

The Sabbath Recorder.

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

Vol. XLVII. No. 29. }
Whole Number 2422. }

FIFTH-DAY, JULY 16, 1891.

Terms:
\$2 00 in Advance.

THOSE who have kept track of the baccalaureate sermons of the past commencement season cannot have failed to notice their lofty tone and loyalty to Christ and Christianity. Perhaps in no single year has so many practical sermons been preached to the graduates of American colleges; and if the tendencies of our institutions of learning are to be judged by them there is only ground for hopefulness with respect to the endeavor of the schools to make many men and womanly women of their pupils. And it is the rule that the highest type of manliness put before these young people is that of yielding all their active and conscious lives to be determined by the will of God; or in other words, it is a manliness "the measure of whose stature is the fullness of Christ."

RECENT disclosures have shown us how the gambling habit prevails in England among the aristocracy. In connection with this we reprint here an old letter of Charles Kingsley's on the subject, and wish every boy in America could read and think of it:

My Dearest Boy;—There is a matter which gave me much uneasiness, when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe. Now, all that is bad, bad, nothing but bad. Of all habits gambling is the one I hate most and have avoided most. Of all habits it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men may give way to it, it is one of the most intrinsically savage. Historically, it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and un-Christian.

1. It gains money by the lowest and most unjust means, for it takes money out of your neighbor's pocket without giving him anything in return.

2. It tempts you to use what you fancy your superior knowledge of a horse's merits—or anything else—to your neighbor's harm.

If you know better than your neighbor you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance; hence come all sorts of concealments, dodges, deceits—I say the devil is the only father of it. I hope you have not won—I should not be sorry for you to lose. If you have won I shall not congratulate you. If you wish to please me you will give back to its lawful owners the money you have won. As you had put in you could not in honor draw back till after the event. Now, you can give back your money, saying you understand that the head Master and I disapprove of such things, and so gain a very great moral influence. Recollect always that the stock argument is worthless. It is this: "My friend would win from me if he could, therefore I have an equal right to win from him." Nonsense. The same argument would prove that I have a right to maim or kill a man if only I give him leave to maim or kill me, if he can and will.

I have spoken my mind, once for all, on a matter on which I have held the same views for more than twenty years, and trust in God that you will not forget my words in after life. I have seen many a good fellow ruined by finding himself one day short of money, and trying to get a little by play or betting—and then the Lord have mercy on his simple soul, for simple it will not long remain. Mind, I am not the least angry with you. Betting is the way of the world. So are all the seven deadly sins, under certain rules and pretty names; but to the devil they lead, if indulged in, in spite of the wise world and its ways. Your loving friend,

C. KINGSLEY.

IN our land it is our glory that the people rule. The Prince of Wales brings the blush of

shame to the faces of the people of the British Empire because he is heir to the throne, and a gambler. But in our country if the people are bad the ruler is bad, because the people are sovereign, and the youth of our land are the heirs to the throne. If you read the accounts of this season's racing in our country it begins to seem to you, doesn't it, that the sovereign and heir apparent are both in great danger of being gamblers? Chicago was lately tremendously excited because of the success of the American Derby at Washington Driving Park. Great—extravagant—things were said about it. But it would seem as if a gambling mania possessed the city; not its blacklegs alone, either. Read the lists of people who lost or won, and you will find in these lists the names of those who are called men of influence and high position in society.

BUT looking up some of the incidents of this proud occasion for Chicago, you will come upon such as these; women dressed like refined ladies going wild at the gambling tables, one of the horses ridden to death, the other horses cruelly mutilated by whip and spur to be made to do their best, the association in gambling and cruelty to noble horses of the very worst gamblers of Chicago and other places with people who, under the influence of a tremendous excitement, were taking their first lessons in the sins of the *Driving Park*.

AND then read about the boat race—the boat race—at New London. Of course it cannot be told how much money changed hands among college boys alone, but the sum was probably large enough to pay the salaries in Alfred University. Poker is said to be a very popular game in college, and that it is going to be common everywhere, no one can doubt who travels a little. Are we sure that the heir to the throne in our land is not in danger of the same sin as that which the heir to the British crown is known to be guilty of? That gambling is a common vice of our legislators is well known. There is danger so near home that we have no occasion to go so far as England to find reasons for serious thought about the building up of a sturdy, manly life among our young men.

ARE CHURCH CREEDS BENEFICIAL TO THE ADVANCEMENT OF REFORM?

KIRKE R. SHELDON.

Without any desire to treat lightly the opinions of others, and without any feeling of malice, envy, or pride, I feel that it would be meet in due season to point out some reasons why church creeds are injurious to the Christian religion.

If it were simply a belief, or set of beliefs that go to make up a Christian man or woman, belief in the Word of God that regulates moral character, then I would favor creeds; but when they embrace all the wild speculations of one man, or a few men who gather themselves together in the capacity of a council, or synod,

and fix articles of faith outside of that which is revealed, then I am opposed to creeds. To load down the people of God with such a mass of material and doctrinal speculations, by teaching that they are necessary to salvation, by making them a test of fellowship on the ground that a council or synod believes them, and has formulated the same into a church creed to be enforced upon individuals is a great calamity.

With the light of the last days, when it is said of the end that men should run to and fro and knowledge should be increased, and when knowledge shall come to those upon whom the ends of the world have come, we have reason to look for additional light. But creed sticklers are opposed to additional light, and do not want it because it is contrary to their creed, and if any of their members are favored with this light and talk of it, they are at once branded as evil doers, disorderly walkers, conspirators against them, and many other harsh accusations, and finally reproached by excommunication. Doctrines claimed to be confirmed by the wisest men of past years, or by supernatural revelation through poor, weak humanity, only show how hard pushed such creed lovers are when they quote human authority in the absence of Bible proof for their positions.

One reason why we should oppose creeds is that, in reasoning from cause to effect, we find they beget a bad spirit, a spirit which does not savor of the spirit of Christ, but of variance, strife, malice and slander against those who differ from them.

Slander, defined, is a false tale or report maliciously uttered, and tending to injure the reputation of another; to injure by maliciously uttering a report calculated to injure and reproach another. Against slander there is no defense. It starts with a word, with a shrug, with a look, with a laugh. It is pestilence walking in darkness spreading contagion far and wide. It is a poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder; murder is its employment; innocence its prey; ruin its sport. The man who breaks into my dwelling, or meets me on the public road and robs me of my property does me an injury. He stops me on my way to wealth, strips me of my hard earned savings, involves me in difficulty, and brings my family into straightened circumstances; but he does me an injury that can be repaired. By industry and economy my circumstances may again favor me. Again, the man who comes at the midnight hour and fires my dwelling, does me an injury. He burns my roof, my pillow, my raiment, my shelter from the storm and tempests. He does me a great injury, but one which may be repaired. The storms may indeed beat upon me, and the chilling blasts assail me, my children may suffer as the result of my misfortune, but the charitable will receive us into their dwellings, will give us food to eat, raiment to put on, and will in due time assist me in raising a new roof over the ashes of the old, and I shall again sit by my own fireside with my family, and rejoice

at the goodness of God and the friendship of those who have administered to our wants in our extremity. But the person who circulates reports calculated to lower me in the estimation of my associates and friends, by misquoting my sayings, misapplying my words, and misjudging my motives, thus robbing me of my reputation, good name, and influence, does me an injury which neither industry, charity, economy, nor time can repair. In Psalm 101:4, we read: "A froward heart shall depart from me; I will not know a wicked person." The 5th verse reads: "Whoso privily slandereth his neighbor, him will I cut off." Again in Psalm 101:7, God says: "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." The Apostle Paul tells us, in Galatians 5:20, that the works of the flesh are "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Now slander and persecution which have so dishonored God by bloodshed, cruelty and torture, have often been brought about as the direct results of creeds. If we read the history of the Reformation of the fifteenth century, under Martin Luther, we will not for a moment doubt this statement.

Creed is what is believed by some one, and is often built upon inferences and wild speculations, together with some truths of God's Word used to color the whole. Any one who is intelligent, and of an inquiring mind, has thoughts of his own. His conscience leads him to a belief as the legitimate results of investigation, and who is it that says he must not speak his convictions? Does God say he must not? No. It is the creed and its sticklers who say he must not speak his convictions. Creed will not tolerate an independent thought or expression. Erasmus, who at one time in the history of the Reformation did so much to stir the public mind, came to a point in his experience when he dare not express his convictions. He said: "It is dangerous to speak, and dangerous to keep silent." Secundus Ciro, said of him, when writing on the Christian and papal heavens: "I saw Erasmus, swinging as a suspended orbit between the two, not able to reach either." He felt that the danger he was in was from his belief which differed from the standard church creed. And so with the dying man, who, when asked what he believed, answered: "I believe what the church believes." When asked what the church believed, answered: "As I believe." There are few who have the spirit of reform, who dare to differ from their church creed, consequently are obliged to keep silent rather than incur displeasure at the hands of those who do not have the light that they have. If all the reformers had indulged in that weakness, we would still stick in the mire of papal tradition. Christ, when he raised Lazarus, said: "Loose him and let him go." The unfortunate thing now is that Christians are only half liberated. Christ has done his part, but Satan has instituted a bondage to hinder the light coming into the world, which keeps them in fear of death all their lifetime. And this bondage is given a name which so many like,—creed. Creedism has done more to hinder freedom wherewith Christ has made us free, to divide and to make infidels, than any other one thing in the history of the Christian religion. Sectarianism could not exist without creeds; and creeds divide into sects, and separate those who should be children of God by faith on the Lord Jesus Christ.

It is evident that creeds, which load down the people of God with speculations supposed to be necessary to salvation, are a God-dishonoring scheme of human ingenuity, led on and fostered by Satan. I speak thus plainly because creed sticklers usually manifest a bad spirit towards those who do not endorse all of the views that that their creed calls for. When we take into consideration the fact that light is constantly coming into the world upon God's truth, line upon line, and precept upon precept, here a little and there a little, we can readily see that no fixed creed for the belief of a church can stand good in all its make-up for any great length of time, for God is certainly giving light that should take the place of error to many who will walk in it. I do not wish to be understood as saying that there is no truth connected with creeds, or that it is necessary to change any part of the truth that may be found in them, but that if it were not for the speculations and far-fetched interpretations, which are formulated into creeds, they would be less objectionable. But human creeds have statements and interpretations which are bolstered up by inferences and wild speculations.

We must remember that good men have made serious mistakes. John Calvin believed in infant damnation, and denominations of believers formulated his belief into their creed; to-day some of the churches are trying to shake this error out of their creeds, but are opposed by many a learned man whose only argument is that God has blessed them in building up their denomination all these years, and if a break is made in their creed, it would only be a matter of time before some other point would be attacked, and soon they would have no creed and would lose their identity among evangelical Christians. One who labored hard to keep the error in remarked that one morning he was at the depot where he saw a man leading a dog. The baggageman asked him where the dog was going. The man answered, "I don't know, he has lost his tag." "So," he says, "it will be with us if we lose our creed." John Calvin was a logician, and by the proclivities of his nature, put some things in an unfortunate way. Logic has its use, but it is not that alone which makes good creeds. Suppose a gardener hands you a beautiful rose. A botanist comes to you and says, "I will show you the construction of this rose." He begins to pull it apart, saying, "There are the petals, here are the stamens, etc." Then he cuts the stem and shows the juice of the plant. Logic takes the Christian religion, as the botanist takes the rose, and says: "I will show you how religion was fashioned." He pulls off a piece, and says, "That is human will, this is free agency, and that is God's will, that foreordination, etc. This means this, that means that, and the other means something else." And while I stand looking at the fragments, the one whom Mary took to be the gardener comes and hands me a rose, and says, "Inhale the sweetness of this, and wear it in your heart forever." I must confess I prefer a rose in full bloom to one pulled apart. In the same way creeds have pulled the Bible in pieces and have tried to tell us all about things that are not revealed nor commanded. There is one thing, however, that can be formulated into a creed that the world cannot deny, and that is, If a man heartily accepts Christ by obeying his teachings, he is a Christian; and a man who does not, is not a Christian. No Christian will be lost. We are not to add tests which God has not made. But look at some of the creeds and see the tests that are in them which you are asked to believe, or stay

out. "Believe in the Lord Jesus Christ and thou shalt be saved."

"But," says one, "All governments have laws, and why not churches?" It is right to have laws which regulate a man's character and practices, but they cannot regulate his conscience in regard to what is truth, outside of what is revealed in the Bible; for we are each individually responsible to God, and the Bible, and the Bible alone is our government. God never gave one man a right to lord it over his fellow-servant, by making him think and speak as he that would exercise authority over him. Paul says: "Who judgeth another man's servant? To his own master he standeth or falleth." To sit in judgment upon another is neither wise or right.

I bless God for the freedom he has given his children—freedom to ask him for light, freedom to study his Word, freedom to walk in the light he gives us in answer to prayer, and freedom to express ourselves, notwithstanding human creeds say, "Because you do not believe as the church prescribes, you shall be ruled out as disorderly and troublesome persons, unfit for the company of believers; you shall be excommunicated unless you recant." There are very many who think church creeds are necessary to salvation, and individuals must of necessity be bound and subscribe to a creed.

In the mind of every conscientious Christian the question should often arise, "What is it to be a Christian?" Is it what you think? No. Is it what you believe? No. Is it to believe as the church prescribes? No. Well, what is it to be a Christian? It is to be Christ-like. That comprehends the whole idea. It must govern the life, it must lie in the heart, for Christianity is pre-eminently a practical matter, not theoretical. It is not enough to believe and theorize that Christ exists, that he is one of the God-head, that he is the way, the truth, and the life, that he was once here on the earth as a teacher, and that at some future time he will come again for his church. Ready and full intellectual assent may be given to these eternal truths, but unless Christ is embodied in the heart, from which man believeth unto righteousness, and is found in us the hope of glory, unless his image is repeated in us, which pre-supposes a union with all who love the Lord Jesus Christ, all our creed and mental knowledge of God and his will, will be a sounding brass and a tinkling cymbal. Temperance, meekness, kindness, forgiveness, patience, and charity, which is love towards all, are the essential characteristics in a Christian life. It must be seen by the gainsaying world; not by parade, for vain shows are too common, but by meekness, humility and love towards others more than towards self. This is the spirit Christ always manifested, and so manifested in his giving his life a ransom for others.

To be honest in all relations of life, family, social, business and church, is the duty and pleasure of every Christian. But if we are not so Christ-like, then our influence for evil will be in the same proportion, regardless of theory or creed which we may subscribe to. The Pharisees were accused of making clean the outside of the cup and the platter, but Christ told them that inwardly they were full of all manner of corruption. This is true of those who think more of theory and creed than they do of inward piety and pity for poor fallen and lost humanity. Ceremonial observances of the divine commandments of God are valuable only as means to an end. This essential part is too often forgotten, and the means are often used to answer the

place of the end. The question will never be raised in the judgment, What was your belief and creed? or to what church did you belong? But the question which will put all others into insignificance is this, "Is his name to be retained in the Lamb's book of life? or is it to be blotted out?"

God help us to be Christ-like in spirit and actions, keeping his Father's commandments that we may have right to the tree of life and enter in through the gates into the city.

COLDWATER, MICH.

THE DIVINE AND HUMAN IN PROPHECY.

The following extracts from an address by Dr. W. R. Harper were recently published in the *Christian Secretary*. They are upon a subject, and from a source which makes them peculiarly interesting just now:

I. *The Traditional Method.* Certain views have been held by our fathers for many generations. These have been instilled into our minds from the days of infancy. It is our privilege—some think it our duty—to accept them. They have answered for the past; they are good enough for the present. The acceptance of them will preclude the necessity of investigation.

