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ABOUT twenty years ago a clever newspaper man, who, may be was being harassed for *copy*, perpetrated a joke on his readers by originating and publishing in his paper a letter purporting to have been written by Cotton Mather against Wm. Penn and the Quakers, and advising that, if caught, a ship-load of them be sold as slaves. The hoax was soon detected, and the thing passed for a joke, as it was intended it should. But Heber Newton used it in a recent sermon he preached to illustrate a spirit of which he believed himself the victim. Of course, any man is not clever enough to be up to everything, but the reverend gentleman is being pilloried for his credulity, and it is not easy to say that he does not deserve to be; to make a point he made use of what a man, who scans the thing he is called to believe so closely as Dr. Newton does, ought to have been sure of before he made the use of it he did. One paper wickedly suggests that he must be glad his vacation has begun.

THIS illustrates a point that has been made again and again; the men who call themselves advanced in thought are guilty of the very thing they say is the crying sin of religious people, and are as credulous in accepting the theories and sayings, and, we may say, myths of the critics both in science and religion as are the people they complain of in accepting the theories and sayings and myths of theologians. It is a case of poetic justice when one of these fellows is "foist with his own petard."

EMOTIONAL BENEVOLENCE.

Emotional benevolence is giving when one feels like it, or giving under the spell of some man gifted in appealing to the feelings of his hearers and exciting their pity and sympathy for the moment. It is one of the greatest hindrances to the cause of real benevolence to be found; and it not infrequently happens that indifference is the result of emotional giving. Closely related to this is the habit of giving a little to get rid of the one who asks money of us for some object we would not give to at all if we had the courage to say No. As we frequently see men who are very emotional in religious meetings, but outside do not tell the truth, and live wrong and unjust lives, so we often see men who give under the spell of emotional condition who will scarcely give at all (or if at all in the most stingy way,) to support the church, and the denominational benevolences. Religious exercises are worth nothing as expressions of life till they are dependent, not on outward conditions and exciting causes, but upon a principle of conduct which is a matter of thought and conscience. So giving is not benevolence, and is worth nothing as a sign of a benevolent heart, till it is a habit formed after careful and conscientious thought. Emotional giving will not stand the tests of life; it seems to be enthusiastic, but is only a fleeting sentimentalism, and does not deserve or command real respect. Men who have given because

their feelings are excited greatly, very frequently blame themselves for it afterwards, and now they will give nothing again, and crabbedly repel the very objects for which they are as personally responsible as they are for their families; and it sometimes happens, too, that a person gives so unwisely and beyond his means that he puts himself in straits to pay his pledge, or repudiates it altogether, and makes other things suffer for his thoughtlessness. We do not wonder that ministers dread to give up their pulpits to the men who go about the country presenting their own, especial charities to the people, as such men do damage in two ways: they produce a condition of excitement the reaction from which is very bad, and they get money which really belongs at home for the church and denominational work, and furnish men with an excuse for saying they have already given all they can afford to give. Emotional giving goes hand in hand with the idea that giving is a thing that may be done or not done at one's pleasure; that what one has is his own, and he owes no one but himself any responsibility concerning it; and we think this is an unchristian view. While our churches and our societies have to depend on emotional giving they will always be behind with debt and liabilities.

We are glad that the educating influence of *systematic benevolence* is going on among us. The basis of real benevolence is the confession that one holds all he has as a trustee, and not as an absolute possessor; and as a trustee he is responsible to God, the Father, for its use; that he has certain obligations growing out of his relations to his fellows, his family, and himself, which he is responsible to God the Father for; that he cannot be free from the duty to do good and advance the kingdom of God in the world according as God has given him ability.

Just now there is apt to be a decrease in benevolent offerings. The summer months find many things disarranged. There is much visiting and taking of outings, and there is a great call for money for these purposes; and those who are away from home are apt to forget their contributions. It would not be so if there were conscientious, systematic, proportionate and regular giving by our people. The only way to remedy the evils of indebtedness by our Boards and avoid deficits is to have our churches carry on an education which teaches that an offering is due from every member for every cause we, as a people, stand responsible for. There would be no "dry seasons," no need of the "urgent appeals," if every Seventh-day Baptist were conscientiously thoughtful and faithful in his trust.

The coming year promises to be one of great financial prosperity in our country. It ought to be a year of great benevolent activity, of thankful Christian giving, of thoughtful contemplation of what the kingdom of God is and is doing, and our duty as God's trustees to it. Giving as and when we feel like it is as unreasonable and unworthy of a Christian disciple as doing the duty of his trust as a father to his

family when and as he feels like it. Let the word be passed along the whole line, a thoughtful, conscientious, proportionate, and regular offering from *every* member for *every* denominational cause.

THE SECOND COMMANDMENT—ARE WE KEEPING IT?

THADDEUS.

It is generally conceded that the first commandment in the Decalogue forbids all kinds of false worship, and all forms of idolatry, seen or unseen. "Thou shalt have no other gods before me." Ex. 20: 3. But the second commandment specifies that we are not to make, *to ourselves*, certain kinds of images, those of *male or female*, as we will find in Deut. 4:15-18, 25, where Moses, near the close of his work as God's mouth-piece, reiterates the commandment in other words than those in Ex. 20: 4, 5; "Take ye therefore good heed unto yourselves; for ye saw no similitude on the day the Lord spake unto you in Horeb, out of the midst of the fire; lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth," etc.

It is claimed, to-day, that we may make images of living beings "provided we do not worship them, nor make them to be worshiped." This position is based upon the use of the preposition "to," in the words, "to bow down to it," as in Lev. 26: 1. That this is an error compare it with the expression "to vex her," in Lev. 19: 18. If we may make images, provided we do not worship them, then, under the same rule, a man may take to himself another wife, while the first is yet living, provided he does it not "to vex her." See also the same use of "to" in Deut. 4: 25, 2 Chron. 33: 6, Isa. 3: 8. To none of these passages would we apply the same rule and say, they did evil for the purpose of "provoking the Lord to anger."

The Lord God says also, in Exodus 23: 13, "And make no mention of the names of other gods, neither let it be heard out of thy mouth." See also Joshua 23: 7, "Neither serve them nor bow yourselves unto them." If we are not to mention the names of heathen gods how much less to make them? and if we do not make them we will not bow down to them. If we are not to make idols for ourselves or for others, have we the right to use or have about us the idols and images made by others, whether they be heathen or so-called Christians? Should missionaries send to us the heathen's discarded images if their names are not to be mentioned? This is answered by Deut. 7: 25, 26, "Ye shall burn them with fire, thou shalt not desire the silver nor gold on them, nor take it unto thee, lest thou be ensnared therein; for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it; thou shalt utter-

ly detest it, and thou shalt utterly abhor it; for it is a cursed thing." See also Psa. 81:9.

Are we improving upon the obedience of the newly converted idolators who cast off their idols as "vile" by sending to them our own make of images of man? Because we call them "dolls" are they none the less "a lie"—"idols?" We say our children may worship the work of our hands—may admire, fawn, kiss and hug, call pet names, treat very tenderly, and love intensely, the work of our artistic craftsmen, and in the corruption of our minds and hearts we say, "These dolls are splendid things to send to the poor heathen." See Hab. 2:18. But some will say that "idols, or things to be worshiped only, are prohibited." But if one will take the trouble to look through the Scriptures for "images," "idols," "graven," "molten," and "carved," he will find everywhere both idols and images are alike an abomination to God, both were to be utterly destroyed, and nowhere is the making of images commended nor commanded; except it be at the express word of God. "Thou shalt not make unto thee," etc. But the cherubim and oxen in the temple, and the brazen serpent in the wilderness, were all made by his express command *unto Him*; even as the sacred incense was for use in the temple only. Because Solomon made lions about his throne is no argument otherwise, for we read that "outlandish women caused even him to sin;" and "his wives turned away his heart;—and went after Ashtoreth the goddess of the Zidonians," etc. 1 Kings 11.

The Jewish historian, Josephus, gives no other evidence of the customs of his nation than that such things were contrary to their law as the making of images. And it is written of Judah's most worthy king, Hezekiah, 2 Kings 18:4, "He removed the high places and brake the images, cut down the groves, and brake in pieces the brazen serpent which Moses had made; for unto those days, the children of Israel did burn incense to it, and he called it Nehushtan" (a piece of brass). This occurred just midway between Moses and Christ (726 B. C.). And Josiah also, in 2 Kings 23, we find, "Moreover the familiar spirits, and the wizards, and the images, and the idols, and all abominations that were spied in the land of Judah and Jerusalem did Josiah put away." See also 2 Chron. 34:3-7.

What is the commandment? "Thou shalt not make, thou shalt not bow down to them nor serve them." If the making of images of living beings is not prohibited, whether for the purpose of being worshiped or not, then the second commandment adds nothing to the first commandment, and its last clause is only a repetition of the sense of the first commandment, thus making the first clause meaningless and the whole second commandment unnecessary. Both *images* and *idols* are condemned by God's law. "What profiteth the molten image?" Hab. 2:18, Isa. 44:9, 10; 41:29, Jer. 10:14. Moreover a curse is pronounced upon those who make them (Deut. 27:15), and is first in the list of curses. Hab. 2:19.

Greece was the patron of sculpture and the home of idol worship for ages, but when Rome took the mastery of the world, the "glories of Greece," her idols, her images of beauty, of exquisite art, impersonating her idol gods and goddesses, were transferred to the parks and palaces of Rome, "the seat of the Beast." Since then, idolatry has crept into the church and paganized it, and the Roman Church has ever since been filled with images of saints, before which those having the "mark of the beast in their foreheads or in their hands," have bowed their heads, crossed their bodies and fallen upon

their knees in homage to those images and to the memory of men and women. In all this the church declares "she does no sin," for she has thought to "change times and laws" and taken away the second commandment, and changed the time in the fourth.

Why do people make images? Why set up statues of great men? Is not the memory of their names, connected with deeds, enough? What has the form in the likeness of a man to do with his memory or deeds? Was not our Washington honored without a monument or a statue? Can we not remember the name of Jesus and his followers and their deeds and words through, and in all ages, without seeing or having their statues with us? Like the land of the ancient Chaldeans, our land is becoming "the land of graven images, and they are mad upon their idols." Jer. 50:38. And in Isaiah 44:9-20, "They that make a graven image are all of them vanity." "Who hath formed a god, or molten a graven image that is profitable for nothing? Behold all his fellows shall be ashamed; they shall be ashamed together." As we stand before these images we, too, are corrupted. We are over-awed by contemplating the character we see in them, and life seems given to them, and we are unconsciously led to honor them as sacred, until we are led to uncover the head before their "unveiled" presence, and worship, in our hearts, man's image. We are fast becoming a man-worshiping nation. The proneness of all our hearts is towards idolatry, and to make to ourselves an image is for no good purpose in the sight of God who has given us his word which condemns it as *sin*.

NEWTON, IOWA, JUNE 14, 1891.

THE HISTORIC CHRIST A SURE FOUNDATION FOR THE CHRISTIAN FAITH.

REV. CHAS. A. BURDICK.

The closing part of the preceding article under the above title was upon the credibility of the gospel narratives; the aim being to show that the Jesus whose history and teaching they purport to give did really live and teach, as they state, and was the founder of the Christian faith.

The gospel narratives are either fiction, written in the form of history, or they are real history, whether true or garbled. If they were written for fiction, and intended by the writers to be taken as such, it is remarkably strange that they should, for 1800 years, be taken by millions of persons to be serious history. If they are the inventions of the writers, and meant to be taken, as they have been taken, for true history, it is wonderfully strange that the fraud should not have been exposed by the hundreds of critics, both friends and enemies, who have subjected them to the severest tests known to criticism. But if, on the other hand, they are real history, then, no matter though mistakes may have been made in the details, Jesus, the Christ, was a real person and was the founder of the Christian faith, which is the first proposition we set out to prove. I am not to be understood as admitting that there may be mistakes in these narratives. My point is this: if they are proved to be *real history*, even if standing on no higher plane than ordinary human history,—in all of which erroneous statements may unintentionally creep in without impairing the credibility of the authors,—even with this admission they are sufficient to prove the reality of the person and teachings of Christ.

The differences in the style of these writings, the differences in the chronological order in which the events are related, and the apparent,

if not real, discrepancies in details to be found in them, show that they were written by different persons. Now it would be utterly impossible for four different persons to invent four stories so nearly identical in all their prominent features, as are the gospels, unless they were in collusion. But if they were in collusion why should they differ so much in chronological order, and apparently contradict one another in details? Why did some of them omit very important events which one or more of the others give?

In closing the preceding article I referred to the fact that some features of these narratives link into the history of the period as related by Josephus. I may here add that the evangelists introduce elements of history which form a very important part of the whole web of human history for the last 1800 years and more. It is inconceivable that fictitious events—creations of the imagination—could thus mold the history of the civilized world.

If the gospels were a fictitious history the writers would not have been so precise in designating the period and localities of the alleged events, nor in naming rulers who are really known in history as actors in their drama. Luke says: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness." Here the writer definitely fixes the period of the opening of John's public ministry and the baptism of Jesus. If he had been inventing a story he would not have named *two* men as high priests at the same time. For it is well known that by the law given through Moses there could not be two high priests at the same time. The office passed from the high priest at his death to his son, and so on in succession in the lineage of Aaron. Again, Annas and Caiaphas are associated in the transactions connected with the arrest, trial and condemnation of Jesus, about three years later. On being arrested, Jesus was first taken before Annas, who, in the right, conducted a preliminary examination, and who is referred to by Mark and Luke in their relations of the events of that night as "the high priest." And yet, Annas sent Jesus bound to Caiaphas, the high priest, who in the morning assembled the Sanhedrin, which tried and condemned Jesus. The evangelists do not explain this anomaly. But Josephus throws light upon the matter. In his "Antiquities of the Jews," Book 18, ch. 2, sec. 2, he says that Valerius Gratus, then the Roman governor, deposed Annas from the high priesthood, and that, at short intervals, he appointed and deposed several others as high priests, and among them was Joseph Caiaphas. Annas still possessed sufficient influence to get five of his sons appointed to the high priesthood at different times. And John informs us that Caiaphas was the son-in-law of Annas. It is probable from this that the Jews regarded Annas still as the *real* high priest, although Caiaphas was high priest by appointment of the Roman governor, and that Annas, having the office within his family, was still the ruling spirit. If so, this would explain why Luke mentions both as high priests at the same time. Josephus throws light upon some other points in the gospel narratives; as, for example, the references to the Herods as Jewish rulers, and to the rule of a Roman governor in Judea.

Another evidence that the gospel narratives

are true to facts is that they implicate Jewish priests, the great Jewish court, the Sanhedrim, and the Roman governor, in the arrest, trial, and crucifixion of the Christ whose history they purport to relate. They say that these things were done publicly, in Jerusalem itself, and mention the high priests and the Roman governor by name, as agents in the affair, and this within the life-time of some of the actors in the scene. If the things thus charged had not been facts they would have been denied as soon as the gospels began to be spread abroad, and from that on down to the present time by Jewish writers. But the facts are admitted by Josephus on the part of the Jews, and by the historian, Tacitus, on the part of the Romans. Josephus, the Jewish historian, was also a Jewish priest. He lived in the latter part of the first century. In Book 18, chap. 3, sec. 3, of his "Antiquities of the Jews," he speaks of Jesus as a doer of wonderful works, a teacher who drew over to him many Jews and Greeks, and whom Pilate condemned to the cross "at the instigation of the principal men among us." It is admitted by some Christian writers that this passage in Josephus may have been retouched and made stronger by some early Christian copyist, but it is said to be found in all the extant copies of Josephus, both in manuscript and in print. Tacitus, a Roman historian who wrote somewhere about the beginning of the second century, is quoted as giving an account of the persecution of the Christians under the reign of Nero, in which he says that Christ, the founder of the sect, was put to death as a malefactor by Pontius Pilate in the reign of Tiberias. Reference is made to his "Annals," lib. 15, chap. 44. Thus by very early Jewish and Roman historians are statements of the evangelists corroborated.

