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ERRATA.—Whose? The printers, of course. Our penmanship has received too many compliments for us to take the blame upon ourselves. We suspect our readers have already converted Dr. Hoag into Dr. Hodge, and Franley Croft into Tranby Croft; but we would also like to have you read "from the glitter of gold coin" instead of "for the getting of gold coin;" and we would like to have you understand that what the Prince of Wales said of his royal nephew, the Emperor of Germany, is this; "Look at my nephew. He is but a youth, but he is the centre of *everything*. He orders everything, directs *everything*, is *everything*."

IS THE difference between the people and governments south of the boundary between Mexico and the United States due to differences in religion alone, or is it also due to differences in races? Protestants have been accustomed to point us to the southern part of the Western Hemisphere as a good illustration of the blighting effect, upon popular intelligence and independence, of the Roman Catholic religion. There is no doubt that this has been the effect of Catholicism—to keep the mind in darkness and the will in bondage—but it depends largely upon the people, the race, whether such is the case. We think there is more rational explanation of the above-mentioned difference in the fact that Christopher Columbus did *not* discern the shore of North America and that John Cabot *did*, and so brought the English instead of the Spaniard to our shores. Race seems to have had as much to do with Protestantism as anything. There are some races that can be kept down and there some that can not; especially is there one, and that is the race which took possession of North America in the name of Henry VII.

THE families of our country which do not have *white* bread three times a day, if they wish it, are very rare; but the peasant families of Continental Europe hardly know what bread made of wheat flour is, and now they are threatened with want of even such poor fare as they have been accustomed to. The failure of crops and the shortage in food in Europe is serious, while in our own country the surplus is almost unprecedented. Good crops often mean low prices, but it will not be so this year. Prices will be good, but it remains to be seen whether they will be high. The ability of people to buy will have something to do with it, and there are many makeshifts for supporting human life in extremities, and the demand for our surplus bread stuffs will be governed somewhat by the ability of the people to buy them. But our country will receive a great benefit. Many a farmer will see daylight through the dark clouds that have been on him. Very likely emigration from Europe will be stimulated by the stories of plenty which will go to the ears of the peasants. American meats will probably find entrance where they are now shut out, and a permanent benefit be received by that great American industry of raising hogs and cattle. It

would not be surprising if American Indian corn came to be used as a food in Europe and this make a new market for this commodity, and as the rule is that when the farmers are prosperous and have money the business of the country is prosperous, we may fairly expect a year of unusual financial good.

WHAT will be the political effects of this prosperity no one can foresee and it is out of our province to try to prophecy. But what will be the religious conditions of the country is a question we may fairly consider. If prosperity meant gratitude and a thoughtful thankfulness to the Creator, whose gifts alone give prosperity, the effects ought to be great—as wonderful as the prosperity. A great thank-offering should go into those treasuries which may fairly be said to represent God's work of redemption of mankind in the earth. We hope that Seventh-day Baptist benevolence will be commensurate with our sharing in the general blessings. It ought to be a year of much work in the Master's name, made possible by regular and thankful offerings; our schools ought to have abundant patronage. It would be a great pity if the abundant blessings only mean increased indulgence, more money spent for ourselves, and no more for God's work. Unfortunately it happens that prosperity does not foster the manliness and virtue and religious life of a people, but on the contrary, fosters vices which break down the strength of a people. Wealth is one of the Creator's best gifts, but the love of wealth for selfish ends "is a root of many kinds of evil." Have we not thoughtful people enough so that the direction this year be toward a grateful recognition of God, in worship, benevolence and thanksgiving.

THE CHINESE DISTURBANCES.

(National Baptist.)

A significant feature of the recent disturbances in China is the unusual amount of discussion they have aroused in American and European newspapers. This may be owing, in a measure, to the dull season, when editorial matter is apt to be scarce and weedy, but it is evident that the interest in this subject is quite general, whereas the information gravely offered to the public consists chiefly of the tired-out inventions of professional newsmongers. If we were to take all that has been told us seriously, we should conclude that China was about to arise and expel the foreigners *en masse*, to overthrow the reigning dynasty and relapse once more into the condition of a hermit nation, all at the instigation of one or more secret societies whose machinations have considerably impressed certain foreign observers. We have tried already to explain that the recent disorders in the Yangtse Valley were due to local causes; the full reports from China, including an interesting Parliamentary paper on the "Anti-Foreign Riots in China," now furnish sufficient details to confirm the statements made in these columns. Such outbreaks, it must be remembered, cannot happen in any country without being followed by a tissue of rumors more or less alarming according as the nature and circumstances of the people and place are known. In the case of the Middle Kingdom,

even the wisest foreigner must confess himself to be, for the most part, only groping on the outskirts of a real understanding of those complex factors that make the national character; it is natural, therefore, that sudden disturbances should give rise to the sort of fear that is aroused by strange noises in the dark. A similar wave of apprehension followed the Tientsin massacre twenty years ago; but at that date the civilized world was sufficiently exercised in watching France and Prussia, and all else went unheeded or was forgotten.

It ought to be enough to allay fears of a general rising to point to the fact that foreigners in China have, during these past few months, been exposed to no risk or inconvenience except in one district of the Empire. Whatever may be said of the famous secret societies, it is too much to believe that if they were at the bottom of the affair they would be content, after a single and highly successful scare, to relapse into total inaction. There is this, however, to be advanced in maintenance of the theory of secret-society work, supported amongst other high authorities by the Chinese minister in London and by foreign residents in Shanghai; the societies are strong among the disbanded soldiers throughout the Empire, men who are literally "spoiling for a fight;" and whose selfish, personal interests would be nicely served by embroiling China with European countries. It is apparently true that the leaders in the Wuhu riot were men evidently accustomed to military tactics, who carried small flags and gave their orders with coolness and effect. The machinery of free-masonry is practically employed everywhere in China, and doubtless, its underground work may be found here as elsewhere in that country. If, as is said, the little flags are like those carried by the rioters in Hankow in 1883, it shows that the same breed of mischief-makers is abroad, but more evidence must be demanded before we can believe that these mobs are provoked by a clever scheme to discredit and overthrow the Imperial government.

Indeed it is not necessary to go so far for an explanation of what seems sufficiently natural to anyone familiar with oriental habits and character. The key-note to all ignorant and barbarous social life is superstition, a profound, animal-like awe of the *unknown* that is supposed to be fatefully connected with every great and small affair, and that must be propitiated and even defended by all sorts of extraordinary practices. Superstition so fearful and intense as this passes belief, until one has come across its workings in experience. We can only compare it with some of those strange movements that swept over certain parts of Europe in the Middle Ages, turning some men into devils for the time being, and only checked in the end by the sweetness and strength of Christianity. These spells of terror or turbulence come and go everywhere in Asia, fostered especially in China by the Taoist necromancers who earn their living by selling charms and dispensing counter-spells against the demons and spirits supposed to infest the air. Incidents illustrating the power of these fears are frequently related by writers on the East. We recall one account recently printed by Mr. Holcomb, formerly Secretary and Interpreter of the American Legation at Peking, who says that he has "seen great throngs of people going outside the walls of Peking to worship and offer sacrifice, not to a live fox, or even a dead one, but at the abandoned hole of a fox!" Few persons resident in Peking in the winter of 1879-80, will forget the intense excitement created there by stories current among the natives about "tail-cutting."

No well authenticated case of a single person who had suffered the loss of his queue was known, yet business was almost at a stand-still, the people dared not leave their houses after nightfall, proclamations were issued by the authorities exhorting quietness and caution, and also, in some instances, giving in detail certain precautions, also magical in their nature, to be observed in order to prevent the loss of the queue; and yet from the beginning to the end of it, no one could tell why the excitement arose or what caused it to subside.

These, and other instances that might be given in plenty, show that popular excitements are the rule in every inhabited spot of the Empire, and that their origin may be due to any cause, however obscure or insignificant. To live among people subject, as they are, to spasms of holy dread, requires the perpetual exercise of tact and prudence on the part of the stranger, and it is hardly surprising that out of the many missionaries and merchants scattered now in various parts of the eighteen provinces there should arise, here and there, a case of misguided zeal on the one side and irascible superstition on the other. We associate such derangements usually with missionaries, because this class of Westerners not only live in remote places in the interior, but from their calling are brought far more intimately into the home life of the people than all other foreigners put together. When we remember how far missionaries often are from any material protection whatever, and how persistently they and their teachings must violate the dearest prejudices of the heathen, it is only left for us to wonder that they remain there at all. Humanly speaking, the tolerance accorded them is due to the peaceful and lethargic character of the Chinese, who cannot, in the least, account for their presence and unremunerated charities, but who are willing to shrewdly accept a good thing when it is offered. Missions in China have, unfortunately, always to contend against this underlying skepticism, particularly strong in a practical folk whose ethics and religion know no rule that is not based upon the principle of giving only for value received. With this doubt in the background, and the inveterate tendency toward superstition, it may readily be seen how naturally the missionaries are involved in a chance outbreak of fanaticism. Occasionally, it happens that the trouble is precipitated by some imprudence on the part of a conscientious foreigner, as was the case both in Tientsin and Wuhu, where almost identical acts of the nuns were followed by precisely the same abominable rumors and the furious onrush of mobs.

In spite of all that has been solemnly declared to the contrary, there has been no rising against foreigners in China, since the war of 1860, that was not local in character. There is no doubt a sullen feeling of dislike against them common to most of the middle and upper classes there; but the disposition of the celestial is anything but warlike; and he appreciates his own weakness and the "barbarian's" strength much too keenly to try to oust him by force. The spread of trouble to several places along the Yangtse, notably at Wubsueb, and even at Foochow, is not in itself evidence of anything more than the presence in these towns of scheming men who seized upon the rumors of riots to raise riots in their own communities. Their success appears to have depended largely upon the conduct of the local officials, some of whom were prompt and energetic and stopped the trouble at once, while others were indolent or venal or secretly sympathetic and left the foreigners to protect themselves. It may be doubted whether the mayors and police captains in Russia would have shown themselves more efficient under similar circumstances. As to the theory that this explosion, having taken place on the old fighting ground of the Taiping rebels is, therefore, a renewal of the rebellious hatred of the present Tartar dynasty, there is hardly a vestige of proof forthcoming in defense of a hypothesis that ought to be fully demonstrated before it is even uttered. Loyalty, in the European sense, that implies "fighting for the crown," is unknown in the East; and, doubtless, if anyone were strong enough to overturn the Ta Tsing and establish some other rule, the mass of Chinese would calmly accept, provided the customs

and general outline of government were not violently altered. When it comes, however, to pointing out any body or class of men willing to risk all to precipitate such a dynastic change, it will be found that they exist entirely in the minds of newspaper writers.

It remains, then, to accept these strange outbursts as inevitable in a country managed and made up as China is and has been for many centuries. They must be taken with the good there is in the people, and expected until the great mass of ignorance and craven superstition is leavened and enlightened. No better way has ever been suggested than that now tried by some thousands of missionaries who are spreading the light and love of the gospel in all parts.

So far from being discouraged in this work by such manifestations of hate, the Christian should only care the more for success and prove the truth and strength of his profession by new efforts to improve the ignorant multitude. The Imperial government shows on the whole a disposition to protect the foreigners whom it has never invited or desired, though its difficulties in enforcing obedience in such an enormous and loosely jointed empire are enormous. It may be necessary to use firmness in urging it to action, and advisable to supplement its edicts by the presence in disaffected districts of foreign gun boats; but good nature and discretion are the best weapons in the long run; and once convinced of our pacific aims, there is no reason to presume that the Chinese will seek to drive us out of his country.

TWO WORTHY MOVEMENTS.

THE COLLEGE SETTLEMENT AND THE NEIGHBORHOOD GUILD.

From Harper's Weekly.

The name of College Settlement is a trifle misleading. You may join it though you have never seen the inside of a college. All that is needed is some medium of culture, a wish to help and comprehend your fellowmen, along with a willingness to pay very moderate annual dues. Nor is there discrimination against women. Indeed, so far as the movement has gone, women have been among its most active exponents. Its seed-thought is the old commonplace, "Example is better than precept." To demonstrate it, for some four years past men and women of intelligence and refinement have lived among the people of the Tenth Ward. At 95 Rivington Street, in a roomy, old-fashioned house, the young women of the College Settlement provide hot and cold baths, a reading-room, a play yard, and many other betterments for the women and children round about. Save for its spotless windows, there is no outward sign of difference from neighboring tenements. Within there are big rooms, cool and clean and home-like. Members of the settlement live in them three to six months at a time. They are chary of speech over the work. "If we talked about our neighbors—let them think we looked on them as subjects—we would lose our opportunity," they say. It is this element of personal consideration that differentiates the work from those pious and charitable ones in which the city so abound. Kindergarten classes, sewing classes, girls' clubs, mothers' meetings, and social evenings are a few of the things to which the College Settlement has helped those round about it. Twice a week the small children come to play in the back yard, which is heaped with clean sand, and otherwise made delightful. The cost of maintenance is met by gifts, subscriptions, and annual dues, in addition to the board paid by resident members.

The Neighborhood Guild, at 147 Forsyth Street, was begun by Mr. Stanton Colt, sometime a worker at Toynbee Hall. First he got rooms in a tenement, made them clean and comfortable, and set about winning the confidence of the tenement people. It was uphill work at first. After a while they began coming to him with their troubles. Then a boys' club was formed, and by his help enabled to rent a cellar and fit it properly for athletic sports. Clubs of men and women for all sorts of things followed quickly. Other men came to live and work with the founder. A whole house was taken and thrown open for the work of the

guild. It is narrow and forbidding, with steep stairways and naked plaster, yet the rent is twelve hundred a year. Space is precious in this locality. It is estimated that two thousand souls are crowded into the block betwixt Rivington and Delancey streets, midway of which the guild house stands. All the first floor can, upon occasion, be thrown into one room. There are a piano there, an organ, and plenty of chairs, stools and benches. Two kindergarten classes are taught in it five days each week. Fortnightly the dancing class trips merrily through a night. Clubs for girls and women meet there; so, too, do the men's clubs, for discussing all sorts of things—creeds and partisan politics excepted. Upstairs, the boys' room, where they bathe, smoke, play games, and go through athletic exercises, takes up the back of the house. In front is the council-room, where special meetings are held and questions of policy decided. The rest of the house is given over to the housekeeper and accommodation for resident members, who pay five dollars a week for board.

For two years past Mr. Charles Stover has been at the head of the guild. Asked for results, he said:

"I cannot say honestly that the work has bettered the region, though it has unquestionably helped individuals. One trouble is the migratory character of the population round about. It is forever shifting, and as soon as an individual gets a taste for better things, he not unnaturally goes out from this squalor in search of them. What it would please me to accomplish would be to so influence them that they would take hold of their surroundings and try to better them. The most hopeful thing in all the work to me—worth all the clubs and kindergartens and athletic contests—was the way a dozen of our young fellows at the last election saw to the enforcement of the ballot reform law. We had discussed it here, and, after fair argument, they decided that it was just and helpful. In the ward here we have one of the densest populations known—about forty-three thousand souls. Three-quarters of them are Russian Hebrews, who are at the beginning of free government. They and their like can be helped to develop honest citizenship. That seems to me worth working for, for out of it must spring better social conditions."

MAN IN THE IMAGE OF GOD.

(The Standard.)

