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For the SABBATH RECORDER:

SABBATH ON THE DEEP.

BEE EVELYN PHINNEY.

'Tis Sabbath on the deep. The setting sun
Rays slantingly from evening's darkened edge,
Rays slantingly from twilight's topmost ledge;
Then slips away from sight. The day is done.

The day is done; and on the wearied wave,
Tumultuous tossed and torn but yesterday—
The sport of careless winds in boisterous play—
There falls the cool and silence of the grave.

The peace of perfect quiet; as if he,—
The King who walked uncrowned a'down the earth,
The royal Nazarene of princely birth,
Had said the "Peace, be still," of Galilee.

O Stars! so soon a'twinkle in the sky—
Sweet night eyes set a'watch in votive van!
And Moon! thou mystic muser over man!
Didst see, that wonderous eve, the dear Most High?

Didst hear Him, when the upward curling sea
Would fain cause His lowly lying form,
Rebuke the waves and calm the windy storm
That rioted o'er moon-kissed Galilee? . . .

Oh! safe the ship that pillowed thy dear head,
Thou often wearied and thou seldom blest!
Who bore, for us, a sorrow in the breast.
How hallowed evermore thine ocean bed!

The ages have not hushed the solemn song
That the loved Christ-voice echoed thro' the deep.
Forever, aye, its symphony will leap:
Will ripple the eternities along.

Ah!—O'er my heart, O Saviour, if thy will,
[My often tempest-tossed and weary heart,
That troubles erst have lashed to stinging smart]
Say thou, say thou, my Lord, Thy "Peace, be still!"

EDGARTON, Mass., Aug. 1, 1891.

THE difficult task of finding a successor to Phillips Brooks in Trinity Church, Boston, seems in a fair way of accomplishment in an unlooked for way. There appears to be a spontaneous movement among the pew-holders of the church to have it made into a cathedral, or great People's church, give it an abundant endowment, and set it about a work which it is thought no church, depending on offerings, could possibly accomplish,—the whole to be under the direction of the Bishop, and to be supplied with appliances and laborers making it a great working organization.

THE way to get *anti-Semitism* out is to put politics in. It is a dead sure thing. Both political parties in New York State are talking of putting prominent Hebrews upon the tickets which are to be nominated at the next State conventions. There are plenty of Hebrews in New York who are both capable of filling high offices, and worthy to do it, but to put them up for office as Hebrews is simple political buncombe. No man should be nominated for office for any other reason than that he is a capable and worthy American citizen, fit for the place he seeks to be elected to. This is good sense, and we would like to see the time when it is good politics.

THE Roman Catholic press had a delightful dish of crow set before them. Many of the editors made the most venomous attacks upon Commissioner Morgan for refusing to treat with the Catholic Bureau in relation to the money to be apportioned to the Catholic Indian schools; but the direct representative of Cardinal Gib-

bons, Archbishop Ireland, of St. Paul, went to Mr. Morgan with the information that the Bureau accepted the Commissioner's decision; and he did not forget to say, too, that the Bureau would keep up its activity in everything else except acting as agent between the government and the schools. This means that the Bureau will be on hand in Washington as a lobby, and will do what it can to influence the national legislature for the benefit of the Catholic Church.

WE lately read an address before a religious body which urged the good policy and necessity for that denomination of occupying the "strategic points." The address would fit Seventh-day Baptists as well as it would Congregationalists. The lack of the *militant* attitude and spirit is one of our most conspicuous lacks. We are glad to know that the New York Church is a really militant church, and that the Chicago Church is a really militant church, for New York and Chicago are really strategic points for us. But there are others not so conspicuous. The occupation of Salem, W. Va., by a Seventh-day Baptist school, and the building up of a strong church there constitute good tactics. It is a strategic point. We mention these as illustrations simply. One of our signal failures has been that of failing to discover and hold such points; or if there has been no failure to discover there has been a failure to hold. And it will be so until a militant spirit takes possession of the people as a whole, and this will not happen until the people are convinced that the cause we represent is something worth fighting for.

THE Baptists of Great Britain have been divided into *General Baptists*, who are Arminian, and *Particular Baptists*, who are Calvinistic. These two bodies have agreed "to ignore their doctrinal differences as grounds for separate organizations, and to regard them as the individual views of the respective ministers and members in one and the same body;" and they believe that agreement that "the immersion of believers is the only Christian baptism," is a better basis of organic union than simple agreement in doctrine. At least they are going to try to get along upon this basis of union. And they ought to do it for it is practically the basis of union in the Baptist Church of this country, which, though having Calvinistic tendencies, has both ministers and laymen who are strongly Arminian. Holding that "the immersion of believers is the only Christian baptism," is practically what renders this church a unit. Among ourselves we have known at one time ministers who were Calvinist, Arminian, Unitarian, and Universalist; and we have known a young man, who confessed himself a Unitarian at his examination, to be ordained by leading men of the denomination, after an almost unanimous vote. What one of our ministers once said does not lack much of being true (and the remark was called out by a conversation about

a minister of our faith who was a Unitarian), viz., "So a man is sound in the Sabbath and baptism he may hold almost any *ism* and be a Seventh-day Baptist minister." "Orthodoxy is my doxy and heterodoxy is another doxy," said a wise Church of England minister a good while ago. The truth is that where there is organic union there must be much liberty in matters which do not concern the basis of that union, and if *my doxy* were to set out to turn out every other *doxy*, the old story of the snakes who swallowed each other would come true so far as its result goes—there would be nobody left.

DID CHRIST WORK MIRACLES?

REV. CHAS. A. BURDICK.

The theological war over the questions raised by the Higher Criticism still goes on, and the field of conflict widens. It is not confined to the Presbyterian body, which has furnished the leading combatants, but enlists speakers and writers of other denominations; for the issue has its central point of interest in the question of the "inerrancy" (freedom from errors) of the Old Testament Scriptures. But whether we look on as interested spectators, or actively participate in the contest, we must not forget that far out-reaching, in importance, the question of inerrancy, is the fact that Christ is the central figure of both the Old Testament and the New—of the Old as a promise, of the New as a fulfillment. They are thus linked in an organic union. Is the Jesus of the New Testament the fulfillment of the promise contained in the types and prophecies of the Old? Has this central figure of all the Scriptures actually lived as a figure in history? Does he live as a power in human souls? *These* questions are the *crucial* tests of the Bible and of Christianity. If historical testimony, as we have seen in previous articles, answers the first question in the affirmative, and if the verdict of history is confirmed by the Christ life in human souls, we need not be over anxious about the questions of authorship and inerrancy of the Scriptures, however important these questions may be in themselves. Our *first* concern should be to learn all we can historically and experimentally of the character and work of Christ, and let this knowledge prove the character of the Old Testament Scriptures that testify of him.

Now, advancing a step in the study of the character of Christ, let us consider the question—Did he work miracles?

I did not think it necessary in the preceding articles on the character of Christ, to prove that he wrought miracles as a condition of establishing the truth of his heavenly origin and divine Sonship; but if he did perform miracles in his own name and by his own power, this fact would be *another* proof of his divine character.

A miracle is "a wonder, or wonderful thing, a prodigy." This, according to Webster, is the primary meaning of the word. This is also the

meaning of the Latin *miraculum*, from which it is derived.

According to the testimony of the evangelists, Christ performed many acts that filled the minds of the spectators with wonder. They saw things at which "they were all amazed," things which were clearly beyond human power, such as turning water into wine, suddenly calming winds and waves, feeding five thousand men on five loaves and two fishes, raising the dead, etc. There are two Greek words used in the gospels to describe these wonderful acts, which are translated in our common version, "miracle." They are, *δυναμις*, denoting an act of power, and *σημειον*, a sign, token, proof. It is this latter word which is most frequently translated "miracle" in King James' version and "signs" in the Revised Version. "This beginning of 'signs' did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him." The turning of water into wine, and other wonders that he did, as the evangelists affirm, were to them signs of his divine power and of his Messiahship.

Did the gospel writers testify truly when they stated in their records that Jesus performed those wonderful works? There are many who are willing to accept the gospels as true records as to other facts which they relate, but who deny the possibility of miracles. There are rationalistic members of churches who are skeptical on the question of miracles. But why cannot the testimony of the evangelists, who bear all the marks of truthful narrators, be accepted in this as well as in other matters which they relate? It is claimed that there are inherent improbabilities in the case that outweigh the force of their testimony. The arguments against miracles may be briefly stated under two heads. 1. Miracles would dishonor God by implying that his great revelation in nature is insufficient and needs to be amended; and by amending it by miracles he overturns his own laws, and interrupts the order of nature. 2. Hume's argument is: We *know* only by experience. Experience teaches the uniformity of nature. Experience also teaches that men deceive and have been deceived; and so, human testimony is fallible, while the laws of nature are infallible. Hence no amount of human testimony can prove a miracle, as it is contradicted by our experience of the uniformity of the laws of nature. According to this argument, those who have testified that Jesus wrought miracles were either deceivers or deceived.

The fundamental weakness of both these arguments lies in the assumption that miracles must necessarily be a violation of nature's laws, as we shall see by and by. But there is also a weakness in the second argument in its assumption that the authority of testimony is always inferior to the authority of experience. It is related that many years ago a foreign sojourner in Siam, described to the king of that country certain characteristics of the country from which he came that seemed very strange to the king, but which he accepted as facts because he had confidence in the man's veracity. But when the man told him that in his country water sometimes became so solid as to bear up an elephant, the king was sure he lied, for his experience taught him that water was always a liquid. The confidence he had had in the man's truthfulness now counted for nothing, for the story was contrary to his experience, and therefore, as he believed, contrary to nature. The king was wrong. His experience was not wide enough to embrace all the facts. He had never seen ice.

No experience of an individual or group of individuals is wide enough to affirm that the alleged wonderful works of Christ were contrary to the laws of nature. What is nature? The term has a wide range of meanings, being used in many different senses according to the subject under consideration. It is sometimes used to mean the whole created universe, including mind as well as matter. But in scientific parlance, and when used in the phrase, "laws of nature," it commonly means the material creation, whose operations proceed in a uniform and fixed order of cause and effect. Natural laws, then, are the fixed order in which all the changes in material objects take place when not interfered with by some force outside of the chain of cause and effect. But we know that they are so flexible that the human will may act upon them so as to modify their operations in thousands of ways. Nature alone never built a house, nor sailed a ship, nor fired a gun, nor made a book. But these and numberless other things can the human will do through the means of natural laws. If the human will can thus, through the means of natural laws, produce results that nature could never produce, cannot the divine will produce more wonderful results through the same means?

We cannot, then, assert that because the alleged miracles of Christ would transcend the limits of our experience of the operation of natural law, therefore they would be violations of natural law. And there is no reason to think that divine power has no other modes of acting in nature than through natural laws as we know them. There seems to be an idea in many minds that God made the constitution of nature as a great machine, endowed with perpetual motion independent of himself, and that he cannot interfere with its automatic action without putting it out of order. But there are evidences all around us that, so far from his withdrawing from his created works, all their movements are by the direct operation of his power, and that what we call the laws of nature are simply the modes in which his power operates. To illustrate. All animal and vegetable growth is the building up of structures out of elements of matter, every one of which is incapable of motion until some force from without acts upon it. Take a spade full of soil from the earth by the side of some growing plant—say a lily. That clod of earth with its enveloping atmosphere, has in it every element that forms the lily. The only difference between the clod and the lily is this: There is in the lily an invisible architect, which we call *life*, which has shaped the lily out of the same elements that are in the clod and the air. What is that life? No scientist has ever been able to find it, though many years of diligent search for it have been made by the aid of the highest power of the microscope, and by the most rigid chemical analysis. They have discovered what they call the *starting point* of life and the basis of all growth. It is a microscopic cell, consisting of "a clear structureless, jelly-like substance resembling albumen or white of an egg. It is made of carbon, hydrogen, oxygen and nitrogen." So says Prof. Drummond. The scientists call this substance, where all life starts—*protoplasm*. And they say that all vegetable and animal tissues are made up of these cells, and that the difference in different kinds of structures is caused by the difference in the forms and order of arrangement of the cells. And what seems strange is, that the young initial cells of all kinds of vegetable and animal structures are so alike that the highest powers of the microscope

cannot distinguish one kind from another. Yet in each germinal cell dwells an invisible power that causes the cell to divide itself, multiply, take hold of matter, select its elements, unite them in a vital union and determine their order of arrangement, so that from one cell there is developed a weed, from another a lily, from another a thorn, from another a peach, from another an oak, from another a pine, and so on, indefinitely, and all their constituent matter taken from the same kind of dirt and air. And what is that power? It is not in the constituent matter. According to Prof. Drummond, the contents of those germinal cells, are carbon, hydrogen, oxygen and nitrogen. If the power to move, select, appropriate and properly arrange for each kind of structure is not in the matter, where is it? It cannot be an abstraction.

Men are coming more and more to recognize life as proceeding directly from God as the fountain of all life, so that his power is directly operating in everything that has life. Some explanation of life is demanded. What more reasonable explanation can be given?

If divine power thus constantly operates in nature, producing results that are familiar, can not the same power produce other results that are wonderful to us because unfamiliar? If this is true, then every inherent difficulty is out of the way of accepting the testimony of the evangelists when they say that Christ performed miracles, if we accept his testimony that he was the Son of God and that unto him "all power in heaven and in earth is given." If Christ was the promised Messiah, there is an inherent probability that he *would* do wonders. It would be strange if, being a superhuman person, he should never perform a superhuman act. Superhuman acts should naturally be the tests of his superhuman character and mission, especially in the circumstances by which Christ was surrounded. Men had not then the accumulated evidences of his divine sonship which we have. It may be remarked, finally, that the circumstances under which he is said to have wrought his miracles were such as to leave no chance for mistake. They were performed in open daylight, and usually in the presence of crowds of witnesses. They were of such a character that the jealous Scribes and Pharisees, who witnessed many of them, could not deny their reality. They tried to explain them by saying that he was in league with Satan.

IS LYMAN ABBOTT RIGHT IN THE MATTER OF JEWISH WINE?