The limits of this article forbid the mention of many other evidences that might be named. Suffice it to say that the gospel histories, and the teachings which they record, have been the subject of controversies between writers from the second century down.

We will next consider the second proposition,—that Jesus of the gospel histories came from God out of heaven, and taught by his authority, and therefore his person and teaching are a revelation from God.

WEAKNESS OF AMERICAN ROMANISM.

(*Zion's Herald.*)

We have been accustomed to think of the strength and prestige of Romanism, of the number of its adherents, of its resistance to reformers from within and without, of its expansion through the centuries and its extension around the globe, of its advancement through this century and in this country, of its success in converting some Protestants and regaining its revolting and wandering adherents. That it has had so great a history as is freely and universally conceded, is one of the marvels of the sin and weakness of human nature.

But may it not be well to remember that its peculiar claims rest on only three texts of the New Testament—Matt. 16:18, 19, Luke 22:31, 32, John 21:15-18? Peter, after all, is a poor foundation for such a gigantic structure as Romanism. Its argument for itself is *a priori* as well as biblical, especially in pleading that a visible head for the church is a necessity, and that its claims should be conceded because there are no rival claims. In its contest for supremacy in this country, it presents itself in six different aspects, and notwithstanding its growth here, chiefly as the result of immigration, we maintain that it is weak at every point. These aspects are:

1. Its doctrine concerning the Bible. It deprives the people of the Bible, and so keeps

them ignorant and oppressed. It holds that tradition as well as Scripture is the word of God. The American people are too intelligent and independent, too Protestant in their constitution and history, to be bereft of the free, individual and universal uses of the open Bible.

2. Its doctrine concerning the church. It claims to be apostolic and catholic according to the etymology of the word. It assumes that there is but one true, visible church, and that the so-called sects are not apostolic according to the letter and spirit of the New Testament. Itself is to be the mother and mistress of all churches, and there are to be no denominations, no reformations, no dissenters. There is not a denomination in this country that will submit for a moment to such absurd, irrational and tyrannical claims.

3. Its attitude toward the national government. The Pope is alleged to be supreme. Church and State are to be one, and the church is to be the one. Loyalty is due to the Pope rather than to the president. Logical consistency requires a true Roman Catholic to obey the Pope when he commands. But our war demonstrated that Catholics were loyal where the position of the Pope was doubtful, if not hostile. When the alternative comes of freedom under one form of government or submission to an Italian at Rome, Catholics will choose freedom and Americanism. So they said at the Baltimore Council, and so we believe.

4. Its position toward the public schools. It attacks them for using the Bible; then declares them godless; then builds parochial schools; then calls for a division of the public funds, and in spots succeeds. But time is needful for the workings of this policy, and time will defeat it. The policy is so un-American as to be unendurable, and proofs are not wanting that not all Catholics, priests or laymen, yield now.

5. Its comparative disregard for the English language. It uses an unknown tongue in worship. It fosters the retention of foreign languages, because the English language is a medium for hastening the absorption of American ideas and the American spirit. English, however, is the coming language of the world, and foreigners must learn it. Continental Catholics, emigrants and immigrants, cannot do without it. Necessity is laid upon them of learning and using it.

6. Its proposals for the restoration of Church unity. "Come back! Come back!" is the call to Christians of every name and condition. But the multitudes will wait for a reformed Romanism before they will listen, and they will not yield to coercion.

So much needs to be said in view of the prevalence of alarm and pessimism about the Roman Catholic question.

HOPE OF IMMORTALITY.

(*Spokane Review.*)

Allegory and metaphor at best are poor supports for the fainting soul perishing for the hope of immortality. The sublime hope that lives within the heart of man rests upon a surer foundation than the delightful imagery of the poet. It is founded upon the eternal rock of truth, and will grow brighter and stronger with the rising star of intellectuality. It is predicated upon unanswerable logic, and it is rejected by a few, just as all other logical propositions not actually coming within a single range of thought and vision are resisted by an inconsiderable minority. Life is a wonderful, beautiful mystery, contrary in itself to all visible laws of the universe, and therefore owing its existence to some unseen and incomprehensible power. We know that it is a part of the divine plan that man should exist, and the hope of future existence is therefore based upon an actuality. We further know that in the divine lexicon there is no such word as annihilation. All things change, but none cease to exist. Ages cannot add one bit of star-dust to the universe, nor take away one atom of the ether in which the worlds are supported. Who can believe that while gross materialism is indestructible, the soul, the intelligence, the master of matter, can be fitfully summoned from nowhere and as suddenly annihilated? We live to-day imprisoned in a material cell. We shall not

cease to exist when in the course of nature that prison-house is no longer able to withhold the strengthened and triumphant soul from the sublime of the divine destiny willed for it by the Supreme Ruler of the universe. It was not a part of the divine plan to demonstrate the future to mankind, but instead to implant within the breast of man an intense longing for immortality, and to cheer his fainting spirits with the bright star of hope. There was a time, before the divine spirit that God has implanted within the breast of man had learned to conquer the animal instincts, when this star shone fitfully and with uncertain light, but as the ages pass, and man comes nearer to his God, the star shines with a refulgence and a glory that no pessimism can dim, no insidious assault of unbelief conceal.

MORAL OR SPIRITUAL STANDARDS.

W. W. HOPKINS, in *Christian Standard.*

As is morality to the highest form of civil government, so is spirituality to the kingdom of heaven. The former, as a standard, is the product of reason; the latter was revealed. Some rely upon the moral standard only, for salvation in the next world. Cornelius was more than a moralist. He was better than Socrates and Plato. He feared God, prayed, gave alms to the poor. The purely moral standard does not require the practice of these virtues. A rationalist may be a good moralist, and all know that a rationalist has no use for "prayers." The fruits named are spiritual. Cornelius was a religious man, more devoted even than the Pharisees, but he was not in the kingdom to which the fruits of his life belonged. He was out of his normal place. A moralist has no use for Christ and his kingdom. This world "is good enough for him." And seeing but one kingdom he does not seek for another. Living up to the standard of this world he does not feel the need of another system of righteousness. The man who knows nothing of Christ's kingdom cannot appreciate his own danger; cannot see his own imperfections. A moralist will indulge in things sorely repulsive to the spiritual mind. To a typical moralist the spiritual man is a "crank." To the spiritual man, the moralist belongs to a lower order of beings. Between the two, from a biblical stand-point, there is a great but not impassable gulf. The spiritual embodies the moral, but not the reverse. The moralist walks by sight; the spiritual man by faith. The moralist is actuated by the spirit of selfishness, sometimes called "business." The spiritual man is animated by the spirit of philanthropy. The moralist says: "I am not afraid to die because I have wronged no man." The spiritual man says: "I am not afraid to die because God loves me." There is but one religion animated and regulated by the spiritual standard, and that is the religion of Jesus of Nazareth. Many religions have not so much as a moral standard by which to regulate the lives of their devotees.

THANK THE CHILDREN.

(*The Household.*)

They run on our errands, upstairs for our books and slippers, our thimbles, our new magazines; downstairs to tell the servants this thing or that; over the way to carry our messages; to the post office with our letters and parcels.

They leave their work or their play a dozen times in a morning, to do something to oblige us who are grown up, bigger, stronger, and apt to be less absorbingly occupied than they.

No game of politics, or business in later life, will ever be so important to the man as ball and top to the little lad; and no future enjoyment of the little girl will ever be greater in degree and in kind than her present in her dolls and her play-house; yet Johnnie and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work, and alas! half the time we quite overlook our own obligation to be grateful.

We do not say "I thank you!" And because we do not say it, we make it difficult for them to be as polite, as simply courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.

MISSIONS.

WE recently spent a pleasant Sabbath with the church at Berlin, N. Y., attending the prayer-meeting, preaching in the morning, talking a little while to the Sabbath-school, and, in the afternoon, having a long conversation with the Christian Endeavor Society in regard to our mission work at home and abroad. Bro. B. F. Rogers closed his pastoral labors at Berlin on the first of April, after a long pastorate and the faithful work of over fifteen years. Bro. W. C. Whitford, of Brookfield, and a member of the senior class of Union Theological Seminary, is, we are glad to learn, to preach there during the summer vacation. This management will, we believe, bring blessing to all concerned. The interest manifested in our mission work was cheering; and both the old and the young will find in Brother Whitford a good friend and helper.

Of many pleasant experiences in the last two months one of the most pleasant of all was the meeting with a few members of the Mission Band of Alfred University. Their intelligent zeal for the work of evangelizing the world; their manifest spirit of consecration to Christian service; and their desire and purpose to know and do what would be most helpful to the cause, did us much good and added to our own courage and hopefulness. It is said that a colored man, upon being asked why so many of his people were Baptists, replied that he did not know unless it was because, being uneducated, they were obliged to take the Bible as it reads. It may be that so many of our Christian young people believe it to be our duty to send the gospel to the unevangelized also and to those who have never had a chance to accept salvation, because they have not yet learned how some men try to explain away one of the plainest commands of our Lord, but readily take it *as it reads*. If this be so, may they be saved from every influence that might turn them aside from their correct and devout apprehension of the desire and purpose of our great Redeemer to be known among all nations.

CAN THE CHINESE BE CHRISTIANIZED?

BY SECRETARY HENRY C. MABIE.

Can the thing be done? Are there facts on record that warrant our confidence in the achievements of grace upon a people, stolid, anti-foreign, superstitious and gross as the Chinese in their heathen state appear to be? Take the following facts which were brought to my notice on a single Sabbath afternoon and evening, while visiting Dr. Griffith John, of the London Missionary Society, at Hankow. Dr. John is one of the really great missionaries of China; great in brain, in scholarly acquisitions, in command of the best mandarin dialect, in knowledge of the Chinese character and in comprehensiveness of view of the scope and and likewise of the limitations of true foreign mission enterprise. He has been once elected to the chairmanship of the Congregational Union of Great Britain, but declined the honor. After thirty years of service in the most difficult mission field of the world, he prefers to toil on in the mine rather than to accept any degree of conspicuous rope-holding at home. Is he choosing vainly? Yesterday, at 3 P. M., we went to Dr. John's chapel, a room capable of seating some 400 people. We went through a drenching rain, expecting to see a small congregation. Entering, we found a throng. Possibly 50 more persons could have been seated. We were a little late and the service had begun. The congregation were singing "I Need Thee Every Hour." A native sat at the organ, rolling out

the strains in the best of form, and leading the singing with a confidence and a calm strength of feeling that would have been worthy of Sankey. A native pastor of large frame stood up and read the Scriptures with an expression and depth of tone that fastened the attention of all. Fully one-half of the congregation held Bibles and followed the reading closely. Dr. John offered prayer. Every person in the congregation, except one feeble old octogenarian, arose, faced about, and knelt down upon the mats which usually rest on the stone floor underneath the simple benches. It was impressive to see the uniform rows of men in their clean, blue, cotton garments, their long queues hanging down their backs, every face buried in the hands, motionless on their knees before the true God. Dr. John preached on the text, "Be ye steadfast, unmovable, always abounding in the work of the Lord." We discover at once a richness, a depth, a clear-cut and virile strength in the language in pleasing contrast with the sing-song, strong nasal, whining dialects we have elsewhere heard, and Dr. John uses it with a finished mastery.

Here at my left and partly facing me sits an old man of seventy, large spectacles on his nose, considerable gray beard on his chin, shrivelled in features, but very intent on the sermon. That man, I am told, lives six miles out in the country. He always walks to and from the chapel services on the Sabbath and he doesn't miss two services in a year. He earns his living by selling cloth on the streets. He walks from his home to his trading place every morning, but, busy as he is and toiling as he does, he yet finds time to devote two hours of five days in every week to preaching the gospel on the streets or in some one of several chapels. Lately his daughter-in-law, who had lived under his roof, died, and her family, relatives and friends at her death urged that according to the usual heathen custom great quantities of silvered paper should be burnt in offerings, and that other heathen ceremonies should be carried out in behalf of her spirit. The old man objected, refused utterly, and even though a mob of heathen beset his house for twenty-four hours, clamoring for the ritual with the vehemence of hyenas, he stoutly resisted, saying: "You may cut my head from my body if you will, but you shall never perform those ceremonies under my roof so long as I live, for I am a Christian." He had his way and the mob subsided.

Here at my right sits an unusually intelligent young man of thirty. Clothed as he is in a rich, white, brocaded satin over-vest is evidence that he is of higher standing than those about him. On inquiry, I find that he is a young mandarin belonging to the official class. He is employed at present as a draughtsman in the office of the viceroy of the province, living in the city of Wuchang, just across the river from Hankow. Six months ago this young man was in some way attracted into Dr. John's chapel, and heard a sermon from one of the ablest native preachers. He was impressed and came again. He sought Dr. John and talked with him, saying, "I believe you have the true religion and I want it." He began reading the Bible: he began worship in his family. It attracted the attention of his neighbors, and for five months he has been known openly as a Christian and comes regularly to church. When solicited to apply for baptism, he frankly replied: "I have been for a year mildly smoking opium. I am not yet sure how great the power of the appetite may be over me. I will wait six months and see, seeking help to overcome it wholly." He has become especially fond of the hymn book. One hymn, based on the one hundred and third Psalm, was his favorite. A friend of his was recommended to read that hymn. The reference in the hymn to the "renewal of one's youth like the eagles" puzzled the heathen friend, and he sought its explanation from the mandarin believer. He told him that it did not mean that his gray hairs should again become black, but that it described the renewal of one's spirit, the new birth, and the refreshment which grace is ever supplying, and he added: "We have that Spirit of God in our chapel, and I have it in my heart." "Oh, that's it!" said the astonished inquirer, and now he, too, is reaching out after the blessing. Yester-

day the young mandarin came to Dr. John's before service and applied for baptism. He brought with him a present for the missionary, which I saw. It was a handsome fan on which was written, by the giver's own artist hand, the texts, "If any man will follow me, let him deny himself, take up his cross and follow me," and "He that loseth his life the same shall find it," and also the entire hymn beginning, "Ashamed of Jesus; that dear friend?"

"Did you observe that blind boy, yet in his teens, who sat just before me while I was preaching?" said Dr. John to us. "That boy is not only a Christian but he is full of the Bible, having a remarkable memory. He knows substantially the whole New Testament. He literally carries the whole hymn book in his mind, and were you to come into our hospital to-morrow where the boy often comes to pray with and for our patients and join in our preliminary gospel service, he would stand up and repeat for you my entire sermon to-day." Dr. John told us of how he first found out this boy, whose father had been a Christian for some time before him. The boy came to see the missionary and said he was a Christian and wished to join the church. Said the missionary: "Have you learned to pray?" "Yes," replied the boy. "Well then," said the missionary "let me hear you pray with me." They knelt together, the missionary first praying and then the boy. Rising from their knees, the boy said: "That's the way my father taught me to pray." Thus from parents to children the gospel is being communicated in China.

Nor are these exceptional cases. Dr. John tells me that there are about 1,000 members enrolled in the churches attached to the London Missionary Society which are clustered about the city of Hankow. There are little clusters of these members living away in some scores of towns and villages. There were representatives of seven or eight provinces in the church service yesterday. Hankow, with its two suburban cities of Wuchang and Hanyan and situated just at the junction of the Han River with the Yang-tze, is the chief inland trading mart in the Empire, and the representatives of several provinces are always coming and going for purposes of barter. Many of these on their visits to Hankow have been reached with the gospel and going home have repeated the story and thus have brought others. Dr. John tells me that even in the province of Hunan, the proudest and most anti-foreign district in China, into which no foreign missionary may yet safely enter, they have a considerable number of faithful members. But for results like these one of the strongest men in China has wrought for thirty-five years, ably seconded by a force of some half dozen missionary assistants and the most potent agency to my mind yet introduced into China, a thoroughly equipped hospital manned by just the right sort of a physician and surgeon, skillful and consecrated to the core. My heart was moved beyond expression by the narrative given me by the gifted young Dr. Gillison, now in charge, of the almost miraculous blessing attending this safest and further-reaching form of showing kindness to the Chinese.—*Christian Inquirer*.