II. *The a priori Method.* Knowing what God is, we may determine the character of the revelation which he will make. It matters not what may have been the state of knowledge on the subject at the time of the original utterance. Coming from God it must have been a final statement; a statement at least in outline which the growth of human knowledge might fill out, but which in no particular such growth might really change. Knowing beforehand what ought to be, we may be reasonably allowed to find that which accords with our expectations. Facts which cannot be explained should not trouble us, for we must remember that this is the word of God and that we poor mortals ought not to suppose that we can understand everything. A great feature of the Bible is its mysterious character.

III. *The Inductive Method.* This includes (a) a critical and painstaking examination of the material; (b) a classification of the facts and considerations which the investigation has disclosed; (c) the statement of conclusions based upon these facts. There should be a recognition of the testimony furnished by tradition and the acknowledgement of the influence of our conception of God, but we must decide these and all similar questions on the basis of facts.

1. There is a wide-spread indifference on the part of ministers and laymen, manifested by some, concealed by others, to the real value of the Old Testament, especially the prophetic books. This indifference is largely due to ignorance and misunderstanding. The real facts in the case will be appreciated only when there has been gained a knowledge of the contents of these books and of the principles in accordance with which they are to be interpreted.

2. Any true knowledge of the contents and any true appreciation of the principles, consequently any genuine acceptance of this material, will depend upon the knowledge and proper understanding of Israelitish history, political and religious, and to some extent, of that wider Semitic history of which Israelitish history is a part.

3. This knowledge of history is essential because the *history is fundamental*. It lies back of prophecy, supports and produces it. The historical situation is the divine element, prophecy the human interpretation of the situation by one who was himself included in the situation and was therefore divinely guided.

4. Israelitish history *differs from all other history* in having partly as its product, partly also as given to it by special divine action, great lives such as those of Moses, Samuel, David and Isaiah. These lives and the history of which they were a part alone produce real prophecy. Roman and Greek history produced no true prophecy.

5. Whatever of *history there is in prophecy* is (a) *divine*, because it is a part of that specially ordered Israelitish history; the more of the historical there is in prophecy, the more of the divine there will be; (b) *human*, because and in so far as it is characterized by the limitations to which all human utterance is subject. The

prophets convey to men the true conception of God's will, but they were limited in their work by the character of the language employed, by the ignorance and willfulness of the people whom they addressed, and by the weaknesses inherent in their own humanity, and inseparable from the situation in which their work was done.

6. The prophet's chief work was *that of a reformer*; he labored to improve the religious condition of his people. No prophetic utterance was ever made that was not intended to influence the lives and thoughts of those who first heard it.

7. In the case of some prophetic utterances, as has been shown by time, the New Testament writers, and human experience, there was a deeper meaning and a *more distant purpose*. As the history was preparatory to a great dispensation, so also the utterances which grew out of that history. This more distant purpose was closely connected in every case with the immediate purpose. Here belong (a) the Messianic material, (b) the truths which are eternal in their character and universal in their application.

8. A large portion if not all of prophecy was *conditional* (Jer. 18: 8-10), therefore (a) some prophecy because of non-fulfillment of the conditions has never been, will never be, fulfilled; (b) other prophecy, because of the change of the conditions, has been fulfilled in another manner than that originally contemplated by the prophet himself. Here belong all prophecies concerning Israel.

9. *Prediction* as distinguished from prophecy, (a) was an important element, but not an essential element of prophecy; (b) was employed in order by its very utterance to affect the minds of the people who first heard of it; (c) when of a threatening character, but heeded, was of necessity unfulfilled; (d) when in the form of a promise, but unheeded, of necessity unfulfilled; (e) grew out of two factors, viz., the historical situation and the body of principles divinely imparted to the prophet; (f) was in most cases general, not specific; (g) was applied specifically by New Testament writers, when originally intended as general, in accordance with the spirit of exegesis in New Testament times and the fundamental principles underlying prediction as distinguished from prophecy.

10. *The time of utterance* of a given prophecy was always determined by the time of the occurrence of the event or experience which gave origin to the prophecy. In case of postponement of an event the time of revealing the truth must also have been postponed. Each truth is appropriately made known at a particular moment in the history which is being carried on to furnish a basis for the revelation of truth. Every great crisis was employed as a means for conveying some great truth.

11. The *form* of a given prophecy was also determined by the historical event, out of which it grew. In different periods the same truth took on different forms. In every case the form is explained by the particular circumstances with which it stood related.

12. The *very substance* of the prophecy was dependent upon and determined by the historical event. The Messianic king and kingdom were in the truest sense revealed in the royal period of David. The idea of the restoration was proclaimed in view of the impending captivity. When Jerusalem's existence was threatened Isaiah preached the doctrine of a remnant. When pure Israel languished in captivity, the reproach and the sport of her enemies, the doctrine of a suffering Messiah took most definite form. The substance of prophecy cannot be separated from the history of the prophetic people.

13. It follows that the prophet was *one of the people*, identified in spirit and life with his age, choosing one or another of the political parties. He was the product of the supernatural agencies which God was exerting and employing throughout the entire history of the people. He was, therefore, divinely guided in the same sense in which the history itself was divinely guided. But since frequently he represents ideas wholly in advance of his age, and in direct opposition to those of his age, he must have been something more than the product of his age, viz., an objective factor shaping and molding the age itself. In two senses, therefore, though a man, he was divinely led.

14. The connection of prophecy and history is close; the first is a part of the second; the second, the background of the first. Prophecy was built on history; history was the foundation of prophecy. The history determines the time, form and substance of prophecy; prophecy molds the history. The times produced the prophet; the prophet produced certain historical conditions. The history was unique, supernatural; prophecy was consequently of divine origin; both human, both divine to the same extent.

15. Old Testament prophecy was "the illustration and the declaration of the principles of divine government."

16. Old Testament prophecy was not merely words of exhortation in view of the present promises and warnings with reference to the future, lessons drawn from the past—it was all this, but more, viz., the history itself; for every great life and every great event was a prophecy, a religious object lesson. These lives and events were the illustrations of the principles; technical, prophetic utterance, the interpretation of the lives and the events, was a declaration of the principles. History came first, prophecy followed.

17. Israelitish history, peculiar as God's relation to it, includes on the part of its greatest leaders, actions of the most sinful character, and on the part of the nation itself both actions and institutions of the most degrading character. It was nevertheless divine history—the best history Almighty power could inspire, acting in consistence with other attributes, and working in the hearts of a people dragged down with sin.

18. Israelitish literature, peculiar as was God's relation to it, includes different and differing accounts of the same event; what from the point of view of history and science are errors and inconsistencies; what certainly is a total disregard for the common laws of history-writing in vogue to-day. It is nevertheless the divine literature. It is the best Almighty power, acting in consistency with other divine attributes, could inspire in the hearts of a people of Semitic blood, living at that period in the world's history. It was at all events the "word" which God in his supreme wisdom saw fit to reveal at this stage in the progress of the divine plan.

19. Yet the Old Testament not merely contains the Word of God; *it is the Word of God*. Israelitish history being divine history in an unique and peculiar sense, the literature growing out of that history is divine literature in just the same sense. God worked in other history and the revelation of God appears also in other literature, but we must come back to Israelitish history and Israelitish literature to find the real God-history and the real God-word,—a history and a word which, considered as a manifestation of the divine purpose and actions, and as a revelation of principles governing faith and duty, are perfect and infallible.

20. It was the literal and artificial handling of prophecy which blinded the eyes of the Jews and led them to reject the Messiah when he came. This same literal and artificial method has blinded the eyes of men to-day and as a result the Old Testament is practically rejected from being reckoned as a part of the divine work,—not merely by skeptics but also by those professedly most devout, who nevertheless in word and act confess that they find nothing to help them in this great store-house of divine material.

HILARIOUS GIVING.

"God loveth a cheerful giver." Have you studied the precise import of the word translated "cheerful?" It came to me with wonderful force a few days since as I was reading my Greek Testament. The word is *hilaron*. There is no mistaking its import. God loves a whole-souled, "hilarious" giver—one who is not ashamed of the cause for which he gives—one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working for it, and, above all, in the God who directs the work, gives freely, heartily, and with a swing. To the sense of duty from the law of Christian service, shall we not, by God's help, add this crowning grace of spontaneous, hearty, hilarious Christian giving of time and money for the cause of our Master.—President M. E. Gates.

MISSIONS.

"IT IS TIME FOR THEE, LORD, TO WORK."

PSALM 119: 126.

O Lord, through long and weary years,
With wrestling toil and pitying tears,
Thy church has scattered far and wide
The seed Thou hast Thyself supplied.

And yet the signs of life how few!
What darkness bounds faith's eager view!
Unstirred by mercy's quickening breath,
O'er millions broods the calm of death.

"Tis time for Thee to work," and bring
To earth's bare fields the blush of spring,
And with Thy life Divine upraise
Her ransomed sons to swell Thy praise.

For what can our poor help avail?
Without Thee, seed and sowers fail;
And chosen workers, falling leave
Unwrought what they would fain achieve.

They come and go—not slack their toil,
But scant the yield of sacred spoil;
Yet Thou canst make rich harvests bloom
Luxuriant round each starless tomb.

"Tis time for Thee"—the seed is sown,
Nor will it, Lord, "abide alone"—
For this Thy people's cry shall be,
"Tis time for Thee!" "Tis time for Thee!"

Spirit of God! Through sun or shower,
Reveal Thy life-imparting power,
And in renewing glory clad,
Make Thou the very deserts glad!
—J. Tritton, in *Missionary Herald* (London).

REV. T. MEYER, in the *Canada Presbyterian*, says it is estimated that there are now in the Christian Church between sixty and seventy thousand Jews, many of them being distinguished for learning, and Christian zeal, love, and works.

THE sad news comes to-day of the death of Miss Susie Davis, daughter of our returned missionaries, the Rev. and Mrs. D. H. Davis. As they have ours, so will they have the warm sympathy of many hearts; and we will all commend them in our prayers to "the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comforts; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ."

THUS far, most missionaries have forgotten that a yearly report is now in order; and that the Board would like from every one a general review of the year's work, with a brief description of each man's field of labor for the year, July 1, 1890—June 30, 1891, with all appropriate suggestions and information. The special work now on the hands of the Secretary is the preparation of the Board's Annual Report, most of the material for which must come from our missionaries. Equally important is it that our people do not forget the privileges and duties of the Treasurer, who would welcome prompt and generous contributions for the paying of workers and the reduction of the debt.

THE CHINA RIOTS.

Mrs. Randolph has our thanks for a copy of the *Shanghai North-China Daily News* of Wednesday, 10th June, 1891, containing accounts of recent riots. At Wusieh the mob reduced to ashes the Roman Catholic church, dwelling house, and school buildings, but killed no one. At Wusueh two foreigners were killed; and it was rumored that a church had been burned. At Nanking the people talk in the tea shops of destroying the Roman Catholic property; and missionary residents are requested to be very careful about their move-

ments for a few days. At Kiukiang the foreigners were armed, and with the aid of three gunboats the mob was checked, and no damage done. At Chinkiang, would-be-rioters were promptly dispersed by soldiers, and the mandarins seemed to be honest in their efforts to preserve order. And at Tanyang a Roman Catholic establishment was destroyed. The miscreants circulate the stock story that foreign priests have been engaged in the horrible work of mutilating the bodies of children; but the real motives for the riots do not seem to be known. Some assert that the movement is only against the French Roman Catholics; and that the officials are only half-hearted in efforts to protect them. But, no doubt, an excited mob in China would soon become as indiscriminating as a similar mob in America; and some government authorities there, as here, have their full share of race-prejudice and corruption. The foreigners are justly aroused and indignant, and are making reasonable demands for protection from lawlessness. We believe that foreign governments, with their great power, will be fully able to enforce every righteous requirement; and hope they will make no unrighteous demands. For the Wuhu outrage the French authorities claim an indemnity of 8,000,000 taels; but the Viceroy, it is said, is angry and declares he is ready for war but not to pay such a bill as that. When we read the indignant demands the British and other governments see that sinning Chinese are punished, we sympathize with the demand, but cannot forget how opium was forced upon China by British cannon, or how so-called Christian England, Germany and America are sending out shiploads of liquor to curse the millions of Africa. All these things ought to move Christian men and women to increase many fold their efforts to send out gospel messengers to heathen lands. They honor our Christian name and religion, and are recognized by the people as true friends and helpers. That the divine Providence may guard from all evil our own mission, as well as others, many will pray.

FROM CHINA.

Under date of June 4th, Bro. Randolph writes as below. A New York paper just at hand says that Jesuits have suffered most severely, and "the authorities have taken active measures to protect the missionaries and other foreigners." In some parts of the interior of heathen China there has been an exhibition of lawlessness—a thing not unknown in Christian America. Such powers as the United States, England, and Germany, would have something to say in regard to any serious or continued demonstrations against foreigners in such seaports as Shanghai.

"The whole country round about us is in a very unpleasant state of affairs at present. Rioting seems to be contagious. The property of foreigners is constantly in danger of molestation, especially church and school property. The occasion of this is clouded in mystery. It is thought by some to be an effort to bring the government into trouble with other nations. It looks as though it might be the bad blood of the nation asserting itself for the sake of plunder. Whatever may be the reason, a little foreign discipline would put an end to it. Their manner of procedure is to placard or in other ways threaten a city or cities on a certain day. On the set day perhaps a mob collects, and if there is not sufficient force to prevent it, proceed to fire, or pull down, and loot the foreign buildings. When they are ready for procedure a man dressed in silk takes an elevated position and

commands while the crowd join in the destruction. Such proceeding took place at Oo-hoo and Nankin last week, and at a city in that direction again yesterday. One night last week "Frenchtown" of Shanghai and See-ka-wae were reported to be in danger. As we are located near the road between these two points, we were somewhat anxious. There were no results more serious however than loss of sleep. Last night about 10 o'clock we heard that the American Consul General had informed the Episcopal mission at St. John's that they would be attacked at midnight. This school is located about three miles west of See-ka-wae in the same direction as the other attack was reported, so we were in the same dilemma as before, except there was apparently stronger evidence of an attack. Mrs. R. took the children to Mr. Fryer's. We called on the Chinese military officials for protection, and they sent 44 soldiers to guard the place. Ten were stationed on the dwelling veranda, fourteen on the boys' school veranda, and twenty marched back and forth about the premises all night long. It seems strange to hear the muskets belching forth at our doors at all hours of the night. The officials send word to-day that we need not fear as they are on the alert and we shall not be harmed. I trust we are in no special danger. Your brother and friend,
G. H. FITZ RANDOLPH."

RECEIPTS IN JUNE.

