

The Sabbath Recorder.

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

Vol. XLVII. No. 30.
Whole Number 2423.

FIFTH-DAY, JULY 23, 1891.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER.

CHRIST AT THE WELL.

IDA FAIRFIELD.

To Jacob's ancient fountain
With waters deep and still;
The woman of Samaria
Her bucket brought to fill,
And 'mid the gathering shadows
Beheld a stranger there,
Who waited, worn and weary,
The cooling draught to share.

And as she gave, he told her
Of things so strangely true,
Her troubled conscience pained her,
For secrets which he knew.
He told her of that Fountain
Whence healing waters flow,
And whosoever drinketh
Thereof, no thirst shall know.

And still, along life's pathway,
O'er mountain-top, or dell,
Where e'er we draw for water,
Christ sits beside the well.
One drinks of worldly pleasure,
Then speaks his gentle voice,
"There is a joy unmeasured
Thy spirit to rejoice."

One kneels before ambition,
And clasps the flowing bowl,
Whose fiery waters shrivel
And dwarf the human soul.
Hear's then, the words of Jesus,
"Drink of the draught I bring,
Ye shall be sons and daughters
Of the eternal King."

One thinks with earthly riches
His soul to satisfy,
And gather, gold and jewels,
A measureless supply.
Christ says: "In earthly garner
The moth and rust decay,
But there is heavenly treasure
Which fadeth not away."

And one by love's sweet fountain,
Drinks of its waters pure,
And dreams of joys unchanging,
Which shall through time endure,
But sees through blinding tear-drops
His cherished ones depart,
While Jesus softly whispers,
"Son, give to me thine heart."

And one by sorrow's fountain
The bitter cup has quaffed,
And wounded, weak and fainting
Made helpless by the draught
Feels like a benediction
The touch of hand divine,
The tone of tender pity,
"Thy sorrows all are mine."

And one by death's cold waters,
That last, sad cup must drink,
Though heart and spirit faileth,
And flesh in terror shrink—
"I give thee life eternal."
The voice of Jesus cries,
"I give thee bliss supernal,
A home beyond the skies."

IS DRUNKENNESS a crime or a disease? Can a drunkard no more help drinking than a man with a short limb can help limping, or a consumptive can help coughing? or is the drunkard one who commits a crime against his conscience, his knowledge and his fellowmen? Is the hospital or the prison the place for him? Does a man who is picked up from the street dead drunk deserve no more blame or odium than the man who is picked up insensible from apoplexy? There are two parties concerned when a man drinks, the man who sells and the man who drinks; is the drinker simply a victim and the seller a criminal? Is the responsibility for a bad habit and degraded life the dealer's or the drinker's? These questions open the way for various "remarks" and "views." Probably the

whole temperance question would get itself set before us if they should be answered by those who hold "views" one way or the other.

THE last legislature of Massachusetts, by a strictly non-partizan vote, passed a law which makes drunkenness in public a crime. The law was framed by philanthropists who are devoting their lives to the cause of criminals, was looked over carefully by eminent officers of the law and public men, was thoroughly canvassed by the legislature and then passed. The law makes a difference between the occasional offender and the habitual offender, and is so made as to help him who is overtaken in the fault for the first time gain his self-control and self-respect; but it makes no difference between the rich and poor drunkard, the common and the eminent man who is habitually under liquor's influence on the street; both alike must go to jail as there are no fines. The purpose of the law is to make the drunkard as odious to public sentiment as the thief or perjurer, and so build up a public opinion that will act as a restraint by treating drunkenness as a crime and putting it on a plane with theft or murder.

THE operation of this law will be watched with great interest, and alike by those who have no faith in it and those who regard it as a step in the right direction. There is one good that may fairly be hoped to be gotten from it. Such laws create, or at least develop, a public conscience; the people who try to live up to the laws they make are always educated in morals. There is no doubt that the temperance legislation of the past few years has had its best results in developing the people toward higher ethical standards; we say its best results, because this development is after all what the whole matter of temperance must depend on. When prohibition exists by law, drinking comes to be a detested thing from the fact that it must be sly and secret, and the statute may be said to be responsible for the public conscience. Good laws of course expose high moral standards in some persons, but as truly they create and develop them in others. So, although the saying that "you cannot make men virtuous by act of Parliament" has developed into a sneer, the duty of every good citizen with reference to good temperance laws is plain if for no other reason than that given above. The fact is that drunkenness is a crime and should be dealt with as such, and so is the saloon a criminal thing; and the laws must recognize both facts and be so made as to build up a public conscience that will say *both things are true*.

BETWEEN the slave-holder and the caricaturist this nation had about lost any rational celebration of Independence Day. The slave-holder and his sympathizers made the Fourth of July of no significance, and the caricaturist and paragrapher made the old time celebration of that day ridiculous, as they have made our national heroes ridiculous. But the present year has witnessed quite an advanced condition of reaction.

Celebrations of an important and serious nature were quite common, and some of the most important were held in the South. In fact it looks a little as if the old-fashioned, spread eagle, New England celebration had taken root there. The South is a great place for sentiment and good sentiment, too, and it is not to be doubted that a true national sentiment is developing there. Nothing better for this nation could happen than a conscientious and serious and reasonable celebration of Independence Day, in which national questions are ably discussed in the presence of the people, national honors are exalted, national events are glorified as they deserve, and the young are made to know what all the noise they are allowed to make on that day means. A nation without its significant holidays is as badly off as the world is without a Sabbath that stands for something.

AND while you are talking about a national sentiment, just observe that the Pope has refused the petition of some of his European subjects to denationalize the American Catholic Church by appointing bishops of their own language for all the immigrants of the Catholic faith who come to this country. Leo cut his eye teeth a great many years ago, and he does not make any mistakes about the buttered side of the American bread. He wants the Catholics in this country to be all *American* Catholics and he does not want any divisions in a church in which without doubt he has more hope than in that of any other land.

THERE are two things true about the trouble between folks in this world. The first is that very many, *very many*, have no real foundations. The grounds are purely imaginary. Sensitiveness, and, as a consequence, suspecting things and suspecting people are very largely to blame when people fall out. Suspicion has both microscopic and telescopic vision; it magnifies trifles many times their real diameter, and it finds things in its range of vision that other people cannot see, and that really have no existence. Unfortunately a bugbear pure and simple will frighten about as many people as a real monster, and bugbears are as real as monsters until the sun comes up and shows them as they are; and as unfortunately the troubles that sensitiveness and suspicion create are as real as those which *are* real.

AND the second thing is—trouble between folks mean that two selfishnesses have clinched and are trying to down each other, and one of them is bound to go down. This world and its business is an arena in which the great selfishness is trying for the prize against the weaker one, and the prizes, first, second, and so on, simply mean the mightiest, and the next mightiest, and the next mightiest selfishness; and we all get a training here that we use to good advantage, or the best advantage possible, whenever we have little and unworthy differences with our friends and neighbors. Did you ever think that there never would be any "match" if just one of the contestants would fail to appear? And that

possibly it is *yoursselfishness* that needs to be held back so that the "match" shall not "come off?" It is easy enough to see this for two *other* fellows, but if we can just see it for *one* of those most concerned in *our* troubles, and that one, ourselves, most likely the match *won't* come off. "As I have loved you, that ye also should love one another."

CHRIST, THE POWER OF GOD, AND THE WISDOM OF GOD.

REV. CHAS. A. BURDICK.

I wish to add to the evidences given in the articles on the "Historic Christ" one more testimony, corroborating the story of Jesus as told in the gospel histories. It is that of the Jewish rabbi, Morris Jacob Raphall, Ph. D., (the same, I take it, as he whose name is spelled Raphael in Butler's Bible Work on the New Testament, Vol. 1, page 599): Rabbi Raphall was born in Sweden, but moved to London, where he published the *Hebrew Review*, and afterward moved to New York City and became the rabbi of a Jewish congregation. He wrote the *Post Biblical History of the Jews*, in two volumes, and translated eighteen volumes of the *Mishna*, and some other works of Hebrew writers. If there is no mistake in identifying him with the Dr. Raphael of Butler's Bible Work, he is quoted as saying, "If you are desirous of knowing the opinion of a Jew, aye, of a teacher in Israel, respecting the proceedings against the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself or my brethren in the faith, with these proceedings. I, as a Jew, do say that it appears to me Jesus became the victim of fanaticism combined with jealousy and lust for power in Jewish hierarchs, even as, in later ages, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism combined with lust and power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character, or deriding his precepts, which are for the most part those of Moses and the prophets."

I consider this testimony very important, for the following reasons:

1. As a writer of the history of the Jews from the close of the Old Testament history, and as a translator of many volumes of Hebrew writings, Dr. Raphall must have had a pretty full knowledge of the history and literature of his people of the period in which Christ was on the earth, and of the period immediately following; and if there had been in any of their writings or traditions any denial of the facts charged by the evangelists against the Pharisees, the priests and the great Council, he must have discovered it. The language above quoted is a tacit admission that there is no such denial.

2. In admitting the statements of the evangelists concerning Jesus and the proceedings of the Jews against him, he has to criminate the leaders of his own people, which he certainly would not do unless he believed these statements to be undeniable facts.

The existing testimonies and evidences which corroborate the statements of the gospels are so numerous as to preclude an attempt to name them all. And coming as they do from sources so various in kind, from friends and from foes, and from facts that stand out boldly on the face of the Christian era, we may safely conclude that the personality of the Jesus of the gospels

is a solid fact. Indeed his personality and doctrines are impressed upon the current of human thought, and upon the civilization of the world as the life and teachings of no other person ever have been. And yet his public ministry on earth continued only about three years.

The power of his personality and doctrines shook the foundations of pagan Rome, banished the idolatrous shrines of Greece, and revolutionized Europe. It has penetrated the jungles of India, the heart of "Darkest Africa," the frozen regions of Greenland, and the distant isles of the seas. It has broken the shackles of superstition that sacrificed infants to the crocodiles of the Ganges and immolated victims under the wheels of Juggernaut, and transformed barbarous tribes into civilized and Christianized nations.

For love of him thousands have gone to the dungeon, the rack and the stake. Feeble women have suffered the flames of martyrdom before they would deny his name. It was once asked, "What manner of man is this that even the wind and the sea obey him?" It may well be asked, What manner of person is this that can change the whole current of history; whose love in the hearts of men and women can overcome the terrors of the flames? Such power is to be accounted for. Who is he? What is his origin?

His human birth was in obscurity and lowliness. He held out no promises of earthly wealth, of fame or glory as rewards for following him. His bid for disciples was, "If any man will come after me, let him *deny himself* and take up his *cross*, and follow me." His power lies in no extraneous circumstances, but in his own personality and doctrines. Is this a merely human power? Is his teaching but the wisdom of man? or is this the "*power of God and the wisdom of God?*"

"What think ye of Christ? whose son is he?" Does he himself explain the secret of his power? What does he say of himself? Can we rely upon his testimony of himself, if he gives it, as being entirely true? Is his moral integrity equal to his power and wisdom?

Let us take two or three sample testimonies of unbelievers as to his character; unbelievers in his supernatural origin and character, who have carefully studied his life and teaching. John Stuart Mill was a world renowned writer, and a materialist. He says, "But who among his disciples or among their proselytes, was capable of *inventing* the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not Paul." After classifying Jesus among the "first rank of the men of sublime genius of whom our species can boast;" he says, "When that pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed on earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life." And yet Mill considered Christ a mere man.

Ernest Renan, the French rationalist and author of a "Life of Jesus," says, "Whatever be the surprises of the future, Jesus will never be surpassed." "All ages will proclaim that among the sons of men there is none born greater than Jesus." "In him is condensed all that is good and exalted in our nature." *Life of Jesus*, pages 375, 376, of Wilbour's translation.

Many similar testimonies of unbelievers in the supernatural origin and character of Jesus might be given, all ascribing to him and his character the most pure and exalted character. We see united in Jesus, as portrayed in the gospels, the combination of unlimited power with the greatest gentleness and goodness, elements which thus united form the most perfect character, so he could not be a deceiver, and it would be the height of absurdity to conceive of such a character as a self-deluded fanatic. Hence we may take his own testimony concerning his origin and character as perfectly true. He represents himself as the *Son of God*. When Peter said, "Thou art the Christ, the Son of the living God," Jesus assented, and said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Jesus said to the blind man whose sight he had restored, "Dost thou believe on the Son of God. He answered and said, Who is he Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." He said, "Before Abraham was, I am." He represents himself as revealing the Father to men, and that his doctrine was the doctrine of the Father.

So then upon the testimony of Christ himself, his person and teaching came to us a revelation from God; and the truth of this testimony is attested by his miracles and by his resurrection from the dead. Upon this firm foundation, Christ "the power of God, and the wisdom of God," rests the Christian faith, and no effort of its adversaries has yet been able to shake that foundation.

THE SECOND COMMANDMENT.

To the Editor of the SABBATH RECORDER:

Dear Brother;—I have just read an article in your excellent paper of July 9th, entitled, "The Second Commandment—Are we Keeping it?" Upon it I wish to make a few remarks. I am sorry I could not send them so that they might appear in the issue of July 16th, but did not read the article of Thaddeus soon enough.

I believe the main teaching of the article to be an error, but would not deem it worth my while to combat it except for the fact that it is in our own paper. There is, however, involved also in the article a false principle of considerable importance, held by too many people in their interpretation of Scripture, especially of the Old Testament. The error seems to me very foolish, but I fear some readers may be misled by it; the false principle is one very wide in its influence, and which it will, I fear, take a long while to eradicate from the minds of Christians. But both the error and the false principle ought to be counteracted. For these two reasons, therefore, I beg your indulgence for a little space.

Let me say that I have not the slightest idea who Thaddeus is, and I am glad in this case, Bro. Editor, that you have permitted the use of a *nom de plume*. If Bro. Thaddeus is my best friend he will know that I am sincere in my criticism, and if he is not he will know that I am actuated by no personal motives in what I have to say.

The error, which seems to me too absurd to be held by anybody, is what I take to be the principal teaching of the article; namely, that the second commandment forbids the making of images, statues, dolls, or any kind of sculpture, whether for the purpose of worship or not. I presume Bro. Thaddeus would go further and prohibit pictures also on the same ground, as

some people have done in the past, and as some fanatical persons do to-day. This seems very strange in the nineteenth century. Any one can see that the first commandment enjoins the worship of the one God, and the second is directed against the means of idolatrous worship simply, as the third is against the profanation of God's name, and the fourth enjoins the sanctity of his day. The object of the commandment is clearly the forbidding of the manufacture and use of idolatrous images as such, and can in no way be construed as forbidding the making of images for ornament or beauty in architecture, or of dolls for children, or statues or pictures of men, great or small.

But our brother goes further than to state his too literal interpretation of the command in Lev. 26:1. He says that the words after the preposition "to," with the infinitive, do not indicate the purpose of the command, but are merely additional, and that the command is to be construed without these words.* This he attempts to support by parallel expressions in which he is peculiarly unfortunate. He cites Lev. 18:18, and says that "if we may make images, provided we do not worship them, then, under the same rule, a man may take to himself another wife, while the first is yet living, provided he does it not 'to vex her.'" But Lev. 18:18 means just that. It does not at all forbid the taking of more than one wife at a time; but the infinitive with "to" expresses the intent of the prohibition. A man might take more than one wife, but not "to vex" the one already taken.† The other passages Thaddeus adduces are not parallel except in form, for the parts in the clauses preceding the infinitive contain words plainly showing the sinfulness of the act. The word "evil" is used before the infinitive clause. But the making of images must be first proven evil before the commandment can be construed as prohibiting it except from the point of view of the infinitive clause "to bow down to it;" i. e., "to worship it." Thus the position based upon the use of the preposition "to" remains untouched by the argument of Thaddeus.

