

# The Sabbath Recorder.

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For the SABBATH RECORDER:

## "EYE HATH NOT SEEN."

M. E. H. EVERETT.

I have never looked on the gates of that city,—  
I only have dreamed of its wondrous peace,—  
Where God is the light of all those who enter,  
And sighs from the warm lips of captives cease;  
But well do I know that its walls are glowing  
With all fair stones by the Builder laid,  
And there in its holy house he waits us  
On whom the guilt of our head is laid!

I have never gazed on the crystal river  
That flows through the green groves of that plain;  
But deep and pure are its healing waters  
That wash from the pilgrim's feet all stain;  
And, O, sweet friend! when our eyes behold it,  
A song will rise on the ravished air  
To him, who hath sought and found and saved us,  
To live and to love forever there!

THE Rev. Phillips Brooks has received the consent of the majority of the bishops of the Episcopal Church to his selection to the See of Massachusetts, and he is therefore a bishop and will be consecrated in the autumn.

ONE of the most interesting episodes connected with Mr. Spurgeon's sickness was a letter of sympathy, written to him by Mr. Gladstone who was in deep affliction because of the death of his son William, to which Mr. Spurgeon, through his wife, sent a touching and hearty response.

A HANDSOME tablet, suitably engraved, a memorial to Rev. John Robinson, pastor in Holland of the Pilgrim Fathers, was unveiled with interesting and appropriate ceremony in St. Peter's church, Leyden, July 24th. The unveiling was witnessed by a great many Americans, many of whom went to Europe for the double purpose of attending the Congregational Council in London and this ceremony in Leyden.

THE Christian sentiment of a community does, once in a while, make itself felt. A prize fight was appointed to be held under the auspices of an atheletic club of Minneapolis last week, and it would appear that the officers of State and city were quite willing that it should go on, but the citizens of that city who detested the affair set out to defeat it, and defeat it they did, bringing a rather reluctant governor into the traces as a belated remonstrant; but when he *did* remonstrate it was with vim enough to prevent a disgrace to a city which had just entertained a great Christian convention and a State which had a well-deserved good name. It would be well for people generally to take notice that if they *will* make their power felt they *can*. The Christian sentiment of the country sustains the good people of Minneapolis.

GENERAL MORGAN, Indian Commissioner, has decided to treat the Catholic Indian schools just as he treats *all* Indian schools, and make appropriations directly to the schools instead of to a bureau appointed by the Roman Catholic Hierarchy, which manages these schools.

That he is not moved by any sectarian feeling in the matter is plain from the fact that he is just to the schools themselves, giving them a large share of the funds. It would hardly be surprising, in view of the venomous attacks upon him by the Roman Catholic Church, if the Commissioner should be tempted to make a scapegoat of the schools of that church; but we are glad for the honor of a government officer that he has been just, and we are glad as American citizens that he has decided on an American plan of administering his office and will treat all alike. We hope that the renewed attack of malice which his decision will bring to him will not have any power to deprive him of his office.

THE first world's meeting of Congregationalists was held in London beginning with July 13th. The Presbyterians have held several international meetings, and the Episcopalians have several times met in general convention in London, and the Methodists expect to gather for the second time in Washington next year. The number of delegates was to be three hundred; a hundred went from the United States, another hundred were to come from Great Britain, and the rest from the rest of the world.

The meeting was simply a conference having no legislative power whatever. The subjects considered had reference to Congregationalism in its phases and relations, to social ethics, church unity, ministerial training, the Sabbath, sacerdotalism, modern unbelief, and the foreign missionary problem. One of the most striking addresses made was that of Ben Tillet, one of the labor reformers of Great Britain and leader in one of the most famous and successful of modern strikes.

EVERYBODY knows Mr. Spurgeon, the great English Baptist, and everybody who loves the church of Jesus Christ, is interested in his health which is just now very precarious. It is pleasant to record the fact that a great religious meeting, the Congregational Council, has said so many pleasant things about a minister of another denomination, and offered so many fervent prayers for his recovery. It is doubtful if there is a man living who has Mr. Spurgeon's influence, but we are inclined to think that his influence is so largely of a purely personal and local nature that it will not figure very largely in the great product of religious life and thought of a hundred years hence. He can hardly be said to have planted the seed out of which great religious movements of a coming generation will spring; indeed it is given to few men to do this, and it is no disparagement of a man to say that in his day and generation he was a mighty Christian power but not a permanent abiding force. We unite with thousands of believers in the wish and prayer that his days may yet be many on the earth.

ST. PAUL'S church of Chicago received a \$10,000 legacy, the income of which was to be used in parish work. It was decided to employ

a pastor's assistant with the money received from the fund, and a young woman was chosen for the place, which she has filled several months most acceptably and usefully. What does she do? She recognizes strangers as they enter the vestibule and introduces them to members of the church, calls on people in sympathy with the denomination but for some reason not attendants at any church, calls the pastor's notice to the needs of families and especially to the needs of the poor and sick, finds out where charity funds can best be used, looks up the children that are found in mission schools and benevolent kindergartens, helps the Superintendent in getting teachers for the Sunday-school, prepares an annual register and directory of the church, and is a general aid to pastor and church. Some one of the church calls her a "human providence," and the experiment has proved very successful. Of course it has, and would prove successful in other places if the right assistant, whether male or female, were found; but there are certain reasons why a woman can do this work better than a man. She can at least do most of the things a man can do and very many that he cannot.

## PERSONALITY AND RESPONSIBILITY OF REFORMERS.

REV. B. F. ROGERS.

Certain it is that all true reformers recognize themselves possessed with this personal element, and also feel themselves to a certain degree responsible for the success of the work to which they put their hands, but how to preserve these in their true proportion is not a matter always easily to be determined. Sometimes the personal element asserts itself so strongly that when the reform in hand, as it sometimes will, takes on such proportions of development as to more than fill the channels prepared for its onward flow, he becomes perplexed in his own mind as to what is to be the likely outcome of the cause he has so ardently espoused. It has become so very much larger than anything he has planned for, and forgetful also that, if it is God's truth, he will very likely provide for it new forms, give to it new modes of expression, develop it amid a grander set of associations than any he has thought out, it is not strange that he begins to cast about himself and inquire whereunto this thing will grow, and wonder why truth ever should treat him thus, in taking on other methods of growth than those which he had devised. This is no doubt a common experience with men who may, rightfully regard themselves entrusted with some great and sacred reform, and having identified their own personality with it, but after a while discover that the truth they advocate and are ready to die for has taken on a vitality altogether its own, they become puzzled and greatly disturbed that they cannot keep the work within the narrow boundaries which they have set for it.

It is a blessed thing when the would-be reformer goes frequently to some high watch-tower of observation, and there earnestly prays for



and reverently watches and waits to behold some new and God-given mode of expression that is to give the truth such a mighty uplift, though it be witnessed, to some degree, at the cost of his own pride and personality. That God's truth is so much wider and grander than any man's conception of it can possibly be, ought to be at the same time a humiliating and encouraging thought.

Every champion of truth ought to be prepared to let God, as it might seem, take back into his own keeping the very interest which he may rightfully think himself, to a certain measure, to have been set as a guard, conscious that it will soon appear in more beautiful and grander forms, and with new sanctions attending it. But these are perilous times to any man unless he is firmly anchored to God by an unfaltering trust, and to truth, which is God's child. Darkness does not come over the earth as an enemy to vegetation, but as a promoter thereof. So truth is sometimes obscured, not to weaken it, but to give it new and increased vitality. He is a true reformer who believes the cause he advocates is vastly wider than the narrow limits of his own comprehension, and who recognizes himself as a co-worker with God, and can only extend a helping hand at here and there a point where human personality may be almost, or quite, considered a necessary factor in the world's progress. He who is engaged in the prosecution of any of the great reforms of the day, and expects to have them run only in the narrow groove of his own plans, will surely thwart the high ends of his own profession, so far as the methods of his own operations can do it. Reforms often baffle the wisest of human calculations, they lag when everything is considered ripe for their acceleration; they hasten when the wheels that should bear them on seem effectually blocked.

There are two kinds of reformers. One is a reformer in theory. He is confident that his own plans will succeed, all others will fail. He is like a commanding officer who fights his battles on paper, easily gains his victories as his pencil moves from one strategic point to another on his map. The other is a reformer in fact. He plans with all the ability he possesses, but is ready to have his own overruled when divine wisdom suggests other and better plans and institutes other movements, and is more than glad to see the work go on in ways so much better than he can fully understand, devoutly content that he can lend a helping hand in some seemingly unimportant matter, but which may really be more significant than human ingenuity could invent, and rejoices in himself to be swept on by some mighty impulse, working with it to important, though to him unseen and unknown results. A man may be crushed by the forward movement of the reform he would promote, if he gets in its way, as may he who stolidly stands on the iron track in front of a swiftly moving engine, but as he may move safely sixty miles an hour if he is on board that engine and in safe alliance with the mighty power that moves it; so may the reformer be safe, and mightily aid the reform, if he is equally in agreement with the mighty power which gives it its onward movement, however rapidly it may be swept forward. As there is an onward as well as a circular movement to the planetary system; in the circular the motions regularly returning upon themselves producing the seasons, day and night, this in the material world can be accurately calculated and gives permanency to the system; the other is onward through infinite space, and cannot be calculated either in reference to its speed or its definite results. So in

reforms these two motions are acting; the one makes the history of reforms repeat itself, the other produces those mighty uplifts which often occur, and concerning which none are able to give an exact account. But the true reformer ought to be full of faith in God who has control of all natural and moral forces, ready to chime in with all divine movements, and assert or hide his personality as this may help or hinder the work in hand. To fail at this point to thus refuse or neglect to recognize the fact that the truth he advocates is likely to outgrow the scope of his own wisdom, will prove nearly or quite fatal to the good any man might wish to have accomplished.

We, as Seventh-day Baptists believe that, besides the responsibility we share in common with other Christian people to evangelize the world, which ought never to be eclipsed by any other, we have a special work to prepare for and promote the "last great reform of the age," as a writer in a late RECORDER forcibly puts it. To do our best work in carrying on this reform we should remember that behind all the care we may have for Sabbath truth, and the uses to which God may be putting us in the maintenance of that truth, we should never lose sight of the fact that he holds this matter in the hollow of his hand, and is expending upon it his own infinite wisdom, and is preparing for it ways of success that cannot possibly be foreseen by the wisest of his creatures; hence how calm and confident ought Sabbath reformers to be, and how ready to carefully study every new unfolding of his truth, and accept new methods of work as new phases of it appear. I trust we have not, in the past, been altogether careless students of God's leadings in this matter. It is no longer a question of keeping one day in seven, or even in the observance of the day which God has set apart as the Sabbath, the observance of the Sabbath has become a much larger question than can thus be indicated, and we must be ready to follow into whatever new region the Sabbath truth may enter. Thinking Christian people are fast approaching the conclusion that Christianity itself is largely at stake in this matter, that the Sabbath is the key-stone in the arch. The Sabbath doctrine cannot long be thought of seriously in this light without reaching the conclusion that it has overleaped all bounds set for it by human wisdom; and happy will it be for us if, without losing our personality, or ceasing to feel our responsibility, we accept this larger view so as not to be thrown from our bias, if the cause for which we labor cannot be kept entirely under our own control.

#### CHRIST OUR PHYSICIAN.

(John. 3 : 14, 15.)

N. B. M., in the *South-Western Presbyterian*.

The Israelites stayed at Sinai a year. There they received the law, the pattern for the tabernacle, and instructions for the priesthood. Marching on two months after, we find them at Kadesh-barnea, just south of Canaan. Up to this point and far beyond, there is a continuous record of their murmurings and punishment by the Lord.

Kadesh-barnea was their head-quarters for thirty-eight years; and it was near there perhaps they complained and fire from God broke out upon them, but ceased at the intercession of Moses. Here they sighed for the flesh-pots of Egypt, and God sent quails; but with the quails a plague. There Miriam became leprous for sedition against Moses, and was healed by his prayers. Here spies were sent to Canaan, and returned with false report; ten of them died by plague, and the people trying to go up without God's presence, were defeated by the Amalekites and Canaanites. Korah rebelled, and his troop was swallowed up, and the Aaronic priesthood was confirmed by the rod that budded. The people complained for water, and Moses sup-

plied them from a rock. Here, refused permission to pass through Edom, at the command of God, they started southward by the way of the Red Sea. At Mount Hor, Aaron died and was buried. After a month's mourning they went on. The way was one of weariness and privations. Again they complained against God and Moses: "Why have ye brought us up to die in the wilderness, . . . where there is no bread nor water?"

Then God sent fiery serpents and many people died. But after a time Moses erected a serpent of brass on a pole, and all who looked on it were saved. Now Christ told Nicodemus that to be saved from sin he must be born again. Nicodemus, greatly surprised, exclaims, "How can these things be?" The Saviour replies: "As Moses lifted up the serpent . . . so must the Son of Man be lifted up, that whosoever believeth on him should have everlasting life."

All have sinned. "I was shaken in iniquity," says David. "The soul that sinneth, it shall die," says Ezekiel. The bitten Israelite must die, unless a remedy be found. One bite sent the poison into every vein, nerve and tissue. A hundred bites were not required to kill him; he did not have to spend years in getting the virus into his system, as the drunkard. Hence, merely avoiding contact with the serpents after being bitten, could not save him. The smallest particle of venom from the smallest fang produced a quick death; that was the inevitable result.

So with sin. One transgression made all men rebels, with death, physical and spiritual, hanging over them. And one sin, unforgiven, will shut the soul up in hell forever. No need to spend a lifetime in the worst sins to effect condemnation, for even the depravity of our nature would do that, without any actual transgression. We are all bitten by the old Serpent, Satan; are "dead in trespasses," and avoiding big sins will not save any more than keeping away from serpents after once being bitten. And in ourselves there is no way of escape.

There may have been skillful physicians in Israel; but all their efforts failed, and even Moses could not cure a single man. God only could save, and he did save all who looked at the brazen serpent. What a glad moment for stricken Israel! when fathers could say, "Rejoice with me, my son was dead and is alive again!" when mothers received back their babes from a horrible death! But the dying Israelite must look beyond himself and all human agencies—over the heads of his friends—to the brazen serpent.

So with the sinner. He must look away from his own wicked heart, beyond his friends and their prayers, beyond his good works and morality, to the Son of God on the cross. Obedience to physical, social, and moral laws brings its own reward—in this life—but cannot merit heaven. After man has done all that can be done to elevate his character, his heart is still corrupt and unfit to dwell with God. It must be changed by Almighty power. Hence, the most vicious have as much prospect of heaven as those who are simply moral, though doubtless some will be punished more than others. Illustration: two men start to an entertainment, admission to which is one dollar. One has fifty cents, the other has nothing. Of course they will stand an equal chance—of not getting in. Nor will fifty cents of morality avail to enter heaven; for it takes a whole crown. "There is no difference." Ever since the days of Cain men have tried to save themselves; they might as well try to take wings or make a Babel to reach the skies.

But suppose a friend presents a ticket to each of the men at his own expense? They go in alike. This is what Christ has done for us; he offers a free ticket to all. Let none be so proud of his fifty cents' worth of morality as to refuse this free ticket, and hence be refused admittance. The difference between sinners and inconsistent Christians seems quite small; but it is as great and impassable by all human means as the difference between a stone and the heart of man in full health. One is dead; the other is alive. One is the dwelling-place of Satan; the other is the temple of the Holy Spirit. One is in a state of sin by nature; the other is in a state of grace by regenerating power. One is enmity



against God; the other is conformable to his will; born from above—salvation is something outside ourselves.

