

The Sabbath Recorder.

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DR. NARAYAN SHESHADRI, a converted high-caste Brahman missionary of the church of Scotland to India, a delegate to the meeting of the Evangelical Alliance in New York in 1873, died in the Steamer *Circassia* at sea while returning from a visit in this country to his work in India, in July.

"THE cause of the poor Indian will be much more benefitted by a good temper, forbearance, and a disposition to waive minor points, than by harsh criticism and intemperate speech. We should remember that men in high places have conflicting interests to subserve, and they are required to consider the views and demands, not of a section of the community, but of the entire people." This is good patriotic American talk, and it is what Cardinal Gibbons says of the decision of General Morgan with reference to the Catholic Indian schools.

THE "color line" has passed through very many of the churches in the South, most we may say, and now it has made an attempt to pass through the Grand Army of the Republic. The proposition to have separate posts for white and negro members in four Southern States surprises no one who has been in the South for any length of time. It is significant that no less a person than the late Commander-in-chief, General Veazey, favored the proposition. Of course it was voted down, but we imagine it is not yet settled; in fact we believe, after a little natural gush has been indulged in the best of the whites and blacks will favor the plan, as we have no doubt they now do. If any questions of justice were involved, in reality, we would say, may the time never come when the black man shall not have his rights in the Grand Army as every where else; but it is our first conviction that for the present, at least, separated schools, churches, posts, etc., (with equal rights), as well as separate homes, are best.

THE death of James Russell Lowell removes the first American critic and one of the foremost American men of letters. He was not so well known by the common people as Longfellow or Whittier, partly, perhaps, because he did not write so much, but largely was a poetic genius of a very different order. Neither Longfellow or Whittier approached him in wit and humor, nor does either surpass him in the art of the poet, but probably it will be a long time before he will be so widely read as these men have been. His *Biglow Papers* is accounted one of the best pieces of dialect literature in the English language, as well as one of the best pieces of political satire ever written. Wit and humor are not often found so rich in the same man. We believe his fame as a literary man will be more enduring than that of some more popular men. He served his country as Minister to England where his chief distinction was social and literary rather than political. He was thoroughly American in

sympathy and thought and thoroughly independent in spirit and speech, a genuine American citizen.

THE Hebrews of this country naturally object to the entrance of the word "Sheeny" into the Century Dictionary, and the *American Hebrew* has made a very strong and sensible argument against the admission of the word. The principle upon which the word is admitted and its admission defended by a Century Company man will hardly be allowed, we believe, by those who desire the purity of our language. It is invidious to put in "Sheeny" and leave other words out, and it is certainly true that its use in such a work as the Century Dictionary will tend to fix the word in our language, which heaven forbid! It is one of those words which express a certain transient sentiment, have their day and disappear. And now the *American Hebrew* prints a correspondence of A. S. Solomon's with the publishers of both Webster's and Worcester's Dictionaries which contained the word and definition:

"Jew." v. a. To cheat or defraud: to swindle. [Colloq.]

The result of the correspondence is, neither of these works contains the objectionable word now. It would be as proper to put in the dictionary some of the opprobrious names to which our war gave rise, as to put "Sheeny" there.

A GREAT deal has been said about a remark of Dr. Joseph Parker, the famous London preacher, to the effect that he wished to fumigate his pulpit after Dr. Goodwin, of Chicago, preached in it. His words are given as follows, (we do not vouch for their correctness): "Not the preacher who preaches damnable blaspheming and calls it gospel; not the wooden-head that never grows; not the stupidity that believes that God is dead. If any man has preached so in this pulpit, let me fumigate it—disinfect it. If any man has been preaching in this pulpit that Jesus did not die for every soul of man in every age of time, he does not preach the Gospel; he preaches a gospel which I do not believe." Dr. Goodwin was a delegate to the London Congregational Council and preached a sermon which is described as a "defence of the Puritanic faith, creed and spirit from beginning to end." A London religious paper called the sermon "an archeological treat." The sermon was an eloquent one and was frequently applauded during its delivery. This affair well illustrates the differences between English and American Congregationalists. Dr. James Stalker, who delivered the last lectures to the Yale Divinity School, professed himself quite surprised to find American Congregationalists and Presbyterians so far behind their brethren of Great Britain in some things, notably in that the Americans are just meeting some problems which the British have met and settled. The tendency in Great Britain is said to be away from Calvinism, and we would say it certainly is time,

that is, the Calvinism of Dr. Shedd and Dr. Hoag; and we may say, we sincerely hope so. We think it would be difficult to find more heresy than can be found in the writings of these men.

WILLIAM T. STEAD, who as editor of the *Pall Mall Gazette* was sent to jail because of a Social Purity campaign which he began in his paper, and who is now editor of *The Review of Reviews*, has an article on the Prince of Wales in the August number of his magazine, which might well be read by all who have heard of the Prince in connection with the now famous trial of Sir Wm. Gordon Cumming for cheating at baccarat. Mr. Stead denies, on the authority of no less a person than the private secretary of the Prince, Sir Francis Knollys, that H. R. H. is in debt, or that an appeal has been made to his mother for funds to pay his debts. He denies also that the Prince insisted on playing in a home where baccarat was forbidden, and says that the remark made at the trial from which a statement to this effect has gone forth was an unfinished statement. About the story of the Prince's "counters," he says that counters are not necessary to baccarat, but were used so that the temptation arising for the getting of gold coin and the fascination of bank notes might not be present in the play, and as to the Prince's being devoted to play he says, H. R. H. has not touched a card in a London Club for ten years and the stories are greatly exaggerated. Mr. Stead also denies that the Prince revealed the secret of Frauley Croft, and he would have been given an opportunity to deny it on oath if it had been known that the other witnesses were to be asked if they revealed it.

BUT after all extenuations have been made Mr. Stead makes out that the case is bad enough. The state of affairs in the English aristocracy may well make the nation tremble for the fate of the Monarchy. It may safely be said that if the heir apparent should get into court again, and especially as defendant, where his character should be seriously compromised, he would never sit on the throne of Great Britain, and nothing could satisfy the great British people but his abdication. Gambling has gone to such lengths that the press and the clergy and the magistrates are sounding the alarm, but, he thinks the press may be fairly charged with inconsistency since it is the chief purveyor to a gambling public by its news advertisements, etc., and that the Derby and Stock Exchange represent gambling in its worst forms.

IF the British people wish to have a pure and good Prince of Wales they must give him something to do. As it is, he has nothing to do which involves any responsibility, or calls for manly endeavor. He is a mere social figure-head, and is given plainly to understand that he must keep out of politics. Mr. Stead reports a remark of the Prince made "somewhat

their children to demons. There was no crime that they did not practice, perjury, debauchery of every species, oppression, tyranny, and wickedness of every kind, so that the people groaned for a revolution.

The last reform I will mention, because it is the last one these reformers would care to touch, is to remove from the Sabbath all vestige of paganism. The leading religious legislative fanatic of the land says, in his late book:

The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God, and then the chief god, the sun, calling it Sunday, . . . which the missionaries of the cross would find was already regarded sacred as the "venerable day of the sun," in the Roman Empire and other nations to whom they were sent.

Considering, then, that all the Gentile people to whom the early missionaries of the cross went, were keeping the Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and, with scores of other pagan rites and festivals, continued this as a festival day after coming into the church. The Jewish converts, and all their descendants, always continued to keep the seventh day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and, after the second century, also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts, who had become much more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom.

Now when once these reformers shall have eliminated from Christianity its pagan residue, a part of which is here mentioned, they will probably cease their cavils, "It's Jewish, you know."

A DISCUSSION.

Mr. Editor;—You will greatly oblige me by giving place in your excellent paper to the following notes of a conversation between Otto Gambrinus, a prominent member of the Liquor Dealers' Association, Noah Giles, an enthusiastic moderate drinker, and Neal Murphy, an advocate of total abstinence. I am one of those who had hoped that, in the general upheaval of the theological world, moral reformers might at least be able to hold their ground; but this seems to be an open question :

Gambrinus. — Good morning, gentlemen. Have you read Dr. Abbott's editorial, in the *Christian Union* of last month, on "Christ and the temperance question?"

Giles and Murphy.—Yes, sir.

Gam.—Well, what do you think of it?

Mur.—I confess it was very painful to me to read it.

Gil.—On the contrary, I like it. To me "It commends itself as coming the nearest to the truth of anything I ever saw in print."

Mur.—Mr. Giles, what part of that article struck you most forcibly?

Gil.—Well, I think what made the deepest impression on my mind was the way in which the Doctor annihilates the theory, or "suggestion," as he calls it, that there were, in Bible times, two kinds of wine, one fermented and the

other unfermented. You know he says that this is "a pure invention, made to reconcile the example of Christ with modern theories as to wine and wine drinking;" also, that it is "unsanctioned by any scholarship."

Mur.—He says so; but does he prove it?

Gil.—Well, yes, I think so. He gives the evidence of eleven modern missionaries, that they have never seen or heard of an unfermented wine in Syria or the Holy Lands. That ought to be conclusive. But this assertion, I suppose, rests mainly upon the testimony of the "higher criticism;" and with that no one who is not an "expert" has any right to meddle.

Mur.—Do you believe in "common sense," Mr. Giles?

Gil.—Of course I do.

Mur.—Would you accept its evidence, even against the "higher criticism?"

Gil.—Yes, I think I should.

Mur.—Did you ever see wine made?

Gil.—I never did.

Mur.—Did you ever see cider made from apples?

Gil.—O yes, often.

Mur.—Did you ever see fermented cider running from a cider press?

Gil.—No, I never did.

Mur.—Then we have among us two kinds of cider, one fermented and the other unfermented. Do people drink unfermented cider?

Gil.—Of course they do. It is kept in many of the stores, and that for months at a time.

Mur.—You are right; we have among us unfermented cider; and I have seen it preserved, without a sign of fermentation, till it was several months old. Now my common sense teaches me that all wine is at first unfermented; that it naturally remains so for a few days, and that it can easily be kept in that state, by artificial means, for an indefinite period. To say, therefore, that there was but one kind of wine known in Bible times, and that fermented, is to assume that those wines were fermented as soon as they were expressed from the grapes, which is absurd, and is not true now, and never was true, in any wine-producing country.

Gil.—Yes; but till it is fermented it is not wine; it is merely grape juice.

Mur.—What, then, does Solomon mean when he says: "Thy presses shall burst out with new wine?" What does Isaiah mean when he says, that "the new wine is found in the cluster?" And how do you understand Joel when he says: "The fats shall overflow with wine?" and why do you give the name "cider" to unfermented apple juice.

Gil.—I cannot answer these questions; but the critics say that unfermented grape juice was never called "wine."

Mur.—This is a question of "fact," not of criticism. But let the critics go and let us hear the plain testimony of the Bible. Solomon says: "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." Surely, this is not the same kind of wine with which the press is bursting out. Again: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder." Read the connection both before and after. Surely, this is not the new wine that "is found in the cluster." That never brings woe or sorrow. Now it seems to me that, if there was but one kind of wine, Jesus and Solomon were directly opposed to each other.

Gil.—Oh, you need not quote those passages.

The "higher criticism" assures us that Solomon wrote but a small portion of "the Proverbs;" and these verses are undoubtedly a spurious addition, made long since the time of Christ; and it is almost certain that they were borrowed from the koran. "This is the doctrine of Mohammed, not of Christ."

Mur.—Well, what do you make of the prophet's denunciation: "Woe unto him that giveth his neighbor drink, that addest thy venom thereto, and makest him drunken also, that thou mayest look on their nakedness!" That meant fermented wine, did it not? And do you not represent Jesus as calling down this woe upon his own head at Cana of Galilee? You say that he made several gallons of intoxicating wine, and that, too, for people who were already half tipsy.

Gam.—Mr. Murphy, you are certainly laboring under a mistake. We liquor dealers are as much opposed to drunkenness and drunkard-making as any body can be. One of our rules is that no bar-tender shall sell a drop of liquor to a man who is already drunk; and don't you know that when a man does get drunk in one of our saloons we heave him out into the street, or hand him over to the police?

Mur.—Yes, when his money is all spent. But, Mr. Giles; I understand you and Dr. Abbott to say that Jesus used intoxicating wine at the last Supper and chose the same to be the emblem of his atoning blood.

Gil.—Yes, sir; the Doctor says so, and I believe it.

Mur.—I respectfully join issue with you both. I have already proved, and you do not and can not deny it, that there must have been unfermented wine in Bible times; that all wine is unfermented when first made and can easily be kept in that state for an indefinite period; and I am sure you must admit that the unfermented juice of the grape is both an innocent and a wholesome drink. I also believe that Jesus, who came into this world not to violate but to do his Father's will, did not, and could not, break that Father's command: "Look not thou upon the wine when it is red;" and that he did not take into his own bosom, or thrust into the bosoms of his disciples and others a biting "serpent"—a stinging "adder." I also believe that alcohol is a rank poison, and that its addition to any drink whatever makes that drink worse instead of better; less wholesome, and less palatable, too, unless you adopt the perverted taste of the drunkard as the standard of excellence. I therefore believe that the wine that Jesus made at Cana, for the use of his friends, was the very best that divine power could produce; and, for that reason, must have been free from alcoholic poison. I also believe that Jesus, as a man, was a perfect model of manly purity, which he could not have been if he had gone round the country with his breath reeking with the fumes of alcohol. A tipping, chewing or smoking Saviour would indeed be a sad model for a young man struggling up to a higher life.

Gil.—It seems to me, Mr. Murphy, that you are somewhat fanatical. There is another thing, however, in the Doctor's editorial, that strikes me very forcibly. He makes a very fine distinction between "temperance" and "total abstinence."

Gam.—I noticed that too, Mr. Giles, and I admire it very much. We liquor dealers are the most consistent advocates of temperance in the whole country. The moderate use of liquors is what we have always contended for. Drunk-

(Continued on page 556.)