Two questions have in all ages of the world occupied the thoughts of men more than any others; almost more than all others. These are the questions: "Who, or what, is God?" "Who, or what, is man?" Around these as centers have revolved many topics of human inquiry, belonging to them in subordinate ways yet in certain aspects distinct. Hence have grown up systems, theological on the one hand, anthropological on the other; these two terms representing lines of inquiry and systems of teaching covering vast territories of human research. Central to all, in the last analysis, we have either God as the Infinite Being, or man as among creatures his truest representative, most interesting to contemplate, hardest to understand.

That record in Genesis, "God created man in his own image, in the image of God created he him; male and female created he them," may perhaps without danger of mistake be viewed as anticipating what has since appeared in efforts on the part of man in one direction to "find out God" and in the other to know himself. It is a record in all primitive literature standing entirely alone. None of the world's mythologies, no one of its sacred books save the Bible, has anything that approaches it. In no one of all these do you find the three sublime categories contained in the brief record we quote: God as one; God as creator; man as made by him and in his image—these statements needing but few words, yet summarizing all possibilities of knowledge as concerns the world and its origin, being and its manifestations, man in his nature and in his destiny.

It is a singular circumstance that strictly scientific inquiry, as regards either man or God, studies these two, not in association, as we find them in this ancient record, but in as little use

of the one idea to explain or illustrate the other, as if there were, and could be, no relation whatever between the two. In these times, especially, and with particular reference to man, we find this to be true. Men have lived within recent years, some of them are now living, whose work of a life-time points always toward a solution of the problem as to the origin, the nature, and the destiny of man, yet who are to all appearance as unconscious of these words in Genesis as if they had never been written. Or if they know of them, they evidently have assumed that they are simply another form of the old-world myth which always imagines some deity concerned in the origin of the world and its chief inhabitant. What if that brief record should after all prove to be true? To what a chaos of absurdities would such a tremendous fact reduce the labored theory which now proposes to account for man as a last result of purely material evolution, and the mind of man as "a product of the material organization!" Is that record in Genesis one day to come down upon materialistic science and philosophy with this annihilating blow, and convert into mere lumber whole libraries of human blundering amid the works of God?

Then, upon the other hand, the almost infinite "searching to find out God" presents a similar phenomenon. The idea of God one often finds dwelt upon as if it must be dealt with wholly as in itself, as an infinite abstraction toward which we must try to rise in some transcendental way, or else, upon the other hand, it is so identified with the universe as to make God and his universe one and the same. The solution of the great problem given in Genesis is too simple for philosophy. What if that simple solution should one day come to be shown a real solution? What if it be true that man is made in the image of God? What if theology and anthropology are just branches of the same lofty science, each providing solutions for the mysteries of the other; capable of comprehension in what is most essential by the simplest mind, yet capable also of occupying the research and rewarding the industry of the most far-seeing and profound?

Some things the record in Genesis seems intended to specifically teach. One of these is that God is a person. Of nothing is man more conscious than of his own personality. Nothing else so fundamentally characterizes him. The being whose image he bears is therefore, necessarily, more than simply the energizing force in nature; more especially than nature itself. We find in the very form of the record personality in God inferred. It is one person giving being to another, and impressing upon him his own likeness. The record also teaches that between these two beings, Creator and created, there exists a peculiar relation. Subsequent usage in these sacred writings fully confirms this, and also in a measure explains it. When the time came for a more full revelation on this subject, men were taught, as had indeed been implied often in the older teaching, by what name to address God, in their approaches to him,—“Our Father, who art in heaven.” The Lord’s Prayer was in that ancient Genesis record, as the plant in the germ. How far away from the simple, glad sublimity of this truth does human philosophy wander, as it traverses the universe and still does not find God, “though he be not far from every one of us.” There is, then, at least the possibility of one thing more. There is much of speculation as to the immanency of God in his universe, upon the one hand, and his transcendency on the other; *in it and over it*, filling it and yet not of it. What if some “image” of this appears in the soul and the body in man? There is not one smallest atom of space in the body which the soul does not in some mysterious way vitalize; and still the soul is not the body, neither is the body the soul. What if, in this, man may have some suggestive solution of his own greatest puzzle of all—how God can be omnipresent and yet have personality, and oneness, and every attribute of independent, while infinite, being?

There is in several parts of that whole Genesis record, of which we here use only one item, a relation to the most difficult questions with which human speculation undertakes to deal, which appears to suggest that this record, itself, is never to be invalidated by any of those pro-

cesses of criticism to which it is from time to time subjected. There it stands, as it has so long stood, in what is probably the world’s oldest writing. It tells simply how the world and man came to be, and tells this in a way to suggest solutions for what is most difficult in human inquiry as from age to age it goes on. Human inquiry has its own mission to fulfill, its own ordeals to run, its own mistakes to make and to correct, its own great results to achieve, with others perhaps even more earnestly sought and yet missed;—while the ancient record with which all history begins stands unshaken, and to it human inquiry must at last return, as that by which what is true shall be tested, and what is not true shall be known.

CHRIST IN PRAYER.

BY S. B. LETSON, in *Morning Star*.

Was Jesus of Nazareth divine? His words, works, life, resurrection, and influence over the minds of men answer, Yes. Then why should he pray? “Need God pray to God?” “Mystery!” But he was human, as well as divine. As a man, he, like ourselves, suffered wants and even fears. “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.” Heb. 5:7.

Clearly his humanity presented reasons for his praying. Again, kindred spirits seek their kind. Jesus remembered “the glory which he had with the Father before the world was.” His kinship to and sympathy with the King explain why he so often shut off from his vision the scenes passing before him and hung enraptured on the Father. The very divinity, then, of Jesus also explains his praying.

But what is prayer?

“Prayer is the soul’s sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.”

He who desires nothing cannot pray. Desiring nothing, he may mouth words, but they do not constitute prayer. Intense desire to do God’s will is prayer. In this sense Christ must have prayed always. *Will you?* Want, fear, sorrow, gratitude, joy, or love, may be the hidden supply to the fountain of prayer. Prayer may take the form of conversation and include the facts of daily life.

An example of this is seen in the “Confessions” of St. Augustine. This great book in the form of a prayer relates the author’s history and presents the most important of his opinions. “But shall we narrate in prayer the things we have done or events that have transpired about us?” “Are not all these things known to him?” “Shall we presume to impart information to the Omniscient?” If God’s knowing a thing is a reason why it should not be presented in prayer, then Christ was mistaken and no person should ever pray for anything!

What is there pertaining to our physical, intellectual, or spiritual being, or the world in which we live, that is not known to him? Nothing. Then all that interests us is known to God? Certainly. Then if things known to him should not be contained in prayer, certainly people should not pray, for there is nothing unknown to him of which or for which to pray. A few moments study of the Lord’s Prayer, in the seventeenth chapter of St. John, will forever dispel the delusion that the events of the past have no proper place in prayer. In that prayer Jesus *nine* times makes requests and *fifty-one* times states facts—facts about God, himself, his works, and his disciples; all of which were of course previously known to God.

With the example of our Saviour before me, till some one shall appear who is competent to teach the Lord Jesus Christ how to pray, I shall deem it my privilege to carry all that interests me, past, present, and future, to our common Father, who loves us with a measureless love and who is not above hearing of all our interests from the greatest to the least. Jesus is our exemplar. He prayed much in secret. When temptation came he prayed. Matt. 26:36, 41. Before taking important steps in life he prayed. Luke 6:12, 13. He was never too busy to pray.

Luke 5:15, 16. He departed this life praying for friends and foes and for himself. John 19:26, 27, Luke 23:34, 46. Shall we be more like him?

COURTESY AT HOME.

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attention towards their elders. The placing of the big arm-chair in a warm place for mamma, running for a foot stool for aunty, hunting up papa’s spectacles, and scores of little deeds, show unsuppressed and loving hearts. But if mamma never returns a smiling, “Thank you, dear,” if papa’s “Just what I was wanting, Susie,” does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if when the mother’s spool of cotten rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate to the comfort of the family. The boys, with inward pride of their father’s courteous demeanor, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No rude eyes scan your dress. No angry voices are heard upstairs. No peremptory orders are given to cover the delinquencies of house-keeping or servants. A delightful atmosphere pervades the house—unmistakable, yet indescribable.—*Harper’s Bazar*.

THERE are some things that we have little patience with. One of these things is the disposition to idolize heathenism, to talk about “the simple children of nature,” to dilate on the excellencies of Buddhism, and to regard Christianity as “one of many religions,” all coming from the one source, whether called Jehovah, Jove or Lord.

The following from Dr. Pentecost testifies to the moral character of Buddhism:

“The principal Temple of Siva in Benares is the Golden Temple. This temple, like all temples in Benares, is characterized by the filthy phallic worship of this god. I had the honor of being personally conducted through the Lucknow museum by the learned and distinguished curator, who, during the past year, has been making extensive excavations in the ancient city of Mutra, which stands next to Benares for holiness. Mutra was one of the chief cities of the Buddhists in the days of its early power and glory, before the time of Christ. Among these excavations are a number of beautifully carved gods and statues of Buddha, and remains of what were the magnificent temples of Buddha. To say that the carvings were the foulest in design I have ever seen is to draw the case mild. The indecent paintings and carvings found in Pompeii are chaste beside some of them. Mind, these were the carvings with which their temples were adorned. It is all the more startling because Buddhism has been supposed to be a reform from the low and coarse features of Hinduism in its ethics. It is also remarkable that these things have just come to light within the past twelve months; that is, this feature of Buddhism.

“Had Sir Edwin Arnold had these things with which to illustrate his “Light of Asia,” perhaps that might have taken the edge off that wonderful romance of his. If that poem, beautiful as it now stands, could be stripped of the Christian ideas the author has saturated it with, and embellished with the real Buddhist facts which I have reluctantly ventured to set before you, the sentimentalism current in respect to Buddhism would undergo a change.—*National Baptist*.

MISSIONS.

S. R. WHEELER, writing of missionary work, says: "My idea is to spend more time in one place with the view of a revival of religion in that place. The success of our churches depends altogether upon the spiritual life within them. The weekly, regular services, are the showers to keep the crops growing. But the gracious revival seasons as at North Loup during the recent Association, are the heavy showers which replenish the fountains and hidden streams. The weekly synagogue worship in the ancient days was not sufficient. But three times a year all under certain limitations were to appear at Jerusalem, and spend days and weeks recounting the goodness of God. Prepare the soil, sow the seed, and work it into the earth, is the order for successful agriculture. Sometimes it seems as though about all we missionaries can do, is to sow the seed and nothing more. The Lord bless you in preparing your Annual Report.

CONSTITUTIONAL AMENDMENTS.

After the Chicago Council the Missionary Board appointed a committee to consider and report upon this subject; and it has received most careful attention.

The language of the Council recommendation that would make all members of our churches members of the Societies, and then limit the right to vote to a few, has been pronounced by good legal authority inconsistent and self-contradictory. We could not, therefore, adopt that.

But the changes that have been adopted will, we believe, commend themselves to our people very generally. In these amendments the Missionary Society says to the churches, Your delegates to the Conference shall be members of the Society for that year, entitled to all the rights and privileges of acting members. Then, in order to preserve its original basis of organization, and provide for the largest practicable permanent constituency, it says to the people, If any person is interested enough to contribute one dollar a year for missions, he may also be a member for that year; or if one will contribute twenty-five dollars in not more than two payments, he may be a member for life. And, in order to secure the Society's denominational identity the constitution states that only Seventh-day Baptists are eligible to membership. Thus may the churches, as such, have the same representation in the meetings of the Society that they have in the Conference; while additional provisions are made for the membership of contributors, of which, no one, certainly, ought to complain.

The amended constitution also provides that each Association may elect a committee on missions, whose relation to the general Board shall be those of an advisory committee. The object of this is, of course, to more intelligently promote, through these committees, the cause of missions within the bounds of each particular Association.

WORK BY REV. D. H. DAVIS.

Bro. Davis is now under appointment by our Board to labor among the churches for a time, the length of which is undetermined; but we hope it will be for a term of one or two years. The following statements will, we think, present an intelligible view of the subject:

All our plans with reference to the China mission should, now, as at its establishment,

embrace the idea of at least two missionary families, although one may now and then spend a year or two in this country. All friends of the mission will, we are sure, come to see this more and more clearly.

Mr. Davis does not go out as an agent of the Board to collect funds for foreign missions; and it is our desire that all collections, contributions, and personal offerings, that there may be in connection with this work, shall be for the general fund of our treasury.

A prominent object of his visits to the churches could not but be to promote a greater interest in the cause of foreign missions, not, indeed, as overshadowing home missions, but simply as forming an essential part of the work assigned us by our Lord. It is, however, expected that in the small and pastorless churches he will be a real home missionary; and that he will improve every opportunity to do the work of an evangelist.

Our people must not forget that while her husband is traveling among the churches, Mrs. Davis will have the care of two children, and that the shadow of a heavy sorrow rests down upon both their lives. But we hope that it may frequently be consistent and practicable for her to present, in public and in private, the claims of heathen women and children upon women and children in Christian lands.

And must we add again and again that in all this we do not forget, nor do Mr. and Mrs. Davis forget, the sin, sorrow, and degradation of the home land? To forget either the home or the foreign land is to forget the precept and example of our Lord and Master. Seventh-day Baptists have no excuse for neglecting either.

FROM L. F. SKAGGS.

I had greatly desired to go to Conference, but it seems that my way is hedged up. My second daughter is now sick with typhoid fever, and there is a great deal of sickness here at present. We have just closed a week's meeting at the Galloway school-house, five miles south of here, in Stone county, conducted by W. K. Johnson and the writer, and one First-day minister. This is a point where there has been a great deal of debating between the Cumberland Presbyterians and the so-called Christian Church, and the result has been, as God has said it would be, where there is strife there is every evil work, and this spirit is said again to be earthly, sensual, and devilish; but the spirit which is from above is pure, gentle, and easy to be entreated. What a contrast! Just as great as the difference between midnight and midday. So it took nearly a week to get the people so they would worship together. There were no souls converted that we know of, yet they were greatly blessed by being brought into Christian fellowship. There is a series of meetings being conducted at the Delaware Church by W. K. Johnson, E. K. Peebles, of the First-day Baptist Church, and the writer. I will write more about this meeting before I send this letter off. My prayer is that God's presence may go with each delegate to Conference, and that his Holy Spirit may dwell richly in all your hearts. May each brother and sister that shall meet with you lay all they are and have upon the altar of God's service, and may it be sanctified by the Holy Ghost to the service and glory of God. When you all meet remember me in your prayers. Ask God to sanctify all my afflictions to the good of my soul and the glorification of his great name. Give my love to all inquiring friends at Conference. The meeting at the Delaware Church is still going on; the interest is increas-

ing, and we are praying for and expecting a glorious revival of religion. Pray for the interest on this field.

BILLINGS, Mo., Aug. 9, 1891.

FROM GEO. W. LEWIS.

Having in other reports written in detail concerning the character of both the country and people of the Louisiana and Mississippi field, perhaps a lengthy report is unnecessary at this writing.

