

# The Sabbath Recorder.

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THE Pan-Republic Congress Executive Committee calls upon ministers and teachers throughout the world to take for their text on Discovery Day, Oct. 11th, the words from Leviticus 25: 10, cast in the bell which was rung in the steeple of Independence Hall on July 4, 1776. This Committee also suggests as the subject for that day: "The Discovery of America; its Results to the World, and its Promise for the Future."

A COMPARISON of the statistics of the Presbyterian Church of the past ten years with those collected in 1881 shows 26 per cent increase in churches, 24 per cent increase in ministers and licentiates, 100 per cent increase in candidates for the ministry, 39 per cent in communicants, 40 per cent increase in Sunday-school members, 62 per cent increase in contributions, 103 per cent increase in additions by examinations, 164 per cent increase in adult baptisms, and 50 per cent increase in infant baptisms. During the same decade the population of the country increased 24 per cent. This analysis is from the *Presbyterian Journal*.

THE recent death of George Jones, editor and proprietor of the *New York Times*, removes another of the old-time newspaper men of New York. There is one thing at least worth remembering about him, which is his reply to Connelly of the "Tweed Ring" who, after it was known that Mr. Jones had that ring's secrets offered him \$5,000,000 to keep still: "I don't think the devil will ever offer any more for me than that," said the newspaper man as he dismissed his tempter. How about the lawyers who took the money of these men to get them acquitted of their crimes?

UPON reading the *Christian Union* correspondence from Northfield we felt like saying something; but we find it so well said in the *Examiner* that we quote:

Nothing hurts a good cause so much as a bad argument, and of all bad arguments vituperation is the worst. A correspondent of the *Congregationalist*, writing with the warmest appreciation of the Northfield meetings, expresses regret that they should have been marred by frequent and severe attacks on the higher criticism. Speakers who could lay no claim to scholarship have hurled intemperate philippics against methods of Bible study which are entirely reverent, and can only result in a better understanding of the divine Word. Cheap ridicule, as well as angry denunciation, has been used. Theories which, whether ultimately established or not have no destructive bearing upon the essential truths of Scripture, are branded as sacrilegious lies. The result of all this ill-judged vehemence is that the "plain people" who listen to it get a panicky idea that religious affairs are in a bad way, and are made to feel that if some professor should succeed in proving there were two Isaiahs Christianity would be overthrown. We recognize much that is arrogant and mischievous in the higher criticism, or rather in some of its representatives. But we do not doubt that it is rendering in certain directions a valuable service, and we see no reason why Christian believers should be either scolding, or scared in their attitude towards it. The Bible has

everything to gain from man's most searching study. Let it not suffer from the narrow-minded and mistaken advocacy of its assertive champions.

THE battle of Bennington was fought Aug. 16, 1777, and Vermont was admitted to the Union March 4, 1791. The dedication of a battle monument at Bennington, August 19th, was made the occasion of the celebration of both the above events. The President of the United States was present together with many distinguished people not citizens of Vermont, and a fine address was made by Ex-minister Edward J. Phelps. There were other speeches, a fine parade, a dinner, fireworks, and the usual paraphernalia of a great celebration.

THE history of Vermont is probably as full of the romantic and the heroic as that of any of the States of our Union. Her people, both men and women, were the very flower of devotion to liberty and religion, and there is a steadiness to her citizenship which is unsurpassed. There is abundant material for the hero-worshiper to feed his devotion upon in the lives of the people who, by defeating Burgoyne at Bennington, made his surrender necessary late in the year and saved the Hampshire grants and New York from falling into the hands of the British. And her struggles with New York, who was determined to extend her boundary to the Connecticut River, were hardly less heroic than her struggles with the common enemy. The constitution of Vermont contains "the first prohibition of slavery ever put forth on this continent." A State in which few of the wealthy who came to the colonies made their homes, inhabited at first almost entirely by farmers who were so poor in many cases as to know the hardships of poverty, but who were men of faith and independence of thought, never very prominent in national concerns, yet her history is one of loyalty to the principles of our country and of sublimest courage in defending them.

REVERENCE for the origin, founders and heroes of one's country lies very near the heart of all good citizenship, and these centennial celebrations are well magnified into great occasions and the opportunities they present are well used when they are used to stimulate the faith of this generation in its heroes and the principles they gave their lives and fortunes for. When a nation disconnects itself with an honorable past and becomes ashamed to recall its heroes; when there is no tingling of the cheek and quicker beating of the heart in the presence of its monuments representing its battles for freedom and human rights; when national prosperity makes us forget an age of faith and courage which made our prosperity possible, and there is not a keener pride in our principles than in our wealth; then will the savage of Macaulay's prophecy look upon the ruins of our cities and civilization, but not till then. We hope that no criticism of the future will deprive us of our Joshua Stark, and Paul

Revere, and John Paul Jones, and make of them myths as William Tell is now made a myth.

THAT the Catholic Church knows the value to itself of the element of reverence for the past has a good illustration just now. In the town of Treves, Prussia, and in charge of the Catholic Bishop of Treves, it is claimed exists the real seamless coat which Jesus wore and for which the soldiers who executed him gambled. The claim that is set up for this garment is that it was secured from the soldier who wore it, held as a relic by the first disciples and preserved until it was presented by St. Helena, together with the true cross, to the church of Treves. It has been exhibited at different times, and the claim has been made that great miracles were wrought by it at each exhibition. The last exhibition was in 1844, but so much criticism was called forth by it and so many people withdrew from the Catholic Church because of it that it has been kept out of public sight till the present time, when it is to be seen by the public for six weeks. The Bishop of Treves has published the history of the relic and told of the wonderful cures and miracles performed in 1844, and has expressed his belief that its exhibition at this time will do great things for the Christian religion. It is said that a great many hundred Catholics of our country have gone on a pilgrimage to Treves, and probably the pilgrims will be numbered by the hundreds of thousands. It is very difficult to believe that money-making is not at the bottom of the whole thing; but if not, a wretched superstition is. We would very much like to know what some American Catholics think of it; e. g., George Lathrop who has recently become a communicant of this church. A place in France, Argentsuil, has a "holy coat" too, declared to be the true one by a Pope and no less than nine have been exhibited in all. If it were to become a crime in all countries to appeal to superstition we fear the Catholic Church would be a mere "Gideon's Band."

## FAINT NOT.

W. D. TICKNER.

Is the way hard to travel, my brother? Think not of the difficulties of the way; but of the rejoicing there will be when the pearly gates shall open and you are permitted to enter that glorified city of God, where your dusty garb shall be replaced by a robe of everlasting beauty. Are you discouraged? What advantage will you, can you gain, by giving up the struggle and returning to the world? What comfort can the world give you? You who have once known the joys of a redeemed soul, how can you be satisfied with the pleasures that are only for the moment and then leave the sting of regret and disappointment? You who have struggled upward these years, can you for one moment look longingly to earth? Heaven is nearer than when you began. Only a little

longer and the victory will be yours. Earth shall fade away as heaven appears in view. It is better for you to go ahead, difficult as the way appears, than to turn back; for before you lies the land of promise where all is joy and peace, where there is no night; but the lamb is the light thereof, where all sorrow and sighing can never come. Behind you lies pain and woe, eternal death. Before you is the crown of rejoicing, behind you there is despair. Which do you want? Take courage, brother. Why should you faint by the way? Christ traveled this same way before you. There is not a thorn in your path but his own foot has pressed it. There is not a sharp stone to cut your feet but his own foot has felt its jagged edge. He watches your every step and feels a pang every time we suffer. He that touches you, touches the apple of his eye. Trust him, for has he not bought you with his own blood? Think you he can for one moment forget to care for his own? No, he will guide you by his counsel and afterward receive you to glory. Yes, when the shadows of earth begin to lengthen, the light of heaven will shine brighter in the soul. The path will be all aglow with the divine radiance, and when at last you hear the welcome invitation to come up higher, you will wonder how you could have had any thoughts of giving up the struggle for victory.

When you shall enter the paradise of God into the presence of your Redeemer, and your feet shall press the streets of that summer land of song, all thought of the weariness of the way will be forgotten. Joy, eternal joy, will be your portion. No more perplexity and anxiety, but the rest that remaineth for the people of God is at last yours to enjoy.

Can we not then endure the trials that fall to our lot and rejoice amid them all, knowing that our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory.

#### TEMPERANCE SERMON.

REV. S. R. WHEELER.

*Theme.*—The right truth at the right time.

This sermon is presented in the following order:

I. Scripture and its meaning.

II. The application of this Scripture to the temperance question.

III. Doubts expressed as to the truth of a statement by Dr. Lyman Abbott.

I. *Scripture and its meaning.*—Mark 4: 33. "And with many such parables spake he unto them as they were able to hear it." Comments.—"As they were able to understand and profit by his instruction." "By degrees discovering the truth to them as they were capable of bearing it." Teaching the right truth at the right time was therefore the Great Teacher's way of doing. Thus in his last talk to the disciples he says (John 16: 12:) "I have many things to say unto you, but ye cannot bear them now." Comments.—"They were not then prepared rightly to apprehend and properly to improve additional instruction." "Your prejudices render you at present, incapable of that full instruction which ye shall receive hereafter through the Holy Spirit." It was the truth that the Jews would be utterly scattered and that the Gentiles would receive the gospel. But that truth would have crushed the disciples at that time. Paul used the same wisdom as thus taught by his Master. 1 Cor. 3: 2. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." Feeding strong meat when milk is the proper diet has caused much trouble

in the church spiritually as well as in the home physically. Notice Paul's instruction to his son in the faith. 2 Tim. 2: 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." *Give out the right truth at the right time.* This instruction comes from Christ and from Paul to every religious teacher. The Lord grant to every one that spiritual discernment and sound judgment, and that Christian forbearance with weak humanity which shall enable us to follow this wise counsel. For thereupon hangs much of our success.

II. *Application to the temperance question.*—Granting it to be true that all wine in the Scripture was fermented and intoxicating, is it the appropriate truth to make prominent at this time? It is agreed by every candid mind that the liquor traffic is disastrous and appalling in its results beyond all human calculation. Then why, oh why, does any one think it the proper time to declare tenaciously that prohibition from all which intoxicates is unscriptural. If the long article in the RECORDER, July 30, 1891, pages 482-3 were true, I should certainly think it the wrong truth to promulgate just now. Such truth, made prominent, has hindered many from reforming and sent many a reformed drunkard staggering back to his cups and to death. Moreover such writings are giving untold courage to the most reckless liquor dealers in our land. Dr. Abbott, in his closing paragraph, says: "The law of Christian love requires a general abstinence from all wine drinking." So it does. It also seems to some of us that the law of Christian love requires a general abstinence from writing such articles as the one under consideration.

III. *Doubts expressed as to the truth of the following statement in Dr. Abbott's article:* "This notion of two wines, one fermented, the other unfermented, must be dismissed as a pure invention. There was but one wine known to the ancients—fermented grape-juice. This was the wine Christ made, drank and blessed. There was no other used in his time or known to his day."

Now please turn to Gen. 40: 11 and read: "And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup." Comments by J. F. and Brown. "Everything was done in the king's presence, the cup was washed, the juice of the grapes pressed into it; and it was then handed to him." Here we have a good example of the temperance wine. Why should we say that this was all unknown at the time of Christ? Did not the Jews know the Scriptures? Was this Scripture all unnoticed and forgotten? Again, under "Wine," in Smith's Bible Dictionary (unabridged), we have these statements: "As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and drunk as must." . . . Note in this that the liquid was called wine as soon as it was pressed from the grape. Again we find the following: "It may at once be conceded that the Hebrew terms translated 'wine' refer, occasionally, to an unfermented liquor." Now this is in full harmony with our present manner of speaking. The juice of the apple is called cider as soon as it drips from the press to the receiver. It does not have to ferment before it is called cider. No more does the grape-juice have to ferment before it is called wine. So also as cider is preserved in its unfermented state for months so is, and was, the grape-juice kept. Now a

word with reference to the Lord's Supper. The word wine is not used in connection with it. In all three Gospels, and also in Corinthians, the terms employed are the "cup" and "the fruit of the vine." It certainly must be allowed that the unfermented grape-juice is "the fruit of the vine" quite as much as the juice after fermentation. For aught we know, the grapes were taken in the hand of the Saviour and pressed into the cup in sight of all the disciples in just the same manner as it was done in Pharaoh's time.

In the time when slavery was threatening the life of the nation, it was not wise for our scholars to make out that a certain sort of human bondage was sustained in the Scripture. Nor is it wise when the liquor men are clutching at the nations throat, and alcohol is stinging to death six hundred thousand of our boys every year for our learned men to make it prominent that a certain intoxicating drink was used as a beverage in Christ's time. Since it is more difficult to keep wine or cider sweet than it is to allow it to ferment, it may be admitted that much of the ancient wine was fermented. But that all of it was cannot be admitted by the good authority herein quoted. Just as learned men as Dr. Abbott say there were two wines, the one fermented and the other unfermented or sweet. This seems just as reasonable as that there are at the present day two ciders, the one fermented or hard, and the other unfermented or sweet. In the time of slavery we said, Let liberty have the benefit of every doubt about the meaning of Scripture. So now we say Let prohibition from the accursed cup have the benefit of even doubt. Let us have before us that truth which gives life, peace and happiness, not that sort of which brings shame, poverty, wretchedness, death to body and soul.

#### MAKING THE MOST OF LIFE.

To the Editor of the SABBATH RECORDER:

While you are publishing extracts from friends and correspondents, will you please publish one for me, clipped from the *Examiner*.

Yours truly, W. C. TITSWORTH.

DUNELLEN, N. J., Aug. 19, 1891.

It is related of a well-known college president that a promising graduate once asked his advice as to the wisdom of spending several years in further study in Europe. The president's reply was, in substance, "If you would make the most of yourself go, but if you would make the most of your life plunge at once into your work." In this instance the chosen calling was that of a teacher. The young man took the advice, became a very successful teacher, and is now himself a president of a college. The advice, therefore, seems to be justified by the results; and yet we are strongly disposed to call it bad advice, after all. The young man succeeded, if we mistake not, in spite of the advice and not by reason of it.

Such counsel, we maintain, rests on a false philosophy. There is no such antithesis in fact as it puts into words. To make the most of self, provided it is not done for self, is not incompatible with making the most of life. On the contrary, no man can make the most of his life unless he does make the most of himself. A Christian man owes it to God and the world to make himself the broadest and strongest and best man it is in him to be, and then to use every power for the glory of God and the good of man. A man who proposed to himself years of study in Europe as a mere luxury, solely to gratify his taste for a given line of investigation and thought, with no purpose beyond the pleasing of himself, might well be advised to plunge at once into work. But such men are rare, if they exist at all. Every student who visits Europe for study in these days does so to fit himself more thoroughly for some practical calling. He intends to be a teacher or a preach-

er or a physician or a scientific investigator, and expects to make daily use in his calling of whatever learning and skill he may gain.

Such advice is, therefore, worse than ill-founded—it is mischievous. The college president, in counselling his pupil to content himself with the training given by an American college, took precisely the ground that the "practical" man takes when he inveighs against college education, and advises young men to "plunge at once into work" after getting an ordinary English education. So much study is unnecessary, he argues, to fit men for "practical" life. It even unfits men for anything but a profession, he imagines. It is an anomalous thing that one who is by his position committed to the duty of urging young men to seek the higher learning should be sitting in the seat of the scornful and discouraging—the highest learning.

