargement. This is a good sign, and may they be blessed with continued growth.

No Chinese can be landed at San Francisco without a writ of *habeas corpus* from the United States District Court. Eleven thousand of these writs have been issued for the landing of Chinese men and women; and ninety-nine out of every hundred of the women are known to be brought here for vile purposes. O, thou majestic law!

It is stated on good authority that the Jesuits, after 120 years of missionary work among the Indians of California, left them less capable of taking care of themselves than at the beginning. Ritual, superstition, and obedience to priests, as their religious instruction, without proper cultivation of mind and conscience, could not be expected to produce other results.

PREVIOUS to 1853 it was a capital offense for a Christian to set foot in Japan. Now there are 30,000 professing Christians, and 17,000 children in Bible-schools. Of the members elect of the new parliament one in twenty-eight is a member of a Christian church, while the proportion of Japanese Christians to the entire population is as one to one thousand two hundred.

THE editor of the *Missionary Review*, after a tour of four months among the churches, says that no stronger impression is left than this: "That the best agent a mission board can have is simply an unselfish, missionary-spirited, well-informed pastor, who keeps the vital interests of the world-field constantly before his people. We never once struck an apathetic church where there was a man in the pulpit who was full of passion for souls."

A LETTER from Beauregard, Miss., says that the church is in a prosperous condition. There are three appointments each Sabbath: a Bible-school, a meeting to listen to the reading of a sermon, and a meeting for prayer and conference. This band of Seventh-day Baptists should not be confounded by our readers with an organization calling itself "The Southern Seventh-day Baptist Church," under the leadership of Mr. R. B. Hewitt.

THE young people of West Virginia are interested in our denominational work. At the Young People's hour on Sabbath afternoon Miss Elsie Bond read an excellent paper which will be given to the readers of the RECORDER; and Mr. and Mrs. D. H. Davis again spoke, making statements concerning their work and answering questions. We cannot see how any one who heard them can have doubt as to there being work in China well worthy of the best that we can give and do.

A LEADING British statistician says that the increase of the world's wealth from 1800 to 1870 was greater than during the preceding eighteen centuries; and that the increase from 1870 to 1880 was equal to that of the seventy years before. It is also stated, after careful

computation, that the annual increase in the wealth of the Protestant Christians of the United States is \$500,000,000. In other words, after using, giving, and wasting, according to our minds, there is a yearly reserve of this enormous sum of half a thousand millions in the possession of professed Christians, over sixty times as much as we give that the regions beyond may learn of Christ. As Dr. J. T. Gracey says: "We cast no reflections. We read no homilies. We prescribe no action. We only put an interrogation point before one part of the Christian church in the richest and most luxuriant land on the globe, over against the increment of its savings."

THE Wednesday afternoon conference of workers in the Middle Island Church, New Milton, W. Va., May 27th, was interesting and profitable. Five West Virginia ministers were present, representing seven churches of the South-Eastern Association. Three other ministers, including Brother David H. Davis, from China, and seven other brethren and sisters were also in attendance. Eld. S. D. Davis led in the singing; M. E. Martin opened and D. H. Davis closed the meeting with prayer; and about two hours were spent in discussing questions relating to missionary operations, nine persons taking part. The following are some of the points mentioned: West Virginia churches were, perhaps, never more interested in missions than now, and have feelings of confidence and sympathy toward the Board, even though they may not always approve or understand every act. The pastors may not be doing their duty as leaders and teachers of the people in the matter of giving, and the churches might do more if they would; but many of the people are very poor. A large number of the members are children, there sometimes being six, eight, or ten in one family, all church members. A much larger sum of money is now raised here than ever before for support of pastors and for the school at Salem. Special emphasis was placed upon the importance and blessing of systematic and proportionate giving; and Eld. S. D. Davis spoke most earnestly of the blessings that had come to West Virginia churches from the spirit and work of foreign missions.

A SPECIFIC APPEAL.

By Baptist Missionaries in China to Baptist Churches in America (North and South) for more men.

Pastors and Brethren.—We are here in attendance at the Shanghai Conference. Four hundred and thirty missionaries are present. They represent forty societies at home. They have come from all directions, and some from great distances, to consult about, and to pray over, the spiritual needs of nearly one-fourth of the whole human race as yet almost wholly unevangelized.

Out of this whole number of missionaries some thirty of us have been sent out by our northern and southern societies. In a special meeting of our own, being all, with one accord in one place, to consider the missionary situation as regards ourselves, we have decided prayerfully that we ought to ask for a hundred men to be added to our present force. We need men suitably endowed and trained, the best that can be obtained, whomsoever the Lord our God shall call. This may seem a large number, but it will not appear strange in view of the greater number asked for by the Conference as a whole, —one thousand men to be sent within five years.

Hitherto our mission stations have been confined to sea-board provinces. With but a single recent exception, the great inland provinces with their ten, twenty, and even thirty millions of people, have been wholly unoccupied by us. While rejoicing that a few faithful witnesses of other denominations have sought their way to them, we long for the time when the messen-

gers of our own churches in America shall be found there also.

Younger brethren of the ministry! We appeal to you in behalf of these dying millions. The work will involve self-denial and the surrendering of precious ties, but you will gain in closer kinship with your Redeemer. You will have to endure hardness as good soldiers of Jesus Christ, but you will be walking in the footsteps of the Captain of your salvation. You can ask no greater joy than that. Fathers and mothers! Be willing to give up your sons and daughters. The separation will be painful, but you will not lose them. You only lend them to the Lord. He knows how to take care of them, and will give them to you again. Besides, remember that God gave up his only Son, and that Christ pleased not himself. Stewards of the Lord's money! Be ready to furnish the means to send these men out. You cannot go yourselves—help send those who can. How shall they preach except they be sent? We send this to you all, trusting you will make response through your respective Missionary Boards, north and south.

Done in behalf of the American Baptist Missionaries at the Shanghai Conference.

WILLIAM ASHMORE.
ROSWELL H. GRAVES.
LOUIS A. GOULD.
D. H. DAVIS.

Com.

CONTRIBUTED ITEMS.

H. W. C.

"The earth is the Lord's, and the fullness thereof."

There are said to be eleven provinces in China, with 982 walled cities, in 913 of which there is no missionary.

A Y. M. C. A. has been established in Jerusalem, and modern methods of reaching the masses are to be instituted in that historic city.

It is said that for what it costs to fire one shot from one of our largest cannon, a missionary and his family can be supported over two years in Japan. Would we not better spike our cannon and send the gospel abroad?

"Several thousand representatives of the eight chief Indian languages," says the *Indian Witness*, "lately met and transacted all their business in English. And no one seems astonished."

Miss M. Burt, of Springfield, O., has just issued a pan-denominational map of China, with the mission stations of all boards clearly and accurately located. The map is 34 by 45 inches. It is offered at the very low figure of one dollar. Around the margin of the map is an amount of interesting and instructive matter, such as is of general usefulness.

The Emperor has ordered all the distilleries in the flooded provinces of China to be closed for a year, in order to save the grain. Good out of evil.

THE CHINESE are a remarkable race. Books tell us this, but experience declares it with greater emphasis. Personal contact with the natives of the Celestial Empire cannot but awaken and perpetuate interest in them. He is to be compassionated who could live in their midst without having his best sympathies aroused. True, their defects are grave and very apparent. A superficial acquaintance with them is enough to show that they are anything but a model nation. *Audi alteram partem* is, however, a wise and righteous maxim, and the heathen have a just claim to its application. Our dogma of human depravity becomes "a mockery, a delusion, and a snare" when we allow it to hide from us men's good points. There are in the Chinese people phases of character which no unbiased observer can fail to appreciate. There is, for instance, a robustness of mind which is equal to anything found in the masses of our own countrymen. Chinese are far more vigorous in point of intellect than the inhabitants of the Malay Archipelago or those of Southern India. A fallacy or a sophism is not more likely to impose on them than on us. If you have anything good to communicate, they are quite able to take it in.—*The Freeman*.

WOMAN'S WORK.

IT IS TIME.

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

—Sel.

I PRAISE Thee while my days go on;
I love Thee while my days go on:
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on.

“WHAT matter, friend, though you and I
May sow, and others gather?
We build and others occupy,
Each laboring for the other.
What though we toil from sun to sun,
And men forget to flatter
The noblest work our hands have done—
If God approves, what matter?”

THE Lord redeemeth the soul of his servants;
and none of them that trust in him shall be
desolate.—Psa. 34: 22.

IT is not our Rock, Jesus Christ, which ebbs
and flows, but the sea of our own unsatisfied,
restless lives. We can trust Christ that we
shall always find him the same, in his fixed pur-
pose to save, to protect, to bless.

DURING the latter part of these eighteen cen-
turies it has been in the power of those who
hold the truth, having means enough, having
knowledge enough, having opportunity enough,
to evangelize the globe *fifty times over*.—*The
Earl of Shaftesbury*.

IN frescoing, when the artist lays on his col-
ors they sink away at first, and leave no trace,
but they reappear by and by in beauty. So we
teach the lives of those for whom we labor, and
there is no impression may be, that we can see,
but if the touches are made earnestly and
prayerfully they will reappear.—*Missionary
Link*.

TWENTY-FIVE PENNIES.

If one will but accept the thought that it is as
wise to plan for the handling of the thank-
offering box, as to plan for the accumulation of
moneys which shall cover a note due upon spec-
ified date, the question is well settled for each
holder of such a box. The thank-offering is
not a debt in the same sense as a note due; but
by the teachings of holy writ we are repeatedly
exhorted to give thanks, to give, to give, to give.
There is the thought of thankfulness, and also
of the giving of those thanks,—expressive grat-
itude. Paying debts is not giving.

If each box-holder will stop to really think,
but, by the way, that is exactly what too many
fail to do, she will decide that it is as sensible
to plan for the business of that box as for her
household affairs. The excuse that one cannot
command the pennies will no more hold the
test of a careful examination into the question
than will one's seine hold water, one's excuses
hold the honorable position of reason, or one's
unused talent bring the legitimate increase of
talents at usury. This is not bringing the
sublime and the ridiculous into juxtaposition.
Talents at usury are precious in the sight of

the Lord. No less estimate does he place upon
that small creation of his, the atom, by the ac-
cumulation of which he has created the uni-
verse. The accumulation of that minimum
measure of money, the penny, cannot be be-
neath us until after the atom in the universe
shall have come to be beneath the care of the
Creator of the universe. It is not by a hit or
miss process that the atomic world is brought
into its condition of reflective praise to God.
No listless handling of the thank-offering box
will bespeak any intelligent gratitude to God
for the riches of his daily grace as bestowed
upon his children. Well-devised planning for
the filling of the little box will settle every
vexed question which the unthinking, or the
poorly-cultured in expressive gratitude could
raise. The grade of your table-fare is regu-
lated largely by the amount paid to grocer and
market-man. The standing of your box foot-
ings upon box-opening days is due in the main
to your plannings for that box.

Put into homely speech, and plain, twenty-
five pennies are all that any woman needs to
have, to keep her box in daily use year in and
year out. The actual filling of the box for
every opening session does depend upon the
real capacity of one's pocket-book. But, be the
women rich or poor, or at any stage between,
the twenty-five pennies turned over again and
again, with more or less frequency according to
the real status of the woman's financial ability,
—this is all that is necessary for vigorous,
healthful growth in the matter of the marking,
by pennies, of one's gratitude for grace received.