J. BAWDEN.

In the article by Lyman Abbott, entitled, "Christ and the Temperance question," published in the SABBATH RECORDER, 30th ult., it is stated that "the notion of two wines, the one fermented, the other unfermented, must be dismissed as a pure invention, unsupported by any facts, unsanctioned by any scholarship. There was but one wine known to the ancients—fermented grape juice." Now the writer of a statement like the foregoing can only testify on hearsay evidence, and his testimony is what is called secondary evidence. The original evidence on the subject is cited in the foot notes to the article "*Vinum*" in Smith's Dictionary of Greek and Roman Antiquities, but it will suffice to quote from the text to show how far astray is the estimable editor of the *Christian Union*. "The sweet, unfermented juice of the grape was termed *gleukos* by the Greeks, *mulsum* by the Romans, the latter word being properly an adjective signifying new or fresh." "A portion

of the must was used at once, being drunk fresh after it had been clarified with vinegar." "A considerable quantity of must from the best and oldest vines was inspissated by boiling . . . having various terms according to the extent to which evaporation was carried." "Similar preparations are at the present time called in Italy *musto cotto* and *sapa* and in French *sabe*." (?) If not *sewe*. "These grape jellies, for they were nothing else, were used extensively for giving body to poor wines and making them keep, and entered as ingredients into many drinks, such as the *burránica potio*, so called from its red color which was formed by mixing *sapa* with milk." A piece of Scripture in the British Museum, from the ruins of an Assyrian palace, "represents the king and queen, or their guests, resting under the grateful shade of carefully trained vines, and being refreshed by the juice expressed from the grapes which abundantly hang from them." They were drinking *sapa*, that is *sap*, unfermented juice of fruit, were they not? It was royal drink in such condition. See Genesis 40: 11; 49: 11. Collate with the 12th verse of Gen. 49, the "garden song," if I may call it such, in the song of Solomon (Chap. 5: 1), and we find wine and milk mingling as in the *burránica potio* in the extract from Smith's Dictionary. After describing the manufacture, the article "wine" in Smith's Bible Dictionary states: "As to the subsequent treatment of the wine we have but little information. Sometimes it was preserved in its unfermented state and drunk as must, but more generally it was bottled after fermentation."

It is a curious piece of testimony which, in Lyman Abbott's article is offered to prove the fact that there was never in Palestine any other wine known than that which is fermented. What if a number of New Englanders should unite to certify that they never knew or heard of cider which was not intoxicating and alcoholic. New cider from fruit selected, peeled and cored, has an exhilarating quality before fermentation sets in, and the joy of the vintage and the shout of the vine-traders is not conditioned upon the use of ever so small an amount of alcohol. It is true that in Judea vinous fermentation begins in six to eight hours, but before that stage is reached unfermented juice may be partaken of in considerable quantities. An unvitiated taste will call it "good" and call it "wine;" and it might well be that at the Cana wedding the ruler of the feast styled the water turned into fresh grape juice "good wine." His opinion was based, we are told, on his having *tasted* it, not upon his having tested whether it contained an alcoholic quality.

But the writer of the article in Smith's Dictionary first referred to tells us that "the virtues of the *mulsum* are detailed by Pliny; it was considered the most appropriate subject upon an empty stomach, and was therefore swallowed immediately before the regular business of a repast began . . . We infer from Plautus that *mulsum* was given at a triumph by the emperor to his soldiers." So that following the Roman custom it would have been the proper thing to give the guests at Cana unfermented vine syrup in the first instance and equally proper to call it "good wine."

Was this syrup form of grape juice known to the Jews? Young's Analytical Concordance gives the following words translated "wine" in the authorized version, *chemer*, a thick, sticky syrup (Isa. 27: 2); *chamar*, a thick, sticky (mixed) syrup, the wine drunk at Belchazzer's feast. There is also the cake of dried grapes or

raisins, *enab*, curiously translated "flagons of wine" in Hosea 3: 1, and *ashishah*, raisin cake, or pressed bunch, translated in like manner in Sol. Song 2: 5, and elsewhere. The reason why the old Romans boiled down the sweet prime juice of the grape to a syrup; one-half of the original bulk, and called it *defrutum*, was the difficulty of managing the fermentation. "Being itself liable to turn sour," says Smith. "It was not used until its soundness had been tested by keeping it for a year." Rabbi Schwarz, in his "Descriptive and Historical Sketch of Palestine," states that "the wine of Palestine is very good, but somewhat too thick and heavy. Owing to the constantly heated state of the atmosphere wine does not last long with us and soon becomes sour. Wine three or four years old is something very rare in Palestine and brings a high price. The ripe berries of the grape are at times as large as a walnut." And he mentions the curious fact that "the greater part of the honey used in this country is a syrup prepared out of boiled wine." The *oinomel* of the Greeks was must boiled down to one-half, to which was added one-tenth of its bulk of this honey. Who that has read Thomson's "Land and the Book" does not remember the striking incident of the covenant of bread and salt when the Sheikh of the Diab "came out of the harem with some fresh baked bread and a plate of dibs, a kind of grape molasses, and, taking his seat by Thomson's side, he broke off a bit of bread, dipped it in the dibs, and gave it to him to eat." The eating of this bread was the sign and seal of the covenant of brotherhood between the Bedoin and his Frankish guest.

The word translated "new wine" in Acts. 2: 13, "could not have been such in the proper sense of the term, as about eight months must have elapsed between the vintage and the feast of the Pentecost." "Sweet wine" would be the more correct rendering.

Now when we consider that a population deserving to be called "vast" in number assembled at Jerusalem in our Lord's day to celebrate the Passover, and that the accommodation of so great a concourse within the city walls is almost inconceivable, the question how the supply of necessary wine was obtained for the people is not less a problem. But if we understand from the authorities I have quoted that grape jelly was in fact wine, then the possibility of storing up the necessary supply is easily explained, and we can the more readily understand what is stated in the conclusion of the article from the Bible Dictionary above referred to: "The wine was mixed with warm water on these occasions, as implied in the notice of the warming kettle. Hence, in the early Christian Church it was usual to mix the sacramental wine with water."

Now as to the attitude of Christ on the temperance question. I think, with H. D. Clarke, there is an inherent improbability that Jesus converted water into alcoholic wine at Cana, or that he blessed alcoholic wine at the Last Supper, as well as for the reason that he said, "Woe unto him by whom the offence cometh," as that non-alcoholic wine in the form of "a thick, sticky syrup," or "cake of raisins," or the "honey" mentioned by Rabbi Schwarz, or the "dib" mentioned in "The Land and the Book," or in the Roman form of *defrutum* or *mulsum*, were the more common forms of wine among the Jews in our Lord's day. Science, not less than Sanitary Reform, teaches that alcohol is poison. When it shall be expurgated from the pharmacopœia the science of medicine will make a substantial advance. The world will

move the upward way which departs from hell beneath when the license to trade in this and other poisons shall be surrounded with safeguards the most efficacious for the protection of society and the individual. But in the conflict for the attainment of this end no carnal weapon may be invoked by the children of God. The redeemed, called to be holy and separated, are all priests of a new order for whom the law, written on the fleshy tables of the heart, is, "Do not drink wine nor strong drink . . . when ye go into the tabernacle of the congregation . . . that ye may put difference between holy and unholy, and between clean and unclean." "Neither shall any priest drink wine when they enter into the Inner Court." Heb. 10: 9, 10, Ezek. 44: 21. The civil duty of co-operation for temperance legislation is to be rendered to the sovereign people, pursuant to the command "Render under Cæsar." The obligation Godward must work by other methods, "by pureness" of life, "by knowledge" for discussion, "by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God."

KINGSTON, Ont., Aug. 6, 1891.

"THE WATER THAT WAS MADE WINE."

John 2: 9.

BY W. D. TICKNER, A. M.

"And when they wanted wine, the mother of Jesus said unto him, They have no wine."

From this, it appears that all the wine furnished by the bridegroom had been drunk. This is fully corroborated by the governor himself when he said to the bridegroom, "Every man at the beginning doth set forth good wine, and when the men have well drunk then that which is worse; but thou hast kept the good wine until now." If all the wine had been drunk, both the good and that which was worse, there must have been drunk (providing it was intoxicating,) all that could be consumed by a moderate drinker, and yet we are informed that Jesus miraculously made about nine gallons more to satisfy the demands of the occasion. Had this been intoxicating it would have given sanction to an immoderate use of the cup against which Scripture had raised its warning voice as evil. If Jesus was the Word, and that word was God, it follows that if this wine was intoxicating, then God did put temptation in the way of those who had "well drunk" of the wine furnished by the bridegroom; but God cannot be tempted with evil, neither tempteth he any man. James 1: 13.

This forces us to conclude that either Jesus was not the Word mentioned in John 1: 1, or that James misrepresented God's character. We are told that the idea of total abstinence is "Mohammedan not Christian."

Then give us Mohammedanism instead of Christianity, for such a religion is only mockery before God. But I have not so learned Christ. His works and teachings prove him to be all that he claimed to be. He was tempted in all points as we are, yet without sin.

The same laws applied to him, while in the flesh, that applied to man; therefore we conclude that he heeded the injunction, "Look not thou upon the wine when it is red, when it giveth its color in the cup," and the woe pronounced by God himself (and the Word was God) "Woe unto him that giveth his neighbor drink" . . . Habakkuk 2: 15. We are told that there is no evidence that there was an unfermented wine in Christ's time. Let us see. "No man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine will be spilled." . . . Mark 11: 22. The force produced by fermentation was sufficient to burst the old leather bottles with the stretch all taken out of them. If the new wine was already fermented, this precaution would have been unnecessary.

MISSIONS.

BRO. M. B. KELLY, Jr., is conducting an interesting meeting at Stone Fort, Ill. F. F. Johnson is soon to go to Kentucky on a missionary tour.

AT Rome, where, forty years ago no Protestant worship would be allowed, there are now thirty places within sight of St. Peter's dome, where Protestants worship unhindered.

THE "Eglise missionare Belge," at Brussels, was organized in 1848, and now reports 38 preachers, 27 churches and missions, and 7,000 members, most of whom are converts from the Romish Church.

A PRIVATE letter from a friend, written in Holland, speaks with most cordial appreciation of our people in Haarlem, their manifest spirit of consecration to God in his worship and service, and all their Christian work.

THE Methodist Episcopal Church has 6 missionaries in Italy, 24 native preachers, and a membership of 743. The Southern Baptists occupy 12 stations with 15 ordained missionaries; and have a church membership of 272.

FIFTEEN or more Protestant Societies are working in Spain, occupying 115 places as chapels or school-rooms. The American Board has 3 missionaries, 33 native helpers, 18 churches, 349 members, and 604 pupils in schools. In Spain and France together the American Baptists have 18 missionaries, 13 churches, and a membership of 900.

THE French chamber of Deputies, by a vote of 439 to 104, has refused to ratify the Brussels Agreement with reference to the suppression of the slave and liquor traffics in Africa. A strong ground for this vote against a work in the interests of civilization, was a provision giving the right of search to English ships, a long-standing obstacle to united efforts for the suppression of the slave-trade.

FROM F. F. JOHNSON.

I desire to write a few things about the field in Kentucky. I am satisfied the work would widen rapidly there if some one or more were on the field all the time, am also satisfied that now is the time to sow the seeds of truth, and reap an abundant harvest there. Am of the opinion there is more investigation of the Sabbath truth now than ever before in every direction, and not only in regard to this truth but all other vital truths of the Bible.

The great Papal controversy now going on in the city of St. Louis between the *American Baptist* and the *Catholic Progress*, the two leading papers of these denominations, is occupying the attention of many thinking minds of this Western country. The Sabbath is being brought forward very prominently in it. The *Progress* is constantly demanding, "Where did you get your Sunday?" in large capital letters. The only answer as yet given is the example of Christ and his apostles. This controversy gives us great opportunity to press the cause of the Sabbath truth on the minds of the people.

STONE FORT, Aug. 6, 1891.

FROM O. S. MILLS.

Under the good providence of God we have been able to continue the work another year on this difficult though interesting field. Our

time has been spent mostly with the Ritchie Church and society, although we have visited several of our other churches; and since January I have made four trips to Conings, usually preaching three sermons each visit. It is remarkable what a large number of young people attend our services here evening after Sabbath and First-day. Doubtless many of them are pleasure seekers, and yet we hope to do them good. As others have said, I verily believe the Ritchie Church was never in a more hopeful condition. Our Sabbath-school and Y. P. S. C. E. are each doing good work. Our young people are, many of them, becoming more conscientious and devoted. This is indeed an encouragement. In April Bro. Huffman spent ten days with us and conducted a very interesting and profitable series of meetings, but as he will report these I omit them. The trip afforded me as delegate to the various Associations, has proven very beneficial. I am nine pounds heavier than when I left West Virginia. I am to remain one month in the West, thus giving an opportunity to attend the International Convention of Y. P. S. C. E. at Minneapolis, and to visit my boyhood home and many relatives at Dodge Centre. In my absence my wife, or one of the deacons, conducts the Sabbath services. In place of the usual sermon they have a sermon read, a Bible-reading, or prayer and conference meeting. On account of the peculiar circumstances under which the Ritchie Church is placed, and in view of the fact that most of her members are poor, financially, they need your sympathy and aid.

FROM C. W. THRELKELD.

On returning from South-Western Association I felt I might do some work before going to Alfred Centre for needed repairs, and, finding my son-in-law, M. B. Kelly, here, I concluded to try to work through this and next month. O, it seems I can't give up amid all this pressing demand. I have just sent in a report to the RECORDER of some interest on the Associational tour. We are in the midst of the very busiest season of the year for farmers, but are doing telling work privately in connection with the public meetings held. I am challenged to a public discussion on the Sabbath question by the champion debater in this country, but have rejected his proposition on account of its ambiguousness and have written him that when fair propositions are made we will accept. If my health and voice will not hold up we will meet him with some of the other brethren. There never was such commotion on this field on the Sabbath question as now, a number of the First-day Baptists in the Crab Orchard vicinity are, to all appearance, on the eve of accepting the Sabbath, which is the cause of this challenge. I feel, with all this demand, that I am forced to stop and repair my run-down system soon or it may be too late, I shall go to Alfred Centre about the 25th of August, if I don't give down and have to go sooner. We are now engaged in some meetings in our church at Stone Fort, and will go from this to Villa Ridge. If we arrange for the discussion that will take place next month. We don't want it, it is forced on us.

STONE FORT, Ill., July 20, 1891.

FROM J. G. BURDICK.