Too many Americans "plunge at once into work" for which they are only half fitted. It is a vice of our young men to be in too great a hurry to get at work. They cannot take the time to fit themselves thoroughly for a profession or a business, or even a trade. This spirit needs no encouragement, but rather repression. We have far too many half-baked preachers and lawyers and doctors, and the mills are turning out a fresh grist every season. Anybody who shows a disposition to take all the time necessary to make himself as fit for his work as possible should, by all means, be encouraged to persevere. The world has managed to worry along until now without the young men who are so anxious to save it and remake it. It is just possible that it may continue to turn on its axis if they do not plunge into work this year. After they have done their best to prepare themselves, it is inevitable that when they take their plunge some will sink and many will flounder.

#### CHRIST AND THE TEMPERANCE QUESTION.

To the Editor of the SABBATH RECORDER:

An article with the above heading by Dr. Lyman Abbott and endorsed by Rev. Wm. C. Daland, in a recent issue of the RECORDER, has been sufficiently answered it seems to me, but the enclosed, which I beg to have copied into the columns of the same paper, should not only be enough to convince every doubting Christian that Christ did not make, use, or give to others alcohol, but is a sufficient reason for our united efforts at the present time for total abstinence from all that can intoxicate, and the entire suppression of the drink traffic.

N. A. COLLINS.

PAWCATUCK, Conn., Aug. 21, 1891.

Thousands of people in Connecticut, who have listened to the eloquent pleas of Horatio N. Warner, of New Haven, in behalf of the temperance cause, as spoken from a heart sore with felt consequences, will be pained to know that he has lately fallen, and has been imprisoned; but there will be general pleasure to know that he expresses a determination to renew the fight for sobriety and good name. The following letter written by Mr. Warner from the New Haven county jail to *The Palladium*, will be read with sympathetic interest.

NEW HAVEN JAIL, August 18, 1891.

Dear *Palladium*: I desire through the medium of the press to speak a word to the temperance people of the State, large numbers of whom have listened to my addresses. Through the efforts of Worthy Patriarch A. M. Kendrick, who has been more than a friend to me, I have spoken in fifty or more localities of the State. I have been kindly and enthusiastically received. I have been honest and earnest in the work, trying to arouse and awaken the people to a realization of the magnitude and misery of the drink traffic in this land. About fifteen months ago, by the power of God, I was lifted out of the slums—with a dreadful record—a wrecked life. During that time, so help me God, not a drop of alcohol in any form, has passed my lips. I have been saved from it by my loving Saviour. A few days before my recent arrest, Dr. Whitmore was called to my room at the Pingree House, where I was suffering from an attack of bilious colic. It clung to me periodically for several days. I went to the drug store corner State and Grand avenue and procured a bottle of cholera mixture. I also went to Wood's drug store and obtained Jamaica ginger. I got from these drugs alcohol. There

is in my blood, nerves, brain, or somewhere, a magazine which the smallest quantity of alcohol explodes. Appetite was aroused. Then, nothing will save me but bolts and bars. I shall try again, asking God to put around me his strong arm and save me to the end.

HORATIO N. WARNER.

#### THE "LIFTING UP" EVIDENCE.

GEORGE THOMPSON, in *Christian Secretary*

There were many proofs of Christ's Messiahship, while he was on earth, but let us, in this article, consider those connected with his crucifixion—his being "lifted up," as suggested by the words of Christ in John 8:28, "When ye have lifted up the Son of man then shall ye know that I am he." The betrayal, trial, condemnation, death and resurrection, are all closely connected with the "lifting up," and the evidences therein brought out may properly be considered under this head. In the garden he gave clear evidence of his divinity in the way he received the mob, and in the healing of the man's ear. And there, too, was fulfilled an old prophecy, "All ye shall be offended because of me, this night." Matt. 26:31. "He shall smite the shepherd, and the sheep shall be scattered." Zech. 13:7. The history matches exactly.

In the process of the trial other clear proofs are shown, in the fulfillment of specific prophecies, which ought to have been noticed by Bible students. "He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." Isa. 53:7. "They shall smite the Judge of Israel, on the cheek." Mic. 5:1. "As with a sword my enemies reproach me." Psa. 42:10. "The reproaches of them who reproached thee are fallen on me." Psa. 69:9. "I do bear in my bosom the reproach of all the mighty people." Psa. 89:50. "A reproach of men despised of the people." Psa. 22:6. "I was a reproach among all mine enemies." Psa. 31:1. "While they took counsel together against me they devised to take away my life." Psa. 31:13. "He is despised and rejected of men. . . . He was taken from judgment." Isa. 53:3, 8.

That the history was a perfect complement of all these, and other prophecies, is well known to every reader of the New Testament, and they ought to have convinced the Jews that Jesus was the promised Messiah. But the weight of evidence is greatly augmented, as we come to the cross. Everything was so minutely foretold, and so strikingly fulfilled, it is indeed strange, that no one could see it! "They pierced my hands and my feet." Psa. 22:16. "They shall look on him whom they have pierced." Zech. 12:10. (Compare John 19:25, and Rev. 1:7.) "All they who see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 'He trusted on the Lord that he would deliver him; let him deliver him seeing he delighted in him.'" Psa. 22:7, 8. (Compare Matt. 27:41-43.) "Dogs have compassed me: the assembly of the wicked have enclosed me." Psa. 22:16. (Compare Luke 22:63-66; 23:1. "They part my garments among them, and cast lots upon my vesture." Psa. 22:18. (Compare Luke 19:23, 24.) "They who sit in the Gate (Rulers) speak against me, and I was the song of the drunkard. . . . I looked for some to take pity but, there was none: and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Psa. 22:12, 20, 21. (Compare Matt. 27:34, 48.) "The Lord hath laid on him the iniquity of us all. . . . For the transgression of my people was he stricken. . . . He hath poured out his soul unto death. . . . And he was numbered with the transgressors. And he bare the sin of many, and made intercession for the transgressors." Isa. 53:6, 8, 12. (Compare Mark 15:27, 28; Luke 23:34.) "When thou shalt make his soul an offering for sin." Isa. 53:10. "My God! My God! why hast thou forsaken me?" Psa. 22:1. (Compare Matt. 27:46.) "He made his grave with the wicked (died between two thieves), and with the rich in his death." Isa. 53:9. (Compare Matt. 27:57-60.)

The Spirit of Christ, under all these sufferings, and abuses on the cross, convinced the penitent thief, but the mass of his enemies refused to see the evidence. The Roman centurion exclaimed, "Truly this was the Son of

God," but the Jews hardened their hearts. But the climax of this evidence is seen in the resurrection and ascension, when many thousands were convinced that he was the Christ, and embraced him as Lord and King. These events were foretold. "Thou wilt not suffer thy Holy one to see corruption." Psa. 16:10, which is applied by Peter to Christ's resurrection. Acts 2:31. And Paul the same. Acts 13:35-37. The prophecy of the ascension, (Psa. 68:18,) "Thou hast ascended on high," is applied by Paul to Christ. Eph. 4:8. In the preaching of the apostles, great stress was laid on these two points, to produce conviction that Jesus was indeed the Christ. Thus they preached to Jew and Gentile. See examples. Acts 2:32, 33, 36; 3:15-18, 26; 4:10-12; 17:31; Rom. 4:24, 25; Eph. 1:20, and many other places.

Cruden says, "The resurrection of Christ is the most important article of the Gospel, and the demonstration of all the rest. And Paul affirms as much, 'If Christ is not risen, then is our preaching vain, and your faith is also vain, . . . ye are yet in your sins.'" 1 Cor. 15:15, 17. But he adds, in triumph, "But now is Christ risen from the dead, and become the first fruits of them who slept." 1 Cor. 15:20. And again he says, "Jesus Christ . . . declared to be the Son of God with power . . . by the resurrection of the dead." Rom. 1:4.

This resurrection Christ often foretold. And the testimony of living witnesses at the time, is abundant and conclusive, that he *did* rise, and ascend to heaven, "Where he ever liveth to make intercession for us." Heb. 7:25. No wonder that when such undeniable proof of Christ's resurrection and ascension was presented so clearly and boldly the multitude were pricked in their hearts and cried out, "Men and brethren, what shall we do?" They were shown that the same "Jesus, whom they had crucified, was now exalted to be Lord and Christ." And the same evidence is as good today, to convince those who are "crucifying Christ afresh," by their continued rejection of him. There is need of more of this "lifting up" evidence in our modern preaching. "Jesus Christ evidently set forth, crucified among you." "Crucified through weakness, yet he liveth by the power of God." "Exalted to be a Prince and a Saviour."

#### CHRISTIAN COURTESY.

The long illness of Mr. Spurgeon has served to furnish another illustration of the relaxing of mere sectarian bonds. Mr. Gladstone's very warm letter of sympathy has been published, and the wife and daughters of the Archbishop of Canterbury have called to inquire about the health of the arch non-conformist. These are pleasant incidents, because the moment that differences of religious belief are regarded as but honest differences of opinion, and are not deprecated and denounced as imperiling the soul's salvation, the kingdom of heaven is visibly nearer.

It is this feeling which interprets the late ecclesiastical discussions in this country. The public mind refuses to admit that rectitude of life and intellectual honesty and spiritual aims are not as essential elements of religion as uniformity of speculative opinion or dogma. Without denying that harmony of view may be essential to ecclesiastical co-operation, the good sense of the community holds such co-operation to be wholly independent of the vital religious spirit. To speak of Bishop Brooks as a "dangerous" preacher is to talk nonsense, if the phrase means danger to the essence of religion.

In an old-fashioned country community in which there might be two or three different churches when there should have been but one, it was generally true that the members of each differed more warmly as sectaries than they agreed as Christians. As Christians they could not differ about the essential faith. Their divergence was about non-essential forms or dogmas of faith. The wars and persecutions and burnings and unspeakable crimes against God and man, that have been wrought in the name of religion have been disputes of such forms and dogmas. But when Torquemada inquires tenderly for the health of a Jew, the millennium is at hand.—*Harper's Weekly*.

## MISSIONS.

### MINUTES OF THE FORTY-NINTH ANNUAL SESSION.

The Forty-ninth Annual Session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference, at Westerly, R. I.; August 20, 1891, commencing at 10 A. M., William L. Clarke, acting president, in the chair.

After singing "Come unto Me" by the choir, and devotional exercises, consisting of the reading of 2 Cor., 8, by T. L. Gardiner, and prayer by W. C. Daland, followed by singing of "The morning light is breaking" by the choir and congregation, the chairman, after a brief address, called the meeting to order, whereupon A. E. Main, Corresponding Secretary, on behalf of the Board of Managers, presented their Forty-ninth Annual Report.

A. L. Chester, Treasurer, on account of illness being unable to attend, his report was also presented by the Corresponding Secretary.

Upon a motion to adopt the report, remarks were made by L. C. Rogers, commending it, and adding words of great encouragement.

J. L. Huffman remarked that never a year in our history had shown so much of interest on the part of the masses, as indicated, among other ways, by their contributions.

J. Maxson called attention to the need of funds, in order that our work may receive necessary enlargement, and urged the great necessity of following our gifts with our prayers.

O. U. Whitford spoke of the open doors which should be entered now. Let us pay our debt, but not slacken the work.

Remarks were also made by George H. Babcock, L. M. Cottrell, G. B. Utter, and I. L. Cottrell, after which, the hour of adjournment having arrived, upon motion, the report was temporarily laid upon the table.

Voted that the Committee on Nominations consist of seven members, and that the chairman appoint the same.

Voted that the portion of the Annual Report of the Board of Managers which refers to the changes in the Constitution be referred to a committee of five, to be appointed by the chair.

The chairman gave notice that the committees would be named at the commencement of the afternoon session.

After singing the "Doxology," by the choir and congregation, and the benediction by A. E. Main, the Society adjourned.

#### AFTERNOON SESSION.

Singing by the choir.

Prayer by J. Clarke.

The chairman announced the following committees:

*On Revision of Constitution*—A. H. Lewis, A. B. Prentice, T. R. Williams, N. Wardner, H. L. Jones.

*On Nominations*—P. M. Barber, George W. Burdick, Joshua Clarke, S. H. Babcock, F. F. Randolph, L. E. Livermore, C. E. Crandall.

D. H. Davis presented several Chinese and Japanese lanterns, which, together with two silk quilts, also donated to the Society, were announced as for sale.

A paper prepared by Mrs. D. H. Davis was read by Mrs. O. U. Whitford.

After singing, D. H. Davis addressed the meeting, speaking of the pleasure, after twelve years of absence, he had in appearing in person before the Society, for a report in person awakens a greater interest in those who hear it. Those who visit a field become enthusiastic in its work. Our people need information, and

he endeavored in his address to give such information as should be in lieu of a visit to Shanghai. But even without this information, every one should be interested in Foreign Missions, because of Christ's command: "Go ye into all the world and preach the gospel to every creature." Some are not interested for various reasons. It is unfair to compare the cost of Foreign Missions with work at home, because in foreign work everything necessary has to be counted in, even to buildings, etc. If such matters were counted at home, including schools, Bibles, etc., the cost of saving a soul at home would be more than on the foreign field. Mr. Davis then spoke of the advantage of Shanghai as a place for Sabbath Reform work. It is a cosmopolitan city, and our people have succeeded in making a beginning. God's care over the work there is all that has made it at all a success. His care has kept it when our support has failed. The growth of foreign mission work in China in the last ten years has been most remarkable, and the native growth has been equally so. Seventh-day Baptists have shared in it. In answer to questions he had heard raised, Mr. Davis said:

1. The Chinese are susceptible to religious influences, and to the gospel just as it is. The gospel of Christ is, on the other hand, just suited to them. They are capable of receiving spiritual education.

2. Work on foreign fields is no sinecure. The ten years passed there, he stated, were the most laborious ten years of his life.

3. It is impossible to say what line of the work in China is the most important or successful. All must be maintained, and he believed in every one, none more than another.

4. Many hostile influences hinder the progress of the gospel, particularly among European citizens in China, and their making a business of the vices of the Chinese. But the word of God will conquer and is conquering.

Upon motion it was voted that those interested be invited to meet Bro. Davis on Sunday, at one o'clock, to ask any question they wish upon the work in China.

After singing, short addresses were made by home missionaries as follows:

T. L. Gardiner spoke of the work in Salem, W. Va., and vicinity. The field there is important, and is in a critical condition. The church will do what it can, though the members are widely scattered. He spoke of the hardships of life, traveling, and evangelistic labor there, and of the difficulty of the church in meeting their expenses.

Madison Harry, of Marion, Kansas, spoke of the work in Kansas and Nebraska, and of the difficulties in the way of his labors. (1.) Poverty and drouth, so that the people are discouraged. (2.) The scattered condition of the Sabbath-keepers when found or won. He mentioned the little group of women in Emporia, Kan., and spoke also of other places where Sabbath-keepers exist as a small number among other large churches. He said we have been too slow to enter the opening doors on the western fields; and concluded with earnest words relative to the possibilities and hopefulness of the work in Kansas and Nebraska.

J. L. Huffman said that the field in West Virginia is much like others. All fields are important and ought to be held, yet there are reasons which make the field in West Virginia specially important just now. (1.) A continued draft upon their pocketbooks, on account of Salem College, puts them in a critical place. (2.) The interests of the Seventh-day Baptist

cause are brought before all the people, and it would be fatal to have them go down now.