THE ingenuity employed by those who seek gain, even at the expense of the physical and moral destruction of their fellowmen, is sometimes wonderful. We have before us, as we write, an illustration of this in a cotton handkerchief, of fine texture and brilliant colors, prepared by the Scotch exporters as an advertisement for the rum and other liquors which these dealers wish to entice the Africans to buy. These handkerchiefs are admirably calculated to please the fancy of the rude natives. In the centre of the handkerchief bottles are represented, each bearing a label of "Fine old Jamaica rum," etc. W. H. Rice, Esq., of Chicago, who sends us this handkerchief, says that it was forwarded to him from Scotland as a specimen of the articles which are given away to the natives of Africa by these Scotch dealers in ardent spirits. Could anything be more diabolical? When will Christian nations unite to prevent such outrages against the native races in Africa and India and the Southern Seas?—*Missionary Review*.

WOMAN'S WORK.

ONE little Society in Wisconsin reports the holding of a box-opening service. Although but four boxes were carried to the meeting the service was enjoyed by the few persons present. The women believe in the use of the boxes and are resolved to get them more extensively distributed, and to increase the use of them, believing that good will result therefrom.

A SOCIETY of little folks, and a society which is itself small, reports itself as interested in missionary work, and sends a contribution, this time of two dollars and a half, to be used, as says the letter, "where you think it is needed most." It is the Mission Band at Dodge Centre. It has recently purchased a large Bible for the church. The members are from twelve to fourteen years old. Last year they sent eight dollars to the foreign work. What other society of young girls, or girls and boys, will report itself with the spirit of good cheer and of fraternity which their letter was full of? What ladies' society will look to the organization of the children within its bounds? What do you suppose would happen by way of the starting of good influences if you were to do such a thing?

WOMAN'S HOUR—EASTERN ASSOCIATION.

Mrs. Ira Lee Cottrell, at the request of the Secretary for the Eastern Association, Mrs. E. A. Whitford, took charge of the Woman's hour at the Association just held in Shiloh, N. J. She reports an enjoyable and profitable session. She likewise assures the readers of this column that others in attendance were quite expressive of their appreciation of the work of this hour.

Mrs. Cottrell read from the Book. Prayer was offered by Miss Anna Davis, and a solo, "Heaven's Gate," was sung by Miss Lizzie Paulin. Miss Jessie Briggs read a letter from the Corresponding Secretary, after which Miss Julia Randolph sang, "Only a Cup of Water." Mrs. D. H. Davis presented the question of "The condition of heathen women." Their need of the gospel, and some of the means now used for this purpose. Following her paper questions were asked by persons in the audience, which both she and her husband answered to the great interest of the people. The choir then sang, "I have never yet heard."

Mrs. Cottrell likewise says that Mrs. Davis brought Chinese clothing, so we dressed two girls, one like one of the girls in our school in Shanghai, the other like a fashionable lady. We also dressed a boy like the little boys in the school. These children went up into the pulpit with us and sat there during the hour. She gives it as her impression that the presence of our missionaries, now visiting the home land, will greatly help the cause of foreign missions.

MISSIONARY MONEY.

The Rev. A. J. Gordon has an article in the *Missionary Review* for July, 1891, upon "Missionary Money—Quality and Quantity," which possibly even many of the readers of the RECORDER will read. Such cannot dislike it if they shall again see some of its points. Many, however, will not see it, therefore, some abstracting of it is here made.

"Not more men merely, but more man" is a thought which he quotes from some one dealing with the question of Christian laborers. He turns it to use upon the money side of the ques-

tion of one's work for the Master. He contends that hard cash is not the only requirement of the missionary treasury, saying, "There is money *and* money;" and it is perfectly certain that coins of exactly the same denomination may differ a million per cent in evangelical value, according as they bear only Caesar's image, or with that also the image and superscription of Christ. The small gift of the widow's two mites, because representing entire consecration, has been reaping compound interest throughout the centuries. It is not a bare question of pounds, shillings, and pence with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value in the exchange of heaven. "*Cornelius, thy prayers and thine alms are come up for a memorial before God.*" Gold and silver are heavy metals and the attraction of gravitation is bound to carry them down unless faith and love and consecration shall impart to them a heavenly gravitation.

Gifts for the Lord's treasury should come from a living hand and not from a dead hand. *Post-mortem* gifts lose vastly in that sympathetic value which is such a precious element in Christian charity. Gifts for the Lord's treasury should have in them the element of self-sacrifice. Concerning church fairs Rev. Gordon speaks boldly against them. He says that he feels bound to warn those who devise such things for the aid and promotion of foreign missions that though they raise a large amount thereby, they may fail to be credited with it in the "Book of Remembrance." "Why," he says, "asks a devout Christian housewife, may I not bake a loaf of cake and carry it to the church to be sold as my contribution to foreign missions and in this way render just as acceptable an offering as though I put my money directly into the contribution box?" But notice the needless indirection of the gift. The frosting and flavoring of the loaf are skillfully adjusted to satisfy the taste of the eater, when in the true worship of giving the mind ought to be free to be occupied with God to whom the gift is brought. The direct giver careth for the things of the Lord that she may render unto him an acceptable offering; the indirect giver careth for the things of the world—how she may please her customer. Then when her loaf is sold he who buys it gives nothing into the missionary treasury, though he mistakenly thinks he does. He simply *makes a purchase* so sweet to the taste and so satisfying to the palate, that self-sacrifice is completely swallowed up in self-gratification. It may seem like a fine-drawn objection which we are urging, oh, candid reader; but we must strenuously maintain, nevertheless, that the widow's mite is worth vastly more to the treasury of the Lord than the widow's muffins.

In giving, as in everything else, we are to take up our cross and follow Christ.

PROTESTANTISM AND POKERY COMPARED, BY TWO CHINESE WOMEN.

NOTE FROM MISS COOKE, SINGAPORE.

I am sending you two so-called "Essays" on Protestant Christianity by two of our girls. More than a year ago the Secretary of the Young Woman's Christian Association at home asked that two of our girls should send two essays on that subject. I proposed it to all the members of our little branch; only *Chin* and *Geenio* tried, not at all expecting a prize, but Lord Kinnaird was so pleased with the enclosed that the girls have just received from him two handsomely bound books—*Chin's*, "Through Samaria to Galilee and the Jordan"; *Geenio's*, "Jerusalem, Bethany, and Bethlehem," by J.

L. Porter, D. D., L.L. D.—as a mark of his approval.

ESSAY BY CHIN.

Protestant Christianity is protesting against the errors of popery, which is contrary to the teaching of Christ.

1. It protests against worshiping the Virgin Mary, because she was a sinner as we are. She herself needed a Saviour; she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1: 46, 47.

2. It protests against worshiping of images or saints. Our Lord said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

3. It protests against confessing our sins to any man, but God only, because all creatures are sinners. "Who can forgive sins, but God only?" Mark 2: 7. St. John, through the Spirit, says, "If we confess our sins, he (Jesus) is faithful and just to forgive us our sins, he (Jesus) is faithful and just to forgive us our sins," etc. 1 John 1: 9.

4. It protests against any other mediator except the Lord Jesus. He said, "No man cometh unto the Father but by me." John 14: 6. "For there is one God and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5.

5. It protests against justification of works; we are justified before God through the Lord Jesus, and by his grace are we saved. "Not by works of righteousness which we have done, but according to his mercy he saved us," etc. Titus 3: 5. "For by grace are ye saved, through faith, and this not of yourselves, it is the gift of God." Eph. 2: 8.

6. It protests against absolution of sins by payment of money; our sins are pardoned by the blood of Jesus. "Through his name whosoever believeth on him shall receive remission of sins." Acts 10: 42. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

Lastly. It protests against purgatory. St. Paul tells us by the spirit, when a person died in Christ he is "absent from the body, and present with the Lord." 2 Cor. 5: 8.

ESSAY BY GEENIO.

Protestant Christianity is protesting against the errors of the Roman Catholic Church. The errors we protest against are: worshiping the Virgin Mary, the saints, the images, etc. Because we do not read in our Bible that we are to worship the Virgin Mary, because she herself was a sinful creature like one of us, as she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1: 46, 47.

And, again, we are not told to worship the saints and images, for the Bible says, "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven images, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." "Thou shalt not bow down thyself to them nor serve them," etc. Ex. 20: 3-5.

Another thing is that we are not told in the Bible to pray to God through the Virgin Mary, but through Christ only. For the Bible says, "For there is one God and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5. The Roman Catholics believe that their priest can forgive them their sins; the Bible does not say so; no one on earth can forgive sins, but the Lord Jesus only. "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7. And the Roman Catholics believe by their good works they can be saved, but we read from the Bible, "Neither is there salvation in any other name under heaven given among men, whereby we must be saved." Acts 4: 12. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God," "Not of works, lest any man should boast." Eph. 2: 8, 9. The Roman Catholics believe that when a person dies, his soul will be in purgatory, and they used to pay money to their priest to pray for the dead. We do not read about this in our Bible: but we know that when a person dies, he will be, "Absent from the body, and present with the Lord." 2 Cor. 5: 8. —*Female Missionary Intelligence.*

HISTORICAL & BIOGRAPHICAL.

WAS MILTON A BAPTIST?

I have sometimes found Baptists who did not know that John Milton was one also. Now, as it is well that folks should know their own relations, the following extracts may impart light to some. In his work "On Christian Doctrine," he says:

Under the gospel, the first of the sacraments, so-called, is baptism; wherein believers, who engage themselves to newness of life, are immersed in water, to signify their regeneration by the Holy Spirit, and their union to Christ in his death, burial and resurrection. Hence, it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to answer for themselves, or even to hear the word. It is not that outward baptism which purifies only the filth of the flesh, which saves us, but the answer of a good conscience, as Peter testifies; of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infants, nor required of them.

Again he says:

It is in vain alleged by those who, on the authority of Mark 8: 4, Luke 11: 38, have introduced the practice of affusion in baptism, instead of immersion, that to dip and sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them.

From his "Paradise Lost," Book 12, 438-450:

To his disciples, men who in his life
Still followed him;—to them shall leave in charge
To teach all nations what of him they learned,
And his salvation; them who shall believe
Baptizing in the profuent stream, the sign
Of washing them from guilt of sin to life.

Milton, and DeFoe, the author of "Robinson Crusoe" and many political works, attended the Little Wilde street Baptist congregation under the ministry of Dr. Stennett.

The foregoing is from an exchange, published some time since. Concerning the closing paragraph we remark that, at least, two of the Stennetts were Seventh-day Baptists. And possibly the Dr. Stennett mentioned here was one of them. Perhaps Dr. Jones, of London, or some one else, can tell us about it.

THE HOLY BIBLE.

In pursuance of the Protestant theory that the Bible is the only infallible rule of faith and practice, and that the right of interpreting it rests with the individual; or, in other words, that Scripture is its own interpreter, as the divinely provided guide to salvation, it becomes the prime duty and the first essential of Protestantism to put the Bible into the hands of every human being and to teach him to read it. The world-wide distribution of the Scriptures, their translation into every tongue, and the diffusion of education are, therefore, necessary consequences of the Protestant theory. In the beginning of the present century the Bible had already been translated into nearly all the languages of Europe and into a few of the Oriental tongues. Since the formation of the British and Foreign Bible Society, the parent organization, in 1804, the number of languages into which translations have been made has increased to about two hundred and fifty, though some of them are of parts of the Scriptures only. This represents a prodigious amount of labor, performed in a great part by Protestant missionaries, and it furnishes impressive evidence of profound faith in the Bible as the infallible Word of God. Of all these translations the seven principal Bible societies of Europe and America have distributed at least 200,000,000 copies. The American Bible Society alone has circulated, during the seventy-five years of its existence, 54,000,000 copies of the Scriptures, and the British and Foreign Bible Society, in existence since 1804, has sent out about twice as many. The various branches of Protestantism differ as to other matters, but they all agree as to the duty and necessity of disseminating the Bible, and therefore they unite in support of

these societies. From one end of Protestantism to the other the Bible is revered as the revealed Word of God. Whatever doubts there may be as to the necessity of other religious agencies, there is none as to the Christian obligation to exhaust every means for the distribution of the Bible to mankind.

The popular reverence for the Bible is also strong, and it extends to every copy of the printed Book, and includes even those who reject the supernatural authority of Scripture. At least so far as the exhibition of outward and formal respect is concerned, they are all of one mind. The various Bible societies are careful to put copies of the Scriptures in reading rooms and bed rooms of hotels and upon all ships and steamers. It cannot be said that these volumes give evidence of having been extensively read, but they are never defaced. The most flippant treat the holy Bible with instinctive respect. The Bible is treated as a book apart from all other books, even by men who carry theories to their logical conclusion and reject its divine authority altogether. They look upon any misuse of the printed volume as in bad taste, and there is among the usually thoughtless and profane a superstitious feeling which prevents them from doing injury to it. No matter where a Bible is put, it may be assumed that it will be safe from ill usage. These are very significant facts, and they suggest the revolutionary change in religious sentiment which would occur if belief in the Bible as the actual and infallible Word of God passes away from among the people. If it is a book of errors along with its truths, its general distribution would be as likely to propagate error as truth; the individual cannot be trusted to interpret it for himself, according to the theory of Protestantism. What sure test has he by which to discriminate between the false and the true, the knowledge of man only, and the absolute and perfect knowledge of the omniscient God? If Moses and David, Isaiah and Jeremiah, and the rest of the reputed and designated penmen and amanuenses of the Almighty in writing its books were not the real transcribers, and if men of unknown names did the literary work, and they recorded only traditions of the Jewish race, how can the old veneration for the Bible remain? The basis of faith in revelation is destroyed.—*N. Y. Sun.*

GOV. LONG AT HARVARD COLLEGE.

I look back upon my college education with less satisfaction than to any other part of my life. I was not thoroughly fitted. I was too young. The mistake was made, with a well-meant but mistaken view of saving me from the "dangers of college life," of boarding me for the first two or three years a mile away from the college, so that I formed no personal association with my class-mates, and always felt remote and as if I represented the picture of a forlorn little fellow who ought to have been at home.

At that time, too, the college had not approached the animated and inspiring spirit which since that time has characterized it, at least more than then. I recollect no instruction which was not of the most perfunctory and indifferent sort, unless, possibly, it was that of Prof. Cooke in chemistry. There was an entire lack, to me, of all moral or personal influences. I look back with a certain pathetic commiseration on myself, unwarmed for the whole four years by a single act or word expressive of interest on the part of those to whom my education was intrusted. The element of personal influence was entirely lacking. No instructor or officer ever gave me a pat on the shoulder physically, morally, or intellectually. No word of advice, or stimulus, or encouragement, was ever uttered. There was no help in the formation of character. I was quick at tasks, and, without much labor, made ready enough recitations. I secured good marks and graduated near the top. But it meant very little solid acquirement, either of knowledge or of character. It was four years of monotonous routine, going into the class room, spending an hour, and coming out. I continued my habit of desultory reading, having no hint or direction from any-

body in that regard. In the junior and senior years I derived some benefit in the way of English composition, but as I now look back I find my education in that respect, which up to that time had been little more than what my father and my reading had taught me, very slight. During the four years I had, perhaps, three or four exercises in declamation, but the instruction was nerveless and meager, and not much better than would have been the model of a pump handle. If I have ever had any facility in public speaking, it is entirely the result of my own natural qualifications, and I owe it to no training, for I never had any.—*Hon. John D. Long, in Education, for April.*

THE AGE OF DECAY.

Birth, growth, maturity, decay, death—such is the normal history of man. The three periods of life should sustain a certain proportion to each other,—twenty years of growth, sixty years of maturity, twenty years of decay. This is what might be counted upon as the ordinary course of human life, but for the fact that we labor under a load of ancestral transgression of physical and moral law, supplemented and intensified by our own personal delinquencies and follies.