Bro. Burdick attended the South-Western Association under the auspices of our Board and writes as follows:

"Have had an excellent time all the way, at North Loup especially. The people in the

neighborhood of the Delaware Church had an opportunity of hearing our interests fully discussed. Sunday we had a large congregation, for that country, all day, the people bringing their dinners. In the Missionary hour brothers J. T. Davis, U. M. Babcock, and C. W. Threlkeld spoke of the home field. I attempted to rehearse what Bro. D. H. Davis had given us in the previous Association. The people seemed interested. Bro. Skaggs is true blue. That field needs Bro. Huffman for three or six months. It is a hopeful field. They speak with delight of Eld. Dunn's visit. I should have remained but the people were in the midst of harvest. U. M. Babcock remained and was to visit the different points of interest. We put in full time from eight in the morning until ten at night, some days four sermons besides the usual amount of business. Some talk of changing the time of session, it is a very inopportune time for that people, right in harvest. They will not forget us on the tobacco question for a few months at least. Will hope to give you a better idea at Conference. On our return at Billings we had a meeting, Threlkeld and Lee giving an account of their conversion to the Sabbath, and I spoke as a lineal descendant from the original and first Seventh-day Baptist Church. The singing seemed to please them greatly. We ought to have stayed there one week, but we gave them something to think over. The Union church was well filled; the local paper had announced our meeting. While the visible results were not what we saw at North Loup, yet we trust that good impressions were made. They besieged me to remain at North Loup and for a time I was between two opinions, but finally decided to go, and, I feel satisfied, rightly.

CORRESPONDENCE.

HUMBOLDT, Neb., Aug. 3, 1891.

Dear Brother;—Having just returned from a trip in Southern Missouri, I thought I would write you respecting that field. I attended their Association and then went to Barry county. I suppose that I was the first Northern Seventh-day Baptist, and the first "born" Seventh-day Baptist that they had seen or heard preach. They listened with breathless attention, and the largest congregation was when I preached a Sabbath sermon. I announced sometime before that I would give them a Sabbath sermon on First-day, but told them at the same time that I would preach them what is commonly called gospel sermons at my other appointments. I certainly think that there are a number convinced, but what they will do remains to be seen. They need educating on the way to keep the Sabbath. From Barry county I went with Bro. Skaggs to Texas county, and spent two weeks there preaching and visiting with him. Here are also many who are convinced that the seventh day is the Sabbath, but it is so hard for them to give up. This is certainly a needy field. Brother Skaggs, I suppose, keeps you posted about this field, and so I need not say anything about it.

Mrs. Babcock filled the desk while I was away; and since I came home I preached last Sabbath, Aug. 1st. They expect me to preach for them, and I shall do so while I stay here. I am quite well and have gained my usual weight, but not yet my usual strength.

We are having a very seasonable summer; it was quite wet in the spring. I would love to be at the Conference, but that is quite out of the question.

I do not know as yet what I will do in the

future; I am waiting for something to turn. I do not think that I can teach school any more on account of deafness in my right ear. In fact, I do not want to teach, for I gave that up when I went to school at Alfred, in 1873.

Fraternally, U. M. BABCOCK.

FROM J. CLARKE.

The Andover field immediately and remotely, including out-posts, remains much as at the time of my last report. During the year since last report I have preached 189 sermons, made 315 calls and visits, and attended 67 prayer and other meetings, besides having secured the distribution of several thousand pages of tracts, largely in Andover and vicinity by parties who knew the people better than myself, and could therefore make a wiser distribution of them. As fruitage of this seed-sowing already gathered is a lady from the Methodist Episcopal Church, who has embraced the Sabbath, and with five others, have united with the church at Andover. At one of my outposts six have been added to the church—three by baptism and three by letter. At another outpost, Petrolia, a good religious interest sprang up two years ago, and has steadily grown, culminating in the erection of a union meeting-house, in which our people have a controlling interest upon the Sabbath. This church cost about \$1,200, and is finished and furnished and paid for. Several from this field have already joined one of our churches, five miles away. This is full of promise to us. Pray for us, that barriers may give way and larger fruitage be gathered.

OUR MISSIONARY SOCIETY.

xxv.

Another member was added to the Shanghai Church during the year 1856-7. The publication and distribution of Sabbath literature was a feature of the work that gave the missionaries new hope; and the mission was thought to be "increasingly interesting and important."

The return of Mr. and Mrs. Wardner to this country and their labors here, would, it was believed, greatly help the foreign mission work, by increasing the knowledge of that field and, consequently, interest in it.

The Board had voted to send the missionaries \$400 a year for the printing and circulating of religious tracts, particularly upon the Sabbath doctrine. On receiving the bill of lading for the first remittance Mr. Carpenter wrote: "This letter is the best thing of the kind we have received since we have been in Shanghai. . . . We thank God and take courage." The Board thought tract distribution might become a right arm of strength and usefulness. And there was hope that the Tae-Ping Insurgents would prove to be helpful Sabbath-keeping believers.

Before leaving China Mr. Wardner had commenced the translation of the Acts into the Mandarin dialect, the language of the learned all through the Empire; and the Board called for increased contributions for this and similar purposes.

Mr. Carpenter preached five times a week in the chapel, and for a part of the time Mr. Wardner had hired another room in which to preach.

Mr. Carpenter was invited by a British chaplain to take part with other missionaries in preaching in a floating Bethel on Sundays. He replied that he was willing to preach on Sundays and to sailors; but as the published object of the movement was to promote the

better observance of Sunday, he could not accept.

During the year there had occurred, to the great rejoicing of the missionaries, the first baptism of a woman convert, the wife of their Mandarin teacher, Mrs. Yih.

Ne May still clung to her paganism. The blind and aged Ah-mah died before publicly confessing Christ; and the same was true of widow Chung, who, however, in her last hours, declared her faith in the Saviour.

Mrs. Yih had received instructions chiefly from Catholics, one of her brothers being of that faith, and she had expected to join them. Severe rainstorms had three times kept her from the cathedral on appointed days; and her husband opposed her joining the Catholics from dislike for them, not because he was unwilling she should be a Christian. After her baptism, having no name, as was often the case, she received the name of Anna. She was described as being of good mind, easy in manners, modest, dignified, affectionate, and whole-souled.

The husband gave three reasons for not embracing the true religion. 1. He hoped for an office, and, if appointed, would be obliged to worship idols. 2. He would have to give up ancestral worship, and thus be exposed to persecution. 3. He would have to close his store on the Sabbath, thus offending customers, and injuring his business.

The fifteenth annual report closes with hopeful references to the mission in China, where a vast empire seemed to be yielding to the conquering power of Insurgents who destroyed idolatry, upheld the Bible, requiring officers to understand its contents, and observed the Sabbath; to the mission in Palestine, the land of Israel's perpetual inheritance, and to the growing West, where Christians needed help and the erring to be taught the truth.

"The conversion of sinners to God, and the turning of men from error to truth," was declared to be the object of the Society; and, says the report: "Since our identification, as a people, with the missionary movement, we have been increasing in strength. We have been cultivating, with a livelier interest, the spirit of progress, and have been taking higher ground as operators in efforts for the establishment of a pure Christianity on the earth. Thus have we proved that 'there is a giving that increaseth.'"

WOMAN'S WORK.

WOMAN'S WORK

"I beseech Euodias, and I beseech Syntyche, that they may be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help these women, (Euodias and Syntyche), which labored with me in the gospel, with Clement also, and with other of my fellow-laborers whose names are in the Book of Life."—Phil. 4: 2, 3.

What then is woman's sphere in the work of the church? Evidently the apostle has assigned her a most honorable position, in the words quoted at the head of this article, "Help those women," says he to his true yoke-fellow, whoever he was; and why? Because "they labored with me in the gospel." Their services had been sufficiently signal to deserve this flattering commendation, even by such a man as Paul; and he records the fact to their credit and sends it down to all coming ages, to stimulate in all others the like "works of faith, labors of love and patience of hope." Certainly they were not public teachers; for they are expressly interdicted from a work alike offensive to their modesty, and inconsistent with their temperament and position in society, and the domestic circle. Their labors, then, must have been

expended in such manner as comported with the gravity, sobriety and modesty which constitute their chief adorning. Those "good works and alms deeds" which they can perform in this quiet sphere, not only entitle them to honorable mention from apostolic pens, but secure also the higher commendation of God himself; for such labors "in his sight are of great price." Here the most unremitting services increase the lustre of the very virtues for which the sex is to be distinguished. Here woman encounters few if any of those temptations to vanity, those emulations, strifes, and contentions incident to rougher paths of life where men dispute the palm of greatness. Here, within the hallowed precincts of home, within that sacred seclusion where modest worth exemplifies its most winning graces, and commands its broadest influence, she can work for Jesus as no other Christians can. With a sensibility tender as the "apple of the eye," who can respond so quickly as she to the cry of distress? With a faith so sublime that it accounts nothing too hard for God to do, and which Christ himself ascribes only to her, (e. g. the Syrophenician woman), she brings to the great Physician those abandoned cases of moral pollution, that transcend the faith of the sterner sex. With a persistency of purpose which no obstacles, however formidable, and no failures, however mortifying, can appall, she presses her suit to its final success, where man would sink in despair. With a quick sagacity to detect the happy moment to speak the "word in season to the wayward and thoughtless, she reclaims souls from death where we have failed, and long since abandoned the field. With a moral consciousness of responsibility, delicate, refined and all-embracing, who so qualified as she to accompany our missionaries "far hence among the Gentiles," and as did Euodias and Syntyche, "labor with them in the gospel," cheering their hearts, animating their faith and supplementing their services with a zeal that never abates in the direst extremity. And finally, with a piety, joined with that "ready wit of faith" that is inexhaustible in its ways and methods of doing good, what agency can surpass that of woman in consolidating the means for promoting the spread of the gospel from a thousand sources which have eluded our sight, and which our agency never could reach?

"Woman's work!" Yes, she has a work to do; and all she needs is to be properly instructed as to what that work is. Said a worthy Christian woman to her pastor, who had just finished an hour's discourse on the general topic of Christian duty, "My brother, tell us what to do. We don't need instruction on the general principle you have discussed. We admit it. Now point out some specific work that falls within that principle, and we will try to do it." This is what is needed, and it is a favorable sign that Ladies' Aid Societies, Ladies' Missionary Societies, etc., are springing up in many sections of our country, north and south, and are proving to be sources of great benefit to the cause of Christ, local and general. We bid them God-speed in a work so eminently befitting their station in the church of Jesus Christ.—*The Outpost.*

WOMAN'S BOARD.

QUARTERLY REPORT.
DR.

Balance on hand April 30, 1891.....		\$ 72 57
Receipts in May.....	\$451 00	
" June.....	417 62	
" July.....	293 88	
Amount sent directly to Mr. Chester.....	90 00	1,252 50
		\$1,325 07
CR.		
Amount forwarded A. L. Chester, Treasurer.....	239 34	
" " Dis Fund.....	340 00	
" " Miss Burdick's salary.....	250 00	
Amount forwarded J. F. Hubbard, Treasurer.....	154 56	
Amount paid M. F. Bailey—personal.....	69 65	
" " —Board Expense.....	15 00	
Treasurer's Expenses.....	2 00	
Amount received by A. L. Chester.....	90 00	1,160 55
Dispensary Fund, on hand.....	84 14	
Womans' Board, on hand.....	52 27	
Nurse Fund, on hand.....	24 60	
Miss Burdick's salary.....	3 51	164 52
		\$1,325 07

NELLIE G. INGHAM, Treas.

MILTON, Wis., July 31, 1891.

CORRECTION.

In the receipts for July, the amount given by Mrs. Mary B. York, Farina, Ill., should have been printed \$50 00, Missionary Society \$25, Tract Society \$25, and omitted in the report was the receipt of \$14 40 from the Ladies of Milton, Wis., Missionary Society \$6 20, Tract Society \$8 20, making total receipts in July, \$293 88.

HISTORICAL & BIOGRAPHICAL.

A BIOGRAPHICAL SKETCH OF SAMUEL HUBBARD.

Prof. Ray Greene Huling, A. M., of New Bedford, Mass., presented, not long since, a paper on the above subject before the Rhode Island Historical Society. It subsequently appeared in the *Narragansett Historical Register*, and finally in pamphlet form for distribution. So full and graphic was his account of this "old beginner" at Newport, R. I., that members of the Society who heard his paper declared that he had added a new hero to the roll of honor of that State. He certainly has placed many Seventh-day Baptists under obligations to him in bringing into public notice the principles and the career of this prominent worker in the organization of the first Sabbatarian church in America. We take great pleasure in using the following material gathered from his pamphlet:

Samuel Hubbard came of a stock most thoroughly Puritan. His father, James Hubbard, was a plain yeoman in the village of Mendelsham, a market town, some eighty miles north-east of London, in the county of Suffolk, Eng. He writes of his mother Naomi in these grateful words: "Such was the pleasure of Jehovah towards me, that I was born of good parents. My mother brought me up in the fear of the Lord, in catchising me, and in hearing choice ministers."

Samuel was born in the village above mentioned in 1610, the youngest of seven children. One of his three sisters, named Rachel, came to New England, and reared a family in Connecticut. Benjamin, an older brother, also came, and is mentioned with respect in the early records of Massachusetts. He was made clerk of the Writs in Charleston, and bought lands in Rehobeth; but after a residence of ten years, he returned to England, and died there an esteemed country clergyman. A nephew of these, James by name, was an early settler at Cambridge, Mass., where he left descendants. Thus the family were all represented in the new world.

His grandfathers had lived in perilous times; and one of them, if not the other, suffered in the persecutions under Queen Mary. Thomas Hubbard, his paternal grandfather, died at the stake rather than renounce his Protestant faith. It was believed by his grandson, that his fate is related in Fox's *Book of Martyrs* under the name of Thomas Higbed. The story in brief is as follows: Thomas Hubbard was a gentleman residing at Horndon-on-the-Hill in Essex, Eng., of good estate and in great estimation in that country; and withal, zealous and religious in the true service of God. An informer discovered him to Edward Bonner, Bishop of London, who imprisoned him at Colchester, and paid him the honor of a visit to convert him. Later he was removed to London; thrice examined at the consistory in St. Paul's; and remaining obdurate was sentenced to be burned for his heresy by the bishop before the mayor and sheriffs in the presence of all the people there assembled. A fortnight later he was fast bound in a cart, and brought to his appointed place of torment, the village in which he had lived. There on the 26th of May, 1555, says the narrator, he sealed his faith, shedding his blood in the most cruel fire to the glory of God and the great joy of the godly.

His maternal grandsire, though having similar convictions, was more fortunate; yet he, too, was the object of suspicion and search. As late

as 1682, Mr. Hubbard had in his Newport home a testament printed in 1549, which Thomas Cocke, of Ipswich, Eng., his mother's father, had brought safely through those fiery days by hiding it in his bed-straw. To a man of Mr. Hubbard's turn of mind, this volume, with such a history, must have been a priceless treasure. In all probability, this testament is a later edition of the translation from the Greek by Tindale, made in the reign of Henry VIII. An author says: "It was revised by Coverdale, and edited in 1539 as Cromwell's Bible, and again in 1540 as Cranmer's Bible. It was set up in every English parish church by the very sovereign who had caused the translator to be strangled and burned." To this book some special authority was attached, for it was consulted by parties at a considerable distance. Prof. Huling thinks that it is probably the testament with a version of the Psalms which is now preserved in the library of Alfred University under the name of the "Rogers Bible."