There is no such thing amongst all of the
legitimate cannots as this, that any woman
cannot command twenty-five pennies, if that is
the thing which she really desires to command.
Your local society treasurer would vouch for
the truthfulness of this statement. She would
like to sell them to you. Your Sabbath-
school treasurer will be delighted to ex-
change pennies for dimes and nickels. You can
buy them at the bank. You can get them from
your own even little store of little change if
that is the thing your heart is intent upon
doing. If you cannot by one effort, then by the
sharp eye upon the frequent exchange of coins,
and the grateful appropriation of the little
pieces you can do it. Keep your box in some
frequented place, and by its side the money de-
signed to be used as the indicator of some grate-
ful moment when you would like to drop into
the little box a recognition of your gratitude.
The pennies—and the same would be true were
you to always use pieces of larger value—do
not pay for mercies received. They cannot;
but they may mark the oft-renewed occasion for
gratitude, for joy, comfort experienced, bless-
ings fairly deluged upon us, for peace of soul
at some hour of inward exaltation, for temporal
good, for spiritual culture, for divine leadings,
and the blessed keepings of the Comforter.

The twenty-five pennies once put into use,
nickels or dimes can be exchanged for them,
and by repeated turnings, and in time for larger
pieces, if you choose, you can make that box
eloquent with praise to the Giver of good.
There is scarcely limit to the holding capacity
of the little box. The limits come from the
actual purse condition of the woman, but many-
fold more from the spirit of the woman as re-
lated to the question of expressive gratitude for
blessings received.

WHENEVER souls are being tried and ripened,
in whatever common place and homely ways,
there God is hewing out the pillars for the
temple.—*Phillips Brooks*.

WOMAN'S BOARD.

Receipts in May.

Ladies' Aid Society, Otselic, N. Y., Miss Burdick's salary	\$ 1 50
Ladies' Aid Society, Adams Centre, N. Y., Miss Burdick's salary	15 00
A Friend, Chicago, Ill., Dispensary fund	1 00
Mrs. M. M. Jones, Boscobel, Wis., Missionary Society	
80 cents, Tract Society, 30 cents, Dispensary fund	1 35
Ladies' Evangelical Society, Alfred Centre, N. Y., Missionary Society, \$25, Tract Society, \$25, Board expense fund, \$5	55 00
Ladies' Society, West Hallock, Ill., Dispensary fund	10 00
Mrs. Lilla E. Whitford, New London, N. H., " "	5 00
A Friend, Dispensary fund	5 00
Ladies' Aid Society, Scio, N. Y., Miss Burdick's salary, \$4, Board expense fund, \$1	5 00
Mrs. L. E. Blackman, Omaha, Neb., Dispensary fund	10 00
Ladies' Society, Albion, Wis., " "	10 00
By Mrs. G. W. Hills:	
Mrs. James Pierce, Milton, Wis., Dispensary fund	\$5 00
Miss Lucy Hall, " "	1 00
Ladies' Aid Society, Independence, N. Y., Miss Burdick's salary	5 00
Ladies' Benevolent Society, Milton, Wis., Miss Burdick's salary, \$11, Dr. Swinney's salary, \$10	21 00
Mrs. Rebecca J. Ayars, Dodge Centre, Minn., Dispensary fund	5 00
Mrs. R. W. Brown, Hebron, Ill., Dispensary fund	5 00
Ladies' Aid Society, Farina, Ill., Dispensary fund, \$33 40, Miss Bailey, \$6 65	40 05
A pledge, Milton, Wis., Shanghai Mission School, \$10, Tract Society, \$5	15 00
By Benevolent Society, Milton, Wis., Dispensary fund:	
Mrs. Henry Estee	\$1 00
" Sherrill Clarke	1 00
" George Saunders	50
" Jane Barnhart	1 00
" A. R. Crandall, Lexington, Ky.	5 00
" P. W. Saunders	2 00
" E. H. Burdick	1 00
" Nelson Reynolds	50
" W. W. Clarke	50
" W. P. Clarke	25
" Paul Green	25
" James Bailey	5 00
" Frank Peterson, Chicago, Ill.	2 00
" H. C. Saunders	1 10
" G. S. Burdick	50
" E. M. Dunn	1 00
" C. W. Green	50
" W. C. Whitford	25
" W. H. Ingham	5 00
" E. B. Rogers	50
" J. L. Shaw	1 00
" George Maxson	25
" Serrilla Saunders	10 00
" Ezra Crandall	2 00
" Lamancy Burdick	1 00
" E. M. Jordan	25
Miss M. F. Bailey	5 00
Friends	1 00
Alvit Clarke	1 00
Mrs. L. A. Loofboro, Welton, Iowa, Dispensary fund	50 85
\$10, Miss M. F. Bailey, \$1	11 00
Ladies' Aid Society, Utica, Wis., Miss Burdick's salary, \$5, Dispensary fund, \$5	10 00
Mrs. M. G. Stillman, Utica, Wis., Dispensary fund	1 00
" C. C. Maxson, " " " "	50
" W. L. West, " " " "	50
" LaFayette Coon, " " " "	50
" A. W. Maxson, " " " "	25
Ladies' Benevolent Society, Walworth, Wis.:	
Medical mission	5 00
General fund	5 00
Miss Burdick's salary	5 00
Tract Society	5 00
Individual contributions, Dispensary fund	19 00
Young Ladies' Mission Band, Walworth, Wis., Miss Burdick's salary	39 00
Mrs. H. W. Stillman, Edgerton, Wis., Dispensary fund	20 00
Ladies' Sewing Society, Ashaway, R. I., Board expense fund	10 00
Miss Susie Burdick, Shanghai, China, Missionary Society, \$25, Tract Society, \$25, Board expense fund \$10	5 00
60 00	
By Mrs. Brinkerhoff, Dispensary fund:	
Mrs. W. C. Burdick, Alfred Centre	10 00
" Sarah Rosebush, " "	1 00
A Sister in Christ, Little Genesee	10 00
Mrs. M. E. Post, Chicago, Ill.	1 00
" G. W. Stillman, Hebron, Pa.	1 00
" C. H. Burdick, " "	1 00
" L. R. Burdick, " "	1 00
Miss Minnie H. Burdick, " "	2 00
	27 00
	\$451 00

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., June 1, 1891.

THE biography of woman in Eastern lands :

“Unwelcome at birth;
“Untaught in childhood;
“Uncherished in widowhood;
“Unprotected in old age;
“Unlamented when dead.”

RECENTLY a prominent Chinese *literateur* came to the missionaries and said, “I want a Saviour! Confucianism provides none; neither does Buddhism or Taoism.” In Christ he found the Saviour he wanted.—*Missionary Review*.

The London Board of Education has appointed six women, at a salary of \$400 each, to visit schools. Heretofore lady visitors have been regularly employed, but without remuneration, the position being honorary. The visitors will be expected to do as many hours' work as the teachers and furnish weekly reports to the board, accounting for every hour of service during the session.—*School Journal*.

HISTORICAL & BIOGRAPHICAL.

GEO. GREENMAN.

George Greenman was born August 27, 1805, and died in the early morning of May 21, 1891. He was the son of Silas Greenman, 2d, and Mary, daughter of George and Esther Stillman. Born of English Puritan stock, nurtured in a home where reverence and love to God, obedience to law, and loyalty to truth, were the foundation stones, our departed brother grew to manhood, sturdy and strong in body, well-balanced and developed in mind, energetic, industrious, honest, truthful and conscientious as to character. He made a profession of religion in early life and enshrining God in his heart, loyalty and obedience to him was ever the "higher law" of his life.

His father was a ship carpenter, and working with him and his older brother Silas, he early became a master workman. In 1827 he went into partnership with his brother Silas in ship-building at the head of Mystic River (now called Old Mystic), continuing until 1835. In 1836, the well-known firm of Geo. Greenman & Co. was formed, consisting of George, Clark, and Thomas S. Greenman. In 1838 they moved down the river to Adams's Point, establishing a yard which became the nucleus of the little hamlet of Greenmanville.

He was married in 1828 to Abby, daughter of Charles Chipman, of Mystic, a noble woman, and who departed this life a few years ago. Our brother was one of the constituent members of the Pawcatuck Church, at Westerly, R. I., and, subsequently, of the Greenmanville Church, which he ever cherished as his child, and of which he was the strong pillar and tower of strength. His name and his works are so intimately interwoven with all our denominational enterprises as to be familiar in every household of Seventh-day Baptists. DeRuyter and Alfred, in their institutions of learning, will ever remember him with gratitude. For the lifetime of a generation he has been the President of our Missionary Board, and his contributions to that Society, and to our Tract Society, have been constant and large. But neither home, church, or denomination, circumscribed his life. His heart went out in sympathy, and his hand was ever extended in help, to all objects that had a promise of good for mankind. He loved liberty and hated oppression. In his home, and at his board, every man, black or white, was his equal. He was a sworn foe of rum and never failed to witness against it by voice and vote. He was an ardent advocate for peace and arbitration to settle all difficulties, personal or national, and was a member of, and earnest worker in, the Connecticut Peace Society. In regard to his relation to the business interests of his town, we quote the words of a prominent citizen in a recent newspaper article: "In the death of Geo. Greenman, the last of the Greenman brothers disappears from our sight, Clark and Thomas had passed on before. These men did much to develop the resources of this place, and distributed many hundreds of thousands of dollars in this valley. *While others talked they worked.*"

The mighty oak has fallen; but it has left a soil enriched by all the years of its enduring. The ship so strongly and wisely built, after so many voyages on this life's tempestuous sea, has glided into the shadowy sea of eternity, but the precious freight has been left behind. It is the record of a noble life, of a Christly spirit, of good words spoken and of good deeds done.

O. D. SHERMAN.

BIBLE STUDY IN COLLEGES.

It is probable that few persons are aware of the extent to which the study of the Bible has already been introduced in colleges, or is soon to be so. The movement to this end is, in the main, a recent one. It appears to have grown, partly, out of the notable revival of interest in Old Testament study due to President W. R. Harper and his associates in the American Institute of Sacred Literature, and also is to be regarded as one of the results following the organization, of so many young men and young women's Christian Associations in colleges and universities.

The main thought in this movement seems to be the evidently just one, that among famous literatures of the ancient world that of the Hebrews should not be treated with neglect while those of the Greeks, Romans, Assyrians, and other pagan races, receive such marked attention; as also that there can be no good reason why among those great teachers of the race at whose feet American youth are invited to sit, Jesus, and Paul, and John, should not be included. The fact that upon the Bible one of the great religions of the world is founded, it has come to be felt, can supply no adequate reason why, as literature, it should be left at one side as if deserving of no attention. Nor is the fact that the only system of morality that has ever proved adequate to the needs of society and of the race at large is drawn from the Bible, be a ground of disparagement, but much the contrary. The weak and wicked notion, even, that whatever is Christian is of course sectarian, is dying out among intelligent people, and the conviction is growing that it is the very climax of absurdity to educate the youth of a Christian nation in those literatures, alone, which are the classics of paganism.