Second Brookfield Church.....	\$17 64
New Market.....	20 00
Plainfield.....	32 25
Riechburg.....	2 45
Southampton.....	20 01
First Hopkinton.....	18 31
Shiloh.....	5 00
Taney.....	40 00
Milton.....	49 84
Rockville.....	20 00
Plainfield.....	38 30
Farina.....	25 90
Shiloh.....	7 61
Daytona.....	12 64
First Alfred.....	20 25
Pawcatuck.....	22 85
Berlin, Wis.....	29 52
Farina Sabbath-school, G. F.....	74 59
..... C. M.....	10 00
Nortonville, Woman's Missionary Society, C. B. F.....	3 53
Woman's Ex. Board, Dispensary Fund.....	6 32
..... Teacher.....	9 85
..... General.....	100 00
..... Medical.....	70 00
..... Holland.....	16 00
..... General.....	5 00
Young Peoples' Permanent Committee, salary of J. L. Huffman.....	4 00
..... Home M.....	5 00
..... G. F.....	191 00
..... salary J. L. Huff-	4 00
man.....	5 00
Collection at Quarterly Meeting, Rock River, Wis.....	55 00
..... Eastern Association, G. F.....	40 30
..... H. M.....	2 90
..... Central Association.....	10 85
..... Western.....	35 00
Y. P. S. C. E., Alfred Centre.....	6 25
..... Little Genesee, C. M.....	43 35
New Market Ladies' Aid Society, S. M. S.....	1 00
First National Bank, Newport, interest on Permanent Fund.....	44 35
Union National Bank, Newport, interest on Permanent Fund.....	31 37
Niantic Savings Bank, Westerly, interest on Permanent Fund.....	23 22
Westerly Savings Bank, Westerly, interest on Permanent Fund.....	28 30
Mechanics Savings Bank, Westerly, interest on Permanent Fund.....	10 00
Sarah Fitch, Brookfield, M. M.....	2 50
Mrs. W. J. Davis, New Market, N. J.....	10 00
Miss M. M. Jones, Boscobel, Wis.....	5 00
Francis E. Stillman, Potter Hill, R. I., G. F.....	1 00
Mr. and Mrs. R. Newton, Fayetteville, N. C.....	1 00
Mrs. M. A. Brown, Little Genesee, N. Y., M. M.....	10 00
Rev. A. W. Coon, Alfred Centre, C. M.....	5 00
Daniel S. Allen, Arlington, Tex., G. F.....	2 50
..... Tract Soc.....	2 50
A. A. Whitford, Farina, Ill.....	10 00
Susie Burr, Englewood, Ill.....	2 00
Phebe J. B. Wait, M. D., New York City.....	10 00
Mr. and Mrs. S. Babcock, ".....	15 00
..... C. F. Randolph, ".....	2 00
Mrs. B. F. Burdick, ".....	5 00
Mrs. H. C. Rogers, ".....	2 00
Mrs. H. B. Greene, ".....	2 00
Miss Hannah A. Babcock, ".....	5 00
Mrs. Mary G. Stillman, ".....	5 00
Mrs. Geo. E. Howard, ".....	3 00
Dr. Wm. P. Langworthy, ".....	10 67
Church collections, ".....	36 66
E. E. Whitford, New London, N. H.....	5 00
Mrs. James S. Barber, Westerly, R. I., M. M.....	5 00
Mr. and Mrs. David Everett, Alfred Centre.....	1 50
Miss Addie Evans, ".....	10 00
Mr. and Mrs. Perry Potter, ".....	6 00
..... D. E. Maxson, ".....	3 00
Mrs. Daniel Moland, ".....	5 00
Milo Moland, ".....	1 00
Mrs. C. M. Lewis, ".....	1 00
Received through RECORDER office:	
J. A. Baldwin, Beach Pond, Pa.....	15 00
Mrs. Wm. C. Burdick, to make L. M., Clark E. Post	25 00
Received by Loans.....	\$1,444 52
Balance, May 31st.....	1,000 00
.....	\$2,444 52
.....	994 67
Balance, May 31st.....	\$3,439 19
Payments in June.....	2,167 13
Cash balance, June 30th.....	\$1,282 06
E. & O. E.....	

WOMAN'S WORK.

SAID Ruskin, "If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it."

"I NEVER could get interested in foreign missions?" "Ever been at a missionary meeting?" "No." "Ever read a book on foreign missions?" "No." "Ever attend a lecture on the subject?" "No." "Ever hear a missionary sermon?" "No." "Ever see a missionary?" "No." "Ever give any money for the support of missionary work?" "Why, no." "Would you be interested in raising chickens if you were just as ignorant of the business as you are of missionary work?" "Perhaps not." "Would you be interested in your farm or your neighbor's affairs if you were no better posted on these points than you are on what God is doing in the world to-day through missionaries?" "Well, may be not." "Who is responsible for your lack of knowledge of this subject?" No answer. "What excuse will you give at the last for not growing in grace and a knowledge of God?" No answer.—*Friend's Missionary Advocate.*

THE following, "By the Best," was presented at the Conference held in West Virginia in August, 1890, upon Missionary day, by the Woman's Board Secretary. Abstracts are given from it here because of requests for the publication of the paper. Our work, like any other thing having the functions of living organism, changes more or less during the year, according to the degree of life it maintains. The present year's growth would indicate to some the unadvisability of continuing to talk about organized work for our women. But the questions or the assertions still coming to us prove that not all are thinking the same thing. To such the thoughts of the paper are more directed, even now, with the desire lying within easy reach of expression that all our women may yet be actively loyal to the best powers with which God has blessed them, to the best inspirations of the heart over which the Christian's God does rule, to the best fulfillment of the obligations which are laid upon us who have been redeemed by Jesus Christ.

BY THE BEST.

Two types of experience. The one from mountain heights, a downward look, and God revealing himself in the midst! The other from the deep valley of trial, but an upward look, and God, the Comforter, still there! Again, an experience bringing one to look into both the heights and the depths of the Christian's world. God everywhere, in it all, to culminate in joy, to sustain, to comfort, to bless even in the midst of affliction.

This blessed revealing of the great Father crowds the pleading that you, my brothers and my sisters, shall every one of us be governed by the best outlook upon life; that we be ruled every time, in individual and in organized work, by the best within us. God rules upon the mountain top, the place of high resolve and lofty sphere; but he holds omnipotent sway with a loving grace within the valley of humble living and of daily struggle. Repose upon the mountain top! Peace within the valley! The peace of God upon the heights! The repose of the weak in the lap of the Infinite! It is all the same best thing, for God is in it all.

So is it the same with the individual or with the organization. God is forever ready to guide and bless them both. If the heart of the woman and the organization at heart shall both be right, the service is to the Master, and good will come. It is not the foundation prompting simply to do good that our women are organized for the work of our people. It is not even to win souls at home or in foreign lands, nor to bring men and women to the Sabbath truth, but to follow the Master through acceptable service to him. This will bring its own result as surely as cause and effect, namely, good, which, it may be, will be the winning of souls, here or there.

Organized service is a multiplier of good influences. The best conditioned organization will prove to be the most effective multiplier. This I do firmly believe, that our women are not opposed to woman's organized work because they have genuine occasion to be, or that they can give conclusive proof of the futility of such work. Some think that they are opposed to it; but through excuse, or by heedless, random thinking, they have jumped at conclusions and have come to denounce the kind of effort. These cannot be judging by what healthful organization would do for us. When some tell us that organization is a failure, because, as they say, no more money is raised for our denominational work than before we were organized, they are looking around from lowlands, through miasmatic air; they are judging by a low standard, even if the judgment were true. When they tell us that they cannot see that the Woman's Board has accomplished anything anyhow, it is no time to be scared nor discouraged. When they say there is no need of such an organization is no time to be driven from the fulfilling of individual obligation to the best means of accomplishing those obligations. It is too much to claim. It is too much like the precipitous leap from the sublime to the ridiculous. Such wholesale denunciation of women and of work could not be just. Such statements come with a little breeze of their own which really serves to lift us out of the miasmatic atmosphere of discouragement, had we even the courage or the wish to live down there.

But, should any claim that our organization work is defective and sadly incomplete, our answer is that you tell the truth, and a truth which we feel with keen sensitiveness. And yet, my friend, the greater part of this truth comes from the lack of harmony and unity of effort, towards which condition you hold, together with us, some genuine obligation. You who watch the failings, would you be living at your best, help those who are seeking to make it better, and who would do so many times but for your opposition, who would make it vastly better with your whole-souled support and assistance.

Our women are not, at heart, opposed to good methods in the conducting of our work. Some, however, perhaps many, being, for any reason, ignorant of what constitutes the best methods, heedlessly stand in the way, a veritable blockade, a stumbling-block, but, and I say it with full confidence, not a discouragement.

This congregated company of women, or men either, as to that, who stand, for any reason, in the way of our women who would serve the Master through the advantageous helpfulness of organized work, must be prayerfully, patiently, persuasively, overcome. They cannot be coerced. No one must think of driving them. Through the constraining love of Christ working through us, they can be persuaded, and

they will be if we shall live at our best. Coercion is not within the province of either of us. The persuasive love of Christ, working through us to discover and to do his will, does belong to each of us.

"I am glad to think
I am not bound to make the world go right,
But only to discover and to do
With cheerful heart the work that God appoints.
I will trust in Him.
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good."

(To be continued.)

WOMAN'S BOARD.

Receipts in June.

Ladies' Benevolent Society, Milton, Wis.:	
Thank-offerings for Tract Society	\$10 24
Dispensary Fund	2 92—\$13 16
Ladies' Missionary Society, Nortonville, Kansas:	
Missionary Society, G. F.	10 00
Angeline Babcock, Dispensary Fund	1 00
Mrs. Eliza Griffin	1 00
De Ette Coon	50
Addie Randolph	20—12 70
Mrs. W. E. Witter, Oneida, N. Y., Dispensary Fund	10 00
Emily Newton, Fayetteville, N. C., Dispensary Fund	1 00
H. W. C., Ashaway, R. I., Missionary Society, G. F.	1 00
Ladies' Society, First Verona, N. Y., Miss Burdick's salary	5 00
Ladies, Shanghai, China, Miss Bailey (personal)	15 00
Nortonville, Kansas	10 00
West Hallock, Ill.	10 00
Watworth, Wis.	11 00
Milton, Wis.	9 00—55 00
An Invalid, Albion, Wis., Dispensary Fund	30
Miss F. A. Witter, Sec. Western Association:	
Mrs. D. C. Gardner, Nile, N. Y., Dispensary Fund	1 00
O. M. Witter	1 00
M. Jennie Witter	2 50
	1 00
Eva Gardiner	25
Mrs. Daniel Potter, West Hallock, Ill.	50—6 25
Evangelical Soc., Welleville, N. Y., Miss Burdick's salary	5 00
Alfred	10 00
Ladies of Andover	5 00
Mrs. E. R. Burdick, Hebron, Pa.	1 00—27 00
Evangelical Society, Welleville, N. Y., Wom. Board Ex.	1 00
Industrial Alfred	1 50—2 50
Ladies of Coloma, Wis., Dispensary Fund	13 00
A friend of Medical Mission, Oxford, N. Y., Dispensary Fund	2 00
J. Leonardville, N. Y., Dispensary Fund	2 00
Mrs. O. U. Whitford:	
Pawcatuck Church, Miss Burdick's salary	17 15
Thank-offering, Miss Burdick's salary	3 17
Rockville Church	86—21 18
Woman's Benevolent Society, Leonardville, N. Y., Miss Bailey (personal)	5 00
Corresponding Auxiliary Missionary Society of Minnesota, Missionary Society, C. M.	5 00
Ladies' Society, West Hallock, Ill., Dispensary Fund	10 00
A friend, Scott, Kan., Dispensary Fund	5 00
Mrs. S. E. R. Babcock, Nortonville, Kans., Dispensary Fund	5 00
Woman's Society, N. Y. City, S. D. B. Church:	
Miss Burdick's salary	20 00
Missionary Society	10 89
Tract Society	10 89—41 78
Mrs. S. E. Brinkerhoff, Alfred Centre, N. Y., Miss Bailey	1 00
C. M. Lewis	1 00—2 00
Mrs. O. U. Whitford:	
Woman's Society N. Y. City, expense Wom. Ex. Board	3 00
Ladies, Greenmanville Church, Thank-offering	7 25
Mrs. Julia Powers, New London, Ct., Dispensary Fund	10 00
Mrs. D. P. Rogers, New London, Ct., Dispensary Fund	10 00
\$10, Thank-offering box \$2, Dr. Swinney's salary \$5	17 00
Amelia Potter, Westerly R. I., Dispensary Fund	5 00
Mrs. Emeline Crandall	5 00—47 25
Young People's Mission Band, Dodge Centre, Minn., Missionary Society	2 50
Mrs. Jennie S. Williams, Taney, Idaho, Medical Mission	2 00
Ladies' Benevolent Society, Milton, Wis., Dr. Swinney's salary \$10, Home Missions \$10	20 00
Mrs. S. E. Brinkerhoff, Alfred Centre, N. Y.:	
Ladies' Evangelical Soc., Second Alfred, Dispensary Fund:	
Mrs. N. M. Frank	2 50
Olive Maxson	1 00
R. G. Summerbell	1 00
J. P. Hamilton	50
H. G. Witter	25
Alma Green	25
G. Champlin	11
Nancy Livermore	25
J. K. Reading	50
E. R. Chase	25
M. A. Potter	25
Claude Vincent	25
O. A. Merritt	25
R. F. Burdick	20
F. R. Shaw	1 19
Wm. R. Burdick	50
Mrs. A. O. Wescott	50
W. W. Barber	25
J. Edwards	5 00
V. E. Davis	1 00
F. Odell	25
J. R. Shaw	1 00
Drusilla Green	50
Samuel Witter	1 00
Helen Witter	50
Melvin Gridley	50
Albert Langworthy	25
C. Potter	10 00
M. J. Saunders	1 00
Wm. Woodruff	1 00
Mr. and Mrs. W. H. Langworthy	5 00
A. V. Potter	2 00
H. G. Edwards	1 50
Milo Shaw	3 00
E. E. Hamilton	1 50
F. W. Hamilton	5 00—50 00
Ladies of the Hartsville Church, Dispensary Fund:	
Mrs. Julia Ormsby	1 00
Olive Stillman	50
Angeline Pope	75
Fannie Woodruff	50
Harriet Pettibone	50
Annie Pettibone	25
Myrtle Grow	25
H. P. Burdick	1 00
Nancy Clarke	25
Annie Whitford	50—5 50
Caroline Prosser, Little Genesee, N. Y.	10 00
Members of the Church, Little Genesee, N. Y.	15 10
Mrs. Edwin Hazeltine, Independence, N. Y.	2 00
Clara Austin	50
Mabel Clarke	25
Mrs. Sarah Rosebush, Alfred Centre, N. Y.	9 00
M. E. Sheppard	5 00
Amelia Hurley	1 00
S. E. Brinkerhoff, G. F.	1 65
(Dispensary Fund \$98 35, G. F. \$1 65.)	
	\$417 62

E. & O. E.
MILTON, Wis., July 1, 1891.

NELLIE G. INGHAM, Treasurer.

HISTORICAL & BIOGRAPHICAL.

BEFORE President Whitford, the editor of this page of the RECORDER, sailed for Europe, he expressed the confident purpose of keeping his page filled with matter. Undoubtedly he has found less time to write than he anticipated, and we have filled the page with selections made here and there, not always appropriate to it. We have no doubt President Whitford will come home laden with notes made from personal observations on classic and historic fields which will afford our readers many an interesting article. This week we reprint, from *Harpers' Weekly*, the story of two college boys, which we commend to the careful reading of all young people, and especially of all students.

THE STORY OF TWO COLLEGIANS.

BY RICHARD HARDING DAVIS.

The highest honor the graduating class of the great university of Harvard can pay one of its members is to elect him First Marshal on Class Day, or what is virtually master of those time-honored ceremonies for which Class Day at Cambridge is famous. The young man who is elected First Marshal must have first stood the test of four years' constant fellowship with the 300 men of his class; he must have been watched by them in the dormitory, at work in the class-room, and at play on the ball field—which some one has said is the best place to test the gentleman—and must not have been found wanting. Generally the right man is elected; occasionally he is not. This year the right man was elected.

