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THE nineteenth century promises to be known in history as a century of religious persecution in one quarter of the world. It is hard to realize the worst about the persecution and expulsion of the Jews by the Russian autocrat, but he is not stopping with these, as we have before shown in our columns. All kinds of dissenters from the Russian national church are marked, and now the work of suppression has been urged against the Baptists.

THE *Congregationalist* is responsible for the following: "A Connecticut pastor, on a recent Sunday, after telling God in his long prayer the grand story of the theological defections that signalize our times, finally found what seemed to him a place of rest in the feeling that took exactly this form of expression: 'But, O Lord, we thank thee that thou art orthodox.' Some one has said that if the Creator is *not* omniscient it is not the fault of the "long prayer" which a great many pastors use for the purpose of enlightening him."

IN 1866 there was a split in the General Synod of the Lutheran Church in this country, the controversy being on the questions of Baptismal Regeneration and Real Presence, and the Lutheran General Council was formed by those who believed in these things, and thus there came to be two Lutheran denominations. Again the General Synod seems likely to be disrupted by the same questions. The accession of large numbers of Lutherans from Europe has given the Lutheran denomination a phenomenal growth in our country, but these immigrants in many cases bring with them a faith which is more like that of the Roman Catholic Church than like that of the Reformed churches. At the last meeting of the General Synod the believers in Baptismal Regeneration and the Real Presence were in the majority, and those Lutherans who hold to the faith of the Reformed churches are now likely to be the seceders, though the split has not yet come.

AT a conference of the ministers of the Jewish congregations of New York, held June 16th, the subject of Sabbath-breaking by Jews was very earnestly discussed, and they resolved to use every endeavor to bring about a better Sabbath-observance by their people. Sabbath, June 12th, every rabbi in New York preached on Sabbath-observance, and it was arranged to form a "Sabbath League" in every synagogue and temple represented in the Conference. Dr. Levy already has such a league in his congregation, and reports good results from it. The congregation Beth-El has been trying the experiment of having a Sunday service, and every effort has been used to make this service successful—eloquent lectures, beautiful music, and abundant advertising—but the failure is so signal that it is announced that the effort will be abandoned when the new temple of the congregation—one of the finest in the country—is opened next fall. The effort which has been

made to make the Sunday service successful will now be used in seeking a better and more general observance of the Sabbath.

SAM SMALL, whom the Methodists of Colorado received about a year ago with some blowing of trumpets, and made president of the College of the Colorado Conference, was dropped from the roll of membership at a recent session, and some time ago was compelled by circumstances to sever his connection with the college. It is not certain that he has forfeited his right to be called a Christian, but it is certain that Christian churches and schools and denominations should be cautious about putting men with his history and idiosyncrasies into prominent and responsible places; and we hope there is good reason to believe that the Christian Church is outgrowing the type and style of preacher of which he is a good representative; and Sam Jones is another. Their converts are of a kind with which the church has most trouble, as they demand the same thing in all preachers that they find in their ideals, and because they do not get it are in a constant condition of fault-finding with pastors and churches. The Christian religion is not going to be helped on in the long run by slang and ill manners.

PRESIDENT PATTON, of Princeton, in his baccalaureate sermon, said: "I dare to say—would God that men would heed me—that, if I must choose between life and dogma, I will say that Christianity is not a life, but a dogma." We have turned this over again and again to see what President Patton means, for it hardly seems that he *can* mean what the words at first appear to say; we have read the connection and we do not get any light. If it be true, then any person who accepts the dogma, who assents to the statements of the Bible, is a Christian, then the devils who "believe and tremble," must be Christians; and those who said, "Lord, Lord, open to us," must have been Christians. If he means to tell us that the common tendency of the times toward teaching that there is nothing much in Christianity to believe and hold to and defend, is wrong, we wish he had said so plainly, for it is true; but we can conceive of nothing more false and evil in tendency than to teach men that intellectual assent to Christianity's claims is to be put before taking Jesus Christ as Master of life, or to teach that Christianity is not a life, but a dogma.

## BARTHOLOMEW.—A STUDY.

H. B. MAURER.

"Behold an Israelite indeed, in whom is no guile!" We shall assume the quite general supposition as correct, that the Apostle Bartholomew and Nathanael, the guileless Israelite, were identical. Bartholomew, it is believed by many, was Nathanael's sur-name—Bar, the son, Tolmai. Another ground for the supposition of the identity is that the name Bartholomew, in the list

of the apostles, is always placed next to Philip, of whom Nathanael was an intimate friend. A still stronger ground is found in John 21:2, where the name Nathanael is grouped with other names, all of whose bearers were apostles. Dr. Armitage, in his History of Baptists, refers to the tradition which says that Nathanael, or Bartholomew, labored until death in India; thus he endorses the supposition that Bartholomew and Nathanael were identical.

In order to arrive at an understanding of this man's character, we might find it profitable to trace to its source the meaning of the word "guile." The first meaning of the root word from which our English word is derived is to prophesy. We recall in this connection the adage, "As ambiguous as a Delphic oracle." In the temple at Delphi there was a small opening in the ground from which an intoxicating vapor at times arose. Over this there stood a tripod on which the priestess Pythia took her seat whenever the oracle was to be consulted. The words which she uttered after inhaling the vapor were believed to contain the revelations of Apollo, and were carefully taken down by priests, and afterwards committed in hexameter verse to persons who had come to consult the oracle. If Pythia spoke in prose her words were immediately turned into poetry by poets who were present and employed for that purpose. Now these expressions were so worded that they could be construed by the consulter into whatever form he wished. If one desired to know as to possible success or failure of an undertaking, and consulted the oracle, the answer he received would be so worded that if he was successful the oracle would get the credit, and if he failed then he submitted to the will of the gods because he had been informed before of such failure. Hence, when to-day statements are made, as we frequently meet with them in certain political platforms, which are susceptible of a double construction, the expression is often used, "As dark or ambiguous as the Delphic oracle."

This mode of prophesying was common among ancient false religions, and hence when the ancient word, meaning to prophesy, is made the basis of the modern word guile we arrive at an understanding as to what a man is in whom there is guile and one in whom there is none. Webster defines the word by "craft, cunning, artifice, deceit, duplicity." Now the opposites of these words are artlessness, naturalness, simplicity, ingenuousness, frankness, openness, candor, sincerity, straightforwardness, honesty, innocence, etc.; and such are the characteristics of one in whom there is no guile.

This suggests the interesting reference to "Israelite" by our Lord. Why should it be especially an "Israelite indeed" in whom no guile should be found? The following story from Genesis makes this clear:

And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands;

so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed; therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blessing thee.

Here we have one of the most daring and skillful examples of craft, or guile, to be found anywhere in history. At this time Jacob was not known by his name Israel. The progenitor of the Jews and of Nathanael was here, the crafty, double-dealing, dissimulating supplanter, as that is what "Jacob" means. A little later, or farther on in Genesis, we read:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me. And he said unto him, What is thy name? and he said, Jacob. And he said, Thy name shall be no more called Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

The blessing Jacob here received was a changed nature expressed in a changed name, and after that he is no more found to be crafty, but honest, manly, true and without guile, the pride of his people. Henceforth the name "Israel" is his; and therefore one who is a Jacob in his second or better nature is one without Jacob's craft or cunning, an Israelite indeed.

A sincere, simple character was uncommon in our Lord's day. It is despised by many in this day. It was well that Christ spoke among simple-minded people and plain men. Had he gone among the ecclesiastical proud of his day, or of this day, he would be adjudged as defining a fool when he spoke of Nathanael. He who, to-day in some quarters, is not false, is a fool. He is rated as having small wit who has not great wiliness and subtlety. Plainness is weakness, and solid sincerity, stolid simplicity. Conscience comes from a crazed mind. To disguise is to be wise, and he the profoundest who is the greatest counterfeit. Christ coupled the serpent and the dove, but men divorce them. In these days doves must have no fellowship with serpents, and singleness and sapience must not be harbored in the same heart. This is the kind of a man rare in Christ's day, and not very common in ours. Yet this is the kind of a man Christ loved, who himself is called the holy child Jesus. A man without guile is one with whom good people love to associate. Philip findeth Nathanael. Trickery and deceit are soon detected, and he who is given to duplicity and hypocrisy repels right thinking and right loving men. He is shunned or mistrusted. An open sinner is the more honorable one, to use a contradiction in terms.

A man without guile is outspoken with his difficulties. He is the most hopeful sort of a man to bring into the fold, if he be outside. "Can any good thing come out of Nazareth?" We know how to meet a man like that, for he lets one know where he stands. In a certain, but good sense, he wears his heart on his sleeve.

And furthermore, he responds readily to the proper tests. When he heard the invitation, "Come and see," he was quick to accept. He is open to conviction, and on the presentation of proper evidence believes, and what he believes he makes the rule of his life, without hesitancy or wavering. He is "an Israelite indeed, in whom is no guile." For all such the world and the church have plenty of room.

#### THE HISTORIC CHRIST A SURE FOUNDATION FOR CHRISTIAN FAITH.

REV. CHAS. A. BURDICK.

In a preceding article, "Is the Ark of God Safe?" I said, in substance, that if the conclusions of the "higher criticism" could be shown to be correct it would not in the least disturb the foundations of the Christian faith, and that, if there is sufficient evidence that the Jesus described in the gospels really lived and was sent from God, then the truths of the Christian religion are established beyond a question, even if it should be proven that there are historical and scientific errors in the Bible, or that some of its books were not written by the persons to whom they have been ascribed. I referred to the Christian religion as a system of faith, to the Christian Church and its ordinances, and to the universal recognition of the Christian era in the phrase: "In the year of our Lord," pointing back to the year of Christ's birth, as existing facts which have not been and cannot be accounted for on any other ground than that Christ, whose name they bear, really lived and taught and suffered as described in the gospels. Other corroborative evidences, forming a complete net work of testimonies, can be named, proving the real historic character of Christ.

But the main and direct evidences are furnished in the four gospel narratives. We will consider,

I. The authorship and credibility of the gospel narratives.

(1) In themselves we find no intimation as to who their writers were, unless we except John's Gospel. That the first gospel was written by Matthew, the second by Mark, the third by Luke and the fourth by John, is generally agreed by critics, both friendly and unfriendly, who have given the matter very searching examination. The evidence rests on the testimony of the earliest Christian writers, whose references to these books show that the early Christian Church accepted them as the work of the men to whom they are now ascribed. Then, according to this concurrent testimony, two of the writers, Matthew and John, were companions of Christ in his work, and heard his teachings and were eye witnesses of his works. Hence they are competent witnesses in the case, and if *truthful* witnesses, their gospels must be accepted as true history.

Mark was an assistant minister to Paul and Barnabas (Acts 12:25; 13:5; 15:37-39), in their missionary tours. And later, when Paul was prisoner at Rome, he wrote to Timothy: "Take Mark and bring him with thee; for he is profitable to me for the ministry." 2 Tim. 4:11. It was at Mark's mother's house that Peter, when miraculously delivered from prison, went and interrupted a prayer-meeting by knocking at the gate. Acts 12:12. He must then have been well informed as to things of which he wrote. His life-like description of the scenes of which he writes indicates that if he was not an eye witness he received his information from some one who was.

Luke, "the beloved physician" (Col. 4:14), was a companion of Paul in prison (2 Tim. 4:

11); and if he wrote the Acts (which he did if he wrote the gospel of Luke; compare Luke 1:3 with Acts 1:1), he was also a companion of Paul in his later missionary tours; for at a certain point in his history he drops the use of the third person "he" and "they," and writes "we" and "us." According to his statement in the beginning of his gospel, he received his information from "eye witnesses," and so he was competent to write of the things about which his history is concerned.

Aside from the concurrent testimony of the early Christians, that John, the apostle, wrote the gospel ascribed to him, there are intimations in the book that the author was an eye witness of the events described, and that he was none other than "the disciple whom Jesus loved." John 21:20-24.

(2) As to their credibility these gospels bear all the distinctive marks of true history. They are definite in naming places, prominent persons, contemporaneous events, and the periods in which the recorded events transpired. They do not all give the same details throughout; some give circumstances and sayings that some of the others omit; but they have this characteristic of truthful witnesses, that from the four a fuller and more distinct outline of Christ's earthly life and work can be drawn than from any one or two of them alone, and with no clashing of statements; or if there are any such they are of minor importance. It would be utterly impossible for four independent writers, in attempting to construct an alleged history of the same person or event, to give a variety in details, some supplying what others omit, so that together their narratives would form a harmonious history, with no clashing of statements, unless they are all true to the facts as they transpired.

Matthew says that Jesus was born in Bethlehem while Herod was king of Judea. Luke adds the information that it was during the reign of Augustus Caesar of Rome. Matthew says that when the parents of Jesus returned from Egypt with the child, after Herod's death, they avoided Judea, making a circuit round to reach Nazareth in Galilee, for fear of Archelaus who reigned in Herod's stead. Herod ruled over the whole land of Israel. Matthew does not explain how they avoided Archelaus' dominions in going to Galilee. But from secular history we learn that at Herod's death his kingdom was divided between his sons, Archelaus, Antipas and Philip. Archelaus was ruler of Judea, Idumea and Samaria, while Galilee was included in Antipas' portion. Here Matthew's account links into contemporaneous history without any apparent effort.

Luke is very definite as to the period in which Jesus was baptized and entered upon his public ministry. It was in the fifteenth year of Tiberius Caesar of Rome, Pontius Pilate being governor in Judea, Herod (Antipas) tetrarch of Galilee, his brother Philip tetrarch of Iturea, etc., *Annas and Caiaphas being high priests*. Here is another historical note. And why were there *two* high priests at the same time? Luke does not explain. Josephus gives the explanation, and so verifies Luke's statement.

We will resume the subject in another article.

GET holy principles, and thou shalt get the pinions of an angel which shall bear thee above all clouds and storms of earth, into the sunshine and calm of eternity.

## WHAT DO THE WISEST KNOW?

W. O. HUTCHINGS.

What is truth? John. 18 : 38.

Nearly nineteen hundred years have passed into history since the "Man of Nazareth" stood confronting the Roman rabble, and made answer to Pilate: "Thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

Pilate asked: "What is truth?"

The question was not asked in derision, but was prompted by a desire for knowledge; was born of an eagerness to receive from such an authority an answer to the most momentous question that ever confronted the civilization of any age. And through all the intervening centuries man has sought an answer to this problem, forgetting that we have not snatched from heaven enough of the fire of genius to enable us to solve the unsolvable enigmas of the world.

To-day—as never before—men are searching through the records of both religion and science for the grains of truth. Between the two systems (as at present understood) there is an "irrepressible conflict."