God has but one remedy for sin. He saved the people from plague or fire when Moses prayed for them. He saved from poisoning by their looking at a brazen serpent; and for the time being that was the only way. It was, "Look and live; refuse to look and die." Yet he might have saved them in some other way. But he has only one way to save sinners. Christ must needs have suffered; he must be lifted up. Divinity must be sacrificed to save humanity; nothing else could satisfy divine justice. The poison of sin had become second nature, and there was not in all the realm of God's omnipotence and omniscience, or the vast storehouse of his wisdom, an antidote that could neutralize that poison except the blood of Jesus; no power that could recreate the soul but that of the Holy Spirit. His prescription cannot fail. How foolish to depend on the vile drugs of man's compounding.

It is a simple remedy and adapted to all. But what a small thing to the dying Israelite, when, having tried everything else, he was exhorted to look at a piece of brass and be saved! He is writhing in a death-struggle. A friend comes with the startling story of the brazen serpent. It all sounds like mockery, and because of its simplicity he refuses to look and dies. Thus with the sinner. He tries morality and good works, and failing to find peace in these things, he turns with contempt from anything so ridiculously simple as believing on Christ. Like Naaman, he wants to do something great, and so dies in despair. But it was divine wisdom that suggested the simplicity of the gospel, else the ignorant and ordinary mind could not understand it. "Go, preach to all nations" is the command. And whenever the gospel has become well known, it has been adopted; and wherever adopted, the results have always been good. It supplies a want that nothing else can, a want found in all men throughout the scale of humanity. Any other idea shows a poor conception of human nature, and the kind of religion human nature needs. Christ tasted death for every man.

But suppose the man believes the report of his friend. He turns toward the brazen serpent, and at once the hectic flush on his cheek fades, and the swelling of his limbs subsides. In a moment he is sitting up, then he stands—a sound man. So the sinner is saved by looking to Christ. And such rejoicing! Angels shout, saints attune their harps anew, and sing hallelujahs. And there are voices in earth and heaven, saying, "Worthy is the Lamb, to whom be glory, power and dominion forever!"

#### DARWIN ON INHERITANCE.

It is not difficult to understand Mr. Darwin's explanation of the mystery of inheritance. Starting with the fact that an animal's body is essentially built up of multitudes of living cells aggregated to form its tissues and organs, he assumed that from these cells at large, minute particles, called "gemmules," were perpetually being given off. The gemmules, like their parent cells, were capable of self-reproduction and development; but the special fate which, according to the theory before us, awaits these particles is their collection and aggregation in the reproductive organs of the form to which they belong. Each gemmule was assumed to be a representative of the cell or cells which gave its origin; so that in the egg-producing organs in which the gemmules were at last collected there was really contained a kind of bodily microcosm. From this thought to another, which held that the egg or germ was therefore to be regarded as composed of gemmules derived from every part of the parent body, was an easy step. When this egg developed into a new being, it was not surprising that the young animal should reproduce the likeness, traits, and tendencies of the parents, seeing that the egg was merely a replica in miniature of every part of the parental system. Supposing, further, that in each egg or collocation of gemmules some failed to develop or to take any active part in producing the young animal, then, said Mr. Darwin, such latent gemmules, transmitted with the rest and waking up at a future period, would reproduce the features of

the special parent stock whence they were derived. If it happened that meanwhile any variation of the race had occurred, these latent particles would develop differently from their neighbors. Hence would arise the "throw backs" or "reversions" to a former type, which are common enough in most animals and plants. On this supposition, if a pigeon bearing the features of the Blue Rock should occur among the progeny of any fancy breed, the reversion would be explained on the idea that latent gemmules derived from a far-back rock-pigeon breed had at last woke up into developmental vitality.

This epitome of Mr. Darwin's theory may serve to render clear his main teachings on the subject of inheritance. The foundation of his opinions, it will be observed, rests on the assumption that from all parts of the living body living gemmules are being thrown off, while it is the ultimate collection of these representative particles to form the egg or germ which suffices to explain why and how "like begets like." However much of late days the theory of pangenesis has passed into the background of scientific thought, there can be no question, I think, that it was capable of being supported by not a few facts culled from the stores of biological learning. First of all, we find evidence in many plants and in not a few lower animals that the power of reproducing their like is not limited to the egg-producing organs, but is, so to speak, possessed by all or nearly all the bodily tissues. The well-known begonias can give origin from their leaves to new plants, and a species of *Bryophyllum* produces buds which give origin to young plants on the margins of its leaves. There are also cases familiar to botanists in which cells of well nigh every part of a moss may produce new individuals; and for that matter, when a gardener slices a potato tuber or stem in halves, and plants it in the expectation that a new plant will arise from each "eye," or bud, he is reducing to practical demonstration the main fact on which Darwin's theory is founded.

The animal world is prolific in similar illustrations of the power which is occasionally diffused through the tissues of living beings to reproduce new individuals. The little fresh-water hydra, which exists as a tubular animal attached to water-weeds, will bear a very large amount of artificial division of its body, as Trembley long ago proved, each portion growing in due time into a perfect hydra. More familiar ground may be touched upon if we cite the case of the sea-anemones, which may be variously divided, almost to the verge of extinction, and yet triumphantly survive the operation by the production of fresh individuals. What we name budding or gemmation in animals, well seen in the beautiful colonies of zoophytes which grow on oyster shells, is only another and more natural phase of this tendency in lower life to multiply parts or individuals without the intervention of eggs at all. A fresh-water worm may be seen to develop two or more heads at intervals among the ordinary joints of its individual body. Soon these heads acquire full development, and the original worm body breaks into as many new forms as there are heads. All these examples appear to be explicable only on the ground that scattered through the body of the animals and plants in question there are cells, gemmules, or other elements which are capable of giving origin to new beings independently of the ordinary processes of reproduction; and if so much be admitted, Mr. Darwin's theory my claim that its primary assumption is so far proved and verified. If we add the fact that, in the lowest animals, the bodies of which consist each of a speck of protoplasm, the mere division or breaking of the body into two portions suffices to develop two new individuals, the case for the foundation of pangenesis is by so much the more made strong. It would appear to be a rule or law of lower life that all parts of the body discharge all functions—one and the same particle of protoplasm eats, digests, moves and reproduces the species—and it is not to be regarded as wonderful either that this power should have survived in higher ranks of life, or that in the highest grades it should have given place to another method of reproduction, that

by means of eggs. If we suppose that the germ, as Darwin presumes, was formed of and by the gemmules gathered from all parts of the body, we can see that the cells formerly able to reproduce in lower life new individuals directly have simply handed over this power in higher life to their common representative, the egg. Life's advance and progress have concentrated a power once common (as in the animalcules of to-day) to the whole body, into special cells of that body, which we name eggs or germs.—From "What is Inheritance?" by Dr. Alexander Wilson, in *Harper's Magazine for August*.

#### WHAT DOES IT COST?

W. in *Morning Star*.

Our answer to this question as applied to that which we possess, to that in which we profess to be interested, is the best possible mode of estimating our valuation of the object, the depth of our interest. Let us apply the question to Foreign and Home Missions. What do they cost *Me*?

It is high time for every professed Christian to take this question into his prayer chamber, there to lay it before God, there to face the actual cost to him of the Lord's work, there to compare what he pays with what he can afford to pay, there to consider, what am I rendering to Christ for mercies to me? The end of this century comes on quickly, the world is not evangelized, the reason why it is not is partly the fault of each one of us, for who has done *all* he was able to do? In just so much as we have failed, in just so much are we to blame for the Gospel of Christ not being yet preached unto all nations!

The Christians of the United States give little over an average of *twenty-five cents* a head per year for foreign missions, and about one laborer in the field to each five thousand members. Is not this all a church can do? The Moravians are God's answer and God's rebuke to so small a payment! This denomination gave last year about \$12 a head and sent out nearly two per cent of its membership, mostly, according to one of their foundation principles, "where no one else cared to go."

The church of Christ in the United States could easily send out and support between *two and three hundred thousand* laborers and contribute at least *one hundred and twenty million dollars* to carry on the work. The Free Baptist denomination could easily send out to the foreign field 300 laborers, and support them with an offering of \$180,000. This could and would be done by us and by the church at large if the church of to-day knew as well what the baptism of the Holy Spirit meant as it did nineteen centuries ago. These figures are not the dream of an enthusiast. In the late war the North called out 2,759,000 men, and received over 2,666,000; the national bounty paid being over \$300,000,000 and the State bounty over \$285,000,000!—a total of \$585,000,000! Cannot the church of Christ meet its obligations, should not the church meet its obligations, as thoroughly, and as honestly, and as willingly as the United States?

Many Christians are doing much, few as much as they can, and the immense majority far below what they can. The *twenty-five cent* average, being largely made up by offerings outside the church itself, makes clear the fact that thousands of professed Christians give nothing. Are there not some Free Baptists in this list? (And Seventh-day Baptists?) Many pray God to "give wings to his Gospel" and insert, "But don't ask me to pay for them." Many pray, "Send forth laborers," with the mental reservation, "Don't call my child." Until we are willing to give all we can,—money, children, time, toil, self,—we are not in a condition to ask God to make any one else willing; and all such prayers are a mockery.

When the mission field costs us and the church all we can afford to give [and this always means more than we think we can afford] then we shall be in good condition to besiege the darkest places of heathendom and, in the name of Christ, to advance our battle line, well filled, well supported, well provisioned for what cannot but be a campaign of conquest for Christ and his glory.



## MISSIONS.

CONFERENCE and Anniversaries are at hand. We hope there will be a large attendance; there ought to be, for every reason. And we wish that every church would feel that it cannot at all afford not to send its pastor. His attendance means gain to the church; his absence means loss.

FROM E. H. SOCWELL.

Another year has speeded by laden with its toils and anxieties and the time has come for my annual report. The year just passed has certainly been a busy one with me. Now, as I sit down and look back over the year, recounting the labor performed, and trying to discover favorable results, I am impressed with the thought that, as in former years, how little good one can accomplish in a year, nay, in a life-time, when he labors faithfully at all times; and if he be not active at all times the results must be correspondingly less. I have tried to be a faithful worker, though laboring at a disadvantage in many respects, and, despite all discouraging features of my work, I feel that some good has been accomplished during the year now closed. Since August last I have spent but one-half my time with the church here at Garwin, the other half being employed in missionary labor in various parts of Iowa where labor seemed to be needed. In performing this general missionary work I have governed myself by the actual needs of the various places from which I received calls for labor, answering only such as seemed to warrant the expense. The places where this kind of labor has been expended are Marion, Keota, Rolfe, Gowrie, Newton, Des Moines, Grand Junction, Perry, and Dedham. Aside from these places I have preached in First-day churches and distributed Sabbath tracts at Tama City and Gladbrook, and have visited Welton several times, they always paying the expense. Wherever I have labored, and while traveling upon the cars, I have made a good use of our Sabbath tracts, and have conversed freely upon the Sabbath question, as well as having preached upon that theme several times during the year. This general work has naturally caused me to form the acquaintance of many Christian workers of our State, and those adjoining, and has led to pleasant, and I trust profitable, correspondence with many. Besides this general work I have preached regularly at Garwin, Grand Junction, and Marion. During the year I have been called from my field upon the following occasions: delegate to South-Western Association at Hewitt Springs, Miss., to the Council at Chicago, Semi-annual Meeting at Dodge Centre, Minn., North-Western Association at North Loup, Neb., one week special labor at Cartwright, Wis., and a trip to West Hallock, Ills., for Mrs. Socwell's health; but in these cases I have provided for my work during my absence. I certainly have great hopes for our work in Iowa if the proper attention can be given it. With the experience I have had in the past three years in Iowa, I have become pretty well acquainted with the needs of the field, and trust I can thereby be able to render better service.

I report for the year: 52 weeks of labor, 99 sermons, 52 prayer-meetings, 197 visits, 9,150 pages of tracts distributed. The amount of traveling expenses incurred in the work, \$44 13. May the Lord direct us in the work of the opening year, giving us strength for greater labor, and lead us to greater victories.

GARWIN, Iowa.

FROM L. F. SKAGGS.

The time has come for my annual report, and first I want to thank my heavenly Father for life and health. I have only missed four appointments in the last year. I have just returned from visiting four places, and the interest is good at all. This visit was in the midst of wheat harvest, and the attendance was fair, considering the surroundings. I have tried to faithfully preach the whole truth, yet we feel sad that we cannot report more fruit as the result; yet when we remember that God has said his word shall not return unto him void, but shall accomplish that whereunto he hath sent it, we have hope that some may bring thirty, some sixty, and some a hundred fold. I would like very much to have seen you at the South-Western Association, and talked with you about future plans and work on this field. I doubtless have made many mistakes incident to inexperience in mission work. I will try to take better care of my health in the future than in the past, if the Board should think best to continue me in their employ; it will make my expenses a little higher, but I see that I cannot be useful without health. If you do not attend our Association please send any advice you may have for me, and it will be thankfully received. Do you know how much it would cost for a return ticket by railroad from St. Louis to where the General Conference is to meet? I would like to be there if I can command the money. I have not succeeded in having weekly meetings at each place, led by some one. The interest is good at Swindle College, Barry Co. We visited this place the first Sabbath in June, accompanied by Eld. W. K. Johnson. By request Bro. Johnson preached on Sabbath-day upon the subject of the Sabbath, and at 5 o'clock upon church organization, and on First-day upon the perpetuity of the moral law; the writer preached once. We organized a church with five members—three brethren and two sisters. Eld. J. B. Redwin was received as an ordained minister. The church chose Wm. Redwin as their clerk; his post-office address is Corsicana, Barry Co. The name of this church is Corinth. They chose Bro. Frank Wells to serve as their deacon, who was ordained by Eld. Johnson and the writer, after examination. There were three others keeping the Sabbath, who will join them in the near future, and a number of others who are seriously considering the perpetuity of the moral law and the Sabbath. The church called Eld. Johnson as their pastor, and I see no reason why a strong church may not be built up here, people seem to be a Bible-loving and God-fearing people. They desire the prayers of all God's people. Thus another small church is raised up to witness for the down-trodden Sabbath.

I have preached, as a rule, once a month the last year for the Delaware Church. The membership as a rule are earnestly contending for the faith, though we are not all as spiritually minded and as devotional as we ought to be; yet we are praying for a spiritual blessing, and hope to receive it when the Association meets with us. They have their church-house finished, except painting and seating, and the painting is paid for and partly done. The little church has been taxed very heavily trying to finish their church-house, and have contributed \$19 to the Missionary Board, for this year. I have preached once at three other places; at Summerville, Texas Co., eight times; the interest was good here, and at the close fifteen persons asked for prayers; at the Galloway school-house, Stone Co., three times; and at the Rey-

nolds School-house twice. This is in Stone Co. There have been between eight and ten dollars contributed for missions at Plum Valley the last year, or since last autumn, which I have already reported in my financial statement. May the blessings of God rest upon the Board, and the home and foreign missionaries!

BILLINGS, Mo.

FROM DR. SWINNEY.

It was afternoon, and desirous of going into the settlement I was hastening down stairs, when the servant met me at the door saying there were some patients waiting in the dining-room. Here I found six women of the better class. They were all suffering with the influenza that was then prevalent, one just recovering from the attack, and three quite ill, while the other two were in the early stage of the disease. These were all sitting in our warm dining-room, as we have no other place here at the house.

In the dispensary I keep very little fire, with an abundant circulation of pure air for the good of the sick and my own protection, though often it is bitterly cold to continue for hours in that way.

But these women coming in the afternoon had to be received in our warm room, and in less than two weeks several of us were suffering with the same disease.

To-day, coming down stairs for the first time, and not able yet to go out, the sick were brought over to the house from the dispensary in groups, by the gate man.

I treated them in the kitchen and dining-room.

Several of the mothers had walked many miles with the sick ones in their arms. A few of the women were from a great distance who had never seen foreigners before, and it was pleasant, even in our hurry, to stop a few moments to speak a kind word to them and see the scared look fade out of their eyes.