How pleasant is the picture! Twenty years of happy childhood and youth, sixty years of intellectual progress and achievement, with domestic and social joys, and then twenty years of slow, almost unconscious decay, characterized by serenity of mind, pleasing memories, and joyous anticipations of a grander life beyond the grave.

Sadly different is human existence as we see it. We look with wonder upon Gladstone, past eighty, still vigorous in body and mind, still strong and wise to lead the great Liberal party of England. We accept threescore and ten as life's natural limit, and expect only labor and sorrow if this limit is passed.

We are doomed, we think, by our inheritance, and to some extent this is true. But we should remember the law of recuperation. The torn flesh heals, the broken bone reunites. Diseases tend toward recovery. The weary toiler rises from sleep strong for new labors. The wise physician bases his hope upon this law.

And this tendency of nature to heal herself may be greatly assisted by careful and intelligent living, so that it is always possible that the man of unfortunate ancestry may secure for himself a good old age, and start his posterity upon an ascending plane.

Do what we will, however, life must have its end. When the age of decay is reached, hidden changes are going on, the culmination of which is the last great change. The muscles shrink; the brain shrivels; the nerves lose their sensibility and active power; the arteries, perhaps, become chalky or fatty; the heart is weakened; the circulation enfeebled; and at last the end comes.

During this final period, then, we must take things calmly; avoid excesses of all kinds; guard against exposure to cold; keep up a degree of mental activity; cultivate cheerfulness and look forward with hope.—*Youth's Companion.*

PRAYER.

"Why do you keep turning that wheel, pilot?" asks a little boy who has wandered into the pilot-house of a steamboat.

"I turn the wheel, my little man, to make the current help carry the boat down the river."

"And can you, by turning that wheel, change the current of this great river so that it will run under the boat?"

"No; but I can cause the boat to go into the current, and then I keep turning the wheel that it may not drift out again."

Now if prayer will change the course of our lives so that we shall come more directly into the current of God's influence, which at all times makes for righteousness, then prayer is more effectively answered, so far as we are concerned, than if that current had been actually diverted from its regular course.—*Christian Register.*

SABBATH REFORM.

THE true character of the "civil Sabbath" movement is forcibly illustrated in the article in these columns on "The Continental Sunday," from a recent number of the *New York Sun*. That article shows clearly what a purely "civil Sabbath" is. Is that the thing which Mr. Crafts, Col. Sheppard and the rest of them want? We can hardly think so. There is but one other thing possible as the object of their zealous efforts, and that is a religious institution to be known as the "American Sabbath," established, protected and enforced by civil law. But that is regulating religious matters by human laws, which is sacrilegious; it is putting the authority of the State over the individual conscience in a religious matter, which is utterly subversive of the American principle of religious liberty. To hide this cloven foot, that monstrous contradiction of terms, "Civil Sabbath," was invented, and is kept in the foreground. This, as the article above referred to states, "will continue to be a holiday, a day of rest, recreation, and pleasure," in which "there will be less work and more play." And that is no Sabbath at all.

IS SUNDAY THE SABBATH?

A DISCUSSION BETWEEN REV. S. H. BABCOCK AND W. S. PENDER.

A short time since, the people of Walworth, Wis., were invited to attend a series of meetings at which it was designed to give an exposition of the Latter Day Saints, by Messrs. Pender and Peterson. The purpose of one of these sermons was to prove the abolishment of Saturday and the establishment of Sunday as the Sabbath, and naturally led to some friendly discussion on both sides, the outcome of which was a proposal by Mr. Pender to Mr. Babcock to discuss the question publicly. The following were the propositions agreed upon:

1. The Sabbath of the fourth commandment is of universal obligation. Affirmative, S. H. Babcock; negative, W. S. Pender.
2. The first day of the week is the day upon which Christian people should refrain from unnecessary work and observe as a day of worship each week. Affirmative, W. S. Pender; negative, S. H. Babcock.

Eld. Babcock began the discussion by calling attention to the fact that the laws governing man's wants and actions were established in the mind of God before man was created, also that the Sabbath was made for man and not man for the Sabbath, for the following reasons, among others: 1st. Man needs rest and the present condition of six days work and one of rest meets the requirements. 2d. Because man is a religious being and needs opportunity for worship. 3d. He is a social as well as a religious being, and needs the day of rest to satisfy this part of his nature. 4th. Since man is naturally inclined to disobey and forget God the Sabbath was needed as a reminder of his duty to God.

Eld. Babcock then quoted Ex. 16, as proof that the Sabbath existed and was observed before the law was given from Sinai, which, taken in connection with Gen. 2 and 3, was evidence that the Sabbath was instituted at the creation of the world. Attention was then called to Matt. 5: 17, to which the following thought was added, that whenever a law is to be repealed, justice demands that due notice of its repeal should be given, as well as of its enactment, and that God, being just, if the fourth or any other of the commandments is now annulled, must have given clear and authentic notice of the annul-

ment. No such notice is to be found, and we conclude that all the commandments of the Decalogue are in force at present. It was further stated that the law was fulfilled, 1st, by Christ's revealing its true meaning; 2d, by rendering a sinless obedience to it, and 3d, by giving himself as an atonement; that Jesus instead of doing away with the law came to unfold its spiritual meaning. Matt. 24: 20 was referred to as foretelling an event which occurred about 70 A. D., showing plainly that the Sabbath day was to be kept at that time. Also 1 Cor. 7: 19 and James 2: 8, 11, both written about 60 A. D., furnish additional proof that the whole Decalogue was in force after the resurrection of Christ. Romans 3: 31 establishes the law. Romans 3 and 4, also Galatians 3 and 4, teach that justification is not by the works of the law alone, but by faith in Christ who died as an atonement for sin. Under the old covenant the blood of beasts was required as a substitute for the lives of the people, but under the new covenant Christ is our everlasting sacrifice. The blood of beasts was but an imperfect atonement, consequently the old one was faulty, while the blood of Jesus furnishes full and complete redemption. In 2 Cor. 3: 9, the ministration of death means not the death of the people themselves, but of beasts and birds, which sacrifices were rendered unnecessary by the death of Christ. Ephesians 2: 15 explains what part of the law was abolished. In John 20: 19, the purpose of Christ is not to establish the first day of the week as the Sabbath, by meeting with the disciples for worship, but to identify himself to them after his resurrection. Matthew 28 shows that Christ rose before the end of the Sabbath, "dawn" meaning in the Greek to draw on towards. In the 20th chapter of Acts Eld. Babcock concluded that even if the disciples did break bread on the first day, it did not sanctify it, for Paul journeyed a good part of the same day on foot.

These are the principal though not the only thoughts brought out by Eld. Babcock to show that the Decalogue had not been abolished; and granting that it had there is no divine authority for observing Sunday as the Sabbath.

The reply to some of Eld. Pender's arguments is included in the summary of Eld. Babcock's part of the discussion. The most important thoughts in addition to those already mentioned are as follows: In regard to the 16th of Exodus he held that if the people had kept the Sabbath all along there would be no need for the Lord to prove them; also in Exodus 31: 17, the Sabbath is a sign merely, and not a necessity, and the children of Israel ONLY had to keep it. Proof is found in Nehemiah 9: 14, that the Sabbath was not instituted before the ten commandments. The first chapter of John is typical of the giving of the gospel to the world at different times, lastly by the teachings of Christ; and the law of Christ was entirely different and distinct from the law of Sinai which by Christ's death and resurrection was fulfilled and made of no effect. The first day is prophesied of as the Sabbath in Leviticus 23: 11, also appointed as a day for laying by money for the support of good works, as in 1 Cor. 16: 2. Again, Sunday was observed by Paul and the apostles by meeting for worship and the breaking of bread. John 20: 19, 26. Eld. Pender called attention to Mark 16: 9, as proof that Christ arose on Sunday, also Heb. 4: 7, as evidence that a certain day (the seventh) was limited, that is, was done away at some time or another, reasonably supposed to be at the resurrection of Christ.

His conclusion was that since the ten commandments, the fourth included, have been fulfilled and rendered of no effect by the life, death, and resurrection of Christ, we can do no

better than celebrate as a day of rest the day of his resurrection, which he thought conclusively proved to be the first day of the week.

THE CONTINENTAL SUNDAY.

The Sunday question has received much consideration of late in the legislative bodies of France, Germany, and Hungary, and the conclusion reached generally is that the welfare of society dictates that one day in the seven should be set apart and protected by law as a day of rest from labor.

Whether this day shall be Sunday or another was a question of debate in both the French Legislature and the Hungarian Diet; for neither wished to treat the observance of the first day of the week as a religious obligation. In each a proposition was made to leave the choice of the particular day to be settled by agreement between the employer and the employed, in order that the legislation might not have the slightest suggestion of a religious character. At Pesth it was rejected in favor of the plan of prescribing the day by law, and Sunday was selected accordingly, because its traditional observance made it the most convenient and desirable for the great body of the people. In the French Legislative Corps, when Monsignor Freppel suggested the particular designation of Sunday as the legal day of rest, his proposal raised a storm of opposition, and it was rejected by a great majority. The Chamber resented all interference of the church in the matter. Its legislation it would have purely secular, in both purpose and appearance.

The Hungarian bill provides for the observance of Sunday as a legal day of rest from work, with the exception of special and necessary labor, which may be pursued under the authority of the responsible Minister. The absence of any purely religious motive in this legislation is shown by the refusal of the Diet to accept a proposition that Aug. 2d, the festival of St. Stephen, revered as the king and apostle of Hungary, should be kept as a national holiday. This was done, according to the *Roman Catholic Tablet*, of London, "out of a delicate consideration for the feelings of the 600,000 or 700,000 Jews who are domiciled in Hungary, and are gradually but surely becoming the owners of the soil of St. Stephen's land." Sunday, therefore, was not made a legal day of rest as a Christian measure, but only as a matter of secular policy, and inferentially as acceptable to Christians, Jews, and infidels alike.

In the German Reichstag the Sunday question has been settled practically on the same theory. With certain necessary exceptions, occupations involving human labor are to be discontinued on Sunday. A resolution of the Assembly requests the Imperial Chancellor to communicate with the different Federal governments for the purpose of securing the uniform restriction of Sunday railway traffic throughout Germany to the conveyance of passengers only; and the Emperor is authorized to extend the obligatory cessation of work to other employments than those requiring purely manual labor. No shops are to remain open on Sunday more than five hours, and the municipal authorities are empowered to restrict the time still further.

These measures are concessions to the demands of labor rather than to any religious sentiment. They are intended only to give rest to the working people, so many of whom now toil the whole week through; and to that extent they will modify the Continental Sunday, as it has been known. But it will not be the fast day our Sabbatharians would make it here. It will continue to be a holiday, a day of rest, recreation, and pleasure. There will be less work and more play.

Practically, also, the "American Sabbath," as the Sabbatharians call it, no longer exists in New York. The great majority of the people do not even go to church, and of the minority who attend religious services the vast majority observe the remainder of Sunday as a day of pleasure. Even the number of professed Sabbatharians who practice what they preach, is very small. Even Colonel Shepard is not included among them. The American Sunday and the Continental Sunday are growing more and more alike.—*New York Sun*.

THE SABBATH RECORDER.

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

COME with thy darkness to the healing light,
 Come with thy bitter which shall be made sweet,
 And lay thy soul beside the lilies white,
 At his dear feet.

WE learn from an exchange that a good work of grace is in progress at Cuyler Hill, under the labors of Brother Huffman. Baptism was to be administered last Sabbath to fifteen candidates. May the good work go on.

IT is said that over three hundred delegates, embracing clergymen and laymen, left for Europe July 1st, to attend the World's International Congregational Convention to be held in London on the 14th inst. The delegates came from all parts of the country.

A COLORED preacher has come forward with the theory that Adam was a colored man, and that the fruit of which he was forbidden to take was a watermelon. The secular press is suggesting that this is sufficient to subject the reverend gentleman to trial for heresy.

At the recent Commencement of a certain college, "out West," let us say, the president's baccalaureate sermon was on the suggestive theme of "The Secular Theology." Reports say the services connected with the delivery of the sermon embraced neither Scripture reading nor prayer. Whether this was intended as an illustration of the theme, is not stated. The circumstance is quite in keeping with the theme.

SPEAKING of the Baptist Young People's Union, to be held in Chicago this week, the *Standard* says, editorially, "Think of it, go to it, pray for it." It is now less than two months before the assembling of our people in General Conference, and the Anniversaries of the several Societies. The occasion will be one of much more than ordinary interest for many reasons. We urge all our people, in the laconic language of the *Standard*, to "think of it, go to it, pray for it."

A PRIVATE note from North Loup, Neb., speaks of a very hopeful movement along the lines of the Christian life among the young people of that society. The work seems to have taken a start at the meetings of the Association, and promises to continue with blessed results. We hope these results may be witnessed not only in that church, but throughout the Association. This is very proper work for all our Associations. A fuller statement of this work will be found in the report of the North-Western Association, received since this paragraph was in type.

THE young people's societies are everywhere receiving a large share of attention, as they well deserve to do. Besides the conventions which are held by the young people themselves, their work finds prominent place on the programmes for camp-meetings, etc. There lies before us at this writing, a circular announcing that at

the Silver Lake Assembly, Wednesday, July 15th, will be Young People's Day. Excursion rates have been arranged on all railroads, and all Western New York is invited. The Y. P. S. C. E., the Epworth League, etc., are all to meet in one grand mass meeting to form each others acquaintance, consult together of the common work, and to partake of the good things of the programme freely offered to all.

THE proper relation of faith and works, so forcibly stated by the Apostle James, is well illustrated in a little anecdote related of Christmas Evans, the celebrated Welsh preacher. It is said that he was once discussing the potato question with his thrifty, diligent wife, and perhaps in a playful, but still in a characteristic way, said to her: "Catherine, you never mind the potatoes; put your trust in Providence, and all will be well." "I tell you what we'll do, Christmas," replied Catharine, "you go and sit down on the top of Moelly Gest, waiting for Providence, and I'll go and hoe the potatoes; and we shall see to which of us Providence will come first!"

A GOOD brother in North Carolina, noticing the statement somewhere that there is but one Seventh-day Baptist Church in that State, asks us to emphasize the importance of keeping that one little candle well trimmed and burning. Amid the various forces at work there, as everywhere else, this will not be an easy task. Therefore we ought to give the more earnest, prayerful, and sympathetic help to those on the field. The elements are being stirred in that State on the Sabbath and general religious questions. With the nucleus we have, and a good strong man devoting his whole time on the field, we might add greatly to our power and strength there. And this is but one of many such fields.

MINISTERS and other Christian workers of America, are to have a rare opportunity during the months of July and August to hear two of the most eminent preachers of Great Britain. Rev. John Smith, of Edinburgh, Scotland, who has come into prominence so rapidly in that country, and exerted such a wide-spread influence among the ministers, is to be at the Bible Institute in Chicago from about the 10th of July to the 5th of August. Immediately following him, Rev. F. E. Meyer, of London, England, will speak at the Institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation in attending these sessions. There is no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 W. Pearson St., Chicago, Ill.

IT becomes our painful duty to announce that Susie Davis, daughter of Brother and Sister Davis, of Shanghai, died at the home of her grandfather, David Gardiner, near Nile, N. Y., on the evening after the Sabbath, July 4th. Brother and Sister Davis had gone on to the North-Western Association, intending to visit some of the western churches before returning. Meanwhile Susie was left with her grand parents for needed rest and quiet. When it became manifest that disease was laying its hands upon her, her mother was sent for, but she did not reach her child until the day after the destroyer had done his swift and terrible work. We are sure these deeply afflicted friends will receive the profoundest sympathies of all our people at home and in foreign lands. May the comforting Presence sustain and keep them.