They run in widely diverging lines, and these pathways will never converge until (with clearer vision) we shall see and understand that over and above material things, there is a power that keeps watch and ward above our petty lives. And we, standing under the star-gemmed dome of earth's mighty temple, may, by the exercise of faith, reach forth our hand, and in the darkness feel the hand of the Eternal.

Concerning the origin of life and the creation of the world, science says they are products of matter, self-existent and eternal. Religion avers that there was a time when matter was not, and that "in the beginning God created the heavens and the earth." We ask the scientists, What is matter? and the wisest of them all can give no better definition than that given by the great German scholar, Goethe, more than sixty years ago, viz.: "It has no inside." He may say that it is a thing that has weight, divisibility, etc., but that which no eye can see, no scale can weigh, no power decrease nor add unto. He can tell you it can be divided into seventy elements, and these elements can be followed into atoms, but this is only an assumption. All physical science is founded upon the assumption of the existence of the atom, which existence as a demonstration is not susceptible of proof. Says Prof. Tyndall in his lecture on "Radiation": "We have been picturing atoms and molecules, vibrations and waves which eye has never seen nor ear heard, and which can only be discerned by the exercise of the imagination." These are the words of one of the greatest of living scientists. They are in line with the doctrine of Paul: "The invisible things are clearly seen, being understood by the things that are made."

The religionist exercises faith and is laughed at by science, and yet, according to Prof. Tyndall, science itself must depend upon the exercise of the imagination.

Science tells us there was a time when matter existed in a state of disagreed atoms; and that later they united into organic forms. What power, I ask, caused these disagreed atoms to unite and run into organic forms? Would not the same power that caused them to act independently, each of the other, have kept them so if there had been no governing intelligence behind them? If there had been no intelligent power behind these atoms to give them attraction, cohesion, propulsion and system, the world would have been reduced to chaos.

Science can tell us that man is composed of oxygen, nitrogen, hydrogen and carbon, with their primary elements, but can it tell us how these elements, when united in the human organism could endow that organism with the life-principle, unless it was transfused by a higher power impelling it to action?

Can science tell us how these elements could form individuality? How they could create thought, how they confer the emo-

tions? Can it tell us from whence come our loves and hates, our joys and our despairs, our love of power and conquest, or our desire for fame and gain? Can it tell us how a mere compound of the elements of matter could put into the human brain the antagonistic emotions of forgiveness or revenge? Can it answer any of these queries except on the hypothesis that a supreme intelligence formed and fashioned all these powers and emotions?

Scientists do not agree as to the origin and development of life and the differentiation of species. Their conclusions are constantly changing. To-day, some savant may startle the world with his opinions of this complex problem, only to find on the morrow that some other guesser has proven the position untenable.

Some claim that all races sprang from a common parentage, and have been for countless ages undergoing gradual development from low to higher forms. Others claim the human family began as many races, and that race types are distinct and permanent.

And so the weary search goes on, and science, with its boasted knowledge, can give no definite answer to the query propounded in the judgment hall nineteen centuries ago.

The scientist cannot rebuke the religionist for lack of knowledge while he himself gropes in the mazes of mystery and doubt.

Does he say to the believer: "Your plea that a God created this world is puerile, childish and weak," we can answer, "No more so than your theory that a blind and helpless force could evolve a world."

Does the scientist ask, "What is soul?" we can answer, "What is matter?" and neither can boast of superior knowledge in answering.

As for myself, I cannot hope to throw any new light upon these problems, which for ages and æons have puzzled the savant, the scholar, the monk and the mystic. Personally, I am only a plain, plodding toiler, uncouth, uneducated and unknown. But as I have searched for many years through the written thoughts of men for an answer to Pilate's question, I give candidly and fairly the conclusion deduced therefrom, in the hope that some other sceptic, who is just launching upon the tempestuous sea of doubt, may have his faith revived or hope rekindled by words of mine.

This much we know, religion has done, and is yet doing mankind much service. Let us give it due credit and drop upon its path a blessing.

Science, also, has been a benefactor, and we can pay the tribute of our love and tears to all its brave thinkers who have guessed at the riddles of life, but unless science can show a better faith, let it cease to ridicule religion and those who base thereon their hope of bliss.

Man is by nature a religious being, and can be satisfied with nothing less than the assurance of immortal life. This great desire will find fruition. Out of the depths of infinite love this light will come and weave from the sweet and tender hopes and dreams and faith of earth's sorrowing children a brighter, grander destiny. —*Christian Standard*.

## LINCOLN'S KINDNESS.

An anecdote, showing Lincoln's merciful nature in a touching light, and related by Mr. L. E. Chittenden in his "Recollections of President Lincoln and his Administration," from authentic sources, is the one of the sleeping sentinel; William Scott, the Vermont boy, whose life Lincoln saved after he had been condemned to be shot. Lincoln personally saw Scott and talked with him a long time. Scott would not talk to his comrades of the interview afterward, until one night, when he had received a letter from home, he finally opened his heart to a friend in this wise:

"The President was the kindest man I had ever seen. I was scared at first, for I had never before talked with a great man. But Mr. Lincoln was so easy with me, so gentle, that I soon forgot my fright. . . . He stood up and he said to me: 'My boy, stand up here and look me in the face.' I did as he bade me. 'My boy,' he said, 'you are not going to be shot to-

morrow. I am going to trust you and send you back to your regiment. I have come up here from Washington, where I have got a great deal to do, and what I want to know is how you are going to pay my bill.' There was a big lump in my throat. I could scarcely speak. But I got it crowded down and managed to say: 'There is some way to pay you, and I will find it after a little. There is the bounty in the savings bank. I guess we could borrow some money on a mortgage on the farm.' I was sure the boys would help, so I thought we could make it up if it wasn't more than \$500 or \$600. 'But it is a great deal more than \$500 or \$600,' he said. Then I said I didn't see how, but I was sure I would find some way—if I lived.

"Then Mr. Lincoln put his hands on my shoulders, and looked into my face as if he was sorry, and said: 'My boy, my bill is a very large one. Your friends cannot pay it, nor your bounty, nor your farm, nor all your comrades. There is only one man in all the world who can pay it, and his name is William Scott. If, from this day, William Scott does his duty, so that, if I were there when he comes to die, he can look me in the face as he does now, and can say, 'I have kept my promise, and I have done my duty as a soldier,' then my debt will be paid. Will you make that promise and try to keep it?' I said I would make the promise and with God's help I would keep it. He went away out of my sight forever. I know I shall never see him again, but may God forget me if ever I forget his kind words or my promise." —*Washington Star*.

## FIGURES WON'T LIE.

BY H. L. WAYLAND, D. D., in *National Baptist*.

The Rambler often has had occasion to observe that nothing is so deceptive as figures. It is sometimes said, figures do not lie; but we do not remember that any philosopher has ever expressed an opinion as to what may or may not be done by those who use the figures. Certain it is that nothing is more misleading than calculations; and the more plain and self-evident and lucid, so much the more misleading.

It is strictly true that there are 3,164,227 Baptists in this country, each of whom has pledged himself to devote his all to the Lord's cause. And it is quite true that each of these three millions (throwing off the odd 164,227, who, perchance, may be in almshouses, or in State prisons, or in lunatic asylums), is able to give, on an average, five dollars a year to the Lord's cause. Every one will concede that this is a cautious, considerate, conservative calculation. But the missionary society which should base its expenditures on these expected receipts would be likely to find that its missionaries were in a very precarious condition.

The Rambler once attended a meeting where glowing and enthusiastic prospects were held out as to the future of the Baptist denomination. A brother well known in the world of mathematics educed certain figures showing the phenomenal character of its growth, which led some one in the audience to carry out the calculation, and to show that, on the same ratio of increase, the Baptist churches in the United States would, within a few years, include as members more than the then entire existing population of the country.

The writer recently chanced to be attending, in a very humble sphere, a meeting consisting of several men of unmeasured goodness and wisdom, where it was stated by masters in sacred arithmetic that the Baptist denomination in America, in addition to gaining a hundred thousand every year, was losing two hundred thousand by reason of those members who held letters of dismission, in their trunks. The Rambler thereupon was led to calculate what would be the result if this loss did not take place; it seemed to him, upon a calm view of the subject that, but for this providential leak, the denomination would, within a short time, contain more members than the entire population of the globe, and would be obliged to take in some other planet in order to make the calculation good. And, as we now read of Northern and Southern Baptists, we might, in a short time, read of terrestrial Baptists, lunar Baptists, planet of Venus Baptists, etc.

## MISSIONS.

THE existing prayer-meeting in Shanghai, sustained by the various Christian missionaries there, was inaugurated by the late Mrs. Lucy M. Carpenter.

MEN are now living who recollect when there were but five millionaires in this country. Now there are said to be 500 in New York alone, some of them worth from 100 to 300 millions.

THE leaven of Sabbath truth is working in China; and that is one of the best fields for publishing the Bible doctrine of the Sabbath. Our missionaries command a respectful hearing, because they not only teach a distinguishing truth, but are also heralds of the blessed gospel.

TEN years ago Colonel Ingersoll said that within ten years two theatres would be built for one church; but the Methodists alone are now building four churches a day. Voltaire set up a printing press at Fernay in the interests of infidelity; but that press is now printing Bibles in Geneva.

MOFFAT used to say that the coming day will find rich disciples regarding it an honor to spend their money in the support of missionaries. What an honor for those providentially placed in other spheres of activity, to preach the gospel to the lost and suffering by the agency of other consecrated men and women.

ONE hundred years ago, of 174,000,000 nominal Christians, 44,000,000 were Protestants; now of 450,000,000 nominal Christians 165,000,000 are Protestants. And in Protestant nations are to be found the highest energy and efficiency of the race. Another significant fact is that while a century ago 22,000,000 spoke English, now 115,000,000 use that language.

BUDDHISM is essentially an atheistic religion, as may be proved from the Buddhist sacred writings; nevertheless American Unitarianism, in the person of a Rev. Mr. Knapp, from Boston, has been cultivating an alliance with Buddhism in Japan, against orthodox Christianity. A Buddhist tract says that Unitarianism in Japan will produce no positive benefits, but will be negatively useful in neutralizing the evil effects of Christianity!

A UNIVERSAL standard that would everywhere indicate for every place where extravagance and pride begin and end, is, no doubt, impossible. What would be extravagance and manifestations of pride in one community might not be extravagance and pride at all in another place. For a large family, struggling with poverty, to go to fairs, shows, and circuses, and to spend their money for tobacco and snuff, may be as truly extravagance and a wasteful use of money, as for others to spend hundreds or thousands of dollars for luxuries and as equally justifiable enjoyments. The fact is, all of us, whether rich or poor, are very much alike at heart.

WE ought not to have any question as to the need of more laborers, and more watchcare over our small and pastorless churches. One of our pastors writes of visiting a little church, "which had had only one public service since I was there two years ago. Other removals and con-

tinued indifference of some has discouraged the faithful. It is the same old story. It need not be rehearsed. What the future will be I make no prophecy. They have a good church property, there are still enough left to keep up Sabbath-school, if they would. There are yet God-fearing and truth-loving brethren and sisters in the church."

BELGIUM is intensely and bitterly Roman Catholic. But a Rev. N. DeJonge, of the Dutch Evangelical denomination, believing that the church is not for the edification of the few, but for the salvation of the many, has organized a great evangelical work in the city of Brussels. There are several mission halls, a printing office, and a hospital; and besides Mr. DeJonge, the director, two evangelists, two colporteurs, two trained nurses, and about forty assistants, are employed. Owing to past political complications between the Belgians and Holland, the former look upon Protestantism as a "Dutch" affair. Let us pray for the triumph of Protestantism in Belgium; and add the prayer that our own Dutch brethren may be able to attach the Sabbath "affair" also to the spiritual reformation that seems to have made so hopeful a beginning in the Belgian capital.

IN a letter received by Dr. Nathan Wardner from the Rev. F. J. Bakker, of Rotterdam, Holland, gratefully acknowledging the usual quarterly remittance from Milton Junction friends, we find the following interesting item: On New Year's day the little church in Rotterdam assembled for prayer to God for his blessings all through the year. Mostly on First-days, when the sailors are free from labor, Bro. Bakker visits the ships to distribute tracts and engage in religious conversation. The sight of a man painting on Sunday, on board a Danish steamer, was the occasion of an interesting discussion of the Sabbath question and an added circulation of tracts. Our Holland brethren and their Sabbath principles are frequently brought into public notice because of their devotion to the temperance cause. One brother has given up the trade of making and selling cigars because he thought it not according to the will of God. Bro. Bakker's eldest son refused a good situation in a broker's office for the Sabbath's sake, and is finding work as best he can. One of the Rotterdam pastors published some articles in his paper about the Sabbath, but refused to print a reply from Eld. Bakker, whereupon it was published in the *Boodschapper*, and advertisements were put in a few of the daily papers that the *Boodschapper*, containing an open letter to the Rev. Wm. Vos, which he refused to publish, would be for sale by a certain bookseller. Many copies were bought, and one result is that a young man of good repute, and hitherto a member of a Reformed church, has offered himself for baptism. Thus are the seeds of truth being faithfully sown on Holland's inviting soil.

THE following account of the recent anniversary of the Baptist Missionary Union is taken from the New York *Examiner*. In the brief report of President Northrup's address we suggest that our readers substitute "Seventh-day Baptists" for "Baptists."

The Missionary Union held three great sessions to-day, arousing the first enthusiasm of the week. Attendance and interest alike were increased. President Northrup's opening address was a remarkably impressive plea for an advance movement in world evangelization. Its

equal has not been heard in many years. He named the two chief hindrances to missionary effort as departure from Christ's method in not laying stress enough on salvation here and now, and failure to apply at home the principles of missionary comity applied in the work abroad. He took ground that the evangelical denominations must stand as closely as possible together against the common enemy. The trouble is, the world doesn't believe that we believe what we say we believe, because we don't act like it. The foundation principle of Baptists is loyalty to Christ. But this means loyalty all around, and obedience includes the great commission. Baptists say they are loyal, while they are in practical mutiny against this command. Baptists are guilty of heresy more damning than all the heresy of Briggs or the Higher Criticism—the heresy of disobeying Christ. Heresy of inaction has sent to hell more than heresy of non-belief. He would that one-half the pastors would go to the heathen immediately. Their places would be filled, and the churches would be crowned with prosperity.