His further reference to Ex. 23:13 is likewise more than far-fetched. The word † translated "make mention of," means "to bring to remembrance," "to call to mind" with some regard, especially to *celebrate with praise and divine*

* Thaddeus might have made something of the fact that in the second commandment in Ex. 20 both verbs are in the future (imperative sense), although of course the whole point of the prohibition is plainly because the images are of an idolatrous character. No word of censure is passed on Solomon for making twelve oxen to support the "molten sea" (1 Kings 7:25); and God himself commanded pomegranates (something "in the earth beneath" at any rate!) to be made of gold for the high priest's robe. Ex. 28:34, cf.; also 2 Kings 25:17. W. C. D.

† The Mosaic law does not forbid the taking of more than one proper wife. The law of inheritance of two wives shows this: "If a man have two wives, one beloved and another hated, and they have born him children, both the beloved and the hated; and if the first-born son be hers that was hated; then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born; but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his." Deut. 21:15-17. A special provision is made of duties in the case of one man with two wives: "If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish." Ex. 21:10. Other passages imply the same, as Deut. 17:17, 2 Chron. 24:3. In Deut. 25:5 the law requires a brother-in-law to marry his brother's widow, and makes no exception in the case of the surviving brother's having already a wife. Thus we rightly interpret Lev. 18:18 as not prohibiting bigamy but prohibiting the taking of a second wife against the will of the first. These facts are brought forward simply to show the use of the language. W. C. D.

‡ Hiphil, of כָּרַ, as in Isa. 26:13. In the Psalms translated often "remember," as in Psa. 77:11, 20:7, etc. W. C. D.

honors. This passage does not prohibit the mentioning of the names of heathen gods, nor anything like it. The whole argument is almost too absurd to be noticed.

Of course the Israelites had to be especially warned against "strange gods" and "idols," lest they should fall into idolatry. It became needful for them even to "burn them with fire." And so to-day to bring a worship like that of the Roman Catholic Church to a heathen would be to puzzle him; for he would regard the images in use by the Church of Rome as in no wise different from his own heathen use of images. But this is vastly different from our making statues or ornamental images, or "mentioning" the names of heathen divinities. The matter of sending dolls to the heathen I leave untouched; we might send them something more useful.

This brings me to the false principle involved in the whole article of our brother, at least in his use of Scripture. It is this: It is forgotten that the Bible is a progressive book; that it tends toward an ideal; that this ideal must be kept before us as the ultimate will of God for the race; but that at different periods in the history of the world conditions far below the ideal are permitted of God and even sanctioned by him.

These facts we must admit, and never in our longing after the ideal nor in our labor to attain it must we presume to know more than God, or to be better than our heavenly Father. I am willing to grant that God never sanctions, even temporarily, what is essentially sinful. Therefore I would hesitate to be dogmatic in regard to special things: as to say that Christ could not have made intoxicating wine at Cana when he evidently did so; or that polygamy could not have been sanctioned in the Old Testament—when it clearly was so sanctioned; or that slavery was not condoned in a similar manner—when it surely was. Even in the New Testament the reasonable and temperate use of even intoxicating drinks is not condemned, though intemperance and drunkenness are condemned in unmeasured terms. Nor is it clear that the having of more than one wife is essentially sinful, though licentiousness, even in thought, meets with a scathing rebuke. Slavery is not forbidden, though the doctrine of brotherly love is enforced in terms of wondrous power. Temperance, purity, and the universal brotherhood of man are set before us as ideals, and yet the details of conformity to these ideals are variant in different ages. They are rather matters of holy expediency than of inherent essential morality. We know our fathers of a century ago were good Christians, and yet they used intoxicating drinks; we know that in oriental countries missionaries are often sadly pressed to know how to persuade a polygamous convert that he is not committing a worse sin to put away all his wives save one than to retain all as a Christian; we know that Epictetus, the philosopher (albeit a heathen!), whose teachings breathe almost a Christian spirit, was a slave, and contentedly so, being royally treated by his Roman master. We know that intemperance exists despite our denunciations and efforts; we know that there is much virtual polygamy (worse far than the lawful polygamy or concubinage of ancient times) in society to-day despite our Christian ideal of marriage; we know that though no man can in a civilized Christian land own his brother, nevertheless, the virtual slavery in which many men are compelled to live by the rapacity of their rich brothers (?) is as bad as ever was the legal slavery of the auction block. Nor dare we affirm that a regu-

lated use of intoxicating drinks, a regulated polygamy like that of ancient Judaism,* or a slavery such as that of the best days of Judaism, did not in most cases approach as nearly the ideal—considering all the circumstances—as does our boasted Christian civilization.

One thing is sure: God's ideal is ultimately to win. His ideal is on these questions that of temperance, social purity, and brotherhood. But let us not criticise him, nor pervert his word, nor turn from it and shut our eyes to plain facts concerning it, because his ideal is not at once attained. For all our false affirmations of extreme positions will not bring the attainment of that ideal one whit sooner than his way of the gradual influence of the saving power of Christ and the Holy Spirit of truth.

Hoping and praying that these, my words, may by no one be misunderstood, and meaning that they shall serve only the cause of God and truth—which are one—I am, very sincerely, your brother,
WILLIAM C. DALAND.

HOW TO KEEP THE FAITH.

It was part of Paul's solace when he came to die that he had "kept the faith." What did the heroic apostle mean? What the English king meant when he arrogated to himself the title, "Defender of the Faith"? or, what the theologian might mean, who should urge his claim to such a title, as founded upon his evidences, his logic, and his acumen? Did Paul conceive the faith as a treasure to be hoarded and guarded? Were his reminiscences so satisfactory because he had hugged the faith to his breast as something so rich that none might hope to take it from him, until they had first destroyed him? In his old age, did he congratulate himself upon his fidelity in keeping watch above the faith, committed to him as a trust, from which he had been able to warn all meddlers away? What evidence is there that Paul thought of the faith as a system of abstract truth of which he was a warder, merely. Was not the question of loyalty a personal question, to him? The faith was the Christ. The elements of it were not abstractions of the mind, but facts of history and experience. To keep the faith was to know and assert the facts which composed it. Paul was a missionary not a theologian. He looked back upon his life with satisfaction, and pardonable complacency, because it had been from the first day of his surrender to Christ, a constantly loyal devotion to his Lord; for whom he had "suffered the loss of all things"; to know whom, and to make him known, had been his one aim. His keeping of the faith had been neither apologetic nor polemic; it had been, rather, a positive and direct service for man, prompted by love, in making known the Christ. In a word he had kept the faith by spreading the faith. With industry, enthusiasm, self-sacrifice, he had gone everywhere, heralding the Christ as the Saviour of men. The longer he had done this, the less likely his own faith's decline. The more he wrought, the less possibility that he would waver. The vitality, the increase of his own fellowship with Christ had been preserved and promoted by the exercise of his apostleship. Because he had labored so ardently the faith of other men in the gospel had flourished so abundantly. As a recognized force and factor in the life of man that gospel had never been so strong in the world, as when Paul, in Rome, could say, "I have kept the faith." He had wrought by love; and the very movement of the faith, active in him, had kept it pure and made it great. It is the flowing stream that is ever clearing itself; the moving waters that win tributary streams. The way to keep the faith is to spread the faith. The way to enlarge the faith is to scatter the faith abroad. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," is a proverb as applicable to truth, as to corn or money. The believing ages of the church have been the missionary epochs of her history. The missionary, the evangelist, the herald of the Christ of every order, or of none—these are the true defenders of the faith. When they cease their aggressive labors the faith must wane. It is a truth for the humblest disciple, as well as for the wisest scholar in the things of Christ. The way to keep the faith is to spread the faith.—*Christian Inquirer.*

* Or of Greece or Rome.

MISSIONS.

IN the last quarter of the Missionary Society year, but the first of his labors in connection with our Board and the Young People's Committee of the Conference, Eld. Huffman baptized seven persons at Lost Creek, W. Va. His latest work was on Cuyler Hill, N. Y., and he reports six persons ready for baptism.

IT is not a pleasant thing to publish that part of Elder Lee's letter relating to Mr. Mayes; but we have concluded to do so, (1) for the information of those who need to know more of the man; and, (2) because it furnishes an instance of the trials and perplexities that now and then come to the Board and our missionaries.

ELD. M. E. MARTIN, missionary pastor at Greenbrier, Middle Island and West Union, W. Va., reports eight additions to the Greenbrier Church after baptism. The Middle Island Church was encouraged and strengthened by the Association held there. And his four school-house appointments seem helpful to those more remote from the regular church services.

A LATER communication from Eld. J. F. Shaw not only confirms what Eld. Lee wrote concerning Mr. F. M. Mayes, but makes the case against the latter still worse. He has sought to create a bitter feeling between Northern and Southern members of the colony at Fouke, Ark., and used "the most villainous and calumnious language" against Seventh-day Baptist men and interests. The evil effects of division and coldness were introduced; and Bro. Shaw writes of his own grief, his soul burdened beyond any trial he ever endured. Quiet is now about restored, and Mr. Mayes had gone into Texas, away from officers of the law, he having been given twenty-four hours in which to take himself away. May not special prayer well be offered for our interests at Fouke, and for our cause in Arkansas and Texas?

PLEASE NOTE.

The next Annual Report of the Missionary Board will be of work performed during the year ending June 30, 1891. We hope, therefore, to receive, at the earliest practicable day, an annual report from every general missionary and missionary pastor, and from our Holland and China Missions. Blanks for annual statistics have been sent to workers on the home field. In addition to statistics, please send in specially interesting particulars, and tell us the general condition, needs and prospects of the fields.

ABOUT COLLECTIONS ON THE FIELD.

I am sorry my collections are not larger. But the drought last year left the people with little money, and the excessive wet weather drowning out much grain and the coming corn crop, has made them fearful again of the future, so they don't feel able to do much. I hope we shall be able to do better now, as they will have something to sell soon.

I still feel if the Board would publish a circular with blanks to be filled out with names of preaching places, and amounts they desire to mention, and send them direct to individuals and preaching places visited by the missionaries, stating to them how much the missionary is receiving from the Board, and how much (little)

they are paying him on the field, and that the ability of the Board to keep the missionary on the field for their benefit depends largely on the amount they themselves give, etc., that it will increase our collections not a little.

Yours in Christ,

M. HARRY.

FULL OF INTEREST.

SHANGHAI, China, June 12, 1891,

It has been our privilege during the favorable spring weather to go out from Shanghai, on two evangelistic tours. On the first trip Mrs. Randolph and the children accompanied me. We traveled about 250 miles and were absent from home two weeks. During this time we visited nine cities, four of which were walled, selling Scriptures, tracts and calendars; and talking to the people as we found opportunity and courage to do so. The second trip I made alone. Traveled about the same distance as on the previous trip, and was absent from home twelve days. This time visited seventeen cities, including five which had been visited on the other trip, and five additional walled cities. We cannot give a detailed account of these trips for it would take too much time and space; so I will only give a few items to show what we are doing, and what we meet in trying to labor for the Master here.

On the first trip we visited Bing Oo. It was Sabbath morning when we arrived, having anchored in the river only a short distance from the city the night before. As we did not desire to sell anything on the Sabbath, we gave away about 400 small tracts to the crowds that gathered about us. On First-day sold 85 books and 550 tracts and calendars. On our return stopped three hours at this city again, and sold a few books and 400 tracts. However, it was not the ready sales that encouraged us here so much as our pleasant reception. When I returned to this city on my second trip it seemed like meeting old friends in many instances, especially where we had visited private houses and sold. The women and children, and in some cases, the men, of the best families of the place would gather around your missionary and inquire about his family. Many were the times I had to answer such questions as follow: "Where is Mrs. Randolph? Why did she not come with you? Is she well? Are the children well? Will they come with you the next time? Can't they come and visit us?" The last day I was in this city I met a woman on the street who bought the two kinds of tracts I was selling and inquired about books. As I traveled on, her pleasant countenance would keep coming up before me. After I had been all over the city selling and had returned to the boat to continue on my journey, my heart constrained me to take some Scriptures and calendars and go out again. While out this time, met the same lady again, and she bought of all the kinds I was selling. She remembered me also from my previous trip and had become interested in the new doctrine, new to her, but so dear to us.

One evening at 5 o'clock we arrived at a small city called Sing Tsang. Went out on the streets and sold 200 tracts that evening, 100 each of "Turning from the false to the true," and "Idols have no Spirits." Went out early the next morning, when a man came rushing up to me to know if I had any more of the tracts I was selling the night before? It seemed that he thought the tracts were so good that he had passed them on to his friends after reading them, and now wanted to buy more. He said, "It is true Idols are useless." "They have no Spirits." "They cannot save us." "To trust in

them is vain." I sold him tracts on "Worldly Pleasure," and "Prayer to the True God," praying that he might indeed turn from the false to the true.

Spent the last Sabbath of my trip at Kyung-San, and on First-day sold Scriptures and calendars. This city has been left almost desolate by the ravages of war, but the people were very kind and bought freely. The last thing I sold here was the gospel of Mark. The young man who bought it asked if I could make the contents of the book plain to him, so that when he read he would know what it meant. I told him I thought I could. So he invited me to his store to make plain to an ignorant heathen this book of books, the word of God. The throng of men, women and children hearing this quaint agreement pressed forward to the place of action. Once there I found myself surrounded by a motley throng, and my heart was moved with compassion upon them. Beginning with the true and holy God, our heavenly Father, I tried to tell the simple story of creation, paradise, the fall, God's hatred of sin, his love for the sinner, the plan of reconciliation, and of the blessed Teacher, Healer and Friend. Then I said to him, "This book is the teaching of the great Teacher. It tells of the healing for our sinful souls. It has the words of that Friend who loved us ere we knew him, and gave his life to save us." He was apparently thankful for the explanation and the crowd were attentive to the last. Oh, may the tender Saviour lead this soul, and others who heard the story, to the waters of life!

One evening about sundown we came to a small place called Dan Yoen and stopped for the night. It was so late that I did not think best to go out on the streets that evening to sell. However, several persons having gathered around to look at the strange man, I took a few calendars and stepped on shore. Before I had time to tell them that they were for sale, my whole supply was in the hands of the excited and crowding people. No one can begin to know what such a scene is like till they once attempt to gratuitously distribute tracts or books to a crowd of Chinese. When I had time to collect my thoughts, I said, "These sell for three cash each." There was apparent reaction. But there I stood and occasionally repeated, "These sell for three cash each." Cash began to come in until the last was paid for except one. There stood the man by my side looking at that one, and there I stood waiting for the money. All of a sudden his eyes raised from the paper and flashed in mine. Fixedly he gazed a moment, and then said, "Do you want pay for this?" I calmly replied, "These sell for three cash each." "Quicker than a flash" he crumpled that calendar in his hands and flung it in my face. There we stood, face to face, each determined that the other should yield to the mastery of the keenest of all swords, the human eye. He winced. He yielded. But he yielded only sufficiently to give way to the passion of anger and abuse such as I had seldom if ever met. The offense was that a Protestant should attempt to sell his "trash" among Catholics when their own church gives away such "stuff." It was encouraging, however, to meet with fair sales and no special interference during the rest of our stay at this place. There were other cases of opposition quite as severe, and other instances which gave us much encouragement; but we have already written too much.

Concerning the riots everything seems quiet now. But we do not know when the next outbreak will be. We are quite anxious. Hope there may be no uprising here. Have had guards of soldiers for our place more than a week now.

G. H. FITZ RANDOLPH.

FROM J. W. MORTON.