SPECIAL effort is being made on the part of a few of our Local Agents to collect subscriptions due to the close of the present volume, and to remit the same to this office before the meeting of the General Conference. This is as it should be. Will not the Agents who have not made this effort do so at once? Will not each reader who has not paid the subscription go at once to the Local Agent, and leave with him the amount due, and thus help him to perform this important duty? This must be done during the month of July if we would show in our Annual Report that the RECORDER is being paid for by those who have subscribed. We would ask *each one especially* that this appeal be not made in vain. We are in absolute need of the amounts due us. We are confident that could you realize the position from our stand point, you would at once remit the small amount due from you, and thus relieve us of the burden of trying to publish the RECORDER without the necessary means with which to meet its bills. In this same connection we would remind the Sabbath-schools which have not paid for their *Helping Hands* that we need their help in the way of a cash remittance. Let us go up to the Conference this year with these matters closed up.

ONE MILLION DOLLARS is a handsome sum of money for one man to give to an institution of learning. But that was the amount given by Mr. James B. Colgate the other day to Colgate University. This is in addition to several smaller sums previously given to the same institution. We never read such announcements that we do not think of our own schools. What would a million dollars do for Alfred, or Milton, or Albion, or Salem, or the little school at Fouke, Ark.? Indeed, such a sum divided proportionately between these schools would not be an unpleasant thing to contemplate. Well, we can hardly look for so large a sum from any one man, or from all sources, very soon; but no year in our history should go by without witnessing some substantial additions to our endowment funds. There are few if any institutions in the country which do so much or so good work on so small an income as do ours; but while others are receiving such munificent gifts, thus adding immensely to their facilities, our own will be out-stripped in the race if there are not some advances along these lines. The wisdom of Mr. Colgate in giving his money during his life time, thus insuring the execution of his own will, is to be commended no less than the magnificence of his gifts. In this respect, at least, we may imitate his example.

THE Rev. Dr. A. G. Palmer, of Stonington, Conn., died at his home in that village, June 30, 1891, at the age of 78 years. Dr. Palmer was personally well known to many of our readers, and he had extended that acquaintance by means of the little tributes which he wrote in verse to the memory of some of the worthy brethren in the Lord's service, such as Elds. Matthew Stillman, William B. Maxson, Lucius Crandall, Deacon N. H. Langworthy, and others, which have been published in this paper from time to time. He entered the Baptist ministry when quite young, and had done valiant service in that calling for more than sixty years, thirty-nine of which were with the church in Stonington. His first wife was a sister of Deacon B. F. Langworthy, of Alfred, and he always had a very kindly feeling towards Seventh-day Baptists; and in his own Association he has often been known to make most vigorous defense of

our people and our doctrines, against attacks which might, directly or indirectly, be made. Ten or fifteen years ago, a few of Dr. Palmer's congregation began to feel that they needed a younger man, a feeling which he himself was inclined to share. After thinking the matter over seriously for some time he came to the conclusion that, instead of resigning, he would be that younger man. He accordingly threw aside his manuscript, which up to that time he had very generally used, and began to preach without notes, entered heartily into sympathy with the feelings, thoughts and plans of the young, and made the last years of his long ministry as fresh, and vigorous, and fruitful as any which had gone before them. To many his departure will seem like that of a man in the prime of a useful life.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 6, 1891.

Yesterday the attendance at the Glen Echo Chautauqua was larger by many hundreds than it has yet been on a single day, and everybody who visited the grounds appeared to greatly enjoy the excellent and varied programme, which included lectures by the following well known gentlemen: Dr. T. F. Wright, on "Palestine as it was"; Prof. H. A. Denman, on "Semi-tropical fruits"; Ex-Senator J. J. Ingalls, of Kansas, on "Problems of our second century"; Constantine Sterberg, on "Richard Wagner," and Dr. Lysander Dickerman, on "The Hebrews in Egypt." The greater portion of the crowd was attracted by the announcement of Ex-Senator Ingalls' lecture, there being much curiosity among those who had so often heard him make bitter partisan political speeches in the Senate Chamber, to hear what he had to say and how he would say it on a subject so different from those he had previously handled. His lecture was a revelation to those who had before only considered him as a politician, as it proved him to be in addition to an accomplished and artistic word-builder, a deep student of history and social economy. As an orator Mr. Ingalls has few superiors, but of course this has been well known in Washington for many years, and those familiar with his personal habits, when a member of the Senate, have also long known that he was one of the best read men, on general subjects, in America. When living here he devoted very little time to the social life of the capitol, preferring to use his spare time in studying and reading, and, owing to the thorough manner in which he masters every subject he takes up, he is a most delightful conversationalist when he chooses to be.

To-day the weather bureau was formally transferred from the War to the Agricultural department, and at the request of Secretary Rusk, of the latter department, President Harrison has assigned the following officers who have been connected with the bureau to continued duty therewith until further notice: Maj. H. H. C. Dunwoody, Lt. W. A. Glassford, Lt. J. E. Maxfield, and Lt. J. P. Fiuley, Prof. M. W. Harrington, of the University of Michigan, has been appointed Director of the bureau.

Assistant Attorney General Shields delivered the regular weekly address to the Young Men's Christian Association Sunday afternoon, and very appropriately he chose for his subject "True Courage." After showing his hearers how much greater moral courage is than physical, or as some people call it, mere brute courage, which does not fear physical pain, the speaker took the life of Joshua as an illustration of what true courage is, holding that no courage could exceed that displayed by Joshua when he pleaded

with his brethren to have an unfaltering trust in God, though they had been in bondage for four hundred years, and he strongly impressed upon his hearers that the key-note of Joshua's life and character is contained in his own utterance: "As for me and my house; we will serve the Lord." The concluding words of Mr. Shields are worthy of being memorized by every young man living: "But above all be systematic in your cause and be a man of prayer. Do not neglect the little things, which go to make up a harmonious whole, and you will have the character of a true man, respected and honored by all who know you."

The outdoor temperance work is being vigorously pushed by a noble band of men and women who are not afraid of a little perspiration's spoiling their complexion or making their faces look shiney. Instead of running away to the mountains or seashore as soon as the sun gets too warm for comfort, these good people put up a tent with open sides, well provided with comfortable chairs and palm leaf fans and proceed to preach the cold-water gospel to those who cannot get away from the city, and with the aid of music, vocal and instrumental, strive to make the temperance tent more attractive than the corner saloon; and I know of a number of wives and mothers who always include, on account of benefits received, in their daily prayers, a "God bless the good men and women who work in the temperance tent."

THE NORTH-WESTERN ASSOCIATION.

Wednesday afternoon, June 24th, the time appointed for the Minister's Meeting, about fifty people convened in the North Loup, Neb., Seventh-day Baptist church, and in the absence of Bro. Main and the most of the ministers, Bro. J. W. Morton assumed the chair and asked G. M. Cottrell to preach a sermon, which he did from the text, "I am doing a great work so that I cannot come down; why should the work cease while I leave it and come down to you?" Neh. 6:3. After the sermon, an interesting conference on missionary matters was held, participated in by S. Burdick, S. H. Babcock, J. W. Morton and G. M. Cottrell.

In the evening an interesting sermon was preached by Bro. M. Harry to a good congregation, after which an earnest discussion of our Tract and Sabbath Reform work was engaged in by S. Burdick, G. M. Cottrell, U. M. Babcock, and J. W. Morton.

These meetings made an auspicious preface to the Association proper, which began Thursday forenoon with a sermon by S. H. Babcock, from 2 Cor. 5:15. Theme, "Living for Christ."

The following delegates from sister Associations cheered us with their presence and help at this meeting: O. S. Mills, from the South-Eastern; J. G. Burdick, from the Eastern; A. B. Prentice, from the Central; and J. T. Davis, from the Western.

The following ministers were also present: J. W. Morton, O. Babcock, B. Clement, E. H. Socwell, F. E. Peterson, Stephen Burdick, A. G. Crofoot, U. M. Babcock, G. M. Cottrell, M. Harry. But few of the laity were present from other churches. Among these was Bro. E. B. Saunders to represent the Y. P. S. C. E. work.

Sermons were preached Sabbath-day by A. B. Prentice and J. T. Davis; Sunday, by J. G. Burdick; Thursday evening, by O. S. Mills.

The letters from the churches showed that some had been blessed with revivals, and there had been a net gain during the year. The usual resolutions were adopted. The great mistake made by many church members in neglecting to join the churches among which they settle was emphasized. The ministers, in one of their meetings, recognized the need of a more thoroughly evangelistic spirit and method.

The largest audience of the whole meeting, being between five and six hundred, crowded the church Seventh-day evening, to listen to our missionary, Bro. D. H. Davis, who gave a long and interesting address upon our mission work in Shanghai. The Social hour, Sabbath evening, conducted by S. H. Babcock, was of the usual type and interest.

The Woman's hour, Sixth-day afternoon, was of more than ordinary interest. It was under the charge of Mrs. J. W. Morton. Essays were read from Mrs. S. S. Socwell, on "The Dispensary Work," from Mrs. O. A. Maxson (Nortonville), on "Let there be Light," from Mrs. H. L. Babcock (Nortonville), on "Christian Beneficence." The following preamble and resolution was read and recommended to the women of the churches of this Association for their adoption:

WHEREAS, Our Board Secretary, by virtue of her position, is expected to have the general oversight of the whole field of woman's organized work, and so to study and plan the work as to make it move forward harmoniously and successfully, and accomplish the greatest amount of good with the least expenditure; and,

WHEREAS, It is unjust to make such demands upon her time, strength, and talent without remuneration for her services; therefore,

Resolved, That we, the women of the North-Western Association, raise our portion of a salary of \$300 for her, for the Conference year of 1891-2. Salary to begin September 1, 1891.

The wife of our missionary from Shanghai, China, Mrs. D. H. Davis, also presented an eloquent and pathetic paper upon the condition of Chinese women, and illustrated their manner of dress by having three young people dressed in their garments.

The Sabbath-school hour was one of great interest, under the direction of Oscar Babcock, the Superintendent. It consisted mainly of five minute addresses by nearly all the clergy, which, for interest, variety, and general harmony, would be hard to beat any where.

But the crowning work of the Association had its inception in the Young People's hour, Sunday P. M., under the charge of E. B. Saunders, with J. G. Burdick at the *baton*. An essay by Mrs. G. M. Cottrell was read by Miss Pearl Walker, subject, "Is the Young Man Absalom Safe?" A tabulated report of the Societies was shown on the black-board. S. H. Babcock gave a short talk on "The Local Union," A. B. Prentice on "The Young People's Work in the Central Association," O. S. Mills on the same in the South-Eastern. G. M. Cottrell spoke on "The Pledge." E. H. Socwell on the Society work at Garwin. J. T. Davis gave a report of the one at Alfred Centre; U. M. Babcock reported for Long Branch; Stephen Burdick for West Hallock.

Then, after a few silent prayers, one hundred and six took part in the conference meeting in about half an hour, and at the close twenty-six came to the anxious seat, nearly all seeking, for the first time, their Saviour. This same work was resumed, after completion of other business, at the evening session, and under the same leadership, when, at the close of the meeting, some forty were seeking Christ at the anxious seat. All were rejoiced at this wondrous demonstration of God's mercy and power. The meetings are to continue through the week, Stephen Burdick preaching Monday evening, G. M. Cottrell Tuesday, F. E. Peterson Wednesday, and probably A. B. Prentice, who remains till next week, assisting the pastor the rest of the time. Here is a large, rich field, and we trust its ripened harvest may now all be garnered in.

The next Association is to be at Milton, with N. Wardner, Moderator; L. C. Randolph, Secretary. Delegates to the Eastern Associations, S. R. Wheeler; Oscar Babcock, alternate; to the South-Western, G. M. Cottrell. Essays: "How Secure Personal Activity among all our membership?" L. C. Randolph; "What is the Chief Weakness of our Denomination as an Evangelizing Power?" J. W. Morton; Introductory Sermon, M. Harry; alternate, E. F. Socwell. G. M. COTTRELL, Sec.

YOUNG PEOPLE'S WORK.

SAINTHOOD.

Not in the brow demure,
Not in the downcast eye,
But in the purpose pure
Lies sainthood's prophecy.

To gain the holy grail,
And heaven's approving smile,
Did mighty Launcelot fail,
Because of purpose vile.

By faith unclogged with doubt,
By fasting and by prayer,
The demons are cast out,
Though hell itself be there.

The victory over sin
Hath never yet been given
To those who strove to win
For only self and heaven.

Self-seeking must depart
Ere others' homage come;
The sovereigns of the heart
Are crowned by martyrdom.

Think not thy sainthood now
Mankind will recognize;
They who are crowned below
Were first crowned in the skies.
—The Rev. Edward N. Pomeroy.

"CALLED (to be) saints" is the Apostle's designation of Christians in one place. What are "saints"?

"'HOLY ones' to be sure," some one will say. In what does holiness consist? The biblical idea of holiness is that at least of being set apart, consecrated, devoted to God.

WE can thus all be saints, if we will. We may not be perfect or absolutely holy, and yet may be set apart of God's Holy Spirit, consecrated by our own voluntary offering of ourselves to God, to become whatever he, in his infinite mercy, wisdom and goodness chooses to make us. Then, despite all our failures and imperfections we shall in deed and in truth be very saints.

THE WINDY CITY BY THE LAKES, AND THE SABBATARIANS WHO LIVE THERE.

In the gathering dusk of a beautiful September day a young man stepped from an express train at the North-Western Depot in the Metropolis of the West. With umbrella in one hand, grip in the other, the evening paper peeping sociably from the folds of his coat along with a North-Western time-table, and his trunk check in his trousers pocket keeping company with his good jack-knife and leather purse, he took a swinging gait across the bridge and down La Salle St. His step was long and high, and was suggestive of corn-stalk fields and village side-walks. His coat was no doubt "all wool," if not "a yard wide;" but it was worn with a slightly rustic air; and as he passed the Tacoma Building he could not resist the temptation to count the stories,—one, two, three,—thirteen. His mouth was open. There could be no doubt about it—he was from the country.

As he passed on down the street toward the Rock Island Depot the never-ending stream of humanity which jostled at his side, the constant panorama of faces which met his gaze, the cries of newsboys and hucksters, the din of street traffic, and the sense of massive, overshadowing buildings gave him a strange feeling of loneliness. Not only was this life new and strange to him, but there seemed to be something about it unsympathetic and relentless. This great city was a monster waiting to crush the poor and friendless in its remorseless grasp. He felt instinctively that these people were on errands

different from his own. Their goals were money and pleasure, while he had promised his life to an unselfish purpose. He had given it to the Lord, and the Lord had sent him down here to spend three years in a theological seminary.

That was a year and a half ago. First impressions are likely to be wrong, and, no doubt, he was partly mistaken. I trust he has still kept a tight grip on his great purpose; but many of his ideas of men and things have mightily changed. You are invited to take a look over his shoulder First, at Chicago, her people, institutions, and prospects; and Second, at her Sabbatarians, particularly the Seventh-day Baptist Church,—its work and its opportunities.

The history of Chicago is a fairy tale over which the school boy loves to linger by the evening lamplight. Sixty years ago the Indians were paddling their canoes in the marshy bayou, and called the spot "Wild Onion"—"She-kaw-go." The only white people were the soldiers who garrisoned Fort Dearborn, which stood at the mouth of the sluggish river. The banks were muddy flats, suggestive of fevers and full of malaria. The soft, marshy plain which stretched monotonously away to the West was "bottomless."

But the river was there, the possibilities of a magnificent harbor were there, and the location was the key to the great Mississippi basin. And so, notwithstanding mud, marsh and malaria, the place was settled by white people in 1831. Statistics briefly tell its subsequent history. The population in 1840 was 4,000; in 1850, 28,000; in 1860, 150,000; in 1870, 300,000; in 1880, 500,000; in 1890, 1,100,000. The number of population is now forging ahead at the rate of 100,000 a year. It will be noticed that the only decade in which the population failed to at least double itself was in the period of 1870-80, in which occurred the terrible fire which awakened the sympathy of the civilized world. The splendid self-reliance and "grit" of the Chicagoans has become historical in the fact that the city was entirely rebuilt in a style of great magnificence within two years.