O. U. Whitford spoke of the large States on his field. There are three phases of work: (1.) *Pastorless Churches*.—These need evangelistic work, reorganization of the church societies and Sabbath-schools. Here the missionary needs to set the people at work, and to keep them until he comes again. This is done by the Young People's Society of Christian Endeavor in some cases. (2.) *Among Isolated Sabbath-keepers*.—Here work is by visiting, and preaching in a private house or in a school-house. (3.) *Where there is an open door with no established Sabbath observance*.—Here the missionary must work as he can. In all these cases it is best to begin with the gospel and follow with the teaching concerning the Sabbath, as opportunity offers.

The report of the Nominating Committee was presented, and adopted as follows:

Your Committee to nominate officers for the ensuing year would report as follows:

*President*—William L. Clarke.

*Recording Secretary*—W. C. Daland.

*Corresponding Secretary*—Arthur E. Main.

*Treasurer*—Albert L. Chester.

*Board of Managers*—G. B. Carpenter, I. L. Cottrell, Jonathan Maxson, S. P. Stillman, I. B. Crandall, J. H. Potter, L. A. Platts, G. J. Crandall, G. H. Greenman, O. D. Sherman, O. U. Whitford, G. T. Collins, A. S. Babcock, Geo. T. Collins, G. H. Utter, T. L. Gardiner, N. Wardner, B. P. Langworthy, 2d, L. T. Clawson, Geo. H. Babcock, L. R. Swinney, L. F. Randolph, E. M. Dunn, Charles Potter, A. H. Lewis, Preston F. Randolph, A. McLearn, T. V. Stillman, C. H. Stanton.

Respectfully submitted,

P. M. BARBER,  
GEORGE W. BURDICK,  
J. CLARKE,  
S. H. BABCOCK,  
F. F. RANDOLPH,  
L. E. LIVERMORE,  
C. E. CRANDALL,

Com.

Upon motion, the report of the Board of Managers was taken from the table, and opened for further discussion.

The special committee appointed to consider the proposed changes in the Constitution presented their report as follows:

The Special Committee to which the resolutions touching the modification of the Constitution of the Seventh-day Baptist Missionary Society were referred, begs leave to recommend as follows:

1. That the first resolution reported by the Board be so altered as to read as follows:

*Resolved*, That in our present Constitution, the following be substituted for Article 2: "The members of the Society shall consist of all persons who are now life members. Also, any person who shall contribute twenty-five dollars in his or her own name, and in not more than two payments, may become a member for life. All members of the Seventh-day Baptist churches shall be members of this Society. They shall have a voice in its meetings, through the delegates appointed by the several churches, upon the same basis of representation as in the Seventh-day Baptist General Conference. When any church shall neglect to appoint delegates to any session of this Society, the delegates last appointed by such Church to the said General Conference, or to a regular meeting of this Society, shall be recognized as delegates to such sessions.

2. That the second resolution be adopted without change.

A. H. LEWIS,  
A. B. PRENTICE,  
T. R. WILLIAMS,  
N. WARDNER,  
H. L. JONES,

Com.

After remarks by A. E. Main, A. H. Lewis, G. B. Utter, A. B. Prentice, T. L. Gardiner, Jonathan Maxson, O. D. Sherman, W. C. Whitford, and L. C. Rogers, a motion to adopt the report of the special committee was lost.

The report of the Board of Managers was then adopted as presented by the Corresponding Secretary.

Upon motion, the reading and approval of the record was referred to the Board of Managers.

Benediction by N. Wardner.

#### EVENING SESSION.

Following an anthem by the choir, and devotional exercises conducted by George J. Crandall, B. F. Rogers, and J. L. Huffman, George J. Crandall preached an earnest sermon from Acts 26: 18.

After singing and the benediction, the Society

adjourned to meet in connection with the General Conference in 1892, on the fifth day of the week, at 10 A. M.

W. L. CLARKE, *Chairman.*

A. S. BARCOCK, *Rec. Sec.*

#### CORRESPONDENCE.

GALICIA, Austria, Szczaownica, May 29, 1891.

At first let me say that I have the honor to represent myself before you as the brother of the late Mr. J. P. Landow, whom, I have no doubt, you knew very well.

I was led to our Lord Jesus Christ by my late brother and by the Rev. Mr. Lucky. About three years ago, when my brother came here to spread the gospel amongst our people, I became his pupil and followed him in all his ways, and in that time he was teaching and showing me the ways of Christianity. He told me of his friends in your country, and of our people, the Seventh-day Baptists. I myself joined with them in the spirit. I would be very happy if I could once visit some community of the Seventh-day Baptists. But, alas, the expenses to London or even to Haarlem are too high for me.

Now, my dear sir, let me tell you, that since my brother is dead I have been continuing the work which he began, in sowing the seed of the gospel amongst the children of Israel, though in a smaller circle, as far as it was possible for me. Bro. Lucky, and other Christian friends, know a great deal of my work here. And, thanks be to God, I am glad to say that the seed I have been sowing has yielded some good fruits in some way at least. I would have written now and then to the people in America, as my brother bid me before he died, but I could not do it as I had only begun to learn the English language. Now I hope to correspond with the friends in this poor English, as you see here.

At last, but not the least, what I have to say is this: I am very anxious to continue the work in the Lord's vineyard, but circumstances have caused me to ask help. If I could get some help I would be able to go on in the work, and it may be in a larger space than now. Therefore I come asking you to let me have a little support. I would ask you to help me by ten dollars monthly. I hope for blessings of God in our work here. If you please, dear sir, answer my letter, and let me have some Sabbath tracts in German.

With best regards I remain yours in the Lord,  
I. CH. REINES.

#### FROM O. U. WHITFORD.

I have labored on my field seven weeks. Preached my first sermon to our little church in Chicago, after attending the mission school. There was a good attendance and after the service there was a very interesting conference meeting. I remained in the city a few days calling upon our people as far as I could. On my way to Milton, Wis., I stopped off at Rockford, Ill., spending a night and a part of a day calling on friends, some of whom keep the Sabbath and some used to keep it. I spent the remainder of May and the first week in June among the churches of Southern Wisconsin in the interests of funds for our missions. I preached twice at Rock River and once at Albion. The Milton Church had nearly completed its canvass for mission funds and was doing well. The Milton Junction Church had finished its canvass and had done better than the year before in raising funds for our mission work. The Rock River Church had not yet instituted a canvass, but Bro. E. B. Saunders, who is looking after the church and missionary ground, said it would be seen to in due time. The Albion Church had done nothing in answer to the appeal and estimate sent them. They had been raising funds to pay off their pastor who had lately left them. They were canvassing

for funds to secure a new pastor. Preached to them a sermon on "Our missions and their need." Sabbath-day, June 6th, a collection was taken after the sermon, amounting to \$4, which was increased to \$7 by personal contributions. The next day they were to have a church meeting to hear the report of the committee on the raising of funds for a new pastor, and also to call a pastor. I was invited to stay to that meeting and present the financial needs of our Missionary Board. I did so, and very cordially and heartily did they appoint an excellent committee of ladies to canvass the church and society for funds to carry on our mission work at home and on the foreign field. The church gave a very hearty call to Bro. E. A. Witter to become their pastor.

Bro. M. G. Stillman, who is supplying the church at Utica, Wis., personally canvassed that small church, which is rapidly growing less by its members moving to Milton and Milton Junction, and for their numbers it has done the best of all the Southern Wisconsin churches in response to the call of the Board for funds. The Walworth Church had not completed its canvass, but its pastor assured me that it would be attended to and he thought the church would do better than usual. I judge then from what I heard and learned in this short trip among the Southern Wisconsin churches that if they do not come up to the estimate given them and the amounts asked, they will do much better than they ever yet have done. I attended the Ministerial Conference and the Quarterly Meeting of the Southern Wisconsin churches, held May 29-31, and preached on Sabbath afternoon. A very liberal collection was taken for our missions which was put in the hands of the Treasurer of the Quarterly Meetings. The meetings were excellent and largely attended. The Christian Endeavor Societies connected with the six churches held their meeting on Sunday afternoon, all giving very interesting reports of membership, condition, and work. These reports were followed by a programme of exercises which were very inspiring, and made me feel very hopeful of the future of our denomination.

I went from Wisconsin to Dodge Centre, Minn., to attend the Semi-Annual Meeting of the Minnesota churches, held June 12-14. The meeting was well attended and all the churches represented but one,—the Alden Church. A good revival spirit pervaded the meetings. Interest was given to the meetings by the reception into the Dodge Centre Church of eight members, by the laying on of hands and consecrating prayer and the right hand of fellowship and words of welcome by its pastor. These eight were baptized the Sabbath before. There were also five others received into membership of the church by letters. Bro. Socwell, delegate from the Iowa Yearly Meeting, was in attendance and preached three excellent sermons. I preached twice, gave a Bible-reading, an address to the Sabbath-school, and by the earnest request of many, on Monday evening following the meetings, gave a talk on my trip to Europe. A collection was taken the evening after the Sabbath for missions, amounting to \$14 34, which was increased by a personal contribution to \$18 34.

The brethren and sisters in attendance from Trenton, Minn., were very anxious for Bro. Wheeler and myself to come down there right after the close of this meeting and hold meetings with their church. We decided to do so. On the Wednesday afternoon following, Bro. Wheeler and I started out for Trenton with his

horse and buggy. We were delayed in the forenoon by a heavy rain. The roads were quite heavy. We did not reach Trenton until Friday afternoon. We drove sixty miles across the almost boundless prairie. It was a new experience for me. The country is looking beautiful, and the crops are splendid. It was a wise plan to go with a horse and buggy, for we could not have visited all the families scattered over the prairies there, if we had not had our own conveyance with us. There are eleven Seventh-day Baptist families left there. We visited them all several times and we made them *pastoral* visits. Held eleven meetings. It was a very stormy time. Many heavy thunder storms were encountered, one heavy blow almost a tornado, the severest wind they have had there for years, and some hail. It made the roads fearfully muddy and heavy in the rich soil. We could never have footed it about, and saw the worth of a horse and buggy of our own in getting about and to meeting at such a time. On account of the storms we were prevented from holding a meeting on one evening and on a Sunday morning. The meetings were well attended under the circumstances and the results are good. One member was added to the church on verbal testimony, the church greatly revived, and there was a deep feeling on the part of the unconverted. A Christian Endeavor Society was organized of eight active members and four associate members. A church meeting was held (and there had not been one for years), at which they changed the time of their annual church meeting from the first Sunday in January to the first Sunday in May. A moderator, church clerk, a treasurer who acts also as solicitor and collector of funds, were elected. They voted to pay certain bills against the church and raised the money for the same. They adopted the letter which Bro. Wheeler was asked to write for them to the Association held at North Loup, Neb. The church has been keeping up a Sabbath-school which is quite well attended. Before I left I outlined a way by which they might keep up a Sabbath service and they promised to do it. They appointed a person to read a sermon the next Sabbath, and they are to have singing, reading of the Scriptures, and prayer, as in usual Sabbath services, and then follows the Sabbath-school. I trust they will faithfully keep this up, interrupted only as Bro. Wheeler, myself or some other minister comes among them. Several members pledged lumber, work, money, and one a building lot for a parsonage. They are waked up to building a parsonage. They feel that their great need is a minister, a pastor *to live with them*. They think with some help from the Board they can support one. Their first step toward having one is to have some place for one to live in. They are awakened. One man said: "Your coming here has put new life and purpose into this church and I verily believe your coming has saved it." Well, the Lord preserved us through hard thunder storms, heavy floods, and awful going on our return.

On a Wednesday forenoon the house in which we were was struck by lightning and Mr. Weed, the man of the house, Mr. Wheeler and myself were shocked. No one was seriously hurt, and no damage done. The electric fluid came down the stove pipe which was used for a chimney, down the stove, across the floor, and out of an open window. We praised God for our escape from harm, for his preserving mercy and care. I go from here to St. Paul and Minneapolis to look after some Sabbath-keepers there, and in the meantime attend the Christian Endeavor International Convention held in Minneapolis, July 9-12. From there I go, D. V., to Cartwright, Wis., and remain until I return to Westly to attend Conference. Excuse this long report, yet I wished to give you a full account of the seven weeks' work.

#### SUMMARY.

Seven weeks labor, fourteen sermons, forty pastoral visits, two addresses, one lecture, one Christian Endeavor Society organized.

## HISTORICAL & BIOGRAPHICAL.

### A BIOGRAPHICAL SKETCH OF SAMUEL HUBBARD.

(Concluded.)

These years were beginning to add to the sorrows of Samuel and Tase Hubbard. January 20, 1670-1, their only son died at Newport. In the ensuing year came the church dissensions already mentioned, which severed friendships of long standing. Their sons-in-law at Westerly were settled upon the disputed tract claimed by Massachusetts and Connecticut, as well as by Rhode Island, under which latter jurisdiction they held their titles. Burdick had already been arrested on his homestead and imprisoned at Boston for adherence to his colony. Clarke was in a few years to be shut up in Hartford jail for a similar reason.

In 1674 began a movement which resulted in the formation of the sect called Rogerenes at New London, Conn. In the earliest stages of this movement Mr. Hubbard had a share, but no one was more disturbed by the final result than himself. At first the leaders were baptized and admitted into the Newport Seventh-day Baptist Church by a deputation of which Mr. Hubbard was a member. After many visits, through similar committees, to these New London brethren, the Newport Church cut them off, all except Jonathan Rogers, who had married Naomi Burdick, a granddaughter of Mr. Hubbard, and who did not accept many of the vagaries of these enthusiasts, though they were his relatives.

The King Philip War, in 1675, temporarily broke up the Westerly settlement and sent its members to Newport for safety. Among these were his two daughters and their children. He writes, "God's hand seems to be stretched out against New England by wars by the natives, and many Englishmen fall at present." "This island doth look to ourselves as yet by mercy not one slain, blessed be God." On the coming of peace his daughters returned to their homes, whither he often went to visit them, and to rejoice in their growing prosperity, as well as to lament with them over their troubles from Connecticut inroads.

The summer and autumn of 1677 brought to him two peculiar experiences. The first was a vote of the church, that he had not, as he writes, "the gift of prophesying publicly in the church, tho' heretofore judged so by those brethren of the old church, yea, by most here, and encouraged in it." This action wounded him in a very tender spot. The second was a great prostration by "a very sore cough," and his life was despaired of by his friends. The church gathered at his house at his request for prayer that he might be delivered from his illness. "The next day," he says, "I would have gone to town to give public praise but was advised not to go." People who came, expecting to find him dead, beheld him standing and writing.

In the last years of Roger Williams's life Mr. Hubbard often sent him messages of sympathy and Christian love. Aug. 25, 1680, he writes that his son-in-law, "Clarke, hath been in Hartford jail and is now a prisoner." This with a fine of £10 was imposed in consequence of the conflicting claims to the soil about Pawcatuck River.

At the age of three score and ten he found about him but few of the friends who had, in 1648, welcomed him to Newport. Dr. John

Clarke had died in 1676. Eld. Tory, who had laid hands on him, was gone, so was "my dear

brother John Crandall," four governors of the colony, and "several of the church." But in the midst of his increasing loneliness, he writes calmly and sweetly thus: "All God's holy ordinances are all good, especially prayer, public, private, [and in] families. O sweet rest, refreshing dews, I have had by that ordinance of singing psalms in private and in public also." "God's holy Scriptures, his word, is as so many fresh pastures yielding fresh flowers and fresh streams of comfort. Let thee and me labor to get ourselves off from low things, striving, yea, pressing after holiness."