Two were cases of leprosy, one in the early stage, the other having already passed one-half of the usual twelve years of the disease. A very old lady plead earnestly for the complete restoration of her sight, saying she had come to the foreign doctor with the full expectation of going home with perfect vision. And I sat down with her to show her how impossible it was at her age to expect such a result, and tried to have her rejoice in the prospect of an improvement in sight.

The day was warm, the people crowded about the door and I could see long benches full of others in the yard waiting their turn, yet in my weariness I rejoiced in hearing the carpenter's tools on the new addition to the house, now nearly finished, and making the house symmetrical, with a study on this side similar to the one on the other. Thanks to the ladies in Plainfield who have given me the means for this little room—long needed—where the sick in emergencies and at odd hours can come to me by the outside door to this room on the veranda, without coming into the dining-room or kitchen at all.

With the prospect of this pleasant study before me, we worked on faithfully till noon, and then saw by the numbers that my assistant and myself had treated forty-five cases for our morning's work.

SHANGHAI, July 3, 1891.

THE way to be a successful worker is to learn to be a cheerful one.



## WOMAN'S WORK.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

—J. G. Whittier.

FROM SUSIE BURDICK.

SHANGHAI, China, June 25, 1891.

It is a matter of real regret that the report for the past quarter must contain such a record of sickness and interruptions. At the opening of the quarter with Lung Tong as matron, and a more satisfactory native teacher than before, there was promise of much good work being done, but there has been more or less sickness throughout the entire time which has naturally caused many interruptions.

During the month of April, one of the larger girls was very ill and we were finally obliged to send her home, as some change was imperative and no other possible. She has been improving and there is reason to hope she will be with us again at the opening of the year.

Following close upon this was the sickness of another of the larger girls, Doo Mau, and while she is much better now she is far from well, and we feel the deepest concern for her welfare during the summer.

On the fifth of June one of the little girls, Yoet Sung, died after an illness of two weeks. She was eleven years of age and had been in the school a little more than two years. She knew the story of our Saviour and I have had the most perfect confidence that she has gone to him, for surely she had never rejected him, and then we have the promise, "Whatsoever ye shall ask the Father in my name, he will give it you."

It was a great satisfaction to be able to give this child a Christian burial from which all idolatrous ceremonies were entirely absent. The services were conducted in the little chapel. The girls had selected the hymns. Mr. Randolph read the beautiful words, "Suffer little children to come unto me," and other well-chosen passages. Prayer was offered by the blind preacher, who, with Dzan Sien Sung spoke of the resurrection and our precious hope of a hereafter. Then the little girl was laid to rest in the Christian burial ground near the mission. During the services six of Yoet Sung's relatives listened with much more quietness and attention than we had thought possible, and we most earnestly prayed that their thoughts might be directed to the one true God, our heavenly Father.

On the tenth of June it was thought best to disband the school on account of the threatened riots. For more than two weeks we had not known from day to day what it would be necessary to do, but as it was rumored that on the night of the tenth this mission in common with others in the neighborhood was to be attacked we deemed it better to send the girls to their homes as in the event of a riot they would be more safe in native homes than foreign. So the quarter which has been so full of interruptions does not even close properly and in order, but we will look forward to better success another year. There is reason for deepest gratitude that our native helpers have been so trustworthy, and that on the part of some of the girls such a womanly, helpful spirit has been developed. The girls who usually stay here during the vacations, because of their unsuitable homes, have been sent to Dzau Tsung Lan's home in the country, for the summer, I hope, as it seems a most happy arrangement.

In sending the report of the last quarter I neglected to write of the little day school which has been opened in the city. The city chapel furnishes a very suitable room and Mary has been the teacher. We had a small beginning, but the number has grown, although it is not yet a large school. I have been very glad to undertake this school as it is pleasant work and by many considered as sure a way of spreading the gospel as any.

So the last quarter of the year has come to a close and we are glad to leave it in His hands in whose name we have been working, praying his blessing to rest upon the efforts which have been put forth.

BY THE BEST.

Woman's organized work amongst us has loyal friends. Many of the men amongst our people are as kind, as helpful, as sympathetic as brothers could be to sisters. Many of our women know for themselves and for others that much more is being done by our women than before we were united in organization. Many of these are quietly at work; but my doubting brother or sister, some of these will become in point of fact your most formidable obstacles, should such a thought seize you that you would over-rule the organization. They are inspired by a zeal that comes of earnest consecration. They come often from the secret of his presence where they have sought God's direct blessing to rest upon our women's work. You and I might well tread with reverent feet over the ground which their prayers have covered. They are praying within the closet, and at the local society gathering for every phase of this work that God himself will control it all. Not more sacred is the prayer of mother for child than the prayers of our women for woman's work for women. It is the mother-heart, sanctified by the Redeemer, praying for the children of the earth, for the forgotten women of the world. It is motherhood praying for childhood. God will hear, and both you and I will learn to live more nearly within the range of our best possibilities because of these women.

In the Society, within the quiet home, and within the homes of our isolated ones our women are planning, by little or by more, some new methods for reaching the consciences and the pockets of all of us, that greater work may be done, and this by definite, practical plannings for very practical work. They are growing better acquainted with each other, more interested in the welfare each of the other.

SOME CHRISTIAN SERVICE.

Many years ago a remarkable personage appeared on earth who declared himself to be the Saviour of the world. He lived a holy life; was crucified by cruel men and afterward rose again. His mission was peace and good will to men. He commissioned his disciples to "Go into all the world and preach the gospel to every creature." Does not the same commission apply to all Christ's followers from that time to the present? If so he has committed this work to our hands and we are his agents in forwarding this great enterprise. Heathendom at our doors, as well as abroad, is to be overcome. In obedience to the principles inculcated by Christ we ought all to have a part in this matter. To-day, the Lord of the harvest is calling urgently for laborers. Many are cheerfully and generously responding. Of such it shall be said, "Well done." But what of those who are listlessly leaning on their sickles and bringing no garnered sheaves?

"Why stand ye here idle?" should not be a question addressed to any of us; but rather may we be found doing our Master's bidding, that when we are called to give a statement of our work we may have no undone duty pressing upon our consciences. True, we are not all called to go to distant lands to proclaim the gospel, but it is equally true that every one has a field of labor, be it narrow or broad, and it is the duty of each to do the best work of which he is capable. Our spiritual interests are our own best interests, and these are best promoted by unselfish service in the cause of our Master. We are not only to serve him with tributes of praise but with gifts that shall enable others to praise him. We read in "Holy Writ" that "It is more blessed to give than receive." We can comprehend the truth of this only as we apply it in practice.

Christian beneficence is a grace that grows by cultivation. Every child as well as adult should share in the duty and delight of giving. "God loveth a cheerful giver." Giving grudgingly, while it may benefit the recipient, brings no blessing upon the one who bestows the gift. Therefore let us give cheerfully and lovingly that our souls be not starved, but blessed. In all God's universe we behold order and precision. Should we not, in imitation, perform our Lord's business in a methodical sort of way—giving a certain amount each week as has been recommended. If all our churches would adopt this plan, I think there would not be such a dearth of money in the Lord's treasury. Each successive year brings increased demands for means to carry on God's work. Let us be wise and meet them in a true spirit and according as he has prospered us. Where much is given much is required. If we have little to give that little is acceptable and is a worthy gift, if given in the name of the Master. It is the littles that make the whole. As the great rivers are fed by streamlets coming from "mountain glen and forests wild," so God's cause is being fed, fostered and built up by small gifts coming from willing hands and loving hearts.

In ancient times, as now, woman acted no small part in Christian work. In the building of the Tabernacle women whose hearts stirred them up spun goat's hair, and that which they had spun they gave to the Lord; and both men and women, who were willing hearted, gave to the Lord in the building of the Sanctuary. They vied with each other in thoughtful and diligent endeavor. So liberal were they and so profuse in their contributions that they had to be restrained from giving. A rare difficulty nowadays! There were some, however, who could not give because they had given all they had to the golden calf. May it not be true that to-day's idolatries exhaust means that belong to God and are needed in his service.

All through the life of Christ is taught the lesson of giving. His greatest gift to us is the gift of eternal life. He intends it for every one, for "Christ tasted death for all." He gave himself a ransom for all. Let us not become faithless because of seeming meagre results, but remember that the results of all faithful, earnest endeavor belongs to God. "In due season ye shall reap if ye faint not." So let us learn to work, trust and wait, knowing that God's promises are sure. Let us buckle on the whole armor and take up the shield of faith, going forth sowing seeds at morning and evening on good ground and by the wayside. Thus shall we lay up treasures in heaven where, at last, we may hear the welcome words, "Enter in."

H. L. BABCOCK.

NORTONVILLE, Kan.



## HISTORICAL & BIOGRAPHICAL.

### MILWAUKEE.

#### A GERMAN CITY IN AMERICA.

Aside from its purely material attractions, which are of more than passing merit, the city of Milwaukee provides for the discriminating traveler, a study of race characteristics seldom equalled west of the Alleghany Mountains. It is as much as anything else the process of race assimilation and the effect of foreign-born people upon the conduct of American affairs that attract thinking strangers to the chief city of Wisconsin. Democratic as the native American may be in his welcome to workers from other countries, and confident as he usually is of his own ability to come out ahead in a general competition with representatives of all nations of the earth, he nevertheless shows a well-defined disposition to watch closely his foreign-born neighbors and their descendants, and to note intelligently their adaptability to a progressive civilization.

In recent years this disposition has become so marked in some parts of the United States as to suggest an impending restriction of the functions of Castle Garden, whereby the present population of the country may be protected from unsatisfactory conditions, and the future prosperity of undeveloped regions more substantially provided for. No intelligent American would prohibit immigration; at most he merely would restrict and control it, to the end that America should continue to be America, and not a promiscuous collection of unpatriotic, unprogressive, and intractable foreign immigrants. Whatever his transient whims, every American is at heart broad enough to welcome incoming foreigners, on condition that they adjust themselves readily to contemporary circumstances, and become good citizens of the great republic.

Nowhere in America can the assimilable qualities of at least one foreign race be better studied than in the city of Milwaukee, where nearly three-fourths of the actual population are of German derivation. It would be quite impossible to explain with any degree of positiveness why the city is so largely German in character, for it began life as a trading-post under the leadership of a Frenchman, Solomon Juneau, to whose memory the people have dedicated a lake-side park and a monument. There was nothing in the early history of Milwaukee to suggest its present character. Like most of its neighbors, it was a frontier trading-point, until the growth of its tributary country in the course of time made it a city. It had its rivalries, its ups and downs, and its anxiety about Indian warfare, until its superior location, at the confluence of the Milwaukee, the Menomonee, and the Kinnickinnick rivers, on the western shore of Lake Michigan, made it the largest centre of population in Wisconsin. It was a natural location for a successful city; and had not Chicago, eighty miles to the southward, risen and overshadowed it, Milwaukee might have been the great city of the West. Doubtless Solomon Juneau, as he shrewdly selected a town site where the Indians came in their canoes to barter with the wandering voyageurs, had in mind a future city that should control the trade not only of the three local rivers, but also of the great country beyond; but he knew nothing of the contingency of modern railroad building, nor could he foresee how the business of that great country beyond his three rivers would be focussed at Chicago.

In estimating the present character of Milwaukee the fact must be borne in mind that years ago, before the conservative element had put locked brakes upon the wheels of progress, Milwaukee was one of the most enterprising, energetic, and liberal-minded cities of the West. The growth of manufacturing industries was encouraged, and some pains were taken to advertise the city's resources and advantages in Eastern towns and villages. This progressive spirit in time attracted the notice of Germans who were seeking new homes in the West; and when they at length decided that Milwaukee was a good place to go to, they set about mov-

ing there with a thoroughness that has continued even to this day. In the abstract this was commendable. Milwaukee was glad to get new citizens of any nationality, on the assumption that they would do their share toward building up the city. The abstract quality of this was well enough in its way, but it had a practical side which the enterprising builders of the city did not take into account.

It was found that the new German citizen, from whom a great deal had been expected one way or another, failed to acknowledge the necessity of advertising the city among the villages and towns of the East. He could not understand how an expenditure of money in descriptive circulars to be scattered broadcast among strangers would benefit him personally, nor could he understand why it should be expedient to give a manufacturer land and money to begin business in Milwaukee in preference to some other place. He did not oppose these things. If other people wanted to spend money in this way, he was perfectly willing that they should do so, but as for himself he would not contribute a dollar. He came to America to make money, not to give it away. In the course of time this sort of thing had its effect. Milwaukee ceased to be known as an enterprising city. Her circulars and pamphlets went no more to the villages and towns of the East. For years the only advertising that Milwaukee received was from the Milwaukee beer signs in the windows of Eastern liquor saloons. That kind of advertising was far worse than none at all, as it had a tendency to cause home-seekers from the Eastern States to prefer St. Paul, Minneapolis, Omaha, and other desirable Western cities, where the brewing of beer did not seem to be the chief industry. Had the few men who were anxious to advertise the city and bring in manufacturers been strong enough financially to have continued the work year after year, they might have overcome the conservative tendency; but as they unfortunately needed most of their resources in the new business competition that had arisen with the growth of the conservative population, they were forced to give it up as a task too heavy to bear. Thereafter all attempts to benefit the city were of an individual character. From that time until a year or so ago the over-cautious element seemed to have complete control of the city.

#### MRS. FRANKLIN TO HER HUSBAND.

The following letter was written to Benjamin Franklin by his wife, when he was in Europe, in the year 1765. It is interesting, not only as giving a glimpse of these two lives, but also as reflecting the simplicity of the age to which they belonged:

In the room downstairs is the sideboard, which is very handsome and plain, with two tables made to suit it, and a dozen chairs also. The chairs are plain horse hair, and look as well as Paduasoy, and are admired by all.

The little south room I have papered, as the walls were much soiled. In this room is a carpet I bought cheap for its goodness, and nearly new. The large carpet is in the blue room. In the parlor is a Scotch carpet which has had much fault found with it. Your time-piece stands in one corner, which is, as I am told, all wrong—but I say we shall have all these things as they should be, when you come home. If you could meet with a Turkey carpet, I should like it; but if not, I shall be very easy, for as to these things, I have become quite indifferent at this time.

In the north room, where we sit, we have a small Scotch carpet, the small bookcase, brother John's picture, and one of the king and queen. In the room for our friends, we have the Earl of Bute hung up, and a glass.

May I desire you to remember drinking glasses, and a large tablecloth or two; also a pair of silver cannisters? The closet doors in your room have been framed for glass, unknown to me; I shall send you an account of the panes required. I shall also send the measures of the fireplaces and the pier of glass.

The chimneys do well, and I have baked in the oven and found it is good. The room we call yours has in it a desk—the harmonica made like a desk—a large chest with all the writings, the boxes of glasses for music, and for the electricity and all your clothes. The pictures are not put up, as I do not like to drive nails, lest they be not right.

The blue room has the harmonica and the harpsichord, the gilt scone, a card-table, a set of tea china, the worked chairs and screen, a very handsome stand for the teakettle to stand on, and the ornamental china. The paper of this room has lost much of its bloom by pasting up. The curtains are not yet made.

The southroom is my sleeping-room with my Susannah, where we have a bed without curtains, a chest of drawers, a table, a glass, and old black walnut chairs and some of our family pictures.

I have taken all the dead letters [meaning those he had as Postmaster General], and the papers that were in the garret with the books not taken by Billy [his son, W. Franklin, at Burlington], and had them boxed and barrelled up, and put in the south garret to await your return. Sally has the south room up two pair of stairs, having therein a bed, bureau, table, glass, and the picture, a trunk and books, but these you can't have any notion of.

She finally concludes familiarly and pathetically:

O my child! there is a great odds between a man's being at home and abroad, as everybody is afraid they shall do wrong, so everything is left undone.