Early in April we made a trip to Beauregard, Miss., and had the pleasure of forming the acquaintance of Brother J. F. Shaw, of Fouke, Ark., and laboring with him a few days in a series of meetings held at that place, or rather at Hewitt Springs, one and one-half miles distant, Beauregard being the railroad station and post-office. The entire church seemed to be pleased and encouraged with this effort, and felt strengthened in their already good-begun work and standing. Near the close of these meetings three happy souls were baptized into the Hewitt Springs Church by Brother Shaw. Three others also were received by letter. Of the young people who are not members of the church there are only two or three of sufficient age to take that step, and these we trust will soon follow their older companions, as also the example of their blessed Saviour, in the ordinance of baptism. This church, though small in numbers, twenty-nine, including two ready to join by letter, is made up of characters that have been tried and proven, and hence, as we might naturally expect, are growing both spiritually and numerically, although they, like Hammond, are not yet quite strong enough to employ a regular pastor; but time and faithful service will no doubt bring them to this. In the meantime, however, they are shouldering much of the work of such an under shepherd, administering ordinances excepted, thus deriving spiritual strength to a degree not found in all our larger churches. May it not be possible that the reverse of this is the real secret of much of the spiritual weakness amongst us as a people, and that the only true remedy, or at least a very good remedy, is to continue and widen the practice already established in a few of our churches, in sending out their leaders a portion of the time to those who have not, and setting their laity at work in assuming more responsibility, and practicing a greater amount of self-denial and self-sacrifice? True, it means great sacrifices, inconveniences and physical taxation on the part of these leaders to thus go out and away from pleasant homes with all their sanctified influences, but if they are willing thus to do, ought not the churches to allow them, yea, even urge them and also assist as far as possible in defraying expenses or in continuing their salaries? Might not such a course, if judiciously managed, give us stronger pastors, stronger churches, and thus a stronger denomination? And again, would it not also put into operation in a very practical way, the true missionary spirit?

As to the results in and about Hammond during the quarter, they are not for a number of reasons just what we desired and even expected at the opening of the quarter. In the first place it is the busiest quarter of the year to farmers and truckmen, including, as it does, the great strawberry harvest, which is getting to be quite a business in this locality, and corresponds in taxing the physical energies to the wheat harvest of the North. This, with the natural effect of the hot weather, and June has been hotter than usual this year, has caused the

attendance on church service to fall off somewhat, as some of our members live at quite a distance from the church. And again have our numbers been depleted by the going away for work, temporarily, of several of our members. These facts, added to the recent departure of others to visit friends in the North has almost made us feel lonesome, for decrease in numbers in small churches usually means decrease in interest and results, and we have been no exception to the rule, and yet the appointments of the church are well sustained by the few that remain, for what has been said concerning the character of the people at Beauregard is equally true of Hammond. At our conference and communion season last Sabbath an increase of interest was manifest, the occasion being greatly enhanced by the presence of letters from our two non-resident members in reply to correspondence. Our young people are steadily advancing. At their last regular meeting every one present took some part, either in prayer or conversation, four of whom are unbaptized, but will doubtless be ready for that duty soon. Remember us in your secret meditations and silent prayers.

HAMMOND, La.

WOMAN'S WORK.

WORK FOR HEATHEN WOMEN.

MRS. SARAH G. DAVIS.

The subject which has most deeply impressed my own mind, enlisting my warmest sympathies during my stay in China, is that of the condition of heathen women, their great need of the gospel, and some of the practical methods used at the present day in supplying this need. In speaking on this subject we shall give in connection with our own thoughts the experience of some of the best workers on the field, as expressed during our late missionary conference held at Shanghai in 1890.

Let us look first at the condition of Chinese women. For ages they have been subject to a servitude second only to that of India. The galling yoke of bondage has degraded womanhood until her moral, intellectual, social, and spiritual condition is far below anything to be conceived of by those living in Christian lands. It is hardly possible for you, who from infancy have been reared in an atmosphere permeated with the elevating and ennobling influences of Christianity, to have a just conception and fully commiserate their sorrowful condition.

The birth of a daughter in a Chinese home is often an occasion of grief rather than of joy and not unfrequently are they destroyed at the hands of the one who has borne them. One heathen mother told us she had destroyed five infant daughters. "A boy is worth ten times as much as a girl," and "If a girl does no harm, it is enough." "You cannot expect her to be either useful or good," are two of the common sayings, of which I could quote many to show how lightly the daughters of China are valued. How I long for the girls of America to think sometimes of their little sisters in far-off China! Girls looking back to a childhood all unlike that of America's happy daughters, to a future more different still. In the wealthy families more daughters are welcome and their life, though more secluded, is less one of servitude. After the age of eight or ten the daughters of the wealthier classes are kept within the walls of their own homes. It being thought improper for them to be seen out of doors, except on some special occasion to worship the idols. The girls in these homes have very few amusements. Some of them are taught to play on musical instruments, and to sing songs or selections from the Chinese classics in a high,

unnatural key, by no means attractive to the ears of Americans. They also spend much time in working embroidery.

Chinese girls are betrothed at a very early age, sometimes when mere babes. These engagements, made by the parents for their children, are as binding as marriage, although the principal parties, or those most concerned, more often know nothing of the arrangements. Very sad surprises constantly occur at Chinese weddings. For frequently no communication takes place between the two families from the time of the betrothal. During the intervening years the family circumstances may have greatly altered, and the father who has promised his child to the son of some wealthy man finds he has to give her up to a family in great poverty. Occasionally it is found that since the betrothal the bridegroom has become a helpless cripple or the victim of disease. Many sad cases similar to this have come under my personal notice.

But the daughters of the poorer classes and peasant women especially plead for the love and sympathy of all Christian women. From early childhood theirs is often a loveless, hopeless life of drudgery. If permitted to remain in their father's home they are very fortunate, but many of them are sold while children into the home of their future mother-in-law, at whose hands they rarely receive anything but unkindness, several of the girls in our school would have been sold in this manner had we not taken them. Not unfrequently, also, girls of the poorer classes are sold as slaves to wealthy ladies. Sometimes they are not unkindly treated, but more often they are half starved and mercilessly beaten for the smallest misdemeanors, in which case their lot is indeed hard. One little girl in Hankow had been so cruelly beaten by her mistress, who only two years before had given the sum of two hundred dollars for her, that in her despair she took an overdose of opium, hoping thus in death to end her misery. She was only thirteen years of age. Her owners when they found what she had done tried several native remedies believed to be antidotes. Among others the warm blood of a fowl, but seeing no sign of recovery they sent at last for a foreign missionary, having heard that they were often able to restore those who were in the early stages of the opium stupor. When the missionary reached the home of the little slave owner he found he had been summoned too late. He did all he could, but the unhappy little girl could not be restored. Should a girl in China lose her betrothed, or a young wife her husband, she is highly commended if she takes opium or in some other way contrives to follow him into the unseen world. These are incidents similar to those frequently passing under our notice. Only a few days before leaving Shanghai Dr. Swinney was summoned to the home of one of our neighbors whose daughter had been married a few weeks before, and, as is the custom, had gone immediately to live in her father-in-law's home. While there she was so wretched and unhappy, that on her first visit to her own home, she had resolved never to return and so thought, by an overdose of opium, to end her unhappy life. Dr. Swinney, being called in time, with a vigorous use of the stomach pump was enabled to restore her.

The custom of foot-binding is another cause of great suffering. This custom has no connection with religion, and is not prescribed by the law of the country. Indeed, no small-footed woman is allowed within the precincts of the imperial palace, and no Manchu woman binds

her feet. Notwithstanding all this, among certain classes it has come to be a custom as unchangeable as the laws of the Medes and Persians. Not, is she good, is she clever, or beautiful? do the guests ask at a Chinese wedding, but, What is the size of her foot? Three inches is the correct length of the fashionable shoe. It is only the spread of Christianity and the growing up of that Christian public feeling which teaches compassion for the weak and sympathetic tenderness for the suffering, that can abolish foot-binding from Chinese homes. Slowly but surely this influence is already working, and in connection with several native churches anti-foot-binding societies have been formed. These have been joined not only by the guardians of young girls, but also by the parents of lads. For only when people become willing that their sons shall marry large-footed wives can there be any great reform in this direction. "I shall never bind the feet of my daughters or allow them to marry any one but a Christian," says many a Chinese Christian to-day. As the cry of the children of Israel in their Egyptian bondage moved with pity the compassionate arm of God to send them a leader and deliverer in the person of Moses, so to-day the cry of Chinese enslaved women is moving the same compassionate Love, who, through the promptings of his Holy Spirit is sending out leaders and workers to break the fetters of ignorance, superstition and tyranny, thus leading these blinded sisters out of the dense darkness of heathendom.

Now, my dear sisters, if we would have a part in this work there must be a stretching out of loving hands. Folded arms will never save sinking souls. We believe that God is going to reach the women of China, and he is honoring our women of the West to be his hands, his feet, his voice to them. The first requisite for reaching them is to feel that God means to save them, and that he purposes to allow you and me to be his fellow workers. Not more the one who labors personally among them than she who, by her prayers and alms, sustains the workers on the field. In our labor with them, next to faith must come that sympathy which will enter into their sorrows so that we may feel in some measure, through the power of sympathy, what a barren and sordid life is theirs, thus realizing, to some extent, the darkness of their minds. The fears by which they are haunted, the poor hopes and desires which act as the animating springs of their lives, and so understanding these difficulties striving to teach with utmost patience the more vital truths of our blessed gospel. Perhaps even more than sympathy is needed a sincere, loving spirit. Hearts are very much alike, the world over, and in many ways it is safe to judge Chinese women by ourselves. They are very sensitive to a true love, and very keen to discern between love that is real and simple and that which is feigned and insincere. Probably so much the absence of it in their home-life makes it dearer to them than to those who have been more favorably circumstanced. How shall we describe the power of Christ-like love? Is it not the yearning of his Spirit in us for others' salvation? and must not every Christian possess this who would win souls for Christ, whether in China or elsewhere? May God hasten the day when every soul redeemed by the blood of Christ shall experience this same yearning for the salvation of those about them yet unsaved, gladly putting forth every effort within their power to this end.

(To be continued.)

HISTORICAL & BIOGRAPHICAL.

ENGLISH HOME OF THE ANCESTORS OF THE SEVENTH-DAY BAPTIST CLARKS.

These members of our churches, a very large share of them, are descended from Joseph Clarke, who settled in Newport, R. I., about 1637 or '38. He was accompanied by his brother Thomas, preceded by his brother Dr. John, and followed some years later by his brother Carew. Joseph is the only one who left any posterity. The family Bible, published in 1608, and now deposited in the library of Rochester University, contains the record of the births of these brothers, made by their father, Thomas Clarke, who was born the son of John Clarke, All Saints Day, and baptized November 3, 1570. The record is as follows:

"Carew, my son, was born the third of February, 1602, being Thursday, about fair daylight; baptized the 17th of February, Wallop's Thursday, third day of the new moon, sign in Pisces."

"Thomas Clarke, son of T. Clarke, baptized the 31st of March, 1605."

"John Clarke, born the 8th of October, 1609."

"Joseph Clarke, baptized the 16th of December, 1618, born the 9th."

These births took place in the parish of Westhorpe, Suffolk county, Eng., eighty-eight miles north-east of London. The parish register contains a record, which, as far as it goes, agrees substantially with the foregoing. Witness the following item: "1605. Thomas, ye sonne of Thomas Clarke, baptized XXXI March."

Edwin P. Clarke, of Brooklyn, N. Y., who is collecting material for a geneological history of the descendants of Joseph Clarke, of Newport, makes this description of the parish:

"Westhorpe constituted a manor in the hundred (or township) of Hartismere, in the northern central part of the county of Suffolk. At the present time, the village is a small hamlet of farm laborers' cottages, situated one and a half miles west of Pinningham station on the great Eastern Railway line to Norwich, and about five miles even north west of Mendelshen,* and eight miles from Storo-market. The living (St Margaret's), a discharged rectory of the Arch-deanery of Sudbury, and diocese of Norwich, is valued at £4, 18s, 1½d. The parish contains 1,790 acres, 33 horses, in 1844 the population of 264, and the assessed valuation of property to the amount of £1,706.

"The Manor is of great antiquity. When Doomesday Survey was made in 1081-7, it belonged to Gilbert de Blund. In the ninth year of King Edward I., 1281, it was known as the Lordship of Adam de Couiers. In 1371, Sir William de Ellingham, or Elenham, had the grant of a market and fair there. The Knight died in possession of the Manor in 1403. The fee of the Hundred of Hartismere, in which Westhorpe was situated, was in Robert de Ufford, Earl of Suffolk, who, having behaved himself with great valor at the battle of Crecy, in France, received from King Edward III. a grant in special trial of this Hundred, in consideration of his services and merit. It was afterwards given to Michæl de la Pole, Earl of Suffolk, the son of a London merchant. This Earl rose by his abilities to be Chancellor of Eng-

*This village will be remembered as the birth place of Samuel Hubbard, whose biographical sketch has recently appeared in these columns.

land, but was subsequently impeached and removed from office. His grandson, William de la Pole, also Earl of Suffolk, possessed the Manor of Westhorpe. He had a stormy career during the troublous times of King Henry VI. He was general of the English forces in France against Joan of Arc, and was taken prisoner. Afterward, he negotiated the marriage treaty between Henry VI. and Margaret, the daughter of the Duke of Anjou. He was created a Duke, and practically governed England; but he was finally impeached by the House of Commons, banished by the King, and murdered when about to cross over to France. This is the Earl and Duke of Suffolk, who figures in Shakespear's play of *King Henry VI.*, and whose murder is depicted in Part II., Act IV., and Scene I.

"The Manor seems to have been an appurtenance of the Dukedom of Suffolk; for we find that, after the extinction of the De la Pole family, it was granted to Charles Brundon, a brother-in-law of King Henry VIII., who had been created Duke of Suffolk, and who, with his royal consort, resided there at the noble mansion of Picardy. He was also a great friend of Cranmer. Hume says of him: 'This nobleman is an instance, that Henry was not altogether incapable of a cordial and steady friendship; and Suffolk seems to have been worthy of the favor which, from his earliest youth, he had enjoyed with his master. The King was sitting in council when informed of Suffolk's death; and he took the opportunity both to express his own sorrow of the loss, and to celebrate the merits of the deceased. He declared that, during the whole course of their friendship, his brother-in-law had never made an attempt to injure an adversary, and had never whispered a word to the disadvantage of any person.' The Manor passed next to Henry Grey, Marquis of Dorset, who was created Duke of Suffolk, Oct. 11, 1551, he having married Frances, eldest daughter of Charles Brandon. These were the parents of the unfortunate Lady Jane Grey, who was induced by her father-in-law to set up a claim to the throne of England, on the death of King Edward VI., who, by letters-patent, had settled the crown on her. This claim was disallowed by the nation, and an attempt to enforce it involved all engaged in it in utter ruin; the Dukedom of Suffolk then became again extinct, and the Manor of Westhorpe again reverted to the crown for the third or fourth time. It was next granted to Thomas, Lord Howard of Effingham, Queen Elizabeth's doughty admiral against the Spanish Armada, who was created Earl of Suffolk about 1597, and in whose family it remained many years.

"The Manor House, the Westhorpe Hall, stood at the edge of the village. It was demolished some-time about 1770, and nothing now remains but the foundation, a farm-house of later date having taken its place. The cloister, the chapel with its painted windows, and the original furniture were kept up till about half a century ago, when it was entirely pulled down. During its demolition it was visited by the late Mr. Thomas Martin, a British antiquary, who, in a note left among his papers, says: 'I went to see the dismal ruins of Westhorpe Hall, formerly the seat of Charles Brandon, Duke of Suffolk. The workmen are now pulling it down as fast as may be, in a very careless and injudicious manner. The coping bricks, battlements, and many other ornamental pieces are made of earth, and burned hard, and are as fresh as when first built. They might, with care, have been taken

down whole; but all the fine chimneys and ornaments were pulled down with ropes, and crushed to pieces in a most shameful manner. There was a monstrous figure of Hercules sitting cross-legged, with his club and a lion beside him, but all shattered to pieces; and the painted glass is likely to share the same fate. The timber is fresh and sound, and the building, which was very lofty, stood as erect as when first built.