MISSIONS.

THE number of Jews in Palestine is said to have increased since 1840 from 8,000 to 75,000.

THE American Board has 2 missionaries in Austria, 17 native helpers, 3 churches, 364 members, and schools with 104 pupils.

IN April the Corresponding Secretary received a communication and \$15 from Waterford, Ct.; and although the language is indefinite, the Secretary acknowledges that he is more to blame than the writer in reporting the money to the Treasurer as the contribution of one person. It should have been credited as follows:

John Gardiner, New London, Ct.....	\$10 00
Mrs Mary R. Berry, ".....	5 00

ELDER and Doctor C. J. Sindall, a Danish minister and physician, of Grantsburg, Wis., although not officially connected with the work of our Society, writes that he has preached 75 sermons since September 1, 1890, in Burnet and Polk counties, Wis., and Isanti county, Minn. Some of his missionary journeys have been 25 or 30 miles from home, with his horse and carriage. He speaks of the visits of Bro. J. W. Morton and of two Swedish brethren, A. P. Green and O. W. Pearson, and his journeys with them.

FOR NEXT YEAR.

THE Missionary Board meeting to be held in October will be the time to vote appropriations for 1892. All requests from churches for aid in the support of pastors for that year should be promptly sent to the Corresponding Secretary; and we desire to call special attention to the Board's Rules and By-laws relating to this matter, published in connection with the Annual Report and Minutes of 1890. Any suggestions or information that would aid in making the wisest and best possible provision for general missionary work would be gladly received by the Board.

The receipts of the missionary treasury for the year ending July 31st were larger than in any previous year in the history of the Society, being \$11,711 73. The average annual receipts for the five years, 1881-85, were \$7,145 43; for the years 1886-90, \$9,164 71, being an increase of over \$2,000. The Permanent Fund increased from \$1,009 41 in 1882 to \$8,051 13 in 1890. But missionary operations have been enlarged at home and abroad; and while the foreign field continues to be vast in extent and claims, on the home field the opportunities steadily multiply. The Board has desired and endeavored to accomplish the most possible; but even increasing receipts have not been adequate to the growing demands upon the treasury. And August 1, 1891, the net deficit had become \$4,293 29; or a bank loan of \$3,000 and \$1,461 advanced by the Woman's Board of the Conference, less a cash balance of \$167 71. To meet this deficit and push forward the growing work requires enlarged contributions; and the Board cannot but still feel anxious to know what it can depend upon receiving from churches and individuals for the year to come.

CORRESPONDENCE.

A sister in Wisconsin in sending a contribution writes:

"Some time ago I sent you my pledge of two dollars for 1891 and '92, saying if the Lord pros-

pered me more than I then knew I would increase the amount. I praise the Lord that he has prospered me and I gladly send you five dollars. I do not wish to hamper the work of missions by designating in what particular manner this shall be applied, yet since my eyes were opened to the truth of the Seventh-day as the Sabbath of the Lord, I have felt a very deep interest that others also may be brought to the truth through Sabbath literature. It is three years this fall since my attention was earnestly called to this subject by a young Adventist studying for the ministry. I cannot tell you what a desolation and a sweeping away of fond and cherished memories it left in my heart, as for more than fifty years I had sacredly observed the First-day, believing it to be the Sabbath. I praise the Lord that "he hath opened mine eyes to behold wondrous things out of his law." I have been brought very near to him since I saw and obeyed his commandment, and I feel truly that to "Fear God and keep his commandments is the whole duty of man." There is nothing outside of that. My heart goes out in warm sympathy with all the interests of our Zion, and I pray God will give me a place to work for him when it is his will. I have united with the Seventh-day Baptist Church at Milton Junction, but as it is over forty miles from home cannot go often, hope to go before this year closes. I have written you quite at length, seeing I am a stranger, but I feel that I want to reach out in sympathetic touch to our "household." My husband has been blind four or five years, is very infirm, will be eighty-one in August, but he, too, has accepted the truth of the Sabbath and united with the church at Milton Junction. Use your own judgment in the use of these funds, and may God bless it in bringing souls from darkness to light, and from the power of Satan unto God. To him shall be all the glory."

FROM O. U. WHITFORD.

I find things have changed very much. I was here a little over eight years ago. The village has grown more than double. The making of charcoal is quite an extensive enterprise, hundreds of cords of wood are converted into charcoal, giving business to choppers and teamsters, and making a market for wood. But our church and people instead of growing with the village have grown less. Death and removals have done the work. Our people were not content, and most of those who moved away went to Beauregard, or Hewitt's Springs, Miss. There are eight Seventh-day Baptist families remaining here, numbering about twenty souls. Our people keep up a Sabbath-school. They have preaching now and then as our preachers visit them. E. B. Saunders, Mr. VanHorn, of Morgan Park Theological Seminary, and Bro. Socwell have been here within the year. Those who are here feel somewhat discouraged. Some do not keep the Sabbath, do not go to meeting when there is one, but work, or hunt, or go visiting. But there are some earnest, devoted, loyal souls. God bless them. He does and will bless them. Last Sabbath evening I held a prayer and conference meeting,—ten present and an excellent meeting. Sabbath morning, and evening after the Sabbath, I preached. Sabbath afternoon Sabbath-school and a Bible-reading. I preached Sunday morning and night. Congregations are small but increasing. Am to have meetings evenings—nice moonlight—during the week. Next Sabbath shall administer the Lord's Supper.

CARTWRIGHT, Wis., July 20, 1891.

FROM L. F. SKAGGS.

I have just read your two letters with interest, though I feel despondent on account of your health not admitting your presence at our Association. I had hoped to meet you face to face, so that I could tell you all about my field and have your advice and assistance in planning for future work. I believe this is a very interesting and promising missionary field, if wisely cultivated. However we should be resigned to the will of God, who doeth all things well. I have received two letters from Eld. U. M. Babcock. He writes me that he is going to give one month's mission work on this field just after the South-Western Association. Dear Brother Main I find I have overdone myself in the mission work. I have always been used to hard work on the farm, but the last fourteen month's work has been the hardest of my life. I think I have given away more in the last year than in five years previous. This perhaps is my fault. It is almost impossible to realize how much sleep I have lost in the past year, but the calls have been very pressing and it seemed as if I could not decline. I have many times been up all night when I could have slept half of the night at a cost of fifty cents, but to save the Board expense I sat up. This I see was unwise. But with the little rest I have taken, and with some medical treatment, I am about normal. I do praise God that I am feeling physically strong, and that despondency has given away to buoyancy of spirits. My whole heart is in the work of missions. If I can only conduct myself so that I can have the confidence of the Board, and all the brethren and sisters throughout our churches, through the grace of God, I shall be enabled to spend the remainder of my days in trying to preach Christ and him crucified to a lost world. This is my greatest and highest aspiration. This will be glory for me. I hope we shall meet again in the flesh. I visited Swindle College, Barry county, the first of this month, accompanied by Brother W. K. Johnson, I paying his expenses. We organized a church with five members. There are three or four more that will join at the next meeting, I think. Brother Johnson and the writer assisted in the ordination of Brother Frank Wells as their deacon. Name of the church, Corinth. They called Brother Johnson to be their pastor; Brother Wm. Redwine is church clerk; post office address, Corsacana, Barry county, Mo. If you do not come to the Association please write and tell me of my mistakes and give advice. The interest is very good at Swindle College.

BILLINGS, Mo., June 17, 1891.

We have just closed one of the most interesting Associations it has ever been my lot to attend, although the church at Fouke was the only church in that Association that was represented by delegate, in the person of Eld. S. I. Lee. But God was with us in the reviving power of the spirit. We were all greatly strengthened and encouraged by the presence of Elds. J. G. Burdick, J. T. Davis, C. W. Threlkeld and U. M. Babcock. We feel grateful for the visit of these brethren, and realize that the cause has been strengthened by their presence and earnest preaching and counsel. The Delaware Church has been without a pastor ever since I accepted the missionary work, and there is a field in near proximity to this church to employ one man's whole time. We have called Eld. W. K. Johnson as our pastor, with the understanding that he is to devote all his time to the work. He is not able to do work on the farm, and says that \$100 is all he will

ask for a year. Bro. Johnson, Bro. Pearce and myself will have to bear this burden, except what he may receive on the field. Bro. Pearce is entering into the spirit of this move heartily. We talked about asking the Board to make an appropriation, and then we considered the burden the Board was carrying, and decided not to ask any help if we could avoid it. There was one addition to the Delaware Church while the Association was in session. The above plan, if carried out, will relieve me from preaching here regularly once a month, so I can spend the time at some other point. At the time of the Association there was the best interest we ever have had at this place, and it would have been the time for a revival but for the push of farm work. Two asked for prayer, one a man about fifty-eight years of age. We have set the time for a protracted meeting at the Delaware Church to commence the evening before the second Sabbath in next month, the Lord willing. I shall try to be very guarded and careful about organizing churches. I want to be certain we have persons of good moral character in good standing in their neighborhood. So there will be a likelihood of the church building up. I am satisfied there has not been as much care taken as there should be. May God bless you and the Board and the home and foreign missions. Pray that I may be faithful.

BILLINGS, MO., July 16, 1891.

FROM M. B. KELLY, JR.

We had a very interesting meeting at Stone Fort, Ill. Many are desirous to live a better life. There was only one profession that I am aware of, but the interest was so great when I left that I could hardly leave. One young unconverted man took me aside after I had purchased my ticket for Cairo, and begged me not to go, that it would not do to leave at that time. But I had promised the people here to return and labor with them awhile before returning to New York, and I had then stayed at Stone Fort one week longer than I had intended to. However, now that I have come here, I am fearful that there is not much chance to accomplish anything, for the measles have broken out all over the country. Many cannot attend meetings and others are afraid to. I preached last night to a small congregation, and have an appointment for to-night. I will do all I can. I do hope Eld. Huffman can come on this field for a few months. I am sure the prospect is good. Eld. Threlkeld has accomplished a good work where he has been, especially at Crab Orchard.

FROM D. K. DAVIS.

I have nothing of special interest to report. One appointment for preaching service on a Sunday evening in March was prevented by a snow storm. With that exception all appointments have been filled. About the time the farmers commenced the season's work we suspended the appointment for meeting on Sunday evening, but expect to resume it again when the busy season is over. A continued drouth during the spring was quite discouraging to the brethren. But frequent and abundant showers for more than two weeks have made them quite hopeful. Wheat now promises an average yield. Oats and corn will be light. Other crops, flax, millet, potatoes, etc., are very promising at present, but it is too early in the season to judge whether the yield will be good or otherwise. But the average acreage sown is large and with a fair yield the brethren will be prosperous. Our regular appointments for worship are quite well attended. The only evening

meeting during the week is that of the Endeavor Society, which occurs on the evening after the Sabbath. The attendance and interest are quite good, I always give a short address on the topic for the evening. I do not know what measures will be adopted to raise the money pledged the Board, but all expect to redeem that pledge. This will however cost an effort. Our church, though comfortable, has nothing in the line of furnishing except chairs (four dozen), stoves, and side lamps. We also need a parsonage very much. But with the prosperity thus far attending the society, we hope to have all these wants supplied and at the same time do what we can for our denominational work. We hope to be remembered in the prayers of the brethren and sisters elsewhere.

SMYTH, S. Dak.

FROM F. F. JOHNSON.

I did not put in time sufficient to report in last quarter. Farming has occupied about all of my time. I am to go to Kentucky in a short time. They are still having stirring times in the Motsinger school-house neighborhood. Two prominent Baptists are about to take hold of the Sabbath, which is calling out considerable energy on the part of their brethren to hold them in their ranks. One of them has already gone so far as to challenge one of his own brethren to debate the question with him, and the debate is to commence next Sixth-day night, at said school-house. The First-day folks at Crab Orchard, about three miles north, have written to Eld. Throgmorton, of Missouri, to come and defend their cause, and he has promised to come, so you may look for lively times soon.

STONE FORT, Ill.

FROM M. E. MARTIN.

We moved to Greenbrier about the middle of last November, after serving the church six months previous to this time. We entered upon our revival work about the first of December, beginning in this neighborhood and continuing six weeks, during which time we held a two-weeks meeting in our church. The remaining part of the time we assisted other denominations. During these meetings there were nearly eighty conversions, but only eight united with our people. We feel much encouraged because of the great interest the young people are taking in the cause of religion, and their activity in the young people's meetings. After the close of our revival at this place we assisted and held meetings at other points, including the West Union Church. This lasted some days. We had with us at this place the good and earnest labors of Elder S. D. Davis, which we appreciated very much, because I felt very much worn. We sent the Macedonian cry over to him and he came; but we did not see as great a work done as we desired and hoped for. No doubt the reason was because it was in busy spring; yet the brethren were strengthened, one converted, and others more earnestly consecrated themselves to the work of the Lord. This little church is "steadfast, always abounding in the work of the Master."

I received a call from the New Milton Church the 1st of March. It was with hesitancy that I agreed to become their pastor, knowing that they needed some one who could devote all his time. They made considerable effort in that direction, but failed because of their financial condition. Since commencing my labors at that place I am becoming much encouraged, and believe that God will send refreshing showers to that church. Our last Association,

which was held with that church, seemed to encourage and give strength to our dear brethren and sisters who have been laboring under opposing influences. I have seven appointments, four of which are in school-houses in the bounds of the three churches above mentioned; and at each of those appointments some of our people live. I find them surrounded by different influences, but as I enter their homes I am kindly received. Some are poor, yet liberal hearted. I have found some of our members who have not been to the church to which they belong for years, and I believe that these school-house appointments are like an anchor to our scattered people. They will hold them to the truth.

SALEM, W. Va.

WOMAN'S WORK.