These details about the ancestry of Samuel Hubbard have been given to show why he was so eminently devout through all his life. He received by inheritance the religious mark which persecution of parents always brand upon children, even to the third and fourth generation. When he came to years of understanding the very atmosphere about him was charged with theological controversy, not without a mingling of politics. At the age of ten or eleven, he must have heard of Carver, Brewster, and others, servants of the Lord, as constrained to leave their homes in the low countries, and seeking refuge among the savages in the wilderness far over the sea to the westward. What wonder if the boy early formed the purpose to visit that wonderful region when his day should come to make a career for himself. Until his twenty-third year, he remained at home in Mendelsham, learning and practicing, it is probable, the trade of a carpenter. By this time news had spread of the more recent settlement under Endicott at the Massachusetts Bay, and of the great company whom Winthrop had led to the harbor of Boston. These settlers had from the king a grant of their lands and full permission to govern themselves free from molestation by officers or heresy-hunting bishops. So also this young man took ship for the new world. In October, 1633, he arrived at Salem, Mass., having come that month from England. His brother Benjamin was at Charlestown in that State, the same year, and also his sister, Rachel Brandish, with her family at Salem. Probably a family party of the Hubbards was made up for the voyage to New England. But this new place, then only five years old, seems to have but little attraction to the young carpenter, and the next year he followed his brother and sister to the younger settlement at Watertown, a short distance west of Cambridge, Mass. But before leaving Salem, he had formed an acquaintance with Roger Williams, the energetic young preacher,—a friendship destined to be to him a life-long source of satisfaction, and to determine, without doubt, in some measure, his future career. His subsequent life proves that he drank in, with a hearing ear, the opinion taught by Williams, "that the magistrate ought not to punish the breach of the first table, otherwise than in such case as disturbs the public peace."

Here at Watertown he united with the church the year after his removal, as he says, "by giving an account of my faith." His conversion had occurred sometime before in England. This is his account of it: "I was brought by

the good hand of my heavenly Father to see myself a lost one, by Mr. Salle, of Nethestead, from Daniel fifth, mene, etc. Doctrine, All must be numbered. This wrought effectually on me to try myself, being in sore troubles of mind, but bore up by many Scriptures. Ex. 15: 2, Matt. 18, Rev. 14: 1. By these and many more, I closing therewith, I was much comforted, and did believe that there was no help but only in the Lord Jesus Christ for life and salvation; and hope to stay myself upon my God through Christ Jesus according to that Scripture. Isaiah 1: 10." By 1635 he had accompanied the emigration from the vicinity of Boston to the fertile valley of the Connecticut, and stopped for a time at Windsor, a few miles north of Hartford. A special reason seems to have detained him at this place. To it had come in this company, "Tase Cooper," a fair member of the Dorchester church, a young woman of great attraction to the devout Samuel. Here they were married January 4, 1636 (probably 1636-7) by Roger Ludlow.

The bride had come to Dorchester, just south of Boston, June 9, 1634, and joined the church there some weeks later. Of her parentage, no trace has yet been found. She had a brother John, who lived in London in 1677 and 1680; and also a brother Robert, who writes from Yarmouth, Mass., in 1644, highly praising New England as a place of residence. There were others of the same family name on the Connecticut River at this period; but none from Dorchester, and none with whom she can be connected. From whatever source she came, she proved a noble woman and a faithful wife. Through the long years of their life together, she constantly appears as a worthy help-meet, courageous, resolute, and ready, often a little in advance of her husband in the settlement of any questions of religion, as in the instances of baptism and the Seventh-day Sabbath. Her woman's intuition marked out more rapidly the path of duty which his logical reasoning finally compelled him to traverse. Her name is always written by her husband as "Tase;" but later writers have agreed upon "Tacy." It may have been an abbreviation of Anastasia.

The newly-married couple soon moved to Wethersfield, not far south of Hartford, Conn. They were probably led thither by the fact that the bridegroom's sister Rachel, with her husband and five children, had come from Watertown to settle there. After a brief residence in the midst of great hardships, bitter contentions in the church, and the death of their eldest daughter, this pair concluded to remove with others to Springfield, Mass., where they arrived on a May day in 1639, and united with a colony which came from Roxbury, south-west of Boston, in establishing a settlement on that beautiful site. They carried hither their only living child, a daughter of six months, whom they soon laid away under the sod of their new home. Here they remained eight years. A church was soon gathered containing four men besides Mr. Hubbard, and not long afterwards his wife was added to the number. Here were born to them the three girls, Ruth, Rachel, and Bethiah, who became the ancestors of all the Burdicks, Langworthys, and many of the Clarkes, of Rhode Island. Here too, was given them an elder son, who was quickly snatched away by death. Full of daily cares, struggles, and deprivations must have been these years; but this couple were not given to repining.

In the meantime a small company had been conducted from Wethersfield, their former home, to Fairfield, near Bridgeport, in South-

western Connecticut, and had formed a new settlement there.— Rachel, the sister of Mr. Hubbard, having lost her first husband, and having re-married, was living at this place, then the farthest outpost of the English colonies toward the Dutch of New York. For some not well-known cause, except it be some change in their religious views, the Hubbards, with their little family and all their belongings, departed from Springfield, May 10, 1647, to establish another home in Fairfield. Soon after being well settled here they found themselves confronted with a difficulty discouraging enough, from which they wisely fled, since it was insurmountable. Mr. Hubbard tells the story in these words: "God having enlightened us both, but mostly my wife, into his holy ordinance of baptizing only of visible believers; and being very zealous for it, she was mostly struck at, and answered two times publicly; where I was also said to be as bad as she, and sore threatened with imprisonment to Hartford jail, if not to renounce it or to remove. But Scripture came into our minds, 'If they persecute you in one place flee to another.' And so we did, 2d day October, 1648. We went for Rhode Island, and arrived there the 12th day. I and my wife, upon our manifestation of our faith, were baptized by Brother John Clarke, 3d day of November, 1648." From a statement made by Mr. Hubbard before a court at New London, Conn., in 1675, to the effect that in the departure from "the good way that the fathers had set up," they had liberty at first, as "the old beginners were not for persecution;" and from his letter to Gov. Leete, of Connecticut, in 1682, in which he says that the people of that colony were "set into that evil way by degrees," of which "I can witness by my own experience, for I was forced to remove for my conscience's sake for God's truth,"—from all these the conclusion is reached that during his residence at Springfield, and perhaps even at Wethersfield, he and his wife held the views of the Baptists, though unmolested at first. It is certain that, three years prior to their removal from Springfield, the General Court of Massachusetts passed an act providing banishment as the penalty for "condemning the baptizing of infants," or for propagating such views. By 1646, this law began to be vigorously enforced, and it is probable that they determined voluntarily to leave the colony before compulsion should be applied.

But they found Newport a congenial and a permanent home, after their many annoyances and changes of residence. In their religious opinions and practices they were not to experience there any farther persecution. At the time of their arrival in the autumn of 1648, Rhode Island was entering upon the solution of the fundamental problem of its remarkable history, the reconciliation of liberty and law. The previous dozen years in the government of the colony had demonstrated the possibility of what is so significantly called "soul liberty," and had given that government "a hold upon the hearts of the people too strong to be shaken." They were now to determine whether it possessed still "the needed strength in the civil organization to bear a government held by the free and voluntary consent of all, or the greater part, of the free inhabitants." The charter obtained by Roger Williams had been accepted by the four towns of the colony, and a code of laws conformable to it had been adopted. The provision was made that "all men may walk as their consciences persuade them, every one in the name of his God. And let the Saints of the Most High walk in the colony, without molestation, in the name of Jehovah, their God, forever and ever."

(To be continued.)

SABBATH REFORM.

THE CASE OF R. M. KING.

We have several times referred to the case of R. M. King, of Tennessee. It will be remembered that his offence was that of plowing corn in his field, entirely away from any place of public worship, and so where, by no fair means, could he be accused of disturbing others. The case will now go to the Supreme Court of the United States, the last appeal in all civil matters. Of the case thus far, the *New York Tribune* of August 3d, says:

E. S. Hammond, United States District-Judge, has handed down his decision in the case of R. M. King, the Seventh day Adventist. King was convicted a year ago of Sabbath-breaking by ploughing on Sunday, in Obion County, Tenn. He appealed to the Supreme Court and the sentence was affirmed. Then the Adventists and National Secular Association took up the case. Don M. Dickinson was engaged as counsel, and the case was taken to the Federal Court last November on a writ of habeas corpus, the contention being that the conviction was contrary to the Bill of Rights of Tennessee and the Constitution of the United States, and that the defendant was held prisoner by the Sheriff without due process of law. The application was argued several months ago, and Judge Hammond has held it under advisement ever since. The opinion is a long document and dwells exhaustively on every phase of the argument advanced in favor of the religious prisoner. The defendant, however, is remanded back to the custody of the Sheriff to pay the fine or serve the time in lieu, according to the sentence. The decision is based not so much on the constitutionality of Sunday laws as upon the fact that King was convicted under due process of Tennessee law, and it is not in the province of the Federal Court to review the case. Malice, religious or otherwise, may dictate a prosecution, says the Judge, but if the law has been violated this fact never shields the law-breaker. If man has set apart Sunday in due form by his law for rest, it must be obeyed as man's law and not as God's law.

Such are the legitimate fruits of the "Civil Sabbath" laws for which the Sunday Sabbath reformers are so loudly clamoring, and so earnestly working. Given such laws throughout the United States, and every Sabbath-keeper in the country would be exposed to just that kind of treatment. In the language of Judge Hammond, "Malice, religious or otherwise, may dictate a prosecution," and there is evidence of sufficient malice against Sabbath-keepers to dictate a good many prosecutions, "but if the law has been violated this fact never shields the law breaker." In other words, the law takes no notice of the unworthy and unholy motives which prompt the prosecution. If men set apart, by law, Sunday as a civil rest day, it must be observed as such, without regard to the law of God; and if any man shall choose to do otherwise, even from the most conscientious regard to the laws of God, the spirit of malice may follow him to the bitter end, and the law grants him no protection in the exercise of his religious convictions. This is what "Civil Sabbath" means, Judge Hammond, of the United States District Court being judge. We are sure that no Seventh-day Baptist desires to be put into such a position as that. We are quite sure, also, that no Seventh-day Baptist would willingly do anything to place anybody else in such a position.

A VOICE FROM AN OCTOGENARIAN.

BARRY, Ill., Aug. 7, 1891.

Rev. L. A. Platts, My Dear Brother in Christ;—Enclosed find postal note for the SABBATH RECORDER. I regard the paper as a most excellent one, aside from the Sabbath truth for which it stands and which it so ably advocates and defends. I am glad that this last reform of the ages is securing the attention of some of the widely circulated political journals, and is receiving candid consideration. Dr. Talmage deserves the severest criticism; and permit me to add, that the utter blindness of the religious world on this subject and the groundlessness of

the claims of divine authority for Sunday-keeping, are astounding. — I would write more, but I have been quite ill during the last two weeks, and am still weak. I have a special desire to gain strength sufficient to enable me to deliver a discourse on the Sabbath in our Public Park. The will of God be done. No revealed truth seems dearer to me than that the Sabbath, as originally ordained, was designed to be of universal and perpetual obligation. It is a singular truth that the chief reason in favor of Sunday-keeping is founded on an alleged fact which never existed, viz., the resurrection of Christ on First-day morning.

Very truly,

N. KINNE.

FACT VS. FICTION.

Phil. Schaff, in his *Didache* (page 56), says: "It is often urged that the Pentecostal baptism of three thousand persons by total immersion was highly improbable in Jerusalem, where water is scarce and the winter torrent Kidron is dry in summer. But immersion was certainly not impossible, since Jerusalem has several large pools (Bethesda, Hezekiah, Upper and Lower Gihon), and many cisterns in private houses. The explorations of Captain Wilson (1864) and Captain Warren (1867), have shown that the water supply of the city, and especially of the temple, was very extensive and abundant. The baptism of Christ in the Jordan, and the illustrations of baptism in the New Testament, are all in favor of immersion rather than of sprinkling, as freely admitted by the best exegeses, Catholic and Protestant, German and English. Nothing can be gained by an unnatural exegesis. The persistency and aggressiveness of Baptists have driven Pedobaptists to the other extreme."

If we were to put the Sabbath and the Sunday into contrast, as baptism and pedobaptism are here contrasted, equally strong testimony could be brought forward in favor of the Sabbath.

VERITAS.

MADISON'S REGARD FOR SABBATARIANS.

It was a noble characteristic of our early statesmen that they regarded all sects equal, or in other words, they regarded all persons, in whatever sect, as equally entitled to carry out their religious views. It was not the spirit of the modern Sunday-law agitator who would allow the Christian to keep the day of his choice sacred and compel all others to do so too; but it was freedom for the Christian, freedom for the Jew, freedom for the pagan, and freedom for the agnostic. Madison, at different times, had occasion to express himself in reference to the Jew being on "perfect equality" with the Christian, and in the following letter he expresses it as his opinion that such a course is the surest way of securing ultimate harmony. He writes to a Jewish Rabbi, closing as follows:

Having ever regarded the freedom of religious opinions and worship as equally belonging to every sect, and the secure enjoyment of it as the best human provision for bringing all into the same way of thinking or into that mutual charity which is the only substitute, I observe with pleasure the views you give of the spirit in which your sect [the Jewish people] partake of the blessings offered by our Government and laws.

If the principle of the Constitution were adhered to it would not be necessary to publish the news of the arrest of some Sabbatarian every now and then, simply because some Sunday keeper takes a dislike to his ideas and actions in reference to the fourth commandment. Ever since their adoption the Sabbatarian, both Jew and Christian, has unqualifiedly approved and heartily supported American principles—especially allowing every one to do as he pleases in religious matters so long as he does not interfere with the same right in others. Why can not the Sunday keepers do the same, and leave the Sabbatarian unmolested in his seventh-day worship and first-day work? It always gave Madison pleasure to see American principles carried out, and the "blessings offered by our Government and laws" appreciated.—*American Sentinel*.

THE SABBATH RECORDER.

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

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

"TOUCHED by a light that hath no name,
 A glory never sung—
 Aloft on sky and mountain wall
 Are God's great pictures hung."