An article in the *Old and New Testament Student* for March, written by Rev. Silas P. Cook, of Northfield, Mass., makes a very full and gratifying statement of the colleges and universities in New England where Bible study has already been introduced, or probably soon will be so. There are, as we count, ten which have courses of such study more or less systematized, and six others which "have the matter now under advisement." Perhaps the most notable examples of such courses already in use, are Yale, Amherst, and Dartmouth. At Yale, under Dr. Harper as yet, the course is a remarkably thorough one. We will take what is said of the electives offered to the members of the senior and junior classes: "This elective is of a general character, and, for the present year, takes up the early Hebrew history, institutions, and legal literature. This course is given every third year, the others in the series taking up Old Testament prophetic literature and Old Testament wisdom literature. Three years ago the class taking this work numbered twenty-three, two years ago thirty-four, last year forty-eight, the present year ninety-nine." Also we may note a university lecture once a week during fifteen weeks. "Three years ago the subject was Old Testament history; two years ago it was a study of the prophets in chronological order; last year a course was given on the book of Psalms; the present year it takes up the early Hebrew institutions and institutions." Simply as belonging to the idea of good education such teaching is not only legitimate but is really necessary to what could properly be called a complete college training. There are classes also in New Testament study, especially Bible classes, meeting on Sunday afternoons.

Amherst college has a professorship wholly devoted to Bible study, with Prof. Burroughs as the incumbent. The two upper classes have biblical literature as an elective, devoting to it four hours each week. Many who are not professing Christians, we are told, are among the number who take this study. "Some of the students," in their work, "put twelve or fifteen hours, weekly, upon the subject." We will copy a portion of what Prof. Burroughs himself says: "The juniors study Old Testament prophecy, and the New Testament epistles (selected books); the seniors spend their time upon the critical study of the Gospels. In supplementary lectures the remainder of the biblical books are passed over, the Old Testament Scriptures in

the junior year, and those of the New Testament in the senior year. It is not unlikely that within a short time the study will be extended to the two lower classes, probably as an elective for the sophomores, and a required study for the freshmen."

In Dartmouth College, says Mr. Cook, are "courses of Bible study, continuous and systematic, to which are given the first recitations of Monday mornings throughout the course." The system "dates, perhaps, from the foundation of the college, and probably has not been interrupted. Six years ago it was arranged so as to give for the freshmen, historic origin of the Scriptures; sophomores, life of Christ; juniors, the development of the church in connection with the life of Paul; seniors, early history from Genesis to Joshua. The president adds that during ten or twelve years he has not known a young man to graduate an avowed skeptic. He notes that the chief difficulty in the study is to find text-books suited for college classes."

Of other institutions having Bible study in the course as more or less systematized, we may name Boston University, Wesleyan University, Trinity College, Bowdoin College, and Smith and Wellesley colleges for women. "Brown University," we are told, "hopes soon to introduce courses of study in Bible literature similar to those of Amherst College under Prof. Burroughs, and in Yale University under Prof. Harper."

Those of which we have spoken, it will be noticed, are all in New England. Numerous similar instances occur in other States, and in Canada. We are happy to see it stated that Prof. Burroughs, of Amherst, who is Secretary of the American Institute of Sacred Literature, "is preparing a full collection of facts regarding Bible study, Hebrew, Greek, and English, in the schools and colleges of the United States and the Canadas," which will in due time be given to the public. It will thus be seen what progress has been made in a direction which means so much for the future of American Christianity.

JOHN STUART MILL'S BRILLIANT SUCCESS.

When Lord Durham was Governor-general of Canada, about fifty years ago, he instituted such reforms and advocated such independence in the government of that colony as made English statesmen quite indignant, and troubled them sorely. To such a high point did the feeling run that Lord Durham was recalled, and it is stated on good authority that his mortification was so great he lived but a short time thereafter. The reforms he instituted were within a few years adopted, by the advice of the very man who had been the means of recalling him, in all the English colonies.

"He wanted," wrote Justin McCarthy, "to the success of his political career, that proved patience which the gods are said to love, and by virtue of which great men live down misappreciation, and hold out until they are themselves justified, and hear the reproaches turn into sneers."

John Stuart Mill writes: "Among a multitude of failures I had only one instance of brilliant success. It is some satisfaction to me to know that, as far as such things can ever be said, I saved Lord Durham—as he himself with much feeling acknowledged to me, saying that he knew not to what to ascribe the reception he met with on his return from Canada, except to an article of mine which came out immediately before. If you were to read that article now, you would wonder what there was in it to bear out such a statement. But the time at which it appeared was everything, every one's hand seemed to be against him, no one dared speak a word for him. The very men who had been paying court and offering incense to him for years before (I never had,) shrunk away or ventured only on a few tame and qualified phrases of excuse, not, I verily believe, from cowardice so much as because, not being accustomed to think about principles of politics, they were taken by surprise in a contingency which they had not looked for, and feared committing themselves to something they could not maintain; and if this had gone on opinion would

have decided against him so strongly that even that admirable report of his and Buller's could hardly have turned the tide; and unless some one who could give evidence of thought and knowledge of the subject had thrown down the gauntlet at that critical moment, and determinedly claimed the honor and glory for him instead of mere acquittal, and in doing this made a diversion in his favor, and encouraged those who wished him well to speak out, and so kept people's minds suspended on the subject, he was in all probability a lost man; and if I had not been the man to do this, nobody else would. And three or four months later the report came out, and then everybody said I had been right, and now it is being acted upon. This is only one of three things, among all I attempted in my reviewing life, which I can be said to have succeeded in."

This letter was written to an intimate friend, Mr Mill begging pardon at the close for his egotism, stating that he had not talked so much about himself in a whole year. How often the courage of doing a kindly act has saved many a man or woman from dishonor, or at least, from disgrace. Would that there were always an army ready to do battle for justice to a friend rather than to stand in the rear and keep an ominous silence when the assault is made, if not taking part with the combatants.—*Standard*.

SABBATH REFORM.

A MINISTER of many years' experience and who has recently embraced the Sabbath, writing of his experience, says that he conscientiously kept Sunday and taught it to others, thinking that he was doing God's will. But when his attention was called to the subject he saw his error; and he thinks his own case may be a fair type of the vast majority of Sunday-keepers. They have been taught that Sunday is the Sabbath, and they have grown up in the habit of so thinking of it and of so treating it. What they need is to be told of their error and of the truth in the matter. This is our work. The Christian world needs to have its elbow jogged until the attention is arrested and men are set to thinking in right lines upon this subject. It will not meet the requirements of the case for us to say, as some have done, "They have the Bible, just the same as we have, let them read for themselves." They have been doing that these many years; most of them with a veil over their eyes. We must kindly pull that off and help them to get a better view of the Word on this point. To this end we print tracts, and publish papers, and send out living messengers of the truth. May God help us to be true to him and to the trust he has put into our hands.

SABBATH OR SUNDAY?

From a recent number of the *Chicago Post* comes these suggestive words:

Some one inveighs against the use of the word "Sabbath" in a newspaper, and pertly declares "it is not journalistic—Sunday is the correct word." Pray, for what reason? Sunday comes to us from a dead mythology, which was once the world's curse; Sabbath from a live religion, which is now the world's blessing. Sunday has associations so cruel they might make angels weep; Sabbath has memories so gentle and so sweet that they make men rejoice. One in its very sound is harsh and cold; the other is soft and musical. One has in it the noon-day glare; the other the soft light falling through cathedral windows. Sunday recalls the noise and bustle of a Parisian holiday; Sabbath brims over with suggestions of quiet and of rest. The Sabbath day! Long may those words remain the favorite designation of the day most dear to hearts American.

The *Post* could hardly have put the case more clearly and forcibly. But the difference which that journal so sharply defines is more than a difference in names; it is a difference in fact.

Sunday and Sabbath are not the same thing. The *Post* says truly that "Sunday comes to us from a dead mythology, which was once the world's curse;" and that "Sabbath (comes) from a living religion, which is now the world's blessing." It is because this is so, that men refuse to call Sunday the Sabbath or treat it as such. It is against this effort to mix things that the plea is made which the *Post* takes as its text for the above paragraph. A man may call white black until his face is red, but that does not make it so. In like manner the *Post* may call Sunday Sabbath with all the fervor imaginable, still the fact remains that Sunday is the child of pagano-papal device, while the Sabbath is the "Sabbath of the Lord thy God." We, too, pray that the Sabbath as the symbol of God's power and love in the world may never depart from the hearts of the people; but calling Sunday the Sabbath will never prevent so great a calamity.

SABBATH CONVERSATION.

Under this head Mrs. M. E. Sangster, in the *Congregationalist*, says some things which are well worth reprinting. More depends upon the air we give to the Sabbath in our homes than most of us are aware. It is the testimony of many witnesses that a decline in the religious life began with them in a neglect of the Sabbath; and such neglect began in the admission, into the sacred hours, of worldly thoughts and worldly conversation. The strength of the Sabbath command lies in the last part of it,— "to keep it holy." Read what Mrs. Sangster says:

To say that in many cases the serious impressions derived from a sermon are dissipated in the church aisle, or the church vestibule, or on the way from the church to the home, is to make an apparently sweeping assertion, and yet it is not an exaggerated statement of a familiar fact. For in the transit from the pew door to the church door there is time for trivial gossip, for an airy criticism on the music, on a friend's new gown or bonnet, on a neighbor's wrap, or a child's change from kilts to trousers—for much that is insignificant. Mrs. E. was penetrated by an arrow of divine truth as her pastor preached, but Miss D., herself a professing Christian, withdrew the quivering dart by a thoughtless reminiscence of yesterday's gayety, or an impulsive bit of planning for to-morrow's frolic.

In times of revival it is always obvious that there is reformation here. People go and come to God's house, and from it again, and their faces are earnest, their voices hushed, their spirits are absorbed in devotion, even while they walk the street. An arrest is for the moment laid on the impulse to worldliness which so interferes with heavenward progress and holy thoughts.

Of Sabbath conversation at home—not in those exalted moods when it is easy to live on a high plane, and when the soul is conscious of breathing in a divine atmosphere—but in the common experiences of our lives, what shall we say? First, that it should be regulated by principle, and not left to the accidents of emotion. A thoughtful English writer, commenting on the text, "By thy words thou shalt be justified, and by thy words condemned," remarks that our thoughts may be beyond our control, but our spoken words are within our power. To a large extent this is true. We may speak, or refrain from speaking, and we may choose our own themes. To limit our range of talk in the household to strictly religious topics would hardly be possible or desirable, especially since the attempt would result in perfunctory conversation which would have little real vitality; but the spirit of Sabbath's talk should be religious, and not secular.

Week-day subjects and engagements can be put aside with the week-day work, and the patterns and prices of new gowns, the short-com-

ings of servants, the comparative merits of different physicians, the enchanting strains of the last concert, the beauties of the art gallery, or the interest of the novel which at present enjoys the greatest popularity, are all secular, and let down our minds and our talk from the higher to the lower levels. It is not absolutely essential to home happiness on the Sabbath-day that there should be a great flow of talk; even if we are somewhat quiet and a little subdued in manner and speech, that might be for our soul's profit.

But I know Christian households to which the pearl of days brings no unwelcome restraint, in which, indeed, the table and the library and the drawing-room are brighter, and wear the air of being ready for a dear and honored guest, even the King of Kings. There is a soberness, but no sadness; there are loving looks and gentle tones; there is a tender hush before church time, which sends old and young to the sanctuary with hearts prepared for devotion and the reception of instruction; there is an alert, eager interest in the Sabbath-school, and the lessons of the day, which furnishes one admirable topic for conversation; there are hours when the older sister or the mother sits at the piano, and the children gather about her and sing hymns; and often there is outspoken joy and congratulation over the conversion of some wandering soul, over the admission to the church of some one who will henceforth follow Jesus, wherever the great captain leads.