On the death of Roger Williams in 1683, it is certain that the patriarch at "Mayford" mourned sincerely the death of this leader and friend, who fifty years before had taught him by his lips the lesson of soul liberty, and had, with him and others, shared persecution for conscience's sake.

March 28, 1686, Mr. Hubbard writes to a friend in Boston as follows: "Just now I remember what my mother's words were near seventy years ago, that thankfulness for mercies was a coning way of begging more mercies. And I may say with old Jacob, that I came over with myself and God have made me three bands. This day I heard God have added one grandchild more to my store; that now I have grandchildren 28, great-grandchildren 10, sons-in-law 3, great-sons-in-law 3, and my 3 daughters now alive; 4 I buried; my all and mine 49." All but three of these were keepers of the Seventh-day Sabbath.

At the close of 1686, he wrote as follows: "My wife and I counted up this year. My wife a creature 78 years, a convert 62 years, married 50 years, an independent and joined to a church 52 years, a Baptist 38 years, a Sabbath-keeper 21 years. I a creature 76 years, a convert 60 years, an independent and joined to a church 52 years, a Baptist 38 years, a Sabbath-keeper 21 years.

Oh, praise the Lord, for his goodness endures forever! These may be my last lines unto you, farewell!"

Four months later he sends to his daughter Bethiah, the wife of Joseph Clarke, the younger, at Westerly, these cheering words: "O children, I see good days at hand. Let his lift up their hands, their Lord is at hand; then his shall reign on the earth. Rev. 20:4."

The latest words yet found from his pen bear date May 7, 1688. The exact time of his death is not known. He certainly had passed away before 1692. His wife survived him, and was present at a church meeting in Newport as late as 1699. After this no further trace of her can be found. Neither is the place of their burial ascertained.

The devout spirit, the loyalty to religious convictions, the grateful heart toward God, and the gentle disposition toward all mankind, these are the qualities we most admire in Samuel Hubbard. The denomination, of which he was one of the founders, owes to him a heavy debt, and it does not hesitate to praise his memory.

#### MARIA WHITE AND JAMES RUSSELL LOWELL.

T. W. HIGGINSON, in *Harper's Bazar*.

The biographers of James Russell Lowell are already pointing out that the main direction of his life was determined by a woman. So many men of genius have been ship-wrecked in marriage that it is good to dwell on the signal cases of the contrary result. When Lowell first formed his attachment to Maria White, he was unquestionably at the parting of the ways. He came from college popular and brilliant—indeed, perilously brilliant—with strong literary

instincts, but morally immature. His suspension from college on the eve of graduation did not come, as is now charitably suggested, from irregularity in attendance on prayers, but from a more serious offense, indicating a more dangerous possibility. That he was saved from the reckless career of so many gifted men was partly due, of course, to his own better nature, but largely to that strongest influence which can be brought to bear on a young man of ardent impulses, a pure love towards a noble woman. Beyond this came, and from the same source, the substitution of a reformatory spirit for a conservative one. Here, again, it is true that the memory of his grandfather—who wrote that clause in the Massachusetts Constitution which abolished slavery—might have brought him to the side of the abolitionists sooner or later. What is certain, however, is that the visible source of influence was Maria White. In 1838, in his "Class Poem"—not delivered, by reason of his suspension from college, but printed without his name, and afterwards suppressed by himself—he had denounced and ridiculed the followers of Garrison. In 1844 his volume of poems contained a sonnet to Wendell Phillips, identifying the poet fully with the class he had before attacked. This was also the year of his marriage.

Yet Maria White was a singularly gentle person in her aspect and manners—fair, sweet, benign, ideal—and it was beneath the surface that the firmness of purpose lay. She had been for a time a pupil with her cousin, the late Maria D. Fay, of Cambridge, at the Ursuline Convent of Mount Benedict, near Boston, and was there, if I mistake not, at the time it was burned by a mob. This may well have imbued her with the love of religious freedom—I know it had strongly that effect on me as a boy watching the flames from Cambridge. She had also been a member of some of Margaret Fuller's classes, and shared their tonic influence. She had also spent much time in the study of the Rev. Convers Francis, of Watertown, a man of unusual learning, and a reformer, though a mild one. At his house she had doubtless met his more potent and energetic sister, Lydia Maria Child. Moreover, Maria White's own brother, who was Lowell's classmate, had given up all else to devote himself to the anti-slavery agitation, becoming an itinerant lecturer in the cause. It was in a manner a foregone conclusion that Maria White should be a reformer, and equally so that her lover should. He was, as he has since said, "by temperament and education of a conservative tone"; and it needed a strong influence to transfer him to the progressive side. But for many years following—indeed, up to the time of his first wife's death, in 1853—he was in his general attitude a strong reformer.

#### THE SOUL'S WARFARE.

How frequently in the New Testament is the Christian life represented as a warfare. We find enemies set forth with whom constant contention is regarded as inevitable—the propensities of our own hearts, "fleshly lusts which war against the soul," pride, covetousness and other evils which, constantly springing up, are as an army within us. Then there are the temptations of the world and the frequent assaults and enticements of Satan. So we find the apostle very carefully sets forth the armor that a Christian needs. He tells us of "truth," "righteousness," "faith," "prayer" and the "sword of the spirit, which is the Word of God," as indispensable to the man who would be victorious. How few Christian professors in our day have any conception of the Christian life as such a warfare as Paul describes, and how few realize any such conflict as Christ intimates when he makes his grand promises "to him that overcometh."

## SABBATH REFORM.

### THE OUTLOOK.

For the past nine years *The Outlook* has been our principal agency for the propagation of Sabbath truth. Of it and its work the Board in their annual report to the Society at its anniversary, just held, says:

*The Outlook* has been continued through the year with an average circulation of 53,250 copies. The question of the value of this form of our aggressive work was considerably discussed at the Chicago Council and at the various Associations held in June last. The Council commended *The Outlook* and advised its continuance, but suggested that more short articles appear in its pages. The editors have attempted to comply with this suggestion, and have called to their aid various writers in the fulfillment of this purpose. Your Board is of the opinion that while less correspondence has ensued combatting the views advanced, and the facts presented, than in former years, the permanent effect of the work of *The Outlook* upon thoughtful men, and through them upon public opinion, is more plainly seen than at any time before. The facts which it has presented have been so entirely new to the average clergyman, much more to the general reader, that years were necessary to insure their consideration. The purpose of the editors has been to make a broad and thorough search for the ultimate facts touching all phases of the Sabbath question, and of kindred questions. They feel that that work is not yet accomplished, and that the final survey of the field of early Christian history, and of pre-Christian times, will adduce such an array of cognate facts as will support the Sabbath truth, as it cannot be supported in any other way. They believe it to be most important to show that the exclusion of the Sabbath, and the introduction of Sunday was part of a wide-spread paganizing of Christianity, by which the authority of the Scriptures was practically overthrown through pagan philosophy; that the purity of the church was well nigh annihilated by false theories and practices concerning baptism and church membership, drawn from pagan water-worship; that the union of Church and State, and the establishment of the papacy were brought about by adopting the pagan theory that religion is a department of the civil government; that Sunday legislation, and all similar politico-religious movements are pagan in origin and sentiment; that modern social vice, with its terrible evils, is the direct offspring of ancient sex-worship, in which lust was sanctified and social impurity was made a religious duty rather than a crime. In so far as *The Outlook* has been able to present facts touching these great evils which came into Christian history from paganism, side by side with the Sunday, it has awakened a deep and eager interest on the part of its thoughtful readers.

Another important feature of *The Outlook* has been, and will be, to show that the great opposition to the Jewish element in early Christianity sprang from paganism, and that the Mother Church was Jewish, and not Roman. Your Board believe that those who know most of *The Outlook* and its purposes are most deeply interested in its continuance. The following extract from a letter from the General Agent will explain itself. It is a valuable testimony from one through whose hands the great bulk of *The Outlook* correspondence passes: "In answering your note of July 1st, wherein I am requested to give my opinion of the present

status of *The Outlook*, as to its acceptance by the public, its relation to our denominational work, and to the general work of Sabbath Reform, first allow me to say that I am strongly impressed with the thought that we have never placed before the public any publication (unless it be *The Light of Home*) that has been the means of such an awakening, outside our own people, upon the question of Sabbath-observance, as has been *The Outlook*. Notwithstanding the fact that it was especially designed for the clergy and the Bible student, it is being read by no small number of laymen. This condition of affairs is attributable, I believe, to the circulation of *The Light of Home*, as from its reading applications have been made for tracts, or anything that would give added light on the question of the Sabbath, in which cases *The Outlook* has been supplied, and thereafter sent regularly.

... More now, than ever before, we are receiving calls for copies, accompanied with the statement that they had noticed the paper spoken of or commented upon by the press, and especially the secular press. I can draw but one conclusion from this line of correspondence, viz., there are among the First-day people men who are thinking of and investigating the subject of the Sabbath, and here comes an article or publication fitted to that line of thought, and hence the request is sent in. . . . Each week, I am more forcibly impressed with the importance of this periodical, and with the value of not only continuing its publication, but of increasing its circulation."

Your Board has received suggestions relative to circulating *The Outlook* "in a lighter form among laymen." We feel deeply that it is desirable to reach the people, as well as the clergymen, and official members of the churches. Our experience with the *Light of Home*, in connection with which we spent one thousand dollars or more in procuring lists of names, showed that there are many practical difficulties which arise in any effort to reach the masses of the people through the mails. If the Society can give any light, or furnish any suggestions, touching methods of spreading Sabbath truth, through the mails, or otherwise, it will be gladly received by your Board.

As to the future of *The Outlook*, your Board feels assured that the work that it has in hand must be enlarged rather than diminished. All that we have done in the past, all that we have attained for the present, demand that we push forward. We have done much to prepare the way and produce the agitation concerning Sunday, which is now so extensive and so rapidly increasing. The opponents of the Sabbath have adopted our methods. Since our last meeting the American Sabbath Union has established a 24-page quarterly, in New York, entitled *The American Sabbath*, an edition of 10,000 of which is issued. It is the "organ" of that society. No movement so great and important as that in which we are engaged can be carried forward without an "organ," a periodical which shall represent the truth, and those who publish it, far and wide. *The Outlook* has already earned a place, and compelled recognition by its scholarship and thoroughness in research, which gives it great vantage ground for the future. From this time forward it ought to be issued monthly. In this way its work of original research can be kept up and made more attractive to the general reader, by being printed oftener, and in briefer articles; and much greater attention can be given to current events. In suggesting this the Board does not imply that there has been any mistake in issuing it quar-

terly. We needed that form, as an invading army needs "siege guns" for heavy fortifications. But the walls of apathy and prejudice are now down, so that we need "light artillery," to make way for infantry and cavalry a few years hence. It would be a serious mistake to withdraw ourselves, in any way, from the attention of the public at this time. Our efforts must increase as the combat thickens and deepens. A monthly of sixteen pages would give the same number of pages annually as under the present issue. Our General Agent calculates that the expense of such an edition would be about \$5,000. We ask the Society to give these suggestions a careful consideration.

### OUR NEED OF CHRIST.

We need Christ as a Redeemer from sin. For this sin of ours must be forgiven. Blot it out we cannot. It has entered into the unchanging substance of the gone days. There is no power in us to pass from this present, back into the deeds of the finished days, to straighten what was involved in them, to purify what was vile. The past is stereotyped in eternity. The sunshine brings us every morning a clean, white day; the night shuts the volume of the day written with full acts beyond the power of our erasing. Heat iron to fluidity and you may run it into what mould you will; but when you have let it cool no strength of yours can change its shape. Time is fluid, but run it into the mould of action, it is fixed and adamant. So the past stands there with all its wrong irreversible, and over it necessarily broods a divine condemnation.

And as you have no proof of any sort to change the accomplished past, so neither can you overbalance it by any present goodness. You cannot accumulate goodness. Goodness shall help you and empower you. It shall be to you what rain and light and warmth are to the vales. It is always better policy to be good than to be bad. Morality is in every way better, in God's sight and in man's, than immorality. But good as you may be, you cannot become better than the divine law. Though you may have purged away all your dross; though you may have given up all evil habits; cast off all sins; and though you stand, to-day and for to-day, gold through and through, you have only done just what God's law tells you to do for to-day. You are not in the least ahead of its requirement. You have accumulated no goodness. The duty of to-day tallies with the law of to-day and will forevermore. The books for to-day at best will only balance. You cannot get an amount of goodness to your credit with which you can cancel the evil of the past. Ah, how sorely every one of us needs the atoning Christ to manage for us that evil past; to annihilate it with his forgiveness. Let me not try to help myself. Let me give myself to Christ, then his infinite and atoning help is mine. I am free; I am forgiven.

### "HERESY-HUNTING."

The following from Rev. Dr. Theodore L. Cuyler, in the New York *Evangelist*, has the true ring:

What is cheaply stigmatized as "heresy-hunting," is commonly a simple demand that no minister shall betray his own colors, and be false to the standards of doctrine which he has solemnly sworn to defend. Freedom of thought and of speech are very excellent things within certain just limitations. But no soldier has a right to wear the uniform and draw the pay of his regiment, and then draw his musket against his own comrades, or cut down the regimental flag-staff. When a Christian minister sincerely dissents from the vital tenets of his own church, the honest place for him is outside of its communion. If his fellow-ministers ask him to retract, or to withdraw from the church, whose creed he rejects, they are not "heresy-hunters," but honest men demanding honest dealing.

# THE SABBATH RECORDER.

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

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

THE last surviving officer of the battle of Waterloo, General Whichcote, died in London, England, August 26, 1891. Thus the hurrying years sweep away the men who have stood connected with prominent events in the world's history, leaving only the events themselves to tell their tale to coming generations for good or evil.

NO UNIVERSITY in the world can boast a larger graduating class in a single year than does the University of Chautauqua whose class of 1891 numbers nearly 40,000. Of course, these are not all finished scholars, nor are all who graduate from a regular university. But they have all pursued, with a commendable degree of faithfulness and proficiency, a four years' course of systematic study; and none can doubt that such a course of reading will have a most salutary influence in shaping the intellectual, and moral, character of the people of this country. University extension has a most practical illustration here.

## THE NEW YORK DISASTER.

The newspapers for a week or more have been profuse in accounts of the appalling calamity in New York City, by which, in the collapse of a large business building in the lower part of the city, sixty persons at least, met an awful death. We do not refer to it at this late date as a matter of news, but for the purpose of pointing a lesson or two.

1. The cause of the accident is still not definitely settled, but no one doubts that the floors of the different stories were too heavily laden for their strength. The building was erected years ago, when the city was young, and was, no doubt, equal to the demands made upon it at that time. But business has grown, other and heavier work than that for which it was designed has been gradually pressed into the building. The builder built for the present not for the future. How many men have made the same mistake in respect to their own lives. He who plans only to meet present demands is sure to be found wanting ten years hence. The world moves. The age is, in a marked degree, a progressive age, and if one will keep pace with it, he must lay broad foundations, and build superstructures large enough and strong enough, to meet the most exacting demands.