"The parish church is a very old one, its exact date being unknown. It is Norman Gothic, with a fine square tower, with buttresses at the corners. It is built of small surface stones, many mere pebbles, originally covered over with plaster. The body of the church has a nave with side aisles and cloistery, but no transepts. It was originally a very fine church, handsomely decorated, a few traces of the original decoration appearing; but it is now in very bad repair. In one of the aisles is a chapel called the Mary Tudor chapel, and on the wall is a wooden tablet with this inscription:

"Mary Tudor, third daughter of Henry VII., King of England, formerly lived in this Parish. She was Queen of France. First married in 1514 to Louis XII., afterwards in — to Charles Brandon, Duke of Suffolk. She died at the Manor House here in 1533, was interred in the Monastery of Bevey St. Edmunds, and removed into St. Mary's Church after the destruction of the Abbey."

"Such, briefly, is the place from which Joseph Clarke and his brothers emigrated, and in which they were born and brought up; and such are its principal associations, with which they must have been very familiar. How long their ancestors lived here cannot now be determined, but it was undoubtedly for several generations. The Parish Register contains this item in reference to the grandmother of Joseph Clarke: '1540, Catherine, ye daughter of John Cooke, was baptized ye XII. day of February.' It gives also the following in reference to her sons:

'1572. Carew Clarke, ye son of John Clarke, was baptized ye XII. day of February.

'1574. Christopher Clarke, ye son of John Clarke, was baptized ye VI. day of August.

'1588. Thomas, ye son of John Clarke, buried ye X. of May.'

"The Clarke Bible, to which reference has already been made, has this record of her husband, the grandfather of Joseph Clarke:

'John Clarke, my father, [Joseph's father], was baptized 4 February, 1541.' 'John Clarke, my father [Joseph's father], was buried the 7 April, 1598.' The grandmother of Joseph, Catherine Cooke, according to the Bible, was 'buried the 30th of March 1598.' His great-grandfather, John Clarke, 'was buried 3 March, 1559.'

"Although they may not have participated in any of the events mentioned above, they often saw the chief actors in them, and probably conversed around the fireside about the momentous questions which were engaging the attention of the masters of Westhorpe Hall. It is believed that there are now no representatives of the Clarke family residing in Westhorpe, which, together with the condition of its inhabitants, has materially deteriorated during the last two centuries. A correspondent well says: 'An American cannot come there now-a-days, and visit this district, and see the people living there and their condition, without being impressed with the sense of obligation he is under to the ancestor who left civilization behind him, and crossing the ocean, laid in the wilderness of New England, amid the hardships and perils of a new colony, the foundation of a new civilization, of which we are reaping the benefits.'"

SABBATH REFORM.

SUNDAY LAW AGITATION IN CANADA.

R. S. Owen, writing to the *Advent Review and Sabbath Herald*, gives the following account of an effort to secure the passage of a Sunday law in Canada :

Mr. Charlton's bill, which has been before the Dominion Parliament the past two years, is at last disposed of. The committee to whom it was referred cut it down to less than one half its original size, retaining only those sections which prohibited the publication of Sunday newspapers, the running of certain railway trains, and the opening of canals for traffic on Sunday. In this mutilated form it was brought before the House of Commons. On motion of Mr. Charlton, the promoter of the bill, the House went into a committee of the whole to consider his measure. A sharp debate followed, in which many of the members took part. The strong opposition to the bill from various quarters, showed that the present Parliament has a majority which does not fall in with the movement now on foot to enforce Sunday observance. In the debate, some of the members spoke in behalf of the Sunday newspaper men; others opposed the bill on the ground that such legislation should be left to the discretion of the provincial legislatures, while other opposition was based on the broad ground of religious liberty, that the people should not be hedged about with "cast-iron laws," nor could they be "legislated into Christianity."

Sir John Thompson, a prominent member, spoke decidedly against the bill; but out of deference to the feelings of the Christian community, he recommended Mr. Charlton to withdraw the measure. He moved that the committee rise, report progress, and ask leave to sit again. This is called "the tenderest form of perfumed asphyxiation known to Parliament."

This brought Mr. Charlton to his feet. He protested against the committee rising without further considering the bill, and insisted that they had the right to deal with the question of Sunday observance, and ought to exercise it. The *Montreal Star* thus describes Mr. Charlton's last effort in behalf of his bill :

Mr. Charlton made so vigorous a fight against this effort to chloroform his bill, that the house could hardly recognize in him the mild gentleman who usually sits next to Sir Richard. His voice rang out defiantly through the chamber as he asked if there was nothing left in the bill worth so much as consideration, and twitted Mr. Mills with being far too great a stickler for provincial rights in the face of so important a question. The bill did not meet his views by any means, but he wanted to get some legislation through on this subject. Amid cries of "No" and "Carried," he held that some law of this kind was demanded by the Christian people of Canada, and threatened members with arraignment before public opinion if they flung aside the bill without consideration.

The chairman pronounced the motion to rise carried, but Mr. Charlton demanded a vote. A rising vote was then taken, and the motion was carried with sixty-three yeas and eighteen nays.

AN INTERESTING ADDRESS.

The *South-Western Presbyterian* publishes the following address to members of Presbyterian Churches in the United States. It appears to have been put forth by the authority of the General Assembly of the Presbyterian Church, and is signed by the committee issuing it. It is an appeal for the better observance of the Sabbath, and is pretty well backed up by the Scriptures. But as all the Bible references are from the Old Testament, they relate, of course, to the Seventh-day Sabbath—the only weekly Sabbath known to the Scriptures—the Sabbath so often stigmatized by First-day writers as "Jewish." We commend the appeal to those who believe that the Sabbath of the Old Testament is the Sabbath of the New Testament as well.

Beloved Brethren;—The General Assembly, in session at Birmingham, Ala., May, 1891, appointed a committee to address to you, in the name of the Assembly, a pastoral letter in regard to the Observance of the Sabbath.

Such action as this is not of frequent occurrence. It is taken only on occasion of some special and imperative need. In the judgment of the highest court of our Church it is necessary, at this time, to speak, in this unusual way, in defense of the sanctity of the Sabbath.

This need arises—not from any uncertainty or obscurity in the utterances of the Word of God, not because of any vagueness or lack of fullness in the exposition of our standards—nor because of any failure in the past, to this important matter.

The Scriptures are emphatic. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. 20 : 8-11.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that you may know that I am the Lord that doth sanctify you." Ex. 31 : 13.

The teachings of our standards are clear. "The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven. The Sabbath, or Lord's-day, is to be sanctified by an holy resting all that day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as has to be taken up in works of necessity and mercy) in the public and private exercises of God's worship." See Catechism Questions 116 and 117.

The deliverances of the Assembly have been distinct and positive. Our people have been admonished that, "the Christian religion and the Christian civilization rest largely upon the proper observance of the Sabbath-day," and that, "the piety, usefulness and fruitfulness of any church must decline and perish when the claims of the Sabbath are surrendered and disregarded." See Minutes of Assembly, from 1878 to 1890.

In the year 1878 the attention of the General Assembly was formally called to the fact that there was a "growing disregard for the sanctity of the Sabbath."

A committee, of which the Rev. Dr. Dabney was the chairman, was appointed to investigate the matter. That committee reported the evil to be "widespread and formidable." From that day to this the Assembly has been admonishing and exhorting our people to "better observance of the Sabbath."

And still it is reported that there is "a continued and growing disregard of the sanctity of the Lord's-day. The assembly is, therefore, forced to a recognition of the fact that, of all the dangers which, to-day, menace the spirituality of the church and the morality of the State, there is none greater or more to be dreaded than that one which originates in a disregard of the holy Sabbath.

Therefore, the General Assembly, in the exercise of its pastoral oversight, admonishes you :

1. That Sabbath desecration entails upon those who are guilty of it great personal loss. There is a blessing in keeping God's day as he commands it to be kept. "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it and keepeth his hand from doing evil. Isaiah. 56 : 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day,

and calling the Sabbath a delight, the holy day of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding their own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it." Isaiah 58 : 13, 14.

There is a curse for its desecration. Jerusalem was given into the hands of the enemy because of her profanation of the Sabbath. Lamentations 1 : 7.

"What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Nehemiah. 13 : 17, 18.

2. Sabbath desecration puts you in the attitude of a false witness. "Verily my Sabbaths ye shall keep; for it (i. e., the keeping of the Sabbath) is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31 : 13. If you do not keep the Sabbath, it is a declaration on your part that you do not know God, and do not want to know him.

3. Sabbath desecration is, on your part, a surrender of the truth, at the point where you are set for its defense. The Christian religion is, to-day, sustaining an attack on the side of doctrinal truth. The inspiration and inerrancy of the Bible, in its historical statements and doctrinal revelations, are assailed. The defense of this point, must be made by "faithful men who are able to teach," and especially equipped to meet the forms of the assault. The defense at this point is well made. More formidable than this is the attack upon practical godliness. The particular point upon which all the forces of evil are concentrating is towards breaking down the Christian Sabbath.

Our enemies are shrewd enough to perceive the importance of the position held by the Sabbath—on the one hand, a sign between God and the people; on the other hand, a commemoration of the resurrection of Jesus Christ, the central figure of the Christian system. Therefore, they attack the fourth commandment, as they do not the other nine—not because it is weaker than they, nor because they dislike its requirements more—but, they think, and rightly, that if they can compel Christians to yield the Sabbath, they will have carried the very citadel of practical and doctrinal religion. Every one of us is set for the defense of the truth at this critical point. It behooves us to be firm.

4. Sabbath desecration is disloyalty to the church to which you have pledged alliance; worse than all, and including all, it is direct and flagrant disobedience to God. "How can you do this great wickedness and sin against God?"

Now, brethren, in the name and by the authority of the highest court of our church, and in the language already used and approved by that court, we exhort pastors, officers and members. "Upon you, as the Lord's witnesses, is laid the great obligation of showing, on all occasions, by example as well as by precept, a strict and jealous regard for the sacred character of the Lord's-day, and a resolute zeal for its holy observance. We admonish you, that it is your positive, personal duty to keep clear of complicity in any sin of Sabbath-breaking, and especially that you refrain from traveling on the Lord's-day, that you do not purchase or read secular papers on that day, and that you discourage the use of the day, or any part of it, for social visiting." In the matter of Sabbath observance, we urge a return to the "old paths," in which our fathers found so large a blessing.

"As ye have received of us how you ought to walk and please God, so may ye abound more and more."

By direction of the General Assembly.

THE Lord Bishop, going one Sunday by means of a cab, said to the driver: "I hope, my good fellow, you go to church regularly." "Well, I should, sir, if it wasn't for driving the likes of you."

THE SABBATH RECORDER.

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

"CONSIDER, they, the lilies,
 O heart of mine! to-day,
 They neither toil nor spin to win
 Their beautiful array.
 I would that thou couldst live a life
 So fearless, sweet as they."

ON and after Sabbath, Sept. 19th, the New York City Church will hold regular Sabbath services in the boy's prayer-meeting room, Y. M. C. A. building, at the corner of Fourth Avenue and Twenty-third Street, the same as last year.

WE are glad to learn that our Sabbath-keeping brethren at St. Andrews Bay, Florida, still hold Sabbath services regularly at the house of Bro. Elias Ayres, with prayer-meetings on Friday evenings at other places. Bible readings, etc., constitute the form of the services.

THE Rev. Dr. Olmstead, who for forty years was editor of the *Watchman*, the representative Baptist paper of New England, died at Manchester by the Sea, August 31st, in the 75th year of his age. Dr. Olmstead was a thorough going Baptist and a man of varied culture and broad Christian charity. Under his hand the *Watchman* was an able paper.

DR. GOOD, an earnest missionary in Africa, says that one does not work long in that country before he realizes that convincing a man is not converting him, and that even a profound impression is not the new birth. There are many religionists in this country who seem not to have sharply drawn this important line of distinction. They should be sent as missionaries to Africa.

THE proof-reader takes this occasion to suggest that even an omnivorous reader can hardly be expected to be familiar with *all* proper names, even of Great Britain and America; and that if contributors would *kindly give* us, in their manuscript, the benefit of even the slightest distinction between n and u, o and a, b and l, etc., it would save many half-hours of anxious study of words which encyclopedias fail to furnish, and the RECORDER from blunders where, as in the "Errata" on the first page of this issue, the only possibility of attaining correctness is by means of a happy Yankee "guess."

ACCORDING to apparently good authority the Roman Catholic cause is not in a very hopeful condition in England. The following paragraph is clipped from an exchange: "At an influential Roman Catholic Conference in Wigan, Eng., last month, Father Powell proved, by figures which he declared there was no gainsaying, that 'never since Elizabeth ascended the throne had the prospects of the Catholic Church been darker in England. In most parts of the country the Church was not only losing numbers relatively, but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics, and even there

not proportionately to the increase of population.' Emigration to America, apostasy, and the aversion of young men to matrimony were the causes assigned."

FEW men have ever possessed the great learning, the simple, child-like faith and the broad, sympathetic, evangelical spirit of the late Professor Franz Delitzsch, of Leipzig, Germany. These qualities made that University the center for the study of the Old Testament and other Hebrew literature. His successor in the theological faculty is Prof. Franz P. W. Buhl, who for eight years occupied the chair of Old Testament Theology and Hebrew in the Copenhagen University. He is still a young man, a Dane by birth, a ripe scholar, and a reverent student of the Bible. In a recent address before an association of American students for the study of Hebrew, which he maintains at his own house, he discussed at length the inspiration of the Old Testament. His views are of the "higher criticism" order, though they are quite conservative. In some instances he vigorously combats the extreme radical theories of some who represent that school of thought. His lectures on Genesis during the latter part of the year attracted an unusually large class of students.

WHEN a man first looks upon the ocean, the experience is a disappointment to him. He has thought of something vast in its proportions, something grand in its very greatness; but here he stands looking upon a stretch of blue surface limited by a very few miles in whatever direction he looks. He sees no depths, no heights, and no limitless expanses. But the fault is in the man. The mighty ocean in all its fullness is there, but his limited vision permits him to see only a very small part of it. At his feet are almost immeasurable depths, and out beyond the little narrow circle which bounds his vision are almost boundless expanses, the mere contemplation of which awes him into a sense of his own insignificance. So we stand upon the margins of mighty truths, and, unless we take time to think of their wondrous fulness, we feel disappointed that we see no more of them. But, as the lover of the sea finds a sense of its greatness growing upon him until he is lost in wonder, as he dwells by it, meditates upon it, commits himself to it, so the devout soul, grasping a simple truth, like the love of God in Christ, living in it, meditating on it, finds it growing into a beautiful temple, filling mind and heart with its wondrous proportions, its blessed power.

THE *Nashville* (Tenn.) *American*, of Sunday, Aug. 9th, contains the following which will be interesting news, at least, to a portion of our readers. It is dated at Buffalo, N. Y., and says:

The Seventh-day Adventists, at Alfred Centre, are stirred up almost to the fighting point. Nearly the entire population of the town belong to that sect, and the country surrounding is filled with people of that faith. What occasions the great disturbance at present is a recent decision of the United States Court, which they regard as a menace to their religious liberties, and which they denounce as contrary to the Constitution of the United States. About a year ago R. M. King, a Seventh-day Adventist living in Obion county, near Memphis, Tenn., was arrested for ploughing on Sunday and convicted of Sabbath-breaking. He appealed the case to the Supreme Court, where the decision of the conviction was sustained. The Adventists as a body then took up the case and engaged Don M. Dickinson, who carried it to the United States Supreme Court before Judge Hammond. His decision has recently been handed down. It remands King back to the custody of the Sheriff, and compels him to pay a fine or go to pris-

on. As soon as the decision was made known at Alfred Centre it became the one topic of conversation, and some indignation meetings were held, at which thousands were in attendance. They held a big meeting there to-night.