The persons most responsible for the tone of Sabbath conversation at home are, naturally, the parents. They, rather than the young people, may gently erect a standard, and maintain what it demands. Father and mother may not be able to think beforehand of topics fit for the day, but they may avail themselves of suggestions from the pulpit or the religious paper. It is a good plan habitually to discuss the sermon after the return from church, and at the midday meal. If it is the family custom to do this, the listening will be more attentive, and there will be neither confusion nor consternation among the boys and girls if they are asked to repeat the text. I am often grieved at the careless hearing which is evident from the attitude of many church-goers, and only in the family can this be corrected.

ANOTHER SUNDAY ASSOCIATION.

In addition to the National Reform Association, the American Sabbath Union, the Chicago Sunday Rest League, and a number of allies in the shape of the Sabbath Observance Department of the Woman's Christian Temperance Union, and the Sunday planks in the prohibition platforms, the "Columbian Sunday Association," another church organization for the creation of public sentiment in favor of Sunday legislation, has recently sprung into being.

Rev. James P. Mills is advertised as Financial Secretary of this Association, with office at 185 Dearborn Street (fifth floor), Chicago, Ill. This same gentleman in 1886-88 acted as District Secretary of the National Reform Association. In 1889 the North Ohio Conference of the Methodist Episcopal Church, in their annual session, appointed him State Secretary of the American Sabbath Union, and in 1890 the same Conference appointed him as general and field Secretary of their "sixth district," which embraces the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. It will thus be seen that the National Reform Association, the American Sabbath Union, and the Columbian Sunday Association are, in essence, all one. The success of one will be the success of the others, and a greater calamity will never befall this country, nor a greater apostasy occur to Protestantism, than when the cherished of each and all—the teaching of religion by law—shall be realized.—*W. A. Colcord, in American Sentinel*.

ONE hour of eternity, one moment with the Lord, will make us utterly forget a life-time's desolation.

THE SABBATH RECORDER.

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

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

"He who thinks to stand alone,
Alone shall surely fall.
Our very woes are not our own,
But held in trust for all.
The bitter tears that secret flow
In solitary pain
May freshen other lives, although
Our barren hopes can never know
Their fertilizing rain.
And we who work, and we who weep,
Nor weep, nor work in vain,
If other hands our harvest reap,
And other hearts with joy shall leap
To garner up our grain."

THE Second Alfred Church has a special notice this week which will be of interest to the Western Association.

WE give this week some notes from the South-Eastern Association. The minutes of that meeting have come to hand, but not in time for publication in this issue.

DR. JOHN HALL, Chancellor of the University of New York, last week resigned that position, that he might devote his entire time to his ministerial work. He has rendered eminent services to the University during the ten years in which he has been its chancellor. Dr. McCracken, of the University, has earned the right to succeed him.

THROUGH private sources we have just learned that the fine new printing establishment of the Seventh-day Adventists, at Battle Creek, Mich., has just been destroyed by fire. The building, entire plant and a large amount of stock were totally destroyed. It is estimated that the loss, over all insurance, will exceed \$40,000. We extend to the brethren our cordial sympathies in this great calamity.

SPEAKING of "heavy collections," reminds an exchange of a statement recently made by the treasurer of the Tremont Temple (Baptist Church) in Boston. The receipts from the collector for the past year included \$9,680 in coin, of which \$5,433 was silver, and the balance made up of 131,500 "coppers," 58,640 "nickels"; the whole weighing 1,825 pounds, a weekly average of a little more than 35 pounds.

ALL persons expecting to attend the session of the North-Western Association, at North Loup, Neb., should give heed to the items of information furnished by Bro. Morton in the special notice column. Also clergymen who have not yet obtained the one-half fare permits beyond Chicago, should not fail to communicate with Bro. I. J. Ordway, 205 W. Madison St., either by mail or in person, according to previous notice.

FORTY years ago last month the first passenger train ran over the Erie Railroad from Hornellsville to Dunkirk. Besides the railroad officials, it carried President Millard Fillmore and Cabinet, Daniel Webster, and other noted guests of the company. The engineer and one

of the train men who composed the crew are still living at Dunkirk. The improvements which have been made in the train service, the condition of the road-bed, the coaches, etc., of the Erie since that time, have been many and great.

IN the matter of preaching the gospel to all the world, it is no longer a question, "Shall we do it?" That is settled. The question of the hour is, "How shall we do it to the best advantage?" This is a question of personal consecration, of money, and of practical church work. The answer to this question involves not only the salvation of the millions now in heathen darkness, but the life of the church at home, and the spiritual life or death of many nominal Christians. The great antidote for the spirit of selfishness and worldliness which to-day threatens the life of the church is missions—foreign missions.

THE name of Baron Hirsch, the wealthy Jew whose great wealth has been so generously bestowed in the aid of his suffering brethren, is a familiar one in newspaper literature. He now proposes to purchase 5,000,000 acres of land in the Argentine Republic for the founding of a Jewish colony. The commissioners sent to Buenos Ayres to investigate the matter have returned, and report favorable prospects for the settlement. Baron Hirsch may afterwards buy land in Canada, for similar purposes, but he says that the initial experiment must be made in a milder climate. Again we record our pleasure in the fact that some men have plenty of money; and we wish this experiment abundant success.

UNDER our offer to send the RECORDER three months free to any person expressing a willingness to read it, when such person is recommended to us by a subscriber, we are sending several hundred extra copies of the paper, and still the orders are coming on nearly every mail. We have on hand some copies of the cards to be sent out for these orders. If any reader desires, we shall be glad to send a fresh supply. Of course our readers who are sending these orders for free copies will do what they reasonably can to induce their friends to become regular subscribers before the three months shall have expired. Otherwise the papers will be discontinued at the end of the three months. All efforts, on the part of others, to extend our circulation, are fully appreciated by us.

AMONG the topics discussed at the Presbyterian Assembly at Detroit last week, that of the Young People's Society of Christian Endeavor received considerable attention. As in many other denominational bodies, the undenominational character of the Society seemed to be the danger signal. A resolution proposing to establish a committee of the Assembly for the purpose of establishing and managing Westminster Leagues in place of the Y. P. S. C. E. was introduced and discussed. The result was favorable to the formation of Leagues but adverse to the committee management of the movement. This, if we understand it, leaves the matter in the hands of the local Presbyteries rather than in the hands of the General Assembly. As this brings it one step nearer to the church, we believe it to be a move in the right direction. But we fail to see, for any denominational reasons, any necessity for a League in place of the Y. P. S. C. E.

IT was, we believe, the Rev. C. H. Spurgeon who said: "As soon as a man loses his religion, he wants to know who Cain's wife was." It does seem a pity that so much time and talent should be devoted to the attacking or defending the apparently weak points of the Bible, while the great mass of its pure precepts are so little known and so little practiced. We once heard a minister "teach" the lesson of the miracle of Christ feeding the multitudes with the five loaves and two small fishes, to a large class of men and women; and he spent almost the whole hour on the question of the method of the increase of the supply,—whether the number of the loaves was miraculously multiplied as they were taken from the basket, or whether the broken bread grew in the hands of the Master, as piece after piece was broken off, etc. Of course no one knew; and no one would have been any the better if these questions could have been definitely answered; at the same time many in that class were hungering for that bread of life which Jesus himself broke to the multitudes who gathered about him, wondering at the miracle he had wrought. It would seem that, to-day, theories about the Bible, and about religion, and about this creed and that heresy are receiving time and attention out of all proportion to their real importance. It is, indeed, worth something to the devout soul to know something of the history of the books of the Bible,—their origin, authorship, etc., it is worth vastly more to him to know the saving power of the words of life which glow in almost every page of the sacred volume. It is not, of course, necessarily true that critical knowledge concerning the Bible is antagonistic to a deep spiritual apprehension of its sublime truths; so also, in the time of our Lord, the tithing of mint and cummin and anise was not, in itself, inconsistent with the "weightier matters of the law, judgment, mercy, and faith," but Jesus found men magnifying the one to the neglect of the other, and rebuked them for it. In like manner, there is danger that, in these warm discussions of theories and matters that are important in their way, but not all important, we may forget to bring forth out of the Lord's store-house of truth and life that for which souls are perishing. In our zeal for knowledge about the Word, let us not forget the exhortation of Paul to Timothy to "Preach the Word." Or in the imagery of the great London preacher, let us not prove our lack of vital interest in the deep and inexhaustible treasures of spiritual life for ourselves and those about us, in our anxiety to know who Cain's wife was.

SOUTH-EASTERN JOTTINGS.

A missionary pastor of three churches publicly pledged himself to try more earnestly to lead the people up to better things in giving and working for denominational enterprises. Pastors cannot accomplish every good and desired end, even by their best endeavor; they need the co-operation of their brethren. Strong testimony was given as to blessings experienced in conscientiously giving for the Lord's cause, out of funds religiously set aside for that purpose. While absolute agreement in every particular may not be expected, there ought to be more brotherly interest, sympathy and confidence among the people towards the Boards. The few number of RECORDERS taken here, as in other parts of the denomination, is a surprising and almost a discouraging fact. A few complain of the price of the RECORDER, and say that the Boards manage affairs in the interest of their own pockets.

A strong home and foreign mission resolu-

tion, and one setting forth the importance of further strengthening the Medical Mission, were ably and earnestly discussed and cordially approved. They who make sacrifices for Christ will be abundantly blessed. While having a growing interest in foreign missions, the returned missionary also feels a deep interest in the great work on the home field. The two lines of Christian effort should go forward together. God is interested in the whole wide field, at home and abroad; and his people ought to feel the same concern for the welfare of men everywhere. The tithe *belongs* to God; and we do not *give* until we get beyond the tenth.

Strong desires were expressed for greater spirituality and holier living, along with the grateful recognition of signs of progress. The existence of many denominations is an evil, but we must maintain a separate denominational existence because we hold a plain truth of the Word of God neglected by others, and the authority of the Scriptures is at stake. If we would be more respected and successful defenders and advocates of the Sabbath truth, we must keep the Sabbath better. Sabbath-reformers ought to be the tenderest of all Christian workers. If the Sabbath idea, with its spiritual meaning and power, is to be saved for the church and world, it must be by means of the Sabbath of the Lord our God. In our labors to spread Sabbath truth we are seeking to lift men to higher spiritual life.

A resolution clearly endorsing all mission and reform movements, but calling special attention to our privilege and duty as Sabbath-keepers and Sabbath-reformers, was warmly adopted by a rising vote, singing, and prayer. If the SABBATH RECORDER and other denominational publications are not better than others, they are essential, and the best of all for Seventh-day Baptists. Elder Huffman, in his recent visit to North Carolina, found the people so ready to receive Sabbath publications that his supply was speedily exhausted. The "heathen at home" might all hear the gospel and the truth if Christians at home were faithful. Our lack of strength and growth is not God's fault, but ours; we are wanting in loyalty to our cause. The work of home missions, foreign missions, and Sabbath reform ought all to be pushed forward by us with zeal and loyalty.