#### THE CRUELTY OF SELFISHNESS.

It was in the waiting-room of a popular city physician, one dark, drizzly afternoon. The leather-cushioned chairs were filled with waiting patients, some in real and some in imaginary need of healing.

Among those who had longest been in waiting were a mild-mannered lady with a babe in her arms, and a well-dressed man and woman. But while they frequently expressed their vexation at the length of time consumed by those before them in the consultation-room, the gentle-faced lady spoke not a word of fault-finding, although, as she paced up and down the carpet with her fretful child in her arms, there was a look of deep solicitude on her face. Gradually the babe became quieter, but the anxious look only deepened on the mother's face, and she looked a shade whiter and almost stopped once to press her face against the babe's cheek. Then she glanced longingly toward the door of the consulting-room, but was compelled to renew her restless pacing up and down, with more nervousness in her step than before.

At last, when it came the turn of the hysterical-looking lady to enter, the distracted mother, in a moment of desperate anxiety for her babe, which overcame her natural timidity, took a few quick steps, and, with a hurried apology for her boldness, asked if she would not grant her the privilege of taking her turn. "I would not ask it, but for my baby's sake, which I fear is—"

"Your baby seems quiet enough," was the freezing reply of the other, in the tone with which she would address an inferior; "and I'm sure my sufferings deserve some consideration."

With this the lady (?) swept in, to consume the busy doctor's time in detailing the minutest symptoms of her latest ailment, while the anguished mother pressed her infant closer to her heart and renewed her walk, more to give vent to her own nervousness than to quiet the child.

When the lady came out, the mother looked up to cast one appealing glance at the gentleman who was to follow her, and who evidently was her companion. But she was met only by a stolid expression of indifference and subsided into her weary rounds of the room.

At last it came her turn. With nervous haste she struggled toward the door, pausing a second on the steps to remove the covering from the child's face. No one could ever forget her cry of startled horror and the expression of white despair on her face. There was no need for her to see a physician. The child was quiet enough, as she had been told; but it was the quiet of death.

The physician said that it was one of those cases where prompt attention might have saved life. No doubt both the persons who had denied the mother's request with such heartless incivility would have written a liberal cheque to relieve a case of need, or welcomed some great opportunity to play the benefactor; but it is the little calls for humanity that run counter to our own love of ease, or that call for some common sacrifice of pride or self-interest, that most bring out the exceeding cruelty of selfishness.—*Youth's Companion.*



## SABBATH REFORM.

ONE of the encouraging signs of the times in the Sabbath agitation is the frankness with which the secular press treats the question of the day of the Sabbath. Witness the comments of the *Albany Times*, in this issue, on Dr. Talmage's sermon on the creation week; and the *Chicago Tribune* in two extracts published last week. The tendency of this frank treatment will be to force the advocates of Sunday to abandon the effort to establish the Sunday Sabbath from the Scriptures, and draw the line of battle between the true Bible Sabbath on the one hand, and the "American Civil Sabbath" on the other.

### HOW NOT TO DO IT.

The *Christian Secretary* of June 6th has the following, which we reprint chiefly for the strong statement of the grounds on which the demands for the Sunday closing of the World's Fair should not be made. We quite agree with the *Secretary* that "If the fourth commandment makes no demand upon Christians to observe Sunday in any particular way, it is folly to try to make such demand upon unbelievers by its authority." We are disposed to go farther and say that "If the fourth commandment makes no demand upon Christians to observe Sunday in any particular way," it is folly to try to find any biblical reasons for calling Sunday the Sabbath, or asking Christians to treat it as such. Most Christians regard the Sabbath as a biblical institution, and the Bible does not contradict itself:

The friends of decent Sunday observance should spare no pains, nor miss any opportunity, that may promote the desired end. Sunday laws prohibiting unnecessary work and money-making exhibitions and excursions should be based upon the considerations of justice and philanthropy which may be made apparent to all, and upon which not only all Christians, but also the great majority of right-thinking people may be united. The great show in Chicago in 1893 should be no exception to the prohibited Sunday exhibitions, but it will be unless the adverse public sentiment makes itself manifest in every proper way. But let not the demand for closing be made in the name of any ecclesiastical authority; nor by authority of the Decalogue. Such a demand only provokes resentment and resistance, and there is no foundation for it either in Scripture or history. Smith's Dictionary of the Bible says: "The Lord's-day existed during these two centuries (the two succeeding the death of John) as a part and parcel of apostolical, and so of scriptural Christianity. . . . It was never confounded with the Sabbath, but carefully distinguished from it. It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded, it was a day of solemn meeting for the Holy Eucharist, for united prayer, for instruction, for alms-giving. . . . Finally, whatever analogy may be supposed to exist between the Lord's-day and the Sabbath, in no passage that has come down to us is the fourth commandment appealed to as the ground of the obligation to observe the Lord's-day." If the fourth commandment makes no demand upon Christians to observe Sunday in any particular way, it is folly to try to make such a demand upon unbelievers by its authority. By the way, there is but little consistency in a member of the church demanding that outsiders shall respect the Lord's-day, when he disregards its proper observance himself. We have known such an one to grow indignant over the desecration of the day when he was not careful to consecrate it to its proper uses.

### TALMAGE ON THE CREATION WEEK.

A few weeks since we quoted, in these columns, from Dr. Talmage's sermon on the Creation week, with some comments on the same. In that sermon, it will be remembered, it was assumed that the work of creation began on Monday, and so on through the week. This

brought the creation of man on Saturday, and the first Sabbath on Sunday. This, besides being exceedingly reckless as to the facts of the creation week, would destroy the whole argument about the change of day on account of the resurrection of Christ, and all the rest of the so-called arguments for Sunday. The *Albany Times* thus handles the matter:

The Rev. Dr. Talmage, of Brooklyn, who announces that he preaches, not to his own congregation, but to the whole universe, must not object if the whole universe takes the liberty of criticising him. The *Albany Times* has heretofore remarked concerning his perversions of plain passages of Scripture. But his last is the worst. "God," said the reverend gentleman in a recent sermon, "began the creation of the world on a Monday morning!" Now this is inexcusable. It is in direct and marked contradiction of the first chapter of Genesis, in that book which Mr. Talmage believes to be divinely inspired, "every line, every sentence, every letter of it." The first chapters of Genesis tell us that the work of creation was begun on the first day of the week (Sunday), and that the Lord rested on the seventh day (Saturday), and blessed it and sanctified it. Gen. 2: 2, 3.

It is easy enough to see why the reverend preacher thus perverts the text of Scripture. He wants to make it appear that God "rested" upon Sunday, and not upon Saturday. But there is an unbroken series of commands and injunctions throughout the Bible, in both Old and New Testaments, which all recognize and identify Saturday as the Sabbath upon which the Creator rested, and forbid the substitution of any other day. "Six days shalt thou labor and do all that thou hast to do," says the commandment, "but the seventh day is the Sabbath of the Lord thy God." And the Jews to whom that commandment was given, have kept Saturday as the Sabbath, from the days of Moses who walked with God, to the days of Talmage, who misrepresents him. The statute of the State of New York speaks of the day upon which the creator began the work of creation, as "the first day of the week, commonly called Sunday."

### CHRISTIANS AND JEWS.

A morning contemporary says on the subject of Jewish immigration:

The exodus of the Jews from Russia, if it proceeds to the extent now expected, is likely to bring up social problems of great gravity and complexity in the near future, and for this country more especially. The Jews will provoke the enmity of the other races with which they compete so long as they remain a peculiar people, separate and distinguishable from the rest of mankind. If they were an inferior race they would be let alone. But they are not inferior. With respect to practical sagacity, intellectual acuteness and tenacity of purpose they are the foremost race.

So far as the United States is concerned it is difficult to see what foundation our contemporary perceives for the suggestion that any "social problem of great gravity" will be raised by the presence of Jews among us. There is no more objection here to the Jew, as such, than to the member of any other faith. There is objection to the ignorant and debased, whether they are Jews or Christians, and whatever their nationality or origin. For the Jews, as Jews, *The Press* certainly has no word of condemnation or repudiation, and we believe that the vast majority of the American people are of the same mind.

The suggestion that there is jealousy of the Jews on account of "their practical sagacity, intellectual acuteness and tenacity of purpose," is cowardly. No such feeling has any hold in the United States. The fair dealing Jew is on the same level here as any other fair dealing man. His custom is as welcome as that of anybody else, and our streets bear evidence that nobody shuns a bargain because a Jew happens to offer it. As to European prejudice against the Jews, we do not think that our contemporary states the leading cause. The prejudice is founded not so much in present jealousy as in traditional animosity. The prejudice against

races that have been kept under by stronger, even if in some respects inferior, races, has always survived for a period the removal of the bondage, or the oppressive restrictions. It is in human nature to dislike those we injure, and that sentiment, often grown to second nature, is handed down from father to son for generations. Witness the Spartans and the Messenians, the Normans and the Saxons, the English and the Welsh, the English and the Irish, the Russians and the Poles; and in our land the prejudice against the colored freedmen is of much the same character. As the Jews get farther and farther distant from the age of the ghetto and the *aulo da fe*, so gradually will the prejudice against them disappear, and their sagacity and ability, instead of nursing, will tend to efface any remaining dislike.—*Press*.

### "HOW THE FEATHERS FLY.

The old-time New England minister—what a strange combination of sincerity, eccentricity, and propriety he represented. One never tires of reading sketches which tell of his experiences. This one of Bro. Adams' is a sample of hundreds of others that have been told, but we do not remember to have seen it before:

A neighboring minister—a mild, inoffensive man—with whom he was about to exchange, said to him, knowing the peculiar bluntness of his character: "You will find some panes of glass broken in the pulpit window, and possibly you may suffer from the cold. The cushion, too, is in a bad condition, but I beg of you not to say anything to my people on the subject. They are poor, etc." "Oh, no! oh, no!" said Mr. Adams. But ere he left home, he filled a bag with rags and took it with him. When he had been in the pulpit a short time, feeling somewhat incommoded by the too free circulation of air, he deliberately took from the bag a handful or two of rags and stuffed them into the window. Toward the close of his discourse, which was more or less upon the duties of a people toward their clergyman, he became very animated, and purposely brought down both fists with a tremendous force upon the pulpit cushion. The feathers flew in all directions, and the cushion was pretty much used up. He instantly checked the current of his thought, and simply exclaiming, "Why, how these feathers fly!" proceeded with his sermon. He had fulfilled his promise of not addressing the society on the subject, but had taught them a lesson not to be misunderstood. On the next Sabbath the window and cushion were found in excellent repair.

### A COSTLY BOOK.

From a money stand-point Rome boasts of the most valuable book in the world. It is a Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighing over 325 pounds, and requiring, usually, three men to carry it. In 1512 "a syndicate of Venetian Jews" offered Pope Julius its weight in gold for it, or \$125,000, but, though needing the money greatly, he refused it. According to the present standard value of gold as compared with that period the book ought to be worth, upon the terms of those old Jews, about \$375,000, and it is doubtful if Rome would sell it for any such amount. Yet, notwithstanding the wonderful money value set upon it, it is of little practical service. It is too cumbersome for use, and is preserved as a memento of the past, and as a library treasure. Occasionally some scholar may examine it as an ancient curiosity, or consult it for comparison in textual reading, but it is not a book for daily use, or for mind enrichment, or heart comfort, or life regulation. While it has its place as a legacy from by-gone ages, each man and woman and child in Christian lands can have the Bible in his own language and at a small cost, which he can study day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who will can have it. Many a poor woman whose Bible cost but fifty cents makes better use of it than the possessor of the finest and rarest of Bibles.—*Presbyterian Observer*.



# THE SABBATH RECORDER.

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My days are in the yellow leaf,  
The flowers, the fruits of love are gone;  
The worm, the canker, and the grief  
Are mine alone:  
The fire that on my bosom preys  
Is lone as some volcanic isle;  
No torch is lighted at its blaze,  
A funeral pile.

I'm at the goal I've sought so long;  
The toils and griefs of life are past;  
The joy, the triumph and the song  
Are mine at last.  
I've drawn the sword, and battle made,  
With powers of earth and powers of hell;  
The fight is ended; foes are fled;  
And all is well.

In the two stanzas above quoted the standpoint is the same. The writer in each case is near the end of life and stands looking over its achievements, reflecting upon its positions, and taking some prospective account of its final outcome.

BUT how different is their every line! The one writes from the close of a life of pleasure, of selfish toil, of gratifications not always free from sinful lusts, of ambitions never quite free from selfish aims. What wonder that "The worm, the canker, and the grief" are all that now remain! The other writes as the day of a long, useful, unselfish life draws to its golden sunset. He has toiled to save lost men from their sins; he has fought mighty battles that the oppressed might find liberty, and life, and peace. He writes from the close of an unselfish life of toil for the love of God and the good of men, and the Lord whom he has served gives him victory and peace in his own soul. And so he sings, "The joy, the triumph, and the song are mine at last." These contrasts are not the decrees of fate, but the fruits of the lives out of which they respectively grow. "Whatsoever a man soweth that shall he also reap."

WE are pleased to learn that Prof. Ludwig Kumlien, of Busseyville, Wis., for several years in the employ of the Smithsonian Institute at Washington, D. C., enters upon his duties as Professor of Natural History in Milton College next year, which opens Wednesday, September 2d. Prof. Kumlien will be a valuable acquisition to the faculty of this institution.

A FRIEND suggests that for the benefit of scores of readers, we announce the time of the General Conference. The first sessions will be held on Wednesday, August 19th. The anniversary of the Missionary Society will follow on Thursday, the 20th; that of the Education Society on Friday, 21st; the Tract Society on Sunday, 23d; and closing sessions of Conference will be held on Monday, 24th.

BRO. C. W. THRELKELD writes that in the midst of the hurry of harvesting and threshing a bountiful crop of grain the people of Stone Fort are in the midst, also, of a most interesting spiritual work. In the conduct of this work Bro. Threlkeld is ably assisted by Bro. M. B. Kelly, Jr., a theological student of Alfred. A

home news item from DeRuyter and vicinity also shows that the time of wheat harvest is not a bad time to gather in a harvest of souls. Indeed, there is no bad time for that kind of a harvest, if only the people have a mind to work.

THE question of what should be paid a minister for a temporary pulpit supply has never, so far as we know, been answered in any systematic, satisfactory way. We have known churches, when the pastor was away, or when they were temporarily without a pastor, to call upon some neighboring clergyman to preach for them and forget to offer him anything for his services; some times they will ask him to set a price upon his labor, and sometimes they offer him, without any dictating, fair compensation for his services. Now, if there were some understanding about what is right in such cases, some sort of unwritten law as to the compensation to be made for such service, it would often relieve from embarrassment both the supplying clergyman and the church committee. We are glad to see that the subject is receiving some attention at the hands of some newspapers and other interested parties. The suggestion has been made, and seems to meet with general favor, that a fair compensation for a single Sabbath would be one per cent of the pastor's yearly salary. Thus if the church pays its pastor a yearly salary of \$1,000, it should pay a supply \$10 for a single Sabbath. Or, to state the comparison in another way, the compensation for a supply would be about one-half that of the regular pastor. We commend the suggestion to all those whom it may concern.

AN exchange vouches for the truth of the following story, which shows that spiders and men are not altogether unlike in many things. It illustrates also the fact that alliances for the purposes of plunder are not always satisfactory, especially to the weaker of the allying parties. Some men who were trying to keep cool in a stable at Yorkville recently had an opportunity to witness the fidelity of a little spider and the rascally perfidy of a big one. Incidentally, also, they saw the death of a large horse-fly. The fly had entangled himself in the big spider's web, and his struggles threatened to tear the structure to pieces. The builder of the trap saw the danger, but he dared not attack his powerful captive alone. Swiftly he ran down the wall, and in a few moments returned, followed by a small spider, whose unpretentious web was near the ground. Then the big spider seized the fly from above, and the little one attacked from below. Simultaneously they injected venom into him, and soon there was a dead fly to divide between them. The small spider, who had fought and worked valiantly, came up to claim his share, and his treacherous coadjutor seized him by the back of the neck and pitched him out of the web.