"SUNSET and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

"But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark,
And may there be no sadness or farewell
When I embark.

"For though from out the bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

LET THERE BE LIGHT.

"Lift up your eyes and look on the fields, for they are white already to harvest." "And he that reapeth receiveth wages and gathereth fruit unto life eternal."

These words of our Lord are as true to-day as when they were spoken nineteen hundred years ago. As they come to us with the gathered force of centuries should they not have a deeper meaning and nerve us to greater activity in Christian work and warfare? Is it not time that we were more fully awake to the needs of the hour?

We do not need to be ministers of the gospel in order to work for the salvation of souls. My sisters, should not our daily living be such that the power of our example might win some soul for Jesus? God does not call us to sit idly with folded hands and drift with the tide. Jesus says, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Every Christian should be God's missionary. Some one has said, "We yearn to see the church of God take up this work as though she felt that the time is short and eternity only is long; as though she saw that God had given her opportunities and facilities that multiply her responsibilities a hundred fold." Let us take this question of opportunity and responsibility home to our own hearts.

Doors are opening on every side for the promulgation of the gospel. Shall we shrink from the task assigned us of presenting to the people a whole Bible, or shall we as Seventh-day Baptists shun to declare the whole counsel of God? Let us become broader, deeper Christians. Let us break away from the wooden wharves of our own interests to which we are tied, and go out into the open ocean of a complete self-sacrifice. "Then shall thy light break forth as the morning, . . . and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

O. A. M.

NORTONVILLE, KANSAS.

HISTORICAL & BIOGRAPHICAL.

A BIOGRAPHICAL SKETCH OF SAMUEL HUBBARD. (Continued.)

The First Baptist Church of Newport, when Mr. Hubbard united with it, was only four years old, and had only fifteen members, nine males and six females. This was to be his religious home for the next twenty-three years. It is not known whether he became the deacon or the clerk of the church; but it is certain that his pen has preserved all that can be ascertained of the early history of that body. He evidently was highly esteemed by his brethren. On many occasions he was employed as the messenger of the church. One such visit, made by him on the third summer of his residence on the island, was in connection with the famous imprisonment at Boston, in 1651, of Dr. John Clarke, Obadiah Holmes and John Crandall, all Baptists from Rhode Island. Under date of October, 1652, Mr. Hubbard writes: "I and my wife had hands laid on us by brother Joseph Tory." It seems that the doctrine of imposition of hands was even then attracting some attention in the Newport Church. Four years later, twenty-one members broke away, chiefly, it is supposed, because the old church held that "the laying on of hands was a matter of indifference." Samuel and his wife, however, remained with the old church.

In 1665 he is numbered among the free-men of the colony, while the date of his admission was doubtless earlier. In the fall of 1657, he and Obadiah Holmes went to the Dutch at Gravesend, Jamaica at Flushing, Hempstead, and Cow Bay, western part of Long Island. Probably this was a preaching tour, though Hubbard was the guest of his nephew, John Brandish, a resident there. He appears to have been a small farmer, yet following the trade of a carpenter. In the Colonial record is the statement that on May 4, 1664, he was chosen one of the solicitors, whose duty it was to prepare complaints to be presented before the General Attorney. This honor was conferred, not on account of his legal knowledge, but probably for his good sense and facility in writing.

In the beginning of 1665, or possibly in the previous year, Mr. Stephen Mumford came from London to Newport. In March, 1665, Tase Hubbard was convinced, through his teachings, that she was under obligation to keep the Seventh-day instead of the First, as the weekly Sabbath. In the following month her husband was also convinced, and a little later four others of their household, besides some friends of theirs, members of the same church to which they belonged. They still held their connection with this organization for six years longer, and some of them were its prominent representatives upon important occasions. One of these happened at Boston in 1668, on the discussion of the views of certain members of the Charleston Church, who denied the scriptural authority of infant baptism. To the assistance of their members, the Newport Church appointed William Hiscox, Joseph Tory and Samuel Hubbard. The latter speaks of their going to the appointment on April 7th, of that year. But they could do but little more than show their sympathy for their troubled friends. Mr. Hubbard seems to have lingered in Boston for at least two months, for he wrote at that place, under date of July 6, 1668, a letter to his cousin John Smith, of London. This we give entire, as follows:

"Cousin, I this spring have been at Boston upon account of a dispute made show of, the Governor and Magistrate with and against some of God's way and ours; who was brought forth to bear testimony for his truth. After several threatenings and imprisonment of some, and whipping of Quakers, as I said, made show of a dispute to convince them. I was at it, but not joining of them; only their wills was satisfied to proceed against them, that they might not meet public again. If they did, any one magistrate might imprison them, and let 'em out 10 days before the middle of July, in which 10 days they are to be gone out of the colony. Three of the chief of them are to be put in these several prisons.

"This was the main of my business, and also to see my kindred in the flesh, where I was at my cousin Hannah Brooks'; for so is her name, where I saw a book of your making I never heard of before, which you gave to my Cousin Elizabeth Hubbard. I was much refreshed with it.

"I hint how it is with me and mine. Thro' God's great mercy, the Lord have give me in this wilderness a good, diligent, careful, painful and very loving wife. We thro' mercy live comfortably, praised be God, as coheirs together of one mind in the Lord, traveling thro' this wilderness to our heavenly Zion. Knowing we are pilgrims, as our fathers were, and good portion, being content therewith. A good house, as with us judged, and twenty-five acres of ground fenced in, and four cows which give milk, one young heifer, and three calves, and a very good mare, a trade, a carpenter, and health to follow it, and my wife very diligent and painful, praised be God. This is my joy and crown. I trust all, both sons-in-law and daughters are in visible order in general; but in special manner my son Clarke and my three daughters, with my wife and about fourteen, walk in the observation of God's holy sanctified Seventh-day Sabbath, with much comfort and liberty; for so we and all ever had and yet have in this colony.

"The good Lord give me, poor one, and all, hearts to be faithful and diligent in the improvement, for his glory, our souls' good and edifying and building up one another in our most holy faith; that while the earth is in flames, in torments, the potsherds breaking together, we may be awake trimming our lamps, and not to have oil to buy, but be ready to enter with our Lord.

"I desire to hear how things are with you in your land; for this thirty years and more, I have observed (as one said) as the weather cock turns with you, soon after with them in the Massachusetts Bay.

"I commit you all to the God of wisdom to guide you and to make you willing to do his will, Amen."

The good house of which he writes, was in a locality called by him "Mayford," but more frequently by others, "Maidford." It lies north of the pond in Middletown, and not far from Easton's Beach. His three daughters were now happily married, and the eldest and the youngest, with their husbands, Robert Burdick and Joseph Clarke the younger, had joined the new settlement at Misquamicut, now Westerly, R. I. There was a son at home, bearing his father's name, just coming to manhood, having been born at Newport, Nov. 30, 1649. Truly his present days were full of "much comfort and liberty."

The views of Mr. Hubbard and others of Dr. John Clark's church about the Sabbath were a

matter of frequent conversation and correspondence at this time. Finally, the difference between the two parties in the church came to an open rupture. Four observers of the Seventh-day went back to the keeping of the First-day, and this so grieved Mr. Hubbard and his friends that they withdrew from communion with these deserters. Thereupon, a meeting of the church was called, and the wounded feelings were so far soothed that church relations remained unchanged for several months. Ultimately, however, the preaching of Dr. Clarke, and especially of Mr. Obadiah Holmes, became so directed against these views about the Sabbath that earnest replies were evoked; and it became evident, after one especially vigorous discussion, that peace could be reached only by separation. Shortly afterward, on the 23d of December, 1671, five persons withdrew from the church, and with two others formed the first Seventh-day Baptist Church in America. Their names are William Hiscox, who ultimately became their pastor, Stephen Mumford and his wife (?), Samuel and Tase Hubbard, and their daughters, Rachel Langworthy and Roger Baster. The church which they established had a long and useful career, and embraced among its members many of the best men of the colony. Its former house of worship is now the building occupied by the Newport Historical Society. Many of the earliest settlers of Westerly were connected by some tie to this church, and subsequently formed there one of the same faith. In this latter church, the children and grandchildren of Mr. Hubbard were very prominent workers. From it their descendants have carried his religious views to the Middle and Western States, where they thrive more vigorously than in the home of this pioneer and his associates.

(To be continued.)

DID NOT UNDERSTAND THEM.

The immense size of a creature helps to make him ludicrous when frightened, as much as it helps to make him terrible when angry. For some time our reading-public were entertained with a newspaper anecdote of a menagerie elephant that was scared by a mouse.

The groundless terror of two elephants at some blown bladders afforded amusement to the visitors of the Zoological Garden, Philadelphia, a while ago.

"You know that elephants are afraid of small objects," says the head-keeper at the garden. "Last July we gave our elephants a bath every afternoon. We threw half a dozen inflated bladders into the pond one day, when they went in to swim.

"At first the bladders almost scared them to death. Then Empress struck at one with her trunk, and when it bounded into the air both trumpeted and scrambled out of the pond. Venturing back soon after, Empress, who has the curiosity of her sex and a mind of her own, gently fished one of the bladders out of the water, and then kicked at it with her hind feet. No serious results following, she continued her investigations, which ended by her putting her front foot on the bladder. It exploded with a loud report, and the two elephants scampered home in abject terror."

Power and moral courage are not always united in beasts any more than they are in men.

DR. PIERSON says: "If you give \$100 because your neighbor has given the same, and you are too proud to seem behind him, you have given nothing; you have simply bought your own respectability. Again, if you give \$100 to have your name published in the list of generous donors, you have given nothing; you have paid that much for popular applause. Again, if you give simply to get rid of an importunate beggar, you have given nothing; you have simply bought off a nuisance."

SABBATH REFORM.

It is said that the Belgian government has issued the following order respecting Sunday work on the State railways: "From July 20th all goods traffic on Sunday is to cease, as well as on the great festival days, and on these days no goods are to be received for conveyance, except perishable articles, which are to be conveyed by fast trains. Until October 20th, these regulations are to be applied with caution, so as to gradually accustom the public to them, with a view to cause no irritation. It is anticipated that 1,300 of the 1,500 goods trains running on Sundays may be withdrawn, and give to the *personnel* two more days of a month." This placing Sunday work on a level with work on other festival days, could hardly be called a victory for the Sabbath. Yet it is about all that the civil law can give, unless we ask the civil law to give us a religious institution, which evidently our American Sabbath Reformers are seeking to do.

PREACHERS AND THE SUNDAY PRESS.

The following, clipped from a "secular" paper, shows something of the character of the controversy going on concerning the Sunday newspaper. The thing which surprises us is that so few persons seem to realize the fact that, so far as the paper itself is concerned, it is the Monday paper, and not the Sunday paper, which has to be brought out on Sunday labor. But, as stated, the clipping illustrates the style of the controversy between the preacher and the Sunday paper. The Elizabeth, New Jersey *Herald* says:

The Rev. Dr. Merrill, a gentleman belonging to the Methodist body and calling himself a bishop, has added his quota to the mass of Puritanical absurdity and inconsistency that has, during the past week, rendered Asbury Park and Ocean Grove the targets for the scoffs of the irreligious and the contempt of all common-sense Christians.

He was enlarging on the subject of keeping holy the "Sabbath-day," and in the course of his somewhat fervid address he turned his guns on the press and fired a raking shot at the members of the "fourth estate." Facing the reporters' table, he gave utterance to the following very foolish sentiments:

The man who sits on this platform and reports a sermon for a religious or secular newspaper is as big a sinner as the man who plows his field on Sunday. One man plies his vocation as well as the other.

We hardly venture to imagine what would have been the feelings of this divine had he not seen his sermon in print on the Monday morning following. His indignation would have known no bounds, and would have vented itself in a tirade of abuse against the want of enterprise displayed by the local papers and the press correspondents. That is to say, his mortified vanity would have reproached these very men whom he had so fiercely attacked the day before for not being guilty of the very act which it had pleased him to call sinful—reporting his sermon—which, by the way, could not have been set up in type without a further violation of what he improperly styled the Sabbath. We suppose, however, that Dr. Merrill would have the divine law suspended in his case and in his only.

But the inconsistency did not end there. The preacher branded the reporter as a "sinner," because he was "plying his vocation!" The reporter was doing no more than the preacher. The only difference was that the slave of the quill probably earned about \$3 by "plying his vocation" in reporting the sermon, while Dr. Merrill would put as money in his purse some \$50 or \$100 for the delivery of it. Had the man been preaching for nothing, for the pure love of saving souls, we should be the last to blame him. But when he was not only absent from his legitimate sphere of duty in Kansas, when he was not only enjoying what the reporter so seldom gets, a vacation without any stoppage of his salary, but was also making money as a "star preacher," his utterances certainly savored naught of the divinely commissioned messenger of salvation. They were redolent simply of Pharisaism and hypocrisy.

Of the two men, the reporter and not the preacher was best observing the Sunday by doing his duty faithfully.

CALIFORNIA STANDS ALONE.

California is the only State in the Union that maintains the original idea of civil and religious liberty guaranteed by the Federal Constitution. It is the only State in the Union whose laws acknowledge that one man has as good a right not to rest on Sunday as another has to rest. It is, therefore, the only State in the Union where all citizens are on an equality before the law. It is the only State in the Union where no one class can dictate what other classes shall not do on a certain day of the week. It is the only State in the Union where the law does not encourage the making of hypocrites on Sunday, by making them seem to have reverence for something which they do not reverence.

This condition of things in California causes some so-called ministers of the gospel to wax wroth betimes, and to deliberately misrepresent the State. One of them is reported to have said in a recent sermon:

Our having no Sunday law in California—a state of things in which we stand alone—is demoralizing our people. It is taking our youth away from the house of God and from parental restraint, and is making them worldly, thoughtless, and sensual.