2. In the building was a number of large printing presses, which were kept in constant motion. These were all so set as to cause vibrations in floors and walls in the same directions; and it is thought that these constant motions, each so insignificant in itself, but regularly repeated day after day and all in unison, may have loosened joists and timbers and walls until they could no longer stand under the heavy load put upon them. So in life, and in the effort to bring about some good in the world. Each individual effort seems an insignificant thing. And so it is, and of itself will accomplish nothing. But let it be repeated day after day,

and year after year, through a long life, and who can say what it will not do for truth and the good of man? See, also, what power there is in mutual efforts to accomplish great results. Had the machinery in the fated building been set so that the vibrations from different machines would have crossed each other instead of running parallel to each other and combining to make one united pull upon beams and walls, the calamity might have been long postponed, possibly entirely averted. But they pulled together and their terrible work was soon accomplished. Do we not need to learn more perfectly the importance of this two-fold lesson in our work for the salvation of men and the building up of truth in the world,—the lesson of being always at it, and all at it? We talk of personal consecration, and we know something of what it means; but we have not yet felt the power that would come to us as a people if each one of us would, day by day, put thought, and heart, and money into the Lord's work as he gives us the ability, and each would do this in full fellowship with all the rest. The vibrations of spiritual power that would be caused by such constant, united effort would, under God, soon sweep the walls of error down and build beautiful palaces of truth for God and humanity.

3. An incident in the work of recovering the dead from the ruins illustrates the strength and beauty of brotherly love. A young man employed in an office only a block away had just stepped into the restaurant in the fated building, having assured his companions, among whom was a brother, that he would return in a few moments, when the crash came, and he was hopelessly buried in the terrible ruins. Almost instantly the brother was at the spot, and as the work of recovering the bodies of the unfortunate victims began and moved slowly forward, he eagerly scanned every piece of garment that was brought to light as well as every mangled human form, in the vain effort to trace the identity of his brother. The weary days wore on; gangs of laborers grew faint with their exhausting work, and were replaced by fresh relays, and these again by other gangs of men; officers, who stood guard about the scene and kept back the curious crowds that filled the streets in the vicinity of the disaster, filled up their hours of duty and gave place to new bands of officers in successive orders; even the curious crowds grew weary and fell back, some coming and others going; but on through heat of noon-day sun and fog and chilliness of night, the devoted brother kept his place at the spot where was the door of the restaurant into which his brother had gone; nor could he be persuaded for food, or sleep, or rest, to relax his vigils, lest some positive evidence of the fate of his brother might be discovered in his absence and be lost forever in the mass of waste so soon to be removed from human sight. At last, after five days and nights of such tireless watching, a bit of clothing was found which served to identify the lost brother, and to tell the silent tale that all else had been consumed in the heat of the mass that had burned, or was otherwise utterly lost in the hopeless ruins. His brotherly vigils were over, and officers bore him to a place of rest. Such is the strength and beauty of a brother's love. And yet how utterly helpless it is in such a calamity! It proves itself true to the end, but is utterly powerless so far as the object for which it exerts itself is concerned. Christ is our Elder Brother, tireless and true, but mighty and able to save as well. In the wreck and ruin that is in the world, and above all, in that day when the heavens and the

earth shall pass away, how we shall need the saving love of such a Brother! To-day, in our quiet, peaceful homes, in the hum and hurry of our business, in the whirl and joy of all our happiness, and in the grief and pain of all our disappointments and sorrows, he speaks to us in earnest, tender words of love, and asks us to make of him our Brother, Saviour, and Friend forever. Shall we open our hearts to him now and receive into them the love of him "who sticketh closer than a brother?"

## THE GENERAL CONFERENCE.

### FIRST DAY.

We have not space to give the minutes of the late General Conference in full, but we give the account of the sessions sufficiently in detail, we think, to afford a fair view of the meeting.

About one hundred and seventy delegates were reported from over forty churches. Besides those reported as delegates, there were present large numbers of visitors who attended a portion of the sessions. The noonday meal was served in the Armory Hall, to which admission was gained by means of tickets. Over two thousand of these tickets were given out during the six days of the sessions. Under the General Conference, as such, were held the sessions of Wednesday, the Sabbath services, and the sessions of Monday. The intervening days were occupied, as usual, by the Missionary, Education and Tract societies, respectively.

At the Wednesday morning session the President's Address, copious extracts of which were given last week, was the principal feature. Following this, the Executive Committee reported the engrossing and sending to the proper officials of the resolutions passed by this Conference at its last session concerning the Chinese question; and presented a general programme for this session. The delegates appointed to attend the Council, called by the Conference to be held in Chicago in October, 1891, reported the holding of such Council, their attendance on the same, and the general characteristics and results of that meeting. D. E. Titworth, of Plainfield, N. J., was appointed assistant secretary.

At the afternoon session the President appointed the standing committees:—on Petitions, on Finance, on Obituaries, on Nominations, on Denominational History, and on Resolutions. This was followed by the reports of the Treasurer and the Corresponding Secretary, which were adopted. The Trustees of the Memorial Fund made their annual report through their Secretary and Treasurer, and the report of the Sabbath-school Board was presented by Dr. T. R. Williams. Both reports were adopted. The Committee on Correspondence with persons interested in the Sabbath question, made report as follows, for which we make room here as it is a comparatively new and interesting feature of Conference work:

Your Committee to correspond with persons interested on the Sabbath question would respectfully report that he has held correspondence with sixteen persons who were hitherto strangers to our people, but who are now Sabbath-keepers; with five persons who are interested to know more about the truth, and with seven other persons of our own people, who have been placed in communication with those desiring to know more about us and the cause we represent. About fifty letters in all have been written, besides the sending of tracts and other printed matter in answer to the calls for information. The Committee has had no report from those whom he has placed in correspondence with inquirers.

Of those found who are keeping the Sabbath, one, a Baptist clergyman of over fifty years standing, and a man in his eighty-second year, has become a member of the First Alfred Church; the Rev. Niles Kinney, of Barry, Ill. He is a man of learning and ability, and wide



acquaintance among the Baptists; he is also firm in the Sabbath truth, zealous and judicious in its defense and propagation. Two others, a young business man, Chas. T. Golding, of Newton, Iowa, and his wife, have united with the church at Garwin, Iowa, and Bro. Socwell speaks of them in high terms. Others, who have not yet united with any of our churches, are more or less zealously working for the truth in the distribution of our tracts and by personal labor as they have opportunity—all at their own expense, except that they have been supplied from the depository with tracts. Among these, special mention should be made of Joseph Bates, of Bloomington, Neb., and John W. Renfro, of Gladstone, Neb., both of whom have formerly preached among the Methodists and Baptists, respectively, and do now preach as they have opportunity, always defending the Sabbath on all proper occasions.

This correspondence, in the early part of the year, embraced letters and tracts sent to Chas. T. and Andrew J. Potter, of Noank, Ct. Bro. J. G. Burdick, of New York, meeting with these men about the same time gave them personal information, so that further correspondence with them was superseded. He has several times referred to these interesting cases in the SABBATH RECORDER. Your Committee also has had a very interesting correspondence with one Augustine de Angelis, of Preston, Ohio, a professor of languages in a Shaker community, and a scholar of marked characteristics. He acknowledges the validity of all our arguments on the Sabbath question and declares himself in full sympathy with our efforts and prays for the triumph of the truth. He confirms the statements of many concerning the Sabbath-keeping practices of the Abyssinians, having himself worshiped with them on that day. Two of his letters have been published in the SABBATH RECORDER and in the *Outlook*. Most of those corresponded with have come to the knowledge of your committee during the year. The Rev. James Donaldson, of Galt, Ont., Canada, Mrs. E. P. Hemmings, of Stockton, Cal., and Bro. L. Makee, of Cushing, Wis., however have come into this list from former years, and are all faithful workers for the Sabbath.

At the Council in Chicago, a letter was received from one Rev. A. J. Allands, of Indianola, Indianapolis, Ind., who had seen the notice of our meeting in some of the papers, who expressed great joy at learning of such a people, and who stated that he had a church of Sabbath-keepers under his charge at that place with flattering prospects for enlargement, and who wished further acquaintance with us. The letter was referred to your committee, between whom and the brother several letters were passed. This brother and his people are evidently a company of independent Adventists. The doctrine of the near coming of Christ and the supreme importance of proclaiming that doctrine as the gospel of the present time, and as the special motive to obedience was very strongly marked. Bro Allands indicated a desire to be united, with his church, to our people. But from all your committee could learn from letters and some printed matter received, it appeared to him that, considering the peculiarity of the doctrines and the independent methods of work, more good would be done by their present organization than by any attempt to unite them with our people. The committee made known this conviction to Bro. Allands in February last, since which time he has heard nothing from him.

Your committee would, however, recommend that some delegate returning from this Conference be authorized to go by the way of Indianapolis, visit the brother and his people, and make report of the same to the SABBATH RECORDER; and if, in his judgment, it should seem best to encourage a union of this little company with our people, that he report the same to the Executive Committee of this Conference.

The recommendation of the foregoing report was referred to the Committee on Nominations, and on the adoption of their report, President W. C. Whitford was appointed the committee recommended.

The report of the Committee on Obituaries, made brief but appropriate mention of the lives and labors of brethren in the ministry: Leman Andrus, April 26, 1797–Sept. 3, 1890; James C. Rogers, May 23, 1822–April 1, 1891; Maxson Babcock, May 5, 1817–April 8, 1891; James R. Irish, — 1812–March 3, 1891. Also sketches of several who have served the churches in the office of deacon were given: Isaac Clawson, Dec. 2, 1805–April 13, 1891; Levi H. Bond, May 10, 1801–May 1, 1891; Geo. W. Stillman, — 1814–Aug. 1, 1891; and Moses H. Davis. — Aug. 3 1891. The committee was authorized to add to the list proper notices of Deacons Paul B. Burch, and John Tallett, both of whom have recently died.

The evening session was occupied with matters pertaining to the work of women. The services were opened with singing, a Bible-reading by Mrs. T. H. Tomlinson, and prayer by

Mrs. A. B. Prentice. The report of the Woman's Board was read by the Secretary, Miss Mary F. Bailey, and, in the absence of the Treasurer, her report was read by Mrs. A. LeLearn. A paper, written by Mrs. D. H. Davis, on Woman's work for women in China, was to have been presented at this meeting, but for want of time the reading was deferred to a convenient hour Missionary day. The reports were adopted, and the exercises of the first day were closed.

SABBATH SERVICES.

On Sabbath eve the Conference prayer and conference meeting was held, led by L. A. Platts. The audience room and gallery of the church were filled with worshipers, about one hundred of whom took some part in the service.

The services of Sabbath morning were held in the Opera House, the main room and galleries being well filled. On the platform was a large choir made up of singers from different churches represented. "The Hallelujah Chorus" was sung as a voluntary, Prof. J. M. Stillman leading. The Rev. Wm. C. Daland preached the sermon from Rom. 2: 1, 2, after which a collection was taken for the benefit of the Missionary and Tract societies. At 3 o'clock Sabbath-school exercises were conducted by Geo. H. Utter, superintendent of the Pawcatuck school; and at 4:30 o'clock a young peoples' prayer meeting was held, conducted by Miss Agnes Babcock. The entire Sabbath services, beginning and ending with prayer-meetings, were most enjoyable.

The next sessions of the General Conference were held on Monday, the anniversaries of the several societies closing with that of the Tract Society on Sunday evening.

The work of the morning session consisted chiefly in the hearing and action upon the reports of standing committees. Nortonville, Kan., was chosen as the place of the next Conference, and Prof. A. B. Kenyon, of Alfred, was chosen as the next president.

The committee on resolutions reported the following list of resolutions, all of which were adopted as reported by the committee, except the fourth:

1. *Resolved*, That the vital issues involved in "Sabbath Reform," are so related to our denominational life, and to the integrity of Christianity, that they demand ever-increasing aggressiveness and activity on our part, in pressing the claims of the Sabbath upon the attention of Christian men.

2. *Resolved*, That we hail with joy the evident increase of interest among us in the work of missions, home and foreign, and that we pledge a renewed devotion of heart and means to it, as the very work committed to us by the great Head of the church.

3. *Resolved*, That we view with approval the increasing interest among us in higher education and the improvements in the management and curricula of our higher institutions, and urge upon our people that they give them their earnest support and sympathy.

4. WHEREAS, The use of intoxicating beverages is the source of untold misery, the chief cause of the greatest want and the deepest immorality and the immediate cause of crime; and

WHEREAS, Upon the Christian people of the world rests the chief responsibility for the lessening of misery, the removal of want, the obliteration of immorality and the diminution of crime; therefore

*Resolved*, That we, as a Christian people, declare ourselves opposed to the use of intoxicants as a beverage in any degree, and that we urge upon our people their duty as followers of the Lord Jesus to maintain themselves pure, and to protect their brethren from the dangers of their depraved appetite by an example born of the spirit of the apostle when he declared that he would abstain from the use of meat, if by such use he should cause his brother to fall; and

*Resolved*, That by all proper means we seek the destruction of the liquor traffic.

5. *Resolved*, That we deem it impolitic and un-Christian to make distinctions in regard to immigrants based upon prejudice, race or color, instead of other characteristics.

6. WHEREAS, Seventh-day Baptists hold the Bible as supreme authority in matters of faith and practice; therefore

*Resolved*, That we commend to the careful study of our people those questions and issues which are being pressed upon the attention of Christian men by the "Higher Criticism," as applied to the Word of God.

7. In view of the large number of persons resident within the bounds of one church while holding membership in another;

*Resolved*, That we call the attention of church officers and members to the duty of a transfer of membership in all such cases.

The following was substituted for the fourth resolution as reported by the committee, and was adopted by the body:

WHEREAS, The sin of drunkenness is the direct result of the use of intoxicating liquors as a beverage, and

WHEREAS, The liquor traffic is the unrelenting enemy of righteousness and purity, of Christ, the church, and humanity; therefore

*Resolved*, That we regard the use of intoxicating liquors as a beverage, either in moderation or excess, a moral evil, and to protect and legalize the liquor traffic by license in any form also a moral evil.

The afternoon was given largely to a programme of topics discussed under the direction of the Young People's Permanent Committee. J. L. Huffman presented Mission Work for our young people. The Young People's Society the Pastor's Assistant, was discussed by several pastors who had experience in the matter. Miss Jessie F. Briggs read a paper upon Local Work for the Young People's Society; W. C. Whitford, on How shall we raise our money? Miss A. Maud Hoard, on Loyalty to our Denominational Schools; E. W. Clarke, on the Relation of our Young People to Sabbath Reform Work; and B. C. Davis, on How can the work of the Permanent Committee be broadened? These excellent papers have all been requested for publication in the Young People's department of the SABBATH RECORDER.

After the adoption of the reports of the Secretary and Treasurer of the Permanent Committee, the following resolution, offered by A. E. Main, was unanimously adopted.

*Resolved*, That, as a slight token of our appreciation and fellowship, this general Conference views with great satisfaction the spirit and work of our young people, and bids them God speed in their labor for Christ and the Church.

The following resolutions were offered by H. D. Clarke, and adopted:

*Resolved*, That this Conference return its heartfelt thanks to the Pawcatuck Church and Society at Westerly for the bountiful hospitality and cordial welcome given to the delegates and visitors, and we return to our homes praying that the blessing of our heavenly Father may ever rest upon them, and that under the labors of their new pastor, W. C. Daland, they may reap a grand harvest for the Master.

*Resolved*, That we also appreciate the efforts of the committee that has secured to us reduced rates of travel and tender our thanks for the same.

The report of the Chicago Council to the General Conference was presented through a committee of the Council instructed to make such report, and was adopted.