Of course the writer of the dispatch has confounded the Seventh-day Adventists with Seventh-day Baptists. The King case is one in which Seventh-day Baptists are interested, both because they desire to see the constitutional right of every man to his own religious opinions respected and upheld, and because they see in it a case of persecution instigated by the spirit of malice, ignorance, or prejudice, which may be visited upon any of their own number, whenever opportunity for it may occur. But the stirring up of Seventh-day Adventists, and the holding of mass meetings over it was doubtless in Battle Creek, Mich., it certainly was not in Alfred Centre.

CONSIDERABLE has been said in the past year or two about the establishment of an "American University" in Washington. Some months ago it was announced that Bishop Hurst, of the Methodist Church, was to be its Chancellor, and that its charter required that a majority of its trustees should be adherents of that faith. It would require no great stretch of the imagination to see what the denominational affinities of the majority of the professors will be. In other words, it is plain to be seen that the great University at Washington, into which, as a beginning, it is proposed to put at least ten million dollars, is to be purely and simply a gigantic Methodist school. Of course, this is a thing which the Methodists, or any other denomination of Christians having the ability, has the right to do; and we are not to say that our Methodist brethren will not make it the instrument of a mighty good to the country, but we confess that the talk about an "American University" sounds rather large, considering the denominational character of the institution and its management. An exchange upon this point says: "Naturally, the question arises, why 'American' University? Because established in America? Any university so established might be called 'American' for the same reason. Because established at the capital of the nation? That might make it a Washington university, but not American. Because for the raising of its ten million dollars, it proposes an appeal to the country at large? It is open to any institution, by whomsoever established, to do the same. Because it is to be 'American' in any other sense than all other institutions are? How can it claim to be that? Because the Methodists, more than any other denomination, may claim to represent the American nation, and have a right in an institution planted by them to appropriate the national name? They will not, we should hope, make any such claim as this. We hold that there is no consistent sense in which a university, founded by a Christian denomination, with whatever amount of miscellaneous help, can appropriate for the institution so founded the national name without the assumption of what can be true of no one denomination, nor of all of them put together."

THE BERLIN FLOOD.

Berlin, N. Y., and the surrounding towns were visited by a very destructive flood on the afternoon and night of Thursday, Aug. 27th. It rained lightly during the forenoon, but increased in severity as the day advanced, and before nine in the evening the storm became terrific in its proportions. Berlin is situated on

the "Little Hoosick River," into which, near the village, various small mountain streams empty. No serious apprehension of danger was felt till near night, when the large bridge was swept away, as was also a bridge across a stream coming in from the east, together with the rail-road bridge; a portion of the track was also badly broken up. The communication between the two parts of the village was stopped and those on either side were obliged to remain through the night, though their homes were on the opposite side. Besides the bridges, the pecuniary loss in the village was comparatively small. Some gardens and small meadows were nearly or quite destroyed, either by the washing out of the soil, or bringing onto them a large amount of rocks, stones and gravel. Mr. H. F. Brown's furniture store at one time was thought to be in great danger, but the only serious damage was the washing away of a private bridge, and a coal bin containing several tons of coal, and quite a quantity of cord wood. But the greatest damage to the town was done out of the village. On what is known here as "Up the plank," a road leading up the mountain to Troy, a terrible work of destruction was effected. On this road and on one coming into it from the south, about a mile from the village, the rushing torrent held complete sway. Near the side of each of these roads, in ordinary times a very small stream ran, but now the water, gathered from the mountain side, collected in immense quantities and turned the course of the creeks into the highways. Now the desolating work really began. Rocks, stones of all sizes, together with uprooted trees and whatever was movable were taken with terrific force toward the valley below. The first dwelling struck was that of Thomas Taylor, which was broken in two, but was not taken down the stream. Here Mrs. Taylor lost her life. She and two sons of about eight and ten years old, were the only occupants of the house at the time. The boys were rescued by their father in the morning, who was unable to reach his home the night before, though near enough to know the peril his family were in. He remained in a field near by through the fearful storm of the night. The building next struck was a barn in which the owner and a boy were at work trying to rescue a span of horses, one of which, only, was saved. The man and boy were both caught in the current, the man was carried down about one hundred rods, but managed to save himself, but the boy was carried on, and his body was found the next day near the village. The water followed the road till it reached what is known here as the "Valley Hotel," then took its old bed again until near the main road leading north from the village, then it again formed a new channel just north of the Seventh-day Baptist meeting-house, but enough water went each side of the church to do much damage to meadows and gardens. But the greatest damage done to private property was about one mile north of the village, on the farm known as the "Hiram Hull" farm. Rocks of great size and in immense quantities were brought down from the heights above, and deposited in the door-yards, and about the out buildings. One half of one dwelling house was destroyed, two barns and other buildings were carried away by the flood. In one of the barns were fifteen cows, which, through great exertion, were saved. The family occupying the Hiram Hull house had barely time to escape for their lives, being obliged to ford a rapid stream of considerable depth. The owners of the wrecked house were absent from home. Other damages

of a serious nature were sustained by other farmers in the northern part of the town.

Petersburg also suffered very severely. Many of us had come to think that Berlin was comparatively safe from winds and floods, but we think otherwise now, and are filled with wonder that such destruction could be effected in so short a time. We are better prepared to appreciate the danger, and sympathize with those who have met with similar calamities in other parts of the world. It is evident that a cloud burst on the mountain, west of us, and thus the water fell with greater force on the western slope, causing even greater destruction through the region west of the mountain. B. F. R.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 2, 1891.

A most notable body of men left here this morning, as guests of the United States Government, on a special train which will travel more than six thousand miles before the party finishes its journey. They are the members of the International Congress of Geologists, which have just finished a week's session in this city, and they are going to make a geological inspection of a score of our States and Territories, including the famous Yellowstone National Park. The programme for the excursion is twenty-five days long. Although geology is one of the youngest of what may be called the standard sciences, it is already recognized as one of the most useful, and this Government spends a large sum of money every year for the maintenance of the United States Geological Survey, which is one of the most important bureaus under the Interior Department. All of the foreign geologists who attended the Congress carried away collections of specimens of the rocks along the shores of the Potomac River.

Prof. Henry C. Spencer, one of the five brothers who originated the now universally known Spencerian style of penmanship, died here very suddenly of congestive chills this week. He has been at the head of the Spencerian Business College in Washington ever since it was established.

Our city pastors are beginning to return from their summer vacations, and the members of their congregations who have been out of the city are also returning very rapidly, and soon the conspicuous vacant seats will be again filled with familiar faces.

Almost a quorum of the Cabinet have been in Washington this week, but none of them will stay here long. Secretary Proctor is going on an inspection tour of the Western Military posts, which is the last he will make, as he is to leave the cabinet for the Senate soon; Secretary Rusk only stopped over one day, and he is now the guest of President Harrison at Cape May Point; Secretary Foster is going on a short ocean cruise; Secretary Tracy and Postmaster-General Wannamaker will probably remain here for a few days. The date of the President's return is as yet uncertain.

Rev. Dr. George H. Wells, of Montreal, Canada, who made such a powerful impression upon those who attended the recent Convention of the National Christian Endeavor Union, at Minneapolis, and who has been earning golden opinions while temporarily filling the pulpit of the Church of the Covenant in this city, delivered a short but powerful address on "Example" to an overflowing audience Sunday afternoon in the Y. M. C. A. Hall. He began by graphically sketching the life of Christ and calling particular attention to the erroneous

idea of many people, particularly the young, in allowing themselves to think of the divine Master as being an old man during his earthly administrations, one whose example was not applicable to the young. "How many people," said the speaker, "remember that Christ was but thirty-three years old at his crucifixion." He then, in a few well chosen words, impressed upon his hearers that they could find no better example to live by than the life of Christ as recorded by his chosen apostles. He greatly pleased the young men among his hearers who have worked to perfect the excellent gymnasium attached to the Y. M. C. A. Hall, by saying: "Mankind needs diversion in daily life. Secular and moral amusements, if properly indulged in, are not injurious, and when, as in the case to-day, a religious meeting is held in a gymnasium, I do not think there is any incongruity, but rather a consistency, which argues extremely well for distinctive powers on the part of an association of young men, and the drawing out of a fine moral nature. Those who think that religion is demeaned by contact with secular matters have only to reverse the process, carry their religion into politics and the every day affairs of life, and the world will be all the better for it." He then devoted himself to showing the force of example in an organization of young men and showing the great and lasting results which good examples always leave behind them. He closed with an illustration of his argument telling of a visit he once made to the great Gobelin tapestry manufactory; he said he had immediately solved the secret of the business, when he discovered that unskilled as the workmen were in other things, they owed their leadership in the weaver's art to the fact that they followed in the strictest manner the pattern set before them. It was not the loom they were compelled to watch, but the model. "And so, young men must lose sight of their own graces and defects, do away with all conceit and self-consciousness, and look to the model of a perfect man, their Redeemer."

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

SPECIAL MEETING.

A special meeting of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck church, at Westerly, R. I., Sunday, Aug. 30, 1891. Wm. L. Clarke in the chair. Prayer was offered by N. Wardner. Members present fourteen, visitors ten.

The Corresponding Secretary stated that the people in China have contributed about \$1,500 toward the enlargement of the dispensary in Shanghai, and that friends in this country have also given about \$1,000 for that purpose.

The following resolution was adopted:

Resolved, That the buildings now used as a Boys' Boarding School, and the land upon which they stand, be transferred to the Medical Mission for use as a dispensary at a fair valuation to be determined by the committee on permanent funds, and that temporary arrangements be made to accommodate the Boys' Boarding School at the City Chapel building, until such time as land can be obtained and a building erected for such purpose, either contiguous to the present mission property or at some point inland, as shall in the future be determined by this Board.

Voted that Bro. Davis be requested to invite bids for the property known as the City Chapel in Shanghai, and report all such bids as he may receive to this Board.

Voted that the engagement of D. H. Davis be extended to Jan. 1, 1892, his work to be under the direction of the Corresponding Secretary.

Adjourned.

W. L. CLARKE, *Chairman*.
A. S. BABCOCK, *Acting Rec. Sec.*

YOUNG PEOPLE'S WORK.

It were well if we should remember that loyalty to the Sabbath is loyalty to the Bible.

In these days when the very foundations of our faith are attacked we find that it is the Bible, and the Bible only, which is able to stand in the battle. If we are to stand we must be with the Bible, not against it.

ONE of the surest preservatives of love for the Bible and of loyalty to its principles is a loving, faithful obedience to it in the matter of God's holy Sabbath. He who, in these days of bustle and confused activity, remains true to the Sabbath has power over himself to such an extent that God's Word will never by him be cast aside or rejected. If we, as young people, would early establish our faith upon God's sacred Word let us cultivate an answering loyalty to the Sabbath of Jehovah.

DIVINE TRUTH, A LIGHT TO GUIDE IN THE CHRISTIAN PATH.

BY MISS ETHEL A. HAVEN.

Let me repeat an incident that occurred in our own village. A gentleman was coming from the east part of the town late one evening and had arrived at the bridge in safety. It was before the time when our citizens realized the necessity of street lamps. Deep mud, an inky sky, and a drenching rain made his journey one of great discomfort, while his ignorance of the road and the fact that on one side was a steep bank, and the river below it was much swollen by recent heavy rains added peril to discomfort. As he was debating which of two difficult things he should do,—venture on in a way which he knew not or try to retrace his steps,—he saw at a distance before him a faint light gleam for a moment, then flicker and die; this was repeated, and he realized that some one else was trying to find the way across the bridge, but with this advantage, that he possessed some matches. Calling out, our bewildered traveler guided his fellow sufferer to himself, when by the aid of the matches he found his own way and soon the danger was past. Now lamps are kept burning at suitable places, both at the bridge and through the village, for the benefit of such travelers. But how much better it would have been had the gentleman carried a lamp or lantern with him, for then the way would have been plain all the time.

There are men and women to-day who have only such light on their path as comes in fitful gleams from a neighbor's lamp, which shines on them for a moment as their ways cross each other, and then is gone. Many there are who accept the light that is thrown on their path from week to week by the words of truth as they fall from the lips of the preacher; they are grateful for the light, and maybe look eagerly for the next unfolding of the word, as travelers are grateful for the lights which are placed for their guidance along the roadside; but between these bursts of light all is gloom. There are others however,—and I would there were more of this class,—who bear in their hands and hearts the light, and the confidence with which they move depends wholly upon whether they keep their lamp bright and use it constantly or whether it is allowed to grow dim by disuse.

It is possible for each of us to possess this light. *Is it worth having?* There are at least two or three advantages worth considering. For

one, it shows us clearly the path we are to tread. Our way through life is not one path alone, but on either side are other paths which look as safe and often appear pleasanter; we are constantly coming to cross roads; and there must be a choice—a decision. Our marvelous lamp sheds such a brightness that we may see, if we will, which way is the right way, and which one will lead us into trouble and sin. If we forget to use this God-given light and wander away into these forbidden paths, finally, when we realize where we are, we shall have to renew our lamp and walk again the weary way that we have come until we find the true path. We may avoid this, however, if at every crisis we answer honestly the question: "Which will lead me nearer to God?"

Again, God's word illumines our own souls. We may see by it the lights and shades of our own characters. It shows us our sinfulness and God's love,—our lack and God's willingness to supply every need. We find so much that is not as it should be in our lives, and we see that there are many things we owe ourselves. It is but just that we look to ourselves somewhat, for are we not put in the world to reflect the glory of the Father? And do we fulfil our mission if we allow the surface which reflects this image to become so obscured—so spoiled that the glory is imperfectly reflected? Thus there are really duties to ourselves,—the duty of growth, of purity, of holiness, all these and many others tend to our advancement and perfection in the Christian life. Our light shows us the materials at our hands which if used will build us up and aid us in this way. Yet while we see our own lives, so faulty, we also see the tender, pitying face of the Friend who is with us always, who is our perfect pattern, and ours is the sweet task of growing into his likeness.

Then also the rays from our light fall on those about us, and we see plainly the needs of their lives. Now I think it is true that whenever God shows us that someone needs especial help he means that we, in part at least, shall supply the needed help. If we see that some one is sorrowing, it means that there is an opportunity for us to say a pleasant, comforting word; if some one is in need of worldly goods, we can do a little for them; if they are perplexed, probably we can give them some light;—in these ways God means that we shall lighten the burden of suffering all about us. And then, how many there are who know nothing of this light which is such a help to us. It is for us, more than all else, to reveal to them how precious is the book which can come into every action and thought of our lives. They will see if we prize it and if it helps us, and be not slow to find out its merits themselves.

Some Christians seem to think that this light should reveal, at one glance, the entire pathway from our first step in the narrow way till we stand at the door of heaven. Ah, no! God knows what is before us, but we are only to know one step at a time. This one step taken, another will be revealed. Even now we can see that this is wise, for if we could look into the future we might shrink in dread from some trial, which, when it came, we could bear calmly; or if a joy waited us we should be too eager to attain it to do patiently the work which lies close at our hands.