OUR Washington correspondent this week draws a sad picture of the immorality connected with the "Sunday excursions" from that city. Surely every Christian in Washington, and everywhere else, should do all he can to put a stop to such iniquity, not only upon Sunday but upon every other day in the week, not only in Washington but also in every other city in the land. But why not attack these hideous evils in their own name, and not under the plea of Sabbath violation? The deplorable thing is that such evils should be tolerated at all. They are practiced on Sunday more than on other days

because more people are at leisure on that day, and the opportunity and the occasion for them is proportionately greater. If this be true, then all laws tending to enforce idleness on Sunday, laws creating and enforcing the "purely civil Sabbath," only increase the evils complained of by as much as they increase the amount of enforced idleness. The remedy lies certainly not in Sunday laws, but in the adoption of all practicable measures for the suppression of vice wherever and whenever found. As to the better observance of the Sabbath, since that is purely a religious matter, it can be secured only by the quickening and enlightenment of the consciences of Christian people. And that can be had only by the power of God through the agency of his Word. The idea of a "civil Sabbath" is a fiction. The State can make a holiday; God only can make a Sabbath. Human laws may regulate the institutions of the State, and, if properly enforced, suppress crime; but in all purely religious matters, of which the Sabbath is a conspicuous example, no appeal to authorities should be made save to the law of God. What God hath forever separated let not man try to join together.

## ABOUT FARES TO CONFERENCE.

The committee on railroad fares to General Conference authorizes us to say that up to the present time the following points have been secured:

1. All clergymen can have one-half fare on the regular or special half fare orders which nearly or quite all railroads now grant to clergymen on application. To those who have these orders nothing more need be said; those who are not already in possession of them should lose no time in securing them, if they desire this benefit. Make application to the General Passenger Agent of the road over which the benefit is desired; or if not in possession of the requisite information for this, write to I. J. Ordway, Committee, 205 West Madison St., Chicago.

2. Other delegates will probably get return passage at one-third full fare on certificate that they have paid full fare in going. This is the regular certificate plan with which most of us are already familiar. The certificates are usually kept in stock by the ticket agents at all principal stations. Ask the agent of whom you buy your going ticket to give you a certificate of the fact that you have bought a ticket of him for which you have paid full fare. At the Conference the Secretary will certify to your attendance at the meeting, and the ticket agent will sell you a return ticket, by same route as that by which you came, at one-third the regular fare. These tickets will be closely limited, three days before the opening of the meeting and three days after its close (Aug. 16 and 27) being the outside limits.

This instruction is for all points east of Chicago and St. Louis. Persons west of Chicago should confer with the committee, Bro. I. J. Ordway, at 205 W. Madison St., Chicago, as to their wants and what can be done for them.

3. A round trip ticket by the Stonington Line of steamboats, from New York to Westerly and return, can be bought for \$2 50. For all who start from, or go through, New York this is undoubtedly the best route to take; but to those who prefer it, the certificate plan will be available by the Shore Line, from the Grand Central depot.

A possible additional statement may be required next week, but the foregoing are the main points. Let those whom they may concern study them carefully, and govern them-



selves accordingly. It is absolutely essential that those who desire certificates on the purchase of going tickets should present themselves early, as it will take time for the agent to make them out while attending to his regular duties at the same time. At least a half hour before train time should be allowed for this extra work.

"A PRAYER FOR MILL YARD."

The following prayer was deemed appropriate for Mill Yard in 1850; how much more in 1891! The writer, Elder Black, then said that under the nickname of "Sabbatarians," our people in England had suffered the loss of their meeting-house, trust estates and funds, which have long been objects of envy, cupidity, and plunder, among their brethren of other denominations." Certainly the experiences of the former time were not unlike those which our brethren in London have but recently passed through. Of these we hope to give our readers fuller information at no distant day:

Almighty God, who surely answerest the prayers of Thy servants, and will avenge their just cause, though Thou bear long with their oppressors! Deliver Thy people, and this house of prayer, where Thy holy name hath been called upon, and Thy holy Sabbaths have been observed throughout many generations, from the oppression of unreasonable and wicked men, who have intruded into our holy things! and also sorely trouble us, Thy servants. Restore to us the inheritance which our pious forefathers gave, for the maintenance of Thy Truth, and for the benefit of Thy people in this place. We ask not, indeed, fire from heaven to consume our adversaries; but rather desire that their eyes may be opened to see their own guilt, and the peril of Thy wrath, and that by speedy repentance and restitution they may find mercy. Help us Thy servants to maintain wise counsels and a holy composure of mind, firmly trusting in Thy power and goodness, and resolved to persevere notwithstanding our heavy trials. Grant that we, preserved by Thy good providence, may ere long get the victory, and at length be more than conquerors through Him that hath loved us. Strengthen and uphold Thy righteous cause in this place; and may it ever be said: "Here are they that keep the commandments of God, and the faith of Jesus," until His second coming; through whom, accept and grant these humble petitions, O our heavenly Father! to the everlasting glory of Thy name. Amen.

May every lover of truth, justice and religion, add a hearty AMEN!"

SABBATH SERVICES IN MINNEAPOLIS, MINN.

On Sabbath afternoon, July 11, 1891, the mass of the great Christian Endeavor Convention went on an excursion. (How strangely the above statement will read by and by when the Sabbath of Jehovah is restored to its proper place among Christians.) This was the time for Seventh-day Baptists to honor God's holy day by a religious service. The Exposition Building was fitted up for the convention. The art rooms in this building were designated as the "Minnesota head-quarters." In the largest section of these rooms we had our meeting. The notice had been read in the morning in the great audience room in the hearing of the assembled thousands. We attempted to have it read the day before, but for some cause the secretary failed to read it. All Seventh-day Baptists, and all others interested, were invited. Twenty-two were present. Eld. O. U. Whitford from Rhode Island; Eld. O. S. Mills and Mary J. Haven from West Virginia; Orson Green and Wardner Williams from New York; Eld. Geo. W. Hills and wife, Eld. C. J. Sindall, and others, from Wisconsin; Samuel Mills from Iowa; Elder S. R. Wheeler, Jennie Burdick, Josephine Olin, and others, from Minnesota. The lady from Kansas was a stranger to us. Our little number, twenty-two, was a mere speck as compared with the vast assemblage of fifteen

thousand. But no doubt we all prized this service as much as any part of the great meeting. We were not disturbed. It was refreshing to get away for a little while from the bustle and confusion of the restless throng, and worship God in this quiet, pleasant room. Bro. Whitford preached a good sermon. Text: "Keep yourselves in the love of God." Following the sermon eight took part in the conference meeting. The death of Susie Davis, daughter of our returned missionaries, was mentioned, and especial prayer was offered in behalf of the bereaved parents. Then we dismissed, feeling that we had been blessed in thus worshipping God on this eventful occasion.

S. R. WHEELER.

RESTING IN JESUS.

S. E. BRINKERHOFF.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

It is peace to be resting in Jesus,  
Mid all the commotions of earth,  
And to feel that his presence is with us,  
In trials, in sadness, in mirth;  
To know that he loves you and owns you as his,  
That you are the child of his care,  
And though through trials and sadness you go,  
He'll lead you to lands that are fair.

It is safe to be resting in Jesus,  
Mid all the temptations you meet,  
Still to feel that his strength is sufficient,  
While calmly you sit at his feet;  
And to know that his Spirit is with you,  
In darkness as well as in light,  
And though dark be the path that you travel,  
Its end will be joyous and bright.

It is joy to be resting in Jesus,  
Mid the conflicts and trials of life;  
To feel that his arms are your strength and your shield,  
In all of life's battles and strife.  
Still to know that he feels for your sorrow,  
For each bitter grief that you bear,  
And to feel that through all he will lead you,  
Till with him in glory you share.

It is sweet to be resting in Jesus,  
When troubles overwhelm your breast;  
When floods of great sorrow roll over your soul,  
To feel that in him there is rest.  
When weary with care and burdened with grief,  
Which no earthly friend can relieve,  
Then to feel that in Jesus is comfort and rest,  
To each who on him will believe.

It is peace to be resting in Jesus,  
And trusting his power to save;  
To know that he'll keep you in this fleeting life,  
And ransom from death and the grave.  
Then in all of life's trials and sorrows,  
I'll rest in my refuge so strong,  
And when all of earth's conflicts are over,  
I'll join in redemption's glad song.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 29, 1891.

"Do you know," asked a gentleman of education and culture, who is a very close observer, and who is temporarily residing in this city, "what I consider one of the foulest blots upon the good name of Washington?" Knowing the gentleman to have travelled in all sections of this country and many parts of Europe, and that any opinion he might express would be interesting I answered: "No, but I should like to."

"The Sunday excursions up and down the Potomac River," he said deliberately, "are, in my opinion, one of the greatest evils and at the same time, I might say, necessarily, one of the most powerful enemies that Christianity and temperance, to say nothing of good morals, have to fight at the national capital. On these steamboats, which I am informed are growing more numerous every year, nearly every imaginable form of sin is committed. In the first place, the running of these steamboats is an entirely unnecessary desecration of the Sabbath, and the open selling of intoxicating liquors, both aboard the steamers and upon the grounds to which they run, is a violation of the laws of men which I am surprised to find existing here; gambling in many forms is, I am told, permitted on nearly

all these boats as well as at the places to which they carry passengers, and only yesterday I heard a poor heart-broken mother tell with tears streaming down her prematurely old face, how her daughter, a young girl not yet eighteen years of age, was led to ruin by frequenting these Sunday excursion steamers, and could every good father and mother in Washington have seen her and heard her as she exclaimed in her misery: 'Oh, Father in heaven, is there no way to break up these Sunday excursions and save the young men and women of this town from being enticed to ruin, as my daughter was,' I tell you, there would never be another Sunday excursion on the Potomac River; the good people would arise in their might and if necessary stop them by force.

"I have talked about the evils of these Sunday excursions with many church members and with several ministers of the gospel since I have been here, and while they all deprecate the evil nobody seems to have taken any particular steps towards trying to break it up; while they are opposed to them, the opposition is of the negative kind that seldom accomplishes anything; and I know of church members who actually allow members of their families to go on these Sunday excursions without making any effort further than the most formal and feeble remonstrance to the 'Well, I have no other time to go anywhere,' of the son or daughter.

"This is all wrong. Compromising with evils of such magnitude is a reproach to the thousands of Christian men and women of Washington, and besides it is a violation of the teachings of the greatest of all teachers, who said, 'He that is not for me is against me.' If every person who believes in the teachings of Christ will keep those words constantly before him and make a determined and concerted effort to show these Sunday steamboats and excursion resorts to be what they really are—recruiting offices for Satan's army, my word for it, many of them would be compelled by lack of patronage to cease their Sabbath desecration.

"Can you doubt what the effect would be if every minister and every church member of this great city would resolve to work together to abolish or mitigate this evil? Are there not many people who now patronize Sunday excursions who would not do so if their Christian friends and neighbors would remonstrate with them firmly and kindly, showing them the enormity of their offense against God and good morals? Undoubtedly. Why it is possible for the Christians of Washington so to stir up public opinion on this subject that before the present season closes no man or woman who wishes to be considered respectable by their neighbors will be willing to have it known that they would even think of going on a Sunday excursion.

"There is also another way in which the evil can be reached. Let the attention of the authorities of the counties in which these excursion resorts are located be brought to the Sunday liquor selling, which is everywhere illegal, and upon which these places depend for their profits, and if they refuse to put a stop to it, make cases against the proprietors of the bar-rooms for every drink they sell on Sunday, and then employ lawyers to see that they are fully prosecuted. Once make it so that no liquor can be sold either on the boat or on shore and the Sunday excursion will be a thing of the past, as they are conducted almost solely for the purpose of selling liquor. Am I not right?"

The indictment is a strong one, but candor compelled me to answer the last question in the affirmative, although it shamed me to do so.



## YOUNG PEOPLE'S WORK.

### WILL AND WAY.

You complain, "Outward snares are too strong;  
Meaning right, I am forced to do wrong."  
Nonsense, man! Sin's vile course you must stay,  
For where'er there's a will there's a way.

Say no more you cannot, for you can.  
Up, this fight must be fought! Play the man.  
What we ought to achieve, that we may,  
And where'er there's a will there's a way.

Never flinch; never dare turn aside;  
Hard will prove not so hard when you've tried.  
Practice makes hardest work easy play,  
And where'er there's a will there's a way.

Not in strength of our own can we win;  
Ask of God; he will fight with your sin;  
Helped by him, then, indeed, shall you say,  
Now I know, where's a will there's a way.

—Selected.

DR. SCHIAFF once said to us in a theological lecture, when asked with regard to Calvinism and Arminianism, "Young gentlemen, pray like a Calvinist but preach like an Arminian. Pray as if it all depended upon God, but preach as if it all depended upon the poor sinner."

SO WHILE we admit the overruling power of destiny and feel keenly the shaping influence of circumstances, it is well for us to keep always in our hearts a brave courage, born of a confidence that if we will we can, almost without limit. Let us never give up, but always strive hopefully, earnestly, devotedly, toward whatever end we believe to be God's will.

### THE RELATION OF THE CHRISTIAN ENDEAVOR SOCIETY TO THE CHURCH AND SABBATH-SCHOOL.

BY MISS ALICE E. MANSON.

Read at the Young People's hour of the Eastern Association, June 21, 1891.

The recent rise and rapid spread of the Y. P. S. C. E. throughout Christendom is doubtless one of the most remarkable features of the present century in the church. It is worthy of comparison with the great missionary uprising near the beginning of the century, and the Y. M. C. A. movement near the middle of it. It was quite as much needed as either of them, and both have done a great work of preparation for it.

There are pastors and Christian workers who feel the church is becoming too much organized to do efficient work, that formation of societies is a mania of the age. They believe the energies of the church are becoming dissipated organizations. For these persons we truly sympathize, for they have the good of the church at heart. They are jealous of anything which tends to diminish its power or cloud its glory. They are content with the ordinary means and methods used by their fathers. In consequence of this conservatism they have not yet received the Christian Endeavor movement with open arms. Let us look for a moment into the merits of this new reformation. The mission of the church and the mission of Christ are identical. The Christian Church was organized to publish the plan of salvation. Our Saviour said, "As the Father hath sent me into the world, even so send I you into the world." It was apparent that all the disciples had something to do. The primary object of the church is to save. Its first mission is not its last. Saved men are means not ends; they are saved that they may save.