President W. C. Whitford, of Milton, Wis., and O. W. Babcock, of Nortonville, Kan., were appointed a committee on procuring a tent for next session, if in their judgment it shall be needed; and I. J. Ordway, of Chicago, and D. E. Titsworth, of Plainfield, N. J., were appointed a committee on reduction of fares for delegates to the next session.

At the evening session, a little routine business was transacted, after which a service of sacred song was conducted by N. Wardner Williams. Solos were sung by Mrs. L. A. Platts, of Alfred, N. Y.; Mrs. and Mr. D. E. Titsworth, of Plainfield, N. J.; Mrs. Walter Price, of Westerly, R. I.; N. W. and Alfred Williams, of Alfred, N. Y., and an organ solo was rendered by Mr. A. L. Titsworth, of Plainfield, N. J. Thus closed a pleasant and profitable session.

From the opening to the close of the entire series of meetings the choir of the Pawcatuck Church rendered constant and valuable aid in the service of song. The sermons were excellent, the devotional meetings were fervent and spirited, and the collections, on Sabbath and Sunday, were generous, amounting to nearly \$2,000.

## YOUNG PEOPLE'S WORK.

### WHEN IS THE TIME TO DIE?

BY SARA S. MARSHALL.

I asked the glad and happy child,  
Whose hands were filled with flowers,  
Whose silvery laugh ran free and wild  
Among the vine-wreathed bowers;  
I crossed her sunny path and cried:  
"When is the time to die?"  
"Not yet! not yet!" the child replied,  
And swiftly bounded by.

I asked a maiden; back she threw  
The tresses of her hair;  
Grief's traces o'er her cheeks I knew,  
Like pearls they glistened there;  
A flush passed o'er her lily brow;  
I heard her spirit sigh:  
"Not now," she cried, "O no! not now,  
Youth is no time to die!"

I asked a mother, as she pressed  
Her first-born in her arms;  
As gently on her tender breast  
She hushed her babe's alarms;  
In quivering tones her answer came,—  
Her eyes were dim with tears;  
"My boy his mother's life must claim  
For many, many years."

I questioned one in manhood's prime,  
Of proud and fearless air;  
His brow was furrowed not by time,  
Nor dimmed by woe and care.  
In angry accents he replied,  
And flashed with scorn his eye;  
"Talk not to me of death," he cried,  
"For only age should die."

I questioned age; for him the tomb  
Had long been all prepared,  
But death, who withers youth and bloom,  
This man of years had spared.  
Once more his nature's dying fire  
Flashed high, as thus he cried:  
"Life! only life is my desire;  
Then gasped, and groaned, and died."

I asked a Christian; "Answer thou;  
When is the hour of death?"  
A holy calm was on his brow  
And peaceful was his breath;  
And sweetly o'er his features stole  
A smile, a light divine;  
He spake the language of his soul,—  
"My Master's time is mine."  
—Churchman.

LET us as followers of the Master always strive after such a spirit of consecration as shall make us ready for whatever in God's providence is sent to us.

It is the beauty of a well-formed Christian character to be ready for work or rest, joy or sorrow, pleasure or pain, sickness or health, life or death, as the Master himself wills it. This ideal is one after which we should endeavor as an element of the true consecration.

### TRUE CONSECRATION.

BY IRA L. MANSON.

Is it not reasonable for us, who are dependent upon God for life, health, and every blessing, to acknowledge him in all our ways? This demand is that we give our bodies as living sacrifices. Nothing short of this will answer, for if the whole being is not surrendered the service must necessarily be a divided one. The word of God says: "Ye cannot serve God and mammon."

Life is too short for the child of God to be idling by the way.

"One by one thy duties wait thee,  
Let thy whole strength go to each."

The proof of our discipleship is that we bear much fruit in the vineyard of our Lord, for Jesus says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Acknowledging God is recognizing his right to reign in and through us, and ascribing honor and praise for his "wonderful works to the children of men;" "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Gen. O. O. Howard was once asked by a friend for rules for a happy life, and he undertook to

make a schedule, putting down rules for reading the Scriptures, rules with reference to prayer, also rules for the improvement of the mind in reading, in meditation, and in writing, and he found that he never, for any length of time, could observe them. The demands of daily existence were constantly changing, and the circumstances, rolling in like great waves, were so different from any which he could anticipate, that no rigid rules of living would long apply; but finally he has settled down to this philosophy: "Get into a state of mind by prayer so that it will be a delight and not a task to study God's Word as opportunity cometh."

Get into a state of mind such that it will be as natural as it is for water to flow from a fountain to make somebody happier and better every day. It means to get ourselves, with all our powers, as near to the issues of real life as we can, pleading for the divine help. Surely it will be given to any sincere heart with unstinted hand.

When the question is asked, how young people should train their minds to live aright, there can be no uniform rules laid down, but the suggestions already made, I think are sufficient. Surely the conscience, which is the power within a man to enable him to see the right, and which ever presses him to its performance, will be a sufficient index—I mean, of course, when the conscience is not darkened. The commandments which our Master so emphasized when to the "great commandment in the law," "Thou shalt love the Lord thy God," he added, "Thou shalt love thy neighbor as thyself," are to me the plumb-line of self-examination; if we can keep them in letter and in spirit, it is the end of trial. Probably we cannot, ourselves being judges; but, by the Holy Spirit's help, which can always be drawn upon by the uplifting of the heart, we can, day by day, get nearer and nearer the plumb-line of life. In one sense the laws, even of the ten commandments, may become a veritable tyranny. "Keep this law and thou shalt live; break this law and thou shalt die." Such is the voice. But, on the other hand, introduce the paternal spirit, the loving fatherly hand, the sweet maternal corrective smile, then the same law becomes a servant and not a master. After the commandments you hear the singularly gentle, yet all comprehensive voice of the Great Master, "Love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself."

I, then, will conclude with what a recent writer has named the greatest thing in the world. It is, "To have that love which is both human and divine, which has its lower steps near the earth, but its upper reaches penetrating the holiest of holies in highest heaven." It is this principle, and this alone, that will make the young man and young woman really contented and happy.

### WHAT ARE YOUR CHILDREN READING?

Of David Hume, who in his youth was a believer in Christianity, it is said that he was appointed in a debating society to advocate the cause of infidelity, and by thus familiarizing himself with the arguments of skepticism he became a life-long deist. Voltaire, it is said, at the age of five committed to memory a sceptical poem, and the impressions made upon his mind clung to him as long as he lived. Both these men were powerful opponents of the truth as it is in Jesus, and by their writings may have led thousands to destruction who otherwise would have been saved. We should probably find, if we knew enough of the lives of other unbelievers, that they owed their aversion to Christianity to impressions made upon them in their

youth. Be that as it may; it is evident that Hume and Voltaire afford us a warning example of the evil that may be done by the reading of bad books and bad papers. It is in youth that the mind is susceptible to the most lasting impressions. What we learn when we are yet young we seldom forget. Hence it is a matter of the greatest and most far-reaching importance that we put into the hands of our children only such books as will afford the right kind of food for their minds and hearts. Important as this matter is, it is nevertheless treated as if it were of no importance whatever. Many are careless and indifferent as to what their children read. Even in some Sunday-school libraries are found books which cannot fail to poison the minds of those that read them at a tender age. Into the homes of many Christians even the poison is brought through the columns of some unscrupulous newspaper; for many of the papers of the day are utterly unfit to go into the hands of children, filled as their pages are with all kinds of filthy reports and stories of doubtful morality.

In view of these facts it becomes us as Christians to see to it that our own children read such books as will prove helpful in their influence, and that we use our endeavors to warn others against the danger of letting their children read indecent or sceptical literature. Especially is it a duty incumbent upon the managers of our Sunday-school libraries to keep out of their collections all books of a pernicious tendency. It would be well, too, if the Christian people of our land would in some way give the publishers of our secular papers to understand that much more discrimination ought to be exercised as to what they admit into their columns than is done at present.

Ours is a reading age. About that there can be no dispute. Our children will read something, whether we concern ourselves about their reading or not. If we place good and useful literature before them and carefully exclude the bad, while we at the same time give them practical directions as to when and how they should read, they will not only read what is good, but will also be made better by what they read, and we shall have in the books and papers that enter our homes a valuable auxiliary in maintaining discipline and in promoting refinement. If, however, we neglect to do our duty in this respect, we may realize our mistake when it is too late and after our children have been ruined. The proper place to begin the right course is at the beginning. It is much better to lock the stable before than after the horse is stolen. Teach the children to delight in good books and papers and they will acquire no taste for the bad, but will be drawn toward good literature as naturally as a duck toward the water. Therefore, dear readers, be careful as to what your children read.—*The Lutheran Standard.*

## SYMPOSIUM.

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

GENERAL UTILITY.

It is very easy to define in general terms the work of young people. It is loyalty to principle, earnestness, devotedness to the tasks of life, uprightness of character, etc.; but to work out the specific work for the young people of our denomination is a far different matter. But first our work in common with the young people of all denominations is to prepare ourselves to assume and carry on the work now performed by our fathers and mothers.

Our work is to wash dishes, to sew, to teach school, to chop wood, to keep books, to sell goods, to teach in the Sabbath-school, to sing in the choir (and always be on hand), to do all these tasks which come to us cheerfully.

Our work is to make money, and use it. Our denomination needs more *business* men. We need them just as much and even more than we need preachers. The work then for some of us is to make money and use it for the Lord. We have a few such men and we could not exist

without them. We need more such young people. If God has given to you the money making talent, use it, and use it to his glory. Our work is to keep our eyes open, to be ever on the alert, to watch for opportunities to "fill in chinks," to be on time at Sabbath-school and at prayer-meeting, to sit up with the sick before every one else has and even before the sickness is generally known.

Our work is to give away our old clothes to the needy, to do the running around work on committees while older heads do the planning, to go off with more experienced workers on mission work, there to play the organ and sing and speak, to encourage every good work by speaking well of it.

Our work is to stand ready at the call of our pastor, Sabbath-school Superintendent and leaders in the community, to be patient, to be slighted and snubbed and not get mad, to pray for the success of our leaders. Such is the work of the great majority of the young people.

A few may be called up, or rather out from the rank and file to do certain specific public labor in behalf of our Christ and his church. Our work is to support them. Our work is to pray for them, to encourage them to write to them telling of the condition of the local societies, to suggest thoughtful and tested methods of the work, to criticise it may be in a friendly spirit.

Our work is to interest ourselves in the interest of others.

Our work is to become men and women, Christian men and women.

What your particular work is, I do not know, mine is unknown to you. But the ultimate work of us all is the evangelization of the whole world. Truly this is a glorious cause.

EDWIN SHAW.

## TEMPERANCE.

—NEW VICTIMS are being continually added to the long list of cigarette suicides. A recent Milwaukee telegram mentions the sudden and simultaneous death of two boys at Prairie du Chien, after excessive smoking, and which led to a post-mortem examination. The boys' stomachs were subjected to a medical analysis, and the presence of phosphorus was discovered. The symptoms indicated death by this poisonous substance, combined with nicotine and the arsenical solution used in preparing the papers and wrappers for the ordinary cigarette. All forms of tobacco-smoking are objectionable, but the cigarette is both a nuisance and a peril. It ought to be summarily abolished.—*National Temperance Advocate*.

—A BOSTON telegram of the 20th ult., announces that a ship laden with \$60,000 worth of New England rum left Boston recently for the usual destination for such cargoes—the Dark Continent. From July 1, 1890, to the corresponding date in 1891, the export of this nature from Boston to ports in Africa was 1,018,591 gallons, valued at \$1,223,889. It also adds: "During the last year this trade has almost doubled in quantity and value. The number of gallons exported in the twelve months ending July 1, 1890, was 548,354." This announcement ought to suffice to arouse the Christian men and women of this country to the importance of increased efforts for the suppression of this very destructive drink traffic carried on by traders of our own and other countries with the native races of Africa.

—ENGLAND does not stand alone in suffering from the ravages of alcoholism. According to the latest returns the consumption of alcohol in France, which was larger in 1869 than ever before, continues to increase, the tax thereon last year being almost a million sterling. This means an increase in quantity of thirty-seven millions of gallons. In some of the large towns the consumption of spirituous liquors has increased between twenty and thirty per cent. When it is remembered that concurrently with this increase the wine production of France and the production of alcohol from wine has decreased very largely during the last ten years, and that free distillation is allowed, the conclusion is obvious that much of the drink consumed must be simply poison. One of the saddest features of the case is that drunkenness is increasing among the young. None of the remedies hitherto suggested—*e. g.*, more inspection of public-houses and of granting licenses—have done more than merely play with the disease.—*Christian (London)*.

## EDUCATION.

—THE gift of one thousand volumes from the library of Dr. Asahel C. Kendrick to the University of Rochester is announced. This increase of the library facilities of the institution is especially significant as coming from a scholar of such ripe culture as Dr. Kendrick, whose enthusiasm for the study of English poetry is as well known to his former students as is his love of the classics.

—FOR the second year in succession a young lady (Miss Hester Russell this year) has taken the highest place in the final examination for the M. B. degree of the Royal University of Ireland. Both these distinguished students were educated at the London School of Medicine for Women. Miss Phillippa Fawcett has maintained her position in this year's tripos, being declared equal to the senior wrangler. Miss Elsie Windsor who has come out first of her year in the mathematical tripos, is also champion at Newnham.

—THE educational methods of France have been revised. Greek and Latin have been taken from the curriculum of public instruction, and the German and English tongues, with their literatures, take their place. These are to be studied in such a way as to exercise the analytical and logical faculties, so that the advantages of the study of the ancient classics may be secured. The amended curriculum will also embrace the French language and literature, geography, history, ethics, philosophy, political economy, law, and science. As something must be sacrificed for want of time, there is a growing conviction in France that the language and lore of the ancients had better be given up than the tongues and science of to day.

—YOUNG COLLEGE PRESIDENTS.—A. E. Turner, of the Cumberland Presbyterian College, Lincoln, Neb., is probably the youngest college president in the world. He was born in 1862, entered the institution of which is president at the age of fifteen, graduated in 1881, was principal of Ashmore (Ills.) seminary for three years and then became professor of natural sciences at Lincoln. He was made president in 1888, when he was twenty-six years old. Dr. William Rainey Harper, who was unanimously elected president of the University of Chicago, was born in New Concord, Muskingum county, O., July 26, 1856. He entered the Muskingum college at ten and took his degree of A. B. at fourteen. At seventeen he entered on the higher course at Yale, and at nineteen received the degree of Ph. D. He was made professor of Semetic languages at Yale in 1886.

—EDUCATING OUR GIRLS ABROAD.—As a rule the American girl seeks Europe for special study, either of music, art, or for the purpose of acquiring one or more of the continental languages—German, French, and Italian. The question where, when and how to use time and money most profitably, *i. e.*, to which province or cities to go; whether to enter at once a pension school where only French, German or Italian is spoken; or to live in some family where either language is spoken exclusively; or, to take rooms and live *en famille*, taking perhaps, some meals at restaurants. Each method has certain advantages, also some objections. In deciding where to go, for instance, to learn German, the Berlin *cult* will say: "In Bavaria the language is not spoken so purely as in northern Germany;" while the south German habitant claims the better accent, the Saxon and Austrian Germans have each local claims; but, in point of fact, German is well spoken and well taught by educated people throughout the German empire; yet, in each separate province, peasants and laborers and their children speak dialects which are as distinct as are the languages of the different tribes of American Indians, and can be understood nowhere else. Hence the conclusion that, all other things being equal, one province is as good as another for acquiring the language. One of the greatest objections to the pension or boarding-school is the insufficient diet. European cooking is so different from American, and, at first, so unpalatable, that young girls who ought to have appetizing and nourishing food, and plenty of it, could not be sufficiently fed. Then, again, though these schools guard very carefully their pupils, association with girls so differently taught, and whose moral training may or may not have been the best; also, the absence of home and religious helps, is a vital objection to pension schools. Of these schools, the Swiss are said to be the best, and in them French is far more readily acquired than in the Paris schools where so many American girls are sent, and where, as would naturally be the case, the English-speaking pupils associate, and, as a matter of course, communicate in their own language.—*Mrs. A. G. Lewis in the September Ladies' Home Journal*.