My work for the Board, as you are aware, extended over only one month the current quarter; and the only services that I have to report, except one Sabbath at the Chicago mission, are comprised in my visit to the Wayman neighborhood, near Princeton, Mo. I should also mention, however, with gratitude to God, that before leaving Chicago I had the pleasure of baptizing one sister, who, I since learn, proves to be a highly valued member of our little church in that city. I found Bro. Wayman and family in health and prosperity, and as hospitably inclined as ever. The Sabbath cause in that neighborhood is not progressing as might be desired, but the prejudices of the people seem to have subsided in a great measure. I preached some dozen times, but the roads were in such a fearful state that it was impossible to get very many out. It was even impossible to do much visiting from house to house, on account of the mud. Still, I think some good impressions were made. I found one happy convert, who had come into the light since my last visit there, which was to me a source of much joy. I trust that Bro. Whitford will find it convenient to visit that section before long, as we have a good nucleus there.

I should have gone to South Dakota this week to attend the Yearly Meeting of our Scandinavian friends, but for one thing. The Lord has graciously visited us here at North Loup, and the brethren thought it unwise for me to leave here at present. More than forty persons have expressed the most deep concern in reference to the salvation of their souls, and a large number of them have found peace and will soon put on Christ by baptism. We trust that the good work is only begun, and that many more will follow. The late meeting of our Association has done us much good, and we have kept up the meetings daily and nightly since. Some of the visiting brethren have remained with us and given much valuable help. They are all gone now but two—brethren A. B. Prentice and F. E. Peterson, who will stay at least over the Sabbath and First-day. We hope to have baptism next Sabbath. To the Lord be all the praise! As ever, your brother in the common Lord.

NORTH LOUP, Neb.

FROM S. I. LEE.

On my return home I found that F. M. Mayes, formerly one of our ministers, was upon the home field [Fouke, Ark.] using all his influence to create dissension and strife among our people. He appears to be especially venomous toward Bro. J. F. Shaw, who he claims used his influence with your body to have Mayes' commission as missionary canceled; and toward Bro. A. E. Main, who he claims made promises to him for the Board, which the Board refused to fulfill.

Against Bro. Shaw he made such calumnious charges, both in private and in public (even making a public call for the people to come together to hear him in our own house, to which he was admitted by one of our members, who broke open the door for his entrance), that Bro. Shaw in self-defence had two warrants issued for his arrest. The officers had not taken him when I left home.

I remained at home one week after my trip to Texas and the Indian Territory; then made a trip into Pope, Johnson, and Logan counties in Arkansas. I formerly lived in Logan county for about seven years, and for a short time in Pope county, and had preached in all these counties, and felt that I wanted to present the Sabbath truth to the friends of former years.

I will not take time to give details in full, but will say that in Logan county among old friends and neighbors the truth received a most encouraging reception, but it was too busy a season to hold meetings except on Sundays.

I hope to be able to visit them again when crops are laid by, and hold a series of meetings. But the fact that I have no intimation from your body whether you intend to keep me on the work longer, makes it difficult to plan my work. Bro. Shaw advises me to go on, believing that you will wish me to do so.

One week ago I started for Billings, Mo., to attend the South-Western Association held with the Delaware Church, fourteen or fifteen miles from Billings station. I traveled 505 miles from home to get there, and was the only delegate outside of the Delaware Church present. Brethren J. G. Burdick, J. T. Davis, U. M. Babcock and C. W. Threlkeld aided us greatly in religious service and in the transaction of business, and I believe it will prove to have been a great blessing to our people where we met. They are greatly encouraged by the visit and labor among them.

WOMAN'S WORK.

WHERE OUR Captain bids us go,
'Tis not ours to murmur "No."
He that gives the sword and shield,
Chooses too the battle field
On which we are to fight the foe.

GLEANINGS FROM REPORTS.

CONCERNING the Woman's Department of work, the *American Home Missionary*, in the report of its sixty-fifth annual meeting, held in June, 1891, says that "The offerings of the Woman's Home-land Unions this year to the Six National Societies amount to \$86,059 96, which is an increase of \$16,506 28 over last year. Of this the American Home Missionary Society received \$41,553 48—a gain of 5,975 05 over last year. Last year the orders from women for leaflets, called for 135,770 of them. This year for 202,821, a gain of nearly fifty per cent. The Secretary sent out three lists of questions to the three State officers of thirty-five State Unions, including forty-one States and Territories, April 1st, and received answers from all by the last of April. All but three States responded by April 20th. Throughout another year the Christian women of our churches, with warm hearts, busy fingers, and open purses, have ministered to the comfort, health, and usefulness of the missionaries and their households in the newer States and Territories, and wheresoever the comforts of life were too distant and too costly for the missionaries resources. The number of packages formally reported to the Society's officials was 683. Many more are known to have been sent, of which no public mention was desired. Of the packages reported, 585 were valued by the donors at \$58,356. The report closes upon this point by saying, "When it is borne in mind that this is in addition to \$41,553 paid into the treasury in cash by the same helpful hands, through their 'Unions,' some approximate idea may be gained as to the growing value of our Woman's Organizations to the work of Home Missions."

THE Ladies' Society of the Free Church of Scotland, in its forty-eighth annual report, concerning funds gives the income for the year 1890-91 as £8,748, this being an increase of £693. The report says, "This sum cannot be regarded as a satisfactory expression of the sympathy and support that are due to the fe-

male side of our missionary enterprise. If our Christian people fully grasped the facts that all direct work for the enlightenment and evangelization of the women is committed to this society; that the work among the women, especially in India, is, owing to the system of seclusion and bondage, a whole generation behind the work among the men; that the barriers have suddenly given way, and the door is now open for the entrance of the gospel into the long-closed Zenanas; and that the advance of Christ's cause is waiting for the evangelization of the women—if these and similar facts were thoroughly understood, no doubt the claims of the mission to the women would receive a fuller and heartier response."

THE Baptist women tell us in their twentieth annual report of their Foreign Missionary work, that, concerning moneys they have received for the year 1890-91, in donations and legacies \$98,860 06, and from other sources, \$3,768 96, and for the home, \$1,378, making a total of \$104,007 02. By the home, they doubtless refer to the home for the children of missionaries.

THE Baptist women—Society of the West—report cash receipts from contributors for 1890-91 as \$39,630 47, from other sources to make the amount \$43,850 40. Seven States exceeded their apportionment.

THE Woman's Union Missionary Society received in the year 1890-91 over \$60,000. There are representatives from eight Christian denominations in the board of managers of this organization, namely, from the Protestant and the Methodist and the Reformed Episcopal, Presbyterian, Congregational, Baptist, Reformed and Friends.

NONE of the above put the money question as first in importance, but for reasons of our own we have culled for you these money items from the reports.

WOMAN'S HOUR—NORTH-WESTERN ASSOCIATION.

Mrs. J. W. Morton, at the request of the Secretary for the North-Western Association, Mrs. E. B. Crandall, conducted the exercises of the Woman's hour at the Association recently held at North Loup, Neb. She reports: "The Woman's hour was well filled. The papers were well read and held the attention of the audience. Mrs. D. H. Davis read a very interesting paper, answered questions, and exhibited articles of clothing and other things brought from China. The resolution,

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

was presented, but there being only two ladies present from other churches, our women did not think best to act for the Association. It was recommended that such a sum be raised. Our women will, no doubt, cheerfully raise their share of the \$70 to be raised by this Association. I am very sorry that our churches were not better represented at the Association. While we have been disappointed in this respect, we are being blessed, even beyond what we had hoped, by the presence of the Holy Spirit. Sabbath-day, the 4th inst., was a day long to be remembered, 43 members were added to the church, 32 by baptism." We think quite a number more will soon ask for baptism. The above is clipped from a letter from Mrs. Morton.

E. B. CRANDALL.

HOW HIS MOTHER "MANAGED."

"You see how it is, my dear," he said, taking her soft hand, which had never done very hard work, and patting it reassuringly, "I'm poor—only a thousand a year, dear—and we shall have to struggle to get along at first—"

"I don't mind that in the least," she interrupted, stoutly, rubbing her cheek softly against his hand.

"And," he paused, graciously having allowed her interruption, "we shall have to come down to strict economy. But if you can only manage as my mother does we shall pull through nicely."

"And how does your mother manage, dear?" she asked, smiling—but not very happily—at the notion of the mother-in-law cropping out already.

"I don't know," replied the lover, radiantly; but she always manages to have everything neat and cheerful, and something delicious to eat—and she does it all herself, you know! So that we always get along beautifully, and make both ends meet, and father and I still have plenty of spending money. You see when a woman is always hiring her laundry work done, and her scrubbing and stove-blackening done, and all that sort of thing—why, it just walks into a man's income, and takes his breath away."

The young woman looked for a moment as if her breath was also inclined for a vacation; but she wisely concealed her dismay, and, being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, and so went to her for a long visit the next day. Upon the termination of this visit, one fine morning John received, to his blank amazement, a little package containing his engagement ring, accompanied by the following letter:

"I have learned how your mother 'manages,' and I am going to explain it to you, since you have confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy maid, a cook, a nurse, a kitchen gardener, and a general slave for the family of five. She works from five in the morning until ten at night; and I almost wept when I kissed her hand, it was so hard and wrinkled, and corded and un-kissed. When I saw her polishing the stoves, carrying big buckets of water and great armfuls of wood, often splitting the latter, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!'—and she sat down with a perfectly dazed look, as if I had asked why the angels didn't come down and scrub for her. 'Why—John'—she said, in a trembling, bewildered way—'he works in the office from nine until four o'clock, you know, and when he comes home he is very tired, or else—or else—he goes down town.' Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband. If she must cook, he must carry the wood; if she must scrub, he must carry the water; if she must make butter, he must also milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is an 'excellent manager.' I do not care for such a reputation, unless my husband earned the name also; and, judging from your lack of consideration for your mother, I am quite sure you are not the man I thought you were, nor one whom I should care to marry. As the son is the husband is, is a safe and happy rule to follow."

So the letter closed, and John pondered, and he is pondering yet.—*Ella Higginson, in Pittsburgh Leader.*

PUTTING BABY TO SLEEP.

Last spring I spent a night with a friend. There were two children in the family—the youngest, a bright, restless boy, four years old, who might stand for the typical American child, aptly defined as "a bundle of nerves." A lady and a gentleman, with their two children, were visitors at their house; and after supper Mrs. Brown, a neighbor, left her little boy and girl in my friend's care, while she went to make a call in the village.

The evening wore on. The children played

hard, and little Frank's eyes opened wider and wider with the intoxication of the unusual excitement. After his bed-time was long past his mother came into the room where her husband and I sat, and asked anxiously: "What shall I do? I told Frank he could sit up until Mrs. Brown came after her children, supposing that she would be gone only a few minutes. Now, shall I break my promise to him, or risk his being cross and ill by all this excitement?"

Her husband raised his voice a little and said: "Where is Frank? I want to see him."

The child immediately left his play in the dining-room and ran to his father, who lifted him in his arms and held him from him a moment, then, clasping him lovingly, asked in that jovial tone of comradeship no child could resist:

"Whose boy are you?"

Of course, the answer came proudly, "Papa's boy."

"My boy?"—a little surprised—"Are you sure?"

The child laughingly asserted his ownership.

"Well," continued the father, "my boy always does just what his mother thinks best—goes to bed just when she thinks it's time."

A pause.

"Are you sure you are papa's boy?"

Oh, yes, he was papa's boy.

"Then, mamma," said this wise father, "you can undress this fellow just as fast as you like."

The child was put in his little bed in an adjoining room, whence he could hear the merry chatter of the other children and the talk of the older people, and see the bright lights. There was no lamp in his room, but somebody lay down on the bed with him for a few minutes, when all at once he turned his face to the wall, and his closing eyelids almost caught the happy laugh on his lips as he dropped off into dream-land. I said to myself: "I will put an account of this incident where the fathers and mothers of those babies who associate bedtime with a cyclone of sobs, tears and spankings, or a batter of candy for obedience, may read and profit by it if they will."—*The Examiner.*

THE INSPIRATION OF THE OLD TESTAMENT CERTIFIED BY OUR LORD.

For Christians, it will be enough to know that our Lord Jesus Christ has set the seal of his infallible sanction on the whole of the Old Testament. He found the Hebrew canon just as we have it in our hands to-day, and he treated it as an authority which was above discussion—nay, more, he went out of his way, if we may reverently speak thus, to sanction not a few portions of it which our modern skepticism too eagerly rejects. When he would warn his hearers against the danger of spiritual relapse, he bade them remember Lot's wife. When he would point out how worldly engagements may blind the soul to a coming judgment, he reminds them how men ate, and drank, and married, and were given in marriage, until the day when Noah entered into the ark, and the flood came and destroyed them all. When he would put his finger on a fact in past Jewish history, which, by its admitted reality, would warrant belief in his own resurrection, he points to Jonah, three days and three nights in the whale's belly. When, standing on the Mount of Olives, with the Holy City at his feet, he would quote a prophecy, the fulfillment of which would mark for his followers that its impending doom had at last arrived, he desires them to flee to the mountains, when they "shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place."

Are we to suppose that, in these and other references to the Old Testament, our Lord was only using what are called *ad hominem* arguments, or talking down to the level of popular ignorance which he did not himself share? Not to point out the inconsistency of this supposition with his character as a perfectly sincere religious teacher, it may be observed that, in the sermon on the Mount, he carefully marks off those features of the popular Jewish religion which he rejects in a manner which makes it certain that, had he not himself believed in the historic truth of the events and the persons to which he thus refers, he must have said so. But did he then share a popular belief which

our higher knowledge has shown to be popular ignorance? and was he mistaken as to the worth of those scriptures to which he so often and so confidently appealed? There are those who profess to bear the Christian name, and who do not shrink from saying so much as this; but they will find it difficult to persuade mankind that, if he could be mistaken on a matter of such strictly religious importance as this, he can be safely trusted about anything else. Yes, the trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of the Lord Jesus Christ; and if we believe that he is the true Light of the world, we shall resolutely close our ears against any suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of his divine authority.—*Canon Lidton.*

SABBATH REFORM.

Not many weeks ago, a jury in Cincinnati decided that the defendants in a suit for violation of the Sunday law by playing ball on that day, were not guilty, because it is not known which is the first day of the week. Of course the jury were in sympathy if not in league with the ball players and the reasons assigned for their decision was a mere dodge. But what shall we say when men refuse to keep the Sabbath of Jehovah, and then seek justification for their disobedience on the plea that they cannot know which is the seventh day of the week.

SABBATH AGITATION IN CHICAGO.

Under the suggestive caption of "A Chicago Coercion Sabbatarian," the *Tribune* of that city has the following, which will do for the "Civil Sabbath" people to ponder:

At a church meeting Sunday night the Rev. Mr. Meloy, of the First United Presbyterian Church, made some remarks in favor of the rigid prevention by the civil authorities of all work on the first day of the week, called Sunday, which he persisted in calling the Sabbath, which is the seventh day of the week. Among other things he said:

The Sabbath day was ordained of God, and like all the laws of God it was a necessary law, and could not be violated continually without evil results. The Sabbath as an institution must be guarded. As a law, it was as binding to-day as it was when God with his own fingers, wrote it on tablets of stone for the children of Israel, and it was as much the duty of man to observe it literally to-day as it was of the Jews in the time of Moses. If the law regarding the Sabbath is to be repealed it must be repealed by the power that created it.