Now the idea that such men wish to convey, and which they often plainly affirm, is that California is in a worse condition, socially, than are the other States of the Union. It is safe to say there is not one of those men who make these assertions, from the pulpit or in the press, that does not know better. If there is one he certainly does not read the newspapers. The regular perusal of any prominent daily paper, whether it be published in this State or in any other State, will demonstrate to any candid mind that California cannot justly be accused of more than its proportion of crime.

This State is not perfection—socially, politically, or religiously—but that it is worse on an average than other States cannot be shown by any unprejudiced authority. The intimation that it is worse comes from that class of religionists who would fain make the people believe that a Sunday law would be a grand antidote for almost every evil. We had twenty years of Sunday law in California; we have had eight years without it. Can anyone trace any increased evil directly to its repeal? We can get plenty of assertion to that effect from those who have been but a few years in the State.

It is true that the world at large, churches and all, is waxing worse and worse, according to the prophecy of the Scriptures; but it is no more so in California than elsewhere. It is also true that some are departing from the faith, which is also a matter of prophecy that it would be so "in the latter times;" but it is no worse in this respect in California than in other States of the Union. But the Scriptures do not intimate that this condition will arise from a lack of a civil Sunday law, or that the enactment and rigid enforcement of Sunday laws will in any way remedy the situation.

The Scriptures are very explicit as to the causes of the perilous times that are to come in the last days. It is plainly asserted that the trouble will arise right in the church itself. Here it is:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. 2 Tim. 3:1-5.

These sad conditions arise among those who have "a form of godliness." It would not be necessary to predict such things of the world at any special time, for that is the natural condition of the world in all ages. But it is those who have "a form of godliness"—professors of religion—that deny the power of godliness. What more striking evidence could there be of denying the power of godliness than the frantic appeals to the Legislatures and Congress for "power" in the shape of a Sunday law, by

which the theories of the church may be enforced.

An Oakland minister who seems to see in a Sunday law all the elements of necessary reform, is reported as saying:

We do not wish to invoke any civil law to say that you shall worship here or that you shall worship there, or worship at all, but we do want to be able to invoke the civil law to say that this shall be a non-secular day.

That is simply asking for a civil law that will assume the prerogative of God. The Creator of days has never said Sunday shall be a non-secular day, and he only can legitimately give character to a day. These Sunday-law preachers always boast that they do not want to say what men shall do on Sunday; but they are forward in demanding what they shall not do. Where is the difference in principle? Let them really succeed in getting the power to prescribe the acts of their fellows to the extent of limiting them, and the success will but whet the appetite for further power. The more of human power they acquire, the more they will depend upon that, and "deny the power of godliness." Then determining what men shall do will follow as a natural consequence.—W. N. G. in *Signs of the Times*.

PECULIAR JUSTICE.

Wonderful are the ways of justice when she once sets foot in tropical lands! Possibly the climate is there too stimulating for her brain, since she apparently grows more proficient in artful devices, and at the same time more reckless in tipping her scales. She is by no means the same calm individual who aids the law in cooler countries. A certain captain once left Marseilles for China, but, being buffeted by the winds, made for the harbor of Tunis, to await better weather. The collector of the port came on board, and although the captain stated that he was freighted for Canton, and had nothing to do with Tunis, the collector succeeded in proving to him that he must pay his harbor dues.

Captain B— did so, but he repaired instantly to the palace of the bey, and demanded justice.

"Good Frank," said the bey, "I am your friend. What do you want?"

"Highness," answered the captain, "your custom-house has robbed me. I have had to pay unjustly."

"Excellent individual," answered the bey, "in this country, when we have the money, we keep it. The first acquisition is a difficulty, but to give back a thing is unknown in Africa."

"Shall I not have justice, then?"

"Certainly; every one has justice in Tunis. Will you have it in French or Tunis fashion?"

"French justice, never! I am in a hurry!"

"So be it, then," replied the bey. "What is your cargo?"

"Marseilles soap and twenty thousand cotton caps."

"It is well; go away and be tranquil."

The bey then summoned his vizier. "Vizier," said he, "we love justice; we love the Franks. Proclaim that every Jew who appears out of doors to-morrow without a cotton cap will have a little transaction to settle with me."

There were some thousands of Jews in Tunis, and there was not a single cotton cap. The unfortunate men were preparing for death, when they learned that Captain B— had an abundance of the desired article. That was enough; he was able to sell his entire lot for eight shillings a cap.

He rushed to the bey's palace, and poured forth his thanks.

"Not so fast," said the bey. "I have not done yet. Vizier, proclaim that every Jew who keeps a cotton cap another hour will have trouble with me."

The vizier made a grand salaam, and retired. When Captain B— returned to his ship, he found a crowd of Jews already awaiting him, caps in hand.

He purchased all the articles again for a penny apiece, and went on to Canton with his cargo intact, and his purse laden with the silver thus juggled from the Jews.

THE SABBATH RECORDER.

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If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace, that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. Whittier.

WE often hear of the persecutions which the Jews in Russia suffer as though it was something modern, and something confined to that country. On the other hand, the spirit of prejudice and its outbursts against this people is almost as old and almost as wide-spread as the nation itself. The proscription against the Jews in Persia, under Ahasuerus, pictured in the book of Esther, is evidence of the long standing of this bitter feeling; and the disabilities, social and otherwise, which they are everywhere made to feel, is evidence of its almost universal extent. Did it never occur to the minds of men that a people who have been preserved through all these centuries of prejudice and proscription must be preserved for some providential purpose?

A CASE of a child smoker is reported from Chicago which seems almost incredible. The child is only two years old and cries for its pipe and tobacco, as such a child usually cries for its cup of milk when it is hungry. It was taught the habit by its father who began placing his pipe in the child's mouth when it was but two months old. The Illinois State Humane Society has taken the case in hand, entering complaint against the father. The incident shows how easily a perverted taste may be acquired, and at how early an age wrong habits may be acquired. Mr. Ingersoll and other opposers of Christian work among the young have insisted that children ought to be allowed to grow up without having their minds predisposed in favor of the Christian faith by the teachings of Christian people, that thus they might come to study religious questions with unbiased minds. But such advisers seem to forget the fact that the minds of children, from a very early age, are receiving impressions which rapidly harden into habits of thought, and that these habits soon fix the character of the young in the direction of those lines of thought. Thus, instead of being able to study questions of religious life and duty without prejudice, the young man or woman who has come to years of maturity without religious instruction and training, has come with mind and heart set against all such teaching. We cannot begin too soon or follow up too persistently, the habit of religious instruction and training of the young. The probabilities then are that they will be more likely to come to the question at maturity with even chances as to prejudices and predispositions, than when their early religious training has been neglected.

THE GENERAL CONFERENCE.

THE first session of the Eighty-ninth Anniversary of the Seventh-day Baptist General Conference was opened at 10 o'clock, on Wednesday morning, August 19th, with the Pawcatuck Church, in Westerly, R. I.

AFTER the President's address, extracts from which we present elsewhere in this issue, the remainder of the day was largely filled with the reports of committees, officers and executive Boards.

THE Trustees of the Memorial Fund, through their Secretary and Treasurer, made an encouraging report of the fund of which there is \$116,748 15 safely invested and bearing interest at 6 per cent. There are in the hands of the Trustees, besides these invested funds, several pieces of property whose value is not yet known.

THE report of the Corresponding Secretary showed the history and growth of the churches and of the several societies through which denominational work is done, to the present time. The outlook is full of promise. As a rule, our churches are in a healthy condition, our Societies have their work well in hand and the membership is loyal to our work.

THE Sabbath-school Board made reports from about seventy-five per cent of the schools. The value of thorough and systematic study of the sacred Scriptures was emphasized by the Secretary, and the report shows that this is appreciated by most of our people. By this we shall conquer in the world's great battles.

THE PRESIDENT'S ADDRESS.

As stated elsewhere, the President of the Conference spoke, at the opening of the Conference, on "Counting our forces." The length of this address precludes our use of it entire in these columns, but we make copious extracts from it. After speaking of the character and power of the elements of evil in the world, such as selfishness—and sin as witnessed in intemperance, social vice, Sabbath-breaking, and godlessness, President Carpenter said:

Standing face to face with such a great work to do in the world, with such difficulties and opposing influences in the way of its accomplishment, and with such high and holy obligations to mankind upon us, how reasonable it is that for our encouragement we should estimate all the strength and count all the forces that are now on our side.

Jesus said, "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador and asketh conditions of peace?"

These words justify forethought and calculation; teach us our inability of ourselves to finish the tower, or to meet the king in successful encounter; enforce, in their connection, the doctrines of self-renunciation as essential to discipleship; and direct us to the source of the needed capital, with which the building can be

completed in all beauty and strength, and to our conquering Leader, in whom we can escape defeat and win a blessed victory.

What then, and whence, is the strength upon which we can depend in our work? What are the helpful forces that can be counted on our side, in the conflict with sin and error? The gospel to be preached is not from men but from heaven. It is the power of God unto the salvation of every one that believeth. The book that supplies the truth to be taught is not a mere human production; for men spake from God, being moved by the Holy Ghost. The Saviour to be proclaimed is he that descended out of heaven; he is the bread of life; and in him the gift of God is living water that springs up unto eternal life. Heavenly things and divine power are on our side.

We have the great advantage, too often neglected and lost, of working in and for a kingdom already established in the earth, and of offering to men a present salvation. The prophecy of Daniel that "in the days of those kings shall the God of heaven set up a kingdom" has been fulfilled. It is called the kingdom of heaven not because it belongs to the future, but because of its heavenly nature and origin. In the days of terrible persecution and suffering it was natural and right for Christians to look forward to a future life for the peace and joy that came not here. But the preaching, teaching and promises of Jesus, while they show forth for our consolation and hope the everlasting blessedness and glory of the life to come, have for their burden a message for the life that now is. The kingdom of God comes to men as fast as we do his will. And to those who sin or suffer or weep or hunger and thirst after righteousness, we may say in the name of Christ, For you there is redemption, healing, comfort and a satisfying fulness even here and now. If the people of God would thus really believe, teach, and live, new power would come to us for the Lord's work.

Another source of our strength is the vigor, fervor and sympathy of the gospel—not indeed, as we always teach and practice it, but as we find it in the words and life of its author. The religion of the New Testament does not merely possess the passive strength to endure; much less is it to enervate; it is vigorous, ready for action. The manliness of Christ calls for the world's admiration, as his divinity does for the world's worship; and his followers are taught to quit themselves like men. The best manhood and womanhood must be built up after the pattern of the Son of Man.

Most men like to see the fervor of spirit, purpose and speech; not the bright flashes of a moment or the fierce and uncontrolled flames; but the warmth of an abiding fire. It was a common belief of the Jews that an appearance like fire often encircled the heads of distinguished teachers of the law. Tongues, like as of fire, sat upon the apostles, on the day of Pentecost and they spoke the words of amazing power. The gospel brings to men the sanctifying influences of a baptism of fire. The words of Christ and of Paul whether in invitation, warning, or comfort, were winged with fervor; and the same Holy Spirit is still able to set men on fire with holy zeal, sacred purposes and burning words.

The world is everywhere in need of sympathy; and men like it, too; although often they will not confess the hunger of their hearts. And the gospel of him who said to his tired and hungry disciples, "Come and rest awhile;" who himself, weary and thirsty sat by Jacob's well

and asked for a drink of water; who was moved with compassion for the multitude, because they were distressed and scattered as sheep not having a shepherd; and who wept at the grave of Lazarus, is a gospel abounding in sympathy; and sympathy is power.

The good that still remains in fallen man is to be counted among the moral forces on the side of the kingdom of God. The sheep is lost but not dead and beyond the help of the faithful shepherd. The piece of silver is under the dust and rubbish, but not past finding by the Spirit's searching light. The prodigal is in the far country, but the home is not altogether gone from memory, and the Father's love has not lost all its power. Man's spiritual nature is corrupted and weakened but not hopelessly gone. The image and likeness of our Maker, though sadly marred by sin, is not wholly destroyed. And man's capacity to receive the word of the kingdom and attain unto righteousness is real power.

Mere truth has power, but personality has more, as deeds are greater than words. The revelation of God to the world was not complete in glory until the eternal Word became flesh and dwelt among men. Human thought, feeling, belief, are incomplete as to manifested power until they become incarnate in the lives and acts of men. And if we Seventh-day Baptists would incarnate our glorious Sabbath doctrine in the more glorious Sabbath-keeping, our power as reformers of other men would be multiplied four-fold.

Every praying, faithful individual counts an important one in the sum of our moral forces. The eminent missionary, Judson, felt a strong desire to do something also, for the salvation of Jews; but toward the close of his life lamented that his efforts in their behalf had been a failure. A little while before his death, however, he learned that a book had been published in Germany giving an account of his life and labors, which had been the means of converting some Jews to Christ. It had also been translated for a distant community of Jews near the Black Sea and they had sent for a teacher to come and show them the way of life. In tears and words of gratitude the good man acknowledged the answer to his earnest prayers. So, somehow, sometime, somewhere, each fervent prayer will have power with God.

The unit of individual power is multiplied by well directed, organized and systematic Christian endeavor, with leaders of courage, devotion and prayer, and a people tried and true. The object of machinery is to increase applied forces and accomplished results. Our Christian homes with their moulding influences; the churches with their several departments of activity; the highest manifestations of the kingdom of God on earth; the Associations with their opportunities for promoting fellowship in love and labor; the Conference with its increasing functions through important boards and committees, and its growing influence upon denominational life; the Missionary Society with its white and ready harvest fields that warn us against saying, Four months and *then* cometh the harvest; the Tract Society with its growing opportunity and responsibility for prompt and energetic action; our schools with their most important work and their just claims to the generous and loyal support of every true Seventh-day Baptist who believes in a future for us—these are arms of our power, as we go forth to the work of to-day, or plan for the conflict of to-morrow.