For the committee on centennial celebration, C. H. Cutting, Esq., of Brooklyn, reported resolutions that a special celebration be held Oct. 2, 1892, and throughout the year following; that, as its chief feature, the Union undertake to enlist one hundred new missionaries, and raise a memorial fund of \$1,000,000 during 1892, and \$3,000,000 for the universal work of the Union; that general meetings to observe the four memorial days of the Carey movement be held in different sections of the country; the whole programme to be in charge of a special permanent executive committee. The report was unanimously adopted, and its plan of action was widely commended. This afternoon Dr. Henry C. Mabie gave an account of his missionary tour, presenting the work so that his hearers will not forget it nor underestimate its importance.

Various reports from foreign fields were presented. After that on the mission to the Telugu, Dr. Clough was called for and received an ovation, handkerchiefs waving with prolonged applause. The sight of the veteran, pale and worn, profoundly stirred the people.

A great audience, numbering 1,800 or more, gathered to hear Dr. Clough's address this evening. First, Dr. Mason spoke of the work in China. Then the story of the Telugu mission was told with great simplicity and pathos and tact by the man so highly honored of God. The baptism of over 1,600 converts in four hours was graphically described. Since last December over 9,000 have been baptized, and he left some 3,000 more waiting. The native preachers have carried on the work, with great success, in the absence of missionaries. He called for twenty-five men and \$50,000. Three gentlemen gave \$1,000 each to start the special fund for this, and three ministers offered themselves as missionaries. The Union has rarely had a more inspiring day.

A STRIKING illustration of the progress of Christian ideas in Japan is seen in the report of a funeral service held at Tokyo in September. The wife of the Vice-Minister of War, Mrs. Katsura, was a member of the church at Tokyo of which Rev. Mr. Kanamori is pastor. The funeral was, by request, held in the chapel of the cemetery in which a large number of the great men of Japan are buried. It is said that 2,000 persons were in attendance, though not a quarter part of this number could find room in the chapel. Among those who attended were a prince of the blood, three cabinet ministers, and a large number of army officers, as well as diplomatic officials. A large band was provided, in view of the rank of the husband of the deceased, and Mr. Kanamori preached a fervent sermon upon the Christian's hope of immortality in Jesus Christ. It was such a service as has never before been witnessed in Japan, and the impression produced upon the officials and upon others present seems to have been all that the friends of missions could wish.—*Missionary Herald*.

WHAT began in Jerusalem shall be known everywhere. The Messiah of the Jew shall be the Saviour of men.

## WOMAN'S WORK.

### WOMAN'S RESPONSIBILITY TO WOMAN.

MRS. S. E. BRINKERHOFF.

Read at the Woman's hour of the Western Association, at Alfred, N. Y. June 21, 1891.

We are living in an age and in a country where woman's responsibility is fully recognized, and her ability to be and to do for either good or evil is duly acknowledged. The dark cloud that all down the ages has enveloped the lives of women in moral and spiritual darkness, is passing away from us; but it still hangs with all its midnight gloom over millions of women as good by nature as we—our sisters—the objects of God's everlasting love and care, and we fail to recognize our responsibility to them. As women, enlightened and uplifted by the Spirit of the living God, we have a responsibility in this matter greater even than Christian men have.

For forty centuries, with here and there a ray of light gleaming through the darkness, woman had borne the penalty of her own haste to "be as gods, knowing good and evil." When woman yielded to the voice of the tempter, took of the forbidden fruit, and gave also to her husband, she lost that self-confidence that is essential to true nobility of character. We are too apt to overlook the fact that woman, in her haste to be wise, was first in the transgression. When Adam said: "The woman gave me and I did eat," it was not as too many lightly talk of it, to throw the blame on the weaker vessel; but the free, out-spoken truth of a heart that knew not as yet the art of deception. He simply spoke the truth, without prevarication or excuse for either the woman or himself.

But in the fullness of time by a woman was brought forth the world's Redeemer, the promised seed that should bruise the serpent's head and eventually remove the curse of sin. The out-flowing of Mary's heart, "From henceforth all generations shall call me blessed," was the key-note to woman's emancipation from her first transgression; and, gradually as the new life and hope take possession of her heart she arises to her first estate. She feels that the seed of the woman has already begun his work of bruising the serpent's head, and she can no more resist the uplifting power—that power which makes no distinction between male and female, but recognizes them all one in Christ Jesus—than the heathen woman can the crushing power of sin, which says: "Thy desire shall be to thy husband, and he shall rule over thee." In this, as in everything else in the universe, we see the harmony of God's laws in nature and in revelation. Away back there God simply told Eve the result of what she had done to herself and her daughters, and nature attests its truth in every heathen land to the present day.

But ever since the key-note was struck in one woman's heart, in that far away hill country of Judea, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," hath this irresistible power been lifting the curse wherever the glorious gospel of the Son of God has been proclaimed, until to-day, our sons and daughters stand side by side in all the ennobling pursuits of a higher, broader, better life; besides the most precious place of all—the home. Here above all other places is felt and enjoyed by women the power of the Jesus religion, not alone in homes that have an experimental knowledge of this religion, but homes that have only the rays of the Sun of Righteousness fall-

ing upon them as they emanate from the homes and lives of others. It is this power that makes women of America differ from those in Africa, China, or Japan, that gives to man and woman both to feel their responsibility to God and to each other. Ingersoll may tell us it is the influence of civilization, higher education, and free-thought; but we know it is the power of the Christ-child—the man of Calvary—bruising the serpent's head, destroying sin in the flesh, lifting the curse, and by his own irresistible power drawing woman up, up, to the place and position the Creator intended her to occupy. It is this irresistible, invisible power of the religion of Jesus Christ permeating society that makes you, my sisters, differ from the women of heathen lands, and your fathers, husbands and brothers differ from theirs.

In view of this, What is our responsibility to those upon whom still rests heavily the curse of the first transgression? Is it any wonder that women should have a greater burden for the women of heathen lands than men have? Is it any wonder as we hear of their degradation, slavery and oppression, that God should lay the burden heavily upon us? or that we should hear the voice of a loving Saviour, saying to us, as he did to Mary of old, "Go tell my brethren." Not simply tell them that Jesus goeth before them into Galilee, but that he goeth before them to the uttermost parts of the earth. This voice comes to us day by day, and we often feel that in the strength of our enlightened and Christian womanhood we should go quickly to tell the divine message; but we shrink from the responsibility, self-denial and sacrifice which this message carries with it. It costs something to send the gospel to heathen lands. Should we get our fathers, husbands and brothers to feel on this subject as we sometimes do, it would seriously interfere with our home luxuries, and perhaps some of our comforts, and we are not yet prepared for this. We are interested in the gospel message going to the heathen, provided it does not interfere with us individually. We are willing to acknowledge what the gospel has done for us, and we desire to see the good news go to all the world, if it could be done without self-denial—without crucifying our own fleshly desires; but this cannot, will not be. Jesus denied himself for us, and in this, as in all things else, we must follow in his footsteps if we would seek and save the lost.

Upon us, Christian women of the nineteenth century, there rests a fearful responsibility if we neglect to enter the opening doors, or fail to heed the appealing cries which come to us from sin-burdened souls in far away lands. We cannot roll all this responsibility upon husbands, fathers and brothers. It is for us to say, Shall the gospel message go quickly to uplift and save the perishing, or shall it drag for want of means? Shall our homes and personal adornment take all our time and means, with that of our fathers and husbands, or shall we retrench these expenditures and let the gospel message go quickly? I believe there are thousands of Christian men in this age—age of fearful extravagance and luxurious living—battling with their own conscience day by day in reference to their duty to God and to their wives and families, who are only waiting for a word from faithful wives or daughters to respond gladly and bountifully to the urgent calls for means to send the message of salvation to the ends of the earth. The calls of society in these days are such that if men of moderate means supply the seeming wants of wives and daughters they have

nothing to give for the cause of Christ,—nothing for the crying needs of heathen lands.

Could women, wives and mothers, be persuaded to heed the New Testament directions to be not conformed to this world, but to be transformed by the renewing of their minds, that they might know what is that good and perfect will of God, there would be no trouble in raising means to carry the glad tidings of salvation to earth's remotest bounds. Could Christian women realize that it was not only their duty, but their highest privilege to deny self, in home and personal adornments—not because it is wrong to have these things—but, in order to uplift and save the perishing millions, we could send out missionaries by the dozen, where now they go in single file, if at all. To us are given grand and glorious opportunities to be co-workers with Christ Jesus in seeking to save those for whom he shed his precious blood; but if we neglect these opportunities the blood of our sisters will God require at our hands. The excuse too often made, though it may sometimes be honestly done, My husband is not interested in work for the heathen, will not stand the test of the judgment and the all-seeing eye of Jehovah. The money expended by Christian women upon unnecessary apparel and home decorations would fill the treasury of the Lord to overflowing, and supply all the demands made upon our Missionary Boards. For whom do Christian fathers and husbands toil and labor? For wives and daughters. For whom do they surround the home with all the comforts and luxuries that the incessant toil of body and brain can bring? For wives and daughters. These are facts which we should consider, candidly turn over, and look at.

My sisters, I appeal to you in the name of Him who made Himself of no reputation, took upon Himself the form of a servant, that He might seek and save the lost, to awake from your dream of self-complacency that you are doing all you can. If the New Testament teaches us anything, it is that the Christian life is one of self-denial for the good of others. Can we claim to be the followers of him who had not where to lay his head, while we sit with hands folded in homes of comfort and luxury, giving perhaps as much to the cause of missions in a year as we spend for one good dress? Can we claim to love those for whom a Saviour died while we put forth so little effort to save them? I say it in the fear of God, I say it with a fearful weight of the responsibility resting upon us as Christian women, as Seventh-day Baptist women, we are not doing one-tenth part what we might do to rescue the perishing.

I appeal to you, my sisters, in behalf of the dying millions of heathen lands, to be willing to deny self, that you may be ready to furnish the means to send out men and women, who are ready and willing to consecrate their lives to the blessed work of bearing the message of God's salvation to all the world. If, as stewards of God's money, we use it to his glory in trying to lead sinners to salvation, we shall soon lay down the cross, take up the crown, and enter into the joys of our Lord.

THE spirit of Christ is the spirit of missions; that spirit which feels most deeply for men when they are most wretched and because they are wretched. It is this spirit that makes us more blessed when we give than when we receive. The spirit of missions is not a spirit of idleness which seeks our own pleasure or profit. It produces self-denial, it delights in self-sacrifice, it is never weary in well-doing. In one word, it is the spirit of Christ.—*The Helping Hand.*

## HISTORICAL & BIOGRAPHICAL.

### HERO WORSHIP.

MASAYOSHI TAKAKI.

M. Takaki, of Japan, is a young man of rare ability who has been for several years a student at the Syracuse University, graduating from that institution last week. About one year ago he visited Alfred, giving one or two lectures upon the religion, customs and laws of his country. He has written two or three articles for the RECORDER; and we take pleasure in reproducing, from the *Syracuse Standard*, his graduation oration, on Hero Worship:

It is the great and sublime characteristic of natural law that, while it controls so perfectly the vast masses of the heavenly bodies at such amazing distances, it also equally controls the destiny of human life. Astronomers tell us that in the celestial universe there is a mighty and mysterious movement of the heavenly bodies: that those blazing suns leading their hosts of subordinate planets are moving in solemn majesty toward some unknown point in infinite space. If we turn to our historians, they also tell us that in the universe of human life there are gradual but steady movements; that great men appearing in different countries and at different times, are leading the mass of the people toward some unknown point or perfect civilization. Where that point is and how it is to be reached none but God and the heroes to whom he reveals it can tell.

A hero is not merely a man of military ability, as the term is commonly understood; he is a noble man in all departments of life, a man who seeks after truth, walks with the truth, and if need be, dies for the truth. The hero, says one, "is a mind of such balance that no disturbance can shake his will, but pleasantly and merrily, he advances to his own music alike in frightful alarms and in the tipsy mirth of universal dissoluteness. He is a leader, a moulder, and in a certain sense a creator of society." Therefore, Carlyle was right when he said, "The hero is the light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of heaven."

The hero appears in the world not accidentally but providentially. This is verified by the history of modern Europe. In the many reformations and revolutions that have resulted in the civilization of to-day, we find in the forefront of every movement some noble and unflinching spirit willing to sacrifice his life for the truth. In the great intellectual reformation we behold Columbus, Galileo, and Copernicus assailing the old Ptolemaic system and establishing a new system with the sun, instead of the earth, as its center. In the religious reformation, we behold Luther, Zwingli and Calvin wresting the center of religious thought from the hands of the Pope and placing it in the hearts of the people. So also in science and in politics, we find Bacon and Descartes, Voltaire and Rousseau, boldly laying the foundation on which is to be constructed a new life and a new civilization. Such has been the work of the past. Is there, then, no reformation to be desired for the future? If not, the appearance of heroes is unnecessary. But if we are to judge the future by the past; if we are to regard the western world as the noblest type of human development, it is evident that, as there is no progress of civilization without reformation, so there can be no reformation without its heroes.

Without being in the least Utopian in our ideas, can we conscientiously believe that we have reached the highest point of civilization, the *ne plus ultra* of progressive enlightenment? There is a true and perfect civilization as there is a true and perfect religion. But we have not yet attained it. Is not the immorality of the world harbored and protected by public opinion? And yet we pretend to call it the voice of God. Is religion more or less than a social garment, a mere cloak, an ornament? Has the dream of the divine right of kings been entirely

cleared from the minds of the people? Are not the great mass still trodden beneath the feet of the aristocracy? Are not the poor ground under the heel of the rich? If we will regard the world in the light of truth and justice, we cannot but say that the present condition of society is sadly imperfect. There is a crying need of another and greater reformation.

As we have learned that the earth is not the center of the physical universe, so have we yet to learn that man is not the center of the social universe. Man does not exist for man; he has independent and sovereign rights. "But this," you say, "would destroy our whole social life." Of itself it would. But as the earth finds the true center of its motion in the sun, so will we find the true center of our life in God. When men cease to honor self and strive to glorify God, then and only then may we feel that we have reached the acme of civilization. Mighty is the work before us, and mighty must be the heroes who shall lead us in this grand reformation. But it is not the hero merely that we worship; we worship through him the divine light that lighteth him to success. As the light shineth in darkness, so shall he lead us to a more glorious liberty.

Let us then place ourselves above the horizon and behold the numberless heroes who, passing away before us, have left the present civilization behind them. If any one wishes to be a man of letters, let him learn of the pure and lofty pen of John Milton. If any one thinks to be a soldier let him emulate the truthful and manly character of George Washington. If any one would become a minister of the gospel, let him follow the consecrated and benevolent life of George Whitefield. If any one would be a statesman, let him study the noble and firm life of John Bright. But, above all, if any one would become a hero, let him study not the deeds, but the hearts of heroes.