The Emperor of China has asked Prof. John Fryer, husband of Mrs. Lizzie Nelson Fryer, to prepare a book stating the various views of the different Christian denominations in the world. The soil of hearts and minds in China is being thickly sown with vast numbers of the Scriptures of heavenly truth; and there has been a great and encouraging increase in the numbers of workers and communicants. On account of the present spiritual dullness of the masses of the heathen, Brother Davis believes that, as a rule, more real good can be accomplished by personal conversation and instruction than by addressing large crowds.

The Missionary hour at the South-Eastern Association, by request of the Missionary Secretary, was largely occupied by our returned missionary. He endorsed our different lines of work in America, but, of course, spoke particularly of the nature and claims of foreign missions, and their vital relations to our work and growth in the home land.

Salem College and the cause of education, as related to the permanency and growth of our denomination in West Virginia, received intelligent and enthusiastic consideration. When King Joash was minded to restore the house of

the Lord, priests and Levites did not hasten the matter, but the people rejoiced and brought in the needed money, and the work went forward. If we fail to do our part in the Lord's cause we shall not thereby defeat it; others will help and get the blessing. The Son of God came to earth as heaven's ambassador, clothed with full authority, and all that he does or promises to do in the saving of sinners unto eternal life is sure to stand. As the Father sent him, so he sends us to men with the news of living bread.

In a discourse on First-day forenoon, Eld. Joshua Clarke set forth, powerfully, the needs of a lost race, and made a most forcible appeal for means to enlarge the work at home and abroad, as well as for more faithful personal endeavor to save everyone with whom we have to do. Mr. and Mrs. D. H. Davis exhibited and explained to an interested congregation a large collection of useful and curious articles brought by them from China.

Resolutions strongly endorsing the organized work of our women and young people were heartily adopted. We ought not to be ashamed of our bulwark, the great salvation and truth of God. Our sins will find us out, not only those of commission, but those of omission, in the line of divinely enjoined duty.

A. E. M.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association convened for its Fifty-fifth Annual Session with the church at Shiloh, N. J., on Fifth-day, June 4, 1891, at 10.30 A. M., and the sessions are now in progress. The delegates and friends from abroad are made happy by the hospitality of the good people of Shiloh, in their reception and entertainment.

The Introductory Sermon was preached by the Rev. G. J. Crandall, from Matt. 11: 6, Theme—"Is there a remedy?" The speaker showed vividly the condition of doubt into which John the Baptist had fallen after having once been so sure in his faith. The cause of this sad condition was doubt in his own experiences, not that he doubted God. Our people, it is to be feared, are in much the same condition. Our faith in God and Christ is unshaken, but we doubt our own ability to do the work that has opened before us. What is the remedy?"

1. The means: 1st. The training of our young people. This work is being accomplished by the Y. P. S. C. E., and the organized work of our young people. 2d. The wealth which God has given us. The fear was expressed of a growing disposition to expend on personal gratification as people of the world do. In this demand upon us for enlarged work are we making the proper choice between self and Christ? Men of wealth ought to stand ready to say to young people, "As soon as you are prepared for the work we will supply you the means for your support."

2. Christians must decide all questions of duty by the teachings of Christ. 1st. It is Christ's will that we should be agreed. This agreement must be in the truth. This is the only source of unity. We are not all alike intellectually. Our thoughts, our ideas, and our methods must necessarily be different; but our efforts can and must be united. This can only be done by each seeking for himself more spirituality. Each must come to Christ the fountain and source of unity and strength. The times demand of us a full, round and complete Christianity. By leaving out evangeliza-

tion, on the one hand, or Sabbath reform on the other, we will, in either case, present only a partial Christianity. In this way we can agree on fundamentals—on God's word and the obligations that rest upon us to carry the gospel to the world. Nothing short of *all* the world can fulfill the Saviour's command.

After the sermon, the Association was called to order by the Assistant Secretary, the Rev. L. E. Livermore. In the absence of the Moderator, Mr. Chas. Potter, who was unexpectedly detained from home, and of the Recording Secretary, the Rev. E. P. Saunders, necessarily detained, Mr. D. E. Titsworth was elected Moderator, *pro tem*, and the Rev. L. E. Livermore was chosen Recording Secretary, *pro tem*, and B. C. Davis was appointed Assistant Secretary and Reporter. The Rev. I. L. Cottrell welcomed the Association with all its delegates and friends, with very fitting remarks, to the Shiloh Church, and to the hospitality of its members. He spoke of the growing tendency of the General Conference to supersede the Associations, and our need to emphasize more the importance of the Associations to our spiritual and denominational growth and strength.

The afternoon session was devoted largely to the usual business of associational gatherings, *viz.*: appointment of committees; reading of church letters; reports of delegates to other Associations,—the Rev. E. A. Witter, delegate for 1890, to the Central, Western, and North-Western, and the Rev. A. McLearn, delegate for 1891, to the South-Eastern Association,—and reports of delegates from corresponding bodies. The churches of the Association were all represented by letter and delegates, except Daytona (Fla.). Delegates were present from the South-Eastern, Central, Western, and North-Western Associations, in the persons of the Revs. O. S. Mills, Clayton A. Burdick, Joshua Clark, and A. G. Crofoot. These brethren all bore the greetings of the several Associations which they represented, and spoke of the deep interest of these bodies, and the churches composing them, in the work of the whole denomination. Some of them reported great spiritual growth, and all expressed gratitude to God for the prosperity of the cause during the past year. The Rev. A. G. Crofoot, of the North-Western Association, lamented their loss of a strong support in the removal of the Rev. G. J. Crandall to the Eastern Association; and the Rev. Clayton A. Burdick, of the Central Association, lamented their great loss in the prospective removal of the Rev. W. C. Daland to the Eastern Association. He remarked that the Eastern Association was quite successful in enlisting in its work some of the most successful ministers of other Associations.

The Rev. E. A. Witter, delegate for 1890, to the Central, Western, and North-Western Associations reported a deep spiritual interest in each of the Associations and the numerical increase reported, in the North-Western Association especially, was a very encouraging item of the work. The Rev. A. McLearn, delegate for 1891 to the South-Eastern Association, reported a very excellent session of that Association, and a deep interest in denominational work. The Association is taking very advanced steps in the matter of education. Salem College, which is not only a credit to the State, but is a credit to the Seventh-day Baptist denomination, has been established at Salem, West Virginia, and is now in successful operation. The large number of young people in West Virginia renders the prospect for the institution very promising.

B. C. D.

YOUNG PEOPLE'S WORK.

WHAT does it mean? That is, the heading of this page, "Young People's Work."

IN discussing how any work should be carried on, it is important to know just what the work is.

WE would like to have a symposium on this subject in articles written by young people, to be published between the close of our Associations and Sept. 1st. We have not yet decided to offer a prize for the best article, but we will assure every one who thinks on this subject and who puts his careful thoughts on paper that he will receive a benefit greater than any prize we could offer. These articles we would like to be by young people, not to exceed 1,000 words in length, and on the subject, "What does 'Young People's Work' mean?"

WORD-STORIES.

(From an old *Wide Awake*.)

Most words have a story of their own, sometimes quite a romantic one, often philosophic, always suggestive; frequently taking the one who would explore for himself away down deep into the roots of things. To trace them, follow them up, look into their derivations and combinations, hunt up the compounds and collaterals, and find out incidents about them is a study absolutely inexhaustible; and that it may become a pleasant pastime you shall see.

Our company was made up of two elderly persons, several in the sophomore class from the college close by, and three high-school girls. The elders had the advantage of much reading and experience; but the others had something quite as available, for they were fresh from their Latin, German and French; and the proposition, bye-the-bye, came from one of these young damsels who thought there was romance enough about language to make it worth while to look into it. Our chief tools were two big dictionaries (unabridged); and some modern school-books were resorted to as helps. We began alphabetically, and for our first experiment (if I may call it so) selected words beginning with A. Of course picturesque words were chosen, not dry adverbs or prepositions, or such as nothing special could be made of; and the idea was for each to find out everything possible about the special word he or she had picked out; what it was derived from, and any incidents connected with it, including the reading of any poem or quotation from the poets where it was especially the subject.

Now, for an illustration, let me tell you a little about the experience with the letter C. The list brought in was one of the most picturesque; and at one word—the first—we were away back in the region of romance and poesy, of history and tyranny. The list began with *curfew*, and the one who had chosen it immediately gave the derivation and explained what the *couvre-feu* was "an immense bowl-shaped cover with one-third cut out, ornamented, and with a handle; in fact, an elaborate fender, shutting over the fire and almost enclosing it"—I give her own words. Then the story of the Norman tyranny over the Saxons was told, and in five minutes every one was on the alert to tell something about the curfew, whereupon one enthusiastic girl cried out, "O, life is not long enough to learn all one wants to; isn't this delicious!"

You see this one word "curfew" means and comprehends so much that all the other words were, for the time being, "left out in the cold," as the most roguish of the sophomores said. You would have thought those youths and maidens had discovered a gold mine, all of a sudden. It was a perfect treasure-house of things

poetic and romantic—that word. They read the meaning in Webster, they read it in Worcester, they made it out to be from Norman French, they produced a dilapidated Johnson's dictionary of MDCLX., and read the venerable Doctor Samuel's definition; they went to the history of England to see when the order to put out the lights and fires was first enforced, and when in the reign of William Rufus, the *curfew* was abolished; one of the sophomores who was a law fledgeling quoted Blackstone on the subject, and the fair suggester of the word referred us to the third chapter of *Ivanhoe* (recommending us to read that romance afresh, and so setting us all agog to renew our acquaintance with the Waverly Novels,) and then, having come prepared, she quoted Milton's lines in *Il Penseroso*:

Oft on a plat of rising ground
 I hear the far-off curfew sound,

and the verse in Gray's *Elegy*, finishing her part by repeating the familiar "Curfew must not ring to-night."

"Well done for curfew," said the eldest of the elders, "that is a good beginning."

The other words were *candidate*, *coif*, *cur*, *coin*, *cup-bearer*, *chrisn-losing*, *croquet*, *Christmas*. Volumes of matter at that rate of choice, was the unanimous opinion. What was to become of the C family if here was a sample? Above all, where would the rest of the Alphabet find a chance?

Here the company took a vote to postpone *cur* and *coin*, that we might come speedily to all the romance that was about *cup-bearers*, from old Testament times, from Hebe and Ganymede, through Eastern courts, on and on and on; and being done with that, find out about the next, concerning which every one was curious, for what, pray, was *chrisn-losing*? Was it indeed a lawful word for the occasion? We voted to accept it, and then demanded an explanation.

So our one antiquarian proceeded to inform us that in England, in early times, when people became converts, as sometimes a whole army professed to, that is, changing from paganism to Christian faith, they were baptized, and this was called "chrisn-losing." Thus Guthrum and a host of his warriors were baptized by the Saxons in the camp of Alfred. The "chrisnal" was a white linen cloth put on the head at the time as a token, and worn a certain number of days. This was news to us; and we agreed that "chrisn-losing" was a matter to look into and report upon. It was a case for heroic treatment; Saxon annals must be examined, if Saxon annals there were within reach. We must see if any of the English historians said anything about it; we must search the volumes of that curiosity hunter, D'Israeli, for a possible ray of light; and O for access to that long row of volumes named "Notes and Queries" which public libraries have, or ought to have; and lucky thought, there was a biography of King Alfred—happily more than one author has written of him.