SINCE American funds for Ireland have diminished, Englishmen say that the condition of the Irish people, both physically and morally, has perceptibly improved.

STILL the evidences multiply that the busy summer season is a good time to have a revival. The good news from Rock River is like cool water to a thirsty soul.

BRO. HUFFMAN writes that the interest in the meetings at Watson is good, and that sinners are coming to Christ. The ordinance of baptism was administered last Sabbath.

HERE is a new version of an old text. A certain preacher in an eastern city had preached a very good sermon, but one which had not the remotest connection with the text with which he started. A lady, speaking of it afterwards, said that she thought it truly apostolic, for after taking his text, the good man was "scattered abroad" and "went everywhere preaching the gospel."

AN English officer, who afterwards became a distinguished general in the Crimean War, was sent in early life into a Canadian wilderness to superintend a force of rude men in the construction of some rude work. This, of course, compelled him to engage in rough work all day long. To preserve himself from the personal deterioration which he felt threatened him in the pursuit of such a life, amid such surroundings, he determined that he would, every day, dress for dinner as carefully, and have that meal served with as much ceremony, as he would do if he were in London; and that he would spend his evenings, even though in solitude, with all the semblance of a high civilization about him. In this way he kept himself in contact with the forms of the better life, and through the form the spirit of it was kept alive. Here is the philosophy of all true life. Association with the pure and good,—dwelling in the atmosphere of true nobility,—begets and fosters the like spirit in him who thus dwells. God gives us the Sabbath that we may change our clothes as well as our lines of work and thought. It is his appointment by which, though living in the woods, among rough men and amid rude surroundings like the English officer, we may, at the same time, wear the garments, think the thoughts, and dwell amid the surroundings of the better country. So the chamber of secret prayer and the study of the Word of God, even in the most humble dwelling and amid the most primitive surroundings, are the media through which a poor man or woman may become a companion of the King in his beauty. Such an one may walk unstained

amid the vilest surroundings, and pass unharmed though earth and hell combine to corrupt his heart.

WE have read the account of the poor heathen, to whom the gospel was brought and who, in response to some inquiries about Jesus, made the pathetic reply which has been woven into the sweet song we often sing, "I have never yet heard;" and we grow sad at the thought of such ignorance. The writer once knew of a young man in the city of New York who, on his sick bed, was asked if he was trusting in Jesus, and who by his reply showed that he was absolutely ignorant of the existence of such a being! The Christian gentleman who reported this case told the story of Jesus, his life, his death, and his saving power just as the missionary in the most benighted country would tell the same precious story to the ignorant heathen; and the poor youth came to know and trust the Saviour just as many in heathen lands come to know and trust him. Such ignorance in a Christian land is astounding! But did the reader notice in an item in the missionary department last week, a statement that at a meeting held near Hebron, Pa., not long ago, some children heard of Jesus for the first time in their lives? There are, doubtless, within easy access of every church in our denomination, children and youth growing up to manhood and womanhood who are practically as ignorant as any we have mentioned. Has the salt in the people of God lost its savor? Why, then, are not these ends of the earth saved? Has the light which has shined into their hearts become, in them, darkness? Why, then, are not these dark places enlightened? These questions are not intended to suggest that we do less for the heathen in other lands, or for the ignorant and neglected multitudes in our great cities; but that we do more, vastly more, for the unsaved multitudes at our very doors. It is time that every church was organized for the instruction and in-gathering of all within its reach who are not already under some Christian influence, under some sort of systematic Christian training. Our churches, especially our country churches, should regard themselves as parishes, in some sense under obligation to every family and to every person in it who is not already positively committed to the work of the Lord in some other church or denomination. We need to take on a broader, more far-reaching conception of our duty as churches in this matter. The world for Christ and the church is a good motto.

THE CHICAGO TRIBUNE AGAIN.

An article from the *Chicago Tribune*, of the 11th inst., is published in full below that our readers may understand how that journal, one of the largest and most widely known, handles the Sabbath question. For nearly thirty years this journal has maintained the position held by us and reiterated in this article. Mark the connection of the following sentences: "The reverend gentleman is evidently as ignorant of the laws of Chicago and Illinois on the Sunday question as he is of those of Moses and Christ. . . . The Mosaic legislation on the subject of the Sabbath applies to the seventh day of the week alone and not to Sunday the first day."

SUNDAY NEWSPAPERS AND ILLINOIS LAWS.

At a meeting night before last the Rev. Mr. McLean, the Secretary of the American Sabbath Union, used the following curious language:

I thank God I was brought up to observe the Sabbath as sacred. Look how the Sabbath is kept in Chicago.

We would not make men religious by law, but we want men to be law abiding.

The public press has done more to desecrate the Sabbath here than any other agency. Let the Sunday newspapers be a thing of the past. Christian men should put no advertisement in Sunday papers. No one can read the Sunday papers for two hours Sunday morning, then go to church and enjoy God's Word. You can't serve God and mammon. When Christians shall quit reading or advertising in Sunday papers we will have taken a long stride forward. I pray that all Christians of every denomination may unite in shutting out the Sunday papers.

The reverend gentleman is evidently as ignorant of the laws of Chicago and Illinois on the Sunday question as he is of those of Moses and Christ. For the purpose of enlightening him and preventing him from making again the absurd statements he did Sunday night *The Tribune* will inform him that there is no city ordinance forbidding the publication of Sunday papers. Nor is there one forbidding people to go to the parks on the first day of the week, and ordering them to go to church. The State Sunday law reads as follows:

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) or by any amusement or diversion on Sunday shall be fined not exceeding \$25.

That which offends the prejudices and whims of certain persons is not "a disturbance of peace and good order of society." The Sunday papers have appeared regularly in this city for the last thirty odd years. The Rev. Mr. McLean cannot show—nor can any other man—that there has ever been a Sunday riot, tumult, or disturbance of any kind occasioned by their issue on Sunday. Far from interfering with peace and good order on Sunday they have promoted it. Hence they have broken no Illinois law. Let him mark that point.

The Mosaic legislation on the subject of the Sabbath applies to the seventh day of the week, or Saturday alone, and not to Sunday, the first day. And as the Mosaic code never was re-enacted by the Illinois Legislature it has no force in this State on any day. Nor can the Rev. Mr. McLean quote from the sermons or sayings of Jesus anything against Sunday newspapers or their equivalent. Not one word can he find against the publication of news on the first or seventh day of the week. Christ did not say that a person who happened to have some news, foreign or domestic, should abstain from telling it to his friends and neighbors on Saturday or Sunday, nor did he order friends and neighbors not to listen to the relation of news. And between a man giving out news—as was the practice before the days of papers—and a paper doing it there is no difference in law or morals. In other words, Jesus did not forbid the diffusion of intelligence and morality among men on any day. Who authorized the Rev. Mr. McLean to take it on himself to do so? Christ declared that even the Mosaic seventh day, Saturday Sabbath was made for man, and not man for the Sabbath, as Mr. McLean appears to think; and he went about on that day doing good, for which he was bitterly denounced by strict Sabbatarian Pharisees.

The minister who has anything interesting to say has no trouble in Chicago to fill every seat in his church to overflowing on Sunday morning. The Rev. Dr. Swing, or Thomas, or Mr. Moody, or other able preachers, find none. Those preachers never had any cause to complain of the Sunday papers robbing them of audiences. Those who do the scolding, and whining, and denouncing are the ones whose tongues have not been touched by Pentecostal fire, and who are dull and unattractive. If the Sunday papers were abolished church attendance would not increase unless preachers grew more eloquent; and if more men did go it would be to nap and doze or let their thoughts wander far off. But if there were no Sunday papers tens of thousands of men who spend the day at home reading them would haunt the saloons instead. If the Rev. Mr. McLean will once get it through his head that dull preachers and not Sunday papers make empty pews, he will be less reckless in his denunciations.

But outside of all that, free men in a free city and country have the personal liberty to read what they like on any day—to read the Sunday papers or let them alone, to go to church or to stay away—and it savors of impertinence for Mr. McLean to denounce such men for exercising their personal rights. It is not for him to dictate to a quarter million of men of Chicago what they shall read, or where they shall go, or what they shall do on Sunday, nor is it for him to declare that they are not law abiding citizens because they would rather read a Sunday paper than hear him rail rant on Sunday. He may possess zeal, but he lacks knowledge.

THE quality of the eternal life alone makes heaven; mere everlastingness might be no boon.

CARTWRIGHT, WIS.

This place was settled about sixteen years ago by Mr. David Cartwright and sons, Seventh-day Baptists. It was then a pine lumber region. There is now quite a change in this place from what it was when we were there eight years ago. The pines are nearly all cut off and the lumbering business has greatly diminished. The village has more than doubled in size and the forest around it is being cleared up. The chief business now is converting the hard timber into charcoal for the use of the iron mines near Black River Falls, Wis. The cleared land makes good farms for general farming, and the people are engaging in it more extensively as the lumbering interests have waned. A good railroad runs through the place from Chicago to Superior and Duluth, under the Chicago and North-Western Railroad system. We had in this place quite a flourishing little church, organized, I believe, by Eld. James Bailey, our first missionary to this region. It was visited by other missionaries. Brethren Socwell, Coon and Trewartha have served it as pastors. It is now quite small. There are now left in the village only eight families of our people, with about twenty-five persons. Death and removals have done the work of depletion. Most of those who moved away went to Hewitt Springs, Miss., and Hammond, La. There are some faithful souls left who are striving to keep the commandments of God and the faith of Jesus. We spent two Sabbaths in July with them, preaching twice Sabbath days and Sundays and during the week every evening but one. The attendance was good at the evening services. The last Sabbath we were there we administered the Lord's Supper. This, with the Covenant meeting held the evening before, was a season of refreshing in the Lord. There was considerable interest manifested in the meetings, and some are decided in living closer to Christ and others in seeking eternal life. We believe the little flock of our people there were encouraged and strengthened by our labor and visit with them. Let us pray that the Lord of the harvest will keep, strengthen and enlarge this little flock of our people in Cartwright.

O. U. W.

THE WORK AT ROCK RIVER.

Looking over our late RECORDER and noting the work of Bros. Threlkeld and Huffman, helping God to harvest souls, while men were harvesting grain, I thought why not tell what Eld. Hills, E. B. Saunders and Geo. Shaw, are doing for us here at Rock River.

God is using them as powerful instruments for good. Sabbath-day, Aug. 1st, Eld. Hills baptized seven candidates and the next Sabbath thirteen more were buried with Christ. Four being First-day people, the Methodist minister administered the rite to them. The thermometer at 100 degrees in the shade did not prevent a large congregation gathering on the shore of our beautiful Clear Lake to witness the putting on of this new life by so many. Five were married men and women. Glorious meetings we have had for two weeks every night. We have seen backsliders reclaimed and not a few unconverted awakened.

Feb., 1888, our Y. P. S. C. E. was organized by E. B. Saunders, with fifteen constituent members. For many months Bros. Saunders and Shaw have faithfully, through storm and in sunshine, cast their bread upon the water, and now happy are they as they see it returning. We have enrolled active members 28,

associate 11, and we expect baptism soon again.

This summer we have papered our church at a cost of about \$50, and are now trying to raise money to paint the outside. This seems small, but when you can count the resident real estate owners on the fingers of one hand it is not so small a task as it at first appears, together with our other expenses. We are trying hard here to build for the Master. Pray for us that the seed sown may take deep root and bring forth fruit many fold.

M. A. M.

MILTON JUNCTION, Wis., Aug. 13, 1891.

A TRIP IN THE NORTH-WEST.

Thinking that it will interest the readers of the SABBATH RECORDER to hear a little more from the Scandinavian brethren, and in accordance with their wish of having the American brethren become more acquainted with them, I will try to give a little description of a visit among them. I started from my home in Summerdale, Ill., for our Yearly Meeting at Big Springs, S. Dak., June 29th. On my way I stopped at Kiron, Ia., to visit some Sabbath-keepers living at that place. Years ago there used to be a strong, flourishing church of Sabbath-keepers at that place, but at the present there are only a few, and they are not even sustaining Sabbath meetings. I think this is an excellent field for labor. We had a precious meeting the evening I was there. I visited some at their homes, and found them to be earnest Christians. I wish that some suitable man could work that large and needy field. I think the Sabbath cause would soon flourish there again.

From this place I went on to the meeting at Big Springs. Here the brethren came together with a willing heart from different places. They seemed to come with the blessing of God with them, and we enjoyed three days of good meetings. The preaching was simple, but hearty and soul rejoicing.

After remaining a few days after the meeting, and making some visits at their homes, I started for Centerville and Danville, S. Dak., where we had appointed meetings for Sabbath and Sunday, July 11th and 12th. Here I enjoyed the hospitality of an esteemed brother in Christ, C. Swendsen and family. We had also some good meetings at this place. After our meeting Sunday forenoon we repaired to a stream of water, where brother Swendsen's eldest son, Joseph, was buried with Christ by baptism. He had accepted Christ as his Saviour some time previous. He united with the little flock at Danville; also a young sister of good report from Denmark became a member of the same flock. I became much attached to these brethren, and found it hard to be separated from them. The brethren seemed strengthened and encouraged in the Lord, and are doubtless a company for which the portals of glory will be open.

From this place, Bro. J. Willadsen carried me with his team to Lenox the following Monday, where we had appointed a meeting for that evening. Here there are but few Swedes, but I think the most of them are Sabbath-keepers. They seem to feel somewhat lonely without any ministerial help, but they are keeping up Sabbath-school and worship. They appreciate very much, visits from ministers. We had a precious hour of worship with them. These, and other lone friends, are anxiously looking forward to the great gathering day of God, when there shall be a uniting and bringing together of all God's ransomed children.

The next place I stopped at was Dell Rapids.

Here the company of Sabbath-keepers is somewhat larger. They have also more meeting privileges. I was glad to note the earnestness of these friends, and their elder, N. P. Nelson. We had one meeting at this place, and the friends seemed much interested. Near this place we had also opportunity to meet with the American brethren from Flandreau, who held, together with the Scandinavian brethren, a picnic at Egan. They are also contemplating holding a joint meeting this fall, where they may have opportunity of becoming more acquainted with each other. The Scandinavian brethren expressed a deep desire of becoming closer connected with these American brethren.

But my letter is becoming lengthy, and must be cut short. On my way home I visited the Sabbath-keepers in Isanti and Chisago counties, Minn., and Burnett and Polk counties, Wis. In some of these places there are quite a large number of Sabbath-keepers. Some of them are earnest and firm, and are making their way onward for the Celestial City. However, there is great need of earnest labor that still greater interest may be awakened. A live missionary on this field is greatly needed, that the scattered ones might be united and others brought in. I had also the opportunity of meeting with Elders Carlson and Sindall, who have formerly labored in those and other places. There is a strong desire on the part of many of the brethren that they might be visited by them again.