### THE BIBLE NOT A DEAD BOOK.

Most of the books in our libraries are dead books. Our text-books in science, all our text-books, have to be revised every five years. An old edition is worthless, is misleading; to the paper-makers with it. What we regarded as fixed principles in political economy, which we learned of Adam Smith or John Stuart Mill, and supposed to be settled, are now all reversed or all modified. Sciences, arts, change. There is nothing so worthless as an old encyclopædia. It needs an appendix every year. Even in the latest "Britannica," if we look up a word like "Australia" in the early volumes of nearly twenty years ago, we are only misled. The book is dead, and the living world has left it behind.

There are a few books which it would seem can never die. The "Iliad" lives, and so does Plato's "Apology," or "Shakespeare's "Hamlet." What gives them their value is not temporary but permanent. Such books are very, very few. There are many that can live, like a blossom, for a week, or like a fruit, for a season, and some few that will live, like a tree, for a generation; but those that can traverse the generations, passing from one to another, equally vital for each, are the choicest treasures earth has acquired. They can be numbered on one's fingers.

But even these show, generally, a decreasing vitality. When they pass from one to another they lose half their life. Homer is not to us what he was to the Greeks. There are but few of our people now that are interested in the wrath of Achilles or the fate of Priam's son. It is only the literary man that reads his "Eneid," and he, very likely, has never read it since his student youth. Plato is only a name for most intelligent men. We may say that Plato lives, but to most men it is but a thin and shadowy life. The undying book of a language, the Homer, Virgil, Plato, Goethe, Shakespeare, lives for that language only; it is a dead book for nearly all the rest of the world.

But there is one Book, or shall we say one little library of books, which we bind in one cover, in parts older than the oldest, which is the youngest and most alive of all the books ever written. Nor is it the book of one language only; but into whatever language it is translat-

ed—and it has been translated into all—its freshness and vitality are not in the least diminished. The generations go by, and the sciences are born and reborn, again and again, but they do not make the Book obsolete. It was a book of power in its youth, when it was produced, part by part; and it is a book to-day of vastly more power, of constantly growing power, a tree fresher ever and broader, stronger and ever strengthening, under whose shadow the nations of earth do rest, whose leaves are their healing, and whose fruit is their sustenance.

What is it that gives this one Book its vital power? Wherein does it differ from the other dead books and living books, not one of which has ever had any life that can compare with this?

Partly this, that it is the world's one great book of duty. Facts perish or change, duty remains. It is the one book not for the intelligence but for the conscience. It informs us about what we owe to God and what we owe to one another. Now that is something that does not grow old. Right and wrong are imperishable as the mathematical axioms; and so long as Euclid's demonstrations of geometry remain young and living, so long will the equally changeless propositions of right and wrong, found in the Bible, remain vital to the generations. Only a theorem of duty is a thousand times more important and interesting to all the world than a theorem about angles, and the Book which once for all gives those theorems and their answers can and will command the world. The life of the Bible is in its appeal to the heart, not to the reason; in its demands on the conscience, not in its instruction of the intelligence, its histories or its genealogies. Because the Bible has told us what the world most wants to know, what is right, what is wrong, what is duty, what is sin, what we must do to be saved, therefore every year adds to it more vigor, more life, more influence in the world.

But we must mention one other reason why the Bible exhibits a life other and greater than any other book of authority. Not only does the duty it declares tell man he *must*, but this book speaks with the voice of God. God speaks in it. In it God reveals himself, speaks to us, tells us, with all his infinite authority, what we must do, gives his own inspiration to his Book, fills it with himself, so that when the Book speaks to us God himself speaks to us. Here is the great distinction between this and all other books. Other books speak man's word, a good or wise man's word perhaps, to us, and ask our judgment on them. This book comes from God and asks not our judgment, but commands our obedience. It says, Thou shalt, and Thou shalt not, and puts the All-wise and Almighty God behind the command. It is the world's law-book, its constitution and its legislation, the one book which every man needs to know and every good or wise man wants to know.

And so it is that the Bible is the best known book in the world. Few families own a Shakespeare; every family possesses a Bible. It is the best read book, the book which above all others we commit to memory, the book we reverence, the book on which we found our States, our civilization, our conduct, and our hope of the world to come. It is the world's one live book. —*The Independent*.

### ALONE WITH GOD.

Christian life in our day is full of activity. It finds pleasure in planning, giving and working for the growth of Christ's kingdom. The spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the Church. But it conceals also a great peril. All Christian power springs from communion with God, and from the indwelling of divine grace. One can do good to others only as his own heart pulsates with love to Jesus, and has a present experience of his love. We can impart only what we receive. Any spring will run dry unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal be like sounding brass, unless the soul waits daily upon God and finds new strength in prayer and in the study of the Bible.

## SABBATH REFORM.

THE Bradford *Era* in a recent issue makes mention of three branch railroads in McKean county, Pa., in process of construction, and adds, "G. H. Lyon, civil engineer, has been making the surveys for all of the aforesaid roads." It may be proper for us to add that Bro. Lyon is a faithful Sabbath-keeper. We are not personally familiar with all of the details of the work above mentioned, but we have reason to know that no part of the engineer's work is done on the Sabbath day. Brother Lyon makes up his party, as far as possible, of Sabbath-keepers, but whether he is able to do so or not, all work stops Friday night, and is resumed again on Sunday morning. And this, too, in Pennsylvania. The Railroad Surveyor's Sabbath-school is an institution not unknown to the readers of the RECORDER. It hardly needs to be said that Bro. Lyon is its civil engineer. We wish all our business men who have larger or smaller forces of men under their control would take lessons of this brother.

### THE LAST GREAT REFORM OF THE AGE.

REV. L. C. ROGERS.

The last days are frequently characterized in the sacred Scriptures as days of sin and sorrow. "In the last days perilous times shall come." 2 Tim. 3: 1. This, however, is but the one side of the picture. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." Acts 2: 17. Under this pentecostal blessing, sin appears exceeding sinful; and for this reason prophecy views its existence as a striking event, and makes it a sign of the times. It is the existence and prevalence of good money that makes counterfeits so noticeable. The last days are to be days of special blessing to the church, and to mankind at large. Those happy omens already appear in the moral reforms and evangelical work now undertaken. Is Sabbath reform to have a place in the great reformation? To this question I bid my pen write a strong affirmation; and for the reason, first, that the prophecies of Scripture affirm it. In a chronological prophecy, reaching from the days of John the Baptist to the second coming of Christ, the *status* of the Sabbath is made prominent at three culminating points. This connection of Scripture is found in Isaiah, chapters forty to sixty-six, inclusive; and the references to the Sabbath are in chapters fifty-six, fifty-eight, and sixty-six. The first reference is to the post-apostolic age, as is evident from the connection; the second places the Sabbath after the great anti-slavery movement of the nineteenth century; in the last, the Sabbaths of earth are seen marching into the new heavens and earth which greet the advent of Christ. It is here evident that Sabbath reform is to have a place with the moral and religious reforms of the last days, and also that this is to be the last reform in the order of time.

In the second place, Sabbath reform is greatly needed, and for this reason it ought to be expected; for (a) the Sabbath is vital to true religion. It is a God-given institution. It has a central position in the moral law of the ten commandments. Christ is the Lord of the Sabbath. To be Sabbathless is to be Christless. But (b) the Sabbath has been tampered with and abused as no other institution has. The Jews have magnified its temporalities and minimized its spiritualities. The papists have rescued it from the sun-worshippers and made it the queen of

their festival days. Civil legislation, taking its cue from the union of Church and State, has made the Sabbath serve both interests; so that as now known among men it is hardly the one thing or the other; it is in a chrysalis state. If true religion is ever to be revived, the better observance of Jehovah's Sabbath will share in the revival.

But why is it to be the last great reform of the ages? Chiefly, because true Sabbath-keeping occupies the very highest place in Christian experience, hence the other moral and religious reforms must precede as a necessary preparation for Sabbath reform. The rafters cannot be put on till the bents are up. When the walls of the spiritual temple are raised, the top-stone will be laid with shoutings of grace, grace unto it. Zech. 4: 7.

This explains in part the slow progress of Sabbath reform for the last fifty years of effort. A higher type of religiousness must be developed to secure an interest in the Sabbath as God's memorial day, and a type of the saints' heavenly rest. The Sabbath had its origin in Eden. It was given to man in his innocency. It belongs to the bloom and beauty of paradise. God himself kept the pristine Sabbath; he rested and was refreshed. Ex. 31: 17. God made the Sabbath; he named the day; he blessed it; he sanctified it, and he has commanded all men everywhere to keep it holy. "Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. The God that sanctifies is the God who made the world in six days and rested on the seventh, and who set apart that day to holy uses. "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20: 20. A professing Christian has no sign but Jehovah's Sabbath by which he can know this covenant-keeping Jehovah God. There are lords many, and gods many. How can we know that we worship the true God? By his sign. The seventh day is God's memorial; but this day has been hung between two thieves, as Christ was who is the Lord of the Sabbath; the Mohammedan's Friday on the one side, and the Pope's holy Sunday on the other, have stolen the name of Jehovah's day. Ye have robbed me, may God say, ye have robbed me, even this whole nation. But God will bring his people out of captivity (Ps. 53: 6), and "from one Sabbath to another shall all flesh come to worship before me saith the Lord." Isa. 66: 23. "And they shall go forth and look upon the carcasses of the men that have transgressed against me." v. 24. So then we are not to expect that all will accept of Jehovah's Sabbath in the testing time. Prejudices against Jehovah's Sabbath are of long-standing and are strong and bitter; and only those who love God supremely will accept the Sabbath and the truth it represents. "Blessed are the people that know the joyful sound."

### RELIGIOUS LIBERTY.

At the present time we find American citizens divided in opinion as to whether or not we should have government laws enforcing the observance of certain religious institutions. Quite a large number of people wish to see "such an amendment to the National Constitution as will indicate that this is a Christian Nation, and place all the Christian laws, institutions and usages of the government on an undeniable legal basis in the fundamental law of the land." Others feel, and certainly with good

reason, that this is a menace to our religious freedom, and advocate the total separation between religion and the State assured by our National Constitution as it now is.

This is a question of great interest to every citizen. Like other questions, there is certainly a right and a wrong side. Where stand we? "My kingdom is not of this world." So said Jesus. John 18: 36. It was truth then. Is it not the same to-day? Can it be any less true now than then? Or does time change so that what was once right would not be so to-day? We must regard the statement as Paul regards its author when he says (in Heb. 12: 8), "Jesus Christ, the same yesterday, and to-day, and forever." As Christ's "kingdom is not of this world," it is evident that no earthly government is authorized to enforce the observance of any duty we owe to Christ alone. Jesus, when speaking of our duty to government, and to God, said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things which are God's." There is no intimation that this is to be done through the government, but direct to God. Jesus nowhere intimates that the government should see that men "rendered to God the things that are God's." Christ's work here was not to be advanced that way.

That governments are recognized by God, is clearly taught in the Bible, but it is also taught that they have only to do with man's duty toward his fellow-man. Our government has no right to say how you or I shall serve God, or whether we shall serve him at all. To the State we owe civil duties, while to God we owe religious duties. Civil, that is pertaining to a citizen in his relation to his fellow citizens. Religion, pertaining to man's personal relation of faith and obedience to God. Upon such principles our government has been founded. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

To fully show the position of our government in the past it will only be necessary to quote the following as expressing the voice of the Senate:

It is not the legitimate province of the Legislature to determine what religion is true or false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. . . . What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small.—U. S. Senate, 1829.

With this have agreed many of our leading statesmen, as will appear from the following quotations:

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.—Washington.

Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—Madison.

Leave the matter of religion to the family altar, the church, and the private schools supported entirely by private contribution. Keep the State and the Church forever separate.—U. S. Grant.

Others might be quoted, but these are sufficient. It is clearly seen that these are in perfect harmony with the teaching of Christ when he said: "My kingdom is not of this world."

To ask for laws compelling man to subscribe to a religious belief is certainly not to follow the teaching of Christ. What then means the present cry from so many of the clergy, for religious laws? Does religion here in America find it necessary to lean upon the more powerful arm of the State? If we ask for laws in behalf of religious institutions, it is really an admission that we cannot carry out the instruction of Christ given in Matt. 28: 19, "Go ye therefore and teach all nations." Religious legislation is always against religious liberty, and what is against liberty in religion is against religion itself.—A. C. Shannon, in *Girard (Ohio) Grit*.

ONE of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

# THE SABBATH RECORDER.

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"WHY not take life with cheerful trust,  
With faith in the strength of weakness?  
The slenderest daisy rears its head  
With courage, yet with meekness.  
A sunny face  
Hath holy grace  
'To woo the sun forever."

SOME one has wisely observed that man's ears are placed in such a way that he may catch the things that are said in front of him. A merciful Providence never intended that he should hear what was said behind his back.

A BRONZE statue of the late Henry Ward Beecher was unveiled in Brooklyn last week. No man ever did more toward giving the city of Brooklyn a world-wide fame than did Mr. Beecher, and this recognition of his great power and worth by the city, is but a just tribute to his memory.

THE article by Prof. Rogers, on the "Last Great Reform of the Ages," in the Sabbath Reform department this week, is printed, by permission of the Editor of the *Outlook*, from advance sheets of that publication for July. We hope that not only this article but also the entire number of the *Outlook* will be carefully read by all our people. As Seventh-day Baptists, we all need to be more familiar with the history as well as the current agitation of this great subject.

THE year just closed marks the abolition of the so-called English course in the Rochester Theological Seminary. The students who entered the Seminary last September, and all who may enter hereafter will be required to take Hebrew studies as well as Greek. But students who do not wish for graduation may, with the consent of the Faculty, pursue special studies in any of the Seminary's departments. This is a clear and just recognition of the importance of a more thorough mastery of the ancient Bible languages to a complete theological course, while it grants to those who cannot complete a full course the privileges of study such as were granted under the old English course. It is a move in the right direction.

IT is the season of the year when colleges throughout the country are distributing their honors among those who have fairly won them, either by faithfully pursuing prescribed courses of study and investigation, or by distinguished services in some departments of scientific or literary work. We are glad to note that Seventh-day Baptists are receiving their share of such honors. Thus Yale University has conferred the degree of Doctor of Philosophy upon C. Eugene Crandall, Professor in Prof. Harper's School of Hebrew; and Brown University makes Prof. William A. Rogers, of Colby, a Doctor of Laws. These honors are worthily bestowed, and will be worn with dignity by those who have received them and with honor to the institutions which have conferred them.