No one thing had contributed more to destroy the sanctity of the Sabbath than the daily newspapers. The press had no more right to violate the law regarding the keeping holy the Sabbath than the merchants. Railways, newspapers, and great corporations required thousands of their employes to violate the law by forcing them to work on the Sabbath. Men should read their Bible and sacred literature on the Sabbath, and not the Sunday papers. In this age there was a great cry against the puritanical Sabbath. So far as he was concerned he never heard of any one being driven astray on account of a strict observance of the Sabbath. He observed it and would not mail a letter on Saturday, because by so doing he would be putting work on the mail-carriers on the Sabbath.

If the "law regarding the Sabbath" cannot be repealed by man, neither can it be modified or changed, and the seventh day of the week is still the one to be observed, and not the first. For all that is known to the contrary, the holy seventh is steadily violated by the Rev. Mr. Meloy, and is only kept by orthodox Jews or Seventh-day Baptists, one of which denominations this strict Sabbatarian should hasten to join.

Passing that by, however, it is apparent that the Rev. Mr. Meloy is one of those individuals, of whom there is a large number in and out of the church, to whom the idea of religious toleration is hateful, who are convinced that they are in the right beyond a question of doubt, and all others thinking differently in the wrong, and who wish to have all others compelled to act just precisely as they do, using secular force if persuasion will not suffice. Men of this class have in bygone years roasted Protestants and tortured Roman Catholics; have drowned Covenanters and plundered and exiled Jews. If the Rev. Mr. Meloy were autocrat of Chicago, Jews and Seventh-day Baptists would feel his heavy hand, and it would not be long before every Roman Catholic Church was

closed, and those who hold to that faith forced with Unitarians and Universalists and Agnostics to swell the attendance at Mr. Meloy's meeting-house.

But the time is past for that sort of thing except in the Soudan, where the Mahdi carried out Mr. Meloy's principles to perfection. In Illinois, as everywhere else in the United States, the Church and State are separated, and the former cannot use the powers of the latter to enforce obedience to its theology, or to compel men to attend church if they don't want to. But in order that the professors of all faiths may be protected in the enjoyment of their rights, it is provided by the Illinois Constitution that "the free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed." It is declared also that men are entitled to "life, liberty, and the pursuit of happiness." These rights are assured to the Rev. Mr. Meloy, but he must not imagine that the only way to pursue his own happiness is to make every one else do as he demands.

As far as is known no one has interfered with any of Mr. Meloy's rights. His church services are not interrupted. He is not prevented from worshipping as he thinks fit. He is not compelled to work on the Sunday which he miscalls the Sabbath. He is not obliged to write letters or mail them on the first day of the week. He is not forced to ride on a cable-car to a park, or go to a theater in the evening on that day. No one enters his house and drives him to labor. He is not necessitated to read what he probably calls the "Sabbath" papers. They are not thrust upon him. He seems indeed not to have suffered at all personally. Had he been martyred by wicked men and forced to be false to his principles, he would have told of it.

That which grieves him simply is that he cannot employ the secular arm—that is, the city police—to make men do as he wants. He believes that a Mosaic, Calvinistic Sabbath is the only good thing. Tens of thousands of other Chicago men do not. He sees them enjoying themselves on Sunday after their own fashion and not after his, and it offends him. He thinks no man has a right in this free country to be happy except in his way, and is convinced that all other kinds of happiness than his sort are sinful and should be put down by the police authorities.

That cannot be done in Chicago, however. No man and no set of men can enforce their peculiar dogmas on others in this free city. It was foreordained that Chicago should not be governed by the Sabbatarian laws of Moses, but by the wiser and gentler code of a greater than Moses, who said that "the Sabbath was made for man, and not man for the Sabbath." Then it was that coercive Sabbatarianism was done away with, and no man can re-enact it, not even Mr. Meloy of the United Presbyterian Church.

The writer of the following letter being in Chicago when Mr. Meloy preached the sermon referred to by the *Tribune*, sent the following letter to him, and received the accompanying reply:

CHICAGO, June 22, 1891.

Rev. Wm. T. Meloy, Pastor First Presbyterian Church, Chicago.
Dear Sir;—I have read with great interest the abstract of your sermon of yesterday; I enclose a portion of it which seems to me to be especially to the point, and rests the Sabbath upon the only foundation upon which it can rest, "ordained of God," and "as binding to-day as when God with his own finger wrote it in tablets of stone for the children of Israel." I do not see how any one having any regard for the Sabbath can get away from your position, and the American Sabbath Union and all others, if they succeed in awakening a conscience in the American people upon this question, must build upon this same foundation. After reading your remarks on the subject, I turned to the law of God on the subject to which you refer, and I find that it said, "The seventh day is the Sabbath of the Lord thy God;" and I find reference to no other day in the Bible as such. And I therefore suppose that is the day you mean to emphasize. There is, I believe, not a line in the Bible that intimates that any other day was ever "ordained of God" as the Sabbath, not a line that indicates that Sunday was or has been "ordained of God," and I have therefore good reason to infer that the seventh day, as commanded of God in the Bible, is the day to which you refer, and not the first day, commonly called Sunday. If I have not rightly interpreted your meaning, will you give me the reason, if there is any, why the Sunday, the first day, should be kept as the Sabbath, instead of the day God ordained. By doing this you will greatly relieve an anxious inquirer.

CHARLES POTTER.

REPLY.

149 SOUTH PAULINE ST., CHICAGO, June 24, 1891.

Charles Potter, Esq.

My Dear Sir;—In answer to your favor of the 22d, will

say that I have been absent since Monday morning. It will be necessary for me to preach a few sermons on the Sabbath, and the matter to which you refer will be presented. I will announce time and subject, and probably an outline of the arguments on all points will be published. I may be allowed now to say, however, that the observance of *precisely the same* hours never was contemplated in the law, and is, from the nature of things, impossible with our system of days and weeks, but I have not time to write of this at length.

Respectfully yours,

W. T. MELOY.

Of course Mr. Meloy cannot offer his statement concerning the impossibility of keeping "precisely the same hours," as any answer to Mr. Potter's inquiries; for if there be any force in his assertion, it touches all days alike, and destroys the keeping of any Sabbath. So far as the Seventh-day Baptists are concerned, they were never foolish enough to attempt any such absurdity in connection with the keeping of the Sabbath. If Mr. Meloy has ever attempted it in connection with Sunday, he has evidently found out his error. Nevertheless it has a familiar sound, and is in effect the answer which many men make when God commands them to keep the Sabbath. When God says, "The seventh-day is the Sabbath, hallow ye it," they say, "O Lord thou knowest full well that the earth is round, and that it turns over once in twenty-four hours, and, therefore, we could not obey the old command thou gavest at Sinai to keep the seventh day; but, O Lord, please take notice that we have made a new command which readeth thus: Since the world is round like a ball therefore we keep the first day of the week, because it is impossible to keep the seventh. And we further pray that thou wilt not note our inconsistency, nor call us to account for caring less for thee than we do for ourselves. Amen."

Perhaps Mr. Meloy has already told the people of Chicago just what he means. We shall be glad to know that he does not join with those who mock God by telling him they cannot keep his law by pretending to find a difficulty which does not exist.

A. H. LEWIS.

CLERICUS.

A week or two later a writer signing himself "Clericus," thus takes the *Tribune* to task:

Chicago, July 1.—Editor of *Tribune*:—In your issue of Saturday last (June 27th) you insert a letter purporting to come from Henry, Ill., containing a gross error as to Sabbath observance. In an adjoining column you seem to endorse the same thing.

Just how an "able editor" should fall into the same mistake as a vamping, verbal interpreter of the scriptures is a mystery. I think a little reflection will serve to show this.

It is simply physically impossible to observe precisely the same day all over the world. Geography teaches this—the Bible has nothing to do with it. When it is day here it is night at the antipodes, and passengers coming from China have two days of the same week when "crossing the line." Had the sacred writers made an essential point of the identical day, long ago some second rate scientist would have pointed it out as another instance of "popular ignorance" and errancy of the Scriptures. Moreover the record of the past is somewhat misty with the "Gregorian year"—old style—new style—ditto; something of the same kind during the time of Ptolemy Philadelphus, to say nothing of Joshua at Ajalon.

As a matter of fact, the Bible only insists upon a seventh portion of time—that is the main point. Following the order of creation—the Jewish Sabbath began at sundown and ended at sunset of the following day. In this they were followed by the Puritans, "evening and morning was one day," and so on, is a literal translation. Many have seen in this the emblem of a great truth both to humanity and the regenerated soul. Thoughtful and discriminating readers of the Bible have believed, do believe, that the end of the new creation will be the everlasting Sabbath. A completed creation was suitably commemorated by an appropriate day, but when Jesus rose from the dead it was at the beginning not at the end of the new creation. The law made nothing perfect, but the bringing in of a better hope did, Jesus is the Alpha and Omega.

—It is simply trifling with words to say that "God did not direct the change and order the keeping holy the first day." Man was created in the image of God, and along with other things was endowed with knowledge and righteousness. These two are comprehensive, certainly include common sense, but when these have been perverted, doubtless with a purpose to serve some end, we need only expect sophistry in reasoning and juggling with words.

To the foregoing the *Tribune* makes the following challenge, which Clericus will find it difficult to escape from, unless he decides to beat a fair retreat:

The change from the Julian to the Gregorian calendar did not interfere with the even count of days of the week which had been begun long before. It would seem more in accordance with the common sense which the correspondent seems to approve, to say that he is trifling with words, in trying to convey the intimation that God directed the change from Saturday to Sunday. He cannot find any such "direction" either in the Old Testament, New Testament, nor the Apocryphal gospel.

The correspondent who sends us these clippings well says that they show how one of the largest and most influential papers of that city treats the Sabbath question. Note the words used by the *Tribune*. In answer to the statement of Clericus: "It is simply trifling with words to say that 'God did not direct the change and order the keeping holy the first day.'" The *Tribune* says: "He cannot find any such direction either in the Old Testament, the New Testament, nor the Apocryphal gospel."

In reply to Rev. Mr. Meloy's statement, "If the law regarding the Sabbath is to be repealed, it must be repealed by the power which created it," the *Tribune* replies, "If the law regarding the Sabbath cannot be repealed by man, neither can it be modified or changed, and the seventh day of the week is still the one to be observed, and not the first." Where can you find such honesty in the religious papers?

O.

CHRISTIAN EVOLUTION.

Christian evolution holds kinship remotely to Christian science. Prof. Drummond is the apostle of Christian evolution. The *Presbyterian Witness*, of Nova Scotia, says. "Prof. Drummond, like very many other wise men, drags evolution into everything. He recently delivered a lecture in the Free Church College at Glasgow, on the 'Missionary problem.' Even missions to the heathen had to be cast into the inevitable mold. It is Drummond's foot-rule, He measures everything—material, moral, spiritual—by evolution, evolution! A prettier sample of scientific cant we have not lately seen. He prefers to speak of the 'Christian evolution of the world' to the 'evangelization of the world.' How edifying, how refreshing, how light-giving the change! He kindly proceeds to give general directions as to the 'evolution' of the heathen. It occurs to us that Peter, Paul, and the rest of the pioneers of Christianity, were badly used by their great Teacher in not having been ordered to go to all the world and evolutionize every creature!"—*World's Crisis*.

THERE is an old man in Manchester, England, who goes by the name of Gagadig Gigadab. His original name was John Smith, but many years ago he began to brood over the possibilities of a mistaken identity involved in such a common name. The name figured frequently in the criminal records, and he became abnormally apprehensive lest he might be confused with some of the bad John Smith's. At last what he feared so much actually happened. One day the paper recorded the capture of an accountant in a bank for embezzlement, and through some blunder of the reporter the identity of the embezzler was confused with the subject of this paragraph, who was also a bank accountant. Then and there he determined to assume a name like unto no other borne by mortal man. And in Gagadig Gigadab most people will agree that he has done so. Dickens, in his most erratic flights of nomenclature, never invented anything like it.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

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CORRESPONDING EDITORS.

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MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

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

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

"THOUGHTLESS words may bear a sting
Where malice hath no place;
May wake to pain some secret sting
Beyond the power to trace.

When quivering lips, and flushing cheek,
The spirit's agony bespeak,
Then, though thou deem thy brother weak,
Yet soothe his soul to peace."

BROTHER L. F. SKAGGS, writing from Billings, Mo., speaks of the Association just held there as one of great interest. Brethren J. T. Davis, U. M. Babcock, C. W. Threlkeld, and J. G. Burdick from other Associations were present.

A SUBSCRIBER who lives nearly fifty miles from the church of which she is a member, says of the RECORDER that it is, in a sense, her pastor, friend, and counselor, whose weekly visits give her great help, comfort, and encouragement. We should like to visit the home of every lone Sabbath-keeper in that way.

THE inauguration of Prof. Merrill E. Gates as president of Amherst College at a recent commencement of that institution, was a most interesting event. Among other things, Prof. Gates announced the sum of \$250,000 secured to the institution, also an incoming class of 150 members the largest Freshman class in the history of the college.

IT is reported that a will which gave \$5,000 to the widow, and \$12,000 to Henry George for the circulation of single land tax literature, but which has been for some years contested, has just been settled. The relatives get \$296 and Mr. George gets \$318, the rest having gone for lawyers' fees and court expenses. The moral is plain: Let every man place his money while living, so far as possible, where he wishes it to go when he is dead, thus making himself the executor of his own will.

SO MUCH is said, in one way and another, in praise of investigation and investigators, and so many severe things are being said about creeds which assume that some things have already been settled, that one is almost inclined to think that man's glory is to be always searching for something which he never finds. The *Hebrew Standard* puts it in this laconic way: "A man passes for a sage if he seeks wisdom; but he is pronounced a fool as soon as he thinks he has found it." Against the true spirit of investigation, applied to things belonging within the range of the investigator we have nothing to say; but there are some things which are matters of revelation or of Christian experience, and which may be settled as truth beyond controversy. With these human speculations have little or nothing to do. Such are the fundamental truths of the Christian religion and the experiences of the believing soul. The Apostle Paul speaks in no complimentary terms of a class of religionists in his day who were "ever learning, and never able to come to the knowledge of the truth."

THE B. Y. P. U.

The national convention of Baptist young people, of which considerable has been said during the past few months, was held in Chicago, July 7th and 8th, according to announcement. Much enthusiasm seems to have been manifest from the start, and the addresses were practical and stirring. The interest of the occasion, however, centered around the question of organization. Shall the young people of the Baptist Church organize for separate denominational work? And if so, what shall be the nature and form of such organization? was the somewhat complex question which really the convention was called to settle, and in which many outside of the convention and of the denomination were deeply interested. This question was settled with apparently great unanimity, both as to the advisability of effecting an organization and as to what it should be. A national organization was effected, and this body recommended the organization of State, Associational, and local or church societies. To secure uniformity in these a form of constitution for each was drafted and recommended.

We give, in this connection, the constitution of the national society, in which, we think, our readers will be interested:

ARTICLE I. NAME.—The name of this society shall be the Baptist Young People's Union of America.

ARTICLE II. OBJECT.—The object of this organization shall be: The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; edification in Scripture knowledge; their instruction in Baptist history and doctrine; and their enlistment in all missionary activity, through existing denominational organizations.

ARTICLE III. MEMBERSHIP.—The membership of this Union shall consist of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organizations.

ARTICLE IV. REPRESENTATION.—Representation shall be on the basis of one delegate for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V. OFFICERS.—The officers shall be a president; three vice-presidents; a recording secretary and a treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot. The president of each State Baptist Young People's Organization shall be *ex-officio* an honorary vice-president of this Union.

ARTICLE VI. BOARD OF MANAGERS.—The Board of Managers shall consist of the officers of the Union and sixteen additional members, who shall be elected by ballot at the annual meeting. This Board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII. MEETINGS.—This organization shall meet annually, at such time and place as the Union or the Board of Managers may appoint.