There were several other places that I intended to have visited on my trip, but could not find time and opportunity. I found organized Seventh-day Baptist Scandinavian churches as follows: In South Dakota, at Big Springs, Dell Rapids, Danville; in Minnesota, at Athens; in Wisconsin, at Wood Lake. But besides these there are quite a number of independent Sabbath-keepers throughout the North-west. They are in one sense, as Christ says, as sheep without a shepherd, adhering to no organized body of Christians. In another sense, they have chosen Christ as their only Shepherd, and certainly if they put their whole trust in him and follow him, he is able to carry them safely through, although they go amiss of many privileges afforded by church fellowship.

My prayer is that God may uphold his dear scattered ones even among the Scandinavians, and that they may safely outride the storms and trials of this present age, and safely anchor in the soon coming age of eternal glory. My heart is with these brethren and all the true children of God for this happy estate.

One thing more. The Swedish paper, *Evangelii Budbarare*, seems to have gained some good ground with the people. Our brethren seem to place a greater value on it, and think they would not like to do without it. Since becoming more acquainted with it and its editors, they regard it more as their own and as something uniting for them. We have brought forth the questions of baptism, the Law of God, the Sabbath, in it. We do not think it best to overload it with this as that would hurt both the Sabbath cause and the paper. Our Scandinavian friends cannot be drilled and argued into these things. It must come by the Spirit's power through the convincing Word of God.

Praying that God may prosper his own work to the glory of his own dear name, and to the good of souls, I am yours in his service,

O. W. PEARSON.

SUMMERDALE, Ill.

It is better to have one friend of great value than many friends who are good for nothing.

YOUNG PEOPLE'S WORK.

A POOR RULE.

Said Mary to Johnny, "O dear!
This play is too pokey and slow;
There's only one bubble-pipe here—
O Johnny, please, I want to blow!"
"No, I'll blow them for you," said he,
"Just watch, and you'll see every one;
That leaves all the labor to me,
While you will have only the fun."

Said Johnny to Mary, "O my!
That apple, so big and so bright,
You can't eat it all if you try;
O Mary, please, I want a bite!"
"No, I'll eat it for you," said she,
"And show you just how it is done;
I'll take all the labor, you see,
And you will have only the fun!"

—Selected.

THE point of view makes all the difference in the world between things.

AND then it is so hard to put one's self in another's place, to look at his circumstances from his point of view. If we do not this we often do others an injustice, and we may do it in the most complacent way, being perfectly happy ourselves while inflicting misery upon others. The Talmud says: "Do not judge another till thou comest in his situation." If we bear in mind this wise saying, and stop occasionally to think how our words and actions strike others, we shall do less harm and much more good in our lives.

THE Y. P. S. C. E. EXCURSION.

It may be of interest to those who were not permitted to participate in the delightful excursion up the Hudson, given under the auspices of the Christian Endeavor Societies of New Market, Dunellen, and Plainfield, to hear a short account of the trip which proved so enjoyable to nearly a thousand Christian Endeavorers.

At 8.05, Tuesday morning, July 14th, fifteen loaded cars pulled out from the beautiful city of Plainfield *en route* to Jersey City, thence to Newburg, a city famous for its historical possessions.

The steamer "Myndert Starin," having received all on board, steamed out from her dock into the bay, whose waters are ploughed and kept in constant commotion by the numerous vessels which dot the harbor of the great metropolis. Soon the steamer passed into the more quiet waters of the Hudson, that river which passes through some of the most beautiful scenery and among the grandest hills that the Empire State affords. The Highlands and Palisades were greeted by every eye, and received the comment of every lover of art and every admirer of the works of nature. The large perpendicular rocks on either side appeared romantic and picturesque with their covering of moss and lichen, which years, perhaps, had given growth. West Point, Sing Sing, and other places of note nestled among the hills, received but a passing glance as we moved on toward our destination.

Newburg is reached! One hour and a half only for a tour of the city! The perplexing questions were, "Where shall we go first?" and, "How can we make the most of the time allowed us?" Washington's headquarters must be visited first. How beautifully situated, and what a lofty eminence! The old house, moss-covered and weather-beaten, overlooks the river, and, in a military point of view, must have been a key to the upper Hudson and the heights beyond. It contains many objects of historical

interest, among which are the old chair used at the inaugural of Washington, an old copy of the Declaration of Independence, a large number of muskets which Lafayette brought from France, bomb shells, etc., all of which revived anew that love of country and grateful remembrance of its able defenders which burned in every breast.

To look down the historical river from that lofty eminence, to see the old cannons which made the hills reverberate with the noise of war and confusion, now unused beside the home of the great commander at whose command the cannons were made to roar and thunder and to remain in silence, touched a chord in every loyal and patriotic heart which vibrated in harmony with the soul's greatest praise and gratitude for the faithful supporters of a nation, once in war, now so prosperous in peace.

Time would not allow a more extended tour, so taking a last look at the old house, and carrying away such fragments of it as could be procured for souvenirs, we bade farewell to the historical spot and returned to the steamer, long to remember our visit to Newburg.

The sail home was none the less delightful, notwithstanding an occasional shower for our refreshment. No accidents happened to mar the success. All reported a good time, a glorious sail, and an enjoyable day throughout. Much credit is due the social committees, who promoted the feeling of sociability, made strangers greet each other as friends, and created an atmosphere of warmth and friendliness which added greatly to the success of the undertaking. MEMBER OF Y. P. S. C. E.
NEW MARKET, N. J., July 15, 1891.

SYMPOSIUM.

WHAT DOES "YOUNG PEOPLE'S WORK MEAN?"
ALL THAT WE CAN NOW, AND PREPARATION FOR
THE FUTURE.

It seems to me that "young people's work" includes all forms of religious activities in which young people can engage to better advantage than older ones. In general, those forms of work where force, earnestness, and quickness are more essential than experience and prudence. This would include quite a range of work, from obtaining flowers for the pulpit to directly influencing the young people toward the religious life. It would include a well-organized movement to see that every year our whole denomination is canvassed in the interest of our denominational publications. It would mean that the spiritual interests of every Seventh-day Baptist be kept constantly in view by his friends of the same age. It would mean all the work represented by the Society of Christian Endeavor. In short, it would imply the full use for the Lord Jesus Christ of every power which belongs particularly to us as young people.

There is one phase of the work of our young people which is especially important, and this is an interest in the work of our denomination as a branch of the brotherhood of Christ. We ought to study our denominational life, our denominational history, and our denominational beliefs. We ought to try to understand what is going on in the minds of our leaders, their methods, their plans, their struggles, their hopes and fears. I venture the question whether there is not more educational value to a young man in studying the aim and the work of one of our denominational societies, than in reading a long list of the best novels.

Not long ago I heard a man talk who was

born of Sabbath-keeping parents, but who has since lost faith in the mission of our people. He said: "I am profoundly grateful to have been born a Seventh-day Baptist, though I am not one now. I esteem it an honor and a good fortune to come of stock noted for its logic, its courage, and its place in history." If it be true that it is really a piece of good luck to be born a Seventh-day Baptist, perhaps it is a piece of better luck to be in sympathy with Seventh-day Baptists, and, to try to understand what they really stand for. This denomination today does not stand for a narrow dogma nor a worn-out rite, but in some sense for the persistence of spiritual life and truth as opposed to secularism. Every young man of this generation must choose which he will serve, a Father in heaven, whose love is the hope of men, whose abiding presence is their one great comfort, or the cold joys of business and science and art and literature.

One great phase of our young people's work is the duty of educating themselves to the work of those who are trying to work out this great problem from the stand-point of the Bible.

E. H. LEWIS.

UP THE LOUP VALLEY.

To one reared among trees and hills the sight of Nebraska's broad valleys and plains, treeless and level, has every charm of novelty and interest. It was all the more surprisingly pleasant to me because my visit to the Loup Valley was unexpected up to the day before starting. And then the thought of a seven hundred mile trip away to the free West, to one unaccustomed to long distances, brought a glow of enthusiasm, so necessary to appreciate this world's beauties, or indeed, the beauties of any world.

So away I went (please let me be excused from the bombastic "we"), my "round trip" in my pocket, with a good lunch and pleasant company. Who could start forth more favored than I? It would be wearisome to give all the details; it would be methodical to follow only the outline of my journey; so leave me, please, to my own will and way, and I will tell you what I happen to and leave out the rest.

We crossed Illinois from Chicago to Clinton in the night, but I woke up from my effort to sleep long enough to look out upon the Mississippi, not by "moonlight," for there was no moon, but lying in dark outline, impressive of sombre grandeur. By noon of the next day we had seen a strip of rolling prairie, three hundred and fifty miles long, through which lay our course across the State of Iowa. It was with a sense of triumph that I looked over this beautiful stretch of country, so broad, so extensive, and recurred to the thought, "In all this great State no open saloon to ruin our young men and spoil the lives of the maidens who become their wives; glad, happy Iowa!"

We stopped in Omaha long enough to climb to the top of one of its tallest buildings and take a view of that aspiring young city (built on bluffs and bad whisky), beside its big mud creek, the Missouri River. From here on for another hundred and fifty miles we passed along the level Platte Valley, with the great Platte River, lying like a serpent in a meadow appearing every now and then to our view. I was impressed by the long uninterrupted distance of this valley, its large fields, its small houses, and the scarcity of them. Once in a while you could see one, looking about the size of a lemon box, and the wonder was where all the people live who till these extensive acres. But who has a better right to be without a home

than the generous farmer of Nebraska's treeless expanses, for has he not always voted straight and solid for protection against the Canadian product of the forest?

A good supper on western beef and coffee at a model Western restaurant, a refreshing night's sleep in a bed, a short trip up the Loup Valley over a single grassy track, and our journey is at an end. We have reached North Loup. I am sure we are all glad of it, for journeys are always tiresome when "strung out" too long.

If, Mr. Editor, a second installment in continuation of this will be acceptable, I will content myself to stop here and sign myself by my own initials, which, I know, will please you.

F. E. P.

JUST FOR ONE TO-DAY.

I had a visit last night with a friend of mine, a girl of seventeen, who has not been able to leave her sick room since last January, and whose recovery to health must be a long and weary road. She gets very blue sometimes, but she has learned to keep a brave heart and always greets me with a pleasant smile when I drop in. She is so grateful for little attentions and keeps so sunshiny a face through her "rainy weather," that I feel rebuked for my own selfishness and the small use I make of my wider opportunities. She spends part of her time in committing to memory noble pieces of poetry, and sometimes thinks out some stanzas of her own. Last night, after chatting awhile, she recited this poem which she had "thought" as she lay on her bed. When you read it remember that it is not simply made to rhyme and sound pleasant, but that it comes from her heart, and that every stanza is a leaf from her life.

SALVE.

Just For To-day.

Just for to-day, I need thy love;
Just for to-day I need thy grace,
That I may keep my eyes above,
Fixed on the beauty of thy face.

Just for to-day, I need great trust;
Just for to-day I need firm hope;
Prevailing o'er each wave and gust,
With anchor fastened on thy Rope.

Just for to-day, I need a heart;
Just for to-day I need a mind
That will not let thy love depart,
But in its sweetest comfort find.

Just for to-day I need thee, Lord;
Just for to-day, I humbly pray;
Just for to-day, believe thy word;
Love, guide, and save me for to-day.

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

III.

The churches are a prominent feature of Chicago, and there are few places of worship which are not filled on Sunday evening. Hundreds were turned away nearly every Sunday evening from the Central Music Hall services held through the winter and spring by Frank W. Gunsaulus. On Monday the morning papers devote several columns to reports of the sermons, giving preferences to those which take a practical turn. It may be said of most of them that they do not "smell of the midnight oil," but are earnest utterances on living questions.

The preachers are among the most popular men in Chicago, and receive uniformly respectful treatment. The daily papers, although most of them are not commonly suspected of being religious organs, refer to the various pastors on occasion in terms of a common pride and affection. When Doctor Lorimer was compelled by endangered health to make a change of pastorate to Boston, it seemed to be the city's loss rather than that of the Immanuel

Baptist Church. The preachers of Chicago are very worthy of this respect. They are a class of manly, practical, thinking men, devoted to their work, full of sympathy with humanity, and with every cause which can advance its interests,—jovial men withal, with a healthy twinkle in the eye.

Among the various denominations and pastors there exists, as a rule, a strong cordiality. Christian interests are torn less by dissensions here than is the usual lot of such communities. Doctor Northrup says they are too busy fighting the Devil to take time to attack each other. Underneath the denominational distinctions there are powerful bonds of Christian unity very pleasant to see. There are plenty of religious discussions, but they are in the main conducted on a broad and catholic basis, and in a spirit sufficiently charitable so that the debaters "keep their coats on."

Chicago is interested in religious questions. A sufficient proof of this is the statement of a man who has been a close and interested observer, that the Chicago press has published more Sabbath truth in the past twenty years than all the secular papers in the world outside. There is not manifested the bigotry and intolerance which is shown in some older communities, and new ideas are accorded a respectful hearing. Since the fire of 1871 most of the church edifices have been built in the residence portions of the city, and comparatively few down town. The audiences are, therefore, quite largely local.

Many of Chicago's preachers have a national reputation. Dr. Henson is probably the most popular man in the Baptist denomination. Dr. Lorimer was evidently quite as much loved in Chicago, and has an immense influence. Dr. Lawrence is doing a good work in his church of fourteen hundred members. The Methodists, who probably lead the Baptists in numbers, have some strong men, among whom may be noted Robert McIntyre, a favorite on the lecture platform as well as in the pulpit, and Frank M. Bristol, keen, nervous, intense and forceful. The Presbyterians rejoice in such able and scholarly men as Doctor Barrows and Simon J. McPherson. Dr. Withrow is one of the few men who can use a manuscript with power. The Congregationalists have Doctors Goodwin and Noble, and Frank W. Gunsaulus, whose eloquence and fire have made a profound impression in church and lecture room. Episcopalians include the well-known names of Dr. Clinton Locke and Rt. Rev. Chas. E. Cheney. Swinging away from the orthodox denominations, those who attended the Seventh-day Baptist Council will remember the rough beard and bright, kindly eyes of Jenkin Lloyd Jones. He is one of the apostles of Western Unitarianism. Dr. Thomas and Prof. Swing are free lances and preach down town. Prof. Swing graduated from the Presbyterian Church some years ago. The large and cultured audience which assembles in Central Music Hall on Sunday morning seems to find in his thoughtful and artistic essays the spiritual food it needs. Dr. Thomas was invited to leave the Methodists because he disbelieved in everlasting punishment. He is an earnest preacher, taking frequent occasion to go gunning for offensive orthodox dogmas.