THE following sayings of Spurgeon, are, we imagine, true of other than the English people, and might be applied to men in other callings than the ministry: "I never knew a good horse that had not some odd habit or other, and I never saw a minister worth his salt who had not some crotchet, or oddity. Now these are bits of cheese that cavilers smell out and nibble at; the first is too flowery and the second is too dull. Dear me, if all God's creatures were judged in this way we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the crows for swinging their tails, and the hens for not giving milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in England."

THE virtues of the Christian life are not to be much talked about, but much lived. The honest man does not need to print the word HONEST in striking letters upon his hat band, the courageous man does not need to put his courage into verse and sing it to every passer-by, and the modest man will not be continually shouting about his modesty; but each virtue will stamp itself in silent grace and beauty upon the face of him who possesses it, will be manifest in his every act and speak out in the unconscious tones of the voice. So he who has drunken deep at the fountains of divine grace and love has no need of flaming hand-bill or blaring trumpet to proclaim the fact; it will manifest itself in the sincere, pure, unconscious life of the true child of God, and by this men will take knowledge of him, that he has been with Jesus.

## ALFRED UNIVERSITY.

The Fifty-Fifth Annual Commencement of this institution has just been held. The exercises of Commencement week have come to be too well known to need repeating in detail. This year a day of athletic sports was arranged for by some of the students, and came off on Friday, June 19th. It was participated in by a large number of students, and was witnessed and greatly enjoyed by a large concourse of citizens and visitors from neighboring towns.

The Commencement exercises proper were introduced on Sunday evening, June 21st, by the baccalaureate sermon by President Allen, on the Divine Guidance and Help, from the text, "Hitherto hath the Lord helped us." 1 Sam. 7:12. It was a comprehensive history of the institution from the earliest beginnings until the present time, in all of which was clearly traced the evidences of the divine hand guiding the movements and shaping the character of the University.

Following the baccalaureate came the annual sessions of the literary societies, of which there are four, and each of which held an unusually interesting session. On some of the programmes were the names of members of the years long since gone by, whom it was a pleasure to greet and to hear again. These were followed, on Tuesday evening, by the annual concert given by the Musical Department. This was an enjoyable occasion to all lovers of good music. Wednesday was given to the exercises of the Alumni Association, the chief attraction of which was the address by the Rev. Dr. Robert Collyer, of New York, on "From the Anvil to the Pulpit." The address was, in a manner, auto-biographical, the lecturer using the incidents and experiences of his own life to illustrate the elements of a successful career. These are, 1st. To be well-born, 2d. To be well-bred, 3d. To do with fidelity whatever one has to do, and 4th.

To trust in God. Among other speakers of the day were the Rev. Dr. Lewis, of Plainfield, N. J.; Daniel Lewis, M. D., of New York; Hon. P. B. McLennan, of Syracuse; Judge Seymour Dexter, of Elmira; Hon. W. W. Brown, of Pennsylvania; the Rev. Dr. Ford, of Elmira; and others, all graduates of the University in years past. The Alumni banquet was served in the dining hall of the University to 230 members and invited guests. After the supper came the speeches in response to toasts proposed by the president, P. B. McLennan. These were characterized with a deeper tone of tenderness and loyalty to the *Alma Mater* than we have ever witnessed before, while the spice of wit and humor was by no means wanting. No person could have sat through that hour without feeling that Alfred had occasion to be proud of her sons and daughters who had come to do her honor. The genial, cheery, tender words of Dr. Collyer, as he spoke of his great pleasure and satisfaction in what he had seen and heard, and of the good-will he should always carry for the institution of which he had hitherto known nothing, will not soon be forgotten by those who heard them.

The graduation exercises occurred on Thursday morning, when a class of 21 received their diplomas. Nine of these received the Bachelor's degree, eleven the Master's degree, and one the Doctor's degree,—all *in cursu*. This class, though much smaller than that of last year, was composed of strong young men and women who had done thorough work, and fairly earned the honors which they received. The class exercises in the afternoon of Thursday closed the public exercises of what has been uniformly pronounced one of the most interesting Commencements Alfred has known in many years.

Any report of Commencement week would not be complete which did not mention the Annual Meeting of the Trustees which occurred on Tuesday morning and afternoon. At this meeting full reports were made by the Treasurer of the financial condition of the University, by the Librarian of the management, condition and use of the library, and by the Executive Committee of the details of the work of the year. These reports give a comprehensive history of the year's work, and suggest plans, etc., for the year to come,—a most important day's work.

By recommendation of the Faculty, the Trustees have changed the calendar so as to make the year consist of four terms of ten weeks each, instead of three terms of thirteen weeks each as heretofore. By this arrangement, the terms are made to conform to the plans of the Regents of the State University, which is a matter of great importance. At the same time also the courses of study are considerably extended, raising the standards necessary to graduation in the various departments or schools of study. Reviewing the year's work, as we could not help doing in the light of this week's work and enjoyment, we could not but rejoice in the manifest tokens of the prosperity of the University. While still limited as to funds for meeting current expenses, her work thoroughly commends itself to all who take the pains to know what it is, and the institution was never more deeply entrenched in the hearts of her alumni and old students than at the present time.

President and Mrs. Allen, by invitation of Judge N. M. Hubbard, of Cedar Rapids, Iowa, an alumnus of thirty years ago, left Alfred immediately after the Commencement week to spend the vacation in Colorado, Washington, etc., exploring the Yellowstone Park, visiting



Puget Sound and various points of interest on the Pacific Coast. Many friends will follow them in their journeyings with the prayer that they may thoroughly enjoy every hour of it, and return to their work in September strengthened in body, mind and spirit, greatly enriched in all that such a trip can give.

#### MINNESOTA SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota, convened at Dodge Centre, June 12, 1891, at 2 o'clock P. M. The introductory sermon was preached by Eld. S. R. Wheeler, after which he called the business meeting to order. E. A. Sanford was chosen Moderator, and E. S. Ellis, Secretary. Prayer was offered by Eld. E. H. Socwell, and F. E. Tappen, J. N. Wilson, and F. Wells were appointed programme committee.

Letters from sister churches were called for. Alden and New Auburn report that they are still striving to hold up the gospel banner, and they asked the prayers of the body in their behalf. There being no letter from Trenton, Mrs. Wilson gave a verbal report of the church at that place. She said they felt very weak and needed the care of an under shepherd. E. A. Sanford gave a verbal report of the Dodge Centre Church which he said was in a prosperous condition.

Eld. Wheeler read a communication from two sisters living in Minneapolis. They regretted very much not being able to be present at this meeting, and asked the prayers of God's people.

E. L. Ellis, Mrs. Wilson, and Mrs. W. H. Wells were appointed a committee to make arrangements for the next Semi-Annual Meeting, which was followed with prayer and adjournment.

Sixth-day evening a very interesting sermon was preached by E. H. Socwell, from Col. 3: 11, followed by one-half hour conference meeting led by Eld. O. U. Whitford, during which many interesting testimonies were given.

Sabbath-day, at ten o'clock A. M., Eld. E. H. Socwell conducted a prayer service which was followed by a sermon by Eld. O. U. Whitford: theme, Justification;—text, Romans 3: 24, to which a large and attentive audience listened. At the close of the sermon thirteen persons were received into the Dodge Centre Church, eight of whom were baptized the previous week, and the others joined by letters. After the reception of the candidates the Lord's Supper was administered, conducted by Elds. S. R. Wheeler and O. U. Whitford.

At three o'clock P. M., Sabbath-school was held, conducted by the Superintendent, Mrs. Flora Tappen. At four o'clock a very interesting essay was read by Floyd Wells, subject, "Christian Energy." Remarks were made upon the essay by Eld. Whitford, Eld. Wheeler, and Eld. Socwell, and Robert Taylor, of Kasson. At seven thirty P. M., a service of song was held, led by F. Wells, followed by a sermon by Eld. E. H. Socwell. Text, Job 1: 22. At the close of the sermon a collection was taken for the missionary work, amounting to fourteen dollars and thirty-four cents.

First-day, at nine o'clock A. M., a business meeting was called by the Moderator, prayer Eld. O. U. Whitford. Committee on arrangements for the next Semi-Annual Meeting reported as follows:

The next Semi-Annual Meeting will be held with the church at New Auburn, beginning on the Sixth-day before the third Sabbath in October at two o'clock P. M.

Introductory Sermon, by Eld. A. G. Crofoot; alternate, Eld. W. H. Ernst.

Essayists, Mrs. L. G. Briggs, Mr. Henry Ernst, Jr., Mr. Andrew North, Jr.

Voted to refer the appointment of delegate to the Iowa Yearly Meeting to the several churches composing the Semi-Annual Meeting of Minnesota, according to membership.

Voted that the Corresponding Secretary be requested to write to the several church clerks, asking them to write letters to be read at the next Semi-Annual Meeting.

A motion was made to continue permanently the interchanging of delegates with the Iowa Yearly Meeting. It was voted to table above question until the afternoon session, at which time it was carried.

After prayer, the meeting adjourned.

At half past ten, Eld. O. U. Whitford preached a sermon;—theme, Our Work as a People. Text, 1 Cor. 3: 9. At three o'clock, P. M., Eld. O. U. Whitford conducted a Bible-reading;—theme, Some Characteristics of God's People. At half past three the Secretary called the business meeting to order, the Moderator being absent, R. H. Babcock was chosen Moderator *pro tem*. Committee on arrangements reported Eld. S. R. Wheeler as delegate to the Iowa Yearly Meeting next September; alternate, W. H. Ernst.

First-day evening was devoted to the interest of the Y. P. S. C. E. Meeting was called to order by the president of the Dodge Centre Society. After prayer and singing, Eld. Wheeler gave a verbal report of the Dodge County Convention of the Y. P. S. C. E., held in Kasson the tenth of the present month; Eld. Socwell spoke in regard to the pledge and the importance of the same, and Eld. O. U. Whitford spoke of the growth of the Y. P. S. C. E. in our denomination. The meeting closed after singing "God be with you till we Meet Again."

Voted that a copy of these minutes be sent to the RECORDER for publication.

E. S. ELLIS, Sec.

#### FIRST AND SECOND WESTERLY.

By appointment of the churches, my wife and I attended the gathering of the Eastern Association held at Shiloh, N. J. It was our first visit to that part of the country, and while we enjoyed it very much, because of the beauties of the country and the warm genial spirit of the people, as every one must who goes to that goodly land, we nevertheless bore away from there some very good impressions and inspiring memories of the various sessions there held.

The presence and words of Brother and Sister Davis, our returned missionaries, gave an interest in the cause of missions and a warm pulse beat therefor that is not often found in such gatherings, and I doubt if a single one in attendance upon those meetings went to his home without a warmer interest in all the departments of our missionary and tract work. We all ought, if possible, to realize, as some now do, that, while the work is in the hands of two boards, they are really but the two hands of the one body. Who shall say that one is to be preferred above the other?

I feel, as was expressed by one at the opening of the Association, that, as a people, we do not place importance enough upon the attending of such meetings. Did we sufficiently realize their value, it is quite certain that many more of the laity would attend, even if they had to prepare for it as many boys prepare for the Fourth of July,—by beginning early to lay by the means with which to go.

One element of interest in the late meetings was the work of the young people, and I think no one could listen to the various papers pre-

pared by them and presented in their hour without feeling that the young people were taking good training preparatory to useful work, as well as showing a deep, thoughtful interest in those questions that are vital to our life and usefulness.

From these sessions we returned to our field with desire and purpose for new consecration to the work of the Master in the salvation of souls.

These societies are widely scattered. We have had much of sickness among us during the winter and spring, but now the weather is warmer and the summer health is ours and we sincerely hope that others will find it convenient to meet with us. A cordial invitation is extended to those spending the summer upon the shore to attend church with us, that together we may worship before the Lord and sing praises to his holy name.

E. A. W.

#### WISCONSIN SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Berlin, Marquette, and Coloma churches convened with the Berlin Church, June 12, 1891, at 8 P. M. Eld. N. Wardner preached the introductory discourse to a small but attentive audience, from the text (John 5: 40), "Ye will not come unto me that ye might have life." The sermon was in the Elder's usual earnest manner, and was listened to by his hearers with marked attention.

On Sabbath morning, at 10.30, sermon by Eld. Wardner, text (Luke 16: 4), "I am resolved what to do." In these sermons we had the whole gospel presented to us in a clear and forcible manner. After the sermon the communion was administered by Elders J. M. Todd and W. W. Ames.

At 3 o'clock a sermon was preached by Eld. W. W. Ames, from Eph. 2: 1, "You hath he quickened who were dead in trespasses and sins."

At 8 o'clock two papers were read from G. H. Baker and Lizzie Crandall; then followed a conference in which there were twenty took part, and a special request was made by visiting brethren that Eld. Todd should preach the next day.

On First-day morning Eld. Todd preached from the words, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

At 3 o'clock Eld. Ames again preached on the resurrection of the dead; text, 1 Cor. 15: 12-17. After the sermon a business session was held. Eld. Todd was chosen moderator, and H. F. Clarke clerk.

The next meeting is to be held in Berlin, commencing Sixth-day evening before the second Sabbath in December. Elder Geo. W. Hills was invited to preach the introductory discourse, S. H. Babcock alternate.

Papers were requested to be presented to the next meeting by Sisters N. Wardner, A. McLearn, Julia Lowe, W. W. Ames, Nellie Hill, Lizzie Crandall, and Bro. Geo. B. Shaw.

At 8 o'clock Bro. G. B. Shaw gave us a very earnest talk from 2 Kings 6: 16, "Fear not, for they that be with us are more than they that be with them."

This closed the Semi-Annual Meeting, and we bade adieu to our friends, having been made glad by their presence.

H. F. CLARKE, Clerk.

TWO-THIRDS of a thousand millions of heathen have not yet heard the gospel message.

## YOUNG PEOPLE'S WORK.

COME along with your articles for the Symposium (or Symposiac, to be more accurate,) on the question, "What does 'Young People's Work' mean?" One or two papers have been received, and after the Associations are over there will be a good opportunity to bring this matter before our readers between that time and Conference.

WRITE clearly and to the point. A brief paper will be read by twice as many people as a long one, unless the long piece be of remarkable interest. Have something to say and say it. We shall be glad to publish twenty-five articles, if they are readable and contain ideas well expressed. So we say, Come on with your articles!

### "SHE HAS OUTLIVED HER USEFULNESS."

Not long since a good-looking man in middle life came to our door, asking for "the minister." When informed that he was out of town, he appeared disappointed and anxious. On being questioned as to his business, he replied: "I have lost my mother, and this place used to be her home, and as my father lies here, we have come to lay her beside him."

Our heart rose in sympathy, and we said, "You have met with a great loss."