But we must keep our lamp burning,—in other words keep our Bibles open; for a closed Bible will no more guide us in this path than an unlighted lamp will shed brightness about us. Moreover, let us not be afraid to use it. Nothing can harm it except disuse. The sharp, keen mind of criticism will only make it burn the

brighter; the fog of doubt can not dim it; the rain of misfortune can never extinguish the flame; and the sun of prosperity can never rival it in brilliancy.

So let us cherish the truth wisely and carefully, make it our companion, our adviser in every question, our comfort in affliction, and upon it we may base our hope of finally attaining the end for which we long.

RELATION OF OUR YOUNG PEOPLE TO SABBATH REFORM WORK.

BY MR. E. W. CLARKE.

Read at the Young People's hour of the Conference, Aug. 24, 1891.

Our continuance as a denomination depends upon our adherence to the Sabbath and our faithfulness to Sabbath Reform work, for in our Sabbath observance only do we differ from First-day Baptists.

While the increased number of converts to the Sabbath is a cause for rejoicing, on the other hand it is a cause for heartfelt sorrow that so many of our young people, reared in Sabbath-keeping homes and taught in our Sabbath-schools, sacrifice their Sabbath for the more popular Sunday with the alluring prospect of position and greater financial success. This loss is obvious, but the cause has many sources all sending forth small rivulets, moving along so silently that they are unnoticed until they all meet in one strong current, which, by Satan's will, is turned into neglected channels and bears away all love for God's Sabbath, and in many cases all love for God.

A few have opposed the Y. P. S. C. E. on the ground that it tends to divide and weaken the working force of the church, and its inter-denominational character tends to lessen the devotion of its members to their own denomination. Do you think a man deprived of the use of both arms will accomplish the best results in the struggle for right? If not, then do not question the result of the Y. P. S. C. E., which, in many cases, has proved itself to be the strong right arm of the church. And our inter-denominational gatherings afford the best opportunities for spreading Sabbath truth. To show that both the objections are without foundation I quote from the principles re-affirmed at the last convention of the Y. P. S. C. E.: "Utmost loyalty to their respective denominations on the part of all Christian Endeavor Societies. Steadiest personal love and service for the local church in which a society of Christian Endeavor exists. The church for each local society is the local church with which it is connected. Christian Endeavor interposes no barriers to the denominational control of the young people, and rejoices when denominations suggest special lines of scriptural study, of denominational indoctrination, of denominational missionary activity, local, home and foreign."

The young people of our denomination who have been members of the Y. P. S. C. E. have become more efficient and successful in their work, which fully demonstrates that all our young people should, as far as possible, become members of Y. P. S. C. E. The relation of our young people to Sabbath Reform work is that of cadets in military academies to their country. As the military academies not only train their cadets in the science of military affairs, that they may protect and defend their country, but also instill into them that love for their country and loyalty to it that they will advance its interests in all places and under all circumstances, so our Young People's Societies of Christian Endeavor not only train their members in God's truths, that they may protect and defend God's

Sabbath, but also instill into them that love for their denomination and loyalty thereto that they will defend its interests in all places and under all circumstances. Many are ready to say: All this has not been fully realized. Perhaps not in all cases, but I believe it may be by devotion to the following principles:

1st. A complete consecration of ourselves and our means to God, for the success of Sabbath Reform work depends upon a growth in all the Christian graces.

2d. A true idea of the means appropriate to gain a better and universal observance of God's Sabbath. The first may be obtained by prayer and obedience to God's will, and depends upon the young people themselves. The second may be obtained by a study of God's Word, by the life and example of the living teacher, by sympathy, by co-operation, and by a thorough knowledge of the divine authority for the observance of the Seventh-day, and the human authority for the observance of the First-day; and it depends conjointly upon pastors who are our teachers, and the young people. May we not have the requisites for successful Sabbath Reform work?

The article, "What it says," in our Symposium for August 27th, was written by E. P. Saunders. By some oversight the name was omitted, which might leave the impression that both articles under that head were written by the person whose name appears at the bottom of the second. In fairness to both writers this correction is made.

TEMPERANCE.

THE PRIVILEGED LAW-BREAKER.

H. L. WAYLAND.

[Read at the Temperance Convention, Prohibition Park, Staten Island.]

We have among us a class of men who are above the law, who violate the law with impunity, who, if necessary, unmake the law; though, it is true, as a general thing, they find it quite as easy to allow the law to remain unrepealed on the statute book, but simply to violate it.

This class includes a very large range of persons; the distiller, who lives in a palace, who is clothed in purple and fine linen, who, on occasion, dispenses an almost royal hospitality, who, perhaps, has a pew in the broad aisle, and whose contributions would be greatly missed, who is a patron of the fine arts, who has a gallery, admission to which is a prized privilege, whose patronage is sought by artists, who often subscribes large amounts to public objects—the brewer, who, in England, stands a good chance of becoming a peer of the realm, as have Lords Burton, Ardilaun, Hindlip (formerly Messrs. Bass, Guinness, Allsop), and along with these, Patrick O'Donohue, whose stock in trade is a barrel of whiskey, or more properly a gallon of whiskey extended to a barrel (for the gallon resembles the widow's cruse of oil in being susceptible of indefinite multiplication); and the keeper of the lager-beer saloon, where politics are manufactured for the Teutonic voters who make up the ward. To these, I might add the allies and slaves of these men, the politicians, who are sustained by their money and their votes, and who, in turn, give them such laws and such officials as they demand; the owners of real estate, who derive from them a rent such as no other kind of business could afford to pay; the wretched victims who are enslaved, body, soul, and will, and who yield up, at their demand, wages, home, wife, children, life, immortality; and the larger class of respectables, who, from indolence or from cowardice, or from interest, allow all these things to exist. The distiller, the brewer, and the retailer, and those who are swayed by these through the potent influence of ambition, avarice, appetite, and apathy—all these I venture to class under the one name—The Saloon, and I affirm that the saloon is the great law-breaker of our time.

The very existence of the saloon is a violation of the unwritten law of every community, the law that no one shall infringe on the rights of his neighbor. The very existence of the saloon robs all surrounding property of

half its value; the vicinity of the saloon exposes to ruin the young, along with their parents. The law does not allow a road, however useful and necessary, to be carried through without adequate compensation to those whose property it injures. Every constitution provides that no property shall be taken for public uses without compensation to the owner. And yet the saloon has no scruples in robbing me in a single day of half the value of my property. No one is allowed to put a bolt factory or a bone boiling establishment, or a manufactory of nitro-glycerine, in the midst of a crowded city; but the saloon unhesitatingly plants itself wherever it will.

It is a violator of the spirit, if not the letter, of all constitutions and all laws. The welfare of the community is the supreme law; and this law is perpetually violated by the saloon.

While thus the saloon violates the spirit of all law it is equally a violator of the letter. It sets at naught the laws which forbid sales to minors, the laws which forbid minors to frequent the saloon, the laws which forbid sales on Sunday, the laws which forbid sales to habitual drunkards, or to those already intoxicated.

The saloon not unfrequently has the brutal candor to confess that it can live only by violating the law. A saloon-keeper to whom I spoke on the subject of keeping open on Sunday, said: "Sunday is worth to me three or four ordinary days." In the city of Philadelphia, a Methodist Church—all honor to the valiant followers of John Wesley and of John Wesley's Master—proceeded against a beer-garden in the neighborhood, and forced the proprietor to respect the laws which forbade sales on Sunday and sales to children. This action in a short time compelled the closing of the garden; and the man, by this act, silently acknowledged that his infamous business could live only by violating the law, that obedience to the laws, lax and imperfect as the laws confessedly are, would be fatal to his business. Out of this action of the Methodist Church grew the Law and Order Society, which has been a great blessing.

The saloon allies itself most nearly with everything that is a violation of law. It allies itself to the lowest dance-house, to the dive, to the den of prostitution. Some years ago, under the influence of the Society for the Prevention of Vice, in New Haven, Ct., the Commissioners refused a license for a building in which was carried on a variety show. As a result the variety show was abandoned; the two were so mutually dependent that the one would not succeed without the other. The saloon and the variety show, the saloon and the dive, the saloon and the gambling hole, these are sets of Siamese Twins; the one cannot live without the other.

The saloon is the parent of every crime. It fortifies the intending murderer for his act; it inflames to crime him who otherwise is quiet and law-abiding; it sends the maddened drunkard to his home—no, that holy term cannot be applied in this case—it sends him, shall I say, to his kennel to murder his patient, long-suffering wife. It lends itself to every crime. A minister, in one of the inland towns of Pennsylvania, said to me: "At the most gorgeous of our saloons it is a common occurrence for a young woman, hitherto un-fallen, to be invited to take some harmless refreshment. Then she is drugged into insensibility, and, while in this condition, is ruined; then, when she has recovered consciousness there is set before her the impossibility of her returning home; and finally she is shipped off to Philadelphia or to New York, as a recruit to the great army of the fallen, which, with hideous steadiness, keeps its ranks ever full, though the term be but of two or three years."

It is in the saloon that the young man takes the first steps in the course which ends in defalcation, shame, and ruin.

Indeed, it would not be easy to name any form of crime, or violation of law, which does not find encouragement in the saloon.

At the foundation of republican government lies an honest ballot, as the expression of the will of the majority. Of this honest ballot, to this intelligent expression, the saloon is the implacable foe. Just in proportion to the prevalence of the saloon is the prevalence of fraud, of the ignorant, the drunken, the purchased ballot. Every citizen of the metropolis knows that in the wards where the saloon holds sway, the talk of a fair ballot is a mockery. Boss Tweed well understood how to rule the metropolis, and through it, the State.

The charter of a nation lies, not in its written constitution, but in the character of the people. The experience of the South American republics reminds us of how little consequence are paper forms of government if there be not present behind these forms an upright, intelligent people, capable of self-government. Against this character of the people, the saloon, from the very necessity of the case, is pledged. It strikes at the very charter of the national life.

And yet, while the lawlessness of the saloon, while its violation of every law, written and unwritten, is so out-breaking, we are yet compelled to confess, with humiliation, that the saloon is largely our master. I imagine that it would be impossible, in any of our great cities, for a chief magistrate to be elected who was avowedly hostile to the saloon. Along with its wickedness and unscrupulousness and lawlessness, the saloon is united; it is in earnest, it means what it says; it knows what it wants; it means to have it; it is willing to pay for it; it is ready to strike down anything that stands in its way; it sticks at nothing, whether fraud, bribery, or murder.

We must make up our minds that the war against the saloon must be marked by an earnestness, a tirelessness, a wisdom, a tenacity, a bravery, not less than that by which we are confronted.—*National Baptist*.

POPULAR SCIENCE.

—A CHANCE FOR INVENTORS.—A well known railroad man declares that one of the most useful inventions that can be thought of in connection with railroading is one that will automatically take the rear brakeman by the nape of the neck, and shoot him back from the train a sufficient distance to protect it, when, for any reason, an unusual stop is made. He declares, as a result of considerable experience with the genus brakeman, that nothing short of this will suffice to make it at all sure that trains will be protected under such circumstances, because nothing short of some such device can compel brakemen to go back a proper distance with the flag or lantern.—*Industrial World*.

—ALLOY FOR HERMETICALLY CLOSING GLASS TUBES.—It is claimed by F. Walter that an alloy consisting substantially of 95 per cent of tin and 5 per cent of copper may be used for connecting metals with glass, for electrical and other purposes, hermetically sealing glass tubes, etc. The alloy is prepared by pouring the proper proportion of melted copper into the molten tin, stirring round with a wooden stirrer, casting or granulating, and remelting. It adheres strongly to clean glass-surfaces, and has nearly the same coefficient of expansion as glass; it melts at about 360 degrees C. By alloying it with 0.5 to 1 per cent of lead or zinc it may be rendered softer or harder or more or less easily fusible as required. The alloy may also be used for coating metals or wires, as it imparts to them a silvery appearance.—*Ex*.

—WORLD'S PEOPLE.—In the proceedings of the Royal Geographical Society for January, 1891, it is estimated that the population of the world in 1890 was 1,487,000,000, representing an average of 31 to the square mile and an increase of 8 per cent during the decade. Of the continents, Asia has the largest population, 850,000,000, and the lowest percentage of increase, 6 per cent. Australasia has the smallest population, 4,730,000, and the smallest average per square mile, 1.4, but the highest rate of increase during the decade, 30 per cent. Europe is the most thickly settled continent, with a population of 380,200,000, which is 101 to the square mile. The population of North America is estimated at 89,240,000, which is an average of 14 to the square mile, and represents an increase of 20 per cent during the past decade.—*Ex*.

—THE BANANA A DEVELOPED LILY.—The banana belongs to the lily family, and is a developed tropical lily, from which, by ages of cultivation, the seeds have been eliminated and the fruit, for which it was cultivated, greatly expanded. In relation to the bearing qualities of this fruit, Humboldt, who early saw the wonders of the plant, said that the ground that would grow 90 pounds of potatoes would also grow 33 pounds of wheat, but that the same ground would grow 4,000 pounds of bananas, the proportions thus being, to wheat 133 to 1, and to potatoes 44 to 1. The banana possesses all of the essentials to the sustenance of life. The savage of the sea isles and the jungle owes what he has of physical strength to this food. Wheat alone, potatoes alone, will not do this. When taken as a steady diet it is cooked—baked dry in the green state, pulped, and boiled in water as soup, or cut in slices and fried. I do not know whose beauty I admire the most—the majestic cocoa palm, with its heavy crown of great fringed leaves, or the graceful banana, with its great leaves, which are six feet long and two feet wide. The leaves of the banana are tender, and the strong winds of the tropics—the hurricanes—soon tear the leaves in strips, thereby adding to their grace and beauty. The banana is a fruit that beast and bird, as well as man, are fond of, and the owner, when he lives in a sparsely settled country, must needs protect his plantation by a fence of some thorn plant.—*Geographical Magazine*.

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 XII.—CHRIST THE GOOD SHEPHERD.

For Sabbath-day, Sept. 19, 1891.

SCRIPTURE LESSON.—John 10:1-16.

INTRODUCTION.—The Pharisees held the position of shepherds of the Jewish flock, God's chosen people. In the act of driving away a member of that flock, and also numerous other acts, they had proven themselves unworthy shepherds. The lesson to-day is a rebuke to these robbers and hirelings over God's heritage. They denied that Jesus was of God, or that God worked through him. This lesson is given that such may be convicted of sin, and that the Good Shepherd and the True Fold may be found.