Now what relation does the Y. P. S. C. E. sustain to the church? We have seen that the mission of the church is identical with the mission of our Lord. And now we add that the

mission of the Christian Endeavor Society is identical with the mission of the church, composed of young people endeavoring by various means to save the young. [The church itself is a Society for Christian Endeavor. The object of the two societies is one and the same, hence their lines of work, if not co-incident must be very nearly parallel. The Christian Endeavor Society was fitted to help the church. It was born in the brain of one of the church's most faithful servants. A pastor was inquiring how he might edify the church and save the young; how he might utilize their gifts and graces for the church. Then the Holy Spirit put the plan of the Society of Christian Endeavor into his mind. In the church, for the church and by the church was this society organized. The Y. M. C. A. working in the church, for the church and with the church, being careful from the start to give precedence to the church, has secured, by these means, identity of interest and hearty co-operation. The Y. P. S. C. E., though nominally of more recent birth, lives and works under the same roof, draws the vital currents of its being from the church's own heart. The Rev. Dr. S. V. Leech, a pastor in one of the most prominent M. E. churches in the State of New York, says: "I find the Christian Endeavor Society helpful in stimulating the religious life of the young people, in promoting a sense of responsibility for all the services of the church. In no way does it weaken, but rather strengthens their love and loyalty to their own church and denomination." Rev. P. S. Henson, D. D., testifies, after several years of experience with such a society among the young people of his church, that he has never known any society of young people of any sort more loyally devoted to the church and pastor than the Y. P. S. C. E. of the First Baptist Church of Chicago. Rev. Erastus Blakeslee, pastor of the Congregationalist Church, New Haven, Conn., says: "I highly prize the Y. P. S. C. E. as a most useful department of church work. It fits into a formerly vacant spot, and when rightly cared for by the pastor brings him strength and joy. It has infused a new and most helpful element into our church life, especially into our prayer-meetings." Such testimonies might be multiplied many fold from churches where the Christian Endeavor Society has had a fair and full chance to work out its influence upon the young. The main object of the church, the chief object of all Christian Endeavor, is the reaching of youthful hearts and molding of youthful characters, for even in childhood a reasonable faith may be trained to the acceptance of a personal Christ.

How shall this object be gained? Early home training is one of the means. None of us question the advisability and importance of interesting the children in church work. The Sabbath-school has met this need in part, but there seems to be a gap between these and membership in the church. The Roman Catholics and Episcopalians have confirmation, and a thorough preparation in the catechism is a step expected of their children before coming into the full communion. What have we to take the place of this? A child in a Christian home has learned to pray, has been carefully trained in Sabbath-school, but as far as actual Christian profession and religious activity is concerned he is like a child that has been told to walk and he ought to walk, but to whom no one has ever held out encouraging hands to lead him in these first tottering steps. The Christian Endeavor Society comes right in here, forming a connecting link between the home,

Sabbath-school and the church, winning to Christian decision and confession. Though for many years the Sabbath-school flourished without a Christian Endeavor Society, now it welcomes this as a most valuable aid. The Society of Christian Endeavor is the drill room of the Sabbath-school, training the young in Christian work, stimulating to more earnest consecration and preparing them for the duties of maturer life. The Sabbath-school has been wisely defined as the church instructing the young, and the Christian Endeavor Society with equal wisdom the church training the young. It is nothing else than this. It is the church at work in this direction, just as the Sabbath-school is the church at work in another direction. The Society has been often compared to an industrial school. There is no better comparison, for the young of our church and school learn to work by working, learn to confess Christ by confessing, and learn to do his will by doing it.

It is just as necessary to train the young as to teach them. The present relation of the Christian Endeavor Society to the church, and one that it will always retain, is that of a training school. Instead of taking from the strength of the church, it is the mission and purpose of the Society to strengthen all departments. This new organization is only the counterpart of the Sabbath-school. One instructs by word, the other by deed; it is also the stepping stone to higher Christian endeavor. The power that hitherto we have sought in vain, the power that gives precision, energy and unity to the movement of forces found in the Sabbath-school, we believe we have found in the Y. P. S. C. E. Let it be said again the Christian Endeavor Society is directly under its own denomination to which it belongs, because it owes allegiance only to its own church. It is responsible to its church and to that alone. In conclusion the fact seems to be that Christian Endeavor Societies have come to stay. The working Christians of the future are in them and the relation which shall exist between these Societies and the church will be precisely what the church chooses to make them.

### SYMPOSIUM.

#### WHAT DOES YOUNG PEOPLE'S WORK MEAN?

A MANY-SIDED VIEW.

First of all I think it means an examination and a purification of the individual life—a cleansing so thorough that our hearts may be fit temples for Christ's spirit. One of the greatest sources of influence for good in the world—one salutary in its effects—is the stream of silent influence issuing forth from an upright, consecrated Christian life.

As the natural sun animates the flower to newness of life, and to more vigorous action; so ought the sunshine of God's love, streaming into our lives animate us to newness of life, and to more zealous endeavor to be reflected in the lives of others, not to stop there but to pass on transforming and giving stability to character.

With a life thus endowed with God-given powers and consecrated to his service, going out into the world to work with and for mankind standing forth in the full vigor of manhood, with the enlightenment of God's spirit for a background, and his Word as a guide to the feet, what does the work of such a life mean?

1. I think it means a continual growth and development in Christian character and manhood.

It means a marshaling together of the forces



—an army of young people shoulder to shoulder, with lives in touch and in sympathy with each other; lives equipped with the sword of the spirit and with the breastplate of righteousness, prepared to do valiantly in one common work for truth and right. It means a broader conception of Christ, and a better understanding of his word. A feeling of broad Christian charity toward all, especially toward those who may differ from us in religious beliefs. Charity ought always to flow from a good heart, seeking to heal the wounds inflicted by adversity. It never irritates but strives to calm the mind when distressed. If any man falls into disgrace, charity partakes of his shame. If any man is afflicted with pain or sickness, charity looks sadly and languishes with him. "Charity suffereth long and is kind."

It means a better knowledge of people and of people's ways, for when we come to work with them we shall detect peculiarities and oddities, and only as we study to know of their inner lives shall we be able to cultivate that tact and discretion which will enable us to approach other lives, to work with them successfully for the accomplishment of good.

It means more of self-sacrifice, and less of selfishness; forgetting self and selfish interests; to have our lives "hid with Christ in God;" to have our hearts go out in tenderness and sympathy for others. Then shall we imitate the blessed example of Him who went about doing good.

It means that we must meet with disappointments, trials, and persecutions, but let us like the apostles of old "count it a joy to suffer for Christ's sake."

It means a word of kindness fitly spoken, a deed of love to some soul burdened with care, a feeling of sociability and of courtesy for all, a reclaiming of the perishing, a light to those who are sitting in darkness, a key to release those who are held in the bondage of sin or by habits of evil, and a helping hand to those who are cast down and in need of assistance.

It means a firm adherence to principle and loyalty to truth under all circumstances, no swerving with the tide of popular opinion or skepticism, but to stand firmly and boldly upon the rock, Christ Jesus.

It means to us as Seventh-day Baptists an enduring faith in the Sabbath of Jehovah, and a better observance of that day. To teach others to see the truths of God's word our lives must be the exemplification of those truths. We need a greater zeal in defending the Sabbath against pollution and misrepresentation, a more thorough knowledge of the Word of God, that we may "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

In view of the rapid advances of Catholicism and the establishment of institutions antagonistic to religious liberty, it means that we as young people, who are to mold public sentiment, need to be alive to our duty and to work unceasingly for the dissemination and establishment of truth, and in the dissolution of all *isms* that tend to pervert good society and to lower true religious sentiment.

It means a firm stand against intemperance and vice, a discouragement of the use of intoxicants and tobacco in all its forms,—the lending of our influence against the continuance of such evils by signing the pledge and in waging a warfare against it until purity, temperance and sobriety shall take the place of disorder, immorality and crime.

It means an active interest in all missionary

work, both home and foreign. Our hearty support to every movement inaugurated for the promulgation of truth and the evangelization of the world.

It means a greater, a more profound respect and reverence for the house of God,—that building of all buildings which ought to be held the most sacred. A house consecrated to Christ and his service, where he delights to dwell, should not be desecrated by entertainments or concerts foreign to the cause of Christ, and such theatrical performances as do not in any way create a love for Christ or improve the moral atmosphere of the church which ought to pervade every edifice set apart for religious purposes.

It means a growth of the church of Christ, an assistance and encouragement to the pastor in his labors of love, a higher type of Christian living among the members. If the work is properly carried on it means both of joy and of sorrow in the service of Christ, and for the future an abundant harvest of sheaves for the Master's kingdom, and a triumphant victory "For Christ and the Church."

CORTEZ R. CLAWSON.

ALFRED UNIVERSITY, July 11, 1891.

## TEMPERANCE.

—"SEE how much a gallon of whiskey costs," said the judge, after trying a case. "One gallon of whiskey made two murders; it made two wives widows, and eight children orphans."

—A DISTINGUISHED Englishman, returning to his own country, after a careful study of American institutions, on being asked what he had seen that was most unlike England, answered: "The wineless dinner-table of the great middle class."

—THE wage earners of America annually pay \$600,000,000 for liquors. Yet no labor agitator has made much noise about it, and no labor organization denounces it. If whiskey is a necessity of life it is costing too much. It could be made for twenty cents per gallon. If it is a necessity its manufacture ought not to be in the hands of a trust, as it is. If it is not a necessity to those who use it its sale ought to be suppressed.

—ARCHDEACON FARRAR, in one of his temperance addresses, remarks: "Cruikshank offered £100 for a violent crime committed by a total abstainer; and the money remains unclaimed to this day. I offer as much for proof of any one case—either in the church or out of it—where drunkenness has been cured without total abstinence; the only safe way to stop drinking, as the Irishman put it, is to 'leave off before you begin.'"

—THE eighteenth annual report of the London Temperance Hospital, just issued, shows that 753 patients were treated during the year 1890, of whom 390 were cured, 258 relieved, 60 were unrelieved, and 45, or not quite 6 per cent (5.93) died. From the opening of the hospital to the end of December, 6,896 in-patients have been treated, of whom 3,591 were cured and 428 died, a mortality of 6.2 per cent. Patients are treated in this hospital without the ordinary administration of alcohol.

ASPECTS OF THE LIQUOR QUESTION.—Prof. Francis G. Peabody, of Harvard, in a lecture on the temperance question before the Lowell Institute of Boston the other day, said in substance: There are two aspects of the liquor question, the economic and the moral. There are at present in the liquor traffic throughout the country some 200,000 persons—163,000 in the retail, and the rest in the wholesale. The figures represent only the dealers. The number of persons employed is upward of one million. The worst of these horrible figures is that they mean the withdrawal of just so many persons from right kind of employment. In their present occupation they contribute little or nothing to the wealth of the country. As to the amount of liquor consumed in 1886, \$337,000,000 was spent for spirits, \$304,000,000 for beer, \$16,000,000 for imported wines and \$34,000,000 for domestic wines—a frightful total of about \$700,000,000. Only about one-twelfth of this amount is spent for food, clothing and necessaries of life. In the same year there was received as wages \$947,000,000, and the liquor bill consumed two-thirds of it. Again, it costs \$350,000,000 a year for churches, and the drink bill would buy all the churches in six months.

## POPULAR SCIENCE.

THE principle of the compressed paper car wheels, which are so widely used throughout the world, is applied in France to the manufacture of pulleys for power transmission. The pulleys are said to be very light, cheap, and serviceable in every respect.

A NEW rolling mill in the Krupp works at Essen, Germany, is probably larger than any other in the world. It will roll plate about twenty-eight inches thick and nearly twelve feet wide. The rolls are of steel. Each pair in their rough state weighs 100,000 pounds.

PYROGRANITE is a new brick, of Russian origin, that is being tried by English builders. It is made from a combination of fusible and infusible clay, and is strong and hard, resisting a crushing force of five and one-half tons per square inch. It takes a high polish, and the clays may be mixed to give a great variety of colors.

BEFORE the war there was no such flower as the daisy in Virginia. Now the fields just around Richmond are white with daisies. "An investigation shows that the seeds of the prolific daisy were carried there in the bales of hay brought by the Union soldiers in Virginia when they were camped near the city. An old battery west of Richmond is the spot from which the daisy began to spread."

TEMPERING TOOLS.—The following is said to be the Swiss method of hardening cast steel for cutting tools. Mix in a suitable vessel four parts of pulverized resin and two parts of train oil. Stir well in this one part hot tallow. Into this mixture the article to be hardened is plunged at a low red heat and held there until thoroughly cooled. Without cleaning off, the piece is again put into the fire and suitably tempered in the ordinary way. An examination of steel thus hardened indicates that the hardening is deeper and more uniformly distributed than is commonly the case, and that the steel is less brittle. Articles thus hardened have excellent and durable cutting qualities.

CHINESE VARNISH.—The British consul at Hankow, writing of the varnish exported from that city, says he is informed that it is the gum of a tree—the *Rhus vernicifera*. On this tree, before daylight, incisions are made; the gum that runs out is collected in the dark, and strained through a cotton cloth bag, leaving behind a large amount of dirt and refuse. This operation can only be performed in the dark, as light spoils the gum and causes it to cake with all the dirt in it. It cannot be strained in wet weather, as moisture causes it to solidify. When the Chinese use this varnish, they rub it on with a sort of mop, or swab, made of soft waste silk. It should only be used in wet weather, as, if the atmosphere is dry when it is rubbed on, it will always be sticky. As used by the Chinese, the varnish takes about a month to dry, and during the time it is drying it is poisonous to the eyes. The consul thinks that this gum may have been one of the ingredients of the celebrated Cremona varnish, and he suggests that it might be worth the while of musical instrument makers to make experiments with it, with a view to producing a varnish that would give a mellow instead of a glassy sound.

AN ARTIFICIAL RAILWAY VALLEY.—The tracks of the Harlem Railway, where they pass through the city of New York, traverse a dense population. The distance from the northerly boundary of the city to the Grand Central Depot, at Forty-second street, is something over twelve miles. There are four tracks. These carry the traffic of the Harlem, the New York Central, and the New York, New Haven, and Hartford lines. The increase of population has rendered it necessary, as a measure of safety at street crossings, to lower the grade of the tracks and raise the grade of the streets at the crossings. This work, which has been in progress for several years past, has lately been completed. The masonry is very massive and substantial. The cost has been very great—some six millions of dollars in all. Going north from Forty-second street, there are tunnels for nearly two miles. Beyond these a one mile viaduct and then an open cut, or as it might be termed a deep groove, the sides of which are lined with granite walls. Bridges are provided at all the street crossings. The approach to New York is not very attractive to the traveler. Looking upward from the narrow valley in which he is inclosed, he sees the windows in the upper stories of the high buildings that line the railway avenue. The lateral view from the car is simply a solid rampart of stone. Ten miles of this sort of sight seeing is rather monotonous, although the distance is run in from fifteen to twenty minutes.



## 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 4:5-28
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 VII.—THE FIVE THOUSAND FED.

For Sabbath-day, Aug. 15, 1891.

SCRIPTURE LESSON.—John 6: 1-14.

INTRODUCTION.—Christ continued his discourse in proof of his authority, referring to the Baptist's witness, the testimony of his divine works, and the testimony of the Old Testament Scriptures which the Jews had read. The intervening events are not recorded by John, but consulting a Harmony of the Gospels the student will find occurring the events of Matthew, chapters 12-14, Mark, chapters 3-6, and Luke, chapters 6-9, covering about a year of Christ's life and ministry. In John's narrative of the gospel the discourses of Christ appear to be the principal thing, the miracles only serving to settle them. The account of this lesson is important to the extent that all the evangelists relate it.