A regretably large number of people do not know that a young gentleman named Arthur Cumnock was captain of the foot-ball eleven at Harvard last year, and that his eleven defeated the eleven of Yale, and that Yale, in her turn, crushingly defeated Princeton. This gaining of a virtual championship for Harvard made Captain Cumnock very popular there, but it did not altogether explain to the casual visitor at Class Day this year why everybody, from Bishop Phillips Brooks to the youngest "Prep" from Phillips-Andover, should applaud, or jump from the ground and yell, as best suited his years and dignity, the name of Arthur Cumnock when it was thrown into the air by the president of the Junior class. He understood it better when he was told that Arthur Cumnock had done more than win a championship, and that it was not as the captain of the team that he was cheered with a heartiness and a loveliness of feeling that very few men hear, but because he had taught a lesson in the four years of his college life of manliness and strength and fineness of character which had brought a new tone into the life of a great university that was not there when he came, and that will remain there now that he had gone. Every one who has not been to a Class Day at Harvard has at least done the next best thing, and read what Mr. William D. Howells has written of it in *April Hopes*—a description that has shut off Class Day as possible material for literary work from all other writers for many years to come. And so they know all about the tree around which the graduating class gather, and the arena of seats rising on each side of it higher than the college buildings, and filled with beautiful young girls and fond mothers and proud fathers, and as crowded with celebrities as the pages of an autograph album. And they know of the three great groups of under-classmen sitting on the turf at the foot of the tiers of seats, and the fourth group of alumni of all ages, from those who have dormitories named after them to those who have just hung out their names on lawyers' shingles, and they know how all of these groups in turn cheer the old buildings and the favorite sons of *alma mater* and the *alma mater* herself.

This year they cheered all the men or bodies of men the best loved, from Henry L. Higginson, who gave the athletic field in memory of the Harvard men who fell in battle, down to the 'Varsity eleven, who train upon it to win

the lesser victories of to-day. And when this was done, Captain Arthur Cumnock, who had led the cheering up to this point, stepped back and looked conscious, for it would not do for him to give the time for the next cheer. But the little yellow-haired president of the Junior class, who had bided his time in impatience, leaped to his feet, and threw back his shoulders, and swelled out his chest, and shouted, "And now three cheers for Arthur Cumnock!" And the 300 Juniors rose up from the turf as though they had been shot from a trap, and worked their elbows and yelled, and before they had fallen back breathless, the Sophomores and the Freshmen and the alumni had followed with a volley of cheers like the salute of a field battery, and the Boston people and the visitors from New York and from all over the West were waving their hats and handkerchiefs, and beating their gloved hands and cheering too, and Arthur Cumnock was looking very red and embarrassed and handsome.

When Arthur Cumnock came to Harvard the fast set had marked it, in the eyes of the outside world, either wrongfully or rightfully, for its own. The prevailing tone was Harvard pessimism, and the manly thing, so the incoming Freshmen were told, and the chief end of man was to drink, and gamble politely, and wire pull for the societies, and cut recitations. In four years this idea of the manly thing has changed, and it has changed, so all who live in Boston or Cambridge will tell you, because the man who was most conspicuous in the college life, owing to his place as the captain of the 'Varsity eleven, threw all of his influence on the side of temperance in all things, fair play at either play or work, and showed at all times, whether on or off the field, the courtesy and modesty and strength of a gentleman. I think the man who sends a rival captain a protecting bandage for the rival captain's broken bones a week after the rival captain has defeated him sorely and laughed him and his men to scorn, shows the mettle of the man who is apt to fight fairly either on the whitewashed gridiron of a foot-ball field or in the counting-room of a bank, and the college showed they thought so too, for they did not turn off Captain Cumnock after his first defeat, but held a great mass meeting to re-elect him, and endorsed all he had done, and bade him good luck, and told him to go in and try again. And the business men of Boston must have thought so also, for before he graduated they offered him more places than Pooah Bah himself could fill, and tried to get him away even from his own father.

A few weeks ago a young English officer was given a chance to distinguish himself in India, and he jumped at the chance, and defeated 4,000 rebellious Indians with 80 trained men, and the Queen gave him a Victoria Cross and two promotions, and a great many other fine things. But long before Lieutenant now Major Grant did this, a brilliant writer wrote that "It is given to very few men to carry a line to a sinking ship or to place a flag upon the walls of Lucknow." The important word in this quotation, as you see, or as I understand it, is "given." It is a gift; it is nothing to boast of as having been worked for or won. For surely when the chance is given to do either of these things, only the poorest of men will refuse to take the risk to seize it. And so the man who makes his chance for himself must be counted the greater of these two. It is easy enough to walk up a wall, even with cannon on top of it, when the hero-worshipping world is looking on to applaud, but to come to a great university, as this young American captain did, unknown and unheeded, and to make himself and his own personality felt through four long years, and to win over to his side the sentiment of 2,000 collegians, and to make them unconsciously follow and copy his manliness of life, is a much more difficult thing to do, and a much finer. Anybody can put up stained-glass windows and build dormitories and give prizes for special courses named after the donor if he is rich enough. There is nothing easier than to give money if one has it—it is one of the advantages the rich enjoy—but it is not so easy to make yourself a power by living straight and true. And so, while there may be no walls to storm for the

thousands of young boys who are entering the Freshman classes of our great universities this coming fall, they all have the chance Arthur Cumnock had, and while they cannot all be captain of the 'Varsity eleven, and win championships, they can do as much as he did to help their fellow-students, and to make the life of their *alma mater* higher and purer for their presence.

And as we have not been slow over here in taking off our caps to the young English lieutenant, I think we should be equally ready to do as much, or as little, for this young American captain, not because we are Americans and certainly not because we are Harvard men, which some of us are not, but because he did more than take his chance when it came, by making one for himself.

FREDERICK BROKAW.

And yet, it is very easy to turn and write for the other side, and to say that more to be envied than either of these two is Frederick Brokaw, who was given his chance at Long Branch last week, and who rose to it, and died in taking it.

Brokaw was one of the simplest, sturdiest, gentlest souls I have ever known. I know that one is always expected to speak well of the dead, but there is nothing else to write of Brokaw if one does not write well of him. He was tall, ungainly, and awkward, but his face was one of wonderful gentleness and beauty, owing to the eyes I think, which were as frank and soft as a girl's, and showed the nature of the man to whomsoever looked into them. The smallest Freshman in the college could abuse Brokaw, and demand to know why he had dropped that foul or made that overthrow, and instead of batting him over the head for his presumption, the big giant of the 'Varsity nine would stoop over and explain about it laboriously, and almost promise not to do it again. And with this simplicity and humility of character he had the pluck and endurance of a bull-dog, as all know who have seen him stop the ball through a long hot afternoon with hands that were so bruised and broken that whenever he raised them the blood ran down his bare arms from under the cuff of his gauntlet.

In all the terrible drowning accidents that have made bathing on the Jersey coast notorious, none of late years has been so dramatically sad and pitiful as this last one, in which Frederick Brokaw gave his life to save three women. There was something so fine in the readiness, the lack of consideration, and the very recklessness, indeed, with which Brokaw and his companion sprang to the rescue of the women, without question, or calling for further aid, or thought for their own safe return. And there was something so seemingly unnecessarily cruel in the upsetting of the boat that came to their rescue, just when it reached them, the tardiness of the second boat, and the wild terror of the drowning woman that struggled and fought in the arms of her rescuer. And worse, perhaps, than all, that the father and mother of the boy had to stand helpless on the cliff and watch his struggles for the woman at his side and with the current that drew him further and further away from them, and to see the last upward stroke of his arm against the wave that beat him down.

It was just like Brokaw to lose his life for one of his mother's servants. Any other man than Brokaw would have died for the girl he loved, or for some feeble old man, or for a little child. But Brokaw was just such a chivalrous, unassuming, gentle soul as would be picked out, though he were twice the millionaire's son, to save the life "of one of the least of these," and who would go out of life as he had lived in it—imposed on with good nature, and bearing good or evil gently and in patience.

It seems almost impossible to believe that the body that was borne across the sands by the men of the life-saving station last Thursday was that of the boy who only three weeks ago was carried on the shoulders of a wild, howling, well-dressed mob across Manhattan base-ball field, hot and tired and covered with dust and perspiration, but happy and victorious. Or that it can be the boy I have lain with on the grass of the campus in the still summer evenings at Princeton, while the Seniors sang on the steps

and the Freshmen romped on the turf around us, while he bit at the blades of grass and planned for the future when he, too, would be out in the world, and told of the father, who, they say, took him down to Astor Place when he was eight years old, and pointing at the great building that stretched from corner to corner, said, "Fred, all this will be yours some day." But then "the readiness is all," and Brokaw was ready, I am sure; and the mother who saw him die *must* know that there are mothers whose sons are alive to-day who will perhaps outlive them, and who yet envy her seeing her son die, dying as her son did.

SABBATH REFORM.

THE article, "A Personal Experience," which we publish this week, is from a sister who has but recently embraced the Sabbath. The experience was written at the request of a friend, and we publish it for the two-fold purpose of showing those who know nothing of it, the trial which they undergo who embrace this truth, and of, possibly, affording some help and encouragement to some other soul who may be struggling with the same or similar trials.

THE BRADFORD, PA., SUNDAY LAWS.

At a meeting of the City Council in Bradford, Pa., the Ordinance Committee, to which had been referred a proposition to enact a strict Sunday law for the city, reported as follows:

Your committee to whom the within ordinance and petition was referred report adversely for the following reasons:

The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages and never should have been enacted by this great commonwealth, settled by William Penn and his Quaker friends.

We believe such a law is antagonistic to the principles of this Republic, knowing that it would, if enforced, deprive all laboring people of recreation; and furthermore, that it is an infringement on the liberty of men, women and children.

We believe the majority of those who signed this petition did so in ignorance of the fact that the act of 1794, which is a dead letter on the statute books, gives them the same powers this ordinance calls for. The only effect city legislation can have is to transfer the burden of enforcing this statute from the petitioners to the city, thereby relieving themselves of the responsibility and odium of prosecuting the offenders against this law. Your committee deem it unwise to place such responsibility and expense upon the city.

We recommend to the good people of Bradford that they can best secure the closing of all business places on Sunday by declining to purchase anything on that day. No buyers, no sellers.

When the above report was made Councilman Howe moved to amend by striking out the word "adversely" and all that comes after it, and substituting "favorably." This motion did not even find a second, and the report as made was adopted. This marks the failure of the attempt to fasten the Sunday law of 1794 upon the city of Bradford.

A PERSONAL EXPERIENCE.

I was converted to God when a child, thirteen years of age, my father being a regular First-day Baptist minister.

We were taught great respect for God's holy day. The Sabbath (as I then supposed it was) was kept very strictly in my father's house. I often heard him quote Isaiah 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride

upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." He used to claim these promises as his. My heart, under such teaching, ought to have been ready to receive the truth without questioning. I believed every word of the Bible as the inspired word of God, yet I never had heard one word against the change of the Sabbath. I had heard of Seventh-day Baptists, but supposed they were astray in doctrine. I never dreamed they had the least Scripture proof for this doctrine.

Years rolled away and time brought great changes. I was very happy at times in the love of Christ, and felt that he smiled on, and comforted me, through his word. And Oh, how he did support in trials (for I had very many), but he never left me. There came a time in my experience that I felt more than ever my loneliness with God. I had no one I could talk to but God. I then tried to consecrate myself to him, believing that "if in anything ye be otherwise minded, God will reveal even this unto you." Phil. 3:15. I prayed very much for God to teach me and make me bold to trust him in anything he saw fit to place upon me. I see now that I had a great lack of faith, as I was always fearful that some terrible trial would come to me that I should not be able to bear. It seemed that Satan tried constantly to present this idea to my mind.

In the spring of 1890 there came to my house a gentleman, it being Friday and I was making preparation for Sunday (as I had for a long time done all my necessary work on Friday). I don't know why I did, but a certain feeling of quiet pervaded the place on Saturday, he spoke of my doing what most people did on Saturday, and I saw directly that he was a Sabbath-keeper. We talked on the subject, and he tried to show me that the Sabbath change was of human origin. For the first time in my life my mind was made up to search the Scriptures to see if it was true that God changed the day. I went to work in earnest; for six months I read nothing else but the Bible, nor did I want to, but on that subject I at last began to see it very clearly in God's word that the Sabbath was the memorial of his creative work, the seal that could not be lawfully broken. I saw in Gen. 2: 2, 3 that the Sabbath was sanctified by God because that in it he had rested from all his work. I saw in Exodus 20 that because God made the heavens and the earth in six days, and rested on the seventh from all his labors, therefore he had blessed the seventh day and hallowed it. I saw he had made that day holy to himself, as he had no other; he called it "my holy day," not the Jews' day. I also saw in Deut. 5:22 that when God gave the ten commandments he added no more. I also saw the prophecy of Christ; the humiliation and suffering spoken of in Isaiah 53, and the happy success of those that believe in him, in chapter 55. It appeared to me that if it applied to our time the 56th chapter does also, in the 2d to 8th verses. Then I turned to the time of Christ and could find no change. I could not believe there could be any alteration in a law spoken so much about as that, with no word of its being disannulled. God does not leave his children in mystery. It could not, it seemed to me, have been lawfully changed after his death unless spoken of by himself. I was convinced that the "bed is shorter than that a man can stretch himself on it, and the covering narrower than he can wrap himself in it." Isa. 28:20. Then I was in trouble. I saw that God would not bless me as he had if I disobeyed him. I said, "I do love thee, my

Saviour." The answer came, "If you love me keep my commandments." "This is the love of God that we keep his commandments." 1 John 5:3. Then I saw that I did not love him as I thought I did. When I came to this test how unwilling I was to do and suffer that little reproach for him who made himself of no reputation for me. I could have no more peace of mind; the rest I once enjoyed in Christ was gone; I tried to pray; I could not; I was guilty of not only ignorantly breaking God's commandments, but of unbelief in not stepping out on his precious promises. John 7:17 came to me: "If any man will do his will he will know of the doctrine whether it be of God." I desired not only to believe, but to be able to speak the things that become sound doctrine. Titus 2: 1. I knew that God is the same, yesterday, today, and forever. I knew that he wanted strict obedience, cheerful obedience. I could not give it of myself. I was told that I was going astray, that it would hurt my influence, and my usefulness would be injured, and reproach would be brought on the cause of Christ; that I would make trouble and division among others that perhaps looked to me for example.

I was also told I would ruin my husband, who was a leader in the Methodist Church, of which we were both members; he probably would backslide if he got out of the work of the Lord. This troubled me very much. Weeks rolled on and no change came. I talked to all that I thought could give me light, but it was of no use, they could not give me one ray of light. I saw that the Baptist argued away the Sabbath precisely as the Methodist did the argument against infant baptism. I was told by a man who preached the gospel that I did not understand baptism. He had never been baptized himself, and still he would baptize others. Believing immersion to be the only mode, I plainly saw this was not scripture teaching. I could not accept anything outside of God's Word as a rule of life, or establish my faith upon it. I took Christ as my example, I flew to him in prayer, pleading for strength to do his will. In the meantime God was working in the heart of my husband. I did not talk to him on the subject, for I did not want him to walk in my light. I saw I could not excuse myself by false prophets as described in Jer. 14. I had tried to answer every argument, but there was always some scripture to convict me. At last being publicly ridiculed and sneered at among a company of professed Christians, I found myself the only one interested on the subject; but one with God is always in the majority. I prayed earnestly that night for him to take from my hand the cup of trembling; and, bless his holy name, he did it. The sweet peace that flowed like a river into my heart the world could not give nor take away. I saw I must, like Abraham of old, step out alone, and I found great comfort in Isaiah 51. I was obedient and I can now say, "Thy law have I hid in mine heart that I might not sin against thee."

The Sabbath to me is a delight. "I delight to do thy will, O God." "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple." Psa. 19:7. I never saw God so real before as I did then. Oh how he did bless my soul! My husband is now keeping the Sabbath, and I know that Jesus was never before so precious as now,—that same Jesus who is the author and finisher of my faith, who for the joy that was set before him endured the cross, despising the shame, that same Jesus that endured such contradiction of sinners against himself. I wish to meet him and not be ashamed at his appearing. I expect to enter in with the nations that keep the truth. "Lo this, we have searched it, so it is, hear it and know thou it for thy good." Job 5:27.

THE SABBATH RECORDER.

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THE Corresponding Secretary of the General Conference, Dr. T. R. Williams, of Alfred Centre, desires to call the attention of pastors and church clerks to the blanks which have been sent out for statistical reports. He is anxious to make as complete a report as possible, at the opening session of the Conference. For this he is absolutely dependent upon the reports from the churches. Please send them in at once.