"Well—yes," replied the strong man with hesitancy, "a mother is a great loss, in general; but our mother had outlived her usefulness. She was in her second childhood, and her mind was grown as weak as her body, so that she was no comfort to herself and was a burden to everybody. There were seven of us, sons and daughters, and as we could not find any one who would board her, we agreed to keep her among us a year, about; but I have had more than my share of her, for she was too feeble to be moved when my time was out, and that was more than three months before her death. But then, she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man, we directed him to the house of a neighboring pastor, and returned to our nursery. We gazed on the merry little faces, which smiled or grew sad in imitation of ours,—those little ones to whose ear no word in our language is half so sweet as "mother"—and we wondered if the time would ever come when they would say of us: "She has outlived her usefulness, she is no comfort to herself, and a burden to everybody else;" and we hoped that before such a day would dawn we might be taken to our rest. God forbid that we should outlive the love of our children. Rather let us die while our hearts are a part of their own, that our grave may be watered with their tears, and our love linked with their hopes of heaven.

When the bell tolled for the mother's burial we went to the sanctuary to pay our only token of respect to the aged stranger, for we felt we could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us up,—she was no comfort to herself, and a burden to everybody else." These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the care-worn mother. One, two, three, four, five. How clearly and almost merrily each stroke told of

her once peaceful slumber in her mother's bosom, and of her seat at night-fall on her weary father's knees. Six, seven, eight, nine, ten, rang out the tale of her sports upon the greensward, in the meadow, and beside the brook. Eleven, twelve, thirteen, fourteen, spoke more gravely of school-days and little household duties and cares. Sixteen, seventeen, eighteen, sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen brought before us the happy bride. Twenty spoke of the young mother whose heart was full of bursting with the new, strong love which God had awakened in her heart. And then stroke after stroke told of her early womanhood—of the loves, and cares, and hopes, and fears, and toils, through which she had passed during these long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own joys and sorrows in those of her children and her children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize; but hark! the bell tolls on. Seventy, seventy-one, two, three, four. She begins to grow feeble, require some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in plaintive tones, and after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent rather than invited from house to house. Eighty, eighty-one, two, three, four. Ah, she is now a second child,—now "she has outlived her usefulness, she has now ceased to be a comfort to herself or anybody," that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and coming back from our "hill of the dead," eighty-nine! There she lies now in her coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance, we fancied, also an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and as an irony we remembered the strong man's words: "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect and his voice strong, but his hair was silvery white. He read several passages of scripture expressive of God's compassion to feeble man, and especially of his tenderness when the gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty and our dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promises when heart and health failed them. "Then," said he, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arm." Leaning over the desk, and gazing intently on the coffined form before him, he then said reverently: "From a little child I have honored the aged; but never, till gray hairs covered my own head, did I know truly how much love and sympathy this class have a right to demand of their fellow-creatures. Now I feel it." "Our mother," he added most tenderly, "who now lies in death before us was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy

bride; that here she has passed most of her life, toiling as only mothers have strength to toil, until she had reared a large family of sons and daughters; that she left her home clad in the weeds of widowhood to dwell among her children; and that till health and strength left her—God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has entered the evening of life, that you may never say in the presence of your families, nor of heaven, 'Our mother had outlived her usefulness—she was a burden to us.' Never! never! a mother cannot live so long as that. No! when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their natures." Adieu, then, poor, toil-worn mother, there are no more days of pain for thee. Undying vigor and everlasting usefulness are part of the inheritance of the redeemed.—Mrs. J. D. Chaplin, in *The Advocate*.

### HOW TO INTEREST YOUNG PEOPLE IN CHURCH WORK.\*

BY WILLIAM C. WHITFORD.

The church was established by Jesus Christ as a means of carrying on the work of his kingdom on earth. One may work for Christ independently and outside of the church; but it is eminently fitting that the church should surpass all other organizations and lead individuals in labor for Christ.

In order to interest young people in church work we must in the first place interest them in Christ, the head of the church. Make them to see in him a true friend, a perfect model of a man, a kind elder brother, and a personal Saviour. Encourage them to study over and over again the accounts of his life on earth. Show them that the promises that he made for his followers are true for them. Make them to feel the living truth of that saying of St. Paul, "I can do all things in him that strengtheneth me."

Christian parents count for much in the education of a child. If one is reared in a Christian household where all the affairs of every day life show the abiding of Jesus Christ, it is the most natural outcome that that child should be interested in godly teachings, and as soon as he reaches an age of understanding should profess himself outwardly to be what he has already been perhaps unconsciously in his heart, a follower of Jesus, the Saviour of men.

When from an esthetic point of view we look at the idea of infant church membership as taught by the Congregationalists and others, we cannot fail to see its beauty. The church is the family of God's chosen people. Children born unto Christian families are at once born into the church.

In order to interest young people in church work we should have them in the church. I believe that children should be encouraged to join the church just as soon as they feel the need of a Saviour and that Jesus Christ is that Saviour. The first requisite is, therefore, to have the young people interested in Christ. The second is to give them a good example.

If the father of a family is lazy and shiftless, can he hope to have industrious sons? If the

\*Read at the Central Association, DeRuyter, N. Y., June 12, 1891.

mother is a careless and untidy housekeeper, can she hope to have daughters of orderly habits? If the older members of the church have little care for their own spiritual growth, and no care at all for the spiritual welfare of their neighbors outside the church, can they expect the young people to be wide awake and actively engaged in Christian work?

How can we expect the young people to be interested in church work when no one else is interested, when the church itself is doing nothing to speak of? I hope that none of the churches here represented are in this condition; but none of us are doing enough to frighten the young people away.

Young people as a rule are not afraid of work; but they are not inclined to put themselves forward. If they see their elders sitting at ease and letting the work of the church go undone, they are apt to follow that example and to be content with the mere name Christian even if it shall chance that they have been baptized and taken upon themselves the obligations of the church—I mean verbally.

Although the lack of a good example will in many cases result as I have suggested, yet young people, if they possess the first requisite I mentioned, if they really love Jesus Christ, may furnish for themselves the good example and become actively interested in the work of the church.

After we have given them a good example, let us give them something to do. Let them feel that they have come into the church, not for their own sake entirely or principally, but for the sake of the church and for the sake of increased opportunities of work for Christ. Teach them that the church needs them as well as that they need the church. Guard against the error into which young people as well as older ones may fall, that they must be baptized and partake of the Lord's Supper to insure salvation, and that if they have been so baptized and have eaten the elements, there is nothing that is really necessary to be done.

There is something to be done and that by every one. But not the same work for every one. It is not possible to interest the average young man in church work by asking him to offer a long prayer and give a comprehensive exhortation in prayer-meeting after the model of some good old elder in the church. Many realize the truth of this and so do not encourage the young people to take any part in the prayer-meeting at all. This is an error equal to the other. Let the young people realize that their prayers and testimonies in the prayer-meeting are not only a great help to themselves, but also a wonderful encouragement to older Christians. Some one who is weak in the faith and beginning to despair may be stirred up to new hope and indeed to new activity by the earnest words of a new recruit in the service of the Master.

But let not the young people confine their work to the prayer-meeting. Let it begin there, but let their work branch forth in all directions.

No one can so well influence another as an intimate friend. So let the young people be doing the work of the church in conversation about Christ with other young people. Encourage young people to give according to their means for Home and Foreign Missions and for the local work of the church.

Work itself will give them interest in work. We have a greater care for that which demands care.

I think the Christian Endeavor Society, with its prayer-meeting and prayer-meeting pledge, with its numerous committees and their definite

work, is a wonderful help in interesting young people in church work. It is more helpful than the Sabbath-school, for that aims to impart knowledge rather than activity.

It is not enough to have the name "Christian Endeavor Society." I have seen that name abused. What we need is the motto of that society, "For Christ and the Church," made a part of our lives.

To sum up. In order to interest young people in church work we should have them interested in Christ as a personal Saviour, we should give them a good example, we should give them something to do.

Let me add in conclusion what, perhaps, I ought to have said in the beginning. "Church Work" should mean a great deal more than it does practically. We as Christians ought to be doing much more for the Son of God who came into the world, and suffered and died and rose again for our redemption. We ought not to be content with having our pastor to preach the gospel on the Sabbath to those who happen to be in the Lord's house; but we should organize to carry the gospel ourselves to those that are just about us. Many a man gives more in money for the conversion of the heathen than he is willing to give by way of personal effort to bring his neighbor to a saving knowledge of Jesus Christ.

Let us, therefore, increase the work of the church and confidently expect, together with an increase of interest among the older people, a great increase of interest among the young people.

## OUR MIRROR.

### THE Y. P. S. C. E. OF ALBION.

The present Secretary of the Y. P. S. C. E. is peculiarly unfitted to write a sketch of the society, having been for more than a year unable to attend its meetings, and so offers an apology for any mistakes which may be found in the following reminiscences.

In the winter of 1885 and 1886 I first remember hearing the Y. P. S. C. E. talked of among the young people, and largely through the efforts of Prof. Maxson and Miss Briggs, both then teachers in the Academy, the organization of the society was completed and its first meeting held on Jan. 9, 1886. Perhaps as a result of the society, at least co-incident with its organization, a deep interest in religion was awakened among the young people, and many made profession of their faith and joined the church. The first year was a prosperous and profitable one; at its close the society numbered 85 members, 39 active and 46 associate.

The functions of the society have always remained quite simple, being little more in its working than a weekly prayer-meeting. Occasional entertainments have been given and some funds raised for benevolent purposes. There have been few events of importance in the history of the society, and it is difficult to select from among many apparently trivial happenings those which have had the deepest effect on its life and growth. Nearly two years ago, I believe, some changes were made in the constitution, and the prayer-meeting pledge was signed by many of our members, with consequent increase of interest in the work. The daily reading of the Bible, especially, seemed a great help toward Christian living. During the four years since our society was formed the membership has changed almost entirely, many of our active and zealous workers having

gone away. At present the active membership numbers 17, the associate 46. Among the older members the interest in the work seems undiminished, yet with many, how to reach the younger members and help them to more reverent, devoted Christian living, is a difficult and as yet unanswered question.

The officers and chairmen of committees are as follows: President, C. M. Sheldon; Vice-president, Clara Stillman; Secretary, Hattie Crandall; Treasurer, Fred. Campbell; Chairman of Prayer-meeting Committee, Mrs. E. W. Clarke; Lookout Com., Wm. Jacobson; Social Com., Mrs. E. W. Clarke; Relief Com., Nathan Ernst; Flower Com., Laura Stillman; Music Com., Mrs. N. J. Bolser.

## TEMPERANCE.

—JOHN B. GOUGH used to say that every moderate drinker *could* abandon the intoxicating cup if he *would*, and every inebriate *would* if he *could*.

—THE Russian Duchy of Finland has a Temperance League, a Blue Ribbon movement, a form of Good Templary molded by government orders, and a coffee-house movement.

—THE average age of State convicts in Kansas, when the prohibitory law went into effect, was twenty-two years. After ten years of prohibition the State prison reports show the average age of convicts to be thirty years, with a falling off in number of sixty per cent.

—A WESTERN man has a scheme for decreasing drunkenness. He would establish a State inebriate asylum and compel those who make and sell liquor to pay for its maintenance. He would tax the distiller \$1,000, the wholesaler \$500, and the retailer \$100 a year in its behalf. Then he would treat drunkenness as insanity, and confine all drunkards in the asylum until they are permanently cured.

—THE drinking, chewing and smoking population of the United States spends fifteen hundred millions of dollars in liquors and tobacco each year; there is one rum saloon to every one hundred and seven voters east of the Mississippi River, and one to every forty-three voters west of the Mississippi; and two hundred and fifty thousand saloons in these States and Territories of the Union, waste enough of hard substance to feed, clothe, and pay the house rent of every family in the United States.

—THE Rev. Dr. A. J. Gordon says: "I am speaking for the church now, and I am free to say that unless she is deliberately ready to make a covenant with death and an agreement with hell, her voice ought to be unanimous for the prohibition of the manufacture and sale of strong drink. If that were her voice the government and legislators and congressmen would not be long in hearing it and acting accordingly. It should be enough for the Christian that his Bible says, 'Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken,' and when God says, 'Woe,' no government has a right to say 'Weal.' To me it is as clear as day what the voice of the church ought to be on this question, unless she is ready to be out-moraled by the moralist and out-humaned by the humanitarian."

—LIQUOR dealers and anti-prohibitionists who are constantly harping on the blighting effects of prohibition upon the prosperity of a city will not be able to draw much comfort from the experience of Des Moines, Iowa. Des Moines is a city of sixty thousand people, and has not an open saloon within its limits nor within the county in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store room to rent can scarcely be found at any price, while more than a thousand new residences, and more than a million dollars worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than \$5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the Transfer Companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1891.

#### THIRD QUARTER.

July 4.	The Word Made Flesh.....	John 1:1-18
July 11.	Christ's First Disciples.....	John 1:20-42
July 18.	Christ's First Miracle.....	John 2:1-11
July 25.	Christ and Nicodemus.....	John 3:1-17
Aug. 1.	Christ at Jacob's Well.....	John 4:5-26
Aug. 8.	Christ's Authority.....	John 5:17-30
Aug. 15.	The Five Thousand Fed.....	John 6:1-14
Aug. 22.	Christ the Bread of Life.....	John 6:26-40
Aug. 29.	Christ at the Feast.....	John 7:31-44
Sept. 5.	The True Children of God.....	John 8:31-47
Sept. 12.	Christ and the Blind Man.....	John 9:1-11 and 35-38
Sept. 19.	Christ the Good Shepherd.....	John 10:1-16
Sept. 26.	Review.	

### LESSON II.—CHRIST'S FIRST DISCIPLES.

For Sabbath-day, July 11, 1891.

SCRIPTURE LESSON.—John 1: 29-42.

INTRODUCTION.—Having set forth the divine nature of Jesus, and making mention of the Baptist's testimony to Christ's Messiahship and himself as his forerunner, the evangelist continues a brief narration of this ministry as introductory to the ministry of Jesus. The other Gospels having made familiar the early life of our Saviour, John passes it by, and now proceeds to show that Jesus is the Lamb of Sacrifice, who is to expiate human guilt.

