

The Sabbath Recorder.

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—AND now it is Queen Isabella's turn. Good bye, ideal queen and patron of the great Columbus. You are too bad to go into our school-books any longer as the "good Isabella." Mr. Chase Roys, of Washington (L. L. B., we forgot this in the proper place), has put out a pamphlet which he calls a "Review of the Life and Character of Isabella, First Catholic Queen of Spain;" and the Boston *Traveler* says of it: "No one can read the pamphlet without being convinced that Isabella of Spain is about the last person to whose memory the liberty-loving people of America should erect a monument." Not only did she *not* sell her jewels to get Columbus off on his trip, but she authorized him "to seize two Spanish vessels and impress their crews," and whatever she did aid him with she stole from her Spanish subjects. We had heard that she established the Inquisition, but we did not know that she was quite so fond of her pet scheme for making good Catholics of everybody as to kill 8,800 persons by burning them alive, and to torture 96,504 more; and Mr. Roys says she did. Possibly there are other people to be heard from on this subject. We suppose it is true that Isabella was a zealous Catholic, and as such, easily fell into the mistake of believing the vice of her age,—persecution—to be a great virtue and her duty; but we would still like to believe her a progressive and energetic sovereign and a good woman according to the standard of her time; and we would like to believe in her as sharing in the honor of the discovery of the Western Hemisphere. A great historic character without its great blemishes is hard to be found, and usually a life has been accounted as a success if its main aim has been a good one and has been held to until success was achieved. One could easily write a pamphlet showing that King David ought not to be honored in the nineteenth century, but though he shared the vices of his time, upon the critical *question* of his time—God or idols?—he was as true as the magnetic needle.

—EX-SENATOR Ingalls, of Kansas, has been making some statements about the success of prohibition in his State, which appear to be contradictory of his former declarations that prohibition is a success in Kansas. He now declares it is a bad case of failure, and that there are breweries and distilleries in full operation within the State. A prominent New York daily which has a decided bearing away from prohibition, has had its representative canvass the State for the facts. The correspondent says: "There has not been a brewery in operation in Kansas for five years, and for more than double that time a distillery has not been fired up." One of the places where it is claimed any one can get liquor, is Wichita, said to be the worst place in the State. Of this city the correspondent says: "There are about sixty of these drinking places in Wichita;" "Public sentiment in Wichita favors the drinking places." (Wichita is a city of 30,000 people.) But "public sentiment has gone so far toward prohibition that it will not tolerate an

open saloon nor countenance a drinking place that harbors a crowd." Looking the letter all through carefully we find this to be a description of the worst state of affairs this correspondent found in Kansas.

—BUT if, in the worst place in New York, it can ever be said that there is only one saloon to every five hundred people, and these saloons are so little tolerated by public sentiment that they have to conceal themselves, and every case of arrest for violation of the law is sure to be followed by conviction; and if it can be said of the leading cities of this State that the liquor dealers in them "have a thorny road to travel;" that saloons "are neither so numerous nor so bold as in the past;" "that the prohibitory law is far better observed than is the law against larceny;" that the only large city in which the prohibitory law is absolutely enforced has the best record for growth, and that taking the State through, "the sale of liquor, as a rule, is as clandestine as thieving;" if it can be said of this State that it has twenty-five per cent less prisoners in State penal institutions, and that eighty per cent of its jails are empty as the result of a law meant to destroy the saloon, we believe we shall conclude that this law is a success. And we believe such a law can be passed in most States if people who wish to destroy the saloon can somehow be united.

—THE Christian people of Chicago propose to have a World's Religious Convention during the Columbian Exposition. Not only will there be denominational meetings, but there will be congresses to which will be invited representatives of all religious faiths. Without compromising Christianity or giving offense to those present who are not Christians, "an effort will be made to set forth the religious harmonies and unities of humanity, and also to indicate the moral and spiritual agencies which are at the root of human purposes." Prominent people in this country and abroad have signified their hearty approval of the general plans which have been outlined. We suppose there is time enough for our people to take such measures as are appropriate for us to take in the matter, but we think something ought to be done, either by our societies or by the General Conference, looking toward representation. We hoped somebody would be *struck* with an idea about the matter during the last session of the Conference. All the living questions of the day, religious and moral, will probably have their innings, and the Sabbath question among them. In fact the Sunday question has already been prominently put forth as one of the subjects. What we have worth saying to the world will probably never have a better chance to be said.