THE treasurer of the American Sabbath Tract Society, J. F. Hubbard, of Plainfield, N. J., suggests that attention be called to the fact that the financial year of the Societies closes with August 1st, and that all who desire credit for the current year should hasten to report before that date. And we could add that a very large number should so report. Let us lift our Boards above all question as to the advance movements for the next year, so far as a liberal financial support can do this.

AN eminent Baptist preacher and writer has recently said:

Self-respect and polemical exigencies have compelled Baptists to recognize the importance of having a few eminent biblical scholars. But we have not so clearly realized that our distinctive views call for superior mental ability on the part of all our religious teachers. We are Protestants of the Protestants. Our principles demand, upon the very threshold of the Christian life, intelligence and voluntary action. Neither of these can be wanting. We insist that transient emotion and formal ritual cannot take the place of intelligent conviction and personal choice. Our ministers must be teachers of truth, not mere manipulators or skillful special pleaders. They must be instructors of intelligent men. For this work the best preparation is none too good.

We commend these words to all our readers, old as well as young. If Baptists are "Protestants of Protestants," much more are Seventh-day Baptists. If Baptist ministers "are not mere manipulators or skillful special pleaders," much less are we, if indeed we are true to our profession. If our ministers are to "be instructors of intelligent men," they must first be solid, well-instructed, able men themselves, and then they must be the leaders and instructors of intelligent, conscientious, and genuine men. For the broad general intelligence which makes such men, both in our pulpits and in our pews, we need our schools; for the special training of such ministers, we need our theological seminary; for that deep, well-grounded, whole-souled religious conviction which makes all men strong in the Lord, we need a firm grip on the Word of the Lord which liveth and abideth forever, we need a complete consecration of heart and life to God, in the love of Jesus Christ. These are great things to stand in need of; but they are all within the reach of a soul earnestly, conscientiously given to God.

AN illustration of the inconsistency of trying to define men's relations, civil and ecclesiastical, by set rules and laws was given the other day in the case of two or three of the ministers who have recently been expelled from the Reformed Presbyterian Church, or Covenanters,

for declaring their belief in their right, as citizens, to vote for civil rulers. It appears that on leaving the old church there was a strong probability that the respective congregations of these ministers would go with them. A few days ago two or three of these offending leaders were being received into the fellowship of the United Presbyterian Church, when one of the clergymen who had voted for their expulsion from the Reformed Church appeared and undertook to put a stay upon the proceedings, threatening to appeal to the courts to prevent the church property from passing over to the other denomination. The spectacle of a man voting to expel another for a belief in his right to participate in the choice of civil rulers, and then himself appealing to those same civil rulers to prevent the other man from taking with him that which legitimately belongs with him, is truly edifying. It is the natural result working out from the very common principle of action among men that whatever serves our ends is right, all else is wrong. This is subversive of the whole spirit and idea of religious liberty, whether it undertakes to fix a faith or course of religious practice by civil law, or to determine one's duty to civil matters by ecclesiastical metes and bounds. The whole matter is most forcibly summed up in the teaching of our Lord: "Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." It will be some time yet before anyone will make improvements upon that precept.

WHO WROTE IT?

In our issue of May 28th, we published what purported to be a letter written by Cotton Mather, concerning William Penn and other heretics, the original of which was particularly vouched for by the paper from which we copied it, but which is now declared to be a joke perpetrated some twenty years ago by a clever newspaper man who was at his wit's end for copy. Now we have never searched the ancient records among which the original of this curious document is said to be still found, and we were not personally acquainted with the clever but hard-pressed editor of twenty years ago. But we desire to be just both to the sturdy old divine of two centuries ago, and to the conscienceless modern editor. So we have concluded to say that the Rev. Cotton Mather did not write the letter in question, but that it was so in keeping with the spirit of much which he did write that the perpetrator of the newspaper fraud could hardly be accused of lying.

While working ourselves up to this decision, we received from an esteemed friend the following:

Mr. Editor:—In the Missionary Department of the RECORDER of July 2d, the old story of Col. Ingersoll's prophecy that in ten years two theaters would be built for every church, is repeated. When this story was first started it was that Col. Ingersoll made his prophecy to Chaplain McCabe. Col. Ingersoll emphatically denied ever making such a statement and so the story is made more impersonal and kept afloat.

While I have no sympathy with Ingersollism, I do believe in truth-telling, and that a lie told for pious purposes is no better than a lie told for any other ends.

Though you simply repeat a floating tale, I trust your sense of justice will give Col. Ingersoll the benefit of the denial.

Certainly, we have no desire to misrepresent Col. Ingersoll or any other man, for any purpose whatever. No cause can be benefitted by any such misrepresentation. In the case of Col. Ingersoll, however, his own travesties of religion and religious people are so numerous and so extravagant that one can hardly be accused of unjust credulity, if he believes that the brilliant infidel said almost anything he might be reported to have said that is disparaging to the Christian faith. We are more than willing,

therefore, to give him the benefit of any denial he may make concerning any alleged saying of his against the gospel of Christ and its spread in the world. If we can help him chase down one slighting utterance against the truth, charged to him, but of which he is not the author, we shall be glad to do it.

But while saying these things in reference to both the above cases, we are compelled to admit that the principles of the "higher criticism," as Dr. Briggs would say, applied to what Dr. Mather has written and to what Col. Ingersoll has been heard a thousand times to say, would forge a strong chain of *a priori* argument in favor of the belief that Cotton Mather *did write the letter* which a clever writer two hundred years later perpetrated upon his readers as a joke; and that Col. Ingersoll *was the author* of words which he never spoke.

SUSIE DAVIS.

Last week we made brief mention of the death of Susie, the daughter of Brother and Sister D. H. Davis, our missionaries in Shanghai, China. The interest we all feel in these dear friends and the work which they represent, seems to call for a more extended notice.

Susie was born in Verona, N. Y., July 4, 1875, and died in Nile, N. Y., July 4, 1891, on her 16th birth-day. She early manifested a loving, gentle disposition, with a conscientious purpose to do what was right whenever the path of right was made known to her, and wherever it might lead. Under these conditions her parents wisely deemed it safe to carefully instruct the child in matters of Christian doctrine and duty, and leave her largely to her own conscience as to the time of her avowal of the Christian faith and as to the way in which her life should be given to the service of God. A little more than six months ago she received baptism at the hands of her father at the same time that several of the Chinese girls from the school were baptized. The sweet, quiet peace which filled her soul as she followed Jesus in this beautiful ordinance illumined her whole being and showed that the offering which she had made to the Lord was, on her part, fully made, and on his part was fully accepted. A deeper interest in the study of the Bible, a profounder interest in the heathen children about her, and a more earnest desire to lead them to Jesus from that time possessed her and controlled her thoughts and acts. Her own Bible is found to be carefully and intelligently marked by topics. In a few moments turning of the leaves we found passages relating to the subjects of baptism, the Sabbath, the preciousness of Jesus as a personal Saviour, the beauty and reality of the life beyond this, among those which had been thus marked by her own hand. The tone and spirit of her conversation and life bore conclusive evidence that while this Bible study was congenial work, it looked to the helping and saving of those about her.

In her domestic relations Susie was quiet, obedient, affectionate, and mature almost beyond her years, especially in the care of the younger children. This gave the mother greater freedom to engage in the work of the mission, especially in the girls' school in which her help so much was needed.

The return of this family to this country at this time was, in part at least, that Susie might have the advantage of school life and training amid the full enjoyment of a Christian civilization and under unmixed Christian influences, with a view to a more efficient and useful life among the poor of China for whom she had already come to possess a yearning love. But in

the providence of God this was not to be. After being in this country scarcely six weeks, she went from the Western Association and the Commencement exercises at Alfred to the home of her grandfather, David Gardiner, near Nile, N. Y., for needed rest. Almost immediately on her arrival there, she took her bed and fell into a rapid decline. The parents, who had gone into the North-Western Association to labor a while among the churches there in the interests of missions, were summoned; but before they reached the father's house, the precious life had departed, leaving only the earthly casket of her whom they loved so well.

Her last days and hours were full of that calm, peaceful rest which God gives to those who cast all their care upon him. The sacred songs which the family sang were sweet to her, especially the touching missionary hymn which has become so familiar to many of us, "I have never yet heard." When told that she could not live many minutes, her face lighted up with a peaceful smile, and she exclaimed, "Then I shall go and be with Jesus and the angels, and shall see little Albert and dear Mr. Dalziel," her baby brother and the missionary friend who died a few months ago in China. And so she passed away.

The funeral was attended in the church at Nile, July 8th, conducted by the Editor of the SABBATH RECORDER, assisted by the Rev. Dr. Williams, of Alfred, and the remains were laid to rest in the family grounds, in the beautiful Mount Hope Cemetery near the village of Friendship.

The following lines were copied by Susie while spending a day or two at the home of her grandfather Davis, in Verona, about a month ago. They were found in a little book of birthday mementoes which she greatly prized. The manuscript, in her own hand writing, shows the pains-taking care with which she did whatsoever her hands found to do. The tender, pathetic undertone of these simple lines seems almost prophetic of that event which was so soon to fill her own home with sad, sweet memories:

The marble clock on the mantle
Is ticking the moments' flight,
The only sound in the silence
That is filling the room to-night.

The fire in the grate is throwing
Its flicker upon the wall,
And I hear outside my window
The rustling oak leaves fall.

The skies of the chill December
Are folded in clouds of gloom,
But an air of warmth and comfort
Is filling the old home room.

I look on the pictured faces
That once were gathered here,
And listen to hear the voices
That once made blessed cheer,

That have died away in silence
That will not be broken more
Till the dear familiar accents
Are heard on the farther shore.

I know that the Christmas carol
Will soon be sung again,
And the bells from all the steeples
Will echo the sweet refrain.

And hearts grow warm and tender,
And hands with gifts o'erflow,—
For the loneliest and the poorest
Some Christmas joy should know.

But the marble clock on the mantle
Is telling a tale of yore,
Of the long past Christmas joyance
That will come to me no more.

I sit alone in the shadow,
But a dear heart seemeth near,
And linked with the silvery time-beat,
A well-known voice I hear.

It says, "Be strong and steadfast,
And cherish what remains,
Nor throw on another's pathway
The shadow of thy pains."

And so, with a prayer for courage,
I turn from the buried past
To link my hand with the present,
And hold its blessings fast.

To stand at my post of duty,
However the storm may fall,
Till out from the heights above me
I hear the sweet home call.

The death of this child is a common sorrow to us all. There was that in her life which promised so much of efficient, cheerful, Christ-like service in the China mission—that, now that it is all gone, the loss seems almost irreparable. This brief sketch is written, not so much to eulogize the departed, nor yet to accentuate the sense of loss to those who remain, as in the hope that it may serve as a silver cord by which the hearts of our children and young people may be drawn a little closer to the blessed work of our divine Lord and Master, and that perhaps some may be led by it to give heart and life to the foreign mission work. In any event, in life or by death, may it please God to give glorious victory to his own precious truth, in the salvation of the millions who are yet unsaved.

A CHANGE OF CITIZENSHIP.

A great many citizens of the United States were born in some other-land than this, and were once subjects and citizens of other countries than ours; they have shouted for other rulers and cheered other flags than those they now shout for and cheer. Some were once subjects of Queen Victoria, some of Kaiser William, some of King Humbert, of Italy; but they have changed their homes from their old countries to this, they vote for the rulers of our government, they enlist in our army if the nation needs their services in war, and they obey our laws just as the people who have been born here do. A *change of citizenship* then means a complete revolution in one's allegiance, it means giving up allegiance to one and joining in allegiance to another government. There are many people in our country who come here to stay awhile and, may be, live during their lives, but they never become citizens here. They do not transfer their allegiance, and still depend on their old rulers for protection; they cannot vote here and they do not enlist under our flag; but we see, almost daily, Germans and Irishmen, and other foreigners who have become citizens here, with all the rights and privileges of native-born people.

The Bible and Jesus teach us of a *change of citizenship* of which we wish to say a few words to you. Ordinarily it is called *conversion*. You will hear people speak of it as a *change of heart*, which means a change in one's determinations and purposes and affections.

Paul speaks of this change of citizenship in these words: "*Who hath rescued us from the power [i. e. government] of darkness, and hath transferred us into the kingdom of the Son of His love.*" You know how much the Bible speaks of the *kingdom of God*, the *kingdom of heaven*, and the *kingdom of his Son*, and it calls the Evil one who opposes God a Prince or Ruler who has his subjects and citizens who are opposed to God as their prince is.

Paul, in the passage quoted above, speaking of the *power of darkness* means the government of darkness, just as when we call Great Britain a power we mean a government which has power over its own subjects, and is able to oppose the power of other governments. Those who have God as the king they obey and are loyal to are citizens of the kingdom of God, and those who obey and are loyal to the evil and wrong spirit that is in the world themselves belong to the government of darkness and evil, and the dark and evil things are the things they do and love to do.

Have you not often felt when you have sinned that, though you knew you sinned of your own accord and wilfulness, there was yet something that had power over you to bring you into the sin? And have you not felt, too, that you had something in common with sinful men and

women, a kind of bond that bound you to them, though you did not like to have it so and disliked yourself because it was so? This is because there is a kind of fellow-citizenship among those who sin, expressed by the old proverb,—"*Birds of a feather flock together.*" You do not like and trust your company, you dislike it and have no confidence in it, but yet you keep it up from this law of your being which brings you into companionship with your kind, and this companionship, this fellow-citizenship with evil people determines what you think and speak and do, determines all your conscious activities, your affections and your destiny, makes you think and feel and do your worst instead of your best, though you in your heart of hearts wish there was some way to think and feel and do your best instead. You give your hearts allegiance to the evil you despise and fear, and are citizens of a power you wish there was deliverance from but have never found in yourself. And there is a deliverance, there is another citizenship, there is an allegiance which will give you joy and peace, a government that offers you the liberty of the sons of God. Your deliverance is in Jesus Christ, this other citizenship is the citizenship of the kingdom of God, the allegiance which will give you joy and peace is giving your heart's confidence to God, your Father. You may try to deliver yourself but you might just as well try to find some other way of growing as to try to find some other way of being a good man than the one God shows you in Jesus. Resolving to be a good man will not make you a good man as you doubtless know from many times trying, but Jesus will.

Suppose you wished to get out of the citizenship of ignorance and out of fellowship with ignorant men. There is only one way—go to school, or if not to an ordinary school, give yourself up to be taught by some one you can put your confidence in, and go into the citizenship of learners and out of the fellowship of ignorant men who do not care to learn but are satisfied with their ignorance. You may try to set up a kind of learning of your own and say you do not like the multiplication table of the books but will have one of your own; only you would not be so ridiculous as that, but would patiently learn the multiplication table that a trusted teacher set you to learn.

Why is not this as reasonable as trying to set up some other way of being good than doing God's will? There is no other way of being good, and it is just as ridiculous to set about finding some other way as it is to set about making a new multiplication table. But you need a teacher you can trust, one you are sure of as knowing God's will and being able to teach you what it is and how to do it. Jesus is such a teacher. God's way is revealed in and by him. Do not try any other way than his because there is no other way. Come into the fellow-citizenship of those who are learning God's will of Jesus Christ. This citizenship is the citizenship of the kingdom of heaven. Let Jesus rescue you from the government that makes this world dark and evil, that rules over every one who gives his allegiance to it so as to make him full of darkness, of thoughts and words and deeds that are fit only for the darkness and not for the light. If you will become a disciple of Jesus a new loyalty will spring up in your heart, a new fellowship will be your pleasure, a new aim and purpose will be in your heart, a new life will be your joy, and a new destiny will be your hope. Let Jesus be your Prince, and God your King, and the kingdom of God determine your lives; then you will be rescued from the government of darkness and transferred into the kingdom of the Son whom God loves.