EXPLANATORY NOTES.—v. 1. "After these things," Spoken of in the preceding chapter, and yet giving no definite idea of time. "Jesus went over." From the western side of the sea. He had come up from Judea into Galilee, probably to Capernaum. "Galilee . . . Tiberias." John, writing after the destruction of certain cities by Vespasian and Titus, mentions both names given to the lake, Tiberias then being its most familiar name. Foreign readers best know the sea named from the new Roman capital, Tiberias, on the west shore, and in honor of Tiberius Caesar, the emperor. v. 2. "Great multitude." Made up in part of those going to the Passover. Multitudes thronged him everywhere. "Saw his miracles." Some recent miracles he had wrought. v. 3. "Went up." On the table-lands. "There he sat." With his disciples with whom it appears he spent some little time, seasons necessary for their private instruction and rest, but few and far between. v. 4. "Passover . . . was nigh." Mentioned to note the time of this event, and also explaining the presence of so great a multitude. v. 5. "Lifted up his eyes." From the elevation where he sat, overlooking the plain below. Seeing them coming he came forth to meet them, and began to teach and heal. See account in Matt. 14:14 and Mark 6:34. Then, "when the day was far spent," "He saith unto Philip." Why especially to Philip? Did he have special need of testing as to his faith? It seems so, for, v. 6, "This he said to prove him." Proving strengthens the good, and shows what one is. Our life is an education. "He himself knew" what he was about to do. Jesus was not asking for counsel. v. 7. "Philip answered." Knowing that he did not quite trust in Jesus' divine power. "Two hundred pennyworth." About \$28. This was probably the amount in their apostolic treasury, Judas being treasurer. v. 8. "Andrew." The first convert, and one to declare, "We have found the Messiah." v. 9. "There is a lad here." Greek, *a little lad*. How important a part children play in the transactions of our Lord and his church! Let the children's effort be appreciated. "Five barley loaves." Flat, round cakes of coarse food. These were no doubt purchased, together with the "two small fishes." "But what are they?" The need is very great, the supply very small. Notice the true benevolence displayed. They share what they have. Jesus does not create luxuries for them, but the plain fare for the peasant classes. v. 10. "Make the men sit down." Men, used generically. It included women and children. The posture was usually a reclining, and this upon the grass. "In ranks, by hundreds and by fifties." Mark 6:40. The men numbered 5,000; probably women and children were at least 2,000 more. v. 11. "Given thanks." A universal custom among Jews, and enjoined upon Christians. Acts 27:35, 1 Thess. 5:18. "He distributed." Jesus works, even in giving spiritual food to men. He also uses his disciples. If the world is spiritually fed, the church must receive from Christ and distribute to the nations. Home and

foreign missions. v. 12. "Were filled." Christ never gives stingily. "Freely ye have received, freely give." "Gather up the fragments." A most striking lesson. Jesus, with divine power multiplying abundance, directs the saving of the pieces remaining. O ye rich, how much ye waste that might swell the treasury of the Lord. And our Boards are begging for means to spread the truth. v. 13. The disciples obeyed, and "filled twelve baskets." The baskets were *cophinus*, *i. e.*, traveling baskets carried usually by Jews, in which they kept food not polluted by the Gentiles. v. 14. "Then those men." Of verse 10. "Had seen the miracle." *Rev. Ver.*, "The sign which he did." It was a sign that God was with him. No other prophet ever did so great a thing. "That prophet." Read Deut. 10:15, John 1:21. The Messiah and world's Redeemer.

LESSONS IN BRIEF.—Have compassion, teach, feed. Thus Dr. Swinney in China, and we through her, may have compassion for the souls and bodies so needy. While waiting to be treated the gospel is proclaimed. Enlarge the mission. With God's blessing a Christian can make a little go a great ways. With small talents and few opportunities, God may be honored. But see our great and multiplying opportunities. Who are improving them? When a church first seeks for spiritual progress it is most sure of temporal prosperity. The gospel works in an orderly manner. It is our privilege and duty to distribute what God gives us. Thus shall we have the more. Let nothing be wasted or lost in gospel work. Where are your fragments of time and opportunity?

## CHRISTIAN GIVING.

There can be but one opinion, that the great need, at the present time, for the speedy evangelization of the world, is money, *more money*. The missionary spirit has been aroused. Light is shining upon the dark places. Pagan lands have been penetrated by the trader, traveler, discoverer, philanthropist, and missionary. The customs, crying evils, religious needs of these lands, have been portrayed by tongue and pen. The heart of Christendom has been touched, and hundreds and thousands of consecrated men and women have offered to go, as soon as they can be sent, to carry the glad tidings. What we need now is *money* for the work at home, and all over the world. The watch-cry of the Y. M. C. A.: "The evangelization of the world in the present generation!" should be made the watch-cry of all Christendom. A great step would be taken toward this accomplishment if all Christians would devote to the Lord that portion of their income that belongs to him.

Instead of resorting to the many devices for raising money, why not all adopt *one method*, and that the only one that has good Scripture sanction—the *tithing system*? Abram gave tithes to Melchizedek. Gen. 14:20. This was afterward and all through the law of giving in Israel. In the next to the last chapter of the Old Testament the Jews are charged with *robbing God*, because they had withheld the tithe. In the New Testament Christ gave his sanction to tithing, while reproofing for neglecting the weightier matters. Matt. 23:23. In 1 Cor. 16:2 Paul gives what seems to me the rule for Christian giving: "Every first day of the week let each of you lay something by itself, depositing as he may be prepared." (Emphatic Diaglott translation.) The phrase: "Every first day of the week," indicates that our giving is to be with *regularity*. "Each of you," etc., shows it to be binding upon *all* that are wage-earners or have an income. This includes the rich and the poor, old and young, male and female. Question: Should not the wife, if she so desires, have the distribution of half, or a third of the benevolent funds of the family, according to the proportion of the property that is legally hers? "As the Lord has prospered him," shows that this giving is to be *proportionate*; but what is that proportion? I ask, unless it be the *tithe* which the Lord says is his own. Lev. 27:30. Shall we not, then, apply this as the New Testa-

ment rule for giving? Regularly, each one of us, as prospered. The tenth of our income, lay by itself, on the first day of the week, if it is received weekly; if not, monthly, quarterly, or as fast as received. What strides our denomination might make in its work if every one would practice this plan! Why, I believe the Nortonville Church alone, by this method, would raise little less than \$5,000, and that would be about \$4,000 better than now. As one's practice and preaching should agree, we purpose, at least for the balance of the year, to "lay by itself," for benevolence, one-tenth of all our cash income receipts. Will not 10,000 RECORDER readers join us in this much needed and worthy endeavor?

G. M. COTTRELL.

## THE FOUR STENNETTS.

In the RECORDER of July 9th, I am referred to as one who could give some account of the Stennetts. There were four Stennetts, ministers, and Sabbath-keepers, or as the late Elder Black published, "illustrious Seventh-day Baptists." The late Dr. Wardlaw writing on the Sabbath question, maintained that Rev. 1:10 refers to the first day of the week, and says, "None will dispute this who are worthy to be reasoned with." To this in his review of Dr. W., Elder Black replies,—“Does the Doctor think that such Christian poets, orators, divines and scholars, as the four Stennetts, the two Bampfields, Cornthwaite, and Burnside, who have not only disputed but triumphantly disproved his positions, were men not worthy to be reasoned with?” See Elder Black's "Chronological Reformer" for 1848 and 1850, pp 28 and 52. To my frequent inquiries Baptist brethren here admit the Sabbath-keeping practice of the Stennetts. Edward Stennett, the elder, had a numerous family of children. He wrote the Royal Law, now published by our Tract Society and was pastor at Wallingford, and preached as often as he could for the Pinner's Hall Seventh-day Baptist Church, which had been raised up by the pious and learned Bampfield. His son Joseph, the poet and orator, preached in turns with his brother Jehudah and John Jones, till the church called him to the pastorate about 1690. Joseph was born in 1663 and died in 1713. His son Joseph became a member of the Seventh-day Baptist Church, Pinner's Hall, and afterward pastor of Little Wild Street Baptist Church. In due course he received the degree of Doctor of Divinity. Samuel Stennett, D. D., succeeded his father, Dr. Joseph Stennett, in the pastorate of Little Wild Street Baptist Church, and toward the close of his life he ministered to the Pinner's Hall Seventh-day Baptist Church, retiring on the election of Elder Burnside to the pastorate. The order of the generations of the pastors Stennett, is thus: Edward Stennett, Joseph Stennett, Joseph Stennett, D. D., and Samuel Stennett, D. D., *i. e.*, father, son, grandson, and great grandson. The first Joseph Stennett was the author of many beautiful hymns, among which is the one so well known among us all,—

"Another six days' work is done,  
Another Sabbath is begun."

An extended life of the poet Joseph is published in the *Sabbath Memorial*, with portrait. Besides Jehudah, mentioned above, Benjamin and Hannah Stennett, supposed children of Edward, were members of the Bampfield Church. It may be well to add here what may not be generally known among our people, that Whiston, the translator of Josephus's works, was a Sabbath-keeper, though remaining a clergyman of the Church of England.

W. M. JONES.

11 NORTHAMPTON PARK, CANONBURY,  
London, N., July 23, 1891.



TOPICAL SELECTIONS.

TEMPTATIONS.

A fox one day met a peasant and remarked that he took great pleasure in informing him that he had decided to reform his conduct. "Well, I am heartily glad of it," replied the peasant, "and I will do all I can to strengthen your good resolutions." Next day as the fox approached the peasant's cottage the man came out and clubbed him off. "Is this the way you strengthen my good resolutions?" exclaimed Reynard, in a voice of pathos. "The less you see of my chickens the more apt you will be to stick to your good intentions," replied the peasant, as he heaved another club. Moral: Don't leave your watch and a reformed burglar hanging on the same nail.

CHRISTIAN DEVOTION.

A Hindoo baboo, or clerk, had under him several mountaineers, whom he had nursed through two or three attacks of cholera. But when he was taken ill, every one of them fled, and left him to die alone, or to get well. A poor woman, being prostrated by cholera, had cholera pills sent her by an English party, traveling among the mountains. Her husband put a pill on the end of a long stick, and thus, pill by pill, administered the medicine to her. Between that cautious standing afar off from a sick wife, and the Princess Alice kissing her darling daughter, dying of the diphtheria, there have intervened centuries of Christian education.

DEATH.

The Egyptians had a skeleton at their feasts perpetually to remind them of death; the Eastern tyrant could not send away the slave who stood beside his throne in his hour of triumph, to bid him remember he was mortal. Even down to the modern times it is considered by many pious men and women right and fitting to keep hourly before their eyes the thought of death. The Chinese and other Oriental nations put the idea and even the name of death out of sight. It is considered ill-bred to say that a man has died. "He has gone away;" "He has saluted the world," they say, with expert evasion.

"DEACONING."

A long time ago, a mean, unknown, country deacon was in the habit of arranging his potatoes for market by putting a few fine specimens on the top of his baskets, thereby deceiving and cheating his customers. This trick was soon detected and from the official position of its author, has become generally known as "deaconing." Of course, the unfortunate stigma is not to be understood as attaching to the dealings of all deacons. But the whole fraternity has been made to suffer for the offense of this one man, and the good title, which is a synonym for charity, is now used to designate similar acts of contemptable meanness.

THREE IMPORTANT DISCOVERIES.

"The progress of enlightenment in Romanist minds," says an observer, "is shadowed forth by the experience of one whom I saw but last week. He sat down to read the Bible each evening with his wife. One evening he stopped and said: 'Wife, if this book is true we are wrong.' He read on, and in a few days said: 'Wife, if this book is true we are lost.' He still read, and in a week more joyfully exclaimed, 'Wife, if this book is true we may be saved.' A few weeks more reading, and taught by the Spirit and instructions of a missionary, they both placed their faith in Christ, and are now rejoicing in hope."

LOST OPPORTUNITY.

Dickens, in one of his shorter papers, tells the story of a man shipwrecked on a distant coast, who never can return, but sits alone on the shore, looking back over the waste of water, remembering the love he might have given, the kind words and actions with which he might have made the lives of those left behind happier, now that it is forever too late. "And we all," says the great novelist, "shall go upon that traveler's voyage at last."

A REQUEST.

Will the lady in Westerly, R. I., who wrote me that she would send the SABBATH RECORDER to some one, please send me her full address again?

Through the kindness of the friends who responded to my request for papers, the RECORDER now reaches ten or twelve persons who would not otherwise receive it.

MISS EMILY P. NEWTON.

FAYETTEVILLE, N. C.

HOME NEWS.

New York.

FIRST ALFRED.—Last Sabbath the Rev. J. G. Burdick, of New York City, preached for Pastor Williams. Bro. Burdick is tarrying here on account of the failing health of his father, Stephen C. Burdick, whom visitors at Alfred for nearly forty years will remember.—Many of our people are preparing to go to Conference.—President and Mrs. Allen have returned from their visit to Vancouver and other points in the North-west, greatly pleased and refreshed with their trip.—Dr. H. P. Saunders has graded his lot in the burnt district, opposite the church, and has his new house enclosed and under cover.—There is now a fair prospect that our town will be furnished with an abundant water supply, both for culinary purposes and for fire protection. It is high time. S. R. S.

NILE.—Since Eld. Lewis left us in the spring our pulpit has been supplied by different persons, as we could get them. On Sabbath, July 25th, Eld. L. A. Platts, who was pastor here twenty-five years ago, preached for us, and baptized a brother who was a member of the congregation at that time.—Last Sabbath, August 1st, Eld. D. H. Davis, who is spending a few weeks in this part of the county, was with us and occupied the pulpit.—The congregations continue good, and the Sabbath-school is largely attended, and is full of interest.

DERUYTER.—At our late Association here it was urged upon pastors and people that we make special effort for a revival of religion and an ingathering of souls. We have been trying to do so in these churches and God has blessed us. At Otselic the little company has been encouraged by the coming of some new ones and greater interest in the Sabbath services. It is really a privilege to attend these meetings and see how devoted these sisters are in their work. At Lincklaen Eld. Huffman has preached to large congregations with acceptance and power, and the spirit has carried conviction to the heart so that five were baptized last Sabbath. At Cuyler Hill the work has gone steadily forward, ten have been baptized and a deep spiritual interest pervades the whole community. At DeRuyter the churches united in some extra meetings and Eld. Huffman preached three evenings. Four have stated their determination

to live a Christian life and we are making arrangements for baptism. Eld Huffman started to-day for Watson but Eld. Livermore is to spend a few days here and greatly helps in the preaching.

A noteworthy fact is that these meetings have been going on in the busiest season, during haying and harvest, clearly proving that God is ready if we give ourselves up to his service. And now while we thank the Board and Bro. Huffman, who under God has led in this work, we still plead with pastors and people to make it their constant effort for a revival of religion and an ingathering of souls.

JULY 31, 1891.

West Virginia.

LOST CREEK.—On First-day, July 5th, the good people of Lost Creek proceeded to take the parsonage by storm. The garrison being wholly unprepared to resist, promptly surrendered without a single loss. After the company had taken full possession, Bro. C. H. Davis announced the terms that would be granted. Namely, that the good-will manifested by the people be reciprocated by the pastor. After an hour spent in conversation and song, the company dispersed, leaving the pastor and family safe and sound with no damages to report other than that the kitchen table was very seriously strained by the numerous packages left upon and about it, and the family purse was considerably bulged out with the change that was handed to the pastor in the good old West Virginia style, a hand-shake and a gift.

Wisconsin.

UTICA.—The services for the ordination of Bro. E. O. Crandall as deacon, were held in the church, July 5, 1891. In the meeting at 10.30, the examination was conducted by N. Wardner, and a programme was made for the afternoon. There was a fair attendance in the afternoon when the sermon was preached by E. M. Dunn, the consecrating prayer was offered by N. Wardner, and the charge was given by Albert Whitford. At the suggestion of N. Wardner, the audience went forward and gladly gave Bro. Crandall the hand of welcome to the new duties in the church. M. G. S.

For a long term of years a fortune, now aggregating \$5,000,000, has lain in the vaults of the Manhattan Bank, New York City, awaiting the establishment of a legal claim. The principal was deposited by one Isaac Phillips, a slave trader, who died in 1834, his wife and only child having previously died. The bank declined to pay over the deposit to the heirs at law—a niece and two nephews—unless they could furnish exact information as to the time and place of the testator's death. This they were unable to do, and for twenty years the claim has been unsettled. An authentic record of Isaac Phillip's death was finally agreed upon as a legal prerequisite, and this led to a search for the old family Bible. It was traced to the coffin of a niece who was buried, in 1866, in Easton, Mass. On being examined the record was found perfectly legible, and the missing link was found at last. The fortunate heirs have proved their title to earthly possessions from a copy of the Sacred Volume; more fortunate still will they be if from the same source they shall be able to prove their "title to the skies."—Ex.