ARTICLE VIII. AMENDMENTS.—This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in the *Young People at Work*, and other denominational papers.

In the form for each of the lesser organizations recommended, State, Associational and local, the second article, that defining the object of the organization, is identical with the second article given above. The details in each case are arranged simply for the most efficient carrying out of this central object. It will be seen that this object is intensely denominational, while aiming to promote the personal piety of the individual members, and to make them useful in the lines of Christian activity,

The constitution of the local society provides for three classes of members, as follows:

1. The active membership shall consist of persons who are members of a Baptist Church, elected upon the recommendation of the executive committee, and who have signed the constitution, assenting to the following pledge: "Relying upon divine help, I hereby promise to be true to Christ in all things, and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth."

2. The associate membership shall consist of persons who, though not members of a Baptist Church, are of good moral character; elected upon the recommendation of the executive committee. Such associate members shall be welcome to all the privileges of the society except voting and holding office.

3. Honorary members may be elected at the pleasure of the society.

In the practical working of the local society, four distinct departments are recognized: the purely devotional, or exercises of worship; the missionary, or work reaching out for the good of others; educational; and social.

Should the recommendations of the National Society, as thus made, be put into general working order, as there is good reason to believe they will, the young people of the great Baptist Church will be bound together as never before, and they will be committed to the work of the denomination as never before. It cannot but be regarded as an auspicious day for the Baptists.

How this new movement will affect the Y. P. S. C. E. movement is a question upon which there is room for difference of opinion. It was said in the convention that it was not intended in any way to antagonize or interfere with the older union organizations; that Baptist young people would still be just as much at liberty to be members of the Y. P. S. C. E., attend its anniversaries, etc., as before. No doubt this is true. But it will be singular if the practical effect of it is not to draw from the union gathering. With local societies, Associational societies, State societies, and a National Society, all organized on distinctively Baptist principles and working through Baptist agencies, all to be supported and attended by Baptist young people, it is but reasonable to conclude that there will be, before many years, a drawing off from the union conventions and work. This tendency already begins to appear in the workings of the Epworth League movement in the Methodist Church. Right or wrong, we can but be interested in studying these new movements, and shall rejoice in all good growing out of them.

We admire the spirit of loyalty to Baptist principles shown in all the doings of this great Baptist convention. We commend the same spirit to the young people of the Seventh-day Baptist churches of America. God has given us the truth to stand for and maintain in the world, which, in some respects, he has not given to any other people; and this calls us to unity of faith and purpose, and to a holy zeal in all our efforts. This denominational unity and zeal is not inconsistent with the union character of the Y. P. S. C. E. movement, in which so many of our young people find help and a place to be helpful. The place for individual life, work, and growth, is the local or church society, which, in the scheme of the Y. P. S. C. E., is required to be loyal to the life and faith of the church of which it is a part. If all our young people were as loyal Seventh-day Baptists as the constitution of the local Y. P. S. C. E. requires them to be, they would, indeed, be a tower of strength to our cause.

FARINA.

An article was recently published in the daily *Inter-Ocean*, of Chicago, concerning this place, which we think would be interesting to many of our readers. We therefore make somewhat extended extracts from it.

In Greek mythology we read the fable of a bird which is said to have existed single 500 years and to have risen again from its own ashes. The name of the bird was Phoenix. Phoenix is not the name of the town from which I write, a bird is not here written of, but there is no fowl on wings, in or out of mythology, that could hustle up out of the cinders as did this town of Farina. Farina was much less than 500 years old when it was converted into ashes. The fire which devastated twenty-six buildings, and from which a loss of \$50,000 was incurred, took place Aug. 2d, of last year. Within a few hours after the fire an ordinance was passed prohibiting the erection of wooden buildings, and in three weeks brick and iron structures began to take the place of the burned buildings. People were burned out of their homes, but they were all taken care of by Farina merchants, most of whom had been losers without insurance.

To-day we find that nearly all of the burnt district has been rebuilt, and with first-class brick and iron material. Large plate glass windows light the commodious rooms, and everywhere there is a noticeable improvement over the old town so that again we are constrained to use the old saying that "It's an evil wind that blows nobody any good." Farina is a town of 750 people, on the Illinois Central Railroad. Chicago knows Farina because of the delicious berries that go to its market from this point. The Illinois Central Railroad people know Farina as being one of the best shipping points on its line. There is an acreage near here of 550 acres of strawberries. Eighty-eight carloads of the favorite fruit were shipped from here within the season of this year. In 1890, 800 cars of grain and 150 cars of hay were sent from here to market. Farina has an immense country trade, which is drawn from distances of twenty miles in any direction. As a trader Farina has no superior and few equals. There are several good reasons why this can be truthfully said of Farina. In the first place its natural topography makes it so. It is a four-county town. It is located in an L projection of Fayette county. A few moments' drive from Farina will take you across the line of Effingham, Clay, or Marion county. Then the roads that lead into the town are far above the average, so that the farmer is able to haul a large, heavy load into market in one trip. These roads are kept in good condition, and to this fact alone Farina owes much of her commercial success.

The town, however, is to have another advantage that will greatly inure to her benefit. A new railroad is now building. The chief engineer is quartered in Farina and is pushing the work rapidly along. This is the Chicago and New Orleans Railway, which runs from Alton to Paducah. At the former place it connects with the great and growing Wabash, which makes a competing line to Chicago. At Paducah connection is made with a new line running to the Gulf. So that the Chicago and New Orleans is a link now being made to weld a chain that will bind the lake and ocean together. This line will likely be in operation before the present year closes. The value of Farina as a railroad town will further be enhanced by the erection, on the part of the Illinois Central Company, of a handsome brick depot and baggage and express rooms. In describing Farina our friend Zinn drops into political poesy. He says that Farina is a Republican oasis around which there is a Democratic, sandy desert. Farina is a Republican stronghold where the bourbons are around and about on every side.

A building and loan association, organized here, has been a pronounced factor in rebuilding the town. During the year 1890, \$6,405 was loaned for building purposes. The thriving condition of this establishment is a faithful indicator of what has been done here. For a town of so few inhabitants its record is commendable. The total assets of the concern is \$17,507 46. There are no empty houses in Farina. Even the chief engineer of the C. and N. O. Road, who desired to locate here, could get no house, and was compelled to get a couple of tents in which he and his family are now quartered. Four new stores are now being built. Eight new residences are under construction. In the near future a new brick hotel and bank building will be commenced. This will be a model in its way, and is designed to meet the wants of the traveling public. The bank will be occupied by our young friend, Mr. Charles F. Maxson, who came here recently from Wisconsin and brought his grit and enterprise with him.

Grain buying in Farina is extensively carried on,

There are three buyers, two owning elevators. The market here for grain is never failing. No man was ever known to haul a load away from Farina. Buying is going on all the time, and there is always a market. In 1882 there was an oat boom here. All Chicago seemed crazy for oats, and there was lively hustling to supply them. In one day 26,000 bushels were shipped from this station. A creamery is doing a lively business in Farina. An evaporator is another establishment of the town. Another industry followed here is shirt-making. The goods are cut in St. Louis and sent here to a manager, who distributes different kinds of work to finishers in the town. Five thousand dollars a year is brought into Farina from this source.

There are excellent schools. Four church denominations are represented. There is a large congregation of the Sabbatharians, or Seventh-day Baptists. The Masons, Grand Army of the Republic, Ladies' G. A. R. Circle, Modern Woodmen, and Epworth League have lodges here. Morally, the town is good. There are no saloons. A lawyer has no business here. Difficulties are trifling and easily settled.

Near the town a park has been laid out and other steps have been taken to provide for the beautifying of the place. There are several handsome and substantial residences. That of Mr. John S. Snyder, who is a pioneer, with its most beautiful floral lawn, is worthy of notice.

The meaning of the word Farina is the flour of corn. This is corn's kingdom, and there is flour for all who will come here and engage in any honorable calling. There is a welcome for the new comer that will make him linger, and a prospect that will make a prosperous city.

NOTES FROM THE MINNEAPOLIS CONVENTION.

As I was on the Minnesota missionary field I improved the opportunity of attending the Tenth International Christian Endeavor Society Convention, held in Minneapolis, Minn., July 9-12. There is much to be said about this great convention just now closed. What I shall have to say must be in segments.

I wish to write now of its *magnitude*. It was no doubt the greatest convention of Christian people ever held in the history of the Christian church. There were in attendance about 15,000 delegates, representing every State and Territory in the Union, and the provinces and cities of Canada. These delegates wore State and Convention badges, and some beside State Union and Local Union badges, so they presented a rather gay appearance. The Committee of '91 prepared an auditorium in the Exposition building for this vast assembly. It would seat about 16,000 people. The delegates were seated by States, Territories, and Provinces. The auditorium was usually filled days, and evenings hundreds, and even thousands, had to be turned away because there was no seating room for them. People were not allowed to stand. On Sunday night, the closing night of the Convention, there were over 20,000 people in attendance, causing an overflow meeting of about 6,000 people in front of the Exposition building, where seats were in readiness for them.

There was a choir of 1,000 voices, composed of Minneapolis and St. Paul Endeavorers, to lead each day and evening the vast concourse in sweet song, led by Mr. Lewis F. Lindsay, of St. Louis, Mo., with two pianos and a cornet. Mr. Ira D. Sankey, the evangelist, was the soloist of the occasion, and he added very much to the inspiration and success of the Convention by his soul-stirring and deeply impressive singing. This Convention represented a constituency of over 16,000 Societies of Christian Endeavor, with a membership of over 1,000,000 souls, a gain of some 300,000 over last year.

In another way, to give a conception of the *quantity* of this Convention,—whereas last year, at St. Louis, there were only 300 trunks to be taken care of, this year there were 3,000 trunks,

piled up in cords, saying nothing about valises, satchels, handboxes, and bundles, to try the patience of baggage men.

But this Convention was not merely great in numbers. It was great in composition. It was a compound of young men and women consecrated to Christ and the Church, the flower of our land, of the Church and the State. It is true there were many middle-aged people, gray-haired people, who were young enough in heart and purpose to be numbered in the Y. P. S. C. E. It was great in purpose, in plans, in addresses and papers on the great problems of Christianity and Christian endeavor, by noble and even great men and women. It was great in enthusiasm, in inspiration and aspiration. It was great in loyalty to the individual church, to one's own denomination, and in Christian union and fellowship. It was great in consecration and spiritual uplift. Its results will be great the coming year in local church work and the salvation of precious souls. It was great in the missionary spirit, and because of it, it will be great in its results the coming year in the evangelization of the world. Over 60,000 were brought into the church the past year by these endeavorers. But more anon. o. u. w.

MISSIONARY BOARD MEETING.

The regular meeting of the Missionary Board was held in the Pawcatuck church, July 15, 1891.

Wm. L. Clarke in the chair. Prayer was offered by A. McLearn.

The Treasurer presented his quarterly report which was accepted and ordered on file.

Letters were read from J. F. Shaw, D. H. Davis, W. M. Jones and others.

The following resolutions were unanimously adopted.

WHEREAS, Our Father hath called to his rest our beloved brother and honored President, George Greenman, therefore,

Resolved, We hereby express our reverent, loving and tender remembrance of one who has so long been our standard bearer. With a courage rare, with unflinching trust and radiant hope in the final triumph of our cause, through the conflict and toil of many years he has led us on. In the quick response to every call for help, in the ready assumption of all needed responsibilities, in the devotion and fervor of a soul consecrated to the holy cause of missions, he has ever been to us a bright example and high inspiration. We mourn with those that mourn, and extend the sympathy of bereaved hearts to those nearest in the ties of kinship and association. In the ripeness of a full age crowned by high endeavor and noble achievements, our brother, like a sheaf of ripened grain has been garnered in.

We bow in submission, and pray that his mantle and spirit may fall upon his successor.

ORDERS GRANTED.

A. E. Main, quarter ended June 30, 1891.....	\$311 37
J. W. Morton	73 00
J. F. Shaw	160 25
L. F. Skaggs.....	101 91
J. M. Todd.....	38 00
Madison Harry.....	121 91
S. I. Lee.....	140 40
Geo. W. Lewis.....	125 00
O. U. Whitford.....	126 44
J. L. Huffman.....	208 34
E. H. Socwell.....	47 92
New Auburn Church.....	25 00
Long Branch ".....	25 00
First Westerly ".....	25 00
Second Westerly ".....	25 00
Ritchie ".....	25 00
Hornellsville ".....	25 00
Pleasant Grove ".....	50 00
Middle Island ".....	20 00
West Union ".....	20 00
Greenbriar ".....	20 00
C. W. Threlkeld.....	30 00
G. Velthuysen.....	100 00
Andover Church.....	12 50
D. H. Davis.....	150 00
W. L. Burdick.....	50 00
M. B. Kelly, Jr.....	100 00
J. G. Burdick.....	50 00

\$2,227 04

Other bills presented, amounting to \$128 04, were ordered paid.

Adjourned.

WM. L. CLARKE, *Chairman.*

A. S. BURDICK, *Rec. Sec.*

YOUNG PEOPLE'S WORK.

MABEL ON MIDSUMMER DAY.

A Story of the Olden Time.

BY MARY HOWITT.

Part II.

(Concluded.)

Away tripped little Mabel,
With the wheaten cake so fine,
With the new-made pat of butter,
And the little flask of wine.

And long before the sun was hot,
And summer mist had cleared,
Beside the good old grandmother
The willing child appeared.

And all her mother's message
She told with right good-will,
How that the father was away,
And the little child was ill.

And then she swept the hearth up clean,
And then the table spread;
And next she fed the dog and bird,
And then she made the bed.

"And go now," said the grandmother,
"Ten paces down the dell,
And bring in water for the day,—
Thou know'st the lady-well."

The first time that good Mabel went,
Nothing at all saw she,
Except a bird, a sky-blue bird,
That sat upon a tree.

The next time that good Mabel went
There sat a lady bright
Beside the well,—a lady small,
All clothed in green and white.

A courtesy low made Mabel,
And then she stooped to fill
Her pitcher at the sparkling spring,
But no drop did she spill.

"Thou art a handy maiden,"
The fairy lady said;
"Thou hast not spilt a drop, nor yet
The fairy spring troubled!"

"And for this thing which thou hast done,
Yet may'st not understand,
I give to thee a better gift
Than houses or than land.

"Thou shalt do well whate'er thou dost,
As thou hast done this day;
Shalt have the will and power to please,
And shalt be loved alway."

Thus having said, she passed from sight,
And nought could Mabel see
But the little bird, the sky-blue bird,
Upon the leafy tree.

"And go now," said the grandmother,
"And fetch in fagots dry;
All in the neighboring fir-wood
Beneath the trees they lie."

Away went kind, good Mabel
Into the fir-wood near,
Where all the ground was dry and brown,
And the grass grew thin and sere.

She did not wander up and down,
Nor yet a live branch pull,
But steadily of the fallen boughs
She picked her apron full.

And when the wild-wood brownies
Came sliding to her mind,
She drove them thence, as she was told,
With home-thoughts, sweet and kind.

But all that while the brownies
Within the fir-wood still,
They watched her how she picked the wood,
And strove to do no ill.

"And, O, but she is small and neat,"
Said one; "twere shame to spite
A creature so demure and meek,
A creature harmless quite!"

"Look only," said another,
"At her little gown of blue;
At her kerchief pinned about her head,
And at her little shoe!"

"O, but she is a comely child,"
Said a third; "and we will lay
A good-luck penny in her path,
A boon for her this day,—
Seeing she broke no living wood,
No live thing did affray!"

With that the smallest penny,
Of the finest silver ore,
Upon the dry and slippery path
Lay Mabel's feet before.