I suppose that cities, like people, have individuality,—character. It is not surprising then to find that this city which has been twice reclaimed,—once from swamp, and once from fire; this city, the history of whose growth is unique in the world's annals, has an individuality very marked. Chicago's key-note is pluck and enterprise. A spirit of boundless optimism is in the air. Every true Chicagoan believes that his city is destined to be the greatest on the planet, and you have not been here long when you begin to believe it yourself. Not that the Chicagoan is a fanatic on the subject; but he has been living amid wonderful development, and he believes there is every reason for its continuance. I hope to speak further in my next article of some of Chicago's characteristics and some of her institutions.

The chick sticks his head under his mother's wing and thinks he is safe from observation. Even at the risk of being laid under the same charge of shallowness, I beg the Editor's permission to sign myself

SALVE.

SINCERE PRAISE.

"Some people always sigh in thanking God," is more true than many a similar parenthetical expression. But does not the sigh spoil the thanks? "In everything give thanks," says the Apostle, but never did he mean the doleful kind of thanks of which many of us are occasionally guilty. If we thank God let it be with

the whole heart. Let us not enumerate the blessings of our lives in a funereal sort of a way, as though we were reading a mortuary list of buried hopes. "O that men would praise the Lord!" Not that with a melancholy wail they should say, "The Lord is good—I suppose he must be; oh, dear!" Come, let us be thankful, even for what seem to be troubles and trials; but let our praise not be the resignation of meek despair, rather the joyful content of a great and mighty hope. "All things work together for good to them that love God." G.

ROBERT MOFFAT.

One day a Scotch lad, not yet sixteen, started from home to take charge of a gentleman's garden in Cheshire, England. He bade farewell to father, brothers and sisters, but his mother accompanied him to the boat on which he was to cross the Frith of Forth.

"Now, my Robert," she said, as they came in sight of the ferry, "let us stand here for a few minutes. I wish to ask one favor of you before we part."

"What is it mother?" asked the son.

"Promise me you will do what I am going to ask you."

"I cannot, mother," replied the cautious boy, "till you tell me what your wish is."

"O, Robert," she exclaimed, and the tears rolled down her cheeks, "would I ask you to do anything that is not right?"

"Ask what you will, mother, and I will do it," said the son, overcome by his mother's agitation.

"I want you to promise me that you will read a chapter in the Bible every morning and evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home now with a happy heart, seeing you have promised me to read the Scriptures daily."

The lad went his way. He kept his promise, and every day read his Bible. He read, however, because he loved his mother, not from any pleasure he found in the sacred book. At length, inattentive though he was, the truths he daily came in contact with aroused his conscience. He became uneasy, then unhappy. He would have ceased reading but for his promise. Living alone in a lodge in a large garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He did not pray until his unhappiness sent him on his knees. One evening, while poring over the Epistle to the Romans, light broke into his soul. The apostle's words appeared different, though familiar to him.

"Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind, and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town, he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries told him by his mother came up as vividly as if they had just been related. Then and there was begotten the purpose which made Robert Moffat a missionary to the Hottentots of South Africa.—*The Ensign*.

THAT is a comforting aspect in which our Lord is presented to us in the Epistle to the Hebrews, that as our High Priest he is touched with the feeling of our infirmities. We are liable to error, through the defectiveness of our judgments. The body is often a hindrance to the spiritual life. Even in our most solemn devotional engagements we may find it difficult to concentrate the mind as we should. Our High Priest knows our frame, and sympathizes with our ignorance and weaknesses. The great thing is for us, when we understand our infirmities, to seek to overcome them. We may yield to besetting weaknesses and this may be sin.—*Christian Inquirer*.

EDUCATION.

—JAMES B. COLGATE has donated one million dollars to Colgate University.

—MRS. GEORGIA KENDRICK of Poughkeepsie, wife of the late Rev. Dr. Kendrick; has been elected to the lady principalship of Vassar College, and has accepted the same.

—PROF. GEORGE D. OLDS, of the University of Rochester, '73, professor in mathematics at that institution for several years past, has accepted a professorship in mathematics at Amherst.

—THE Semitic club of Yale University recently gave a banquet in honor of Prof. W. R. Harper. The menu was printed in Hebrew, Arabic and Sanscrit. Speeches were made by Dr. William Hayes Ward, Prof. G. B. Stevens and Prof. Harper.

—HARVARD UNIVERSITY has 365,000 bound volumes in its library; Yale has 200,000; Cornell, 150,000; Columbia, 90,000; Syracuse, 75,000; Dartmouth, 68,500; Lehigh, 67,000; Brown, 66,000; Princeton, 80,000; Union, 60,000; Bowdoin, 84,000; University of Virginia, 40,000.

—IT is stated that Stanford University, which is to be opened at Palo Alto, Cal., is to be free to all students. This is the result, we understand, of criticisms made on the charge for tuition. These criticisms have so impressed Senator Stanford that he has resolved to make the university free. It is further stated that this change of plan will necessitate a reduction in the corps of professors, and the faculty will begin with fifteen instead of thirty, as was originally intended. Large salaries will not be paid to any of the faculty, except the president.

—HARVARD professors still discuss shortening the four years' course, though the overseers sat down on it so heavily. The faculty stand 39 for shortening, 29 against it, and one neutral. The demand for a change came from the medical professors. Prof. James who is advocating it in the *Harvard Monthly*, is a medical graduate, but now Professor of Psychology. He contends that for the average young man the Harvard standard is too high, and that the American standard, anyway, is higher than that of other nations, even Germany. To this Prof. Macvane replies that this country is many times richer than Germany, can afford to give a higher range of education, and demands it. The professional schools have drawn off many young men from college, and a three years' course would lower the standard as those schools have lowered it, say, the medical schools especially. The reply is, this is not lessening the amount of study, only putting the period mark of college lower down.

—CATHOLIC HATRED OF SCHOOLS.—Hatred of the American public-school system is becoming more and more characteristic of the Catholic hierarchy. Their opposition, at first mild or latent, is becoming bold and blatant. A book entitled "Christian Schools," addressed to Catholic parents, and published in Baltimore by a Catholic publishing firm, ought to open the eyes of Protestants and patriots everywhere. This book is indorsed by an autograph letter of Cardinal Newman, and by many of the high dignitaries of the Catholic Church. Some parts of this book are, in their suggestions, too vile to publish, but here is an extract taken from a chapter warning Catholic parents of the moral pollution of the public schools:

Taught little, and learning less at home and at Sunday-school, they [Protestant children] have no unvarying faith. . . . What can such children among the masses know about or care for the commission of horrible sins against the ten commandments,—in the use of the name of God in cursing, imposing upon the weak, stealing, injuring property, and secret sins unnamed? . . . Children large and small are often left unrestrained to the sway of their passions, in recreation and in going to and from school, as long as they do not happen to be caught either by their teachers or guardians of public order. In fine, one may say that their morals, fundamentally and necessarily corrupted, reach but the standard of heathen and natural virtue.

The assurance required to print and circulate such falsehoods is, under the circumstances, colossal. Who constitute the bullies and raggamuffins, the foul-mouthed hoodlums that disgrace some public schools? Catholic children, almost to a boy and a girl of them. Who fill our jails and reformatories? Catholics, in very large proportions. Where do the claims of morality sit most lightly upon the people? Where is unnameable corruption most rife? In those countries that are most completely under the dominion of the Pope of Rome, in those countries that are furthest removed from the influences of the American common-school system. With such facts staring the public in the face, it requires more than the ordinary amount of Jesuitical deceit to attempt to palm off upon an ignorant Catholic community statements like those quoted above. Such falsehoods should not go unrebuked.—*Golden Rule.*

TEMPERANCE.

—THE new anti-liquor law has gone into effect in Maine, and it is said that it bids fair to prohibit thoroughly the sale of intoxicating beverages.

—THE great German chemist, Baron Liebig, says that "as much flour as can lie upon the point of a table-knife contains as much nutriment as eight pints of the best beer that can be made."

—THE liquor traffic is no friend of the workman; so far as employment is concerned. It gives occupation to fewer men than any other business in proportion to its capital. For example, the annual output of a brewery estimated at \$5,000,000, employs but 600 men, while an iron ore works of the same capital requires 4,800 laborers.

—THE Russian Minister of War has issued an order by which common soldiers are prohibited from smoking in the streets, and officers enjoying the weed in public thoroughfares are made subject to the regulations of the civil force (the police) in such matters. Their military station does not exempt them from any fine which the police may impose for smoking in any given place.

—THERE were sent out lately from the Woolner Distillery, Peoria, the largest shipment of spirits ever made, beating the world's record. There were 15 car-loads, or 1,000 barrels of spirits, containing 82,490 taxable gallons. The tax collected by the government on this single shipment was \$74,241, and the entire day's business represented a deal of \$100,000. The goods went to New York, Cincinnati, and Philadelphia.

—THE military commission of the Austrian army has established a law that the offense of intoxication should be punished the first time by a public reprimand. The second offense by several days imprisonment in the guard house. The third offense is evidence that the victim is suffering from a chronic disease and he is placed under strict surveillance. His pay is taken out of his hands, and every means is used to prevent him from getting money to secure spirits.

—WHAT the saloon is to a great majority of our cities of over 20,000 population may be seen from a consideration of its position in New York City. There are 10,000 saloons in New York—one for 140 of the population, including men, women and children. The proportion of saloons to population in other cities is as great, and in many mining towns in Pennsylvania, Ohio, and Illinois, it is much greater. In the mining and lumber towns in Northern Michigan and Wisconsin there is as high as one saloon to every 30 inhabitants. In New York City there are 23 times as many saloons as there are churches, and 84 saloons to every public school, or 18 times as many schools of crime as there are churches and public schools combined.

—AT the thirty-first annual convention of the United States Brewers' Association, held at Cleveland, Ohio, May 20th, there were about two hundred delegates present. President Leffens said: "Legislation, as a whole, has been favorable to us, while the recent elections have been victories for the cause represented by us. I would advise the continuance of our present policy in dealing with the prohibition question. This includes the sustaining of an educational bureau." Regarding the action taken by last year's convention at Washington, looking to a brewers' exhibit at the World's Fair, he said it was proposed to erect a building at a cost of \$163,000. The report of the trustees reviewed the legislation affecting the brewers and rejoiced at the defeat of the bill to create a government commission on the alcoholic liquor traffic.

—PROHIBITION has not always prohibited in Maine to the extent good citizens desired. However, the friends of temperance have got another twist on the liquor-selling fraternity which has led men who have defied the old law for years to give up the fight. The new liquor law makes the penalty for keeping a tippling shop, on search and seizure process, \$100 fine and sixty days in jail for the first or any succeeding offense. It went into effect May 3d. It is the first time imprisonment has been imposed for the first offense. Express companies have issued stringent orders to their employees, drug stores have cleared out their stocks of liquor and hotels all over the State have closed their bars. In Gardiner several proprietors are taking their bars down. In Portland and Lewiston the sale is practically suspended. In Bangor there was a nervous flutter among the one hundred and fifty or more dealers. The State Enforcement League, which was chartered last winter, is pushing the law, and is backed by a large fund raised by subscription.

POPULAR SCIENCE.

AN interesting experiment is about to be tried in St. Petersburg in the founding of a factory for the weaving of silk. In the Caucasus, and especially in Central Asia, the keeping of silkworms is becoming more and more an industry of the people, and it is proposed to manufacture the raw material so obtained.

FIVE THOUSAND MILE RAILWAY.—The great Russian railway from Vladivostock, on the Pacific Ocean, through Siberia to St. Petersburg has been ordered, and operations begun. This road will be 4,810 miles long—with spurs, more than 5,000 miles in all. The cost is estimated at one hundred and sixty millions of dollars. It will open many regions rich in minerals and agricultural productions.

THE FIRST ELECTRIC MOTOR.—It is a fact not generally known, that Vermont claims the distinction of the invention of the first electric motor. A blacksmith of Brandon, named Thomas Davenport, had a model of an electric motor in successful operation in 1835, by which he ran a small engine on a circular track. He secured a patent on his invention and exhibited his model in several cities. He succeeded, after much dilliculty, in forming a company, with headquarters in New York, for the manufacture of engines under his patents, and work was actually begun, but the company soon became embarrassed through the dishonesty of an agent. Davenport died before he could secure new capital to carry out his idea. His model was purchased by the Rensselaer Polytechnic Institute at Troy, where it was kept as a curiosity until the destruction of the Institute buildings by fire in 1862.

WIRE FINER THAN HUMAN HAIR.—The wire used in making the receiving instruments of ocean cables, the galvano-meters used in testing cables and measuring the insulation of covered wires and other delicate instruments, is possessed of remarkable fineness. Some of this wire is 1 500th of an inch in diameter, finer than the hair of the human head. Ordinarily fine wire, which is drawn through steel plates, would be useless in this work, because if the hole wore away ever so little the wire would become larger and therefore unserviceable. Instead of undergoing this process the wire is drawn through what is practically a hole in a diamond, to which there is no appreciable wear. These diamond plates are made by a woman in New York, who has a monopoly of the art in this country. The wire is then run through machinery, which winds it spirally with a layer of silk thread that is .0015 of an inch in thickness, even finer than the wire.

INSURANCE AND ELECTRICITY.—The prejudice that seems so often to be carefully worked up against the electric light on the ground of danger from fire is found bottomless wherever there is the least regard for ordinary precaution, as with every other agent of use to man. Several thousand houses in Philadelphia have the electric light, and the inspector there in his last annual report states that there was not a single fire or a single dollar lost. Still more striking is the evidence from the electric light companies themselves. Until about a year ago, fire companies refused to insure central stations except at ridiculously exorbitant rates. The station took the matter in hand and formed a mutual company. The showing is simply magnificent, and the company is on solid basis, while insurance from outside is now offered them at the ordinary rates. The mutual company, moreover, is setting a high standard of construction, so that its losses should tend steadily to a minimum.

A GAS AND SMOKE HELMET.—An apparatus likely to be useful in gas works in cases of emergency when valves have to be closed or repairs effected in an atmosphere charged with either coal or carbonic acid gas, or thick smoke, is Kleeman's respirator. The appliance consists of a leather helmet, a bellows, and a hose for connecting the helmet with the bellows. The helmet fits tightly over the head, having a visor with glazed sights very much like an ordinary diver's helmet, only of course much lighter and differently fitted. The fresh air enters the mouthpiece, by means of a suitable connection with the hose; flows round the face and head of the wearer; and finally escapes through a valve on the top of the helmet. The necessary adjustments are very simple; so that any one can learn how to use the appliance after a short trial. The weight of the helmet is only two and one-half pounds, and it is stated that it does not interfere in any way with the movements of the wearer. Since the head is wholly protected by the helmet, the eyes are not incommoded by smoke or acid gases. The bellows, are, of course, to be worked in pure air at a distance by an assistant; but the whole arrangement is naturally lighter and handier than diving apparatus.

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 III.—CHRIST'S FIRST MIRACLE.

For Sabbath-day, July 18, 1891.

SCRIPTURE LESSON.—John 2: 1-11.

INTRODUCTION. In our last lesson we left Jesus with two disciples. The day following Philip and Nathanael were added. John does not refer to the calling of all the twelve. Journeying into Galilee, and to his home in Nazareth, he found the family absent, and attending a wedding in Cana. That was Nathanael's home, and with the remaining disciples he goes thither. See John 21: 2.