YOUNG PEOPLE'S WORK.

MABEL ON MIDSUMMER DAY.

A Story of the Olden Time.

BY MARY HOWITT.

Part I.

"Arise, my maiden, Mabel,"
The mother said; "arise,
For the golden sun of midsummer
Is shining in the skies.

"Arise, my little maiden,
For thou must speed away,
To wait upon thy grandmother
This livelong summer day.

"And thou must carry with thee
This wheaten cake so fine,
This new-made pat of butter,
This little flask of wine.

"And tell the dear old body,
This day I cannot come,
For the good man went out yester-morn,
And he is not come home.

"And more than this, poor Amy
Upon my knee doth lie;
I fear me, with this fever pain
The little child will die.

"And thou canst help thy grandmother;
The table thou canst spread;
Canst feed the little dog and bird;
And thou canst make her bed.

"And thou canst fetch the water
From the lady-well hard by;
And thou canst gather from the wood
The fagots, brown and dry;

"Canst go down to the lonesome glen
To milk the mother ewe;
This is the work, my Mabel,
That thou wilt have to do.

"But listen now, my Mabel,
This is midsummer day,
When all the fairy people
From elf-land come away.

"And when thou'rt in the lonesome glen,
Keep by the running burn,
And do not pluck the strawberry-flower
Nor break the lady-fern.

"But think not of the fairy folk,
Lest mischief should befall;
Think only of poor Amy,
And how thou lov'st us all.

"Yet keep good heart, my Mabel,
If thou the fairies see,
And give them kindly answer
If they should speak to thee.

"And when into the fir-wood
Thou goest for fagots brown,
Do not, like idle children,
Go wandering up and down.

"But fill thy little apron,
My child, with earnest speed;
And that thou break no living bough
Within the wood, take heed.

"For they are spiteful brownies
Who in the wood abide,
So be thou careful of this thing,
Lest evil should betide.

"But think not, little Mabel,
Whilst thou art in the wood,
Of dwarfish, willful brownies,
But of the Father good.

"And when thou goest to the spring
To fetch the water thence,
Do not disturb the little stream,
Lest this should give offense.

"For the queen of all the fairies,
She loves that water bright;
I've seen her drinking there myself
On many a summer night.

"But she's a gracious lady,
And her thou need'st not fear;
Only disturb thou not the stream,
Nor spill the water clear."

"Now all this I will heed, mother,
Will no word disobey,
And wait upon the grandmother
This livelong summer day."
(To be continued.)

WHAT events may or may not form turning-points in our lives we never can know till they are past and their work, for good or ill, is done.

THEREFORE it behooves us,—young people

especially, for they are apt to be more careless than others,—to be ever watchful and on the alert for whatever may make or mar our lives. The little unnoticed events are often the ones which influence us the most. Let us then be just as careful in performing the little tasks as the great ones, just as careful in telling the truth in small matters as in those of greater moment, just as scrupulously honest in trifling amounts and indifferent cases as in matters of important trusts, just as faithful in the performance of a light promise as of a solemn one, for who knows what may depend on any of these things?

SPECIAL TRAINING OF THE YOUNG FOR EFFICIENT CHURCH WORK.*

BY MISS GRACE E. LEWIS.

Perhaps too few of the young people realize that upon joining the church they enter into the great family of God's people; that when they become members of this family they can assume no greater responsibility than that which they thus incur. This responsibility does not appear at first, for the work of the church seems to be done entirely by those who are older in experience and years, and it seems neither possible nor necessary that the young can be of any help. But the time must surely come when those who are bearing the burdens will be called to the Church Triumphant, and then God's work must fail if the younger members are not fitted to take the care on their shoulders and carry on the work with renewed vigor.

The first necessary element in assuming duties in the church is a sense of personal responsibility. If this is lacking, the young people will continue to feel that there will always be "some one else" to do the work, and they will eventually become not only incapable of doing, but will lose all interest in their spiritual home.

The agencies demanded for special training, that the young may be fitted to assume the duties of the church as they arise, are in the reach of every one. No one who is a member of the church need feel that he has not the ability to share in its work. The simple duties which come with every public service do much in preparing for the more important duties. Strict attention to the sermon, taking part in the singing and responsive reading, which are often considered as unimportant details or minor duties, with reference to which the young are apt to be very careless, are often the starting point of much greater interests. Next comes the duty of the young in the prayer-meeting. Often this is neglected, not from disloyalty to Christ, but because young people feel an inability to express that which they desire. As an aid in this one may give portions of Scripture, or a favorite verse, until it will become a habit and a pleasure to take some part in every prayer-meeting. The young are greatly helped in this if there is a meeting especially devoted to them. In that case there should be no shrinking from the duty of leadership, for that is one of the greatest helps in the development of Christian life, and the ability to lead a prayer-meeting can only be attained by accepting the duty whenever it comes to hand.

The Sabbath-school, with its various duties, offers another important field for culture in Christian activity. It is comparatively easy to perform duties in the Sabbath-school since the young are there associated with each other, and

* Read at the Eastern Association, Shiloh, N. J., June 7, 1891.

there is less tendency to compare their work with that of the older people. In Sabbath-school work there is a natural gradation of duties. First, prompt and regular attendance, and the performance of all duties as a scholar. Each year there will be a demand for some to pass to the work of teachers and the position of officers. One should never refuse to assume new duties because of unfitness and want of training, since the assumption of these duties is the way to secure fitness through experience. It is a great hindrance to Christian growth to say "no" when called on to take higher positions of trust and responsibility.

In addition to the training which the young can gain in the prayer-meeting and Sabbath-school, the duties connected with an organized Y. P. S. C. E. are an invaluable aid in giving the members work on committees, in various offices, and in the leadership of the different meetings, and also wide opportunities for social and benevolent work. All such work is made a positive duty by the terms of membership. If young people faithfully perform these duties they will gain such training as will make them competent and efficient to assume the greater duties which will come to them as members of the church.

All this training has the value of not only fitting for the work which will come with later years, but it is of infinite value to the life of each one who is so trained. They not only gain a deeper interest in the work of the church and the cause of Christ, but a more vigorous spiritual growth and a greater ability to aid all those with whom their lives come in contact.

The importance and value of such special training will be better appreciated when we consider the results that will come to the church:

First. If all young people were so trained there would be no church burdened with disinterested members and drones.

Second. All church work would be strengthened and enlarged, through the efficiency of trained workers.

Third. The young and old would be mutually benefitted in their united efforts and harmonious relations.

Such churches would be truly "the light of the world" and "the salt of the earth."

In closing, I might ask the same question which was asked in the RECORDER by one of the young people, "Are you so faithful in discharging your duties that the pastor feels that you are to be depended upon?" If each young member of our denomination would train himself for the work of the church and of God, it would not be a yearly problem to many of the pastors "how to keep the young in the church." Furthermore, this training would make them noble Christian men and women, prepared not only to sustain the church but to help in the world's great work, and to meet the many questions which must come to them as Seventh-day Baptists. The training of our lives here is only a preparation that we may enjoy that which lies in waiting for us in the home beyond.

QUESTION BOX.

OPENED AT A RECENT Y. P. S. C. E. CONFERENCE.

1. What is the best method of receiving new members? *Ans.* Cordially and with sympathy.

2. Ought there be an especial committee to induce associate members to become active members? *Ans.* Yes, and it ought to be composed of every member of the Society.

3. Should only Christians be active members? *Ans.* Activity of the kind supposed in active membership is necessarily the result of

Christianity. Therefore none but a Christian can be really an active member, even if he wanted to and the Society would let him.

4. What is the duty of an associate member? *Ans.* (a) To be sincere. (b) To be courageous.

5. Ought a person not a member of the church be elected to an important office? *Ans.* No, not if the office involves control. A person ought not to be put into office as a bait. Such ought to be received, and circumstances should decide what offices they may hold.

6. What is the opinion of the Conference concerning the method of conducting the consecration meeting according to the model constitution? *Ans.* The roll-call has its advantages and also its disadvantages. A case was cited of one Society in which the consecration meeting was made wholly voluntary. An especial roll-call meeting was held at another time and at a wider interval. It was stated to be a successful experiment in the Society mentioned.

7. What ought to be done with indifferent active members? Ought they to be dropped strictly in accord with the constitution? *Ans.* This depends upon a balance between the prosperity of the Society and the good of the individual. If the prosperity of the Society demands it, then they ought to be dropped. If to drop them would result in their own hurt, it would be better not to drop them if the Society can stand it. The dropping of a member for non-fulfillment of the pledge ought to be done only after loving labor.

8. Do union Societies prosper? *Ans.* They may prosper if the members are sufficiently unselfish. If the denominational spirit is strong there is apt to be discord.

9. Shall we drop pledge-breakers in every case? *Ans.* Certainly, if after much labor, and it is the wish of the individual.

10. What effect would the giving up of the pledge have upon a Society? *Ans.* This depends on the Society. A case was cited in which the prayer-meeting pledge is not made a necessary condition of active membership. The Society has associate members, active members (*i. e.*, Christians), and an especial list of pledged members. The pledge is taken voluntarily only, and all active members are urged to take the pledge but not required to do so. It was stated that the members are more important than the pledge, and if one or the other has got to be ruined it had better be the pledge.

11. Ought a busy student necessarily attend the meeting if it be held in the middle of the week? *Ans.* Probably yes. He would be apt to be a better student for attending the meeting. *Possibly no.*

12. How shall we create enthusiasm in the Society? *Ans.* Be enthusiastic.

13. How shall we treat offended members? *Ans.* Kindly, and only kindly.

14. Ought ladies to lead prayer-meetings (asked by a Presbyterian)? *Ans.* Certainly! (answered by the President, who was also a Presbyterian).

15. Is it wisdom to seek to win outsiders by lowering the standard of the church? *Ans.* No, decidedly not; but do not put the high standards too far outside the church or Society. Have an outer court.—*Contributed by one who heard it.*

EVERY day as it rises out of eternity puts before each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"

OUR MIRROR.

THE Rev. J. L. Huffman writes that his labors at Cuyler Hill, N. Y., where he has been for the past two weeks, have been attended with very good results. Eight have been baptized and more expect to go forward, and the whole membership of the church are feeling the influence of the good work. Mr. Huffman said he expected to organize a Y. P. S. C. E. before leaving, which is proof positive that his work among the young people is efficient as well as enjoyable, as he writes it is.

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

EDUCATION.

—PROFESSOR W. R. BALLENTINE, formerly of Rutgers College, was lately installed as president of Oberlin College.

—THE Creek Nation in the Indian Territory has now a larger per capita school fund than any other people on the earth. They are not, however, the best educated.

—FORTY-NINE young men graduated at the Chicago Theological Seminary recently. Six addresses were in English, one in German, one in Swedish, and one in Norwegian.

—ADOLPH COHN, formerly instructor in French at Harvard, has been appointed professor of Romance Languages and Literature in Columbia College, to succeed Charles Sprague Smith.

—A REPORT on education, prepared by James H. Blodgett, expert special agent of the census bureau, says the combined bulletins for the whole country show an apparent enrollment in the public schools for 1880 of 9,951,609 and for 1890 a public school enrollment of 12,592,721, an apparent gain of enrollment in public schools of 26.54 per cent. The gain of population meantime was 24.86 per cent.

—A REMARKABLE service was recently held at Cambridge, England. Just back of the college on Clare Hall Piece were gathered a band of undergraduates, drawn from the various colleges in the University, engaged in an evangelistic mission. They were in strict attire with cap and gown. The gathering attracted a good many of the townspeople, who took part in the singing of the hymns with which the addresses were interspersed. The method adopted was evidently copied from the Salvation Army. The men stood in a ring, and one after the other went into the centre and addressed those around them. There were about fifty taking an active part in this open air service, and all of them fine, athletic, manly young fellows.

—THE authorities at Vassar College received a cable dispatch, July 6th, from the American consul at Antwerp, Germany, stating that Dr. Frederick Louis Ritter had died suddenly in that city. No particulars were received. Dr. Ritter sailed from New York, June 17th, then being in perfect health. The deceased was the author of several historical works on music. He was appointed director of music at Vassar College in 1867, and has held the position since.

DO YOUR BEST.—A gentleman once said to a physician, "I should think that at night you would feel so worried over the works of the day that you would not be able to sleep." "My head hardly touches the pillow till I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances; and so doing I am not troubled by any misgivings." This is a good rule for us to follow. Too many are disposed to say, "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning. "No matter how I learn this lesson in the lower class; when I get into a higher department then I'll study." As well might the builder say, "I don't care how I make the foundation of this house; anything will do here. Wait till I get to the top, then I'll do good work." Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?" "I laid it down as a fixed rule," said the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."

TEMPERANCE.

EFFECTS OF TOBACCO.

My pastor was announced one day last week, and with a glad heart I went down stairs to meet him; for being a member of a large church, I do not often have that pleasure, as he cannot in justice to all make frequent calls; but, as I entered the parlor, the greeting that my heart sent forth died on my lips, as something recalled the result of one or two former visits. Dr. — is physically and intellectually a very superior man, and socially all one could wish in a pastor. He never forgets to be a gentleman, in the pulpit or out of it; seems always to have just the right word in the right place. I enjoyed his call mentally very much; but the physical part of me gladly said "adieu." Just as he left a neighbor came in at the side door, and as she did so exclaimed: "Whew! who has been here?" Too bad; but I really answered reluctantly. "Well, well," she continued, "If your pastor leaves such an odor behind him every time he calls to talk and pray with one of his flock, I don't wonder you don't have a revival in your church. You sensitive creature, how do you endure it in church and prayer-meeting, if your deacons and elders smell as rank as your pastors?" Now my friend in running on so did not intend to wound my feelings, but knowing my dislike to tobacco in any form she thought it a rich joke, but I did not. I am sensitive over my pastor's one fault, and to me it was no joking matter, especially as I was growing faint and sick from the effects of it; so I said: "I think I will throw open the doors; the air seems close." As I did so she tauntingly said: "Do you always have to air up after a call from your Dominie? Why, you best come and join my church. My pastor would never offend in that way." Even though she soon drifted off on to a pleasant topic, I was only too thankful when she took her leave, for I was fast becoming too sick to hide my feelings, and not for a great deal would I have her know what my pastor's visit had done for me. There was no help for it, and I well knew I had before me a long night of nervous sick headache from the effects of it. It proved so, and any one unfortunately constituted as I am will not blame me for saying before it was over, "I don't care if he never calls again." Then it was prayer-meeting night, and I, of course, lost that, and my husband too. I urged him to go, but he said: "I shan't leave you, and besides, I don't think I should enjoy hearing Dr. — talk and pray after his visit has made my wife so sick."

The next day was missionary meeting, but that headache left me too much prostrated to think of going. As I thought it all over, cause and effect, I exclaimed from a full heart, "Why will ministers so cripple their usefulness?" Not that I am an anti-tobacco crank, nor do I expect more self-denial from them than any of God's children; but is it right for any Christian to so defile the body? "Be ye therefore perfect." Matt. 5: 48.

I am not alone in suffering from such defilement. The other day I called upon a sister in the church. She has been an invalid for some years, and consequently deprived of all church privileges. I found her unusually weak. Speaking of it she said: "I will tell you the cause, for you can sympathize. I have been wanting to see our pastor for some time, and yesterday I was glad when he called, and he did talk so good; he seemed to know just how to meet my every doubt. The memory of that visit and his words of cheer would have been like a ray of sunshine in my sick room, but for one thing, — the odor of a cigar. After he left I was so much worse the physician was sent for, and I shall not for some time be well again. Oh what makes him?" she continued, "for it just unfits him for a sick room—the place above all where the minister is most prized."