Opportunity itself is power. The Anglo-Saxon race seems to be providentially appointed

to compete for the honor of having more to do than any other people, with shaping the world's future; and our country is the great Anglo-Saxon land. This fact rolls upon American Christians a tremendous responsibility; while it also offers them the blessed privilege of helping to give America and the world to Christ our King. And it opens to Seventh-day Baptists a door of usefulness unequalled in the history of the church, if we consider our numbers and strength as the world counts them. In this open door lies power.

Riches are recognized in the Scriptures as a most important means of extending the kingdom of God, the faithful use of which will bring great blessing. This is the richest of all nations, and our wealth is increasing by the thousands of millions at a rate of unequalled rapidity. In 1860 it was estimated to be \$16,160,000,000; in 1870, \$24,055,000,000; in 1880, \$43,642,000,000, and in 1890, \$62,500,000,000.

According to a sermon before the American Missionary Association, on the subject of business men's responsibility, this vast wealth is distributed among 13,000,000 families, of whom 11,500,000 are wage-earners; 135,000 families have an average wealth of \$186,000. Seventy-five per cent of our business men are members or adherents of Protestant churches. Of the 68 richest men in the country only 4 are Roman Catholics. It is estimated that 400 Christian families have an average yearly income over expense of \$500,000 each; 8,000 families an income of \$25,000 each; and 100,000 Christian families an income of \$10,000 each, above expenses. A great share of the \$1,400,000,000 added yearly to the wealth of our country belongs to Christian business men; and Seventh-day Baptists if they do not have a proportionate, possess at least a fair part of this. And God is giving this to us, not for greater luxury and extravagance, but for greater service, for the improvement of opportunity, for the more rapid establishment of Christ's kingdom through the lessening of sin, ignorance, sorrow, and wretchedness. In the President's address to the Conference, in 1886, it was estimated that if all our people would devote one-tenth of their income to the Lord's cause, the Tract and Missionary Societies would receive, after a liberal allowance for church work and local charities, not less than \$50,000 each for their work every year. What added strength just one-tenth of our income would bring to our forces!

There is no inspiration in anticipated failure; but hopefulness is power. And hope, like a stream of beautiful light, pervades the Scriptures, from Genesis to Revelation, from the promise of the seed to bruise the serpent's head, to John's description of the city of God with its gates of pearl and streets of gold. From the heights of joyful vision Isaiah saw the earth full of the knowledge of the Lord; and Daniel beheld a kingdom set up by the God of heaven that should stand forever, in the stone cut out without hands that became a great mountain, and filled the whole earth; and the greatest of all prophets foresaw and foretold the extension of the kingdom of heaven, in the grain of mustard seed that became a tree, and in the leaven that leavened all the meal. The Christian looks forward, not backward, for the gospel's golden age; and there is power in this forward-looking spirit and certainty of progress founded upon the divine promise of final victory for the good over evil.

Finally, as there are unseen spiritual forces opposing the establishment of the Messiah's kingdom in the earth, so are there unseen

heavenly forces on our side, in the great conflict. The king of Syria sent horses and chariots and a great host by night to compass the city of Dothan and take the prophet Elisha. In the morning when Elisha's servant beheld the enemies' forces, he exclaimed, "Alas, my master! how shall we do?" And he answered, "Fear not; for they that be with us are more than they that be with them." And Elisha prayed and said, "Lord, I pray thee, open his eyes, that he may see." And the Lord opened the eyes of the young man, and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

"The chariots of God are twenty thousand, even thousands upon thousands." Innumerable hosts of angels are our ministering spirits. "The angel of the Lord encampeth round about them that fear him, and delivereth them." "With us is the Lord our God to help us, and to fight our battles with horses and chariots and a great host; the enemy opposes thy cause and kingdom, O Lord! But open thou our eyes we pray thee, that we may see that they that be with us are more than they that be with them!"

A NEW BOOK OF POEMS.

Mr. Edwin R. Champlin, well-known to the readers of the RECORDER by his contributions of verse, has recently published a new volume of poems with the title, "On the White-Birch Road." It is printed by E. A. Stillman, West-erly, R. I., on the finest quality of paper, and the press work could hardly be surpassed. A dreamy view of a road through a birch wood appears on the title page, and seems to betray the clever pencil of Miss Harriet Ware Stillman.

Mr. Champlin has previously published two other volumes of verse, one called "Hearts Own," from the house of Charles F. Kerr & Co., Chicago, the other called "Lover's Lyrics," A. Edwin Newton, Philadelphia. Of the three books the last is certainly the best, and marks a distinct advance in lyrical power. The general tone of most of the poems is reflective, however, and many show fine insight into the laws of character and of life. There is in several the evidence of strong faith in the victory of right and the sufficiency of divine comfort to those who love the right. For example, this:

"When the event is ripe
Matured in patient peace,
Truth, swollen to a flood,
Cuts river-like her way
In peace or stained with blood."

Or this:

"More dear each year thy shelter grows
As, storm grown hurtless, heart grown strong,
I live in thy divine repose,
And by love's conquest conquer wrong."

Scattered throughout the book there are many happy phrases. Such are:

"The silent might of stream and stone."
"To make in hearts new skies."
"The springs that fed the conquerers."
"A finer scent and flavor to tell the heart is sound."
"Majestic grandeur like a throne."
"To keep in all the dull, dark hours,
The beauty of the flowers."
"Great hearts that like a perfume entered through
The gateway of my life before I knew."

There is nothing finer in the book than the significant quatrain:

"Behold the day new born,
Says night, that steals away;
And hold him while you may;
A whole world is forlorn
For loss of yesterday."

E. H. L.

DO ALL that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.

YOUNG PEOPLE'S WORK.

"BLESSED are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conquer in his sight."

THERE are always two parties to a conflict. Often the struggle of the soul is with itself. Sometimes it is with the evil one. Many times with the world.

BUT sometimes the conflict is with God. In such a case the only thing to do is to sue for peace. In such a conflict one is sure to be worsted, and the sooner he sits down and considers whether with ten thousand he is able to meet the One who comes against him with twenty thousand the better. How many of us haply may be found fighting against God?

THE CHRISTIAN ENDEAVORER'S CONTEST AND HOW TO WIN IT.

Outline of an address delivered by the Rev. E. A. McMaster at a Y. P. S. C. E. Conference, at Cazenovia, N. Y., July 1, 1891. Reported by a delegate.

The Christian Endeavor movement is a very wonderful movement, but it is not a phenomenon. The way the German army won in the Franco-Prussian war was a wonder, but it ought not to be so regarded because of the long years of preparation and careful drill. The German nation was ready for the time of need, and so though the Christian Endeavor movement today seems very wonderful we must bear in mind that the young people of the Christian church of the United States of America have been many years getting ready. Therefore it need not surprise us. There is a great work yet to be done by the Christian Endeavor Society. Its work is to get young people active. When it succeeds in getting all the young people to be active it will have done its great work as a foundation for the future. In this we must remember that the Christian life is a contest. Virtue is a sharp conflict. One must get the better of himself. The pleasures of the world are pleasures; they are really so and we cannot deny it. It is dangerous to disregard the fact. They are real pleasures and they have their attractions. Hence there is a battle. Character comes only as the result of a contest. The end of the gospel may be peace, but the continuance of the gospel is an incessant conflict. There are no passive virtues. What we call such, as for example, contentment, resignation, etc., are the result of conflict. Evil never gives up. The devil does not take a vacation. When the soul forgets itself so far as to say, "Now is peace," then is the moment of defeat. We must fight, and fight on till God says "enough." Thus we seem discouraged, and it would be so but for certain facts which we ought to notice. In the first place, *the battle is God's*. Therefore it is an eternal conflict between right and wrong. It was going on in eternity before the creation of man, will continue as long as the human race endures, and will only be decided in the eternity yet to come; but we know that God will surely win. Therefore in this battle let us range ourselves on the side of God. In the second place, *he uses human means*. Why is this so? Why does he use us who are so weak? And yet he has used man in every age. Christ came into the world as a man. Thus even in the salvation of the world human means were used. The power that wins in this contest through human means is character, and the power that makes character is the spirit of God.

SYMPOSIUM.

WHAT DOES "YOUNG PEOPLE'S WORK" MEAN?

WHAT IT SAYS.

The question under consideration contains two assumptions, *viz.*, (1) that there is work for young people, and (2) that that work is peculiarly theirs.

The time was when children and youth did not have a part in church work until they were old enough to work side by side with their fathers. Their early years, so profitable for training, and so full of possibilities of service, were spent in comparatively idle waiting for a work to fall to their hands for which they were not prepared. But a change has occurred, and now the youngest Christian disciple is considered a worker in his Master's vineyard. Hence we may assume, without discussion, that there is such a thing as young people's work.

The second assumption is not so generally admitted. All believe in young people's work, but not all believe in *young people's* work. There are a few—and we are glad to note a rapid decrease in their number—who do not approve of separate organizations of young people for evangelistic work, on the ground that the church is the only organization of Christians authorized by the Bible. It should be remembered that the Bible gives the church the task of evangelizing the world, and lays down some general methods of work, but many of the details are left to the sanctified ingenuity and sanctified judgment of the workers.

The young people's movement had its origin with those who saw the evil of allowing young Christians to remain idle when they should be in training for future usefulness, and at the same time doing good work for the Master. Young people's societies or boards should not be mere military training schools, where sham battles are fought for practice; they should be training schools, but on the field, and the battles should be real engagements with the enemy. In other words, the main object of young people's organizations is service—present service, and training for future service will follow as a natural result.

Young people's work should be as comprehensive in its purpose as the work of the church, in fact identical with it. Work along special lines may, and should, be undertaken. Any work to which young hearts and hands are adapted should be taken up when practicable. I do not believe that the interest of the young people or of the cause, will be best served by our societies' becoming specialists. Young people's missionary societies and tract societies are good, but young people's societies of general Christian endeavor are better.

TRAINING.

During the past few years the demand for training in anticipation of actual practical work has resulted in the establishment, all over the country, of industrial schools. They have assumed various names as was required respectively, by their scope and the immediate purpose for which they were projected. In them all, however, has been recognized the need of providing actual work in the trade or profession for which the student is fitting himself. The hearty support and the large patronage given these schools testify in strong terms to the wisdom of their founders in providing such institutions of training. For unless there is a training school where boys may be trained into skilled mechanics, when a boss carpenter wants more workmen he must be at a great loss of

time and money if he has to take raw recruits who have to be instructed hastily and then watched constantly to guard against their making serious mistakes. Results obtained thus are far from satisfactory.

Now work organized and carried on by young people under the careful supervision of the pastor is a training school for the church. From the young people must come, sooner or later, those who will take the places of the active church workers, and the work they are now doing is a training for that work. If no such work is carried on, when the time comes that the pastor needs a strong, willing worker to fill a vacant place in the work of the church, he will be as thoroughly handicapped as the master mechanic who has no reserve force to draw upon.

While our young people's work provides such a reserve force of workers, that is by no means the only good effected. The actual work accomplished by this body of young men and young women in training is of no mean proportions. It must be remembered that the more actual work a school is able to put in the hands of the pupil the more thoroughly trained he becomes. In fact the actual work accomplished is of itself the greatest possible incentive in the training. Boys and girls, as well as men and women, find it much easier to perform a task of any kind if it can be given him in such a form as to produce a pleasing, tangible result. It is much easier to learn how to cut a piece of marble into a pleasing ornamental shape by taking mallet and chisel in hand and actually cutting the marble under the direction of a skilled instructor than by reading books of instructions, or listening to lectures upon the subject. And boys and girls take much more kindly to instruction in church work if while they are learning they can feel that they really are at work. To see that the results in this direction are great we need but to turn to the reports given at the recent National Young People's meeting at Minneapolis.

Young people's work then means essentially two things. 1st. Trained, willing, and strong workers for "Christ and the church." 2d. It means lives saved and put under a strong, active, Christian influence.

CORLISS F. RANDOLPH.

UP THE LOUP VALLEY.

II.

I felt it in the breezes that blew so easily; I saw it in the wideness of her plains; but I know now that it springs from the hearts of her people. What is it? Nebraska's freedom, her large hospitality. You will have guessed before this that I had come to attend the North-Western Association at North Loup.

Since the time when that noble band of colonists made their way from Wisconsin to make themselves homes and to plant God's truth in this then unsettled valley, there had not been such a meeting as this held in their church. Many did not know what it would be like or of what interest it might be to them. But they all seemed to have resolved to open their hearts and their homes to their visiting brethren, and to come out *en masse* to the meetings, till the house overflowed. They had caught the true spirit of the hour. Those who came seemed also to inhale freshness from their surroundings. Those from the cultured east lost some of their conventionality, and one large representative from cramped up New York rejoiced to find himself in a country big enough for him to turn around in.

We found North Loup to be a nicely kept village of five hundred inhabitants, well supplied with stores, banks and shops, but *no saloons*. Some one well remarked to the credit of the North Loup people, "Over in Iowa they cannot have saloons; but in North Loup they can have them but will not." A well graded and managed school of four departments, the higher department being on the "accredited list" for entrance to the State University at Lincoln, does credit to the people; and they are justly proud of the class of eight graduates who had just received their diplomas. But the more so may they be that several of the class do not intend to stop where they are, but are looking toward higher institutions of learning. Let us hope that those who are of our people may decide for one of our own schools of higher instruction, Milton or Alfred.

Of course a trip of this kind would not be complete without a gallop over the prairie. This I had, and not on any ordinary horse either, but upon a real, live *broncho*; but it was a tame one, you may imagine,—one that had forgotten the fact. A visit to a "dog town" and to a sod house filled up the round of curiosities and left us "no more worlds to conquer"—at least but one, which I will speak of again.