Missions and charities are organized on an immense scale. It would be deeply interesting to glance at the practical methods of such institutions as the "Armour Mission," "Waifs' Mission," etc., but we cannot at present. I would be glad to describe the Y. M. C. A. work, with its membership of over five thousand, its man-

ifold departments and its widening channels of usefulness; also the W. C. T. U. and its stately and beautiful Temperance Temple, which is nearing completion; but my most important task is yet to come. I must introduce to you the Seventh-day Baptist Church,—its work and its opportunities. Preliminary to that, a few words regarding another sect of Sabbatarians.

At 28 College Place, on the South Side, is a Seventh-day Adventist mission church. On the West and North Sides, and at Pullman, are branch missions. There is also a Scandinavian mission on the West Side. The American church numbers about 130, the Scandinavian about 100. Although called a mission, the American church is practically self-supporting. Their yearly tithe amounts to nearly \$2,000. Pastor Starr is paid by the State Conference. The church is made up largely of converts to the Sabbath. Their method of work is to send out missionaries to canvass for Seventh-day Adventist publications from house to house. The Bible-readers follow at any homes where sufficient interest has been awakened. This method is bringing in new additions to the church continually, and is considered more successful in the long run than public lectures. The four-story building in which the church holds its Sabbath services, belongs to the General Conference. In this building is also conducted a school for educating mission workers. This is attended six months in the year by about thirty young men and women who are preparing for Bible-reading and canvassing. The Seventh-day Adventists of Chicago exhibit a very commendable zeal, and are prospering accordingly. SALVE.

POPULAR SCIENCE.

THE WEIGHT OF THOUGHT.—Professor Mosso, an Italian, has shown the weight of thought by balancing a man horizontally so delicately that when he began to think, the accession of blood to his head turned the scale. When the subject was asleep, the thoughts or visions which came to him in dreams were sufficient to sink his head below his feet, and the same thing took place when he was disturbed by a slight sound or touch. The balance even indicated when a person was reading Italian and when Greek.—*Illustrated American*.

FREQUENCY OF THUNDER STORMS.—A German periodical gives statistics concerning the frequency of thunder storms in various regions of the world. Java has thunder storms on the average of 97 days in the year; Sumatra, 86; Hindostan, 59; Borneo, 54; the Gold Coast, 52; Rio de Janeiro, 51; Italy, 38; West Indies, 36; South Guinea, 32; Buenos Ayres, Canada, and Austria, 23; Baden, Wurttemberg, and Hungary, 22; Silesia, Bavaria, and Belgium, 21; Holland, 18; Saxony and Brandenburg, 17; France, Austria, and South Russia, 16; Spain and Portugal, 15; Sweden and Finland, 8; England and the high Swiss mountains, 7; Norway, 4; Cairo, 3. In East Turkestan, as well as in the extreme north, there are almost no thunder storms. The northern limits of the thunder storms are Cape Ogle, northern part of North America, Iceland, Novaja, Semelja and the coast of the Siberian ice sea.

A WISE SUGGESTION.—In these times, when germs are so much talked about, everything which pertains to the subject of infection by these potent agents of disease is of interest to the student of sanitary science. The *Sanitary News* suggests that "the feather duster is evidently an excellent means of keeping germs stirred up and floating about in the air so as to facilitate their incubation. Evidently the use of this article in the sick room is wholly out of place. Housewives and chambermaids should invariably protect the mouth and nose by tying a handkerchief over them, or by employing some other form of strainer for the breath, whenever the use of the duster is required; and after the duster has been used, the doors and windows should be opened to allow a free circulation of air until the floating dust has been removed. A room occupied by consumptives should never be dusted in this way, as there is great danger of inhaling the air containing germs of the disease, and thus communicating the affection to well persons. Undoubtedly, consumption has frequently been caught in this way."—*Good Health*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

THIRD QUARTER.

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

LESSON IX.—CHRIST AT THE FEAST.

For Sabbath-day, Aug. 29, 1891.

SCRIPTURE LESSON.—John 7: 31-44.

INTRODUCTION.—The intervening history not all recorded in John includes the healing of the Syrophenician woman; of the deaf and dumb man in Decapolis; the feeding of the four thousand; the Transfiguration; also a number of discourses.

EXPLANATORY NOTES.—v. 31. "Many . . . believed." The rulers rejected him and sought his life, but the mass of people felt differently. They only needed leaders to confirm convictions. So now the masses would accept more of truth were it not for the "rulers of the people" who have religious and political axes to grind. "When Christ cometh." Will the coming of Christ reveal greater wonders than we now see? Is not, therefore, this the Christ? v. 32. "The Pharisees." A strict sect of the Jews. Believers in the resurrection and the future life. "Heard that the people murmured." Murmur has the idea of suppressed talks and disputes so as not to be understood by the rulers. This was reported to the priests, whose jealousy was aroused, so that they "sent officers to take him." Seize him at an opportune moment without enraging the multitude which was being won to Christ. v. 33. "Yet a little while." It was about six months before his work drew to a close. "I am with you." My work nears its close, I must improve the time and freely speak longer. "And then I go." To the Father. It was an enigma to his hearers. v. 34. "Seek . . . and ye shall not find me." You will some day long for me as your Messiah, but it will be in vain, for now you reject me. You will never find another Redeemer. "Ye cannot come." At the right hand of power on high will I be, but you cannot come into my glorious domain. O, how long have our Jewish brethren been looking for the Messiah, but they will never see him until by faith they accept the one already come. v. 35. "Then said the Jews." In discussion over this statement. "Dispersed among the Gentiles." Those Jews who were scattered among other nations. Regarded by Palestine Jews as less respectable. "Teach the Gentiles." Will he condescend to go and teach the heathen? Yes, but not according to their present idea. Christ is now teaching the Gentiles, and many will hear and believe. "Go ye into all the world." v. 36. "What manner of saying." What shall we understand by this? There is mystery about it and they cannot but listen, but, like Pilate, asking "What is truth?" they drop the matter right there. v. 37. "In the last day." The seventh of the feast. "Great day of the feast." Which brought to a close the festival. The Feast of Tabernacles was held from the 15th to the 21st of Tishri, the seventh sacred month. The first and last days were Sabbaths. This feast was the Jews' great annual Thanksgiving season. For particulars see Bible Dictionary. "Jesus stood." He generally sat when teaching. Now the great ceremony of drawing water from Siloam was performed, and as the people sang the words from Isa. 12: 3, Jesus stood, "And cried." In a loud voice. "If any man thirst." Feel needy, as one seeking true happiness. "Let him come." A full, free invitation. "Unto me and drink." Jesus has everything to quench man's spiritual thirst. Do we wish pardon, love, sympathy? Do we long for God? Christ is "God over all and blessed forevermore." He gives all needed help. v. 38. "He that believeth." Acknowledges me as Christ, and with a penitent heart trusts me. "As the scripture hath said." Many detached portions of prophecy and passages foretelling the gift of the Holy Spirit. "Rivers of living water." Pure, ever-flowing, life-giving, abundant. v. 39. "Spake he of the Spirit." God's Holy Spirit in abundant influence on men's hearts in connection with the preaching of the doctrine of the atonement. "Should receive." After

his ascension and beginning at Pentecost. "Not yet given." The dispensation of the Spirit would not begin until after the atoning sacrifice was made. John 16: 7. "Not yet glorified." He had not yet died, risen again, and ascended to glory to become our Intercessor. v. 40. "Of a truth." Without any doubt. "This is the prophet." Referred to by Moses in Deut. 18: 15, or the forerunner, Elijah. v. 41. "This is the Christ." God's anointed, the true Messiah. "Come out of Galilee." Forgetting Christ's birthplace, and considering only his Galilean home, they labor under a mistake. A mistake they did not care to rectify. A little reason and study would correct many such ideas of men. v. 42. "Scripture said." It did say the truth, and yet it said more which they did not wish to put in the connection. Be careful how you quote scripture, and leave out nothing essential to the true interpretation. "Seed of David." Offspring. "Bethlehem." Jesus was born there. "Where David was." Was born and also lived for nearly sixteen years, until Saul engaged his services. v. 43. "A division." Because of these various opinions, they were divided into friends and enemies of Christ. The friends were divided because of different views concerning Christ. All friends agreed he was a prophet, but differed as to which prophet, Christ or Elias, or some other. So now, students of these lessons agree that he is Christ, but what kind? A divine Christ, the Word which was God, or a "created" Christ? Let the first chapter of John decide. v. 44. "Some of them." Some hostile ones among the masses urged on by rulers. "Taken him." Have him arrested. "But no man." Even the officers commanded to do so, not one just then dared to brave his awful power. They were wicked enough, but opportunity was lacking. How many refrain from outward acts of crime, only because opportunity is not favorable.

TRACT BOARD MEETINGS.

The Executive Board of the American Sabbath Tract Society met in special session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Aug. 2, 1891, at 2 P. M.

President Chas. Potter in the chair. Prayer was offered by Dr. A. H. Lewis. There were present thirteen members and two visitors.

Minutes of last meeting were read. The Committee on Recommendations of the Council to the Board, presented its final report, which was adopted after eliminating the recommendation at the beginning of the report concerning the amendment to the constitution. This report will be printed and presented in connection with the Corresponding Secretary's report at Conference.

The Committee on Programme for the Annual Session made a report in progress to the effect that the Annual Sermon be delivered on the Sunday evening of the session, by Rev. Madison Harry, of Marion, Kansas. The Treasurer reported bills due \$443 99, which were ordered paid. After the reading and approval of minutes, the Board adjourned to meet in regular session, Aug. 9, 1891.

At the regular meeting held in the usual place, Aug. 9, 1891, there were present fourteen members and five visitors, Chas. Potter, President, presided, and prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read. Correspondence was presented from Dr. L. A. Platts, concerning the printing of programmes for the Annual Session.

The Annual Report of the Corresponding Secretary was presented, and upon motion was adopted as read, and its completion and printing referred to the officers of the Board.

On motion, R. M. Titsworth was appointed on Auditing Committee, *pro tem*. The Treasurer presented his fourth quarterly report which was adopted. The Annual Report of the Treasurer was referred to the officers for adoption and printing in connection with the Corresponding Secretary's report. The Committee on Programmes for the Annual Session presented its final report which was adopted.

After reading and approval of minutes, the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

HOME NEWS.

New York.

DERUYTER.—The religious interest continues with good results. Last Sabbath we baptized six happy candidates, all members of our Christian Endeavor Society, and also received a married woman who has lately come out very earnestly for the Sabbath. Two men have also begun to keep the Sabbath and others are enquiring about it, and so the good work goes on.

L. R. S.

New Jersey.

PLAINFIELD.—Our pastor is enjoying his vacation at Ocean Grove this season, where his stay will be prolonged for several weeks, while he is engaged upon his forth-coming new book. During his absence the pulpit is being supplied, principally, by the Rev. L. C. Rogers, of Alfred Centre, and the Rev. J. G. Burdick, of New York. About all the Sunday-schools of the city have taken their annual excursions to the sea shore, and probably not less than four thousand or five thousand of the scholars and their friends have availed themselves of these pleasant and inexpensive trips. Thursday, Aug. 6th, was celebrated with much enthusiasm by the colored people of Plainfield, in commemoration of the Emancipation Proclamation, and not only by the local residents but by delegations from other portions of the State. The street parade, with flags, banners and bands of music, was quite imposing, and was participated in by the mayor and other city officials and prominent citizens. The evening was made lively with music, speeches and a grand promenade in the spacious rink on Broadway, the exercises closing at a late hour. In reply to many questions from friends wishing to know how we are progressing with our new church, it may be said that the progress is not rapid, although the walls are nearly up and the roof is ready for the tiling. Much of the material entering into its construction being rare and difficult to obtain, the work has been quite delayed on account of it. We are not suffering seriously, however, for the want of the new building, unless it be our prayer-meetings, which we are obliged to hold in the auditory of the old house, a room altogether too large for this service. We are looking forward with unusual interest to the convening of our Anniversaries, and it is expected that not less than forty or fifty of our congregation, including many of the young people, will be present at that gathering.

J. D. S.

AUGUST 12, 1891.

Connecticut.

WATERFORD.—The Quarterly Meeting of the Rhode Island and Connecticut churches was held here August 7th, 8th and 9th. On Sabbath eve Rev. O. D. Sherman, preached an excellent sermon, illustrating the spiritual life by the lily family of plants. This life grows from within; being at the heart, it can endure external adverse circumstances; and it is a life of calm trustfulness. The sermon was followed by a short conference meeting. The Sabbath exercises were a sermon by the writer, the Lord's Supper, the Sabbath-school, and an interesting young people's meeting. In the evening after the Sabbath, Rev. Geo. J. Crandall preached a discourse in which he claimed that the present wide-diverging doctrinal differences are needless, in view of the fact that the Bible may be rightly understood by all who will seek the promised guidance. Sunday forenoon the meet-

ing being presided over by Mr. Sherman, Rev. Horace Stillman read a clear and suggestive paper on the question whether Seventh-day Baptists could not profitably adopt some form of the Methodist Episcopal itinerant system.

In the discussion that followed, exactly opposite positions were taken on the subject of having some form of denominational authority exercised over our churches in the matter of pastors.

The meeting closed with an address by Mr. Crandall on Denominational Interests beyond the Mississippi.

A. E. M. ASHAWAY, R. I. Wisconsin.

WALWORTH.—It has been some time since anything appeared in the Home News department of the RECORDER from this locality, not because our interest in the cause of our Lord is any less, or that our love to our own people has abated, for we claim unwavering loyalty to the denomination of which we have the honor of being a part.

AUGUST 11, 1891.

MILTON.—We have been experiencing some very hot and dry weather here of late. Last week being especially hot, the thermometer registering as high as 102 degrees in the shade. This, together with so many of our citizens being away from home, has given the appearance of dullness to the town, which is seen only in the heat of the summer vacations.

TRACT SOCIETY.

Receipts from July 1 to Aug. 7, 1891. GENERAL FUND.

Table listing receipts for the Tract Society General Fund, including items like Church, Farina, Ill., Westery, R. I., Plainfield, N. J., and various individuals such as Mrs. M. J. Harrison, Trenton, and C. W. Weed.

Table listing receipts for the Hebrew Paper Fund, including items like H. D. Babcock, Leonardsville, N. Y., and Mrs. D. C. Burdick, Nortonville, Kans.