EXPLANATORY NOTES.—v. 1. "By the door into the sheepfold." A sheepfold was an inclosure surrounded by a wall with thorn-bushes on top to keep out wolves. The door consisted of rails or sticks laid across the entrance. Here the shepherd with his dog watched during the night. Sometimes the flocks were committed to the care of a porter, while the shepherds rested at home. In the parable the sheepfold may be designated as the church of God in every age, in which the believers are the sheep gathered for protection. The door was the true consecration to God's service. But all necessary qualification being found in Christ, he is now represented as the door. "Climbeth up some other way." An attempt to escape the observation of those who truly care for the sheep. Getting in from selfish motives. "A thief and a robber." A false teacher who leads the sheep astray. v. 2. "Entereth by the door." One door for teachers, leaders, and flocks. One way of salvation through Christ. Entering in God's appointed way is a test whether one is "a shepherd of the sheep," or will feed them with truth. v. 3. "The porter openeth." The Holy Spirit opens the door. 1 Cor. 16:9, Col. 4:3. "Sheep hear his voice." Listen so as to give heed. "To-day the Spirit calls; yield to his power." "His own sheep." Those entrusted to his care. "By name." No matter how large the flock, each sheep has his name and knows it when called. Christ has a personal interest in each soul, knows each individual want. "And leadeth them out." To good pasturage. v. 4. "Putteth forth." From fold to pasture. "His own sheep." He can lead forth none but his. "Goeth before them." Jesus may lead us but he never attempts to drive any soul to him and to heaven. He goes before, if we are saved and fed we must follow. "The sheep follow." In Christ's footsteps. A proof that they belong to him. "Know his voice." A fact among oriental shepherds. Sheep are thus trained. v. 5. "A stranger will they not follow." God's true children recognize the truth and the call when they hear it. v. 6. "This parable," or allegory. "But they understood not." The meaning and application to themselves. False teachers have dull ears. v. 7. "Then said Jesus." Because of their dullness of comprehension. "I am the door." Both for shepherds and sheep. All are sheep save the one only Good Shepherd. Through Christ alone has any true believer entered the fold. He alone made an atonement for sin. v. 8. "All that came before me." Professing to be authority above all other men. There were false Messiahs and also teachers who substituted something for the true principles of holiness. These were "thieves and robbers." Having in view their own selfish ends. But true believers did not follow them. v. 9. "By me if any man enter in." To the kingdom of God. Access gained through Christ. "Shall be saved." From the wolves and robbers; from the consequences of sin. "Go in and out." Under the shepherd's care finding nourishment and satisfaction for every want. v. 10. "The thief cometh . . . to steal." False teachers and mere

hirelings are willing to teach error, and even lead men to perdition if they can gain personal, selfish advantage. "I am come that they might have life." Abundant present life with all its development, and then abundant, eternal life. Spiritual life is overflowing, abundant in quantity and quality. v. 11. "I am the good shepherd." Read Home Readings upon this thought. "Christ is a perfect shepherd." He feeds the sheep. Furnishes them a home. Defends them, rules them, loves them. All at the expense of his own life, if necessary. He "giveth his life for the sheep." How true of Jesus, who laid down his life for us. v. 12. "Hireling." To serve for pay does not make one a hireling. It is when *only* pay is sought without love for the work or care for the employer. He seeks his own reputation and selfish interests, and not the good of the flock. In the time of danger, or at a critical moment, he fails the flock. "The wolf catcheth and scattereth." Opponents of the truth, who stand between Christ and the sinner, who preach salvation in some other way, who make void God's law, or change times and laws and ordinances. Such are wolves scattering the flock. v. 13. "Because he is an hireling." Having no personal interest in the flock, not willing to take any risks or deny himself, he flees when danger comes. v. 14. "Know my sheep and am known of mine." See 2 Tim. 2:19. Jesus has an intimate acquaintance with his people and the flock know him, his work for them. v. 15. "Father knoweth me." The Father and Son are united "in the intimacies of eternal love." This bond of union is oneness of life, harmony of desire, unity of spirit. "Lay down my life." He gave his life for our benefit. Observe it is for the *sheep*, not to simply confirm the true doctrines of religion. This, however, implies the doctrine of substitution, the atonement. v. 16. "Other sheep I have." This seems to be a reference to the Gentiles who should be converted. The Jews were not all of his flock. But notice that these "other sheep" are not admitted on different terms. The same divine laws, the same gospel ordinances, are for Jew and Gentile. There have been rejectors of God's holy law, and professed Christians outside the visible church, who have quoted this verse, implying that they were of the fold though they neglected duties clearly belonging to the members of the church. "They shall hear my voice." They will listen to the gospel and accept it. "One fold." One flock keeping the commandments of God and faith of Jesus as far as they have the true light. "One shepherd." All one in Jesus Christ. There is only one Saviour.

AN INTERESTING CASE.

On returning home from the Children's Praying Band last Sabbath afternoon, I found Pinkas Horn, of Philadelphia, awaiting me. He is a Jew who came to this country about a year ago, a native of Tluste, Galizien, Austria, where J. P. Landow, our missionary to the Jews formerly lived. He awakened our interest by showing J. P. Landow's card, which he received from him about two and a half years ago, when Mr. Landow had returned to his old home as a Christian missionary. He said Landow was his "heart friend," his "school-fellow." His words had evidently made a deep impression on his mind.

When I opened the Hebrew Bible to the fifty-third chapter of Isaiah, he said, "Landow told me about that," and had told him if he came to Shiloh he would find people keeping the Sabbath; the same also of Plainfield, of Dunellen, of Alfred Centre, and of Nortonville.

We showed him a German New Testament, which he read faithfully while here, as one searching after a lost treasure; and on going away the next day he borrowed it to take home with him. When asked about accepting Jesus Christ as the Messiah, he said Landow had talked with him about it before he died; and after he had read the Testament he would make up his mind, and let me know his conclusion when he came again. May his love for, and memory of, his "heart friend," by the help of the Holy Spirit lead him to know the Friend of Israel, and bring him into a saving knowledge of our Lord and Saviour Jesus Christ.

Mr. Horn had once seen Mr. Lucky in the old country; was acquainted with Mr. Carman, and would write him. He was a teacher of

Hebrew and German in Galizien, but is now making shirts in Philadelphia. He has light hair and complexion, and is perhaps 28 years of age; is not able to express himself in English to his own satisfaction, but his pronunciation is very plain. He impressed us as a modest seeker after truth, and we hope to hear from him again.

I. L. COTTRELL.

SHILOH, N. J., Sept. 1, 1891.

FROM MORMONDOM.

OGDEN, Utah, Aug. 16, 1891.

To the Editor of the SABBATH RECORDER:

Thinking a few lines from lone Sabbath-keepers in this land of Latter-day Saints might be of interest to our people generally we ask your indulgence for a few minutes. Leaving our home in North Loup, Nebraska, January 14, 1891, we came west to this place with a son who is located here. The majority of inhabitants in the rural districts and in some localities in towns are of the Mormon faith, and it was our lot to be cast in a neighborhood of them. Our first acquaintance we found very social and hospitable at first. We made ourselves as friendly and social as we ought as strangers; we also made some advances in regard to the Sabbath question. They seemed to be willing to investigate the Word of God in that regard; but when they approached their elder or bishop, they were told that "our prophet has not advised us about that and we have no right to investigate that part." Then they sought to enlist us in behalf of their church. They put great stress upon what their prophet says. After a talk one day with an old lady, she said, when we left her, "Mr. and Mrs. Gowen will join the Mormon Church in six months." The time has passed and we are farther from it than at any time before. We have carefully looked into the principles and practices of these people, and we are fully convinced that the pretended exposures in the past of their practices are true, and that the whole economy of their theory can be summed up in two words, "Wealth and Lust," with emphasis on the last. As Goethe says, "We seize with eagerness a law that will gratify our lower natures," and if we are to judge by their conversation in general the latter is the first they try to establish. The Edmunds law has virtually struck a death blow to polygamy, and yet arrests are made every week in the Territory for unlawful cohabitations. The Gentiles are in the majority in the larger towns, but in the country districts the strength is in the Mormon faith.

There is, as is well known, a great effort on the part of the Mormon leaders to get this Territory admitted as a State, and the two parties in the strife are Mormons and Liberals, the latter are not ready for admittance yet. The younger portion of this people are glad to abandon the practices of their parents, as far as polygamy is concerned, for they know full well that this part has been kept alive by great contentions. The time has been, down to within a few years, that any one coming here must join or favor the church, and if any refused to do either he was fired out if they had,—as one said to the writer a few days ago,—"To shoot him out." When any converts came amongst them, if they appear smart they are given a place in the towns; but if they are inferior and rather ignorant, they are told that they must go to such a county or rural district, "Stake as they term it." If, perchance, they have any products to sell, they are paid in church scrip and that is redeemable at seventy-five to ninety cents on the dollar, which practice

prevails to-day, another evidence that the whole ambition of this people is to get wealth, or to satisfy lust.

We have found but one Seventh-day Baptist person here, and that is an elderly lady who was reared near Salem, Ohio. We have found a few Adventist Sabbath-keepers here but they are all book canvassers and are here temporarily. We miss the Sabbath meetings, and were it not that our health was very much improved here, we might seek other quarters. We hail the weekly visits of the RECORDER with delight. It does us good to read the accounts of Bro. Huffman's work, and other signs of progress among our people. We are trying in a small way, to do something in the Sabbath cause.

We enjoyed the visit of Eld. G. M. Cottrell, in April, on his trip through the west. We also hope to entertain some brother again soon on a missionary tour.

J. B. and M. L. GOWEN.

IOWA YEARLY MEETING.

The Sixteenth Annual Meeting of the Seventh-day Baptist churches of Iowa was held with the Welton Church, August 28th, 29th and 30th. By previous arrangement this meeting exchanges delegates annually with the Semi-annual Meeting of Minnesota. This year Eld. S. R. Wheeler, of Dodge Centre, was their delegate and preached the introductory sermon. There was preaching twice each day and in the evenings, excepting on First-day afternoon, when the young people occupied the hour, conducted by Chase A. Loofboro, the president of the Y. P. S. C. E. of the Welton Church. The topic chosen was "Work," and the following persons spoke on the different phases of Christian work: F. T. Arrington, A. E. Forsythe, Eli Loofboro, Alvah M. VanHorn, Lester Babcock, Alice Loofboro, O. W. Babcock, E. H. Socwell and S. R. Wheeler. Then followed a conference, led by Charles S. Sayre, when over fifty gave testimony.

The next session is to be held with the Grand Junction Church, in Green county, to commence on sixth-day before the last Sabbath in August, 1892, at 10 o'clock A. M. Eld. O. U. Whitford, the alternate delegate from Minnesota, was appointed to preach the introductory sermon. Mrs. Ellen Ramsey, of Garwin, Eli Loofboro, of Welton, and I. N. Kramer, of Marion, were appointed essayists. Eld. E. H. Socwell was chosen Moderator, and B. C. Babcock Secretary for the ensuing year.

J. O. BABCOCK, *Sec. pro. tem.*

HOME NEWS.

New York.

SCOTT,—During my recent visit to this place I find some points of interest in this section, outside of our own church. In the early summer, Bro. Oscar Potter removed with his wife to Cortland, supposing they would be entirely deprived of Sabbath privileges. But soon after going there they found that there were some Sabbath-keepers, and by following the matter up have found much to encourage them. There are a few Adventists, and quite a number who, through their own study of the Bible, have come to a knowledge of the true Sabbath, and are not yet affiliated with any denomination. Among these latter is Bro. Lathrop, of whom mention was made in these columns last winter, whose heart is now cheered by the sanction of his father and two children in his position. Altogether

there are between thirty and forty who meet every Sabbath in Sabbath-school, prayer-meeting and Bible-reading. They are very anxious for some one of our ministering brethren to visit them, most of them never having seen a Sabbath-keeping minister. Such a visitation would doubtless be of great good, as there are several others (among Cortland's best people) who are so interested in the Sabbath as to invite this little company to their homes to read and discuss upon the question. The field is indeed ripe for the harvest.—Crops here are the best for several years, and the farmers feel much encouraged by the prospect for the winter.—The church has not yet found any one to fill the pastorate just vacated, but are hoping that some arrangement may soon be perfected by which they shall again have the leadership of an under shepherd.—The whole community is deeply afflicted in the loss of Sister Ada Maxson who has left a place in the hearts of all which many years alone can fill.

J. A. P.

THE RUSSIAN CIRCUMLOCUTION OFFICE.

The reason why changes that are manifestly desirable, that are in the direction of economy, and that apparently would injure no one, are not made in Russia is one of the most puzzling and exasperating things that are forced upon a traveler's attention. In every branch of the administration one is constantly stumbling upon abuses or defects that have long been recognized, that have been commented upon for years, that are apparently prejudicial to the interests of everybody, and that, nevertheless, continue to exist. If you ask an explanation of an official in Siberia, he refers you to St. Petersburg. If you inquire of the chief of the prison department in St. Petersburg, he tells you that he has drawn up a "project" to cope with the evil, but that this "project" has not yet been approved by the Minister of the Interior. If you go to the Minister of the Interior, you learn that the "project" requires a preliminary appropriation of money,—even although its ultimate effect may be to save money,—and that it cannot be carried into execution without the assent and co-operation of the Minister of Finance. If you follow the "project" to the Minister of Finance, you are told that it has been sent back through the Minister of the Interior to the chief of the prison department for "modification." If you still persist in your determination to find out why this thing is not done, you may chase the modified "project" through the prison department, the Minister of the Interior, and the Minister of Finance, to the Council of the Empire. There you discover that, inasmuch as certain cross-and-ribbon-decorated senators and generals, who barely know Siberia by name, have expressed a doubt as to the existence of the evil with which the "project" is intended to deal, a special "commission" (with salaries amounting to twenty thousand rubles a year and mileage) has been appointed to investigate the subject and make a report. If you pursue the commission to Siberia and back, and search diligently in the proceedings of the Council of the Empire for its report, you ascertain that the document has been sent to the Minister of the Interior to serve as a basis for a new "project," and then, as ten or fifteen years have elapsed and all the original projectors are dead, everything begins over again. At no stage of this circumrotary process can you lay your hand on a particular official and say, "Here! You are responsible for this—what do you mean by it?" At no stage, probably, can you find an official who is opposed to the reform or who has any personal interest in defeating it; and yet the general effect of the circumrotary process is more certainly fatal to your reformatory project than any amount of intelligent and active opposition. The various bureaus of the provincial governor-general's

office, the chief prison department, the Ministry of the Interior, the Ministry of Finance, the Ministry of Justice, the Council of Ministers, and the Council of the Empire constitute a huge administrative maelstrom of ignorance and indifference, in which a "project" revolves slowly, month after month and year after year, until it is finally sucked down out of sight, or, perhaps, thrown by a fortuitous eddy of personal or official interest into the great gulf-stream current of real life.

FARADAY AND THE TABLE-TIPPERS.

You all know what a wonderful manner of scientist Faraday was. He even found mysteries in little every-day affairs, and then elucidated them. Table-tipping was brought to his attention. He saw that if half-a-dozen people sat around a light table and pressed the tips of their fingers upon it for some time it frequently happened that the table, apparently of its own accord, tilted and moved about, and even forward. No one in those days ascribed any supernatural origin to this phenomenon, or if they did they kept the belief to themselves. Faraday declared at a certain sitting that the movement was caused by the muscular action of those touching the table. One and all declared positively that they had not moved, and they were folks who could be believed. Faraday persisted, and said that the muscular strength was unconsciously applied. To prove this he constructed a delicate needle-like instrument, somewhat similar to but more crude than the present ingenious galvanometer. This was placed in the centre of the table around which the experimenters were seated. The exertion of muscular power from any side of the table would cause the needle to point in that direction. The demonstration was complete. After the fingertips had been on the table for twenty minutes the needle suddenly swung towards a very nervous woman, who quickly drew back. While in a state of strained attention and anticipation she had unconsciously pressed against the table. As it was held firmly on the opposite side it naturally arose in the air. In this way is much of the phenomena of table-tipping produced. A similar explanation governs the seeming replies of all alleged spirits.

ROCKING THE EMPTY CRADLE.

It was a woman's voice crooning sweetly the old lullaby:

"Hush-my-dear-lie-still-and-slumber."

And as she sung she rocked an empty cradle with her foot, keeping time with its melancholy refrain. From the nestling of the blankets it looked as if the baby had just been lifted out.

A man passing heard the singing and retraced his steps so that he could look through the open door into the little plainly furnished room.

"Excuse me, ma'am," he said, respectfully, "but I noticed you were rocking an empty cradle. I reckon you never heard of the superstition—"

"I am not superstitious," said the woman:

"Holy-angels-guard-thy-bed."