There is not space to say much about what happened with those other words. A student told us about *candidatus*, and how among the Romans those proposing themselves for high office were white, and he had something bearing on the subject about Solomon's white robes, and said very complimentary things about people who were *candid*, and informed us that *candidum* was the subname of the sumptuous, fragrant, perfect white lily of our grandmothers, the *Lilium candidum* of old-fashioned gardens.

Coif took us back to the Saxon queens, and we were favored with facts from Agnes Strickland's Histories about the head-gear of the royal ladies; and if time had allowed, no doubt the discussion on wimple, and cover-chief and veil would have waxed to exceeding length.

The consideration of *Christmas* had to be postponed *sine die*. As for *croquet*—that was the selection of our youngest who was much addicted to the game, and she explained as well as she could, and then hastened to make known what she called a little "find" in her reading, which made us think the game was not so new, after all; she said they used to have in England what they called *pall-mall*, which was played by driving a ball with a mallet straight along an alley through a ring attached to a post. The balls were made of box-wood highly polished, and the alley was strewn with pounded shells; she believed that only men played it, and she

had seen that the famous Pall-Mall probably originated in this way.

Now, was it croquet in its infancy?

You see the capabilities, the resources, the pleasure, the profit, the endless and delightful surprises of this "Way to do Things;" and you need no further hints.

I will just add that when D came up, the words were *daffodundilly* (think of the treasures in English poetry, the beauty of old-fashioned gardens and Kate Greenaway pictures! *damask* (Damascus blades, luxurious draperies, silks, fine linens, tapestries, damask roses!), *dulcimer* (delicious work), *ducat* (thinks of Shylock!), *dromedary* (caravans, Old Testament times, the atmosphere incense-laden of the East, Oriental scenes!) *drone* (bees, bee-hives and idle people who are a burden!), *dower* (that was the choice of the lawyer expectant who probably would have his head full of English law).

OUR FORUM.

I LIKE the article by "Beth," in last week's RECORDER. Indeed, I have been very much pleased with several of the articles which have appeared on our page recently, but was particularly impressed with this one about attending Conference. The thought occurred to me that the remarks in reference to attending Conference would apply with equal force to the meetings of our Associations, and thus be especially applicable just at the present time. I have attended only a few meetings of the Conference or Associations, but have received much instruction and encouragement from those at which I have been present. Since the young people have taken an active part in these meetings they have been more interesting than ever to me. I think all the young people, at least, should be interested in attending our denominational gatherings. If we have a choice between going to a picnic or excursion of some kind and attending the Association, let us by all means choose the Associations. I am looking forward with great interest to the meeting of our Association this year, and praying that God's blessing may be with us.

Why can we not hear from more of our young people through this page devoted exclusively to our use? Lately the heading "Our Forum" is of such rare occurrence that it is hardly a familiar term. Cannot some tell us what their Christian Endeavor Society is doing? Or, after the Associations, let some of the young people inform us concerning their impressions of the meetings and the good that will result from them.

URBANA.

A NOTE.

Some time ago there appeared in the RECORDER an article on the study of the Bible, asking for an interchange of thought on the subject. While I am not a systematic student of the Bible, nor have I spent a large amount of time even in desultory Bible study—much to my regret—yet my experience has brought very vividly before me one thought on the subject, which, though perhaps very commonplace, I nevertheless jot down, hoping it will be helpful to some one as it already has been to me.

We, as Christians, recognize in the study of the Bible one of our chiefest helps in the development of the new life and new character. The influence of any book, of any "drop of printer's ink," is something immeasurable. And though we do not know by what spiritual chemistry truth enters into combination with the life springs of our action and becomes part of ourselves, yet we believe that by placing ourselves continually in the school of God's teaching, breathing ever "an atmosphere of ineffable

purity," we shall approximate more closely the divine ideal.

Suppose, now, that we busy teachers, or students, or house-keepers, have set apart a portion of each day, or only a quiet Sabbath afternoon, for study, how shall we use it?

First and last I would say be *independent* in your study. Each one of us has his own peculiar personal needs and interests, habits of thought, and motives of action, avenues of temptation and means of usefulness, and it is as irrational to ignore our own personality in the study of the Bible as in the choice of an education. We would laugh at the man who demanded that the same amount of mathematics, science, and language should be dealt out to all persons, regardless of varying natural aptitudes for mechanics, music, or art. And yet we seem to think that if some one would devise a scheme of Bible study, so many chapters in some many days, or perhaps so many subjects a week, we could each of us creep into a shell of the same form, and it would fit the needs of all, cephalopod and gasteropod alike. By no means, however, would I disparage the usefulness of such schemes, except in so far as they supersede that independent study which gains for us knowledge which is our own.

Every one has a more or less strong preference for some particular line of study. Just now it may be that the social and economic questions of the day attract your close attention. And as you read of Tolstoi's renunciation of his property, his impassioned plea for altruism as the rule of life, the whole great social system founded on the moral code of the New Testament, you seek, through Christ's teachings, to find how far the Christian should be an altruist.

Perhaps you have a scientific interest in the laws of growth, and it occurs to you to search out the parallel between physical and spiritual growth, and a beautiful one it is.

You may be a student of language and literature, and you have before you the purest, most beautiful of English, the richest of oriental poetry, "the greatest poem in existence." Innumerable are the lines of thought which invite us. But those which have for us the most absorbing interest, those which in spite of us hold our attention and daily demand our thoughtful musing, the questions in sociology or ethics which importunately require of us an answer, with these let us study our Bibles, and not only shall we gain an adequate answer to our question but the great Book will have a closer relationship to us, a nearer companionship than before.

Let us then use our individual tastes as helps in forming the habit of Bible study. Let us use the Bible as the oracle within whose shrine are the truths of life, the answer to our doubts, and the solution of perplexing questions.

L. E.

GRACE we know, too, right well, is another mystery. We cannot make one hair white or black. We cannot add one pulse-beat to our allotted portion. Still less can we regenerate ourselves. By no direct volition can any hate be changed to love, or any love to hate. But this world was trodden by the feet of an incarnate God. Its atmosphere is full of grace, and our lungs have only to take it in. Our palsied arms may obey the voice that is sounding all the time.

IN trial of faith let us take heed to our spirit that we trust God without stint. The soul's repose in him is his delight, and he will honor it. Jehovah sitteth as king upon the floods, and faith sits with him.

EDUCATION.

—THERE are now 40,000 women studying in the various colleges of the country. And yet it is only twenty five years since the first college in the land was opened to women.

—OF the classes graduating at Harvard in the last nine years, 407 men have been Unitarians and 402 Episcopalians. Not a man of the class has avowed himself as an infidel or atheist.

—THE Johaneum, the institution for the education of lay evangelists, established by the late Prof. Christlieb, in Bonn, is enjoying a vigorous growth, and now engages three teachers. Last year the graduating class numbered four, two of whom are engaged in "Inner Mission" work in Schleswig, and two in city mission work in Elberfeld and Frankfort. The movement is not popular among Germans, being contrary to the traditional manners and methods of the church. Professor Christlieb was an ardent admirer of English and American Christianity, and aimed to introduce some of its characteristic features into Germany.

—EDUCATION is the essential thing. Without that there can be no full and intelligent discharge of the duties of citizenship. Many of the States of the Union recognizing this fact have made education compulsory, and it will be a happy day for the Republic when it shall be made compulsory in all the States. When I say education, however, I do not mean necessarily any education. For example, a man may be educated in a foreign tongue, unable to understand or speak the common language of the land. Or he may be educated in ideas or principles that are foreign, incongruous, and unsuited to those that prevail in the land, and that constitute the very genius of its institutions. Such education is obviously delusive and dangerous.—*E. H. Cappen, D. D., Pres. of Tufts College, Mass.*

—COMITY AMONG COLLEGE STUDENTS AND OFFICERS.—The college is a community. The community of the college consists of students and of officers. The interests of the students are the interests of the officers, the interests of the officers are the interests of the students. The two bodies are one as to circumstance, association, intellectual, moral and religious atmosphere. They are one also as to aim—the development of worthy characters; they are one as to method—the pursuit of truth; they are one as to agency—application of the intellect as to certain duties. They are also one as to results. The success of the student exalts the teacher no less than the student; the failure of the student is often a shame more bitter to the teacher, though innocent, than to the student, though guilty. If the interests of the parents are the interests of the children, and the interests of the children the interests of parents, the interests of college students and teachers are likewise common. Such a conception of the college community has not always prevailed. Antagonism has too often represented the relation of the students and the officers. Once it was thought that the purpose of the teacher was to get the most work out of the student and the least out of himself, and the purpose of the student was to get the least work out of himself and the most out of the teacher. Some professors have, in the remote past, given occasion for believing that the less pleasant they succeeded in making college life to the student the more thoroughly were they succeeding in doing their duty; and even students have been credited with holding the belief that their college life failed to reach completeness if it failed to make trouble more or less serious for the faculty. Indifference, too, to all relations between student and teacher, except such as were represented in the class-room, has been too common. The student has gone his way of life, and the teacher his way, and the two ways have run in opposite directions. The teacher was intent on his investigations; the student on his books as a means of receiving a degree; neither cared for the other. But in our time and place neither antagonism nor indifference represents the relation of these two groups. The relation is one of fellowship, sympathy, reciprocity. The welfare of the one is the welfare of the other. The student works for his teacher, the teacher for his student, and both work together to secure identical aims of noble scholarship. If thus a student do not work he soon learns that it is better for him to be out of, than in college, and the college also as soon (or sooner) learns that it is recreant to its duty to the recreant student, and to other students not recreant, by allowing him to stay; and, therefore, with promptness, firmness and courtesy, it closes its doors upon him. The college is a laboratory, in the original meaning of the word; all who are not laborers should not, in self-respect, desire to stay in it, or if they do desire to stay the college cannot, in its self-respect, suffer them to remain.—*Pres. C. F. Thwing.*

POPULAR SCIENCE.

THE period of "a generation" has been lengthened; it used to be thirty years and later increased to thirty-four; now, a scientist says, the average term of human life has increased in the last fifty years from thirty-four to forty-two years.

A DEVICE has been recently patented in England for the purpose of removing grease from gloves or fabrics. It is called a benzine pencil, and consists of a cylindrical body about the size of an ordinary lead pencil, containing benzine. At each end there is a thick piece of felt. One piece is intended to be moistened by the benzine, while the other end of the pencil is kept perfectly dry to take up the superfluous moisture.

WALL-LEVELING RIFLES.—The new rifle with which the German army and navy have been armed during the last few months is a terror in the way of small weapons. The gun has a bore of .31 inch and throws a projectile of lead coated with nickel-steel weighing 14.5 grains, or about half an ounce. The cartridge used weighs nearly an ounce, and is 3.25 inches in length. The magazine of the rifle carries five cartridges. The speed of the bullet on leaving the muzzle of the gun is about 2,100 feet per second, and the limit of its effective range is a little under two miles. Brick walls of small thickness are not absolute proof against this gun, as several shots striking the same spot will make a breach.