PLAINFIELD, N. J., Aug. 7, 1891. J. F. HUBBARD, Treasurer.

MISSIONARY SOCIETY.

Table listing receipts for the Missionary Society, including items like Y. P. S. C. E., Waterford, Ct., Otselec Church, Adams, and various individuals such as Rev. J. Clark, Andover, N. Y., and Mrs. J. W. Morton.

Large table listing receipts for the Tract Society, including items like Mrs. M. J. Harrison, Trenton, C. W. Weed, and various churches and individuals, with a total balance of \$167.71 as of July 31, 1891.

MISCELLANY.

AN AMERICAN'S FIRST EXPERIENCE WITH ENGLISH MONEY.

We have a distinct impression that the "queen" of whom the nursery ballad tells us that she was "in the parlor, counting up her money," was an American woman, learning for the first time the mysteries of pounds, shillings and pence. Something, for instance, like the school teacher who tells her experience in *Harper's Bazar*:

I found that knowing the *table* of English money and knowing *English money* were two very different things. It is one thing to sit in a school-room, mistress of the situation, and trip children up in their shillings and pence, and quite another thing to stand in a crowded depot, before an official who is master of the situation, and count your own shillings and pence. My introduction to it was in this wise: We had supplied ourselves before starting with some English gold and a little silver. We were very kindly tutored on the voyage by an English friend in making change, and also in asking for tickets in the true English way (which is to say, "Please give me four third singles," or "four second singles," as the case may be), and we considered that we were exceptionally well launched.

The first tickets bought from the common purse was at Chester. Going up to the "booking office," as the ticket office is called, I asked the price of a ticket to Windermere.

"Seven and eleven pence ha' penny," said the man.

I gasped. "Please give me four *singles*," I said, with one despairing clutch at my English tutoring, mentally groping, meanwhile, for the chalk and black-board, and failing of that, trying to make the calculation in my head.

"Thirty-one and ten," said the man, briskly, handing them to me.

Now that morning we had made a deposit in the purse of four gold ten-shilling pieces. They were bright, and we were unaccustomed to them, and somehow they seemed very valuable to me. I handed one of them to the man. He looked at me in astonishment and some indignation.

"That's not enough," he said.

Greatly confused, I handed out another.

"That's still not enough," he said.

In desperation I poured out my store before him, and motioned to the girls to give me more. My forty shillings sufficed, however, and he gave me the change; but, remembering that I had to give an account of that money and those tickets, so that each one could go into an account-book, I said: "I am afraid I am very stupid; but will you be kind enough to tell me again the price of one ticket?"

"One ticket," he said, politely and slowly, "is seven shillings, eleven and a half pence; four tickets would be thirty-one shillings and ten pence; that from forty shillings would leave eight shillings and two pence, which I have just given you."

And when I apologized for my slowness, on the ground of not being familiar with English money, he said, "Certainly; I suppose I should have the same difficulty in your country."

MR. PARNELL.

It does not appear that Mr. Parnell is yet willing to be extinguished by the result of the Carlson election. He has already staked his political reputation (having at the present no other reputation to put up) on a popular test of equal if not greater importance, that at Tipperary immediately after the great schism, and lost everything but his unconquerable faith in himself. His familiar impudence in appearing last week at Dublin as Chairman of the League Convention, and the speech he made there, indicate that there is no visible end to his ambition and perseverance. The importance of this last defeat, however, comes chiefly from the fact that it follows his marriage with Mrs. O'Shea, a ceremony which was declared by his henchmen to set him morally right with society. A majority of more than two to one against his

candidate in a county that was supposed to be one of his strongholds, shows that his power has steadily declined, and is now practically as nil as Boulanger. Unfortunately, we cannot regard this as altogether the triumph of moral law. Parnell was far more dangerously immoral in setting up the cruelty and intimidation of the plan of campaign, than in his famous act of personal unchastity; but until the priests declared against him, he continued to enjoy a practically unlimited sway. The Church in Ireland has played an undignified and rather cowardly part, waiting until Mr. Gladstone had denounced Parnell, and then turning suddenly upon their former favorite to hound him to the death; but in this as in its other acts it shows its invincible power in the island. It has done what Gladstone and the liberals in England could never of themselves have achieved, and if the ex-leader has anything of his accustomed shrewdness and foresight, he must realize by this time that he is quite powerless, not because of English disgust with him, but by reason of the hostile priesthood. The Church of Rome knows no such thing as divorce, and does not, of course, recognize in Parnell's marriage the reparation of an offense. Politically, its hostility to him arises from his great strength with the people, which was beginning to threaten its own spiritual influence in a way that caused the priests anxiety. Such a power, if allowed to gain any considerable control, would paralyze their peculiar vantage, and make the Church much less of a factor in Irish affairs than formerly. Doubtless, the bishops were the first to scent the danger and turn the machinery of their organization against the secular chief that menaced them, but the real strength of his hold is plainly indicated by the severity of the struggle. It has taken three or four pitched battles, and the outcome is only now fairly evident. The spirit of insubordination must have become hardy, if even at this last election among five thousand voters, fifteen hundred, including some priests, flatly declared themselves against the admonition of the Church and voted for an enemy's candidate. Rome never feels secure unless the opposition is annihilated, and a triumph like this shows strength enough to cause her uneasiness, if not fear. Parnell, personally, has nothing left to stand on; but ten years of his ascendancy may have given the Irish people a hint of their own power that has made the task of priests and bishops quite a new matter for the future.—*National Baptist*.

PALATIAL CHURCHES.

We find in an exchange the following statement: "Dr. John Hall struck the right note the other night at the Presbyterian Union, Chicago, where he was the special guest of the occasion, when he held that the ministerial princes and palatial churches are the great hindrances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls to preach the gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times."

Here is a voice that calls attention to the tendency of the times to make church edifices places for the display of art and for the gratification of aesthetic taste, to the neglect of a duty of the first importance, the carrying of the gospel to the common people. We quote further: "Some one will say, 'Remember the alabaster box of ointment that one thought was wasted on the Lord.' Ah, yes; we remember. Would there were ten thousand women with their alabaster boxes going through the streets anointing the feet of footsore messengers of peace, who without having where to lay their heads, are still devoting their lives to the work of the ministry among the poor. That would be Mary like indeed. But what has that to do with lavishing God's tithes on frescoes and carvings and flowers to gratify and call forth the admiration of the rich and the great? When the salvation of millions is at stake, it were a sin inexcusable indeed to condone the hindrances in the way of the gospel chariot. Let the demand be made loud and long that all the churches leave off their trying to rival the world in art and architecture in the name of the Lord, and come

down to plain preaching, the foolishness by which it has pleased God to save them that believe."—*Ex.*

SPECIAL NOTICES.

☞ THE next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will convene at Walworth, September 4-6, 1891. Preaching Sabbath eve by F. O. Burdick. Sabbath morning, at 10.30 o'clock, preaching by E. M. Dunn, followed by the Sabbath-school. At 3 P. M., preaching by G. W. Hills. Evening after the Sabbath, prayer and conference meeting, led by E. B. Saunders. First-day morning, at 10.30, preaching by N. Wardner. At 2.30, Y. P. S. C. E., conducted by the president of the Local Union, Prof. Edwin Shaw.

Any persons coming by railroad to either Sharon or Harvard, by notifying the pastor or clerk, will be provided with conveyance to Walworth.

Come and let us see what the Lord will do for us.

S. H. BABCOCK.

☞ THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin will convene at Walworth on Sixth-day, September 4th, at 10 o'clock, A. M.

The following programme has been provided for the occasion:

1. Are our churches organized and officered on the apostolic plan? E. M. Dunn.
2. Is it right for our ministers to solemnize marriages on the Sabbath? Wm. B. West.
3. Anti-Christ. R. Trewartha.
4. Have we, as a denomination, a mission to the colored people of the South? If so, what? S. H. Babcock.
5. What is the true relation between our people and our denominational Boards? W. W. Ames.
6. What is the relation between the Passover Feast of the Jews and the Lord's Supper of the Christian Church? N. Wardner.
7. How harmonize the words of Christ in Matt. 22: 37, 40, with the teachings of the Decalogue? A. C. Burdick.
8. What is the true relation between Church and State? F. O. Burdick.
9. How can we best draw out and utilize the Christian ability of business men in church work? E. B. Saunders.

☞ 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.

Sabbath on the Deep—Poetry; Paragraphs; Did Christ Work Miracles?..... 529
 Is Lyman Abbott Right in the matter of Jewish Wine?..... 530
 The Water that was made Wine..... 531
 MISSIONS.—Paragraphs; From F. F. Johnson; From O. S. Mills; From C. W. Threlkeld; From J. G. Burdick; Correspondence; From J. Clarke; Our Missionary Society..... 532
 WOMAN'S WORK:—Woman's Work; Woman's Board—Quarterly Report..... 533
 HISTORICAL AND BIOGRAPHICAL:—A Biographical Sketch of Samuel Habbard..... 534
 SABBATH REFORM:—The Case of R. M. King; A Voice from an Octogenarian; Fact vs. Fiction; Madison's Regard for Sabbatharians..... 535
 EDITORIALS:—Paragraphs; The Chicago Tribune Again..... 536
 Cartwright, Wis.; The Work at Rock River; A Trip in the North-west..... 537
 YOUNG PEOPLE'S WORK:—A Poor Rule—Poetry; Paragraphs; The Y. P. S. C. E. Excursion; Symposium—What Does Young People's Work Mean? Up the Loup Valley; Just for One Day; The Windy City by the Lakes and the Sabbatharians who Live There..... 538
 POPULAR SCIENCE..... 539
 SABBATH-SCHOOL:—Lesson..... 540
 Tract Board Meeting..... 540
 HOME NEWS:—DeRuyter, N. Y.; Plainfield, N. J.; Waterford, Ct.; Walworth, Wis.; Milton, Wis..... 540
 Tract Society—Receipts; Missionary Society—Receipts..... 541
 MISCELLANY:—An American's First Experience with English Money; Mr. Parnell; Palatial Churches..... 542
 SPECIAL NOTICES..... 542
 BUSINESS DIRECTORY..... 542
 CATALOGUE OF PUBLICATIONS..... 543
 CONDENSED NEWS..... 544
 MARRIAGES AND DEATHS..... 544

CONDENSED NEWS.

The widow of President James K. Polk died Aug. 15th, in her 88th year.

The elevator shaft of the Tonawanda Iron and Steel works was blown down last week. Loss \$35,000.

M. Patenotre, French minister to Morocco, has been appointed to succeed Theodore Roustan as minister to the United States.

Tsang Ding and Ong Moy Toy, who were taken from the Mott street dives to the Charity hospital at New York last Monday, have been pronounced lepers.

The great cattle ranches of Texas are passing away. A 20,000 acre range in that State was recently cut up into farms and sold at auction at from seven to eight dollars an acre.

Salaries must be cut down and a number of employees dropped if the National World's Fair Commission is to avoid a big deficiency at the close of the fiscal year ending June 30, 1892. The estimates already prepared show an apparent deficiency of \$23,240. The total amount available for the use of the commission and its officers is \$59,500. At present the commission is spending \$82,740 per annum.

A cloud burst occurred near San Bernardino, Cal., Aug. 11th. It was heaviest at Redlands and Crafton. The water flowed through the streets of Redlands for hours, flooding all business houses and washing away many small buildings along the banks of the creek. The entire country from Redlands to Crafton, three miles, was much damaged, the young orchards being badly flooded.

There is no longer any doubt as to the fate of Dr. Von Kalkstein, the famous German professor and explorer, who recently undertook a tour of Switzerland. According to German papers, his body was found a few days ago in a crevice on the southern side of Mt. Pilatus. Von Kalkstein was an influential member of the Liberal party of Germany, and took the greatest interest in political and educational matters.

Balmaceda has offered the United States government \$4,000,000 for the cruiser Baltimore. The Baltimore is conceded to be the best ship in the American navy, and with her Balmaceda could wipe out the insurgent fleet in short order and retake the nitrate ports, without which the Congress party would be deprived of the sinews of war, which now amount to over \$1,000,000 per month. It is needless to say the offer was refused, although the

government would have made a large profit on the sale.

It is good news that Postmaster-General Wanamaker is giving serious attention to the practicability of using pneumatic tubes to facilitate the transportation of mails in large cities. In this respect the United States is behind England, in several of whose cities the pneumatic system is in successful use. Some improvements on existing devices are claimed by one of our inventors, and there is even talk of a pneumatic tube between Chicago and New York. But, of course, this method of transportation will be tried on a small scale first. There is little doubt that it will save both time and money in carrying the mails between postal stations and the central offices.

MARRIED.

MERRILL—BURDICK.—At the home of the bride's parents, Mr. and Mrs. Silas C. Burdick, Alfred Centre, N. Y., Aug. 13, 1891, by Rev. J. Allen, Mr. John J. Merrill and Miss Mary Leona Burdick, both of Alfred Centre.

DAVIS—VAN HORN.—At Deacon W. B. VanHorn's, Lost Creek, W. Va., Aug. 13, 1891, by Rev. S. L. Maxson, Mr. M. Wardner Davis, of Salem, and Miss Ivie A. VanHorn, of Lost Creek.

DIED.

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

COATES.—In Independence, N. Y., August 8, 1891, Nelson P. Coates, in the 79th year of his age. His disease was heart failure and dropsy, causing intense suffering, which he endured patiently until the change came, and then he joyfully departed. He has left a wife with whom he had lived for 52 years, an only son, and a large circle of other relatives, who will remember him as one of the best of men. His funeral was held at Whitesville on Sunday, a large congregation being present. J. K.

STILLMAN.—In Lowville, N. Y., Aug. 10, 1891, Mrs. Harriet Davis, wife of Deacon B. F. Stillman, aged 58 years, 11 months and 22 days. Sister Stillman was at church at Watson Sabbath day and the evening following, previous to her death. She was in her usual health, and was much interested in the services. On First-day she was cheerful and appeared as well as usual until about six o'clock in the evening, when she was stricken down, and peacefully passed away a little after midnight. She made a profession of religion in early life. Has been a faithful member of the Watson Church for many years. Sister Stillman was a faithful and tender wife, a true and loving mother. She was well qualified to make a Christian home pleasant for all who should come under its influence. Her funeral services, which were held in the Watson church, were attended by a large concourse of people, all feeling that they had lost a tender and warm friend. She leaves a husband, a son and daughter, with their families, and a large circle of relatives to mourn their loss. J. L. H.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first-class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and North-west. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. THRALL, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

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