With joy she picked the penny up,
The fairy penny good,
And with her fagots, dry and brown,
When wandering from the wood.

"Now she has that," said the brownies,
"Let flax be ever so dear,
'T will buy her clothes of the very best
For many and many a year!"

"And go now," said the grandmother,
"Since falling is the dew,
Go down unto the lonesome glen
And milk the mother-ewe."

All down into the lonesome glen,
Through copses thick and wild,
Through moist, rank grass, by trickling streams,
Went on the willing child.

And when she came to the lonesome glen
She kept beside the burn,
And neither plucked the strawberry-flower
Nor broke the lady-fern.

And while she milked the mother-ewe
Within this lonesome glen,
She wished that little Amy
Were strong and well again.

And soon as she had thought this thought,
She heard a coming sound,
As if a thousand fairy folk
Were gathering all around.

And then she heard a little voice,
Shrill as the midge's wing,
That spake aloud,—"A human child
Is here; yet mark this thing,—"

"The lady-fern is all unbroke,
The strawberry flower unta'en!
What shall be done for her who still
From mischief can refrain?"

"Give her a fairy cake!" said one;
"Grant her a wish!" said three;
"The latest wish that she hath wished,"
Said all, "whate'er it be!"

Kind Mabel heard the words they spake,
And from the lonesome glen
Unto the good old grandmother
Went gladly back again.

Thus happened it to Mabel
On that midsummer day,
And these three fairy blessings
She took with her away.

'Tis good to make all duty sweet,
To be alert and kind;
'Tis good, like little Mabel,
To have a willing mind.

WE never know what rewards come to us for faithfulness, even for faithfulness in little things.

AND then, how can we measure what is in the realm of ethics? What is a little sin, a little wrong? Were it not far better to consider even the least sin as, in so far, "exceeding sinful," for who knows the consequences of his misdoings?

If we find that God rewards us abundantly for faithfulness, more abundantly than our minds can conceive, may we not justly fear that the fruits of sin, even in little things, may be, after all, just as far reaching? Let us then, all, be both faithful and careful in all things, both great and small.

THOUGHTS ON CHRISTIAN ENDEAVOR.

FROM A PAPER READ AT THE EASTERN ASSOCIATION.

The pledge implies possibilities. If Christian living is something to be hoped for, it is also to be sought and labored for.

Every pledge reveals a choice. The pledge of the Y. P. S. C. E. reveals a choice and a choosing that is not emotion, nor wishes, nor aspirations, not simple hopes and imaginations, but "deliberate, well-considered choice." . . . We who are reading in the *Golden Rule* the sequel to Pansy's "Chrissy's Endeavor," recall the untaught servant-maid and her first prayer: "Jesus, I've made up my mind I want to overcome. I don't know how, but she said you'd show me, and I mean to do it. When I promises I promises." . . . An age that weighs and poises before it accepts, reasonably demands that the church of the living God deals with the practical.

As truly to-day as in the times of sibyls and oracles:

"The journey down to the abyss is prosperous and light,
The palace-gates of gloomy Dis stand open day and night,
But upward to retrace and way and pass into the light
of day.

There comes the stress of labor."

Whatever aids in giving resoluteness and fixed determination to enter or to keep on in the upward way is in itself virtually an onward step and an advantage,—an advance, a stretching or a moving forward.

Self-questioning is helpful when normal and healthy. Bible-reading with the light the Holy Spirit gives the communion of the human soul with the divine, and genuine confession with the mouth must lead to a revelation of ourselves to ourselves.

It is an advantage to be willing to be led to a more cheerful giving and a more complete giving up. It is an advance to put into the next generation through this still stauncher loyalty, broader sympathy, and intenser love; to expect a more unyielding faith in the renovating power of Christianity and a closer contact of the God-possessing ones with the very heart and the needs of the human soul.

"God hath sounded forth a trumpet which shall never call retreat,
He is sifting out the hearts of men before his judgment seat,
Beswift, my soul, to answer him; be jubilant, my feet,
For God is marching on."

OUR FORUM.

THE CENTRAL ASSOCIATION.

As I believe in practicing what I preach (though I confess that I do not always do so), and in view of the fact that I wrote a note to the "Forum" sometime ago urging the young people to write about the Associations or something else, I will endeavor to heed my own advice by giving you a little account of the Central Association.

As the Association was held at DeRuyter, N. Y., thirty or forty miles (more or less, according to who tells you) from our home, we started for a drive thither early on the morning of June 10th, the day preceding the opening of the session. The load consisted of a merry party of four,—two of my girl friends, a young gentleman who is a distant relative of ours, and myself. The day was a delightful one, though quite warm, and the pleasant drive over the hills was much enjoyed.

About noon we stopped for rest and refreshment and to pay a visit to the county-house at Eaton. A pleasant and courteous gentleman showed us though the building. We noted the neatness and order throughout the house and were especially interested in the cooking going on in the kitchen, which was of course on a gigantic scale. The insane people were in a separate department, and we happened to be in the dining room just as they were eating dinner. The inmates of this department are all women, and we learned that the men had just been taken to Utica to be cared for by the State and that the women were expected to go soon. As the matron assured us that only one or two of them ever gave any trouble, we were not very much frightened. One of the women ate from a tin plate because (as the matron informed us) she always broke earthenware by throwing it across the room. The visit proved so interesting that when we left the building we all agreed that we would have been amply repaid for the journey thus far if we had returned home then. However we concluded to go on. All this has nothing whatever to do with the Association,

but as an incident of the journey I thought it worth mentioning.

We arrived at DeRuyter somewhat weary of riding, but after a night's rest started for the Seventh-day Baptist church in good spirits. The attendance at the opening session was not large, but it continued to increase during the meetings and over one hundred delegates were registered. The weather was fine throughout. The refreshing shower of Thursday afternoon was not an exception, for under the circumstances it contributed more to the enjoyment of all concerned than sunshine would have done.

The excellent annual sermon was preached by the Rev. A. B. Prentice, from the text, "For the love of Christ constraineth us." Part of the letters from the churches were read after the sermon, and then we went to dinner, which was served in the hall each day of the Association. The remaining letters were read at the afternoon session, which was devoted to business. Communications from corresponding bodies were presented by the delegates. In the evening an inspiring praise service was conducted by the Rev. J. A. Platts, which was followed by a sermon by the Rev. O. S. Mills, the delegate from the South-Eastern Association, from 2 Pet. 1: 8, Theme, The Remedy for Idleness and Unfruitfulness.

A business session was held Friday morning, and the Association listened to an excellent essay by William C. Whitford which has already been published in these columns. In the afternoon the Tract Society's hour was conducted by the Rev. W. C. Daland, and different speakers presented, in stirring addresses, the work of the Society and the needs of our publications. The Rev. J. G. Burdick, the delegate from the Eastern Association, then preached a very good discourse on the "Development of the Inner Spiritual Life" from John 6: 66. The evening session was particularly good, being a prayer, praise, and conference meeting under the leadership of Mr. Daland, in which over fifty testified of their love to Christ.

Sabbath morning the Rev. Joshua Clarke, delegate from the Western Association, preached a most hopeful sermon on the ultimate triumph of Christ's kingdom, from Dan. 7: 13, 14. The Sabbath-school convened at 2 P. M., and the lesson for the day was made very interesting by remarks from seven of the ministers on as many different divisions of the subject. These exercises were followed by a sermon on the subject of Ministering Angels, by the Rev. A. G. Crofoot, of the North-Western Association, from Heb. 1: 14. In the evening there was to have been a Young People's hour, but from some reason there wasn't. However, we were in a measure compensated for its absence by having the privilege of listening to a most excellent lecture on China and the Seventh-day Baptist Mission at Shanghai, by the Rev. D. H. Davis. Mr. Davis exhibited numerous Chinese curiosities which added much to the interest of the lecture.

Sunday morning there was a business session to begin with, and at 10 A. M. the Missionary hour was led by the Rev. A. E. Main. This was of great interest. Mr. Daland and others spoke on the China Mission, and Mr. Mills and Mr. Crofoot gave some of their experiences as missionary pastors. At 11 o'clock there was an excellent sermon by the Rev. W. C. Daland from Luke 19: 42. Theme, A Lost Opportunity. This closed the morning session. At 2 P. M., the Woman's hour was conducted by Mrs. Daland, and proved to be one of the most interesting

hours of the Association. The excellent address by Mrs. Davis on the women of China occupied the greater part of the time. The remainder of the afternoon was devoted to business. At the closing session, Sunday evening, the Rev. J. G. Burdick conducted a praise service, and Henry L. Jones, of Verona, preached from Isa. 28: 16. Theme, Christ, the Corner Stone. After the sermon the business of the session was concluded in a satisfactory manner, and after singing "God be with you till we meet again," and closing prayer and benediction by the Rev. Mr. Prentice, the Association adjourned to meet with the First Brookfield Church in 1892.

One fact which impressed me particularly was that our leaders seemed to be impelled to urge upon the people the necessity of giving more money to carry on the much needed work which our denomination is doing. This is all I have to say about the Association, except to remark that in my opinion it was the best one I ever attended, and that it did me a great deal of good.

Our party returned home the next day in fine spirits, feeling thankful that we had the opportunity of attending this Association.

URBANA.

OUR MIRROR.

THE MILTON Y. P. S. C. E.

Some time before the organization of our Y. P. S. C. E., the young people of our church and society met Sabbath afternoons, at four o'clock, for prayer-meeting.

On Sept. 11, 1886, the Young People had the subject of forming a Y. P. S. C. E. laid before them by their pastor, Rev. E. M. Dunn, who had received a copy of the Endeavor Constitution. A committee was appointed to draft a constitution. The following week a constitution was adopted, which is nearly like that of other Endeavor Societies. We have since added a Missionary Committee, and our Society has never adopted the iron-clad pledge. There were thirty-three constituent members, all of whom were active members, being members of our church or of some other church of our denomination. At the end of the year there were sixty members, three of whom were associate. The next year, twenty active and eleven associate members were added. The next, sixteen active and six associate; and the next year seven associate members were added, making the aggregate number of members one hundred and twenty, of whom ninety-three were active and twenty-seven associate. The present active membership is fifty-five and the associate three. The number of associate members who have become church members is twenty-one.

The reason why our membership is so small now is that our society is largely composed of students, members of other churches, who remain here but a short time. They join our Society and thus feel more at home with us, are a great help to us, and, we are glad to believe, the Society is of some help to them. Many have gone from us who have been instrumental in forming Endeavor Societies in their own churches, or are working faithfully in Societies previously formed. Some work has been done among the pastorless churches in the northern part of the State by members of our Society.

Our pastor says, "Our Society is the life of the church, a sort of thermometer, indicating the spiritual temperature of the church, and a barometer, as well." The greatest number of additions to the membership of the church come

from its members; all but two of the teachers in the Sabbath-school are members of the Endeavor Society, and as they become interested in the work of the Society, they become equally interested in the work of the church and Sabbath-school. All the members are loyal to the church, attending its meetings regularly, and promptly performing their duty.

May God give us willing hearts to learn of him, courage to stand up for him, and earnestness in our work for him.

WALWORTH.

The Walworth, Wisconsin, Young People's Society of Christian Endeavor was organized November, 1888, with ten active members and one associate. The officers were President, Vice President, Secretary, Corresponding Secretary, Treasurer, Lookout, Prayer-meeting, Bible-school, and Social Committees. Since the organization there have been added the Floral and Relief Committees. There have been enrolled on the Secretary's book seventy-six active and forty-one associate members, making one hundred and seventeen in all. Thirteen associate have become active members. Twenty active and ten associate members have moved away. Have raised for missions, \$104 50; for home use, \$3 40; and sent two delegates to the Association at Welton, Iowa, last year. Have, for past three months, raised for Rev. J. L. Huffman seventeen pledges at fifty cents each.

We now have fifty-five active members and twenty-one associate, making in all seventy-six members. Our meetings are held Sabbath night of each week, and we use the United Society topic card.

JOSIE HIGBEE, *Cor. Sec.*

POPULAR SCIENCE.

VALUABLE STUDY.—The *Chemical News* says: "Chemistry should be studied as a means of intellectual training. It teaches us the important arts of close and accurate observation, and of drawing correct inferences from the facts recognized." "These important arts can never be mastered by the most prolonged study of classics and mathematics." "Hence, if we regard education as intellectual discipline rather than the mere absorption of a number of facts, we shall find some one of the branches of natural and physical science absolutely essential and indispensable." "And under most circumstances chemistry will prove the most appropriate subject."

STARCH IN LEAVES.—The formation of starch in leaves is said to be dependent on the amount of light and heat to which they are subjected; but it is well known that a high stage of vital power is required to make starch, and bright light with more heat than the plant requires is injurious to the vital power of the plant. This may be the reason why M. Mer, in a recent discourse before the French Academy of Sciences, gave it as his opinion that the energy of starch formation was affected by causes not yet understood. The best he could do with the subject, after a careful examination, was to conclude that the maximum of starch production was in the spring, and the minimum in the fall. There is evidently a rich field yet unexplored in this quarter for the chemico-biologist.

ARTIFICIAL RAIN.—Colonel Dyrenforth of the department of agriculture, with assistants, is now in the interior of Texas where he will make further experiments in the feasibility of producing rain in arid regions by exploding balloons charged with oxygen and hydrogen at a considerable height in the air. Tests will also be made in exploding dynamite attached to tails of huge kites, in connection with the theory that rain may be produced by the concussion of high explosives in mid-air. The dynamite is to be exploded in the same manner as are the balloons' by a slender wire leading to the kites and connected with an electric battery worked on the ground. Colonel Dyrenforth will seek some sequestered spot in Texas where the noise will not disturb any one and will make thorough and exhaustive experiments. Congress appropriated \$7,000 to carry out these experiments.

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 V.—CHRIST AT JACOB'S WELL.

For Sabbath-day, Aug. 1, 1891.

SCRIPTURE LESSON.—John 4: 5-26.

INTRODUCTION.—After his interview with Nicodemus Jesus leaves Jerusalem and spends a portion of the year in various Judean towns and rural districts, teaching the people, his disciples baptizing them. This being reported to John, he gives a last and grand testimony to Christ. Christ then departs for Galilee, on which journey he passes through Samaria, a province between Galilee and Judea.