As I wended my way home, I thought of the sainted F. R. Havergal's beautiful "Consecration":

"Take my lips and let them be
Filled with messages from Thee."

and I wondered if lips so defiled could be filled with his messages?

I find such physical weakness is not confined to sex, and I will admit that is some comfort. Recently a meeting of some kind convened in our church, and it was my privilege to entertain a minister from out of town. One night I noticed, as he seated himself at the table, he was a little "off." I asked if the meeting was proving too much for him, knowing he was not robust. He replied: "That depends on where the meetings are held. This afternoon a committee of which I was chairman adjourned to your pastor's study, which we found so filled with cigar odor I could scarcely remain; but no one else seemed to mind it, so I said nothing; but had I not been chairman I would gladly have left. The result of remaining brought on a sick headache, and now instead of attending the evening meeting I must retire to my room," impatiently adding, "I suppose that rascally sexton of yours did the mischief." I kept mum; but I know the sexton was innocent.—*A Presbyterian in Messiah's Herald.*

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 IV.—CHRIST AND NICODEMUS.

For Sabbath-day, July 25, 1891.

SCRIPTURE LESSON.—John 3:1-17.

INTRODUCTION. From Cana Jesus went down to Capernaum, some 20 miles to the north-east. Thence up to Jerusalem to attend the Jews' Passover. There he drove out the dealers in cattle and the changers of money from the temple, prophesied his resurrection, and by miracles and preaching won many converts. In this chapter we have one of his most full and complete summaries of the "plan" of redemption. He clearly presents the doctrine of faith, regeneration, and the atonement.

EXPLANATORY NOTES. v. 1. "The Pharisees." The most religious sect of the Jews. They believed in the resurrection and future life, and were looking at this time for the Messiah. They believed, however, that he would be a temporal king and deliver them from Roman power. v. 2. "Came to Jesus." To have a private interview and learn more of his doctrine. That he came "by night" is not clear evidence that he feared the Jews. Christ did not reprove him for any bad motive. As a very learned man, he was cautious and slow to commit himself. The day time could hardly afford a private interview with one whom the multitudes sought. "We know thou art a teacher." He expresses the general conviction. "Come from God." And yet not believing he was the Messiah. "Miracles." Proofs of a divine mission and authority. v. 3. "Jesus answered." Either the questions, or the thoughts of his heart which Jesus knew. "Verily." Truly. "Except a man." Jew or Gentile. "Be born again," or as some translate, "from above." The apostle calls it regeneration, a spiritual change in man of which God is the author. The whole world lieth in wickedness, "all have sinned" and must be divinely born. Man's character needs rebuilding from the foundation. It was not a new doctrine the learned doctor, Nicodemus, needed, but *new life*,—spiritual life, in order to have a proper conception of, as well as to enter into, the "Kingdom of God," which is the condition or state where Christ reigns as King, and where the object of love and service is God. v. 4. Nicodemus makes a literal rather than spiritual application of the figure used. How can one of his age undo the result of years and start afresh? Sure enough! it is a hard thing for man to help himself to a new and better life. But with God all things are possible. v. 5. "Born of water." Nicodemus was familiar with the sign of a new faith by Jewish proselytes, and also knew of John's baptism. Jesus shows this to be a necessity, but useless without that other, grander work, the renewal of the Holy Spirit. It is not baptism alone, but baptism and true spiritual life associated together. v. 6. "Born of the flesh." "Like produces like." From vegetables only can vegetable life come. Human, sinful nature will only bring forth fruit of the same kind. Of itself it cannot rise to a higher kingdom, hence true spiritual life must come from him who gives both it and natural life. God, through his spirit, will renew fallen human nature "in his own image," when man truly seeks the renewal. v. 7. "Marvel not." This is a truth based on common law. Just reason on this as you would in other matters. "Must be born again." There is no possible change in this law. It is reasonable and just. You must have the Holy Spirit's renewal or you will never even "see" the spiritual kingdom. v. 8. "Bloweth where it listeth," Not according to our pleasure. You see results, know facts, but do not see the mysterious. So God's Spirit, in his almighty power and mysterious way, works by the law of divine wisdom. "So . . . born of the Spirit." The new life is evident and certain, and its fruits prove the facts. v. 9. "How can these things be?" And so to every carnal mind it

seems almost incredible. It is a humbling doctrine. v. 10. "A master." The distinguished and learned teacher of Israel. "And knowest not?" The Old Testament should have given you more knowledge than you have. Jer. 31:33, Psa. 51:10, Ezek. 11:19. v. 11. "We speak." Christ and the prophets. "And ye receive not our witness." The Jews willingly received the testimony of the Rabbins, how unreasonable not to accept divine teachings backed by miracles and other divine evidences. v. 12. "Earthly things." That which may be experienced on earth or seen, as are the fruits of the new birth. "Believe not." Accept not, nor practice his teachings. "Heavenly things." The divine origin and eternal existence of the incarnate Christ; the great atonement hinted at in verses following. v. 13. "Ascended up to heaven." Men born on earth have not ascended into the heaven of heavens, and returned to reveal its secrets; but Christ "came down from heaven," having eternally been there, and by virtue of his divine origin he is perfectly fitted to make all needed revelations to us. v. 14. "Lifted up the serpent." The serpent poisoned the Israelites and death resulted. By divine power they were healed when they looked in faith upon the thing lifted up. So sin poisons our nature and is incurable by man. It pleases God to heal us when in faith we look up to the crucified Saviour. "Son of man lifted up." Upon the cross, to make a necessary atonement. v. 15. "Whosoever believeth." While man is wholly dependent on God for spiritual birth, there is yet something for him to do. He must "believe," *i. e.*, accept the fact and work with God. "Should not perish." He will if he remains in sin. "Everlasting life." Unending, blessed existence in spiritual harmony and union with God. It begins at the "new birth," and grows, deepens, expands forever. It commences in this world; continues in the other. v. 16. "God so loved." Emphasize so. The divine gift proves and somewhat measures his love. What wonder God did not annihilate such a wicked, rebellious world! "He gave." Gave up, to offer as a sacrifice. God's love is the origin of salvation. He loved and desired to save men before the "incarnation." "Only begotten." Not a separate being, independent of God, but an assuming of human nature and form. In this peculiar, divine manifestation God gave *himself* for man. "Whosoever." An offer unlimited; the condition, faith. Faith implies very much, and yet the most simple condition consistent with holiness and justice. v. 17. "Sent not . . . to condemn." The Jews thought the Messiah would come to severely punish the Gentiles and save Israel. The world was already condemned for its sins, Jesus came "that the world through him might be saved," *i. e.*, may be saved by complying with all the reasonable conditions. "The world." Not Americans alone, nor Europeans, but even the Indian, Negro, Chinese, etc. Are you helping them by sending the gospel everywhere? or are you saying, "I don't believe in foreign missions?" Jesus came to save the world. How?

HOME NEWS.

New York.

CUYLER HILL.—There has been a growing religious interest among the faithful few of this little church. Earnest prayers for the young and pleadings with God for the careless and and backslidden in heart, resulted in spiritual blessings at the Quarterly Meeting in April. Since then regular preaching services have been held, and a Sabbath-school of more than thirty has been organized, and new zeal manifested in all the meetings. In such a warm religious interest how blessed the coming of Eld. Huffman to labor among them, and how we ought to appreciate the Missionary Board who send him, and the Young People's Societies who contribute to his support. The Sabbath following our Association Bro. Huffman began preaching and continued in his earnest way every night for more than a week, and since then every other night, and visiting from house to house among the people. He is also looking up the non-resident members and writing to those whom he is not able to visit. Already six have expressed a desire for baptism and we expect more to follow. To-morrow we visit the baptismal waters at the High Bridge, and thus celebrate the 4th of July in attending to the holy ordinance of baptism. L. R. S.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 8, 1891.

The Washington Young Men's Christian Association is blessed with a very capable and energetic set of officers, who are untiring in their efforts to provide such eminent speakers for their Sunday afternoon meetings that the interest will be kept up even during the heated term. They have recently adopted a plan that is worthy of being followed by other Associations, which is to get prominent clergymen who are taking their annual vacation to come to this city for the purpose of addressing the association, and the first to accept the invitation was Rev. Dr. William McKibben, of Cincinnati, Ohio, who delivered an address on "Strength," Sunday afternoon, taking for his text the words of St. John: "I write unto you, young men, because you are strong, and the word of God abideth in you." He told his hearers that young men are weak in not having had experience; that they must listen to advice, and not forget that they have the model young man in Jesus Christ, who did his work before he was thirty-three years old, and that repentance and faith are the only things to save a man; that the young man who invested his powers in the bank of Jesus Christ was the young man who would have the government bond, with interest increasing in all ages to come.

Sunday and Monday were temperance days at Glen Echo, and the exercises on both days were under the auspices of the National Woman's Christian Temperance Union. Mrs. Mary A. Livermore, of Boston, was the principal speaker on both days, Sunday's address being based upon the query, "Has the night of death no morning?" and Monday's upon, "A dream of to-morrow." Next to Mrs. Livermore's oration the feature of Monday's exercises that was most pleasing was the mass meeting of children held in the afternoon. The little ones recited and sung as only children can sing—I always feel sorry for a person who does not enjoy listening to the gladsome songs of young voices, which seem to praise God with as much spontaneity as the blithesome birds do in springtime—and were afterwards addressed by Rev. Dr. S. M. Newman. Later Rev. Dr. E. S. Todd talked most interestingly on "Young Women's Work."

The W. C. T. U. have begun a crusade against some of the so-called non-alcoholic drinks which are sold from druggists' soda fountains, and it is proposed to have specimens of these drinks analyzed for the purpose of ascertaining whether they contain alcohol. If they do the druggists are to be prosecuted for selling them.

The bulletin issued by the Census Bureau this week gives the number of public school pupils enrolled in 1890 in the entire United States as 12,592,721. Truly this is a most gratifying statement, showing, as it does, that in round numbers, one-fifth of our total population is engaged in acquiring knowledge which will make better men and women of them, even though the most of them be compelled to leave school and go to work before they have received more than a foundation upon which to build an education. There is good ground for hoping that the nation which has one-fifth of its population at school will, in the near future, make some giant strides in moral reform, for while it is true that education does not of itself make moral men and women, it does make men and women more amenable to sound arguments against immorality of all kinds, besides making them more accessible to both written and spoken arguments, to say nothing of the knowledge which even a partial education gives of the examples set before the world in the lives of good men and women. When you educate a nation you have gone a long way toward Christianizing it.

MORE PARTICULARS NEEDED.

There may be a general interest in missions excited by our Boards laying before us their plans and the scope of the work. This may be the best they can do in a general way, but the church and the individual need an abiding conviction of the wants of home and foreign missions, and a particular love for them that comes from vivid descriptions direct from the field.

When I was a child, ten years old, I was greatly interested in the War of the Rebellion. I read the daily papers and, so far as a child could, I kept myself informed. But soon relatives were personally engaged in those great battles, and letters giving details of the soldier's life came direct to me; then it was that vivid descriptions did much more than newspaper head-lines could do to increase my interest in, and love for, my country and its cause. So the relations between our missionaries and their work on the field and us, at home, are better understood and appreciated when something more definite is furnished us than mere expositions of theories and considerations of plans in general. It might be well if all our people even knew something of the generalities, but it is a source of discouragement to the missionaries and the Boards, and a hindrance to the cause of Christ, to know that there are so many who do not read the RECORDER or attend our Anniversaries, and who are, therefore, actually ignorant of what is going on in the great field of missions. It may be that they receive a copy of the Minutes and glance over them simply to read a few statistics, learning that we have so many missionaries, and they preached just so many sermons, distributed so many tracts, and there were so many converts. Then the next consideration is that all this cost just so much money. With this they make their estimate of the value of missions. Counting dollars and noses has become almost chronic with many Seventh-day Baptists, the result of which is they know but little of the toil of the missionary, and but little of the real scope of missions. They walk by sight and not by faith.

But leaving this point, a suggestion may be in order. In nearly every church some one is deeply interested in the work of our missionaries, and to whom the idea of retrenchment is repulsive. They know that retrenchment is not the gospel order but diffusion is. Let these, as far as consistent, take more pains to be informed, and set forth among their brethren the minutia of the process of work. Let them write personally to missionaries, and let replies be received and then read to congregations. It may take time and extra effort for both parties, but the results would repay the effort. There are things helpful besides money. Would it not cheer and stimulate Bro. Randolph, or Dr. Swinney, or Bro. Shaw, or any other home or foreign missionary, to receive a letter from friends, saying, "The Verona Church," or "The Scio Church," or "The West Hallock Church," or any other church, "is interested in your labors, and will be very glad if you will take the time to inform it of this or that special effort," etc., etc.? Interest in missions is greatly increased by that correspondence or general information which brings individuals near to the active field-service. It may seem to some that this would interfere with the work of the Boards, but we think not. If so, or if it were carried so far as to become burdensome to missionaries, then let some other way be found to give personal interest in the minutia of the work. May not pastors and Sabbath-school superintendents and teachers do

yet more by way of often referring to the grand work of missions? At any rate, specific and intelligent knowledge must precede that interest and spiritual blessing which is so much needed in these days of missionary activity.

H. D. CLARKE.

THE SCANDINAVIAN SEVENTH-DAY BAPTIST ANNUAL MEETING IN SOUTH DAKOTA.

This meeting was held according to appointment with the church at Big Springs, commencing Friday, July 3d, and closing the following Sunday evening.

The meeting was called to order Friday at 10 A. M. by Eld. P. Ring, by reading the 23d Psalm, offering prayer and extending a welcome greeting to the meeting. The meeting was then organized. Bro. Ring was chosen moderator and C. Swendsen, from Centerville, secretary.

The meeting consisted in preaching, prayer and social meeting, business and discussion of Bible themes. The preaching was done by brethren Ring, Lindgren, Swendsen, Nilsen and myself. Some services were held in the English language by the latter. The meeting was indeed a good one, and we felt the reviving and comforting influence of the good Spirit of God. These brethren are much interested in missionary work. They agreed to sustain a missionary on the home field as far as they could, and as far as some one among them could find opportunity to work. They also took up a collection amounting to \$13 for the Shanghai mission. We had also opportunity to speak of our Swedish paper, *Evangelii Budbarare*. Much interest was manifested in it; and now as we have come to take more of the doctrine peculiar to us they promise to take hold of it as never before. They took an expression of thanks to the American brethren for starting and sustaining the paper which they themselves could not have done without their aid. They expressed their wish that the paper may continue, and promised to do what they could for its progress; this they proved by donating \$20 toward the publishing expense of the paper.

The brethren seem generally to be in good Christian fellowship with each other, and united in the love of God. There are quite a number of young people that have found the Saviour in the days of their youth, and are rejoicing in his love.

The brethren have liberally thought of my traveling expenses, and in every way have shown much Christian love and hospitality. According to the wish of the brethren, I intend, if God is willing, to visit the churches and scattered Sabbath-keepers here in South Dakota at their homes, and then return by way of Minnesota and visit the brethren in Isanti county and there about. The next Yearly Meeting was decided to be held with the church at Dansville, South Dakota.

O. W. PEARSON.

BIG SPRINGS, July 6, 1891.

WHO IS MANLY AND GENEROUS?

Recently an aged minister remarked that I would never find a miser who was a drunkard. His statement recalls the many temperance speeches I have heard where the drunkard was portrayed as a generous, kind-hearted victim of the saloon-keeper.

Doubtless a miser rarely, if ever, makes a drunkard because his ruling passion, avarice, is incompatible with the extravagance of drunkenness, but it is a mistake to call wanton extravagance generosity. I have known some very mean men who were drunkards, and cannot now

recall a drunkard who could justly be called generous.

For example, I have in mind now a farmer with farm free from encumbrance, who took to drink and involved himself so that he can never free himself. While he was squandering his means his wife and daughter were carrying on the work of the farm, plowing, sowing, reaping, and trying to save something from the greedy maw of the husband and father, and on the daughter's part, contracting disease by her labors, which, doubtless, will always destroy much of the pleasure of living.