EXPLANATORY NOTES.—v. 29. "The next day." After the priests and Levites had come and gone. "Jesus coming unto him." Jesus had already been baptized (immersed), and is now ready to receive disciples. John's disciples would accept his testimony concerning Jesus, who now comes for that purpose. "Lamb of God." Pure and innocent like a lamb. Also to be, as the lamb was at the Passover, the atoning sacrifice for sin. "Taketeth away the sin." By making the sacrifice through which God offers pardon; by God's love in Jesus manifested, leading men to repentance; by giving the Holy Spirit, which renews the heart. v. 30. "Of whom I said." The personage to whom other announcements referred. "Preferred before me." In honor and glory above all men and angels. "Was before me." Again declaring Christ's eternal existence. v. 31. "I knew him not." Regretting, no doubt, that such a holy character should not long before have been recognized. "Therefore am I come." John's mission was to make known to Israel their Messiah. "Baptizing with water." The Greek preposition *en* with *baptizo* is "in," not "with." So admit learned Presbyterians and other Pedobaptist scholars. John baptized *in* water, or immersed *with* water. v. 32. "I saw." When he baptized Jesus. "Spirit descending." The appointed sign by which he was to know the Messiah who "baptizeth with the Holy Ghost," the purifying element of heaven. "Like a dove." Both as a dove and "in a bodily shape like a dove." Luke 3: 22. An emblem of the gentle character of Jesus' life and work "It abode upon him." This, the heavenly anointing, marks the beginning of his official ministry. He is Christ, the anointed. v. 34. "I saw, and bare record." He also heard the voice from heaven. Now he bears witness to the divinity and Messiahship of Jesus. A very necessary record, for the Jews were neither expecting a divine person as a Messiah nor a lamb of sacrifice. "Son of God." A title describing the Messiah in relation to his divine origin, "Son of man," in relation to his connection with men. v. 35. "The next day." Following this testimony just narrated. "Two . . . disciples." One was Andrew (v. 40). v. 36. "Looking" with reverent gaze. "Behold." Fix your eyes upon him with attention. This fixes the Messianic hopes of the two disciples on Jesus. v. 37. "Heard him speak." Heard John speak, as urging them to follow him who is "preferred above" John. "Followed Jesus." Walked after him, taking leave of John. A great part of the Baptist's work was to prepare these first disciples for following Christ. v. 38. "Then Jesus turned." He always meets half way or more those that seek him. "What seek ye?" Though he knows the secrets of men's hearts, his method is to draw out their secret faith. "Rabbi." In Hebrew schools *rab*, a learned teacher or master, *rabbi*, my teacher, and *rabboni* (John 20:16), my great teacher. "Where dwellest thou?" Their first timid approach to Jesus, manifesting desire for further conversation. v. 39. "Come and see." No soul, looking for Jesus' private and holy place of abode, fails to receive this divine and loving invitation. "They came and saw." So must you, my friend, if you would realize your hope. "The tenth hour." If the Jewish reckoning, it was 4 P. M. If Roman method, then 10 A. M. v. 40. "Andrew." Peter's brother. He afterwards lived in Capernaum. Mark 1:

29. But little of his history is given. v. 41. "First findeth." Every true convert instinctively longs to bring his nearest friends to Christ. But oh! so many soon lose this ardent zeal. "Have found the Messias." Meaning anointed, it being the Greek spelling of the Hebrew "Messiah." Thousands were then expecting the long promised Messiah. v. 42. "Brought him to Jesus." Have you ever brought any one to Christ? "Thou art Simon." Your present name. "Cephas." An Aramaic word, modernized form of Hebrew then spoken. "A stone." A detached piece of rock. Peter is the Greek for the same word. This seemed prophetic of Peter's future and grand career. God's grace should make him a foundation stone in Christ's Church.

DOCTRINES.—Those who lead others to Christ must hide themselves behind their message. The Lamb of God takes our sins upon him and bears them away. Personal effort is necessary to bring men to Christ. Jesus encourages every effort to find him. Christ is found only by those who submit to be led by the Spirit. We cannot bring men to Christ until we have been to him ourselves.

## HOME NEWS.

### New Jersey.

SHILOH.—The 76th Anniversary of the Cumberland Bible Society was held in the Seventh-day Baptist church at Shiloh, N. J., June 24th. In the afternoon the Sabbath-school and the choir of Shiloh furnished good music. The Rev. C. B. Ogden gave a chalk talk to the children, and the Rev. W. W. Moffett, District Superintendent of the American Bible Society for New Jersey and Delaware, gave an address. After these interesting addresses Miss Julia Randolph sang, "My Precious Bible," with good effect, accompanied by the choir on the chorus. In the evening sixteen members of the Musical Union of Bridgeton treated the crowded house with some choice selections. The managers' annual report was presented by the Rev. Z. T. Dugan, of Fairton, and the treasurer's report by the treasurer Mr. Charles Reeve, of Bridgeton. These were followed by two stirring addresses—one by the Rev. A. E. Mc-Laury, of Cedarville, the other by the Rev. Wm. J. Bridges, of Bridgeton. After some other general business the Society adjourned feeling it had enjoyed one of its best anniversaries. James J. Reeves, a prominent lawyer of Bridgeton is President of the society and ably presided. Dr. Geo. Tomlinson of this place is the first Vice-president and one of the Board of Managers. Our brother, the Rev. J. C. Bowen, is an active member, and was for some years an agent of the society. We believe the Bible Societies are doing a good work, and that Seventh-day Baptists, especially, should be interested in spreading the Word of God. The people of Shiloh have been highly favored in having the meeting in our village.—Our Y. P. S. C. E. was invited to attend a public meeting of the Local Union of Bridgeton and vicinity, the 26th inst., and to unite with them. There are now twelve societies in the Union, and they have elected two delegates to attend the National Convention at Minneapolis.—To-morrow, the 27th inst., the Shiloh and Marlboro churches hold a joint communion service with the church at Marlboro.

I. L. C.

DR. EDWARD CHESTER, after thirty-two years of service in the Madura Mission, returning to his work, when many thought him physically unable to do so, sends back this ringing utterance: "How much the young clergymen of America lose in joy and splendid work and partnership in the most precious promises of God's work in clinging to the churches at home, which could so easily spare them! Never did the foreign mission work appear to me so unspeakably important or so intensely interesting. I can honestly pronounce it the most hopeful and glorious word of the age."—*Missionary Herald*.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 24, 1891.

The management of the Glen Echo Chautauqua has ordered that the gates of the grounds be not opened, except in extraordinary cases, on Sunday. This rule compels all those who wish to attend the Sunday services at Glen Echo, which are about what they are in the average church, to be in the grounds Saturday night. There are about 400 people living in tents on the grounds, and notwithstanding the bad weather—rain nearly every day and night—they appear to be enjoying themselves. The transient attendance during the first week, which closed yesterday, was greatly restricted on account of an accident in the power-house of the new electric railway and the bad weather; but now that the railway is in running order and the weather promises to be better, a large increase is expected in the daily attendance.

A very popular feature of the Chautauqua course are the Bible studies, which are arranged in a manner that is new and specially attractive to most people, and an effort is being made to organize special classes in all the churches here in addition to the class which meets at Glen Echo, and from present indications the effort will be successful in a number of the churches. To-morrow nine members of the Chautauqua course, seven ladies and two gentlemen, will receive their diplomas from Chancellor Gillet.

The Father Matthew Society is making preparations to entertain the delegates to the twenty-first annual convention of the Catholic Total Abstinence Union of America, which will meet in Washington, August 5th. This convention will represent about one thousand societies, having a total membership in the neighborhood of seventy thousand.

Good examples are always to be commended, because of their far-reaching influence. This is true in everything, but particularly so in temperance. And a strikingly good example was the rule adopted by the New Jersey State Editorial Association, which passed through here this week on a special train bound for White Sulphur Springs, Luray Cave, and other interesting points in Virginia, prohibiting the use of intoxicating liquors on their train. This rule, which was unanimously adopted by the Association, says that no liquor shall be brought upon the train, nor shall any be placed upon the tables at any hotel in the presence of the ladies by any member of the party, and provides that its violation shall be followed by a forfeiture of the ticket of the violator at the point in the route where it may occur. There are 175 in the party, and that their adoption of this rule will be productive of good, not only in their own State, but everywhere it is heard of, cannot for a moment be doubted; it will be talked about, written about, and commented upon by the members of the party and their friends, and the same rule will be adopted by other parties, large and small.

When intoxicating liquors shall be banished from all excursion parties, public and private, a great reform will have been accomplished, much misery avoided and many crimes prevented. Many a young man, and truth compels me to say many a young girl too, began his or her deviation from the narrow path of honor and rectitude with a glass of wine or other intoxicant at the solicitation of friends in a jolly excursion party. All honor to the New Jersey editors for the stand they have taken, and may they carry the same good idea into the columns of their papers.

The Colored Young Men's Christian Associa-

tion, composed entirely of colored men, is, I am informed by one of its members, making great progress, and promises, if the recent rates of increase in membership be kept up, to soon outnumber the white Association, which has, through its prominent and influential members, done much towards encouraging the new Association.

#### SALEM COLLEGE.

Possibilities of great usefulness are before the new institution of learning among our people in West Virginia. Seventh-day Baptists cannot successfully do the work in the world that divine Providence now invites us to do, unless our young men and women are so educated as to be able to wisely adapt themselves to new relations and to the spirit and work of progress along many lines of effort. Perhaps there is no more hopeful field of usefulness for our denomination than West Virginia. The country itself is developing; and there is an army of young people to be trained for efficient work for God and their fellowmen, in the ordinary duties of life, and in the services of public and professional callings. Very prominent among the means of accomplishing such training is Salem College. Willing hands, warm hearts and clear heads are devoted to its support and management. They are lifting hard but hopefully, and deserve the sympathy and prayers of the entire denomination. No one can so well afford to give cheerfully and liberally as the West Virginians themselves; but it may be that they will need more help from other States. If so, we hope it will be given promptly, cordially and generously; for it would be aiding a most important source of denominational life and power.

A. E. M.

#### THE BIBLICAL IDEA OF THE SERVICE OF PRAYER, PUBLIC AND PRIVATE.

BY REV. L. C. ROGERS.

In its germ idea, prayer implies the existence of two responsible parties, *viz.*, A, the party praying, and B, the party prayed to. Prayer offered to B, implies that B is present with or accessible to A. B has rights and resources; A has needs and wants; and all things being equal, B is willing to help A. Confidence between A and B is here understood to be mutual, and the prayer of A to be in form and motive according to truth and righteousness. Everything will now depend on B's ability and wisdom. If B is only an ordinary person, A has only that to hope for from B which an ordinary person can grant. If B is rich and mighty, and very wise and good, A will be favored with greater things. But if now, rising out of all earthly limitations, B is the ever blessed Creator of heaven and earth, the Lord God Almighty, and A knows and believes it, then prayer rises to a plain infinitely high, and has in itself all divine possibilities. This is that alone which is worthy to be called prayer.

In considering this subject let us notice, 1, things that are essential; 2, things that are circumstantial; and 3, some things which give prevalence to prayer. Looking now at the God-ward side of prayer, it is essential:

I. 1. That the fact of the divine existence be recognized by the petitioner. This recognition is fully provided for in the constitution of man, and of that moral government of which man is the subject. "He that cometh to God must believe that he is." Heb. 11: 6. The fact of God's existence need not then be proved; it must be accepted. The Bible takes it for granted. It is an original law of belief. The idea is innate, intuitive. We believe it as we believe in the continued regularity and uniformity of the laws of motion. We believe the sun will continue to

rise in the east and set in the west; that liquids and other ponderous bodies free to move will obey the laws of gravitation. We believe the testimony of our senses. We cannot shut our eyes and say there is nothing about us simply because for the moment we do not see these objects. We could about as well doubt or deny our own existence as that of our Creator, God. We are conscious of our own existence; and is not the existence of God a correlative of self-consciousness? Is it not supplemental? Does it not exactly fit in with it, as do bones in the articulation of a joint? The echo answers to the voice. Self-consciousness calls for its other self, in whom it lives and moves and has its being. To doubt the existence of God is an afterthought; it requires training to formulate a denial; the educated doubt and the perverse will are the father and mother of atheism. The image of God is mirrored deep down in the sea of man's mentality, as the sky in the bosom of the placid lake. An ever fresh and undoubted sense of the reality of the divine existence and the divine presence of God is not in the Christian life a star fading away in the dim distance, but like the glorious sun filling the whole horizon with brightness. "Lo, I am with you always," is a necessary condition to sincere and intelligent prayer.

2. But how must we conceive of God? In what character? The heathen nations believe in God's existence. There are here but few if any atheists. It is the fool, the willfully wicked man—sinning against his convictions, that says there is no God; and he says it in his heart because he is ashamed to speak it out against the testimony of the universal consciousness. Our conceptions of God must be worthy of him. "Thou thoughtest I was altogether such an one as thyself." Ps. 50: 21. This is the folly of all idolatry and paganism. God to be God must be the sum of all possible and all conceivable moral and spiritual excellence; the fountain of all glory, with whom perfection dwells essentially and eternally. He is so revealed to men in reason and revelation.

3. We may believe, then, that God is able to grant any request that is consistent with his God-head character. He can do all his pleasure. This is omnipotence. He will do all that he has promised to, and agreeably to the conditions of the promises. "He is able to do exceeding abundantly above all that we ask or think." Eph. 3: 20.

4. God must then be as willing to hear and answer prayer as he is able so to do. He delights in the happiness of his creatures. He will grant what he knows will be best, and withhold the rest. He is too wise to err, and too good to be unkind. His tender mercies are over all his works.

5. God bids us pray; to pray always with all prayer; to pray and not faint; to be importunate in prayer; to continue instant in prayer, that is, urgent and earnest in prayer. He offers to do great things for them, when men so feel their need of him, and so thoroughly believe him as that their real character and manner of life are conformed to this new condition of things.

This now brings us to the man-ward side of this great subject.

1. The petitioner must seek to please God; "And this is the will of God, even your sanctification." 1 Thess. 4: 3. God hath called us unto holiness. "Be ye holy for I am holy." "Without holiness no man shall see the Lord." We are to lift up holy hands in prayer, without wrath or doubting. 1 Tim. 2: 8. "Your sins have hid his face from you that he will not

hear." Isa. 59: 2. The Lord's hand is not shortened that it cannot save.

2. There must be patience with prayer. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." James 5: 7. But how does he wait? With folded arms? He uses the implements of husbandry in cultivating and tending the growing crops. Be ye also patient. Working and praying go together.

3. We must, too, be forgiving. "When ye stand praying, forgive if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." Mark 11: 25.

4. But prayer does not stand by itself; it is to be employed in connection with all other appointed means of grace. The Scriptures are to be read, there must be meditation and self-examination, Sabbaths must be observed and sanctuaries attended; men are to watch as well as pray.

5. But these and other like conditions grow out of personal faith in the Saviour—a personal experience of salvation. "Without faith it is impossible to please God." He that cometh to God must believe not only that he is, but that he is a rewarder of them that diligently seek him.