EXPLANATORY NOTES.—v. 1. "A marriage" feast, which usually lasted several days. Already present, either as a friend or a relative, was "the mother of Jesus." That she was quite at home there is seen by the way she speaks to the servants. v. 2. "Both Jesus and his disciples were called to the marriage," and thus he sanctifies true joy on earth, consecrates marriage, and emphasizes the value of the home. He united the first pair in holy wedlock, and started them in Eden on a holy career. v. 3. "They wanted wine," being, no doubt, in humble circumstances, with a limited supply for the guests. To be out entirely would have caused great mortification to the wedded pair. "The mother of Jesus" observes this embarrassment and appears to secretly inform Jesus, saying, "They have no wine." It almost seems as though she already recognized her son as the Messiah who could work a miracle. v. 4. The expression, "Woman, what have I to do with thee?" is not, as one would infer, one of disrespect, but as though he had said, "Being now upon my mission as the Son of God, I am not dependent upon man's suggestion: my plan is mapped out, let me follow out my own course." Either his "hour is not yet come" for public manifestations as the Messiah, though he might do this work privately, or else it had not come at that moment, but would as soon as the wine failed entirely, and all other helps failed. v. 5. Whether this hour for manifesting power and glory came early or late, Mary accepts his statement and prepares the servants to do Christ's bidding. Mary now retires from view and Jesus is magnified. v. 6. In the court, or at the entrance to the house, "were six water-pots," which were used for the washings and purifying of the Jews. Using no knives or forks or spoons, they were well supplied with water. These were not wine-jars but large pots for the aforesaid purpose, holding "two or three firkins apiece," i. e., about 18 or 27 gallons, a firkin being about 9 gallons. Six water-pots would be from 108 to 162 gallons. v. 7. The pots were emptied and "filled up to the brim" with water. This is no drug wine but "good wine" (verse 10), that is, pure in a proper sense, rich, nutritious, *unfermented*. And such a quantity! A rich wedding present, and impressing upon them his divine power. v. 8. "Draw out now." This seems to be the moment of the miracle, for it took no faith to fill with water, but to draw out and "bear unto the ruler of the feast" wine for the guests was the wonderful moment for those servants. v. 9. Here are *independent* witnesses to the miracle. The servants knew what they were carrying, and from what it was made, and who made it, and the "ruler," not knowing, tastes it and declares it "good." Such wine usually was served first, hence he "called the bridegroom" for an explanation. v. 10. "When men have well drunk" according to their custom, and such oriental wines as a beverage did not turn their heads very quickly, if at all, then the wine of inferior quality was served. Dr. H. C. Fish said that in 1874, at Hebron, he found wine seven months old, rich and fragrant, which could be drunk in very large quantities without intoxication. v. 11. Thus Jesus "began his signs" in Cana which were to show his divine nature, his love for men and their welfare, his power over nature, being its God. "Manifesting forth his glory," as God only can work

miracles, "his disciples believed on him." Surely, now, they have found the Messiah, the hope of Israel.

REMARKS.—Considering how God's Word condemned the use of intoxicating liquors, it would be very wrong to infer that Jesus here made such for use at this wedding. The use of pure wines then did not lead to stronger drinks, but to-day wine-drinking does. Consider, then, the different circumstances, and teach temperance and sobriety. This lesson cannot be opposed to temperance and be worthy of the action of a divine and holy being.

HOME NEWS.

New York.

INDEPENDENCE.—June 27th was the annual Children's Day at our church. The day was pleasant and the gift of flowers beautiful, though not extravagant. A variety of exercises was given, all centering around the subject, "Of such is the kingdom." Upon the large black-board was an illustration, in colors, Bro. D. E. Livermore read the scriptures, Rev. J. Kenyon offered prayer. "Children of the Bible" was the subject of Responsive Reading. A Catechism was given and several beautiful poems recited. The pastor's sermon was from the text, "Of such is the kingdom of heaven," and the collection for tract and missionary work. Following these services was the Sabbath-school Quarterly Review, consisting of general exercises on places, prophets, peculiarities and scope of prophecy, and the good and evil of the kings. Mrs. H. D. Clarke read a paper on the "Warnings and Encouragements from the Lessons," and the Superintendent gave a black-board illustration of the burning of Jerusalem and tearing down of its walls and leading away into captivity. All those present received a few pieces of Chinese cash for "keep-sakes," and were reminded of our own number now at Shanghai. In connection with the weekly consideration of Sabbath-school lessons at close of superintendent's review, he will now give a series of black-board illustrations of objects and curiosities in foreign lands, which keep in view foreign missionary labor. The first of these was the Dollar-boat which is one vehicle of locomotion in China. The recent trips by canal of Bro. Randolph suggested this. The church is made to rejoice over a new and substantial pulpit Bible. Through the solicitations of Mrs. H. D. Clarke, the young people gladly and cheerfully responded and presented the Bible. May the truths contained in this holy Book gladden all their hearts as read from Sabbath to Sabbath, and be the power of God unto their salvation.

NEW MARKET.—Our Children's Day was observed this year on the 30th of May. Since we could not unite in the general service of Decoration Day, it was quietly used in this special service at home. The church was neatly decorated with birds and flowers, together with an unusual attendance of babies and children. With songs, recitations, responsive Scripture readings, and an address by the pastor, the occasion was very enjoyable and profitable. Rev. W. C. Titsworth and family, from Florida, are spending the summer here, and we are all glad to have them with us, and to note some evidences of returning health. The Christian Endeavor Societies of this vicinity are planning for an excursion to take place July 14th, going from Dunellen to Jersey City by rail, and thence on the steamer "Myndert Starin" to Newburgh on the Hudson, stopping each way at West Point.—The oldest member of our church is Aunt Margaret Kempton. She lives

with her daughter, at Stelton, about five miles from New Market. Her exact age is not known, but many of the oldest people, who have known her as long as they can remember, think she must be at least one hundred years old. Sunday afternoon, June 28th, we had a preaching service for her special comfort, and at her request, where she lives. Rev. Dr. Sarles, of the Stelton Baptist Church, and many of the neighbors, were present and participated in the service. The old lady enjoyed the service very much, and spoke with intelligence and tenderness of her hope in the blessed Saviour. A pleasant reunion of the family of our senior deacon, I. D. Titsworth, took place Friday, June 26th, on the lawn in front of the residence of Dr. A. S. Titsworth. Seven of the ten families of the children of the deacon were represented. The immediate occasion of the gathering was the presence of the family of Rev. A. J. Titsworth, of Milwaukee, as he was spending a day or two here previous to sailing in the "City of Rome" for Scotland.

L. E. J.

PLAINFIELD.—Sabbath, June 13th, was observed by our church as "Children's Day." All who were present pronounced it a helpful and enjoyable occasion. The pastor preached to parents upon the supreme importance of training children for God and the church; and to children upon the various ways in which they could aid in the public services of the church. The regular choir yielded the music to a double quartet, composed of the young people of the school, and six little girls sang an "offertory," from the pulpit platform, in a manner which touched all hearts. The floral decorations delighted young and old with their appropriateness and beauty.

Our Sabbath-school is doing valuable work under the leadership of Superintendent D. E. Titsworth and his assistants. The last review Sabbath, June 27th, was especially satisfactory. The school had chosen, from each lesson during the quarter, something to "imitate" and something to "shun." These were brought out in the following order, each item being supported by an appropriate passage of Scripture:

SHUN.	IMITATE.
Unbelief.	Unselfishness.
Deceit.	Zeal.
Disobedience.	Confession.
Delay.	Repentance.
Stubbornness.	Patience.
Greed.	Boldness.
Idolatry.	Mercy.
Ingratitude.	Long-suffering.
Neglect.	Liberality.
Indifference.	Promptness.
Rejecting God's word.	Searching God's word.
Cruelty.	Justice.

"Thy word is a lamp unto my feet and a light unto my path." Psa. 119: 105.

The summer vacation season is upon us, and the annual scattering of our forces has begun in real earnest. In this age of hurry and rush in nearly all lines of business, on the plea of much needed rest and recuperation this growing custom of fleeing to the mountains or the sea-shore during the hot months, seems justifiable and proper. That the religious interest in our churches is seriously dampened by this practice some honestly believe, while others are just as firmly of the opinion that, in the end it gives added strength and renewed zeal. Whatever its effect upon our spiritual condition depends very largely upon what, as individuals, we choose to make it. If those who remain at home can be brought to feel the weight of added responsibility in carrying on the work of the church, and thus bring into play new activities and unused or neglected talents, then

these changes will not be without their practical benefits. Whether those who absent themselves from the home church and influences are the gainers or losers must also depend upon their own choice. Touching this question a recent editorial in the New York Tribune is so pointed that the following lines taken from it seem very timely :

If religion means anything at all, it means a life-long profession, a constant warfare against the powers of evil, a daily example of godly life. And no church-member can lawfully leave it behind him in the deserted city church of which he is a member. It is not simply optional with him to put himself in relation with the local church of the place where he is temporarily sojourning, it is his bounden duty to do so. But going to church is not all of religion, either in city or in country. Religion is life, and it finds its only adequate expression in conduct. The Christian of the city church has a golden opportunity to prove this in the summer vacation, not perhaps in any great or striking way, but in the little matter of courtesy and consideration for others. But alas! he does not always make full use of the opportunity. Life at the average summer resort could be made much more beautiful and tolerable by the infusion into it of the brotherly kindness which Christianity teaches. And instead of taking any part in the petty jealousies and bickerings of watering place life, as they so often do, the city church members should be the leaders in a movement to make real the principles they so ardently profess the rest of the year.

J. D. S.

IN AND AROUND NEW YORK CITY.

It was my privilege to spend a very busy and profitable week in New York City the first of April, where I found our cause "booming." The gates of prejudice and opposition seem to have been broken at last, and the seed sown so faithfully for the past 30 years is bearing fruit most abundantly. Our little church is now apparently stronger and better equipped than it has been for years. Mr. Burdick and his wife are doing all that any two persons could be expected to do and only God knows where their influence will not reach.

All the world passes through New York City to reach America, and this open door they are guarding most zealously. One of the ladies of this little band goes regularly down to the docks, distributing papers, including copies of the Recorder and Outlook, among the seamen. The Sabbath that I attended church, there was one man who had come to the service through reading our publications, and they told me that quite often some of the seamen would come to church on the Sabbath or call at the pastor's residence to inquire more.

Over in Brooklyn a regular tempest in a teapot has been raging all winter over the Sabbath. The Seventh-day Adventists came and held Bible-readings, and got some interest aroused. Then the Methodist minister took it upon himself to oppose them, and finally preached so unfair a sermon that it did more to help convince the doubting than all the rest of the winter's work. A Mrs. Hitchcock was brought to a knowledge of the Sabbath through them, but not being able to endorse all their doctrine, and hearing of the Seventh-day Baptists, she came over to church one Sabbath and is now the strongest kind of a Seventh-day Baptist, and through her influence her three sisters and their families were brought to the Sabbath, and are hopeful cases if they can only be looked after. One of these sisters is a cripple. Living in Wisconsin in her youth she became convinced of the Sabbath and observed it for a time, but being all alone and much op-

posed she finally observed Sunday with the rest of her family. Mrs. H's. nephew, in writing to this aunt, said that he believed the Lord had preserved her for just this purpose, that she might teach and preach the Sabbath doctrine as she now might have opportunity. Who knows but he was right? We called upon these three sisters, one of them promising to send her experience for publication, so we may expect to hear further from them. A few blocks farther down we found a Mr. Pool, a tailor, who had been observing the Sabbath for three weeks, closing his shop on Friday evening and opening Sunday morning. He seemed so happy in that he was permitted to know the Bible Sabbath, particularly about our people and indirectly about the Sabbath. Mrs. Burdick also has a Chinese mission class, besides numerous other branches of work that is bound to bear fruit.

We have always supposed that the Seventh-day Baptists had a monopoly of Sabbath truth, at least in so far as the observance of the seventh day was concerned. But this we find is not so. A Rev. Mr. Smythe, a Presbyterian minister, now residing at 61 E. 86th St., told me he had observed the Sabbath punctually "ever since I studied theology." He is now a man of about 70 years, and has no pastorate, devoting his attention to teaching in a select school. He was not brought to the Sabbath through the influence of any one, but by careful study became convinced that the seventh day Sabbath was the Sabbath of the Bible and began to observe it, not knowing that there was another of like practice in all that great city. He observes, really two Sabbaths, Sunday, because he was brought up in that belief, and out of consideration to his people and the tender memories that cluster around his work in the Presbyterian denomination; and Saturday, because it is God's Sabbath, then he will not so much as patronize the horse-cars, preferring to walk long distances rather than break the Sabbath even that little. He first heard of Seventh-day Baptists through the Outlook, and considers the doctrines therein set forth as "impregnable." Rev. Mr. Burdick was the first of our people he had ever seen. Mr. Burdick has become acquainted with several students from Columbia College and quite an interest has been manifested, one young man even expressing a hope that he could soon be able to openly join our cause and become a church member and observe the Sabbath. It was quite refreshing to talk with him. He attended the Adventist Church; though not yet a member, and had never heard of the Seventh-day Baptists until we told him of them. He promised to call at the pastor's house some evening, and let us hope that he may become free indeed.

Some months ago Mr. Burdick thought he had discovered a new uprising of Sabbath keepers over in Jersey City, and so he had, only he did not know how great a work he had stumbled on. About five years ago Mrs. A. Jackson, of Hoboken, N. J., claimed to be cured by prayer of a chronic disease. She then says that it was revealed to her that the seventh day was the Sabbath. At once she began to observe it, to teach and preach the new doctrine all abroad. Soon after she started a faith cure hospital. At first it was located in New York City; but after a time it was removed to Greenville, just outside the Jersey City limits, where the headquarters are now established at "Mt. Zion Sanctuary." Not only is there a church at Greenville, but this is the head-quarters of a whole denomination, and they are not Adventists. They call themselves "The Church of the First Born." They have churches (sanctuaries, they call

them,) scattered all over New York, New Jersey, Pennsylvania. We expect soon to receive a more extended account of them, and then can judge better what they are. But as near as we could judge by a hasty visit—they are Seventh-day Baptists, who believe and practice cure of bodily ills by "the prayer of faith." They have a very successful mission at 190 Bleeker St., only a few blocks from Mr. Burdick's residence. On Sunday we made an excursion over to Greenville to see these people and judge whether they were as reported.

Mt. Zion Sanctuary is situated on a jutting promontory directly opposite the Liberty Statue, about four or five miles from the Liberty St. Ferry, New York. These people have besides this main "sanctuary," two others in Jersey City. The Sabbath day before we went over to one of these but it was closed for repairs, a druggist opposite telling us that "Jewish people occupy the place now," we came back to New York. The next day we went to Mt. Zion and found a testimony meeting in full blast, with an audience of perhaps a hundred, which filled the audience room quite full. The church membership I think is between 40 and 50. The building was a plain frame chapel, with little attempt at ornament, aside from what the natural grain and polish of the wood gave; the inside was also without ornament. Around the walls hung numerous mottoes of which the following are specimens: "His own self bear our sins in his body on the tree." "Jesus Christ, the same yesterday, today, and forever." "Himself took our infirmities, and bear our sicknesses." For two hours testimonies were given as fast as the speakers could rise, these interspersed with short discourses by Mr. and Mrs. Jackson, singing, etc., while the whole seemed endowed with that quality of religious power that one sees so prominent in the Methodist Church. Cries of "Amen," "Hallelujah," etc., echoed and re-echoed from the walls to the roof and back again. Testimonies were given by numerous persons who claimed to have been cured of ills, ranging all the way from a common cold to consumption. All who become members in the Church of the First Born have to keep the seventh day Sabbath. They do not believe in the sleep of the soul or the annihilation theory as taught by the Adventists. These people are doing a work that will stand for ages. Their work on the Sabbath alone is one that many an older denomination might be proud to point to. So while we are hoping and praying that the truth may prevail God answers our prayers, though not always in our way; yet they are really answered.

C. H. GREEN.

ALFRED CENTRE, JUNE, 1891.

TRACT SOCIETY.

Receipts in June.
GENERAL FUND.