EXPLANATORY NOTES.—v. 5. "Near to the parcel of ground." No doubt the portion Jacob gave Joseph "above his brethren," which he took from the Amorites (Gen. 48: 22), or possibly the parcel bought of the sons of Hamor. Joshua 24: 32. v. 6. "Jacob's well." Situated one and a half miles from the present town called Nablous. "It is on a knoll," says Dr. Fish, who visited Palestine, "eighteen feet high . . . It was originally nearly square—say 17 by 15 feet. Now 9 feet in diameter." In 1697 Maundrell found it 105 feet deep. "Being wearied." Jesus had been traveling on foot from Judea. "Sat thus on the well." On the low wall, or curbstone. "Sixth hour." If John used the Roman method, the hour would be here reckoned from midnight or noon. If the Jewish method, it would be six hours from sunrise. v. 7. "Woman of Samaria." Not the city but the country of Samaria. She came out of Sychar. "To draw water." An Eastern custom. Women carried pitchers of water on their heads. The man with a pitcher, in Mark 14: 13, was unusual. "Give me to drink." Transition from material to spiritual subjects may be made very natural by a wise religious teacher. Jesus asks a favor in order to prepare the way for granting this woman a divine one. He asks for this water in order to give her the water of life. v. 8. The disciples would have a mile, at least, to go after food. v. 9. "Thou being a Jew." He was by speech and dress recognized as a Jew. "Have no dealings with." No friendly intercourse, no conversation even. Buying and selling was permissible. National and religious differences made them jealous rivals. "Samaritans." They were heathen colonists, intermarried with remnants of the ten tribes. A mixed people. v. 10. "The gift of God." The spiritual life which comes through the Messiah, the whole gospel of redemption. "And who it is." Now talking to you. "Thou wouldst have asked." For water that quenches spiritual thirst. "Living water." Always fresh and from the eternal fountain. Life-giving water. The sum of blessings, which Christ furnishes for renewing our souls and making them happy. v. 11. "Nothing to draw with." The leathern bucket and line she then held in her hand. Jesus had none with him, and none was there for common use. "Whence then hast thou?" This springing water from the earth's veins. There is none better than this in Jacob's well. She understood Jesus literally. v. 12. "Father Jacob." Samaritans loved to trace their race back to Jacob. Can Jesus give better than the great and holy patriarch? v. 13. Jesus makes a contrast between this water and that which refreshes the soul. This was good, but it gives only present satisfaction. v. 14. "Whosoever drinketh." Receives truly the gift of God, tastes, and comes under its influence. "Shall never thirst." Shall not thirst forever. There is perfect satisfaction for each thirst. Satisfaction is the real point here. See Matt. 5: 6. "Springing up." An immediate result. Christ gives now eternal life and it flows on forever. v. 15. "Give me this water." Is not this a vague recognition of Jesus' meaning and an earnest desire after the truth? v. 16. "Call thy husband." A sudden break in conversation. She is now prepared for a revelation of his

divine character, and with it a sense of her own guilt and need. She has asked for the water of life. The first step toward receiving it is conviction of sin. v. 17. "I have no husband." No lawful one. A confession, and yet an effort to conceal her criminality. v. 18. "Five husbands." No doubt lawful ones, but the present one, the sixth, is unlawful. "Whom thou now hast." Showing this one not according to law. Jesus shows her that her sinful life is known to him. v. 19. Like other guilty ones, she attempts to turn the conversation from practical to theoretical theology. "A prophet." One now able to settle the disputed questions of Jews and Samaritans. v. 20. "Our fathers." Samaritan ancestors. "In this mountain." Gerizim. A rival temple was built there in Nehemiah's day. Was destroyed by Hyrcanus, B. C. 129. "In Jerusalem men ought to worship." God had so ordained. The true temple was there, the ark had been there, and there God's true people were commanded to go three times a year. v. 21. Jesus does not deny the truth, but his answer must not offend this sensitive Samaritan. "The hour cometh." The time was near by when neither of these hallowed spots should be places limited for true worship. "The Father." The Father of us all, Jews and Samaritans and Gentiles. v. 22. "Ye know not what." They received only the first five books of the Bible, hence were ignorant of a vast deal concerning the truth. "We know." We have all the Old Testament. "Of the Jews." From the Jewish nation came forth salvation, typified by sacrifices in the temple, prophesied by Jewish prophets, and now to be given by the Messiah born in Judea. v. 23. "Now is." The Messiah has already come. "True worshipers." Who offer true and acceptable worship. "Spirit and in truth." A worship of the mind and heart, a worship of love and obedience in sincerity recognizing the true nature of God. "The Father seeketh." Just as parents long for and seek to draw out true love and obedience from children. v. 24. "God is spirit." Not material and inseparable from matter. "They that worship." Must recognize him as such, and the nature of true worship must be understood. v. 25. "I know." She shared in the general expectation. "Tell us all things." Explain the truth, reconcile existing difficulties. v. 26. "I . . . am he." This sinful, yet thirsting Samaritan woman, despised by the Jews, is the first one to hear this positive declaration from Jesus.

AN OPEN LETTER FOR PASTORS.

Dear Brethren;—The urgency of the case and the appropriateness of the time seem to make it right for me to address you by means of this circular letter.

The recent Associations were meetings of unusual interest and power, in their relation to our individual church and denominational life and work; but only a small part of our people felt directly their inspiring influence.

Never before have I so keenly felt the necessity that the people become informed respecting the cause of missions at home and abroad. Facts and incidents are the fuel for missionary fire. Ought not our pastors, then, in at least one special yearly discourse, and all along through the year by dropping frequent and timely words, keep the nature and demands of this great cause before their congregations? And never before have I so fully realized how needful it is that our children and youth become grounded in the spirit and purpose of intelligent loyalty to the Lord's great commission. In the work of bringing this about, pastors must take a leading part.

At the close of the Missionary Society year, June 30, 1891, our Treasury was over \$5,000 in debt. And unless there shall be the needed financial changes and encouragements at an early day, when the new Board, to be elected at the coming Conference, shall lay out the work for 1892, it cannot but feel under the necessity of making great retrenchments and reducing expenditure to a minimum. And this, too, notwithstanding whitening harvest fields and multiplying opportunities at home and abroad.

We do not need special contributions to help us out of debt—unless they come from a few

persons of means—nearly so much as we need the systematic, proportionate, and interested giving of the many, and the moral support and co-operation of the pastor and a few active and influential members in every church. Most pastors, supported by such members, can approximately accomplish any good to which they shall prayerfully, earnestly, wisely and perseveringly, put their hands. And unless you have already done so, let me repeat the request of a committee of our Board, and fraternally ask you to call together some of your leading members, representing all departments of your church work, that you may agree upon what sum you will try to have raised in your church for missions in 1892, and to report to me the amount as long before Conference as practicable.

It seems scarcely necessary for me say that in making this appeal for missions, I do not forget the claims of your own local, or of other denominational interests.

Yours fraternally,

ARTHUR E. MAIN, *Cor. Sec.*,

Seventh-day Baptist Missionary Society.

ASHAWAY, R. I., July, 1891.

I'M TRUSTING.

Yes, I'm trusting in His promise;
And He leadeth through the gloom
Of the darkest night of sorrow,
When my roses cease to bloom.

Yes, in His tender love I'm trusting,
For there's naught that comes to me,
But I see his kind hand in it,
Though the cross still heavy be.

Yes, I'm trusting, though the valley
With its shadows oft seems near;
For the Saviour went before me,
And I enter without fear.

Yes, I'm trusting, and I'm waiting
Till he saith my work is o'er,
Then I'll rest from toil and sorrow
In His house forevermore.

In His house are many mansions,
He's preparing me a place
Where He'll take my trusting spirit
Through His all abounding grace.

M. E. FILLIGAN.

NORTH CAROLINA, June, 1891.

TRACT BOARD MEETING.

The regular monthly meeting was held at Plainfield, N. J., at the usual place, on Sunday, July 12, 1891, at 2 P. M., the President in the chair. Prayer by L. C. Rogers. Eleven members present.

In the absence of the Secretary, D. E. Titsworth was chosen to act for the day.

Minutes of last meeting were read.

A. H. Lewis, from the Committee to carry out the recommendations of the Council, reported correspondence with Ira J. Ordway and Stephen Babcock concerning the advantages of Chicago and New York, respectively, as proper sites for the locating of the Publishing House, and from H. L. Jones in reference to amendments to the Constitution relating to membership. All accepted as a report of progress.

Correspondence was presented with W. C. Daland in reference to old plates of *Peculiar People*, and from John P. Mosher about the *Outlook*.

Voted to publish an edition of three thousand copies of Wm. M. Jones's tract entitled *Coming to the Point*, and editions of 3,000 each of the Evangelical tracts referred to W. C. Titsworth for editing and revising.

The Treasurer reported as follows: Cash on hand to date, \$664 99; bills due and ordered paid, \$770 37.

The Board adjourned to meet First-day, Aug. 2, 1891. Minutes read and approved.

REC. SEC. *pro tem.*

QUARTERLY REPORT.

A. L. CHESTER, Treasurer,
In-account with the
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.			
Balance last report, March 31st.....	\$	52	93
Receipts in April by contributions.....	1,502	97	
loans at bank.....	2,000	00	
May			
contributions.....	808	15	
loans at bank.....	1,000	00	
trust funds.....	210	00	
teacher fund.....	50	00	
June			
contributions.....	1,274	52	
loans at bank.....	1,000	00	
trust fund.....	100	00	
teacher fund.....	70	00	\$ 8,068 57.

Cr.			
Paid Washington National Bank Note.....	\$	500	00
Interest.....	10	42	
Rev. A. E. Main, receipts on field.....	106	35	
J. W. Morton, ".....	4	20	
J. F. Shaw, ".....	28	00	
L. F. Skaggs, ".....	4	69	
J. M. Todd, ".....	32	32	
Madison Harry, ".....	5	00	
A. E. Main, to balance March 31st.....	197	37	
J. W. Morton, ".....	200	00	
J. F. Shaw, ".....	72	00	
L. F. Skaggs, ".....	116	16	
J. M. Todd, Berlin Church, balance March 31st.....	5	18	
Rev. Madison Harry, balance March 31st.....	148	29	
F. F. Johnson, ".....	46	15	
S. I. Lee, ".....	100	00	
Geo. W. Lewis, ".....	125	00	
E. H. Socwell, ".....	55	21	
New Auburn Church, ".....	25	00	
Long Branch, ".....	25	00	
First Westerly, ".....	25	00	
Second Westerly, ".....	25	00	
Hornellsville, ".....	25	00	
J. F. Hubbard, Treasurer, contribution for Tract Society.....	5	00	
Draft of Rev. D. H. Davis, passage from Shanghai.....	800	00	
Andover Church, balance to March 31st.....	12	50	
Rev. D. H. Davis, balance due on salary to May 13th.....	111	12	
Washington National Bank, interest.....	21	00	
Rev. G. H. F. Randolph, salary from July 1st to Dec. 31st, 1891.....	500	00	
Rev. G. H. F. Randolph, for S. M. School expenses.....	450	00	
Rev. G. H. F. Randolph, incidental expenses.....	125	00	
Dr. Ella F. Swinney, salary from July 1st to Dec. 31st.....	300	00	
Miss Susie M. Burdick, salary from July 1st to Dec. 31st.....	300	00	
Rev. E. H. Socwell, special appropriation at Cartwright for expenses.....	5	00	
Rev. G. M. Cottrell, receipts on California trip.....	87	25	
Washington National Bank, interest.....	20	84	
notes.....	2,000	00	
J. F. Hubbard, Treasurer, contributions for Tract Society.....	2	50	
Wm. M. Stillman, attorney, expenses in Susanna Stillman's will case.....	78	35	
A. L. Chester & Co., bill wire sent to Shanghai.....	46	69	
Treasurer's miscellaneous expenses.....	8	75	\$ 6,786 51
Balance June 30th.....			\$ 1,282 06

INDEBTEDNESS.			
Loans at bank on notes.....	\$	4,000	00
Woman's Board, dispensary fund.....	900	00	
nurse fund.....	110	00	
teacher fund.....	261	00	
	\$	5,271	00
Salaries and expenses of quarter ending June 30th, estimated, about.....	\$	1,500	00
E. & O. E.			

A. L. CHESTER, Treasurer.

WESTERLY, R. I., July 1, 1891.

The following list of names appears upon the books of the Treasurer of Missionary Society as having been presented for Life Membership, with the amount paid, which shows that an additional amount is required in one payment that will make up the sum of twenty-five dollars, provided the sums named are correct. This list is published for the purpose of showing why the names do not appear in the complete list of Life Members; also that errors may be corrected, if there are any, in making up the new list for this year. All corrections or additions made before August 1st will appear in the list for this year.

The Board have decided hereafter to adhere strictly to the constitution relating to Life Membership fees, that persons may become Life Members of the Society by the payment of twenty-five dollars, which may be paid in either one or two payments, and that churches or societies are not entitled to name Life Members.

In sending in names for Life Membership it would be better if the full name was given, especially in those of married women, as there might be several Mrs. A.'s or Mrs. B.'s, or several of same initials.

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A. L. CHESTER, Treasurer.

HOME NEWS.

New York.

BERLIN.—June 20th was observed by the Berlin, N. Y., Church as Children's Day. The church was tastefully decorated with flowers. The exercises consisted of singing, responsive reading, recitations, and address by Eld. B. F. Rogers. The day was pleasant, and the exercises seemed to be enjoyed.—Brother A. E. Main was with us Sabbath, June 27th. He gave us a very instructive and profitable discourse founded on Nehemiah 2:18. "Let us rise up and build."—Brother W. C. Whitford is spending his vacation with us, and preaching to us on Sabbath-days. We trust his labors will be blessed to our good.—The crops in this vicinity are, as a general thing, looking quite well. The manufacturing interests, mostly shirt-making, are just at present rather dull. B. F. R.

Iowa.

GARWIN.—We have been blessed with a good season for farming thus far, and all our crops promise a bountiful harvest. Farmers are busy making hay at present, and harvest has also begun, to some extent.—We were very much disappointed in not having Brother and Sister Davis with us last Sabbath, according to previous arrangements; and we most deeply sympathize with them in their great sorrow. May the Lord uphold and bless them abundantly in all their grief and through every sad hour.—Bro. and Sister W. D. Kennedy, who are members of our church, but reside near West Bend, in this State, recently lost their little child by drowning while they were attempting to ford the Des Moines River near their home; and they themselves narrowly escaped the same fate. This bereaved couple have the heartfelt sympathy of all this community in their great distress.—On Sabbath, July 11th, we were permitted to visit the baptismal waters, where two candidates followed their Lord in the ordinance of baptism and united with us; we hope others will soon follow.—On Sunday, July 12th, a large portion of our people, including the pastor, attended church at Rock Creek, four miles west of here, and listened to a sermon upon the Sunday-Sabbath question by Prof. Myers, of LeGrand College. The usual flimsy arguments were used to bolster up the Sunday, but just at the close the speaker got off the track, and asserted that it made no difference about the day if we only observed one day out of each seven, thus destroying whatever force his previous arguments may have had. Altogether, the effort was the most complete failure I have ever listened to. Let the Sabbath question continue to be agitated until the error shall be sifted out and only truth remain. E. H. S.

JULY 14, 1891.

RELIGION is a chain of gold which attaches humanity to the throne or rather to the heart of God.

"GRACE and peace"—these go fitly together, because we must seek our peace in the free grace and favor of God. The ark and mercy-seat were never sundered.

MISCELLANY.

HIS LEVEL BEST.

(A true sketch.)

BY EMILY C. PEARSON.

"That's a little too much for me to believe. They do not think so at the shop!"

It was young John Bernard, replying to his mother who at family prayers had said, "The Lord is the rewarder of all those that diligently seek him."

"That can't be so, Mother, for here you've prayed all your life, and no reward has come yet, as I can see!"

"O John," replied Mrs. Bernard, "how little you know what you are talking about. The dear Lord has been with me in every trouble of my life, and has given me joy in the midst of my sorrow."

"But we are just as poor as ever, and have all we can do to keep soul and body together!"

"We have always been sheltered, clothed and fed, John, and our straightened circumstances are of the Lord, for some good purpose. I fully believe he is kindly leading us if we will only be obedient and see his loving hand in our affairs."

But the wayward youth had none of his mother's faith. He had listened to unbelieving companions, of late, and with other sad indications had decided that he was too old to attend Sabbath-school, greatly to the grief of his mother and Christian friends who followed him with fervent prayers.

John Bernard had left school on the death of his father, and nobly toiled to support his mother and the three younger children. He had always attended church, although he seldom gave close attention to the sermon, yet he carried away with him an idea of the spirit of the services. His employer was a moral man, but never favored church going; the workmen were avowed unbelievers of the most careless sort, and were often advocating their views.

"It is a mighty easy doctrine," thought John, "I wish I could believe it and feel better!" He was really struggling with conviction, and his stubborn heart was groping for some other way than that laid down by the Merciful Saviour of men who said, "I am the door."