## POPULAR SCIENCE.

A NEW career for women is suggested by the fact that a female sanitary engineer is now practicing in London. She appears to be a lady of varied knowledge, as she has received certificates for music, art, hygiene, divinity, physiology, and sanitary science. She is a lecturer on domestic economy and hygiene at the Wordsworth College, London, and it is said gives learned discourses on the same subjects at the meetings of the National Health Society. This lady of versatile genius is Miss Scott, and she has been chosen to represent the women of England at the forthcoming International Congress of Hygiene, and will read a paper there. Miss Scott states: "I have visited slaughter-houses, workshops, dairies, and all manner of places in order to get information, and have learned all that I possibly can about plumber's work. Of course I understand, too, all about the laying of drains, water mains, connections, and so on. I have had an application to examine and survey the drainage of a house in Hampstead. I expect I shall have to draw up a plan of the whole sanitary arrangements." There is nothing out of the way in women becoming sanitary engineers. When ability in this direction is applied to domestic sanitation, and women more generally become informed on the subject, the result will be more homes in a state of healthfulness. Women have made excellent inspectors, and their natural tendency towards cleanliness adapts them to sanitary work. Whatever a woman may find to do in a professional way with sanitary engineering, she can find a broad and inviting field for labor in securing the sanitation of her household.—*American Analyst*.

A NEW TREATMENT FOR BALDNESS.—The form of alopecia for which M. Moty suggests a new plan of treatment is that which proves at times so obstinate, in spite of all applications, commonly known as alopecia areata. At a recent meeting of the French society of Dermatologie et Syphilographie, he presented a number of patients who had been subjected to intradermic injections of corrosive sublimate in strength of two to five hundred, and claimed that the treatment had proved very satisfactory, in that the growth of hair over the bald spots had been more rapid than after other modes of treatment. A variety of vehicles had been experimented with, until it was found that an aqueous solution was the best. Several injections of not more than five or six drops are made around each patch. Modern investigation tend to show that there is at least one variety of alopecia, occurring in rounded plaques, which is due to the invasion of a micro-organism, and the observations of Von Scholen, Thin, Robinson, and others in this field have rendered it scarcely justifiable for an author at the present day to attribute the affection to neurotic causes in all cases. If, as Robinson maintains, the organisms are situated deeply in the tissues of the scalp or other hairy portions of the skin, then the plan of treatment here suggested is eminently rational, and ought to be as successful as it is claimed. It must always be remembered, however, that the disease is of a most erratic nature, and while at times it resists all our efforts, at others it shows a tendency to rapid and spontaneous recovery. Besnier relates an instance in point, where a patient was treated in his service continually for two years without success. He was then sent to a colleague who continued exactly the same treatment, and a cure was promptly effected.—*Med. Record*.

THE FAST TRIP OF THE TEUTONIC.—Although it is by about an hour and a half only in a voyage of more than five days and a half that the Teutonic has beaten all previous passages across the Atlantic, the record is more impressive when we note in comparison the progress made in the past twenty-five years in increasing the speed of ocean steamships. In 1866 the Scotia was a record breaker when she made the trip in 8 days, 2 hours and 48 minutes. From 1873 to 1880 the best records were between 7 and 8 days, but in 1882 the Alaska was styled the Atlantic greyhound on first making the trip in less than 7 days, her time being 6 days, 18 hours and 37 minutes. This time was further successively reduced by the Oregon, America, Umbria, and Etruria, but it remained for the City of Paris to first make a record below 6 days, when, in 1889, she made the voyage in 5 days, 19 hours and 18 minutes, a record first broken this month by both the Majestic and the Teutonic. To those who, reasoning from these data, conclude that we shall continue to go on in the same ratio, lessening the time required to cross the Atlantic by the building of more powerful steamships, an extended consideration of the difficulties involved would be superfluous. Something will probably be gained, it is true, and it is semi-officially announced that the Cunard Company has prepared plans for the building of a twelve thousand ton steamer, designed to make the voyage in five days, but the greatly increased power that will be required, and the added strength called for in the machinery, to make this gain of a few hours in a ship designed to be commercially successful, present problems to be solved only by the highest engineering skill. The beautiful workmanship and the tremendous power of such great engines as those of the Teutonic and Majestic seem indeed to represent about the acme of present attainment, and the utilization of steam has reached a point hitherto unknown, but he would be a bold man who would, for these reasons, attempt to set a limit to the possibilities of the future.—*Scientific American*.

## 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 XI.—CHRIST AND THE BLIND MAN.

For Sabbath-day, Sept. 12, 1891.

SCRIPTURE LESSON.—John 9:1-11, 35-38.

INTRODUCTION.—Jesus has been discoursing with the Jews, and the result was the unbelieving ones endeavored to kill him, but he passed by them and escaped. The narrative to-day would seem to be connected with the events of the last chapter, but the words "passed by" are not a repetition, being a different form of the Greek verb. Many harmonists place this miracle about two months later, near the feast of dedication.

EXPLANATORY NOTES.—v. 1. "Blind from his birth." Blindness is a very common malady in the East. This, however, was a case beyond the power of medical skill, for he was born blind. This is the only one of the six recorded miracles connected with blindness described as being from birth. This made the case the more remarkable, for "since the world began was it not heard that any man opened the eyes of one that was born blind." (v. 32). v. 2. "Master, who did sin?" The Jews entertained the view that every misfortune was the direct result of some special sin. But here the man so unfortunate was thus from birth; how, then, could he have sinned and received this penalty? Was it his parents' sin? There is some truth in their view, for calamities are the fruits of sin, though we may not be able to identify the sin or sinner unless we go back to Adam. Diseases are the natural consequence of sin, and offspring must suffer, in many cases, from the folly of parents. Lev. 26:16, 2 Kings 5:27. But all special afflictions are not divine visitations for special sins. Job. 4:7; 8:6, Acts 28:4. v. 3. "Neither this man . . . parents." Not that they never had sinned, but had not so as to cause blindness. "Works of God . . . manifest in him." It should be a means of grace. There may have been natural laws violated by his ancestors, or some natural cause of blindness, but it should be a divinely ordained means of bringing the man in contact with Christ, and with his eyesight the blessing of salvation. It would also magnify Christ before the world. v. 4. "While it is day." While the opportunity lasts we must perform the duties devolving upon us. Jesus associates his disciples with him in doing the works of the Father. "The night cometh." The day of opportunity ends with all. It must sometime cease. "Work while the day lasts." Christ had a work which he must do before his crucifixion. Already the time drew near. v. 5. Christ is the intellectual, moral and spiritual light of this world. Wherever Christ is, *i. e.*, wherever the gospel is received, there is found the greatest light and civilization, the greatest temporal and spiritual prosperity, the greatest and truest happiness. v. 6. "He spat . . . and made clay." No power in clay to give eyesight. Christ adopts some means, always, to make men receptive. He always gives man something to do as a test of faith and obedience. We may use means, but not depend entirely on them, but on Christ. v. 7. "Go wash." Wash off the clay. The test of obedience. "Pool of Siloam." Called Siloah in Neh. 3:15. South-east of the temple mount, a tank or reservoir 53x18 feet. "Sent." *i. e.*, the outlet for waters flowing from under the temple hill. "Went his way." He obeyed. It is the only real, visible test of faith. "Came seeing." The condition of salvation is walking by faith, even though we do not see all the reasons or all the way clearly, then we shall "come seeing." v. 8. "Neighbors." Who would be the ones to observe his cure and recognize him as the very man who was before, and from birth, blind. "Sat and begged." He had been accustomed to beg. Spiritual eyesight observed in others occasions much debate. The world generally observes the change. v. 9. "He is like him." Unwill-

ing to admit the truth, human ingenuity tries to explain away Christ's works. "I am he." Personal testimony for Jesus and what he has done for us. This settles the matter of personal identity, but how was the change wrought? v. 10. "How . . . opened." The world can admit the change in men's character, but how? is the question. v. 11. He tells them frankly all about it. But of the true nature and character of Jesus he was as yet quite ignorant. He still needs more light, spiritual eyesight. v. 35. The rulers excommunicated him for owning Christ as far as he knew him. Excommunicated from synagogue or from the church is divinely authorized, but not for owning Christ. Matt. 18 gives one lawful cause and procedure. "Jesus heard" of this excommunication. The trials of his disciples are always known to him. "Dost thou believe on the Son?" By this miracle and spiritual reasoning together with a knowledge of the prophecies, he comes to recognize Jesus as a prophet. Will he now confess him as Messiah? v. 36. "Who is he?" He sees Jesus now for the first time. Believing him to be a teacher divinely appointed, he is ready to receive instruction. "That I might believe." I am ready to believe when I know who he is. v. 37. "He that talketh with thee." Christ plainly declares himself to be the one. Does not seeing and talking with the "Son of God" more than counterbalance the reproach he had already suffered? v. 38. "Lord, I believe." A prompt reception of the blessed truth. "He worshiped him." Adoring worship. Jesus accepts it. But none are to be worshiped in this way except God. Jesus accepts worship belonging to God only. Christ is either of the God-head or else an imposter. "The Word was made flesh and dwelt among us." This was Jesus. "The Word was God." Jesus is God. No human theories can change this conclusion. To believe the Bible is to believe the divinity of Christ.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Aug. 26, 1891.

Secretary Noble is receiving, as he deserves, much commendation for his prompt action in heading off the attempt on the part of the brewers to take advantage of a recent judicial decision to flood the Indian country with beer. It is not believed by good lawyers that the United States Supreme Court will ratify the construction which Judge Bryant, of the eastern judicial district of Texas, who has jurisdiction over Indian Territory, has placed upon the United States statute which prohibits the introduction into Indian Territory of "ardent spirits" or "spirituous liquors;" he having decided that malt liquors were not included and that lager beer might legally be taken into the Territory and sold. Almost as soon as the news of this decision arrived here the information came that a brewer had shipped, or was about to ship, a car load of beer to the Territory. As soon as Secretary Noble heard of this he instructed the acting Commissioner of Indian Affairs to telegraph the agent at Union Agency to seize and turn over to the United States Marshal any packages of beer that might be brought into the Territory. This decision of Judge Bryant's has been criticized very harshly here; it was, it is generally thought, clearly the intention of Congress to prevent intoxicating liquor of any kind being taken into Indian Territory, but by some oversight "malt liquors" were not specifically mentioned in the statute. If one may judge from other decisions handed down by the Supreme Court affecting the liquor traffic it seems reasonable to predict that this decision will be reversed. Secretary Noble believes that such will be the case, and he is determined that no beer shall be openly taken into or sold in the Territory if he can prevent it, and, as far as known, the Department of Justice, the Treasury and the War departments, all of which have officials in the Territory, will co-operate with him and render the Indian agents all the assistance possible.

The Census Bureau has just issued a very in-

teresting bulletin on the assessed valuation of real and personal property in the several States and Territories. The totals show that the assessed value of all property increased from \$16,902,993,543 in 1880 to \$24,249,589,804 in 1890, an increase in the ten years of \$7,346,596,261, which is slightly in excess of the entire true valuation of all property in the United States as returned by the census of 1850, the exact figures of that census being \$7,135,780,228. Should the inquiry now being made in relation to the true value of all property in the United States show that the same ratio existed in 1890 between the true value and the assessed valuation as in 1880, the absolute wealth of the United States at the close of the last census year may be estimated as quite \$62,610,000,000, or nearly \$1,000 per capita, as against \$514 per capita in 1860, \$780 in 1870, and \$870 in 1880.

"Manliness," was characterized by Rev. Dr. Kerr B. Tupper, of Denver, in his address to the Y. M. C. A. Sunday afternoon, as the prime minister of our vocabulary, and the controller of our politics, our morality and our religion. "Man," said Dr. Tupper in the course of his address, "is a being possessed of intelligence and will. True manliness and Christianity form the basis of all true character, and they are far more valuable than title, intelligence, high education, or fluent speech. If a man has this true manliness he has more than all these. He has within him that which stirs him to do his best, a royal, loyal, God-like disposition. Three thousand years ago, David, the dying king, said to his son Solomon, 'Show thyself a man.' All things were embodied in that. A thousand years later Paul, in one of his greatest discourses, also gave utterance to the same thought when he said: 'Acquit yourselves like men.'"

## TOPICAL SELECTIONS.

H. B. MAURER.

## THEORY AND PRACTICE.

It is not unworthy of remark that both of these men (St. Pierre and Rousseau), such enthusiastic admirers of nature and the natural in all things, should have possessed factitious rather than practical virtue, and a wisdom wholly unfitted for the world. St. Pierre asked Rousseau in one of their frequent rambles, if, in delineating St. Preux, he had not intended to represent himself. "No," replied Rousseau. "St. Preux is not what I have been, but what I wish to be." St. Pierre would have most likely given the same answer had a similar question been put to him with regard to the colonel in "Paul and Virginia;" "Many of the best and ablest philosophers, who have been perfect lights of science in matters of theory, have been wholly unable to reduce them to practice."

## AN OLD TEMPERANCE PLEDGE.

It is a pleasure to look back and see how certain great minds of early days gave heed to the need of temperance principles, weighing carefully the pros and cons of a cause that has now become the issue of the hour. In an old almanac of the year 1837 is found the following:

"Being satisfied, from observation and experience, as well as from medical testimony, that ardent spirits, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health and happiness of the community, we hereby express our conviction, that should the people of the United States, and especially all young men, discountenance entirely the use of it, they would not

only promote their own personal benefit, but the good of our country and the world.

(Signed) JAMES MADISON,  
ANDREW JACKSON,  
JOHN QUINCY ADAMS."

#### TRUTH-COMPELLING.

Those tree-planting associations which are trying to make Arbor Day a popular institution should consider the expediency of importing the pipal tree from India. It has many excellencies, being both a fruit and a shade tree, but its prominent virtue is that it is such a sacred tree (*ficus religiosa*, the botanist calls it) that no one within the circle of its shadow can tell an untruth.

An English magistrate thought he would confer a great benefit on Allahabad by planting pipal trees in the market-place. As soon as his intention was known, many Hindoo tradesmen called upon him, to entreat him not to carry out his purpose.

They told him frankly that such was the sacredness of the pipal tree that no Hindoo would dare to tell a falsehood or to take the smallest advantage while beneath its shadow. The Sahib could therefore see that the presence of these sacred trees in the market-place would make it impossible for them to carry on business.

#### SEIZING OPPORTUNITY.

"In days of old" Tarquin refused to purchase the Sibylline Books, that contained the fate of his kingdom, because of the—as it seemed to him—enormous price demanded. The owner went away and, after burning three of the nine, returned, demanding even more for the remaining six. Again the foolish Tarquin refused to pay the price, and again three were destroyed, and an additional price demanded for the remaining third. Becoming somewhat alarmed, the hasty Tarquin consulted the augurs, who assured him that there was no safety in refusing to purchase at any price, and he finally paid a more fabulous sum for a part than he would have done for the whole had he taken them at first.