As I am writing for the Young People's Department, I want to say something of the young people that I saw. North Loup has long been famous for the number of its young people; and well it may be, for they are all young,—the most of them young in years, but all young in heart. The eighteen years that have passed since the settlement of "The Loup" has not yet made old and decrepit men and women of its pioneers. The valley may now be said to be raising its second generation, and its first crop of grand-children. As in most new sections of the country, here we notice that the people mingle in society more freely and openly, men and maidens marry younger, larger families are reared, more and harder work is done, new and progressive ideas gain freer acceptance, and greater promise for the future of our nation is seen than in older communities. All of this is but the manifestation of that spirit of youth which Christ also meant when he said, "Except ye become as little children."

A large Society of Christian Endeavor, with a thriving junior society just starting, is helping to enlist these precious youths in the service of Christ. It was at the Young People's hour of the Association that the Spirit showed his presence in the wave of revival that came over the assembly. Of the thirty-five persons, who on the following Sabbath asked for Christian baptism, none were over twenty years of age. What an ingathering of reapers for Christ's harvest, with so many years before them, so much strength and energy. It may now be said that the young people of North Loup are for Christ.

If it is somewhat hard to get to North Loup, it is harder to get away from its people. One must have a hard heart to leave before he is actually obliged to. So I stayed several days longer than I had planned, and had the more time to get acquainted. But I never could get all their names straight, and I soon found it was safe to take it for granted that I knew everybody, and shake hands, but to "call no names."

The Sunday before leaving a party of us went up the valley about twenty-five miles, to Calamus, where there are the remains of an old fort, Ft. Hartsauf, which was built by the government for the protection of inhabitants against

the Indians. Three Sabbath-keeping families are there, members of the North Loup Church. Dea. Boaz and wife are not able to attend church on account of ill health. Sister Boaz can hardly be expected to see the inside of a church again on earth.

Our party "went a fishing" for a while (without catching any fish) and then we went to the Fort, wandered through its roomy buildings, and wondered what use can ever be made of them. Then we repaired to the little school-house, and two dozen of us that had come had such a rare meeting, short and earnest, I shall never forget it. Then we drove home in the evening and night, having greatly enjoyed it all, and having found another opportunity to do good, which our young people are planning to follow up.

The next day the last of us left for our homes. As when the others went away, a numerous company was at the train to see us off. I shook hands with everybody, even with a strange lady who with some surprise and amusement said, "I never met you sir, but you are one of the the ministers, I suppose!" Then we stood on the rear platform and waved our handkerchiefs, and the crowd theirs, until we were out of sight.

F. E. P.

POPULAR SCIENCE.

FRECKLES.—Halkins states that in carbolic acid we have a certain cure for freckles. The skin, first washed and dried is stretched with two fingers of the left hand, and each freckle is carefully touched with a drop of pure carbolic acid, which is allowed to dry on the skin. Under its action the part becomes white and burns for a few minutes. In from eight to ten days the cauterized scale falls off, and the spot, at first a rose red, soon assumes its natural color.—*Edinburg Medical Journal*.

ELECTRICITY FOR A FELON.—By electricity used as follows, a felon is destroyed by lightning speed: Use a good galvanic battery with ordinary power, then fill two glass dishes or cups with water, place the finger affected with the felon in one cup, in which you have placed the positive end of the electric wire, then place the next sound finger in the second glass cup, in which you have inserted the negative pole; continue passing the current from twenty to thirty minutes, and, if required, repeat this case in four or six hours. The pus that is exosmosed through the periosteum will appear as a pimple at the skin in a few days, and may require to be pricked with a needle.—*St. Louis Clinique*.

LEFT-LEGGEDNESS.—Some time ago Dr. Sibley read before the British Association an article on "Left-leggedness," in which he shows that while the majority of people are right-handed, they are at the same time left-legged:—"The rule in walking is to keep to the right, and this appears to be almost universal. It is more natural to bear to the right. Of a large number of people from the better-educated classes who were asked about the existence of the rule, only 67 per cent males, and 53 per cent females, were aware of the rule. The large majority obey it unconsciously in walking. Crowds tend to bear to the right. The left leg being the stronger, is more readily brought into action. Hence troops start off with the left foot. It is the foot which is placed in the stirrup of the saddle or step of the bicycle in mounting. So the left is the foot which a man takes off from in jumping. In the experiments of Mr. G. H. Darwin, in blindfolding boys and telling them to walk straight, the right-handed one diverged to the right, and *vice versa*. From measurements of Dr. Garston of the skeletons of the two legs, in 54.3 per cent the left was the longer, and 35.8 the right. For measurements of the feet, the author collected the drawings and measurements of 200 pairs, with the result that in 44 per cent the left was longer, in 21.5 per cent the right, and in 34.5 per cent they were the same size. Measurement at the first joint gave 56 per cent left larger, and at the instep 42.5 per cent. From these figures it is observed that the left foot is more frequently larger in the male than in the female sex, and that the percentage of feet of the same size is greater in the female. The percentage of those having the right larger than the left is very constant, whereas the number with the left larger, and those in which both feet were the same size, are much more variable. Man, being naturally or artificially right-handed and left-legged, tends unconsciously to bear to the right; lower animals, on the other hand, nearly always are inclined to circle to the left."—*Good Health*.

TEMPERANCE.

—DR. ALBERT DAY claims that moderate drinking families furnish the pupils of the saloons. The family is in the primary school. The parents in the house where there is moderate drinking are more responsible for most of the inebriates that disgrace and infest the community than the rum-seller.

—THE thing that astounds us is not the drunkenness, squalor and crime following the liquor traffic, but the cold and haughty indifference of so-called respectable people, to the cause of all this, the traffic itself. The great body of the people in fashionable society are as indifferent to the evils of the liquor-traffic as though they had been reared on the planet Saturn, and were here for so short a visit that it was not worth their while to take any of their neighbors' troubles to heart.—*Canadian Voice*.

—THE first petition for prohibition in this country came from Passaconaway, Chief of the Penacooks, who lived on the Merrimac. He was a sagacious ruler, and seeing the demoralizing effect of drink upon his three thousand braves, besought the English Government not to sell them fire-water. In 1668 an English "trucking-house" was opened among the Penacooks, and the "drunken Indian" became so numerous that a delegation of chiefs journeyed to Piscataqua to enter their protests in person against the sale of spiritous liquors to their tribe. Their wishes were not heeded. One more attempt was made, when the chiefs carried their plea to the general court. All were disregarded. The aborigines of North America, the natives of India, and the denizens of Africa will rise up in judgment to pronounce the "woe upon him that putteth the bottle to his neighbor's lips to make him drunken," against the English-speaking nations that have debauched them.—*W. C. T. U. Bulletin*.

—AN American doctor says: "Drinking men are usually fine looking men, physically considered. Nothing is the matter with their stomachs. It would be better for the unfortunates if the disease did attack the digestive organs, but the truth is that alcohol, considered as a poison, has, like other poisons, an elective affinity for a particular part of the body, and it selects the brain and nerves. Taken into the stomach, in three seconds it reaches the brain, and rasps upon the fine substance of the terminal arteries which spread over the convoluted folds of brain matter like a file. This produces congestion of the brain. Drinking, as a habit, is due largely to overwork, and a need for a stimulant. Liquor's effect is acute or temporary insanity, while chronic drinking brings on paralysis of the brain and destroys the moral character of man. Dipsomania is always accompanied by loss of moral stamina, by cowardice and falsehood. Even the moderate drinker becomes debased."

—THE Massachusetts Legislature before its adjournment partially atoned for its repeal of the law prohibiting "perpendicular drinking" by enacting a novel one for the punishment of drunkenness. This measure, which went into effect on July 1st, was drawn up by the Massachusetts Prison Association, whose Secretary, Mr. Warren F. Spaulding, has described the measure at length in an interview in the *Boston Herald*. The law discriminates between the occasional and the habitual drunkard. For the occasional drunkard the punishment is lightened, since it is believed that his imprisonment and consequent degradation is more likely to make him a confirmed drunkard than to help reform him. The act provides that when arrested "he can make a written statement giving his name and residence, and declaring that he has not been arrested twice before within a year, or that, having been arrested, he has been acquitted in one case." The police-station officer can then at his discretion release the person arrested, who will not be re-arrested upon the same charge unless the "probation officer" finds that his statement is false. For those who go beyond the limit of two speers a year, which Massachusetts's conscience imposes, the law requires imprisonment, doing away entirely with the system of fines, whose practical meaning is that well-to-do offenders escape punishment. Of these "rounders," Mr. Spaulding says that he investigated 421 commitments, and that out of this number 199 had been in the same prison from one to twenty times before. These habitual drunkards henceforth will be treated as criminals, and shut up for as long a term as the judge may see fit to impose. The workings of this experiment will be watched with interest.

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 X.—THE TRUE CHILDREN OF GOD.

For Sabbath-day, Sept. 5, 1891.

SCRIPTURE LESSON.—John 8: 31-47.

INTRODUCTION.—Following our last lesson are the rescue of the sinful woman, with the self-condemnation of her accusers, the lesson taught in the court of the women, near the treasury, then another in the Gentiles' court of the temple, where, at its close, they sought to stone Jesus. Our lesson to-day is a part of this narrative.

EXPLANATORY NOTES.—v. 31. "Those Jews which believed." Which accepted his words as true, not necessarily as yet a surrender of heart to him. The test is to be made. "If ye continue." To receive, live by, or obey. "My word." My doctrines and commands. Contrasted with those of the Jewish rabbis. "My disciples indeed." Jesus is the Great Teacher, directing the studies, and he who learns of him and follows his guidance is a true disciple. v. 32. "Shall know the truth." The result of continuance in well doing. Shall have spiritual discernment. See the right teachings in their right relations. "Shall make you free." Free from slavery to moral ignorance, and from error and bondage to sin. A sinner is never free, but the truth of pardon gives freedom from carnal fears. v. 33. "They answered." The believing ones. The sins of the race are ascribed to them, hence their effort to reconcile this doctrine with the prevailing idea in regard to descendants of Abraham. "Never in bondage." They have been under the oppression of Egyptians, Syrians, Philistines and Babylonians from necessity, but never acknowledged them as masters. Their proud, independent spirit resented the idea of being servants. "How sayst thou." Misunderstanding his true meaning. v. 34. "Whosoever committeth sin." No matter who, Jew or Gentile. "Is the servant." His evil nature and bad habits hold dominion over him. How true is this in tobacco using and the drinking of intoxicants. *Slaves.* But all sin is bondage. v. 35. "Servant abideth not." Not being an heir, he claims no legal right to remain always with his master. May be cast out for disobedience. Ishmael was not the true heir of Abraham, being the son of a bond-woman. Isaac was the son of promise. But even his seed had not continued in the spiritual freedom of sons, hence God would not recognize them in their unbelief and sin. v. 36. If Jesus Christ, the Son of God, shall make you free by his truth and omnipotent power, then you will possess true freedom. v. 37. "I know." That by descent they were Abraham's offspring. "But ye." Led on by the rulers. "Seek to kill me." See John 7: 30, 32, 44. "Hath no place in you." Truth arouses your opposition, as it always does the perversely wicked. The pastor who is faithful will tell the truth, and that truth will make some his enemies. Read John 15: 18-20. v. 38. "I speak . . . Father." He brought from heaven this message. It was a divine communication. God's true children receive it. "Ye do that . . . your father." As in verse 44. v. 39. "Abraham is our father." Still trusting in lineal descent. And do not many trust too much in being the children of Christian parents? "If ye were." If you had his spirit and faith. "Ye would do the works of." You would be as obedient as Abraham was. v. 40. "But now." With your present character. "Ye seek to kill me." He shows them how he can read their thoughts and motives. "A man." Showing also his true humanity, often expressed in the words "Son of man." Their motive may not be to murder the Christ, but as they saw him, a man, who tells them the truth. "This did not Abraham." He never rejected revealed truth, never cherished a murderous purpose. Read also Gen. 14: 14-16; 18: 1-8, and many other passages revealing his excellent character. v. 41. "Deeds of your father." Exhibit the spirit of the evil

one, perform his evil wishes. They see where Jesus is leading them in the conclusion, hence the reaffirming that they are genuine children of Abraham. "Fornication." Not bastards, but genuine stock. "One Father, God." Apostasy from God is also called fornication. They maintain that they are yet true to God, are not idolaters nor descendants of such. v. 42. "If God were your Father," as their spirit, choice, and bent of mind proved they were not. "Ye would love me." Because Jesus was the begotten of the Father and the brightness of his glory. No man loves the Father and denies the Son. "Came from God." God is the source and termination of his act of coming. "He sent me." Gave me my divine commission. v. 43. "Why do ye not understand?" This tone of his speech, and see in it the loving voice of the "Good Sheppard." "Because ye cannot hear." To understand and appreciate it. His word was opposed to their vanity and prejudices, and they would not receive it. v. 44. Jesus has wisely prepared the way, and now plainly says, "Ye are of . . . the devil." Your spirit and conduct are his. "Lusts." Longings. "Ye will do." Will choose and delight in. "A murderer." From the very beginning of the history of the human race. Seducing our first parents so as to destroy them. "Abode not in the truth." An angel of light, he rebelled and fell. His first act was a falsehood, and he has been the father of lies. Every deceiver is a son of the devil. v. 45. "Ye believe me not." Because the truth is not what you want. A man is more ready to believe what his carnal heart wishes. They wanted a Messiah of their own character to take vengeance upon the Romans. Had Jesus declared that to be his work they would have believed. v. 46. "Convinceth me of sin." Even Filate said, "I find no fault in him." Which of you convicts me of crime against God or men? No human defect has ever been found. Even unbelievers are silent here. "If I say the truth, why do ye not believe?" If no error or sin is found, then are you morally bound to receive me as the one sent from heaven. v. 47. "He that is of God." As you continue to affirm. "Heareth." Believeth, obeyeth. "God's words." Words having the seal and approbation of God. "Ye are not of God." Because ye do not accept that which is shown to be truth. Here is the test. Many acknowledge certain doctrines and commandments to be the truth, "the Bible is on your side," but they do not practice the truth. Self condemned. How about the Sabbath of the Bible?