THE virtue of a man ought to be measured not by extraordinary exertions, but by his every-day conduct.—Pascal.



## MISCELLANY.

### WASTE OF NERVOUS FORCE.

The needless waste of nervous force, of which both men and women are guilty in the ordinary movements of daily life is illustrated as follows, in a little volume called "Power Through Repose," by Annie Payson Call:

Do you hold yourself on the chair or does the chair hold you? When you are subject to the laws of gravitation give up to them and feel their strength. Do not resist these laws, as a thousand and one of us do, when, instead of yielding gently and letting ourselves sink into a chair, we put our bodies rigidly on and then hold them there as if fearing the chair would break if we gave our full weight to it. It is not only unnatural and unrestful, but most awkward. So in a railroad car. Much, indeed most, of the fatigue from a long journey by rail is quite unnecessary, and comes from an unconscious effort of trying to carry the train, instead of allowing the train to carry us, or of resisting the motion, instead of relaxing and yielding to it. There is a pleasant rhythm in the motion of the rapidly moving cars which is often restful rather than fatiguing, if we only let go and abandon ourselves to it.

The same law is illustrated in driving. "I cannot drive, it tires me so," is a common complaint. Why does it tire you? Because, instead of yielding entirely and freely to the seat of the carriage first and then to its motion, you try to help the horses or to hold yourself still while the carriage is moving. A man should become one with a carriage in driving as much as one with his horse in riding. Notice the condition in any place where there is excuse for some anxiety—while going rather sharply around a corner or nearing a railroad track. If your feet are not pressed forcibly against the floor of the carriage, the tension will be somewhere else. You are using nervous force to no earthly purpose and to great earthly loss. Where any tension is necessary to make things better it will assert itself naturally and more truly as we learn to drop all useless and harmful tension. Take a patient suffering from nervous prostration for a long drive, and you will bring him back more nervously prostrated; even the fresh air will not counteract the strain that comes from not knowing how to relax to the motion of the carriage.

A large amount of nervous energy is expended unnecessarily while waiting. If we are obliged to wait for any length of time, it does not hurry the minutes or bring that for which we wait to keep nervously strained with impatience, and it does use vital force and so helps greatly toward "Americanitis." The strain which comes from an hour's nervous waiting, when simply to let yourself alone and keep still would answer much better, is often equal to a day's labor. It must be left to individuals to discover how this applies in their own special cases, and it will be surprising to see not only how great and how common such strain is, but how comparatively easy it is to drop it. There are, of course, exceptional times and states when only constant trying and thoughtful watchfulness will bring any marked result.

We have taken a few examples where there is nothing to do but keep quiet, body and brain, from what should be the absolute rest of sleep to the enforced rest of waiting. Just one word more in connection with waiting and driving. You must catch a certain train. Not having time to trust to your legs or the cars, you hastily take a cab. You will, in your anxiety, keep up exactly the same strain that you would have had in walking—as if you could help the carriage along or as if reaching the station in time depended upon your breaking a rigid spine and tense muscles. You have hired the carriage to take you, and any activity on your part is quite unnecessary until you reach the station; why

not keep quiet and let the horses do the work and the driver attend to his business?

It would be easy to fill a small volume with examples of the way in which we are walking directly into nervous prostration—examples only of this one variety of disobedience, namely, of the laws of rest.

### HOW TO BE WELCOME.

The secret of making one's self an agreeable guest, warmly welcomed when one comes and sincerely regretted when one goes, does not always lie in the possession of conversational talents or general accomplishments. This little authentic dialogue, which took place between Mr. and Mrs. Parkins the evening after their Aunt Sophronia Green had ended a week's visit at their house, indicates a surer means of making one's self welcome:

"How lonesome it is," said Mrs. Parkins, "now that the children have gone to bed. I wonder what it really is that makes Aunt Sophronia's visits so especially delightful?"

"Why, I suppose it's because she never finds any fault," said Mr. Parkins.

"Are all our other guests accustomed to find fault with things which go on about the house?"

"No, but—"

"But what? Aunt Sophronia seldom says anything particularly pertinent or entertaining. In fact, she says and does very little."

"That's true; but she is always good-natured, and yet nobody's visits give us so much pleasure as Aunt Sophronia's. There must be some other and positive reason."

Mrs. Parkins knitted on silently for a few moments, as if in a brown study, and then, dropping her work, exclaimed:

"William, I know what it is?"

"Well!"

"Whenever Aunt Sophronia opens her mouth to speak, it is almost always to bring out, either flatly or else in some roundabout way, some good quality of one of the children."

"I guess that's so," said Mr. Parkins, raising his elbow as if searching his recollection.

"And did you ever hear her so much as refer, in all the times she has been here, to any of their numerous failings?"

"Never!"

"Then we've found her out."

"Yes, we've found her out, but she can't come again too soon!"—*Youth's Companion.*

### THE MYSTERY OF MEMORY.

"How far back in your life can you remember?" asked a psychologist yesterday, referring to great feats of memory.

"Let me see," said his friend, reflecting. "I can recall incidents in my life as far back as my fourth year."

"That is about the average," replied the gentleman, although many people claim to be able to recall events in their lives as far back as the age of two. I myself can recall one or two events that must have happened when I was not more than two years old. One thing that I recall is that I have a vivid impression of sitting on the floor of the nursery playing with my blocks. My mother came in the room. She wore a hat with an ornament of a big bird. All this is clear to me, even to-day. Memory is a strange companion, any way. When we look back we see that there seems to be a tendency in all men to carry away trifles and meaningless circumstances. I suppose we all of us wonder why certain circumstances, at the time though vague and meaningless, should stick in the memory, there to retain for years together. All we can know of memory is the result thereof; the methods being clouded in as much mystery as the act of consciousness itself. Some people have a good memory for faces, some for names, some for objects. A musician is usually an adept at recalling voices. If you should speak to him over the telephone he would probably recall the voice before the name came to him. It is my experience that superior endowment of memory and of dialectical ability seldom go together. There may be exceptions, but this seems to be the general rule."—*Detroit Free Press.*

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### SPECIAL NOTICES.

THE REV. J. H. WALLFISCH, Mus. Doc., desires his correspondents to address him in care of Adolph Bick, Goerlitz, Schlesien, 3 Richenberger Str., Germany, until further notice.

THE following is the programme of Conference of Christian Workers to be held in connection with the Quarterly Meeting of the churches of Connecticut and Rhode Island, August 9, 1891, at Waterford, Conn.:

#### MORNING SESSION.

Would not the itinerating system of the M. E. Church, or a modified form of this, be an improvement on our church polity? Rev. H. Stillman.

Our denominational outlook beyond the Mississippi. Rev. G. J. Crandall.

#### AFTERNOON SESSION.

Exegesis 1 Peter 3: 18-21. Rev. A. McLearn.

How can we develop and encourage spirituality among our young people? Boothe C. Davis.

#### EVENING SESSION.

Praise service.

Sermon. Rev. E. P. Saunders.

Conference, What can we carry of benefit to our homes from this meeting?

Benediction. Rev. O. D. Sherman.

HARRIET W. CARPENTER, Sec.

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 for 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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CONTENTS.

Eye Hath not Seen--Poetry; Paragraphs; Personality and Responsibility of Reformers.... 467  
 Christ our Physician ..... 498  
 Darwin on Inheritance; What Does it Cost?.... 419  
 MISSIONS--Paragraph; From E. H. Soewell; From L. F. Skaggs; From Dr. Swinney..... 500  
 WOMAN'S WORK--From Susie Hurdick; By the Best; Some Christian Service..... 501  
 HISTORICAL AND BIOGRAPHICAL--Milwaukee; Mrs. Franklin to her Husband; The Cruelty of Selfishness..... 502  
 SABBATH REFORM--Paragraph; How Not to Do it; Talmage on the Creation Week; Christians and Jews..... 503  
 How the Feathers Fly; A Costly Book..... 503  
 EDITORIALS--Paragraphs; About Fares to Conference; A Prayer for Mill Yard..... 504  
 Sabbath Services in Minneapolis, Minn.; Resting in Jesus--Poetry; Washington Letter..... 505  
 YOUNG PEOPLE'S WORK--Will and Way--Poetry; Paragraphs; The Relation of the Christian Endeavor Society to the Church and Sabbath-school; Symposium--What Does Young People's Work Mean?..... 506  
 TEMPERANCE..... 507  
 POPULAR SCIENCE..... 507  
 SABBATH-SCHOOL--Lesson..... 508  
 Christian Giving; The Four Stennetts..... 508  
 Topical Selections; A Request..... 509  
 HOME NEWS--Nile, N. Y.; First Alfred, N. Y.; Dehuyster, N. Y.; Lost Creek, W. Va.; Utica, Wis..... 509  
 MISCELLANY--Waste of Nervous Force; How to be Welcome; the Mystery of Memory..... 510  
 SPECIAL NOTICES..... 510  
 BUSINESS DIRECTORY..... 511  
 CATALOGUE OF PUBLICATIONS..... 511  
 CONDENSED NEWS..... 512  
 MARRIAGES AND DEATHS..... 512

CONDENSED NEWS.

Vesuvius has again burst forth into a state of eruption. The lava has now reached the village at Rio Del Cavallo.

A dispatch from Vichy states that Dom Pedro, ex-emperor of Brazil, has suffered a relapse and is again confined to his bed.

A Berlin dispatch says that floods are doing immense damage to property in Posen. Many corpses of persons drowned in the floods have been seen floating in the river Neisse.

Forest fires in the vicinity of Sonora, Cal., have destroyed a number of ranch houses and other property, and now threaten to wipe out the town of Columbia. Men have been sent to fight the flames.

The Newfoundland Association of Boston held a meeting July 31st, at which speeches were made urging the hearers not to forget the hardships and privations of their countrymen at home, and setting forth the advantages that would accrue to them from citizenship in the United States.

The steamship Portia arrived in New York from Halifax July 31st, with a number of cabin passengers on board. They say the closing of the lobster canning factories on the coast of Newfoundland has created a panic among thousands of workmen formerly employed in them, and they are actually starving. They say no report of the condition of affairs could be exaggerated.

MARRIED.

GREENE-GATES.-In Milton Junction, Wis., July 30, 1891, by the Rev. Geo. W. Hills, Mr. Rolland C. Greene, and Miss Clara M. Gates, both of Albion, Wis.

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 excess of twenty.

STELLE.-In Wellsville, Allegany Co., N. Y., June 12, 1891, Edgar F. Stelle, aged 73 years, 5 months and 3 days.

The deceased was born in Stelton, N. J., and was one of seven children--four sisters and three brothers--given to Benjamin and Mary Stelle, one of whom, Freeman Stelle, of Crossingville, Pa., only survives him. He leaves four children, Dr. W. E. Stelle, of Plainfield, N. J.; Mrs. C. J. Watson, of Wellsville, N. Y., and Misses Emma and Laura Stelle, of Erie, Pa. He united with the Seventh-day Baptist Church of Cusewago, Pa., in 1860, and became a constituent member of the Seventh-day Baptist Church in Wellsville, of which he remained a good member until death. His remains were taken to Plainfield, N. J., and laid beside his wife's, who preceded him to the "better country" five years. "The memory of the just is blessed." J. C.

WHITE.-In Scio, N. Y., July 24, 1891, Mrs. Augusta, wife of Wm. White, in the 35th year of her age.

A year ago last January she was stricken with a complication of diseases, ultimating in consumption and terminating her life. She was con-

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

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verted during the ministry of Eld. G. J. Crandall, and by him baptized and received into the Seventh-day Baptist Church of Richburg, N. Y. Eight years the writer knew her in her fidelity to the Master, her church and family. Living in Scio, she fraternized with church and pastor there. Hers was an earnest, consistent Christian life, living or dying. She leaves a stricken husband and three loving children to the care of those who will join him in the love he bears to them. The funeral was held at her former home, July 26, 1891. Services by the writer, assisted by Eld. A. A. Place, pastor of the church at Scio. Sermon from Rev. 14:13. J. S.

CHAMPAGNE.-In Merrill, Wis., July 1, 1891, of heart trouble, Hon. P. B. Champagne, aged 45 years, 6 months and 22 days.

The deceased was a native of Canada, but came to the States in early manhood. Settling in Northern Wisconsin, he engaged in the lumber business, in which he became an extensive manufacturer and dealer, being at the time of his death the treasurer and general manager of the Champagne Lumber Company. He had been honored by his fellow citizens with various positions of public trust, all of which he filled with credit to himself and satisfaction to the public. He served one term in the legislature of his adopted State, but, on account of private business interests demanding his attention, he declined the re-nomination. He leaves a wife, formerly Miss Alice Coon, of Nile, N. Y., three children, and a large circle of relatives and friends to mourn his early departure. The rich floral offerings, the gifts of friends, displayed at the funeral and the vast concourse of people who gathered to participate in the last sad rites, witnessed to the high regard in which he was held by those who knew him. The funeral services were conducted by the Rev. H. A. Talbot, of DePere. Text, John 12:7. "What I do thou knowest not now; but thou shalt know hereafter."

The Development of the North-west.

"The Great North-west" becomes a very indefinite phrase as the frontier moves westward with each decade. The new States that have recently been admitted to the Union have a good title to the old term, "The Great North-west," and the two Dakotas, Wyoming, Montana, Idaho and Washington make a great empire of new possibilities. The Chicago & North-Western Railway, that once covered the "Old North-west," ministered to its growth and greatness and was a great missionary factor in the development of Northern Illinois, Wisconsin, Iowa, Northern Michigan, Minnesota and Nebraska. This was the Old North-west, and now, by branch lines or by its alliance with the Union Pacific R'y it stretches out its protecting arms and hand of help to the six new States which have begun their march in the path of progress.

What a mighty tide of traffic is served by the thousands of miles of railway that compose the Chicago, Union Pacific and North-Western Line! Reaching sixteen States and the territory of Utah, and touching more than 2,500 cities and towns, there is sure to be a wonderful growth and development, and somewhere in this mighty empire there is always the high tide of prosperity and great opportunities for capital, brains and energy.

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All ticket agents in the United States and Canada sell tickets via the North-Western, and time tables and full information can be obtained upon application to any of them, or by addressing Mr. W. A. THRALL, General Passenger and Ticket Agent, Chicago, Ill.

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

FOR SALE.

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

Books and Magazines.

The Treasury for Pastor and People for August is overflowing with articles rich in thought, varied in subject and numerous in quantity. Every preacher, Christian worker and biblical student will hail it with pleasure as an indispensable aid.

The portrait of Dr. G. B. Eager, of Anniston, Ala., a view of Parker Memorial Baptist Church, of which he is pastor, and the portrait of Mr. Duncan T. Parker, its founder, are the illustrations. Dr. Eager's sermon is excellent and the life sketch of Dr. Eager and of Mr. Parker are exceedingly interesting. God's Gospel for Man, by Dr. Stalker of Glasgow, preached in New York, ought to attract attention; and also the Grand Co-operation, by Prof. J. A. Broadus. The Exegetical Comment on the Mystery, by G. J. Schilling, The Expository Lecture, by Dr. Boland, on The Grace of Liberty, The Living Issue--The Unity of Genesis 1st and 2d Chapters, by Professor Green, of Princeton, are each of great value. There are also Leading Thoughts of ten sermons by eminent preachers, and Dr. T. R. Cuyler's sketch of Dr. A. Maclaren, of Manchester, is worth the yearly subscription price of the magazine. Other most valuable articles are: The Limits of Responsibility, Inspiration and Higher Criticism, The Pulpit, Ability for the Pulpit, The Ethics of Prayer, Objections to Missions, Feeling in Religion, The Ideal Home, The Sermon for the Masses, The Sunday-school Cause, Ministerial Breakdowns, Sermons--Long and Short, Preach the Word, etc., etc. Yearly subscription, \$2.50; clergymen, \$2; single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

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