"Excuse me, ma'am, but folks told my wife that if she didn't stop rocking the cradle when the baby wasn't in it something would happen—and it did. The baby died when he was a year old."

"My baby won't die," answered the mother. "He's been an angel these three months, an' when I feel so bad that I can't live another minute, I come in here and make believe he's asleep. It does me good, and maybe God lets him know, and it comforts him. Is that superstition?"

"No, ma'am, I reckon not; and I hope you'll excuse me."

The man walked on, bearing his own burden of sorrow with him, and the desolate mother rocked the empty cradle, and resumed her plaintive melody:

"Heavenly-blessings-without-number,
Gently-fall-upon-thy-head."

MISCELLANY.

"A CHEERFUL GIVER."

CARRIE A. GRIFFIN.

"Foreign Missions? Not one cent do you git from me. 'Charity begins at home' is my motto."

"Very well, Brother Luscom, perhaps then you will join us in doing something for Widow Crossett. You know since her son's accident she"—

"Let the town help her. What else do we app'int the selectmen for, ef 'taint to look after the poor, and to see that they are took care of? An' as for that son o' hers, ef he'd be'en home where he b'longed, 'stead o' prowlin' round at that time o' night he wouldn't 'a' met with the accerdent."

"But that is neither here nor there, brother. Joe needs all of his mother's attention just now, so that she has been obliged to give up her work. You know she is a very energetic, but sensitive, high-spirited woman. She would never accept help from the town, but we thought that if the church made up a purse for her and presented it in the right way she"—

"Don't talk to me about sperit, 'n' sensitive-ness," again interrupted farmer Luscom. "I 'aint got no sympathy with sech notions, an' poor folks shouldn't be encouraged in harborin' 'em. Ef she's too proud to be helped es one of the town's poor, she don't git no help from me," and Jotham Luscom slowly buttoned his "great coat" close up to his chin, then, bowing stiffly to the three deacons and Parson Dale, assembled round the vestry stove, he walked away.

The Rev. Simeon Dale closed his eyes as if to shut out unpleasant thoughts, set his lips, and sighed, but the deacons could not refrain from speech.

"I'm very much afraid that Brother Luscom will be visited with some terrible judgment for his close-fistedness. He must be wuth nigh on to a hundred thousand, and it's all laid up where moth and rust doth corrupt." This was from liberal-handed, tender-hearted Deacon Sewell.

"And there's his sister, Mis' Jerome, over to Ellsworth, who just manages to keep body and soul together. If he believes 'charity begins at home,' I should think she'd be a good one to begin with."

"I knew you wouldn't git nothin' out o' him for furrin work," said the third deacon, extending the palms of his hands toward the glowing fire. "The last time he was asked—before you come, Mr. Dale—he told Parson Shelby that no money o' his was goin' out to Ingy to pay for fannin' the missionaries with palms. Parson Shelby had a daughter in Madury then—a Bible woman, I believe, who was jest givin' her life for the work, and he felt so bad he never asked him for a cent again. Did you ever hear about that time that old Dr. Burns preached from the text: 'The Lord loveth a cheerful giver'? He spoke pretty p'inted, and 't was plain enough that some of his remarks was aimed at Brother Luscom, but when the plates was passed he put in his usual half dollar. (The c'lection was for home missions, I believe.) After service, Brother Burns went down and shook hands with him an' said he hoped he'd made a generous offerin' that day, an' Jotham, he smiled an' said: 'Wal, Parson, you said the Lord loved a cheerful giver, an' I give all I could give cheerfully.'"

The Rev. Mr. Dale drew his hand across his mouth as if to suppress a smile, but in a moment he said:

"To his own Master he standeth or falleth. Let us remember that, my friends, and let us, too, have that charity which 'hopeth all things.'" And sighing again he slowly followed the deacons out of the church.

A generous sum was soon raised for the Widow Crossett, and brought tears of gratitude to her eyes. Prayers for the donors ascended many times a day, as with lightened heart she went from kitchen to bedroom with poultices or gruel, and in these "many thanksgivings to God," Jotham Luscom had no part.

Things went on in the small town of Holborn

in the usual way without incident, or with minor happenings, until one morning the startling piece of news flew from house to house, that Jotham Luscom's only son Merrill had run away. He had left home ostensibly to visit an uncle in a neighboring town, but two days after his departure Mrs. Luscom found, in her large mending basket, a note addressed to herself. It was from her son telling her he had not gone to Uncle Joseph's as she supposed, but miles farther away. He had borne his father's stinginess as long as he could, and had taken with him the \$200 which his father received the day before from the ship *Stanton*. It rightfully belonged to him for work he did on the place during the summer. He was a man grown and was tired of being treated like a boy, obliged to ask for every cent he wanted. There was a good deal more in the same strain, but poor Mrs. Luscom was unable to make it out through her tears. She just made her way blindly across the room to her husband and laid the note on his knee. She then locked herself in her room and fell on her knees. For fully an hour she knelt there, motionless, then she prayed as she had never prayed in her life.

After a time she went tremblingly down stairs to the sitting-room where she had left her husband. She dreaded the outbreak of wrath, of hot, angry words with which he would be sure to greet her, as if she were to blame for their son's desertion; but to her surprise she found him sitting where she had left him by the fire, with the letter clutched tightly in his hand. She spoke to him but received no answer. She spoke again, and he raised his head and gave her a look that almost made her forget her own misery, so full was it of mute suffering. He waved her off as if he did not want her near him, and hardly knowing what to do she left him again. She knew that Merrill was his pride, his idol, that all his hopes centered in him, but she knew, too, that Merrill had never been led to suspect it. He had always feared his father. How was he to know that deep in that father's heart was a love for him stronger than for anything else on earth, when it had never—by word or look or action—been expressed. Why is it that so many go through life with the best that is in them hidden?

When the time came for the evening meal, Jotham Luscom seated himself mechanically at the table, but his food was left untouched. His wife ventured a question or two, but the only response was a nod, or shake of the head.

It was over a week before he was seen on the street; then the townspeople remarked on the great change in his appearance. They said he had aged ten years. Months passed without news of the missing boy. One year, two years, and though his name was never mentioned between them, the old couple would often look into each other's eyes with a yearning that was more eloquent than speech.

But one day a letter came to Mrs. Luscom with a foreign post-mark. Her hands trembled so she could hardly break the seal. It was dated two months back and ran thus:

My Dear Mother:—I have just begun to realize what a brute I have been these past two years to leave you in ignorance of my whereabouts, but—well, I will tell you more about it when I see you, for I am to start for home as soon as I can. Only let me say here that "whereas I was once blind now I see," and my sight came to me through the agency of one of the best men that ever trod—a missionary here on one of these Micronesian Islands. You see, after I left home I knocked about for months, often working my way from place to place, until I found myself in California. From San Francisco I shipped one day on board a vessel bound to Australia. We had been out about two weeks, when our vessel sprang a leak and we should all have gone to the bottom but for that missionary vessel, the "Morning Star." She saw our signals of distress, took us on board, and as no other vessels were sighted we were all brought here. Soon after I was taken sick, and was not able to leave as did the others at the first opportunity. For weeks, I guess, I was a pretty sick boy. Mrs. Brown, the missionary's wife, did everything that a mother could have done, and I feel that I owe her my life. I learned from her, and from others here in the work, what Christianity is; yes, and what it is to be a Christian. They led me to Christ. They showed me day by day what self-sacrifice is, and oh, mother, father, you have no idea what a grand work they are doing here; what a "living sacrifice" their daily existence is. I am coming home to tell about it, and not you alone, but others. I was anxious at first to take passage on the "chance vessel" now in port, which leaves here to-morrow, and which will bear this to you, had Mr. Brown—who is something of a physician—thought it wise. He advised me to write first

and to follow my letter by the next vessel which touches here, when I shall have gained more strength. Tell father I shall come home as the prodigal, and although I do not want the fatted calf, I do want his forgiveness.

Your loving son,
MERRILL T. LUSCOM.

As Mrs. Luscom finished reading, she looked up through streaming eyes to her husband. He was using his large bandana vigorously, and to her earnest, "Thank God," he gave a low, "Amen."

The following Sabbath was the regular day for the annual Foreign Missionary collection. Jotham Luscom let the plate pass him without contributing, but after the service he said to Mr. Dale:

"Parson, I didn't hev no money to speak of with me this mornin', but I want you to put me down for a hundred dollars, and ef you know any way of hev'in' it reach them people in Micronesy, I wish you'd send it on."—*Exchange*.

SKEPTICISM.

Skepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also), if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than he is, I will agree to forswear my religion for yours. But what is your, "I do not believe" in comparison with my positive "I know whom I have believed?" What is your denial in comparison with my personal experience of Christ? Skepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—*T. L. Cutler*.

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CONDENSED NEWS.

The rebellion in Chili has resulted in the overthrow of Balmaceda, and the establishment of a new government.

It is estimated that the holes drilled in the earth in search of oil have cost over \$600,000,000.

The transportation of mails from Japan to England by way of San Francisco and New York in twenty-one days is a record most astonishing.

The rain-making experiments of General Dyrenforth, at Midland, Texas, have been entirely successful. They are to be continued by private individuals.

Later reports show that the shortage in European crops will be much greater than has been expected. The United States will be kept busy supplying the deficiency.

Baron Hirsch, the Jewish philanthropist, has signed a contract empowering his representatives to expend £2,000,000 for the purchase of land and the location of colonies in the Argentine Republic.

Great distress is reported to exist among the people of Newfoundland and Labrador. They are suffering from lack of food and clothing, and are almost helpless from the ravages of disease, principally diphtheria and the grip.

A clergyman residing in Kazan, Russia, has written a letter to the Pall Mall Gazette, in which he gives a harrowing description of the sufferings of the unfortunate peasants of that province, brought on by the failure of the crops.

Owing to the impressions made upon their representatives in this country during the congress of American republics, the southern countries of this continent are taking an unusual interest in the World's Fair, and will make superb exhibits.

Advices from Buenos Ayres are to the effect that the Argentine Republic is opposed to the wholesale immigration of Russian Jews, as planned by Baron Hirsch. Arnold White was in consultation with Baron Hirsch in regard to this new aspect of the question of what shall be done with the refugees.

The Homestead gives a summary of the tobacco crop statistics for the United States this year, as follows: Acreage for 1891, 91,967 acres, against 83,660 acres last year, and 79,522 acres in 1889. The total crop will aggregate 229,795 cases, against 195,000 cases last year, and 173,000 in 1889.

MARRIED.

THRELKELD—POPE.—At the residence of the bride's mother in Hartsville, N. Y., Sept. 3, 1891, by Eld. C. W. Threlkeld, Mr. Colin H. Threlkeld, of Memphis, Tenn., and Miss Ruth A. Pope, of Hartsville.

MAXSON—COON.—At the residence of the bride's parents, Plainfield, N. Y., Aug. 28, 1891, by the Rev. W. C. Daland, Mr. Charles F. Maxson, of Farina, Ill., and Miss Eda B. Coon, daughter of Morell Coon, Esq., of Plainfield, N. Y.

PHILLIPS—BARBER.—In Scott, N. Y., Sept. 1, 1891, by Rev. J. A. Platts, Mr. Clarence Phillips, of Besemer, and Miss Nellie Barber, of Scott.

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.

BARBER.—Near Alfred Centre, N. Y., Frank Willard, infant son of John W. and Frances F. Barber, born June 11, 1891, died Aug. 30, 1891. Gone to its mother, who but a few short weeks ago was called to her eternal home. C. W. T.

DEXTER.—In Elmira, N. Y., Aug. 26, 1891, Angeline, wife of Daniel Dexter, aged 75 years. She was a very resolute, stirring woman, and as she believed so she acted. She came to Independence when about six years old, where she always lived until two or three years ago, when she moved to Elmira on the account of her husband's failing health. She has left a husband, one son—Judge Dexter, of Elmira—one brother, and a large circle of other relatives. She was brought to Independence for her funeral and burial, which occurred on Friday, August 28th. A large circle of her former friends were in attendance. J. K.

MAXSON.—In the town of Scott, N. Y., Aug. 27, 1891, Ada Reed, wife of Charles M. Maxson, in the 31st year of her age.

Early in life she chose the avocation of teaching, and in an eminently successful manner pursued her profession until a few months previous to her decease, teaching term after term in the same locality. In the autumn of 1884 she came to Scott to teach, and May 5, 1885, she was married to Chas. Maxson. Possessing the lovely disposition and the beautiful graces of Christian womanhood, and wonderful capabilities and versatility in all her relationships, socially, religiously, and in her home, she has made herself powerfully felt, and always for good. Every community in which she has lived and labored is deeply mourning—weeping not for her, to whom death was no terror, but for themselves, who have met such an irreparable loss. Funeral services Sabbath morning, conducted by the writer. J. A. P.

TAYLOR.—In Berlin, N. Y., Aug. 27, 1891, Mrs. Abby J. Taylor, wife of Thomas E. Taylor, aged about 45 years.

Sister Taylor was a victim of a very disastrous flood that visited Berlin and vicinity on the afternoon and night of Thursday, Aug. 27th, which caused the loss of two lives and very much property. Mr. Taylor and family lived near a swift mountain stream, at quite an elevation west of the village. The rain commenced in the early part of the day, and increased in severity until late in the night. The husband was away from home till night-fall, and when returning found himself unable to reach his house, but was near enough to witness the ruin of his home, and, as he supposed, all his family. Mrs. Taylor, with two sons, aged eight and ten years respectively, occupied the house. The barn was first swept away, and the stream poured through the window into the apartment they occupied, which broke from the other part and settled as low as possible into the bed of the stream. It is uncertain whether Sister Taylor, through fright or fainting, succumbed, or was swept down by the on-rushing torrent. She was found the next morning buried deep beneath the debris of the room and the gravel brought by the surging current. The boys, to the surprise of the father, were found safe. About twelve years ago Sister Taylor was converted, embraced the Sabbath and joined the Seventh-day Baptist Church, and continued faithful to her vows, and was a zealous defender of the Bible Sabbath, and a humble, trusting Christian. Her funeral was attended at a house near her late residence, Sabbath-day, and a discourse was delivered by the writer from Jer. 9: 21, "For death is come up into our windows." B. F. R.

CRANDALL.—In Rockville, R. I., Aug. 20, 1891, William Clarke Crandall, aged 85 years, 3 months and 20 days.

Brother Crandall was born in the town of Hopkinton, R. I., April 22, 1806. He was united in marriage to Phoebe Burdick, Nov. 13, 1828. Four children were born to them—three sons and one daughter, all of whom are living. In 1837 he was converted and was baptized by Eld. Chester, and united with the Seventh-day Baptist Church in Rockville, which connection he held until his death. He was a man of remarkable energy, and more than ordinary natural ability. He was widely known and highly respected, and will be greatly missed in the community. His most excellent wife preceded him to her heavenly rest a little over two years ago. His family have the sympathy of the community. A. McL.

IRVING SAUNDERS expects to be at his Friendship Studio Sept. 9th, 10th, 11th, and 13th.

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The Burlington Route, C. B. & Q. R. R., will run Harvest excursions, Tuesdays, August 25th and September 15 & 29th, from Chicago, Peoria, Quincy, and St. Louis, to St. Paul, Omaha, St. Joseph, Kansas City, Denver, Helena, Salt Lake, and all other points in the North-west, West, and South-west. Rates very low; tickets for sale at all company's ticket offices at points on and east of the Mississippi River. Many connecting lines will sell through tickets for these excursions. Inquire of local agents for full information, or address, P. S. Eustis, General Passenger and Ticket Agent, Chicago.

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