A DISCUSSION.

(Continued from page 547.)

ness we abominate. And, though there are some of the Doctor's utterances that we cannot endorse, yet we can heartily say "amen" to that portion of his editorial in which he defends the retention of wine-drinking, "in so far as experience and observation demonstrate, as in some cases they do, its decided advantage to health in invigoration of vital powers for the better doing of God's work in the world." This has the true ring to it; let all the young men take the hint, especially those who have been hoodwinked by the Young Men's Christian Association, the Women's Christian Temperance Union, and the Young People's Society of Christian Endeavor. Let the young men go to invigorating their vital powers "for the better doing of God's work in the world," by drinking wine and beer, and they will soon need something stronger. Thank God for Dr. Abbott. Let him continue fervently to pray for the good time coming, when a man will be able to drink wine as innocently as he now drinks tea and coffee. We can but tenderly grieve over the fact, however, that, like Moses, he can only stand on the mountains of Abarim and look over into the promised land. The good time will surely come—"though not in my day," is his sad conclusion. These are certainly among the saddest words of tongue or pen.

Mur.—My friend Gambrinus, I perceive that Dr. Abbott's vision of the future has given you much comfort; in which I would gladly share, but I cannot. I can recognize no "temperate use" of alcoholic drinks. I knew a young man—a dear friend of mine—who made this

same distinction between temperance and total abstinence more than fifty years ago; and his dishonored body has been lying in a drunkard's grave these many years. As well might you talk to me of the temperate use of arsenic, or opium, or tobacco, or strychnine. These are all poisons, but they are little, if any, worse than alcohol. I can easily imagine, Mr. Gambrinus, how Dr. Abbott may persuade you, who are interested in the manufacture and sale of liquors, that wine-drinking is a good thing; but to attempt to make the same impression on me, who has been observing the effects of alcoholic stimulants on human beings for sixty years or more, and who have never known them to do the first particle of good to any one, unless possibly in rare cases, as a medicine, the effort is labor worse than thrown away.

Gil.—Mr. Murphy, I fear you are one of those referred to by Dr. Abbott, who first determine what is right and then go to the Bible to prove that Jesus agreed with them.

Mur.—I trust I am not liable to this charge. Still I confess that, in my early childhood, some things were taught me about the character of Jesus, before I was old enough to investigate for myself. Perhaps it was unfortunate that I was told then that Jesus was a perfectly pure and holy being, and that he never did or said anything that could lead any poor sinner astray. I confess I could not divest myself of this early impression in the study of the Scriptures; and if it were possible for me to find, plainly taught in the New Testament, that Jesus either drank intoxicating wine, or smoked cigars, or played cards, or bet on horse races, it would be almost impossible for me to believe that he was the appointed Saviour of the world. I might believe he was a good man with all these faults; but my Saviour must be more than a good man; he must be perfect and divine.

Gam.—It seems to me, Mr. Murphy, that you reflect upon divine Providence. God himself makes alcohol.

Mur.—Even if what you say is strictly true it does not touch the case in hand. God puts the poison in the rattlesnake's fang; shall I therefore let it sting me? God puts the poison in the "deadly nightshade;" shall I therefore make a broth of it and drink it? But I dispute your premises. I have never seen a drop of alcohol that God made without the co-operation of man. I have seen piles of apples pass through the several stages of decay to complete rottenness; but never have detected the odor of alcohol in a single rotting apple. I doubt if God has ever, within the bounds of our State, in the course of an entire year, produced enough alcohol to make a single man drunk even once. Whenever and wherever you smell alcohol, you may safely assume that some man has been around there tinkering. The very first fermented wine that we read of in history did the devil's work; and it has been doing the same kind of work ever since. Alcohol is a veritable "devil's broth," which, it seems to me, it is little short of blasphemy to use in the celebration of the Lord's Supper.

Without fully endorsing the sentiments of either of the participants in the foregoing conversation, I recommend it to the prayerful consideration of my readers.

JOSEPH W. MORTON.

NORTH LOUP, Neb.

STAND upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.

FROM MRS. RANDOLPH.

In February, after the Chinese New Year, the day-school grew so large that the house proved too small, and the question of enlarging, or sending the scholars away, came up before us. There was no question but that it was proper to build, if we only had the money; but fifty dollars does not grow on every bush in China, and look where we would we could not find it. At last I decided to write home about it, and feeling sure my letter would not be in vain the building was commenced. In the meantime what should be done with the thirty-two scholars? Ten of them came over to the house and studied under the supervision of our teacher, while the rest studied with the school-teacher, staying in the school-house until driven out by the carpenter, and then going to the dining-room of the boys' boarding-school. This seemed to be the best we could do, but was not entirely satisfactory, as our teacher did not enjoy it, and made it so unpleasant for the children that one by one they dropped out until there were only four of the ten who remained. The house was completed at last, and teacher and scholars were glad to return to their pleasant quarters. Soon after I was delighted to receive from a cousin a check for more than the amount required for building.

The children attend school more regularly than I expected they would. At present we have twenty-four, but some have to stay at home to help, as it is time for working in the cotton and rice fields. In the autumn I hope we may have all the house can accommodate, which will be as many as one teacher can well manage. In one thing I must own I am disappointed; there are only two girls in the school. I still hope others will come, but it is difficult for the Chinese to see that the women need to know how to read, and especially is this true in the country. My two girls spend an hour each day in learning to sew. I have furnished them with old cloth to practice on, and this week delighted their little hearts by giving them each blue cotton cloth for a pair of stockings. It is a pleasure to see how diligently they work, and how nicely they sew for such little girls. I hope that when their mothers see how well they do they will let them bring sewing and mending from home.

I have visited some in the homes of the children in company with the teacher, but I always come home discouraged and sick; discouraged from having seen the ignorance and superstition of the parents, sick from having eaten so many eggs. They are a very kind-hearted, hospitable people, and always want me to drink tea and eat something, and, living in the country where they cannot run to the shop and buy, they all fall back on eggs, as they are always at hand and easily cooked. After spending an afternoon among the parents I feel the need of going back to the school to look into the bright, earnest faces of the children, hear their kind, happy greeting, and renew my courage for the work.

To my mind the great hope of China is in her boys and girls, and for this reason I long to see our boys' and our girls' boarding schools full, all that the buildings will accommodate, and at the same time day-schools and day-schools, not two, but many. I hope the time will come when it shall be so; and many lives and homes be made happy by hearing and accepting this old, old story of Jesus and his love.

SHANGHAI, China, June 24, 1891.

THE NEW PLAN.

I heartily endorse the new plan of mission work by the individual church, in which the church permits its pastor to spend from one to three months in the mission field. Nor should the church think of diminishing her cash benevolence because of such an offering of her pastor's time. Rather should the contributions be quadrupled, which could readily be done in many churches by the tithing system. Unless a church is so circumstanced as to demand the entire time of its pastor, both church and pastor, as well as the cause, may share in the benefits of this mission enterprise.

Let me give the experience of my own church from January to April, the three months the pastor was allowed to go on the California mission. The pastor made arrangement for the pulpit supply before leaving, so that there was not a dollar of necessary expense to the church as such, fifty cents I think they paid for one minister's railroad fare. The supply included a variety of excellent pulpit talent: State Secretary of Sabbath-school Association; the revivalist who assisted us in the winter; a minister from Atchison; two local pastors; the elders of the church; one lay member, and the pastor's wife. As none of these spoke but twice, the most but once, the people anxious to hear them all made more than usual efforts to attend, so that the Sabbath appointments, as well as the others, seemed to suffer no loss by the pastor's absence. Nor certainly were they losers in the matter of pastoral labor as the pastor's wife, during the time, made seventy-four visits and forty-two calls, mostly religious as well as social.

By this enterprise the pastor had valuable experience; doubtless good was done on the field; it brought money to the treasury of the Missionary Society; the church enjoyed a pleasant variety, and individual talents were brought into requisition.

If other churches can fare as well at home as did this we advise them by all means to send their pastors out onto the field two or three months of the year.

G. M. COTTRELL.

ERRATA.

In my RECORDER article (Aug. 6th) on "Christian Giving," the type for 1 Cor. 16: 2, had the word "prepared" where it should have been "prospered." The full text (Emphatic Diaglott), is as follows: "Every first day of the week let each of you lay something by itself, depositing as he may be prospered, so that when I come collections may not then be made."

G. M. C.

ORDINATION SERVICES OF H. L. JONES.

In pursuance of a joint call from the First and Second Verona Churches, Dea. H. L. Jones was ordained to the gospel ministry, Wednesday, Aug. 12, 1891, at the First Verona church. The following was the order of exercises:

MORNING SESSION.

1. Council called to order at 10.45 A. M., by Rev. A. B. Prentice.
2. Music.
3. Upon motion of Rev. J. E. N. Backus, Rev. A. B. Prentice was elected Moderator.
4. Prayer by Rev. A. Lawrence.
5. Upon motion of Rev. A. Lawrence, L. G. Backus was elected clerk of the Council.
6. The official statement of the First Church in reference to the call to ordination of Brother Jones was made by the clerk of that church.
7. The official statement of the Second Church in reference to the call to ordination of Brother Jones was made by the clerk of that church.
8. Upon motion of Rev. J. E. N. Backus, voted that this Council proceed to examine, in view of ordination,

Brother H. L. Jones, and that the Moderator act as leader in the examination.

9. Music, "Take me as I am."
10. Examination of the candidate, in which he gave his Christian experience, call to the ministry, and expressed his beliefs in the existence of God, divinity of Christ and other points of denominational views, showing a substantial agreement with the denominational *expose* of faith. After the examination Mr. Jones retired.

11. The Moderator read a letter from Rev. D. H. Davis, in which he stated that the reason for his absence from the Council was on account of a funeral he was obliged to attend.

12. Upon motion of Rev. A. Lawrence, voted that when the Council adjourn it adjourn to 2 P. M.

13. Upon motion of Rev. J. E. N. Backus, voted that this Council express their entire satisfaction and approval with the qualifications and fitness of Brother Jones for the gospel ministry, and that we proceed with the ordination. Remarks to the last motion were made by Elds. Prentice, Backus and Lawrence, in which they all expressed their approval and gratification at the qualifications and Christian experience of Brother Jones.

14. Voted that the clergy of the Council and H. L. Jones be constituted a committee to arrange a programme for the afternoon session.

15. Upon motion of Rev. A. Lawrence, voted to adjourn.

16. Benediction by Rev. J. E. N. Backus.

17. Adjourned to the house of Mrs. Grant, where the ladies of the Society had furnished a well prepared dinner for all.

AFTERNOON SESSION.

1. Music, "Draw Me Nearer."
2. Scripture lesson, John-17, read by Rev. A. B. Prentice.
3. Prayer, by Rev. A. Lawrence.
4. Music.
5. Ordination sermon, by Rev. A. B. Prentice, subject, "Consecration." Text, 1 Chron. 29: 5.
6. Consecration prayer, by Rev. A. B. Prentice, who was assisted in the laying on of hands by Rev. J. E. N. Backus and Rev. A. Lawrence.
7. Charge to the church, by Rev. A. Lawrence.
8. Music, "Wholly Thine."
9. Charge to the candidate and right hand of fellowship, by Rev. J. E. N. Backus.
10. Music, "Blest be the tie that binds."
11. Benediction was pronounced by Rev. H. L. Jones, after he had made a few very interesting remarks, in which he thanked both the Verona churches for their kindness and charity showed toward him during his work among them.

After the services were over all the officers of the churches and members of the congregation came forward and shook hands with Brother Jones, bidding him God speed in his new work.

L. G. BACKUS, Clerk of the Council.

TRACT SOCIETY—FOURTH QUARTERLY REPORT.

From May 1st to August 7th, 1891.

J. F. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
GENERAL FUND.

To Balance from last report.....	\$ 608 82
Cash received since as follows:	
Receipts in May, as published.....	\$ 418 93
June.....	510 46
July and to Aug. 7th.....	1,173 52—2,102 91
Hebrew Paper Fund, advances repaid.....	33 09
	\$2,744 82

By Cash paid as follows:	
Publishing House, <i>Outlook</i> account, \$291 09, \$581-05, \$417 71, \$78 20.....	1,368 05
Publishing House, <i>Evangelii Bulbarare</i> account \$58 05, \$11 09, \$18 85, \$19 81, \$7 89.....	115 69
Publishing House, Tract Society account, \$25 35, \$48 75, \$5.....	79 10
W. C. Titworth, Associate Editor RECORDER, \$25 27, \$20 25, \$20 35.....	65 87
A. H. Lewis, Editor <i>Outlook</i> , salary.....	200 00
Expense, \$18 75, \$13-75, \$6 00, \$13 25.....	46 75
G. Velthuisen, Holland, \$50, \$50, \$50, \$50.....	200 00
Exchange.....	2 20
L. E. Livermore, Cor. Sec., expense.....	2 38
Harriet Ayers, Note and Interest.....	106 00
Paid Interest on Loans.....	156 00
Paid on account of Loans.....	375 00
Petty expense account, Treasurer.....	7 59—2,724 63
Balance cash on hand.....	20 19
	\$2,744 82

INDEBTEDNESS.
By Loans..... \$2,225 00

HEBREW PAPER FUND.	
Dr.	
To cash received as follows:	
Received in May, as published.....	\$ 5 00
June.....	250 00
July.....	112 50— 367 50

By cash paid as follows:	
Publishing House, <i>Peculiar People</i> account, \$52 63, \$38 03, \$54 63, \$55 72.....	201 01
W. C. Daland, Editor, Postage, \$2 18, \$2 46, \$1 32.....	5 96
Returned to General Fund for advances.....	33 09— 240 06
Balance in Treasury.....	127 44

\$367 50

E. & O. E. J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., August 7, 1891.
We have examined the above account, compared with the vouchers, and found correct.