Church, Brookfield, N. Y.	\$ 17 64
Plainfield, N. J.	32 26
West Hallowell, Ill.	20 00
Ashaway, R. I., making Mrs. Frank Hill L. M.	31 85
Shiloh, N. J.	5 26
Milton, Wis.	54 22
New York City	36 67
Alfred Centre, N. Y.	21 23
Daytona, Fla.	2 85
Collections Quarterly Meeting, Rock River, Wis.	6 26
Eastern Association	43 36
South-Eastern	24 20
Central	31 37
Western	28 30
First Alfred Church	23 22
E. D. Barker, Noank, Conn.	1 00
A. G. Crofoot, New Auburn, Minn.	1 00
Daniel S. Allen, Arlington, Texas	2 50
A. A. Whitford, Farina, Ill.	10 00
Phebe J. B. Wait, New York City	15 00
Mr. and Mrs. Stephen Babcock, New York City	25 00
C. C. Chipman	2 00
C. F. Randolph	3 00
Mrs. B. F. Burdick	5 00
H. B. Greene	3 00
H. C. Rogers	3 00
George F. Howard	3 00
Hannah A. Babcock	5 00
Mary G. Stillman	5 00
I. Adelle Rogers	3 00
Dr. W. P. Langworthy	10 67
E. E. Whitford, New London, N. H.	5 00
Mr. and Mrs. Daniel Everett, Alfred Centre, N. Y.	1 50
Perry Potter	4 00
D. E. Maxson	3 00
Milo Moland	50
Mrs. Daniel Moland	50
Employes Publishing House	5 00
J. A. Baldwin, Beach Pond, Pa.	15 00
	\$ 510 46

HEBREW PAPER FUND.

Mrs. R. E. H. Wheeler, Leonardsville, N. Y.	25 00
Income D. C. Burdick's bequest	205 00
C. E. Crandall, New Haven, Conn.	10 00
A tithe	10 00
	\$ 250 00

E. & O. E.

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PLAINFIELD, N. J., July 1, 1891.

MISCELLANY.

"A BORROWIN' FUR THE LORD."

BY MERCY MASTEN.

Wal, Sary Ann! I've washed 'an scrubbed, baked an' ironed, cleaned house, tended babies and sick folks. An' sumtimes I've cum nigh doin' of 'em all at once; or az nigh it az one mortal woman ken cum. But never found myself so nigh tired to death (az the sayin' iz) az I am now, arter one day's work out a tryin' to gether up the pity sum folks is willin' to lend to the Lord. Yer don't know what I mean? Why didn't yer never read what it sez: "He that hath pity upon the poor lendeth unto the Lord; an' that which he hath given will he pay'em again."

That's just what I'm a meanin'. Yer see Mary Ann Smith's husban'z down sick, hain't bin able to arn nothin' this good while. Mary Ann's willin' enuf to work; but 'tween 'tendin them babies an' her sick man, an' doin' housework for the hul on 'em, she's mighty nigh give out now, let alone feedin' of 'em. I see how it woz, an' thinkin' the nabers would be willin' to help if tha new how tha woz fixt, I started out.

Why didn't I help em' myself? I didn't leave 'em to starve while I woz gone. I never yit axed anybody to put their shoulder agin a muddy wheel when if tha'd a looked they couldn't a found some marks on my own shoulder. But I never thought them marks woz for me to be a p'intin' to. I'd better be a p'intin' to the wheel. You see I didn't feel no ways dilikit about askin' folks to give to Smith's folks as long as the Lord's promised to pay 'em back agin. An' tha didn't need to feel afear'd to cast their bread on the water when tha know tha'll find it "arter many days."

Yer see I didn't go out a beggin', only jest a borrowin'. An' there's a mighty sight o' difference between the two, I take it. I found this wether a leetle tryin' to my rhumatiz, but the folks would be more likely to be to hum; and I got off purty soon, so'z to take my time to clamberin' in an' out. Sum folks cum an' hitched my hoss fur me that I'm afear'd wouldn't if tha'd a known what I was arter. I'm too give out to tell the hul of this day's lesson. Yes, that's jest what it is. I've been a larnin' human natur' an' some on it ain't worth knowin' arter yer git it by heart. But you needn't lot on my ever bein' able to furgit that part on't. It's just stuck fast with a stick'em of disgust an' righteous indignashun, that fire can't squinch nor water burn.

Mebbie I didn't say that jest right. But yer jest go out a collectin' of pity, sich az sum folks lends to the Lord, an' see if yer tung don't get warpt a little mite. Wal az I woz a sayin'. I hain't time nur strength to tell yez all; much as I luv to have yer know it. So I'll jest tell yer what I fetched in. I asked 'em fur anything tha had it in their hearts to give to Mis. Smith's folks, thereby lendin' to the Lord. Enything that would add to their comfort, food, clothes or maney. I made out a list of 'em right along, an' I'll read it to yer:

A LIST OF THINGS LENT TO THE LORD.

Two lbs. salt pork, $\frac{1}{2}$ lb. coffee, Mis. Givifwazable; 5 lbs. flour, 2 qts. soft soap, 1 qt. milk, Mis. Goodspede; 2 old shirts, 1 doz. cookeys, 1 pr. old pants, Mis. Helpful; 1 old dress, 1 old hat, 1 pr. old gloves, Mis. Turnpeny; 1 pr. old shoes, Mis. Greedy; 1 lb. butter, 10 lbs. flour, 4 qts. beans, Mis. Cheerful; 2 hens, 2 doz. eggs, 1 bushel meal, Mis. Hartfelt; 1 bundle paper rags to make over fur the children, Mis. Skinflint; 1 bushel 'taters, 25 lbs. buckwt. fr., Dr. Plenty; 2 qts milk, Mis. Saveall; 1 paper cornstarch, $\frac{1}{2}$ doz. lemons, $\frac{1}{2}$ lb. T., $\frac{1}{2}$ doz. oranges, 5 yds. cotton flannel, Mr. Storekeeper; 2 lbs. rice, 10 lbs. crackers, 2 lbs butter, Mr. Merchant; 4 pigs feet, 1 beef liver and tung, Mr. Butcher; 5 loaves bread, 1 doz. rusk, 3 rolls, Mr. Baker; 2 lbs. beefstake, 10 yds. flannel, Mis. Charity; 1 old coat, some old rag carpet, Mis. Economy; 5 dollars cash down, Mr. Thotful; 1 bed-quilt, 1

pr. stockings, Widder Hopeful; 2 dollars in silver, Elder Trustful.

Wal, Sary Ann, it tuk me a sight longer to get this together than it did to read it. An' the free lekters I've had to-day would surprize yer; sum on 'em fetched up mistakes Maryann's grandma hed made, as well as them she'd made herself, as if that was a good reason fur letin' on 'em suffer now. Some folks woz mighty curt and short; it woz plane to be seen tha grudged whut tha did give. Sum on 'em woz a little afear'd to give fur fear tha might incurage sich people too much. I jest told 'em I didn't think enything tha'd give would incurage John Smith into having the newmoney agin if he could help it.

Mr. Baker sed over the verse about "castin' yer bread," etc., an' I sed, sez I, "This bread won't sink, yer kin be sure." Saryann, yer pigs haz had a meny a bite o' bread az wants' stale an' hard az hizen woz he casted on the waters to-day, ur I casted it fur 'm, fur I seen 'twoz moldy clar thru, an' I jest heaved out inter the mud in pore old widow Jonezez pig-pen as I rid by.

An' Saryann, if the Lord should send me to pay back them thar old shoes, an old hat 'an glovs of Mis. Greedy's an Mis. Turnpenyz, tha won't never git 'em; fur tha'd be that insulted the minit tha seen what I hed brung 'em, tha'd drive me away afore I'd hev time to splane to 'em that tha woz the pay for the pity tha give to John an' Maryann Smith the time tha woz like to be hungary and cold, an' the very same mazur tha had meeted out.

I axed them az hed a plenty an' to spare; an' the mazur tha used woz a gill-cup, an' tha didn't press it down nor shake it together nary one. I didn't know whut to do with Mis. Turnpenyz old duds. They waz that durty an' ragid tha want no good fur carpit rags 'thout tha was scourid furst. I jest sed to Mis. Smith, sez I, Mis. Turnpeny made a mistake an giv the rong buget. (Ye see, Saryann Simpathy, it was a mistak, an' a sad one, to lend to the Lord whut the poor haint no use fur. He don't ax nobody to run him inter debt by sich means.)

Az I woz a sayin', I woz nigh bein' clean doun-hearted with the talk an' the looks more'n with the load I had when I come to Mis. Charity. I felt'z if she hedn't ort to spare a thing, but I knew I hadn't ort to slight her coz she want rich nor strong. I mite be a robin' her of a blessin' she needed. She give me two pounds of beefstake an' ten yards o' flannel with sich a willin' smile I jest huged her rite thar, an' I couldn't see a blesid thing fur a minet or two. I sed, sez I, Mis. Charity, yer haint able to spare it. Yer see, Saryann, I knowed she woz a givin' her strength an' warmth, an' I sed so, an' she jest smiled so happy like an' sed, sez she, "Mis. Mercy, yer needn't worry a mite, 'the Lord loveth a cheerful giver', and his love iz more strength even an' warmin' than beefstake an' flannel." Dear lam! I'm sure she'll get it all back agin sum way.

Mr. Thotful yer know don't say much ginerly, but whut he sed to-day did me a power o' good. He sed, sez he, "Mis. Mercy, I reckon Mis. Smith knows whut she wants better'n I do; jest hand her this please, an' I wish I could make it more." Thank the Lord, sez I, fur I hadn't got a cent from eny on 'em, an' five dollars would be a friend in need. Widder Hopeful an' Elder Trustful both giv in the name o' the Lord; an' sich az that git part o' their pay rite down in a felin' o' hapyness from knowin' the Lord'z pleased.

Mis. Smith she jest set down an' cryed. You see I spect she was glad an' sad all to onect, fur Maryann Smith's no beggar, an' if it hadn't a bin fur the flood this year tha'd needed help from no man. I knowed she woz glad, fur she's naturly grateful and' cheerful. An I sed, sez I Mis. Smith, yer needn't feel a mite sorryful about these folks az is helpin' of yer, fur the Lord he has promised to pay it all back to 'em; an' no man kin ax fur a better morgage than his promice sez I. An' if he "loveth the cheerful giver, he must luv the cheerful receiver, an' it's "more blesed to giv than to receive." I don't never go in fur encuragin' of lazynes an' shift-lesnes. But yer nether one nor tuther; an' if

you woz I don't know'z we'd be called upon to let yer children starve when yer man woz down, an' yer hands woz tyed.

Saryann, may the Lord help us to keep from prayin' like the farysee did, an at thankin' of 'em that we're a mighty site better'n our nabers. —*Drafted Men's Advocate.*

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☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

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

☞ THE New York Seventh-day Baptist Church, until further notice, will hold service for Bible study at the residence of Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, every Sabbath at 11 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

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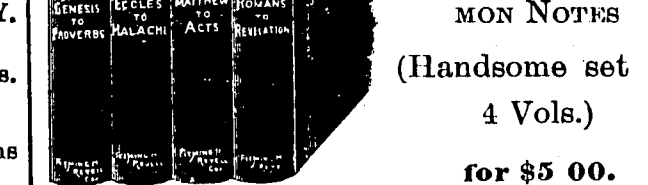
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CONDENSED NEWS

Crop reports from the Pacific States are very gratifying. The wheat crop is especially good.

The Pope has refused the petition of the Poles in the United States for the appointment of a Polish bishop.

France and Belgium have both made application for admission to the privileges of the international copyright law passed by our late Congress.

The monetary crisis continues in Lisbon. Gold has totally vanished from circulation. Sovereigns are eagerly sought for to meet payments for American wheat.

The temporary loans of \$2,000,000 and \$3,000,000 respectively floated in England by the Finance Minister last year have been renewed at 4 and 1 1/2 per cent.

Extensive swarms of locusts are appearing throughout the whole of northern India and they have also appeared in the province of Bengal, where they are rarely seen.

The Telegraph's St. Petersburg correspondent declares the harvest in Russia this year to be the worst on record. He draws a harrowing picture of the continued drouth.

The official London Gazette announces that on June 30th, Sir William Gordon Cumming's name was struck off the list of deputy lieutenants of Elgin county, Scotland.

A dispatch from Buenos Ayres says, "The budget estimates the revenue at \$29,000,000 gold and \$26,000,000 paper, and the expenses at \$14,000,000 gold and \$35,000,000 paper."

A severe storm passed over north-western Iowa last week Tuesday. Railroad bridges and houses were washed away, live stock was drowned, and several million dollars' worth of property was destroyed.

The shipment of \$67,000,00 in gold to Europe shows that the United States can stand a severe strain without weakening, and demonstrates that this country is a pretty important factor in the world's financial system.

Advices have been received at the army headquarters at Los Angeles to the effect that the threatened outbreak among the Moqui Indians at Orabei village has been suppressed. The ring leaders were arrested and will be sent to Fort Wingate, New Mexico, as prisoners.

A bill has passed the British House of Commons prohibiting the employment of children under 11 years of age. The gov-

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

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ernment strongly opposed the bill, but was defeated. It is predicted that the defeat will seriously damage the prospects of the Unionist candidates in the next general election.

The People's Party of Utah, composed of Mormons, has dissolved, leaving its members free to unite with the great National parties according to individual preferences.

Chief Justice Gooding, of Arizona, has just decided that the Edmunds act, and other acts of Congress leveled at polygamy, apply to Arizona and all the Territories under the exclusive jurisdiction of the United States.

Great indignation prevails at Weimar over the wanton cruelty of the military authorities in keeping a battalion under arms in full marching order for nine hours in an almost tropical heat. Forty men suffered from sunstroke. Four men died on the field, and others, it is feared, are fatally affected.

The Hon. Hannibal Hamlin, vice president of the United States with Abraham Lincoln from 1861 to 1865, died at his home in Bangor, Maine, July 4th, aged 82 years. On the same day William H. Gladstone, son of the great English statesman, died in London, in the 52d year of his age.

The mortality in the State of New York for the month of May was 10,213, or 330 deaths daily. The daily mortality was greater by fifty deaths than that of May, 1890. The rate per thousand (5,600,000 population reporting) was 21.50. Scarlet fever was one of the principal causes of the increase.

A short time ago John Bardsley, ex-city Treasurer of Philadelphia, was arrested on 17 separate indictments charging him with loaning money as a public officer, deriving gain from the deposit of public money, and converting public money to his own use. In the 17 indictments the total amount of money involved is \$673,404. Bardsley has pleaded guilty to each indictment. New investigations show that these accounts cover only a part of his embezzlements. Another item of \$450,000 shortage is found in the school fund returned to the city from the State. Several Philadelphia banks and well-known public men are unpleasantly mixed up in Bardsley's defalcations. He has been sentenced to 15 year's imprisonment.

MARRIED.

AYARS—GREEN.—At the residence of the bride's parents, Mr. and Mrs. Benjamin F. Green, in Little Genesee, N. Y., June 30, 1891, by Rev. Geo. W. Burdick, Mr. Emerson W. Ayars, of Alfred Centre, N. Y., formerly of Dodge Centre, Minn., and Miss Florence E. Green.

ELDRIDGE—COWLES.—In Clearwater, Cal., June 18, 1891, by Rev. John McElroy, Mr. Commodore P. Eldridge and Mrs. Sara M. A. Cowles, both of Clearwater.

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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.

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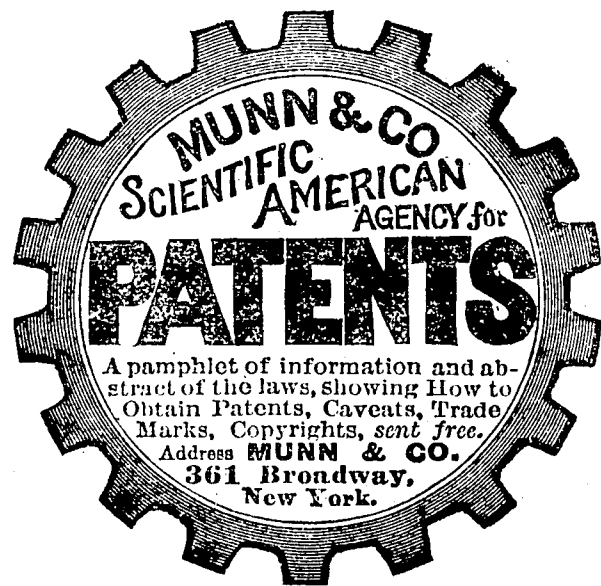
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