II. But there are some things which though not essential to the validity of prayer, are essential sometimes to the effectiveness of prayer.

1. Union in prayer, or the concert of prayer. Such are the daily noon-day prayer-meetings started in 1856 in Fulton St., New York City, and which spread out into many other places. Such is the week of prayer—a world-wide observance at the opening of the New Year. Union in prayer usually precedes and invites a revival of religion in any locality. A ten days' prayer-meeting of an hundred and twenty Christian men and women in Jerusalem, preceded the great Pentecostal revival in the apostolic age. God is especially gracious when there are even two or three agreed as touching anything they may ask.

2. Times, seasons and places, often give efficacy to prayer, though not essential to its validity, at least under the new dispensation. In Bible times the hour known as the daily "hour of prayer" was the ninth hour, or three o'clock in the afternoon. At this hour Peter and John went up into the temple, Acts 3: 1. At this incense hour the whole multitude of worshipers were praying in the temple. Luke 1: 10. At this ninth hour Christ offered his last prayer, and expired. Luke 23: 44-46. At this incense hour the prayers of all saints ascended before God. Rev. 8: 3, 4. At this hour of the daily oblation, Daniel offered prevailing prayer. Dan. 9: 20, 21. At this hour of evening sacrifice, Ezra sought the Lord in prayer. Ezra 9: 5. And at this hour also Elijah offered prayer, and fire came down from heaven and consumed the sacrifice. 1 Kings 18: 36. David, in the 55th Psalm, v. 17, says: "Evening and morning, and at noon, will I pray and cry aloud." Christ prayed on occasion: alone on the mountain (Matt. 14: 23); at night in Gethsemane (Matt. 26: 36); in a solitary place, a great while before day (Mark 1: 35); and alone in the mountain, he continued all night in prayer (Luke 6: 12). To the woman of Samaria at the well of Jacob, Christ said, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." John 4: 21-23.

3. Posture in prayer is a matter largely cir-

cumstantial. Stephen kneeled in prayer—his last prayer on earth. Acts 7: 60. Peter kneeled when he prayed for the life of Tabitha to return. Acts 9: 40. Paul kneeled when praying with the Ephesian Christians whom he was about to leave. Acts 20: 36; 21: 5. In the 95th Psalm, v. 6, we are entreated to kneel before the Lord our Maker. Solomon kneeled in prayer, and spread forth his hands, at the dedication of the temple. 2 Chron. 6: 13. The posture is a becoming one, but some regard it as an excess of humility in these days when standing is thought to be more convenient and edifying. But the elders in the upper sanctuary fall down before the Lamb when they worship him. Rev. 5: 8. Christ in Gethsemane both kneeled and fell on the ground, as he prayed. Mark 14: 35, Luke 22: 41. But the Pharisee in the temple stood and prayed; as did the publican also. Luke 18: 11, 13. Christ says, "And when ye stand praying, forgive." Mark 11: 25.

4. Prayer may be either mental or vocal, though ordinarily accompanied by the utterance of words. "Take with you words and turn to the Lord." Hos. 14: 2. Christ says: "When ye pray, say;" something to be said. Luke 11: 2. "For out of the abundance of the heart the mouth speaketh." Matt. 12: 34. But when Hannah prayed in the tabernacle at Shiloh, in the sight of Eli the high priest, "She spoke in her heart, only her lips moved, but her voice was not heard." 1 Sam. 1: 13. So, too, Nehemiah may have prayed inaudibly when he prayed before the king, Artaxerxes, as recorded in Nehemiah, 2: 4. But among the hundreds of references to the act of prayer in the Old and New Testaments, there are but these two or three instances of inaudible prayer. Prayer is not to be confounded with meditation. It is often spoken of in the sacred Scriptures as a calling upon the name of the Lord, crying to God, beseeching the Lord, and pouring out our soul before God. It is the offering up of the desires to God; and these desires should be clothed in appropriate words, whenever the circumstances admit of it.

5. Prayer, too, may be either secret or social prayer; both forms are commended. "When thou prayest, enter into thy closet (Matt. 6: 6), pray to thy Father which is in secret" (v. 6). "When ye pray, say, *Our* Father which art in heaven."

III. But in all true prayer there is as promoting it: First, the felt need of the divine help, on the part of the weak, erring, and dependent creature. By the Word, Spirit and providence of God, the soul comes to see its need either to be made whole, or if already newly clothed in Christ Jesus, to be sustained and preserved in that blessed state, or restored to it when fallen away from it. Hence prayer is not an occasional resort, but a constant means of grace, a daily duty. "In everything by prayer and supplication with thanksgiving, let your requests be made known to God." Phil. 4: 6. The Pharisee who went into the temple to pray (Luke 18: 10), did not feel his need of the divine help; he trusted in himself that he was righteous, and despised others. He did not gain God's approval. The sick need a physician, but they do not always send for one, because they do not feel the need of one—they are not sensible of their need. Men need God's help, but not being sensible of their need they do not seek the great Physician. To pray to God without the felt need of God's help, is to go on an useless errand. The language of the Christian is, as addressed to God, "I need thee every hour." Christ says to his disciples, "Watch and pray lest ye enter into temptation." Be sensible of your danger,

and be attentive to prayer. The time will never come in this world when God's help is not needed; and to be deeply sensible of this need constitutes one of the prerequisites and accompaniments of prayer. But prayer for others should be one of the great concerns of a Christian. The world is needy; the pagan world and Christian lands with their unevangelized multitudes. Truth is as yet but partially triumphant. "Pray ye the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10: 2); and continue to pray for God's blessing on the labor and the laborers and the field; as Paul says: "Strive together with me, in your prayers to God for me." Rom. 15: 30. Earnest prayer for others keeps alive the feeling of brotherhood, and prompts to acts of Christian benevolence. It is useless to urge the duty of benevolence when prayers are few and cold. Too much praying is a rare fault; but too little earnest praying is the bane of our times. "Whatsoever things ye *desire* when ye pray, *believe* that ye receive them, and ye shall have them" (Mark 11: 24); or as the revision reads, "Believe that ye have received them, and ye shall have them."

And this leads us to notice that a second requisite of prayer is *a humble and joyous confidence that our petitions are granted*; when, through the help of the Holy Spirit, we ask for things lawful and needful, whether for ourselves or others. "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought." Rom. 8: 26. Faith builds upon the word of God's promises. Man lives by every word that proceedeth out of the mouth of God. God is faithful; he will keep his promise. The true Christian firmly believes this. God has ordained faith as one of the great conditions and prerequisites of acceptable, prevailing prayer. All things are possible to him that believeth. There is here no shadow of distrust of God, or of the word of his promise, no indifference, no giving way to temptation, no weariness, no ceasing to pray, "I will not let thee go, except thou bless me," says the prevailing Israel. Faith is the giving substance to things hoped for, the evidence of things not seen. Reason cannot rebut this evidence; faith is our reasonable duty, and yet there is a wide difference between a reasonable religion, and the religion of reason; the one builds upon faith, and the other rejects faith; the one makes prayer an important plank in its platform, the other says, You cannot move God by your prayers. But it is the testimony of observation, experience, and the word of God, that God is pleased to grant men favors in answer to prayer that he would not be pleased to grant without prayer. This is enough. Let men pray everywhere, lifting up holy hands without wrath or doubting.

A third requisite of prevailing prayer is the co-operation of the human with the divine power. We are workers together with God. The effectual prayer, literally, the working prayer, availeth much. James 5: 16. Some one has said that in praying we are to pray as though all depended upon God, and in working for God we are to work as though all depended upon ourselves. And this brings us to notice a fourth requisite, *viz.*, Faith in the God-appointed means of salvation. God commanded Ezekiel to prophesy to the dry bones of the valley. To sinners dead in trespasses and sins, God commands his ministers to preach. The faithful performance of duty in the one case or the other, results in life to the dead. The sceptic calls it "the foolishness of preaching;" but God has ordained by this means to save them that believe. Both in preaching and praying we are to keep in mind that

God has ordained the means to the end; and our faith in the God-appointed means is almost as necessary as our faith in God. It is thus that we organize churches and societies, and boards and methods of Christian and benevolent work. Our home and foreign missions are in this line; they will neither establish themselves, nor run themselves after they are established. Prayer to God, frequent and earnest, keeps faith vigorous and the heart warm, and the wheels of progress keep running so long as we "do with our might what our hands find to do." Therefore "men ought always to pray, and not to faint."

REMEMBER, then, O my soul, the quietude of those in whom Christ governs, and in all thy proceedings feel after it.

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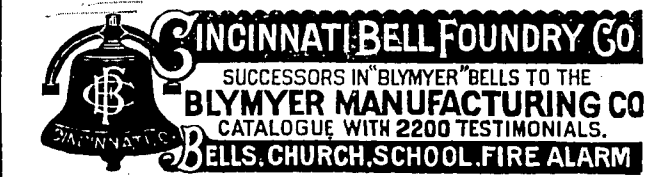
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CONDENSED NEWS.

Peace has been ratified between Salvador and Guatemala.

With the opening of the watering season there come accounts of sad drowning accidents.

The Chilean House of Deputies has authorized President Balmaceda to levy a forced war loan of \$20,000,000.

The union of Minneapolis and St. Paul, under the name of Federal City, is being agitated by Bishop Ireland, and others.

Some of the most prominent officials and principal coffee-planters of Guatemala have formulated a plan to annex that country to the United States.

In the great animal market at Hamburg, in Germany, giraffes sell at \$7,000 a pair, chimpanzees go at \$800 apiece, and select lots of Sumatra monkeys at \$1,000.

A writer in the New Orleans Times-Democrat says that surveys made in 1851 and 1882, show that the Gulf of Mexico has risen over one foot since the first-named period.

Severe storms of wind and rain have caused great damage to property, and considerable loss of life, in Iowa, Kansas, and Nebraska. The center of this devastation seems to be in Iowa.

The great treasury vault at Washington covers more than a quarter of an acre, and is 12 feet deep. Recently there was \$90,000,000 in silver stored there,—an amount that weighed 4,000 tons, and would load 175 freight cars.

Prof. Williston, of the Kansas University, has discovered in the Smoky River Valley, in Gove county, the skeleton of a pterodactyl, whose skull measures three feet in length. This specimen is the most complete of any in existence.

Work upon the first of the World's Fair buildings in Chicago was begun Friday, June 26th. This structure for which digging for foundations was begun, is the woman's building. Over 1,000 applications for space at the Fair for exhibition have already been received.

Ex-Senator George W. Jones, now living in retirement in Dubuque, Iowa, had the distinction of giving the States of Iowa and Wisconsin their names. He is a neat, precise and courteous old gentleman, and though now 86 years old, shows no signs of mental or physical decay.

A joint stock company, with a million dollars capital, composed of New York and Southern capitalists, has just been organ-

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

Royal Baking Powder  
 ABSOLUTELY PURE

ized in New York, and will be incorporated under the laws of the State of Florida, for the purpose of cultivating a farm of 112,000 acres. The farm is situated in the southern part of Florida, west of St. Sebastian and St. Johns Rivers. It will be the largest farm in the world. The soil is of a rich muck, similar to that found in the valley of the Nile, and rarely, if ever, found in other tropical countries, which will render it exceptionally productive. They intend growing coconuts, bananas, oranges, rice, sugar cane, and other tropical products.

MARRIED.

DAVIS—CONGER.—At Alfred Centre, June 25, 1891, by Rev. J. Allen, Mr. Ora J. Davis, of Salem, Va., and Miss Anna C. Conger, of Higginsville, N. Y.

SHAFFER—HEARN.—In Ashaway, R. I., June 24, 1891, by Rev. G. J. Crandall, Mr. Frank E. Shaffer and Miss Sophronia J. Hearn.

EVANS—CLARKE.—In Ashaway, R. I., June 25, 1891, by Rev. G. J. Crandall, Mr. Benjamin F. Evans and Miss Clara T. Clarke.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DAVIS.—In Wellsville, N. Y., May 25, 1891, of complication of disease, at the residence of her daughter, Mrs. J. B. Goodliff, Mrs. Maria Crandall Davis, aged 75 years, 8 months and 8 days.

Sister Davis was born in Alfred, Allegany Co., N. Y., and was one of twelve children,—four sons and eight daughters,—three of whom survive her. She made a profession of religion at the age of fifteen years in Christian baptism, administered by Eld. Richard Hull, and united with the Seventh-day Baptist Church of her native town. She remained a member of this church, except about one year while living in Richburg, N. Y., until the organization of the Seventh-day Baptist Church of Wellsville, of which she became a constituent member, and of which she remained a good member until released for membership in the church triumphant. She was a conscientious Christian, and rests with Jesus. In the absence of her pastor, her funeral service was conducted by Rev. T. R. Williams. J. C.

HULL.—At his home near Gladbrook, Iowa, June 18, 1891, of paralysis of throat, Joshua G. Hull, aged 75 years, 7 months and 19 days.

The funeral was attended by a large concourse of sympathizing friends, forming the largest procession we have seen recently. The services were conducted by the writer on Sabbath-day, June 20th. E. H. S.

Notice.

Any person who would like to live in Florida, and have employment at least one-half of the time, may address  
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THE Treasurer of the General Conference has not yet received enough money to pay the expenses for last year. He has the hope that the churches that have not already paid their portion will do so soon. Please address,  
 WILLIAM C. WHITFORD, Brookfield, N. Y.

MINUTES WANTED.

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

GEO. H. BABCOCK.

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

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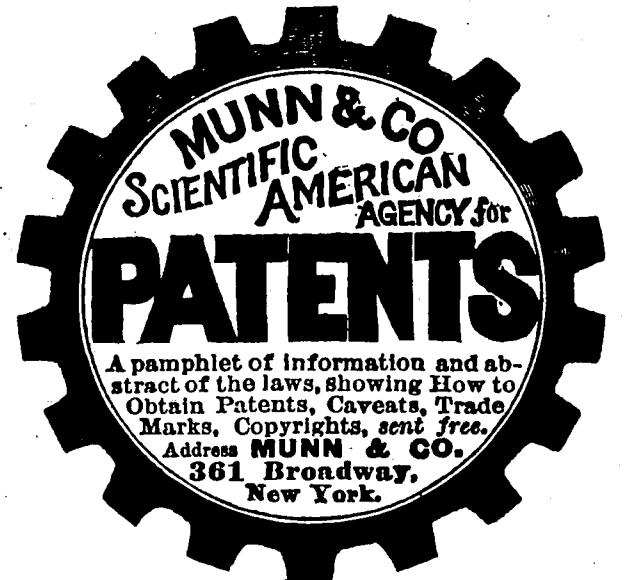
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