Can you call a man who indulges his appetite at such cost to his dearest one's noble or generous? Yet he is a type, in greater or lesser degree, of all drunkards. As a matter of fact, all sensual indulgence is supremely selfish. Even the tobacco user is the embodiment of selfishness. He cares not that he poisons the air of wife and children and others. If he is compelled to respect the rights of others, as a rule, he does it with a curse, a sneer, or a pitying smile at the weakness of those who are offended by his vileness. In short, selfishness is the essence of sin and of all sensual indulgences that border on sin, if not actually sinful. No greater mistake can be made than to paint vice in glowing colors, making the drunkard generous, the sensualist manly, brave and high-spirited, and the robber a hero.

No braver or more unselfish man ever lived than Jesus Christ, and all manliness finds its highest type in him. This is no sentimental remark. Let him who doubts it study the character of Jesus, and tell where his character was lacking.

Then let him tell how one may become manly, true, generous in the proportion that he falls below Christ's standard of living, if he can.

COMMENCEMENT AT MILTON.

The first exercises of Commencement week were those of Field Day, on Thursday, June 25th. A large number of townspeople and others from the neighborhood gathered on the public square to witness the usual contests in tennis, running, jumping, and other games, which were entered into with spirit by the contestants and viewed with interest by the spectators.

On Friday evening the annual sermon before the Christian Association was given by the Rev. E. C. Barnard, D. D., of Whitewater. The text was Prov. 4 : 26, "Ponder the path of thy feet, and let all thy ways be established." The speaker set forth clearly and forcibly in an elegantly written discourse the value and duty of the habit of thoughtfulness and careful obedience in youth as essential to success and continued enjoyment all through life.

The two joint sessions of the literary societies were in character fully up to their usual point of merit, and were given before good and appreciative audiences. At the first one, on Saturday evening, orations were spoken by J. N. Anderson, on "Liberty and Rights," and by Horace R. Loofboro, on "Dangers to Our Nationality." Charles S. Sayre recited "The Pauper's Revenge," and Bessie E. Clarke, "Preparing for a Dinner-party." The "Orphidian Standard" was read by Royal W. Bullock. A finely written address with the subject, "Hedged in," was presented by Mr. B. J. Curtis, of Geneva. An orchestra from Milton Junction provided excellent music. The programme of the second session on Monday evening was similar to the first. Marcia Jones read "The Sepulcher" in a very pleasing manner. Prof. H. W. Rood gave an address on "Mother Bickerdyke." "The Future of Warfare" was treated in an oration by Nellie Brown, and "The Maid of Orleans," by Alice Loofboro.

"Darius Green and his Flying Machine" was recited by John R. Godfrey, and "Toussaint L' Overture," by Fred L. Glenn. Dr. J. M. Stillman, the College Glee Club, and a ladies' quartet gave the music, which completed the success of the entertainment.

In the absence of President Whitford, Rev. E. M. Dunn preached the Baccalaureate sermon, Sunday evening, from the text, Prov. 4: 25, 27, "Let thine eyes look right on and let thine eyelids look straight before thee. . . . Turn not to the right hand nor to the left." Theme, The importance of being guided by impulse rather than by feeling.

I. Firm adherence to principle and our own best interests are identical.

II. The maintenance of principle develops manly and Christian virtue.

III. He who adheres to principle has the approval of his conscience.

IV. He who adheres to principle has the approval of his God.

V. Adherence to principle brings with it all other valuable acquisitions.

Monday and Tuesday were occupied by the final examinations for the term.

On Wednesday forenoon the exercises of the Alumni Association took place. The programme announced by its President, Prof. Edwin Shaw, was: Song by the Glee Club, "We Meet Again, Boys"; devotional exercises by N. Wardner, of Milton Junction; solo by Miss N. J. West ('91); address, "The True Catholicism," by Hon. J. C. Bartholf ('81), of Milwaukee; solo by Prof. A. G. Sears, of Milton Junction; address, "The Opportunites of the Young Man," by L. C. Randolph ('88), of Morgan Park, Ill.; solo by Miss M. J. Haven ('79), of Salem, W. Va.; remarks by President A. Salisbury ('67), of the State Normal at Whitewater; music by the Glee Club. At one o'clock the Alumni Banquet was served to one hundred guests. The occasion was made further enjoyable by speeches from Prof. A. Whitford, Dr. E. S. Bailey ('73), of Chicago; Mrs. Ruth Whitford; J. Cunningham and Dr. James Mills, of Janesville; W. P. Clarke, of Milton, Ex-Lieut. Gov. Cumback, of Indiana, and Prof. J. D. Bond, of St. Paul. The company were also favored with good music. The remarks abounded in the sentiment of appreciation of the value of college work and experience and how our college lives in the lives, and holds the affections of those who have been under its influence.

On Wednesday evening ex-Lieut. Gov. Wm. Cumback gave a lecture on the "Model Husband." The lecture was replete with humor and good points on the subject, and was evidently enjoyed, if not valued, by the well-filled house.

The regular Commencement was held on the college campus in the forenoon of Thursday. There were eight graduates. Five,—Lottie E. Davis, of Walworth; J. Dwight Clarke, of Milton; Lena H. Hall, of Milton Junction; Adelaide M. Walker, of Milton; and Nettie I. West, of Milton Junction,—were in the Teacher's Course. One, D. B. Coon, of New Auburn, Minn., graduated in the Scientific Course, and Perley L. Clarke, of Berlin, and Geo. B. Shaw, of Milton Junction, in the Classical. Degrees *in cursu* were also conferred: M. S., on Anthony Reed, M. D., of Chicago; and E. E. Campbell, M. D., of Walworth; A. M., on L. C. Randolph, of Morgan Park, Ill., and Prof. Edwin Shaw, of Milton.

The usual Class Exercises were in the afternoon. The memento was an enlarged picture

of Prof. Albert Whitford. In the evening came the last of an interesting series of entertainments, the Senior Concert, by the Imperial Quartet, of Chicago, assisted by a local instrumental quartet. This was simply a musical feast, and was considered one of the richest treats furnished by any outgoing class.

W. D. THOMAS.

IMPRESSIONS OF THE SOUTH.

Much useful information may be gained during a sojourn in the South of five or six weeks, if one keeps his eyes and ears open and is not afraid to ask questions. What progress if any has the colored race made since its emancipation from slavery, and what may we look for in the future? What are the present evils, and how can they be remedied? are questions of vital importance to us all.

Progress certainly has been made in some directions, not in all. In the first place the evidence is too strong to be refuted that the moral condition of the blacks is deplorable. There appears to be an almost utter absence of self-respecting manhood and womanhood. Of course this is mainly the result of slavery, the poisonous effects of which are slow to die. This state of things is made worse by the general desire of the blacks to forsake country life and congregate in towns where many are idle, for all cannot obtain employment if they would.

The churches, of which the Baptist and Methodist are the most numerous, are well attended, fairly well supported and, at least in the towns, the pulpits are as intelligently filled as we could expect. Many of the Methodist converts insist upon baptism by immersion. The rite of feet-washing is observed by many of these churches at the communion season. The Roman Catholics are making great efforts among the blacks, especially in the large towns. In Savannah they have a new and very inviting meeting house, situated where the colored population is the densest, and the large congregation follow the services with intelligence and decorum. The music, at least on Easter Sunday, was the best we heard in the South. The Catholic influence upon the blacks, however, can never be a wide one. The ritual of that church is not adapted to the nature of the negro.

The political status of the colored people is, of course, a most interesting one. It is admitted that nearly all are Republicans. A black Democrat is as rare as a white Republican. The white and black population of Southern Georgia are nearly equal in number. Then why is the Republican vote so small? A pastor of a church, among others, answered the question: "We do not intend that the colored man shall vote; we mean that intelligence, not ignorance, shall rule. And this is accomplished not by the Mississippi shot-gun method. We have a better way than that; but the result is the same." A cunning, unscrupulous challenger is at the polls and by a system of bulldozing and intimidation the colored Republican voter is made to understand that he had better not insist too strongly on his rights. And so by these and similar methods the Democratic side of the House of Representatives gains thirty or forty votes to which it is not entitled.

The educational side of this many-sided subject is more encouraging. In the first place Northern teachers are now welcomed and well treated by the whites. The munificent funds established for the cause of education in the South, are beginning to make themselves felt. Then, too, the State Educational Fund, at least in Georgia, is a very liberal one. Of the benefits of these the colored children obtain their full share. At a school in Thomasville the children acquitted themselves as creditably as would children in a similar school in New England.

The conclusion forces itself that to alleviate the moral and material condition of the colored people, we must concentrate our efforts upon the children. We must instill into their receptive minds the principles of economy and industry, now so little regarded by the adults. But some may ask: "Has not an entire generation passed since emancipation?" Yes; but do

not lose sight of the obstructing conditions; First, the former active prejudice of the whites against the education of the blacks expressed in many ways, especially in driving away Northern teachers; Second, the disturbed condition of political affairs. And then it is only within a comparatively short time that the colored people have enjoyed the benefit of the Peabody and other educational funds. A generation, two generations, is but a short time under the best conditions in which to raise a people from degradation to self-respecting manhood. The conditions are becoming more and more favorable. The children are the hope of the future.—*William Isaacs, in Christian Inquirer.*

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CONDENSED NEWS.

Meritz Hauet, the Nestor of German organ composers, is dead.

The governor of the State of San Luis Potosi, Mexico, will visit the United States shortly.

Guatemala telegrams received by merchants say that President Barrillas is preparing for flight.

The flow of lava from Vesuvius is increasing. The lava has now reached the rear of the observatory.

A fire in Toulouse, July 12th, devastated part of the St. Cyrien quarter. The damage is immense. Several firemen were injured.

It is officially stated that the porte will not permit Jewish emigrants to settle in Jerusalem. The porte will only allow the entry of pilgrims.

A dispatch from San Jose, Costa Rica, says: "Reciprocity with the United States is considered necessary and all the concessions asked for will be granted."

Reports from St. Petersburg on prospects of the harvest preclude the hope that there will be any grain for export this season. The purchase of foreign corn is inevitable.

The Czar and Czarina will welcome the French squadron at Cronstadt on July 23d, and will attend a banquet on board the Magenta. The Czarina and Czarewitch are expected to visit Paris in September.

The emperor has ordered that work on the proposed fortifications of the island of Heligoland shall be begun this week. The work will be supervised by the officer who had charge of the fortification of Metre.

The Missouri River has carried out several hundred feet of one of the expensive dikes built by the government for the protection of East Atchison, Kan., two years ago. The current also threatens other dikes.

The Russian government has ordered a great reduction to be made in the freight charges on grain being shipped to the provinces where famine is threaten. This action is taken in order to prevent the threatened rise in the price of bread.

General Superintendent of the Champlain Transportation Co., was drowned in Lake George at Fourteen Mile island July 12th while attempting to rescue his son who fell in the lake. In leaping in he struck his head against a pile. The son was saved.

The German government has informed M. Ribot, French minister of foreign affairs, that the relaxation of the Alsace-

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

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Lorraine passport regulations which was ordered at the time of the Swiss railway disaster to enable friends of the dead, wounded, or missing to seek for or attend the victims, has been made permanent.

At high tide in the Mersey, at Liverpool, a temporary dam 250 feet wide, consisting of 10,000,000 tons of timber and masonry, collapsed, the debris blocking the Shropshire union canal and the Eastham section ship. The latter will be swamped at the next flood tide unless the barrier is re-erected. Immense gangs have been put to work to restore the dam.

MARRIED.

RICHARDSON—STILLMAN.—In Andover, N. Y., July 5, 1891, by Eld. J. Kenyon at the home of the brides parents, Augustus B. Richardson and Miss Ada May Stillman, only daughter of Dr. Edwin M. and Eliza Stillman, all of Andover.

WHITING—BARCOCK.—At Scott, N. Y., July 8, 1891, by Rev. J. A. Platts, Mr. Merton A. Whiting and Miss Addie M. Barcock, all of Scott.

DIED.

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

DAVIS.—At the home of her grandfather, David C. Gardiner, near Nile, N. Y., July 4, 1891, on her 16th birthday, Susie Davis, only daughter and eldest child of Rev. D. H. and Sarah G. Davis, lately from Shanghai, China.

BURDICK.—Charlotte A. Burdick, daughter of James T. and Lucinda Green Burdick, was born in Alfred, Oct. 7, 1838, and died in Friendship, N. Y., May 30, 1891, of heart disease.

She leaves an invalid mother and one brother, in whose home they had lived for the past nine years. Since about fifteen years of age she had been a member of the First Alfred Church, and grieved much when it became necessary for her to leave the church and society she so fondly cherished, having spent her life, nearly, among its members. She was never strong, but her last sickness was short and the call to leave mother and friends unexpected. She expressed herself reconciled to the change and retained consciousness to the last.

CRITTENDEN.—In Independence, N. Y., July 2, 1891, of blood poisoning, Mary S., wife of Aaron G. Crittenden, aged 22 years.

She was the only daughter of Elisha Bloss. By kindness and love she had won a place in the affections of all who knew her, and she will be very much missed by a large circle of friends. Her funeral was held in the Seventh-day Baptist church of Independence, a very large congregation being present. She has left a husband, two children, and a large circle of other relatives.

HAMILTON.—At Wirt Centre, Allegany county, N. Y., July 11, 1891, Jesse O. Hamilton, aged 59 years and 3 months.

He was one of ten children, nine of whom lived to grow up, and five of whom—three brothers and two sisters—survive him. In the early days the family came from Steuben county to Cattaraugus county, near Portville. Here and in Allegany county the subject of this notice spent the remainder of his life. In 1856 he was married to Almira Allen, of Wirt, who is a sister of Mrs. O. U. Whitford. Bro. Hamilton gave his heart to Christ in his youth, but was not baptized until mature manhood, when he became a member of the Seventh-day Baptist Church of Friendship, at Nile, of which he remained a consistent and worthy member till death. A week before his death he requested the writer of this notice to preach his funeral sermon when the time for it should come. Later he selected the text, Job 19: 25, also the hymns which should be sung. Thus, when all things were ready he gladly and peacefully took his departure to the land of the blessed.

BAKER.—In Berlin, Wis., June 28, 1891, of organic disease of the heart, Mrs. Rhoba, wife of David Baker, in the 50th year of her age.

The deceased was a faithful Christian, and a member of the Seventh-day Baptist Church of Berlin. She was a constant attendant on the worship of God, and especially the prayer-meeting, in which she always took part. Our loss is a very great one, but we know that it is her eternal gain. A home is thus darkened, hearts are sad, a husband and one son (adopted), with her father and mother, feel the bereavement very keenly, but they have open before them the same blessed hope that made her so ready to go at the Master's call. A large circle of long-time friends were present at her funeral, and the writer preached from Matt. 13:43: "Then shall all the righteous shine forth as the sun in the kingdom of their Father."

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A CARD.

Mr. and Mrs. D. H. Davis desire, in this public manner, to express to their many friends the heart-felt thanks for all the sympathy and help they have received in the midst of their great sorrow in the sickness and death of their daughter Susie. May the sweetest of heaven's comforts and blessings rest upon them all.

Lady Macdonald as an Author.

Just before her bereavement, Lady Macdonald, widow of the late Sir John Macdonald, completed her first ambitious literary effort in a series of articles for The Ladies' Home Journal, the first one of which will appear in the August number of that periodical. Last summer Lady Macdonald, with a party of friends, traveled in her private car through the most picturesque parts of Canada, and in a delightfully fresh manner she describes her experiences on this trip, in these articles to which she has given the title of "An Unconventional Holiday." A series of beautiful illustrations, furnished by Lady Macdonald, will accompany the articles.

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