J. A. HUBBARD, }
H. M. TITSWORTH, } Auditors.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Aug. 12, 1891.

Undismayed by previous failures to influence the license granting authorities of Washington the temperance people have already begun the work of gathering information which they hope may lessen the number of saloons in the National Capitol during the next license year, which begins the first of next November. The Good Templars, ever in the vanguard of the army of moral reform, have gathered a mass of valuable testimony from the business men of Philadelphia, showing the deleterious effect of liquor saloons upon all adjacent property, which they propose making public as soon as it is in proper shape.

Other temperance organizations and individuals are engaged upon various lines of action, all with the same end in view; but the liquor interest is also active—it always is—and, unfortunately, judging from past experience, it can command sufficient influence to nullify, to a great extent, the work of the temperance advocates in this direction. For instance, Congress enacted a law at the last session that no intoxicating liquor should be sold or licenses be granted to saloons within one mile of the grounds of the Soldiers' Home, just north of the city limits, and the Commissioners of the District of Columbia made a great pretense of carrying this law out, by refusing to grant licenses that had been applied for in the prescribed section, which includes a considerable section in the north end of Washington, and giving notice to those whose licenses had already been granted that they must close, as their licenses had been cancelled. There was great thankfulness among the good people of Washington to know that even a small part of their beautiful city had been officially rescued from the poisonous and death dealing claws of the rum fiend.

But the rejoicing was premature. Those liquor dealers who had secured their licenses, acting upon the advice of lawyers employed by the Liquor Dealers' Association, which exists for the special purpose of standing by every liquor dealer, no matter how many times he may violate the law, and furnishing him with money to employ the best legal talent to defeat the efforts of the law-abiding people to close up his groggery, refused to close and announced their intention to test in the courts the right of the Commissioners to revoke their licenses, and there the matter stands; but as no test case has been decided in court, and as there seems no disposition to push one to trial, the belief is general that the Commissioners have, under pressure of the influence, political and otherwise, which the lawyers of the Liquor Dealers' Association brought to bear upon them, agreed to allow the saloons which had their licenses to continue doing business until the end of the present license year. At any rate, I know from personal observation that these saloons are open and doing business right along, and it is said that the members of the Liquor Dealers' Association have publicly boasted of their intention to have Congress amend the law so as not to include those saloons inside the city proper. If they can do that in the face of the opposition of not only Christian and temperance people, but of every sincere well-wisher of the city in the land they will present to the country an object lesson of the power of the liquor interest that would be as disgraceful as it would be sad. Should this attempt be made, Washington will make a loud call for the assistance

of all friends of moral reform, in its efforts to defeat it.

WASHINGTON, D. C., Aug. 19, 1891.

Washington is just now the scientific Mecca of America owing to the presence here of a large number of scientists from all sections of the country in attendance upon the fortieth annual meeting of the American Association for the Advancement of Science, which has a membership of about two thousand, although not more than two-thirds of them are expected to attend the meeting which began here to-day, and which will continue for some days. The meetings are held in the Columbian University building. This evening a reception is to be held.

General regret is expressed at the resignation of Rev. A. H. Zimmerman, State Secretary of the Young Men's Christian Association for Maryland, West Virginia and the District of Columbia, which is to take effect in September. He will, it is thought, return to the evangelistic work which he left to accept the Secretaryship.

It is now evident that a considerable portion of the \$51,000,000, 4½ per cent bonds maturing in September, perhaps as much as \$20,000,000 or \$25,000,000, will not be presented for extension at 2 per cent under the offer of the Treasury Department which holds goods until September 2d. Those not presented for extension will have to be redeemed, and the Secretary of the Treasury says there will be no difficulty about meeting this obligation, although it is in a measure an unexpected one, as it had been expected that all these bonds would have been presented for extension at 2 per cent.

Rev. Samuel Kramer died here on Sunday in his eighty-third year. He devoted the greater portion of his life to work in the itinerate field, and was the founder of the Seaman's Bethel, which until several years ago was located near the Navy Yard in this city. He was also vice president of the board of managers of the Soldiers' and Sailors' Temporary Home. During the late war he was a chaplain in the Navy and a major in the Army, a record that was certainly unique.

"Is the young man safe?" was the very interesting theme upon which Rev. Dr. Henry E. Mott, of Dubuque, Iowa, who is temporarily filling a Washington pulpit, talked to the Y. M. C. A. Sunday afternoon. He gave as the three greatest needs of the young man, direction, companionship and redemption. In concluding his talk he summed up the evidence and decided that the question, "is the young man safe?" must be answered in the negative. "For," said he, "remember that our country is as dangerous a foe to itself as its own worst enemy. Do not forget that New York City elected to Congress both Sunset Cox and John Morrisey, and the illustration will prove the meaning. Young men who have learned the three great qualifications of a good life, and above everything honor in its highest sense, are our hope in the preservation of everything that is noblest and best in the land."

Some of those who think that science is the enemy of religion should have listened to the address delivered by Prof. Conard at Mount Vernon Place church Sunday night. The fact of the Professor being a scientist of distinction made his testimony all the more valuable to his hearers. "The Christian's reply to the skeptic" was the title he chose for his discourse, and he took the interview of Nicodemus with the Saviour to start with, and said that if public men of to-day were to be measured on the standing of Nicodemus, they would leave the public service

by the brigades. Nicodemus, he said, of the outgoing dynasty, met Christ, of the incoming dynasty, in a respectful manner and wanted his doubts settled. He then spoke of how natural it was for the young man to doubt, and how necessary it was for him to get his doubts settled. "Pure science," he said, "does not contradict religion. There is as much evolution in religion as in science." After speaking of the business aspect of religion and urging his hearers to serve the Lord with happiness and build their religion on the ground of determination, he closed by saying: "A man has just as much religion as he acts."

It is now understood here that President Harrison will return to the White House early in September, because of pressing public business to which he wishes to give his personal attention.

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.

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CONDENSED NEWS.

At least sixty lives were lost, many vessels foundered or were driven ashore, and vast damage was done to property, by a recent cyclone in Martinique.

The Elberon hotel and the Garfield cottage at Elberon, N. J., where President Garfield died, were recently sold at the Real Estate Exchange, at New York. The trustees of the estate bought the property for \$82,000.

Advices from several points in Minnesota, the Dakotas and Manitoba, show that the temperature veered close to the frost line on Aug 22d, but that no serious damage has been done. In Manitoba a few touches of frost were experienced; but without serious results to crops.

The Cunard steamer Aurania, from New York, August 15th, for Liverpool, arrived at Queenstown, August 23d. She reports having spoken the North German Lloyd steamer Eider, from New York, August 15th, for Bremen, on August 21st, in lat. 50 deg. north, lon. 25 deg. west. The Eider's machinery was disabled and she was repairing. She declined assistance, hoping to be able to proceed in eight or ten hours.

There are now living three presidential widows: Mrs. Grant, Mrs. Garfield, and Mrs. Tyler. Each receives an annual pension from the government of \$5,000. When the bill granting a pension of \$5,000 to Mrs. Lincoln was up one vote was lacking to secure its passage. That was the vote of Senator Jackson of Tennessee. He refused to vote for the bill until it was amended so as to give the same pension to Mrs. Polk and Mrs. Tyler. A subsequent amendment provided the same pension for all presidential widows.

A bookworm who has been working dictionaries, writes to the Boston Journal: "I have found the longest word in the English language. It is 'Velocipedestrianistrianologist.' (35 letters.) Here are the next longest, as I make them out: 1, dis-pro-por-tion-a-ble-ness; 2, hon-or-ific-a-bil-i-tund-i-ty; 3, dis-es-tab-lish-ment-a-ri-an-ism; 4, un-pro-pre-an-te-pe-nult-i-mat-i-ca-bil-i-ty. The last word applies to all that have no 'propreatenult;' that is, to every word of less than six syllables. The stem of the word, of course, is 'ult,' the remainder being an aggregation of prefixes and suffixes."

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BROWN-BUNDY.—In Andover, N. Y., August 16, 1891, by Eld. J. Kenyon, Charles E. Brown, of Independence, and Mrs. Elizabeth Bundy, of Andover.
GREENMAN-SM TH.—In Oswayo, Pa., August 19, 1891, by Eld. J. Kenyon, Orlando W. Greenman, of Hebron, and Miss Myrtle J. Smith, of Oswayo, Pa.
LANPHERE-SHELDON.—At the residence of W. R. Maxson, in Little Genessee, N. Y., Aug. 8, 1891, by Rev. Geo. W. Burdick, Mr. Nimrod Lanphere and Mrs. Sarah M. Sheldon, of Ceres, Pa.
GUSTINE-NEIS.—In Little Genessee, N. Y., Aug. 15, 1891, by Rev. Geo. W. Burdick, Mr. William Gustine, of Lowville, N. Y., and Miss Lena Neis, of Wayland, N. Y.

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.

BURDICK.—Stephen C. Burdick, born in Hopkinton, R. I., Feb. 24, 1820, died in Alfred Centre, Aug. 16, 1891. Mr. Burdick, when four years old, came with his parents to Allegany Co., N. Y. He was married in 1842 to Miss Maria Burdick, of Alfred, who died March 11, 1846. Previous to her death, both husband and wife were baptized by Eld. Daniel Coon and joined the First Alfred Church. Feb. 11, 1849, he was married to Miss Elizabeth Peckham, who, with their children, Rev. J. G. Burdick, of New York City, and Mrs. Sara M. Rosebush, of Alfred Centre, remain to mourn his departure. He was a most generous hearted and public spirited man, ever ready to help the needy and suffering and to aid to the best of his ability in any and all enterprises for the public good. After an illness of nearly six years caused by a stroke of paralysis, he passed peacefully to his eternal rest, saying, "Yes, I am ready."

WOOLWORTH.—Leonard Woolworth was born in Turin, Lewis Co, N. Y., April 20, 1816, and died in Orleans, Neb., Aug. 3, 1891. He was taken with bilious fever which terminated in a general breaking down of the whole system, having been sick only one week. He was married in Scott, N. Y., to Eunice S. Babcock, in 1840, and resided in New York State until 1845, when they moved to Milton, Wis., where he lived until the breaking out of the Rebellion, when he enlisted in the 13th regiment, and was discharged for disability and returned to Milton. In 1870 he changed his residence to Nebraska, where he has since lived. He united with the Seventh-day Baptist Church at Alfred, N. Y., and on removing to Milton, Wis., changed his membership to that church. In 1875 a church was organized in Orleans, Neb., of which he became a member and remained a worthy member as long as it existed. J. F. M.

MCGROW.—Sister Francis A. McGrouw died near Converse, Texas, Aug. 12, 1891. She was baptized into the Presbyterian faith at seven years of age and lived a consistent Christian life in that faith until, one year ago, she heard the truth preached by the writer and accepted it and was baptized, Feb. 15, 1891. She lived a life of devotion to her family, and ever ready to speak a word for Jesus, and so remained until her death, which was caused by blood poison caused by burns received in trying to save her baby in March last. Throughout all her afflictions she trusted God and prayed for restoration to health if it was the will of God. She leaves a husband and three children to mourn their loss.

Weep not dear husband, For if faithful you prove In that grand and glorious land, Together we shall ever move. Dear children, I can only say farewell, For our parting is not forever. Remember with Jesus I am going to dwell, Where partings can not sever. L. M. B.

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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Harper's Magazine for September will be remarkable for the number and excellence of its illustrated articles. Among these will be Edwin A. Abbey's illustrations of Shakespeare's "Much Ado about Nothing"; an article on the New York Chamber of Commerce, by Dr. Richard Wheatley, with portraits reproduced from Trumbull's paintings, besides numerous other pictures; George du Maurier's "Peter Ibbetson," with fourteen characteristic illustrations drawn by the author; Montgomery Schuyler's "Glimpses of Western Architecture," with views of some notable dwelling-houses and other buildings in Chicago; another chapter of Walter Besant's "London," with pictures of the remains of mediæval palaces and other remarkable structures; and F. Hopkinson Smith's "Under the Minarets," beautifully illustrated from his own paintings.

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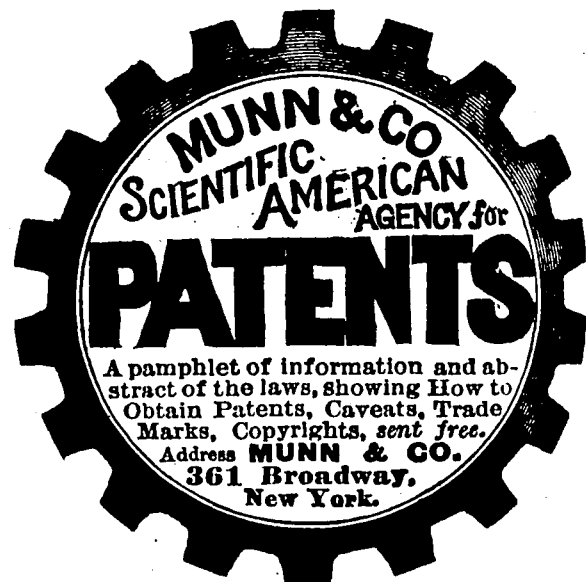
treated by constitutional methods without bandages or local applications, and radically cured. RHEUMATISM yields quickly to our new remedies and treatment. No case should be regarded as incurable.

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disappears for good after a brief treatment. All our remedies are new to the profession, but have been used successfully for years in this city. We can show that we have not only cured these diseases, but that we have

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