#### TACT.

John Wesley was a gentleman. He was both well-born and well-bred. Though of the stuff out of which martyrs are made, he was gifted with a tact that equalled the tact of women. Uncompromising when principles were threatened, he adapted his speech and manners to the miners of Cornwall and to the ladies of London.

He was once invited to luncheon at the house of a gentleman of wealth, whose daughter had, not long before, connected herself with the Methodists. One of Mr. Wesley's preachers, a plain, blunt yeoman, unused to good society, was also invited.

At the table, the young lady, who was remarkable for her beauty, sat beside the blunt preacher. During a pause in the meal, he noticed that she wore several rings. Taking hold of her hand, he raised it, so as to attract Mr. Wesley's attention, and asked in a loud voice:

"What do you think of this, sir, for a Methodist's hand?"

The girl turned crimson—for she and every one at the table knew Mr. Wesley's aversion to showy decoration. But the aged Christian's tact was equal to the emergency. With a good-natured smile, he simply said:

"I think *the hand* is very beautiful."

The beautiful girl's face showed her appreciation of the compliment, and a few hours later,

she expressed her satisfaction with the delicate reproof by appearing with a ringless hand.

#### THE TRUE TEST.

Your preaching pleases your audience, but does it benefit them? That is the true test. What effect has it upon their lives? By the fruit ye shall know its service and value. There is a story told of a saint who preached to the fishes a most delightful sermon. The fishes were all charmed; but the narrator says:

"The sermon now ended,  
Each turned and descended;  
The pikes went on stealing,  
The eels went on eeling;  
Much delighted were they,  
But preferred the old way."

It is well to please an audience, but please it to its edification. Make the truth stick. Rhetoric and oratory, whose end is entertainment, are out of place in the pulpit.

## HOME NEWS.

#### New York.

SCOTT.—This is one of the old and honored churches of the Central Association. Many of the prominent men and women among us look back to it as their birth place, and many of our most efficient ministers have been settled there as pastor. But like other Seventh-day Baptist churches, the death of the aged and removal of the young to other fields, have diminished the membership and power of the church. But Seventh-day Baptists are tenacious and those that remain are earnest and self-sacrificing for the cause they love. One year ago Bro. J. A. Platts came, right from his theological studies at Alfred Centre, and settled among them. In a few weeks, by mutual arrangement, the church called a council for examination and, having passed it unusually well, he was duly ordained to the gospel ministry. Three weeks ago he closed the year of arduous labor and went to Alfred Centre for needed rest, preparatory to his new pastorate at Leonardsville. During these months he has worked most assiduously and God has blessed his labors. The congregations have been steadily gaining and the church has felt a new life. His outside work under the Young Men's Christian Association of Cortland, his six weeks' help in the revival in the M. E. Church, of Scott, and his two weeks preaching here at DeRuyter last April, were blessed of God. And now may our heavenly Father abundantly bless him in his new pastorate and build up the old and honored church of Scott in all spiritual gifts and graces. L. R. S.

#### Wisconsin.

MILTON.—The college is about to begin its year's work with every prospect of an increased attendance.—Our President will soon be at home and we look forward to many interesting "chapel speeches" and talks in other places in regard to his vacation travel.—Prof. A. Whitford spent a week of the vacation at Dodge Centre, looking after the interests of his farm.—Our pastor is conducting a few special meetings. There is much earnestness manifested by the church, and we are working and praying for an outpouring of the Holy Spirit, a revival of indifferent ones, and an ingathering of the lost and unsaved. EDWIN SHAW.

THE Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House churches will convene with the church at Hebron Centre, commencing Sixth-day evening, Sept. 11, 1891. Revs. G. W. Burdick, G. P. Kenyon and others are expected. An invitation is extended to all. W. L. BURDICK.

#### THE INTERPRETING SPIRIT.

There can be no doubt that one of the offices of the Holy Spirit is that of interpreting the Scriptures to those who reverently seek to know their contents. When Christ spoke of the coming of the Spirit, he declared to the disciples that he would guide them into all truth. He also said: "He shall take of mine and declare it unto you." Plainly enough, as the Spirit moved upon the human mind and heart in the work of writing the Bible, so it is needful that the Spirit should move upon men's minds and hearts, and largely assist them in the proper interpretation of the inspired word. But some tell us that the ordinary Christian is not capable of getting at the correct meaning of much that the Bible contains. They assert that only a certain class of specially qualified and officially constituted men are properly prepared to give a correct rendering of the Scriptures. We are informed that to the scholars and consecrated ecclesiastics is given the necessary power to rightly interpret the sacred truth to us.

We find no warrant for any such thing in the Bible. On the contrary, the teaching of the Bible is that all should read it for themselves, and depend upon the Holy Spirit to enlighten mind and heart for the work. It does not signify, however, that one can understand all the mysteries and profound sayings of the Bible, even with the Spirit's help. There are some things which, for reasons best known to God, we are not yet permitted to fully understand. But it remains true that the Spirit will mightily assist a devout, earnest soul to an increasing understanding of the truths and doctrines and duties which are contained in the Bible. Dr. Joseph Parker says: "The question is, How to make the most of the Bible; how to get at its proper, spiritual meaning and how to express its revelations in the daily behaviour of life? Is every man qualified to interpret and decide the purpose of the Scriptures? . . . Interpretation is the result of spiritual preparedness, and spiritual preparedness is the work of the Holy Ghost. A reader, going to the Bible in a self-sufficient and self-dependent spirit, will narrow and dishonor it by private interpretation, and probably bring from its perusal nothing higher than a crochet; but, going to it in another spirit, he may see it and know it as a revelation from heaven. What then is that other spirit? It is so specifically defined by an apostle as to prevent all doubt of its meaning; it is 'the spirit of power and of love and of a sound mind;' and this spirit is the direct gift of God! He who is thus qualified, can make no vital mistakes in the interpretation of Scripture; whilst he who has every other qualification but this will never apprehend the genius and purpose of the Bible." This is a just and well-expressed view of the case. God never intended that the interpretation of his word should be confined to a select class of men, claiming superior qualifications for the task, and letting the common people take their explanations second hand.

The Holy Spirit is given to every Christian heart, to profit by his illuminations in the search after those truths which only the spiritually-minded can comprehend and appropriate to their use, to the edifying or building up of their Christian characters. But this does not, by any means, excuse one from availing himself of all the education and books of history and other proper aids for the work of getting at the true meaning of the word. The spirit interprets, in a large measure, through the right means to be employed. We need to pray that the spirit may help us so use the means that they may minister to our growth in divine knowledge. Besides this, he will, if we deeply desire it, act directly on our spiritual sight and quicken it to apprehend the hidden things of the revelation of God.—*Christian Secretary.*

## MISCELLANY.

## POETIC JUSTICE.

"Father, what is poetic justice?" asked Fred Stanley at the tea-table.

"Bless the boy! What put that into his head?" said mother.

"Why, there was something about it in our reading-lesson to-day, and when I asked Miss Thompson what it meant she said we should see how many of us could find out for ourselves and give her an illustration of it to-morrow; but I don't know how to find out, unless you tell me."

Mr. Stanley looked thoughtful for a moment, and then smiled, as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after.

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket he capered for joy and trotted along at our side, as if to say, 'Now, boys, I'm one of you.' We named him Rover, and, boy like, tried to find out how much he knew, and what he could do in the way of tricks; and we soon discovered that he would 'fetch and carry' beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and drag it back to us. Fences, ditches, and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow and scattered out in quest of blackberries. In my wanderings I discovered a hornet's nest, the largest I ever saw,—and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, almost touching the ground. Moreover, it was at the foot of a little hill, and as I scampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and the hornet's nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"'Rob! Will!' I called to the other boys; 'come here; we'll have some fun.'

"They came promptly, and I explained my villainous project. I pointed out the hornet's nest, and proposed that we roll a stone down upon it and send Rover after the stone. 'And, oh cracky, won't it be fun to see how astonished he'll be when the hornets come out,' I cried in conclusion. They agreed that it would be awfully funny. We selected a good-sized, round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and, as the ground was smooth the stone went true to its mark, and crashed into the hornet's nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipations, and we had just begun to double ourselves up in paroxysms of laughter, when, with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled, like a black, avenging cloud, all over us, and the scene that followed baffles my power of description. We ran, we scratched, we rolled on the ground, and we howled with agony, till the meadow was, for the time being, turned into a pandemonium.

"I have never known just how long the tor-

ture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress, and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and, plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream, and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time, but I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stiffly, we went slowly homeward, with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice."—*Sel.*

## TOO BUSY TO PRAY.

Jesus appears to have devoted himself specially to prayer at times when his life was unusually full of work and excitement. His was a very busy life; there was nearly always "many coming and going" about him. Sometimes, however, there was such a congestion of thronging objects that he had scarcely time to eat. But even then he found time to pray. Indeed, these appear to have been with him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of him, and great multitudes came together to hear and to be healed by him of their infirmities, but he withdrew himself into the wilderness and prayed."

Many in our day know what this congestion of occupation is—they are swept off their feet with their engagements, and can scarcely find time to eat. We make this a reason for not praying; Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that, if he allowed himself to become hurried, he could not do all that he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*Rev. James Stalker.*

INTIMACY is never a destroyer of reverence where true worth exists. It is only where the outer appearance is a sham that closer knowledge dissipates an ideal perceived in or for a loved one. A true man's best is never on the surface, and only when he is well known can such a man be honored as he deserves. There is but a half-truth, even if that, in the cynical adage, "No man is a hero to his valet." It may be that a valet lacks the ability to recognize and appreciate the heroic; but the lack in that case is with the valet, and not with the hero. A valet's opportunities may bring into sight weaknesses of a true man which one could not otherwise perceive; but those same opportunities will bring to view evidences of strength and greatness unperceived before. We best love a friend whom we know best; and the more we know of a true friend, the more we love and honor him.—*S. S. Times.*

NO CAUSE, however just, should be supported or defended by unjust means. The truth can always afford to be fair. No amount of reasoning can make it right to take a wrong course. Doing evil that good may come will always yield evil results.

## 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. BARCOCK.

☞ 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.

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

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

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1.25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

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

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CONDENSED NEWS.

The population of Canada is 4,823,344, an increase of 11.52 per cent in ten years.

Twenty-six lives were lost by a collision between two steamers near Sydney, N. S. W., last week.

Much destruction to property and some loss of life were caused by floods in Rensselaer county, N. Y., recently.

Valparaiso has been surrendered to the Chilean insurgent army; the American, German, French and English admirals are preserving order.

Prof. W. S. Chaplin, professor of engineering in Harvard since 1885, has been elected chancellor of Washington University of St. Louis.

Mr. Gladstone has written a letter denouncing gambling as a formidable and growing national evil. Mr. Gladstone adds that he is ready to give his aid to any efforts aiming at the extinction or mitigation of gambling.

The superintendent of immigration has directed the prosecution of W. F. Vlient & Co., of Cleveland, for violating the alien labor contract law in inducing two Canadian printers to immigrate to Cleveland by means of an advertisement put in the papers of Toronto.

Official statistics just published show that the provincial debts of Italy amount to 14,902,000,000 lire (\$2,980,500,000), or 514 6-10 lire (\$103.) for each inhabitant, and 513 3-10 lire on each hectare of land. This is, of course, in addition to the national debt, which is upwards of 24,000,000,000 lire, or nearly \$5,000,000,000.

A recent dispatch from St. Petersburg says: "Details of rioting at Vitebsk, capital of the government of that name, occasioned by the people's protest against the exportation of rye, show that the disturbance was serious. The government reports that there was evidence that a general revolt of peasantry had been planned. The peasants attacked the railroad officials demanding no more rye should leave Vitebsk and severely beat the Jewish grain dealers and finally attacked the railroad station. The military was then summoned. The rioters resisted stubbornly and their supporters outside the railroad station made a fierce attack upon the soldiers, severely injuring many of them. Finally the officers in command, after repeatedly threatening the crowds, gave orders to fire upon the rioters. The soldiers then fired a volley, killing two peasants and wounding a number of others. The rioters soon afterward disappeared. Similar disturbances are reported from Dunaberg, Vint and other places but no details have been made public."

MARRIED.

COX-THORN.—At their newly furnished home, N. 9th St., Philadelphia, Pa., Aug. 26, 1891, by Rev. J. C. Bowen, Mr. George S. Cox and Miss Annie E. Thorn, both of Philadelphia.

DUTTON-BURDICK.—At the residence of the officiating clergyman, Rev. Clayton A. Burdick, Brookfield, N. Y., Aug. 27, 1891, Mr. Alvin Dutton, of South Edmeston, N. Y., and Mrs. Hattie I. Burdick, of Milton Junction, Wis.

DIED.

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

COTTRELL.—In Westerly, R. I., Aug. 27, 1891, suddenly, Mrs. Lucy Maria Cottrell, wife of Rev. L. M. Cottrell, in the 76th year of her age.

Mrs. Cottrell was the daughter of Deacon Elnathan W. Babcock, of Hopkinton. In early life she became the subject of saving grace and was baptized by Eld. Matthew Stillman into the fellowship of the First Hopkinton Church. Subsequently she transferred her membership to Farina, Ill., thence to the First Alfred Church. She was a true wife and mother, an earnest Christian, and a sympathizing, helpful neighbor. In disposition she was modest and retiring, and yet was always at the post of duty. She loved the work of the church, and generously contributed to its support. She went to Conference at Westerly with her husband, and with him was greatly enjoying a little visit with kindred, old friends and acquaintances, when suddenly she was called to the home above, leaving her husband, one son, Dr. M. B. Cottrell, of Hornellsville, N. Y., two sisters, and many friends to mourn her departure. The body was brought to Alfred. Funeral services at the house were conducted by the writer, and the remains were laid to rest in the Alfred Rural Cemetery. L. A. P.

HALL.—Suddenly, in Alfred, N. Y., Aug. 25, 1891, Bennajah C. Hall, at the advanced age of 91 years, 7 months and 5 days.

He was born and married in Petersburg, N. Y., and early settled in Scott, Cortland county, where he made a profession of religion in Christian baptism, administered by the late Eld. John Greene. He subsequently lived in Walworth, Wayne Co., N. Y., where he buried his first wife; also in Albion, W. S., and Alfred. He spent the last 8 years of his life with his daughter, Mrs. O. Greene, where he received the most faithful care till the last. He was a good member of the Seventh-day Baptist Church of Andover at the time of his death. "Blessed are the dead that die in the Lord." J. C.

DELONG.—Charles DeLong, aged 33 years, was born in South Edmeston, N. Y., and died in Pitcher, Aug. 18, 1891.

Bro. DeLong enjoyed the confidence and esteem of his fellows to a great degree. Especially in the section where he had spent the earlier portion of his life, he was well and favorably known. Thirteen years ago he was married to Mattie L. Sprague, with whom he lived happily, and who, with two children, live to mourn him, a kind husband and loving father. Death, we trust, found him prepared to go. A very large concourse of relatives and friends gathered at the residence of his father-in-law, Mr. N. L. Sprague, where funeral services were held, Wednesday, Aug. 5th. The remains were buried at West Edmeston. C. A. B.

POTTER.—At Potter Hill, in Westerly, R. I., Aug. 21, 1891, after a brief illness, Miss Maria Louisa Potter, aged 76 years, 5 months and 6 days. A more extended notice will follow in due time. J. C.

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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