LARGE STEAM PIPES COMPOSED OF SMALL ONES.—The immense steam pipes which are necessary for the large sized engines in use at the Ferranti stations are composed of numerous smaller pipes bunched together to give the required carrying capacities. This arrangement of the pipes was thought necessary on account of the numerous accidents which have lately occurred from the bursting of large steam pipes in various parts of the world. Just how this arrangement will be accepted by engineers remains to be seen. While there are several good points about this kind of steam pipe, there appear to be also several poor ones. The increased cost necessary for its construction and the larger amount of surface exposed for condensation would appear to be somewhat against its being commonly employed. Of the increased safety assured by its use, *The Stationary Engineer* thinks there can be no doubt, but whether or not it can be called a commercial success is not so plainly evident. Those who have had experience with it appear to think it answers every requirement.—*Scientific American.*

A CURIOUS INDIAN TUNNEL.—A curiosity in the shape of an old incline tunnel was unearthed at the Homer Lake mines in Georgia, recently. The mouth of the tunnel was walled up with rocks, as if it had been purposely closed and covered over with dirt to prevent its discovery. Below the mouth of this tunnel in the sluice ditch the workmen have found about six tons of very rich ore, which they believe came from a vein in the tunnel. There is no one, even among the oldest of inhabitants, that can remember when this tunnel and some old shafts were dug, but tradition has it that the mine was worked by a white man and some Indians fifty years ago, and that it was very rich, and the presumption now is that when the Indians left the country they closed up the tunnel and filled up the shafts to prevent their rich mine from being worked by the "pale faces." As yet no exploration has been made, but a force of hands is now at work cleaning it out, and in a few days it will be thoroughly examined.—*Atlanta Constitution.*

COUNTERFEIT GEMS.—No other gem has been counterfeited with such perfection as the emerald, and in fact, it is utterly impossible to distinguish the artificial from the real gems by the aid of the eye alone, as even the little flaws which lull the suspicions of the experienced, is easily produced by a dextrous blow from the mallet of the skilled artisan. Not only emeralds, but most of the gems and precious stones are now imitated with such consummate skill as to deceive the eye, and none but experts are aware of the extent to which these fictitious gems are worn in fashionable society, for oftentimes the wearers themselves imagine they possess the real stones. There is not one in a hundred jewelers who is acquainted with the physical properties of the gems, and very few can distinguish in the rough the diamond from the white topaz and the zircon, the emerald from the tourmaline of similar hue, the sapphire from the iolite or the topaz from the Bohemian yellow quartz. Jewelers are governed generally by sight, which they believe to be infallible, while hardness and specific gravity are the only sure tests.—*American Analyst.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.

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

For Sabbath-day, June 20, 1891.

SCRIPTURE LESSON.—2 Kings 25: 1-12.

INTRODUCTION.

After "the book of the law" was found, as related in the last lesson, King Josiah caused the law to be read to "all the people," and the king and the people made a covenant to walk in the law; and the land was thoroughly cleansed from its idolatries and pollutions. Josiah was succeeded by four kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, of whom it is said that they "did evil in the sight of the Lord." They reigned during a period of twenty-three years; and the people, too, were factious, and hostile to the reform which Josiah had instituted; so the Lord suffered them to be brought under captivity to the king of Babylon.

EXPLANATORY NOTES.

V. 1. "In the ninth year" of Zedekiah's reign, "in the tenth month" of the Jewish year, answering to parts of December and January. "In the tenth day." Kept as a fast by the Jews ever since. "Nebuchadnezzar," son of Nabopolassar; he became sole king 604 B. C. "And all his host," made up of Chaldeans and all surrounding nations. See 2 Kings 24: 2 and Jer. 34: 1. "And pitched against it." Surrounded it with armies. "Built forts." Moveable wooden towers, which brought besiegers on a level, and which often contained battering-rams. v. 2. "Unto the eleventh year." The siege lasted a year and a half. The Jews defended themselves with courage, skill and intelligence. v. 3. "The famine prevailed." The ninth day of the fourth month, ever to be a remembered day, there was "no bread." The end had come. v. 4. "The city was broken up." A breach was made in the walls by the besiegers, through which they entered the city by the northern gate. "Fled." Zedekiah and his men of war. They fled to the south-east gate of the city, passing down through a valley "between the walls" of Zion and Moriah, "by the king's gardens," near Siloam, "and went the way toward the plain" of the Jordan, but "the Chaldees were against the city round about," and soon discovered the flight of the king, and overtook him. v. 5. "In the plains of Jericho." It was a flight, "and all his army was scattered from him." v. 6. "Brought him to Riblah." Two hundred miles east of north of Jerusalem, the center of operations of the king of Babylon, who was warring against Tyre as well as Jerusalem. "Gave judgment upon him," as one who had violated his treaty with the king of Babylon and led in rebellion (see Ezekiel 17: 18); treated him, therefore, as a criminal, and not as a captive in war. v. 7. "Slew the sons of Zedekiah before his eyes." To torture him, as the last sight he witnessed, for his own eyes were then put out; a common oriental punishment. "Two chains." Bound hand and foot. "Carried him to Babylon," where he died in prison. See Jer. 52: 11. v. 8. "In the fifth month," a month after the capture of the city. v. 9. "He burnt the house of the Lord"—the temple—"and all the houses" of the rich and princely. v. 10. "Broke down the walls." Made the city a heap of ruins. v. 11. "The rest." Many had been slain in the city, and some taken to Riblah. "The fugitives," who had gone over to the enemy. "The remnant," those still left. v. 12. "The poor of the land." Objects of pity rather than of vengeance; they had been oppressed by Zedekiah's government.

CENTRAL TRUTH.—Evil persisted in brings disaster and destruction.

DOCTRINES.—Unfaithfulness to solemn promises and requirements (the sin of Zedekiah) is a heinous crime in God's sight. God employs agents to execute his wrath. Sin brings suffering. God's promises to reward the righteous and to punish the wicked are sure of fulfillment.

Those who wilfully and habitually break their covenants are no longer the covenant people of God.

SUGGESTED THOUGHTS.—History has its memorial days of sorrow as well as of joy. Those who provoke war may perish by it. The sins of God's professing people provoke God to come out in judgment. The horrors of war are to be dreaded, and avoided, if possible. Homes and temples in ruins teach us to set our affection on things above. It is impossible to escape the divine vengeance against incorrigible sinners. There is such a thing as exemplary justice; the oppressed poor get the places of their rich oppressors.

QUESTIONS.

Name the four wicked kings who followed the good Josiah. Why did the Jews suffer captivity? When did the city fall? How has this day been observed by the Jews? Who was Nebuchadnezzar? When did he become king? Of whom was his army composed? What is here meant by forts? How long did the siege of Jerusalem last? What was the character of the defense? On which side of the city did the besiegers enter? Out of what gate did Zedekiah flee? By what instruments were walls broken through? Where was Zedekiah captured? Why was he so cruelly treated by the king of Babylon? Where was Riblah? Why was the headquarters of the army so far away? Why was the city of Jerusalem destroyed? What was done with the captives? Where did Zedekiah die? What became of the poor of the land?

HOME NEWS.

New York.

INDEPENDENCE.—It may be true that "the common censure of our day is that men desire wealth without the plodding industry by which their fathers made advancement." If this be the desire of any of our people here it certainly seems not to be realized in that way, for there is an adequate toil and patience for all the results aimed at both in secular life and in the labor for souls. The past winter and spring has been mostly seed-sowing amid many discouragements, as well as some tokens of favor from the Lord of the harvest. It sometimes seems too good to expect, but we are praying for the joys of harvest. Not all in the church are doing what can be done for the Master, but the Lord has his servants who are not yet weary in well doing. We have been pleased with a visit from our aged brother and veteran in the ranks of King Emanuel, Edmond Livermore, father of Rev. L. E. Livermore, who retains his membership in this church, and always remembers us with a cheering letter every covenant and communion season. His testimonies for Jesus were rich and full of faith. —We were also cheered by a recent visit from Rev. L. A. Platts, of the RECORDER, who preached in the morning and addressed the Christian Endeavor Society in the evening. —Bro. Jared Kenyon is still in good health, and responds to numerous calls for conducting funeral sermons in the surrounding neighborhoods. He also takes active part in Quarterly Meetings held in Pennsylvania, and has no idea of taking off the harness until the Master calls him home. —The going out from this church of our beloved missionaries, Bro. and Sister Randolph, adds to the interest we have in the coming of Bro. Davis and wife, who, we trust, will not pass by Independence in their labors among the churches of America. H. D. C.

DERUYTER.—Our community has been startled by accident after accident and saddened by many deaths. Only a few days ago two young men were riding in a carriage when the horse took fright and threw one of them to the ground. He was taken up insensible, and only lived a few hours. The sad funeral called together the whole community as if specially called of God. A few days later another young man was returning home in a lumber wagon when the

horses started and ran, throwing him on a rocky place and bruising him internally, and when carried home he only breathed a few moments. The startled community again gathered, feeling that God was calling nearer and nearer. May these sad accidents and the many funerals of late lead the community to penitence and prayer and a consecration of life. —Next week the Central Association meets with us, and already a large number have sent in their names as coming to enjoy the blessed meetings. May those who come, come imbued with the Holy Spirit, and those who receive be prepared in heart as well as in their home, that there may be a baptism from on high, filling all hearts with joy and gladness, and fitting us all for a better life and greater effort.

L. R. S.

Illinois.

FARINA.—Day before yesterday, (Sabbath) was Children's Day with us. It has to come early here in order to get the best of the flower season. The exercises consisted of an illustrated address on "The Two Ways" (Matt. 7: 13-14), by the pastor, interspersed with Scriptural texts read by the children, and singing. —One week ago Sabbath, a memorial service was held in conjunction, as to time, with a similar service at New Market, N. J., in memory of the late Deacon Isaac Clawson. Sermon by the pastor, from Psalms 116: 15. Funeral services had been postponed until this time on account of the sickness of Mrs. Clawson. —The height of the strawberry season here will be reached this week, probably. They began to ship something more than a week ago, but the weather has been so cool that berries have ripened very slowly. The streets in the vicinity of the depot in the late afternoon, reminds one of the streets in a city market. Long lines of teams are then bringing in berries to be loaded on the cars, scores of unloaded teams stand at hitch racks, and pickers throng the walks after their work is done. Yesterday (Sunday) seven car-loads were shipped—about 3,300 cases,—and this evening eight car-loads were shipped. Each case contains twenty-four quarts. As the pickers get forty-eight cents a case for picking, and as there were over 4,000 cases shipped this evening, the single item of to-day's picking amounts to about \$2,000. I am told that up to this time the average sales have been about \$1 50 per case, bringing an average net return to the producers of about 50 per cent a case. Bro. C. F. Maxson, who recently established a bank here, says he is paying out, at present, about \$1,800 daily, on checks from commission merchants, and as some other parties are also cashing checks, he estimates that about \$3,000 are paid out daily, at the present time. It is now very dry, and unless we get rain soon the crop of berries will be shortened. The Sunday people pick on Sunday, as no fruit train runs on Sabbath, on account of the market in Chicago being closed on Sunday, and berries left on the vines until Monday get soft. —The work of grading on the new railroad, under the name of the Chicago and New Orleans Railroad Company, began at this point week before last. It is to connect with the Wabash system at Altamont, a few miles north of Farina, and at Paducah, Ky., with lines running south. It is to cross the Illinois Central at this place. The direction of the latter from Effingham to Centralia is north-east and south-west; while the direction of the new road is due north and south, and so opens up a section of country not reached by the Illinois Central, and will furnish a competing line from Farina to Chicago.

C. A. B.

TRACT SOCIETY.

Receipts in May.

Table listing receipts for the Tract Society in May, including church names and amounts.

HEBREW PAPER FUND.