In his state of mind, he met the foreman, who often asserted that he was "sure that all men would be saved unconditionally,—whether or no. He was "a liberal man in his views," he added, "and did not believe in pledges and Temperance Societies; they did more harm than good. He believed in a little liquor, and in an easy faith." "My choice in liquor is brandy," he explained, in his confidential season after imbibing, "and it seems to me that it is the very oil of universal salvation, it is so soothing and goes to the right spot like!"

John had a horror of strong drink, and, hearing this, was almost ready to scout the doctrine which the foreman advocated. But there were other workmen who were worthier of respect and who influenced him far more in the matter of his belief. The doctrine was then comparatively new, and had not as many followers as of late years, and it was considered a fearful departure from the orthodox faith to turn aside to its teachings.

Young Bernard was stirred by the Spirit of God to great anxiety for his soul, and was oppressed with the thought of a judgment to come; gladly would he adopt the belief, and get rid of his unrest and distress. But a something held him back.

"This thing cannot go on in this way," said he to himself. "I will try my level best to settle it." This in the wakeful night watches as he was tossing on his pillow.

The next morning a shop mate, guessing his trouble, quoted Scripture and beset him in a plausible way, and he came near yielding up the "light" that was in him. The day following was the Sabbath, and from habit he went to church, and heard a forcible sermon from the tenth of John's Gospel. "I am the door; by me if any man enter in he shall be saved. He that entereth not in by the door into the sheep-fold,

but climbeth up some other way, the same is a thief and a robber."

John Bernard was terribly shaken from his sandy foundation by these words of the divine Redeemer.

But his proud heart still rose in opposition; he did not want to submit to Christ in order to be saved. His whole heart rebelled against it.

"O, if only the Liberal faith were true, what a fine thing it would be for me! I want to be saved, but I do not want to be religious. I want to live a free-and-easy, jolly life, which I cannot do, if I am a Christian!"

The preacher gave a faithful exposition of the text, and the young man, more wretched than ever, was almost beside himself with anxiety. On his way home from church he avoided his mother, and was overtaken by a companion.

"What makes you so down in the mouth, John?" asked he.

"It is all up with your easy doctrine," replied John.

"I don't know about that," returned the other. "Our great preacher can make his belief out as plain as the nose on your face, and you'll forget all you've heard to-day." He then confided to him that this wonderful minister had an appointment to preach in Portsmouth next Sabbath.

Young Bernard at once decided to go to that city, and be present at the service. The week passed slowly for his load of conviction was ever-present, and he inexpressibly longed to be rid of his burden.

It happened that his mother's consent was more easily obtained than he had feared, as she had just had news that her sister, Mrs. Ford, who resided in Portsmouth, was ill, and wished her to come or send some one of the family to see her.

The case seemed so urgent that good Mrs. Bernard agreed to this exception of Sabbath traveling, on the principle that it was a work of necessity or mercy, or of necessary mercy.

So, gladly turning his back on the old stone church, and its faithful pastor, he boarded a schooner whose skipper was accustomed to coasting on the Sabbath.

"I'll do my level best to settle the matter this time," said the earnest youth to himself as he leaned over the taffrail, looking on the rush of waters as if he saw them not. "If that minister can prove this point, I'll believe it and get some comfort!" This resolve did not ease him of his load. It clung to him as did the burden to Bunyan's Pilgrim.

Useless, so far as easing his mind was concerned,—this taking ship and going to Tarshish, for the bustle of getting under way, and the happenings of the voyage, did not for one moment cause him to forget his anxiety. The struggles of his soul were fearful, as he continued battling with conviction, and seeking some easier way of salvation than entering the fold of Christ by the door.

The wind was favorable, and the staunch bark skimmed the waves like a sea-bird, but how long seemed those hours of sailing, and how eager was the unhappy youth to reach the church and free himself of his distress. The bell was ringing, and so eager was the unhappy youth to reach the church he stationed himself where he could hear every word. He soon became absorbed in the speaker's subject. He was deciding on the question before him, and in that momentous hour, with that clear reasoning for which ever after he was remarkable, coolly and with the impartiality of a judge he weighed the evidence, despite his hopes of relief in favor of the strict teachings of his childhood and youth.

The preacher's theme was the love of God. He affirmed that he was so loving and tender that he had the judgment and punishment of sin wholly in this world, and would never punish men hereafter. As he dwelt on this, asserting that God's laws had no future penalties, all the puritan boy's blood was stirred. He seemed a power outside of himself. A strange indignation possessed him.

"If an angel from heaven told me that I should know better!" murmured he, as he brought his hand down upon his knee in a decidedly old-manish way.

"A mighty curious law that must be which is just as well broken as kept. We don't make

laws in this country in that way. If people break the laws they have to suffer; and a law without a penalty is no law at all. Am I to believe that God is as well pleased if I lie, steal, swear and murder, as if I do not? If this is so, there are no commandments,—no such thing as sin, no difference between the righteous and the wicked, and the Bible is 'nt true!"

The young hearer had made up his mind that he was listening to dangerous error, and could scarcely contain himself till the service was done.

While the preacher dwelt on the mercy of God, John's quick thought said within him, "He can't make me believe that, though I've been longing to. Don't the Bible say that God overthrew king Pharaoh and his host in the Red Sea, for his mercy endureth forever? Then it says, too, that after death is the judgment, not before."

As soon as the preacher closed, John slipped out and went directly to his Aunt Ford's. He found her able to sit up, and was most cordially welcomed. His heart was full, and he told her with tears how he had been tempted, and what a struggle he had, adding, "now I know that Liberalism is not true, and yet I do not get any peace. I am afraid that I have grieved away the Holy Spirit! O what shall I do?"

She lovingly drew him near her side, and said: "My dear John, you have been sinning against light. You have turned your back on the dear Saviour, and wanted to get to heaven in some other way than by trusting in his precious, cleansing blood. He is the only way, do you believe that?"

"Yes, I do!" replied John brokenly.

"And he says, 'He that cometh to me I will in no wise cast out,' do you believe that?"

"Yes, yes, I try to believe."

"Why do you not come, when so freely invited?"

"I suppose it is my hard heart; and I am tempted to draw back, and have no more to do with what makes me so wretched."

"If you draw back you will be lost; press forward. Take the loving Saviour at his word. He says come unto me: Why not come this moment?"

"I dread the cross," was the reply. "The foreman and all the men will be sure to ridicule and persecute me, and I fear I shall not hold out!"

"Now, John," said his aunt, "These are suggestions of Satan, and to be resisted. One step at a time. Turn to the Lord. Obey him and he will take care of every thing that follows. Now, I want you to kneel beside me as you did when you were a little boy, and give your heart to the Lord. It takes only a moment to turn!"

John was in a great extremity, and glad to kneel and pray. His words were few and urgent.

"O Jesus, wash me from my sins, and make me thine, I believe thou dost; praised be thy name!"

And he arose justified. He truly received the Lord Jesus as his Saviour, and to him was given, at that moment, power to become a son of God because he believed on his name.

At first there was merry scoffing in the shop, but John Bernard was happy in his Saviour, and strong in faith, and after a little, one and another were moved to take shelter under the same loving wings where he had found rest and joy and peace.—*Christian Secretary.*

QUEEN VICTORIA'S FAMILY NAME.

The question has frequently been asked, "What is Queen Victoria's surname?" A correspondent of the *New York Star* thus answers the conundrum: A friend the other day asked me if I knew Queen Victoria's family name. I thought a moment and answered, "Why 'Guelph,' of course." "Oh, no," answered my friend, "not at all. While the members of Queen Victoria's family are Guelphs by descent, her majesty's marriage with Prince Albert would give her his surname, as is usual in such cases. And what was the family name of the prince consort?" I had to confess that I did not know. "Well," said my friend, "you are excusable for not knowing I suppose, since only a short time ago the same question was asked at a dinner party in London, attended by a number of personages of rank, some of whom

were very near royalty and not a soul of them could answer it except the propounder of the question. The name in question is 'Wettin,' and the dominion of Saxony came to this family in 1820. Therefore without her crown and kingdom, Queen Victoria would be simply 'Mrs. Wettin.'"—*Independent Christian.*

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☞ THE Quarterly Meeting of the DeRuyter, Cuyler Hill, Lincklaen, Otselic, and Scott churches, will be held with the church at Scott, July 25 and 26, 1891. Preaching service Sabbath morning by Rev. L. R. Swinney, followed by Sabbath-school, conducted by Mrs. Wilbur Maxson. Other services for Sabbath and Sunday as circumstances may allow. Teams will meet the morning and afternoon trains at Homer, on Friday, to receive those who may come by train.

J. A. PLATTS.

☞ DR. E. S. BAILEY'S address, until further notice, is Berlin, Germany.

☞ THE address of President W. C. Whitford, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

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

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

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

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

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

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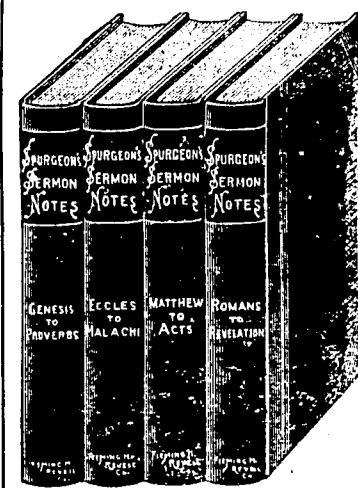
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CONDENSED NEWS.

The net balance in the Treasury as shown by the statement of July 13th is \$49,514,675.

The principal business portion of Mt. Vernon, Wash., was destroyed by fire a few days ago. Loss \$50,000.

Second street, Philadelphia, is said to be the longest straight street of any city in the world.

Africa is now completely encircled by submarine cables, which make up altogether a length of 17,000 miles.

The yellow fever cases in Vera Cruz are unusually numerous and many people have fled from the city to Jalapa.

During the last 100 years 385,000 patents have been issued by the United States. There have been 600,000 applications.

The scarcity of metallic currency in Portugal continues. The premium on the sovereign is nine per cent, on silver five per cent, and copper two per cent.

The bank of Spain has negotiated a loan of \$10,000,000 with the banque De Paris and the Rothschilds. The bank of Spain gives treasury bonds as a guarantee for the payment of the money.

Advices from Morocco report the revival of the slave trade in the interior of that empire, where the caravans from the Sahara are frequently bringing slaves of both sexes to slave dealers in cities like Fez, Mequinez and Morocco.

Spain's dominions on the American continent comprises Cuba and Porto Rico. Cuba has an area of 43,220 square miles and Porto Rico 3,550. The population of Cuba is now about 1,600,000 and of Porto Rico about 800,000.

Commerce is increasing rapidly in Brazil since it became a republic. The volume of exports to that country for the first five months of 1891 shows an increase of eighty per cent over the corresponding period of the year previous.

Harriet Beecher Stowe's physician believes that she may live ten years yet, although she is eighty. Her physical faculties are remarkably well preserved notwithstanding her failing mental powers. She retains the greatest admiration for flowers.

During a storm at St. Marys, O., July 16th, the chain works of the Standish manufacturing works were struck by lightning. Seventy employes were knocked speechless by the shock, and some were severely stunned. The lightning set the factory on fire, but the flames were subdued.

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

Royal Baking Powder ABSOLUTELY PURE

The last congress passed a resolution instructing the president to negotiate with Mexico and Great Britain to prevent the entry of Chinese laborers from Canada and Mexico into the United States. From diplomatic correspondence just published it appears that Great Britain received the proposition favorably and referred it to the Canadian government. The Mexican government was unable to co-operate because an article in the Mexican constitution guarantees every man a right to enter and go out of the republic without a passport.

In the long contested patent case of the Edison Electric Light Company against the United States Electric Light Company, Judge Wallace, of Syracuse, has rendered a decision sustaining the Edison patent on the incandescent electrical lamp. The case is a very important one. If the supreme court of the United States sustains the decision of Judge Wallace, the Edison patent will control the entire system of incandescent lighting in this country, and be very valuable. The same issue has been before the English courts and the Edison patent was sustained.

The count of money and bullion in the vaults of the treasury consequent on the transfer of the office of treasurer from Mr. Huston to Mr. Nebeker was concluded on the 14th. It began April 27th and has involved the actual handling and counting piece by piece, of \$614,511,582.32, of which amount \$26,048,000 is gold coin and \$139,902,000 silver coin. Mr. T. B. Millikan, who represents Treasurer Nebeker in the count, says that every cent called for by the books of the office has been accounted for, including the silver dollar missing from one of the bags examined several weeks since, which coin was subsequently found on the floor of the vault after the other bags had been removed.

MARRIED.

HULL—SMITH.—In Berlin, N. Y., July 14, 1891, by Rev. B. F. Rogers, Mr. William H. Hull, and Miss Coral M. Smith, all of Berlin.

BURDICK—PERRY.—At the First Seventh-day Baptist church in Verona, after the morning service on Sabbath, July 4, 1891, by the Rev. J. E. N. Backus, Mr. Franklin N. Burdick, of West Hallock, Ill., and Miss Nora K. Perry, of Verona, N. Y.

COON—BOWMAN.—In Hopkinton City, R. I., July 11, 1891, by Rev. L. F. Randolph, Mr. Louis S. Coon, of Westerly, and Miss M. Adelle Bowman, of Ashaway.

BURDICK—BROWN.—At West Hallock, Ill., July 9, 1891, by Rev. Stephen Burdick, Dr. Alfred S. Burdick, and Miss Ella G. Brown, all of West Hallock.

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.

WITTER.—At Adams Centre, N. Y., July 8, 1891, Mrs. Naomi Witter, widow of James Witter, aged 73 years, 8 months and 11 days.

Her father, Joseph Greene, lived in the town of Rodman, adjoining that of Adams, at the time of her birth. In 1838 she became a member of the Adams Church. After her marriage she lived for many years in the town of Hownsfield and became a member of the Hownsfield Church at the time of its organization in 1841. In 1869 she again transferred her membership to the Adams Church, in whose fellowship she remained faithful till death. She possessed an intense devotional spirit, and for years delighted most to talk on religious themes.

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During the months of her declining health she looked forward to the inevitable change with joyful anticipations of a blessed immortality.

A. B. P. STILLMAN.—In Plainfield, N. J., July 8, 1891, Edna Evelyn, daughter of Fred L. and Anna M. Stillman, aged 1 month and 1 day.

A bud gathered to blossom in the heavenly garden. "Their angels do always behold the face of my Father who is in heaven." A. H. I.

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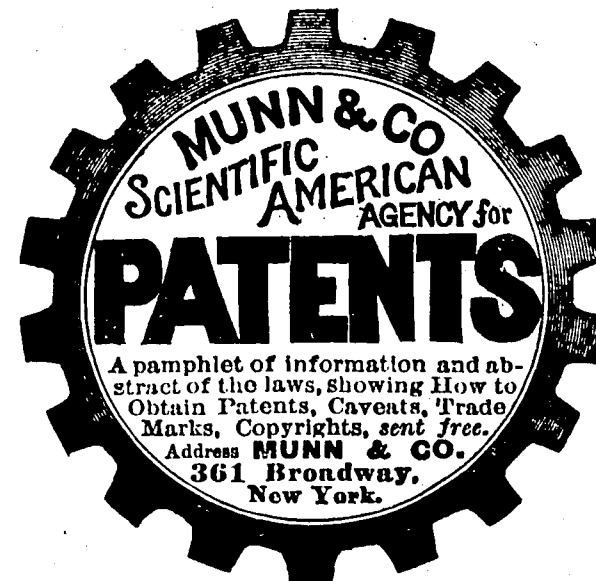
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