Table listing receipts for the Hebrew Paper Fund, including names and amounts.

MISSIONARY SOCIETY.

Receipts in April.

Table listing receipts for the Missionary Society in April, including church names and amounts.

Table listing receipts for the Tract Society in May, including church names and amounts.

Receipts in May.

Table listing receipts for the Tract Society in May, including church names and amounts.

Table listing receipts for the Missionary Society in April, including church names and amounts.

effort for the promotion of virtue, a manly interest in the elevation of the race, and in a manly submission to the government of God.

BAPTIST MINISTERS.

ONE OF THEM.

A writer in the Examiner closes an article entitled, "Dealing with unworthy ministers," with these words:

We sigh over the scandals in our Baptist ministry, and despairingly ask, "What are we going to do about it?" We should sigh that we are not loyal to the New Testament in this matter—this is the scandal.

Among the suggestions this article contains, are, caution on the part of churches in receiving ministers, promptitude in disciplining them, excommunication and exposure. Of these, the caution recommended is a preventive measure, the discipline corrective, the excommunication punitive, and the exposure a safeguard to the churches. Now if our real position as a people harmonized with our theories, all these measures would be put into effect, but the chief obstacle to their application, in my judgment, is our method of placing men into the ministry, which I regard not only inconsistent with our professed polity, but also unscriptural. The recommendations made can be applied only if in reality we were what we are in theory only. If our practice harmonize with our professions and theories concerning church sovereignty and pure democracy, to whom can be assigned the task of disciplining or excommunicating an unworthy minister? His exposure is quite another matter; that our editors can attend to. Shall the other be done by an individual church? Such a church may have jurisdiction over its pastor as a member of that particular body, but not as a minister. It puzzles me how one church can put a man out of the ministry when another has put him in, unless there be an understanding of some kind among the churches which will enable them so to do. If that follow, then we add another "Baptist usage" to such as we now have that do not harmonize with our theory of church polity.

Consider the matter of ordination as to-day in vogue. A church which "ordains" a man calls a council of representatives of other and neighboring churches. This council, it is stated, is merely advisory, yet in reality "lords it over God's heritage," for who to-day has attended an ordination but has found that the council called was advisory in theory only? If the fiat of this sovereign council be that the young man be ordained, and it rarely is otherwise, then what follows? Not his appointment to that particular pastorate; but his induction into the "ministry." If at any time he give up that particular pastorate without assuming another, he is still "in the ministry," responsible as a minister to no one. He is known however as a minister of the Baptist denomination, a thing which cannot exist if we be logical and consistent in our theory of church sovereignty and democracy. The idea of an organic relation of Baptist churches a consistent Baptist must repudiate.

The solution is not in Episcopacy nor Presbyterianism, both of which are worse than our system, and more unscriptural, since they "hide a multitude of sins" and develop hypocrisy in vows, etc. The solution lies in "loyalty to the New Testament," but not altogether in loyalty to New Testament teachings concerning discipline, as the writer in the Examiner urges, but to the scriptural method of ordination. Of this Dr. Armitage, in his History of Baptists, thus expresses himself: "The ordinary church may

THE elements of a manly course do not consist in wealth, birth, blood or intellect, but in a manly

A. L. CHESTER, Treasurer.

WESTERLY, R. I., May 31, 1891.

invite sister churches to advise her and assist her. . . . But when once her sister churches avow that there is something defective in the ordination if they . . . are not called in to assist, on the pretense that men are ordained for a 'denomination' and not for an individual church, they introduce a new element into the gospel system. . . . It is infinitely better to repeat the act (of ordination) every time he changes the pastorate, than that outside churches should interfere with the gospel rights of a sister church under the pretense of fraternity. . . . It were better never to hold another council . . . than that such a body should tyrannize over a sister church, by pretending that it can set apart a man to . . . the gospel ministry, even if a church should pretend to delegate its power to such a body, a thing which it cannot do by any permission or example of the New Testament."

SPECIAL ANNOUNCEMENT.

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

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SPECIAL NOTICES.

A COMMITTEE of the Second Alfred Church will meet the delegates and friends coming to the Western Association, at the trains from the east and from the west, on Wednesday and Thursday, June 17th and 18th.

Mrs. L. A. HULL, late of Alfred Centre, N. Y., requests her correspondents to address her at Kirkwood, DeKalb Co., Ga.

For the information of those who intend coming to the North-Western Association, I wish to say:

1. Ministers who hold half-fare orders on the Chicago & North western Road will find their orders good on all lines of the Union Pacific; consequently can buy their tickets through from any station on the North-western to North Loup.

2. Those who take the train that leaves Chicago at 6 P. M. and Council Bluffs at 10 next morning, will arrive at Grand Island at 4.45 the same afternoon, where they will have to wait till 7 next morning, for the train to North Loup. We have but one train per day from Grand Island to North Loup.

3. Those who take the 10.30 P. M. train from Chicago and the 7.15 A. M. train from Council Bluffs, will arrive at Grand Island at 11.15 the second morning from Chicago. They, of course, will have to wait seven hours for the train to this place.

4. Those coming from Kansas and the South-east by the B. & M. route, if they take the train that leaves Atchison at 11.45 A. M. by way of Aurora and Central City, will arrive at Horace, the station nearest to North Loup, at 6.30 P. M. Our brethren will meet them at Horace, with teams, on Tuesday, Wednesday, and Thursday afternoons, and convey them to this place. The distance is about eight miles. Those who prefer it can come on to Grand Island instead of changing at Aurora, and wait there till the next morning, and come up on the U. P.

The train from Grand Island arrives at North Loup every day at 10.15, and will be in time on Wednesday for the "conference" in the afternoon.

We should be very glad if those who intend coming would notify Bro. E. C. Hibbard, chairman of the committee on entertainment, especially those who come by the B. & M. route, that we may know how many teams to send to Horace. J. W. MORRIS.

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.
- 3.30 P. M. Praise service led by J. A. Platta.

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.

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CONDENSED NEWS.

The town of Harrogot, Tennessee, was burned last week. Loss, \$50,000.

The gold ordered for export at New York, up to Wednesday, last week, amounted to \$5,350,000.

The census of London shows a population of 4,211,056. The outer ring has a population of 1,422,276.

There are, by the census returns, 175,000 more men than women on the Pacific Coast, and 70,000 more women in Massachusetts than men.

The Italian government is now trying hard to discourage immigration to America. The American people heartily sympathize with the effort.

The steamer City of Paris, which arrived in New York Friday, made the voyage from Queenstown in six days, one hour and thirty minutes.

President Balmaceda, of Chili, has declined offers of the German and British Ministers to act as mediators between the government and the insurgents.

Dr. Benson Lossing, the well-known historian, and one of the best known citizens of Dutchess county, N. Y., died at his residence in Chestnut Ridge, June 3d.

A French arms factory has just received an order from Russia for 3,000,000 new rifles. In time of peace prepare for war, is still the motto across the water.

Archbishop Croke said in Dublin last week that he is greatly afraid that the cause of Home Rule is lost, owing to the split in the Irish party and the events which caused it.

A Chinese hospital for the care of sick Chinamen has been established by the Chinese government in Brooklyn, N. Y. The hospital will be in charge of a corps of skilled Chinese physicians.

Swarms of young locusts are appearing in Upper Egypt. The Egyptian government is issuing instructions on the best means of coping with the plague and preventing the destruction of the cotton and maize crops.

From British official sources, as well as from the English newspapers, it is apparent that the new commercial policy of the United States toward the southern republics and the West Indies, is watched with jealous interest, as well as with many misgivings, and that every possible obstacle will be thrown in the way of its success.

Attorney General Miller has decided that the Secretary of the Treasury has no authority to issue Treasury notes under the act of July 17, 1890, except in payment of bullion purchased each month, but that

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

Royal Baking Powder ABSOLUTELY PURE

the gain rising from the coinage of bullion becomes part of the general cash and can be used like any other standard silver dollars.

The auditors of the city controller's office for the city of Philadelphia, have prepared a statement of the taxes due to the city by delinquent property owners. It shows that the city has been carrying on the book assets claims amounting to millions of dollars, most of which are worthless. The last report of the controller showed \$3,593,161 carried as assets under the head of "outstanding taxes for 1868 and prior years."

MARRIED.

MERCHANT—BOOTHMAN.—In Hopkinton City, R. I., June 4, 1891, by Rev. L. F. Randolph, Mr. Alfred E. Merchant and Miss Thomasine Boothman, both of Stonington, Conn.

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.

CHURCH.—Mercy J., relict of T. A. Church, was born in Burlington, N. Y., Jan. 16, 1812, and died in Otselic, just as the Sabbath began, May 29, 1891.

In early womanhood she made a profession of religion and joined the Otselic Church, and for sixty years was a devoted and active member. Her life of patience and self-sacrifice for her children, her years of care for her husband in his helplessness, her words of encouragement and joy in the public congregation, and her triumphant death, will long be remembered. L. R. S.

GREEN.—Near Middle Grove, Fulton Co., Ill., May 26, 1891, of dropsy of the heart, Caroline Green, wife of John T. Green, in the 70th year of her age.

Mrs. Green was the daughter of Peleg and Hanner Saunders, born in Berlin, N. Y., 1821. She embraced religion when she was about eighteen years old, and united with the Seventh-day Baptist Church of Berlin, N. Y. She remained a steadfast Christian up to her death. She took great delight in reading her Bible. Her death was very sudden, her husband left her sleeping, to do a few chores, and when he returned to the house she was dead. She leaves a husband and six children,—four sons and two daughters,—to mourn her death. There was a large attendance at the funeral which was held at their house.

GATES.—At the home of her daughter, Mrs. Byron Vaughn, in Edgerton, Wis., May 6, 1891, Mrs. Adelia Gates, in the 63d year of her age.

Mrs. Gates was born in Oneida county, N. Y., June 15, 1828. In 1847 she was married to David Ayers, who died a few months after the marriage. In 1852 she was married to Martin Gates, with whom she came to Wisconsin. She had been a faithful member of the Albion Church for twenty-eight years, and the large attendance at the funeral attested the high esteem in which she was held by all. She will be greatly missed in the various activities of the church. For a year she had lived in Edgerton, at the home of her daughter, Mrs. Byron Vaughn. Her friends will ever remember her as a woman of a gentle Christian character, who in many ways was ever trying to do good to others. Her children will remember her by a love which can only be called forth by a pure Christian mother. A. C. B.

HOLDING.—At her home in Garwin, Iowa, May 27, 1891, Mrs. Catharine Holding, aged 60 years, 9 months and 8 days.

Funeral services were held in the Garwin Christian church, May 31st. Sermon by the writer. "At evening time it shall be light." Zech. 14:7. E. H. S.

SEVERANCE.—In Flandreau, South Dakota, May 26, 1891, of consumption, Ruth Haskins, wife of J. M. Severance, in the 48th year of her age.

At the age of seventeen years she was baptized into the fellowship of the Milton Church, by Eld. O. P. Hull. Later she removed her standing to the church at Dodge Centre, Minn. At the organization of this church, Pleasant Grove, South Dakota, she was a constituent member. She has always maintained a consistent Christian life, and died in full assurance of acceptance with God. She leaves six children and a husband to mourn her departure and cherish her memory. D. K. D.

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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 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 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.

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MINUTES WANTED.

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

FOR SALE.

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

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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.

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