—A CONGRESS of Roman Catholics was held in Berlin, Prussia, the first of this month, comprising over one thousand delegates, at which "a resolution was adopted declaring that the time had come to convoke a great International Catholic Congress for the consideration of the question of the restoration of temporal power to

the Pope," and arrangements were made looking to the holding of such a meeting. Delegates from all Catholic communities will be summoned, and Switzerland is talked of as the place of the meeting. Mr. Stead has said that the restoration of the temporal power to the Papacy is a dream of the present Pope, and it may be that the movement for such a Congress is inspired from the Vatican.

—THE meetings of the Presbyteries occur during the present month. Ostensibly the most important thing to come before them is the matter of revision, the report of the General Assembly's committee on this subject having been referred to the Presbyteries. But it looks a little now as if Dr. Briggs was to get very much mixed up with the revision of the standards; it looks very much as if the opponents of revision were trying to make the people believe that the *movement* for revision is a movement of those who favor Dr. Briggs and the higher criticism. It may be true that all of Dr. Briggs' friends favor revision, but it is not at all true that they are the only ones who do. It is possible that this is being done in all honesty, but it has a little of the odor of the same "politics" which governed the make-up of the Committee on Theological Seminaries in the last General Assembly. Probably the revision reported could have been passed by the last Assembly, but we doubt if anything so conservative will have any chance in the future. To becloud the real issue of revision with the appeals to prejudice is likely to prove destructive boomerangs.

—A GREAT deal has been said about the decay of the native stock in our nation, and it has been claimed that but for the wonderful immigration of Europeans our census reports would not show the great increase in population which they invariably disclose. But in the August *Forum* Gen. Francis A. Walker shows that a very large per cent of the increase in our population is from the increase of the early American stock. He says that the assumption that this is not so would make it necessary for every woman who arrived here between 1790 and 1800 to have borne eighteen children every year to satisfy the requirements of the assumption. Nevertheless, though the native stock is proved faithful, he finds dangers in the present enormous immigration. Five and a quarter millions have come here in the past ten years. The mass of them are lacking in intelligence and cannot read; they do not understand nor have any sympathy with our institutions; they are largely from Southern and Eastern Europe, "peoples that have the least possible adaptation to our political institutions and social life, and that thus far have remained hopelessly upon the lowest plane of industrial life." The article is well worth every thoughtful citizen's attention and so is the subject. The safety of our religious, industrial, social and political institutions depends upon some discriminating and just restriction put upon immigration by our legislators. They are largely involuntary im-

migrants, and no country wishes for them. In this connection it is interesting and grateful news that comes from Palestine of the success of the Jewish colonies there.

—SPEAKING of the Jews, why is it that they are pretty sure to come out on top everywhere in the industrial and financial world? Who dare prophesy what will be their influence in the next century? It is said that they now have power to close (practically) the great exchanges of the world on the great day of Atonement. What if they should sometime say that business must close up on the Sabbath? There are places where it would have to be as they might say. A leading liberal Jewish Rabbi who has been trying the experiment of holding Sunday services for the Jews who do business on the Sabbath has not only abandoned his practice and pronounced it a failure, but he has made a strong appeal to his people in behalf of the Sabbath, and goes so far as to suggest that if they would, the Jews might *compel* a practical suppression of business on the seventh-day.

—WE do not like adroit, shrewd attempts to make *our* side appear the right side, but we do like plain, frank and courageous statements of the opinions people hold on the live questions of the day. We like to have a man or woman say what is his honest belief in as blunt and honest a way as he can say it, and then, having full faith in what he has said, leave it and let another man have his say. For this reason we like the temperance discussion that has been in the RECORDER; and we are glad to have seen a good name frankly put to every article. And we would not wonder if some people had taken a new interest in their papers for these articles. Newspaper debates may become a very wearisome and worthless affair, as we all know from past experiences, but the people will take a heartier interest in a paper in which they have a hand. May be there are RECORDER readers who would like to knock the rough corners from some of the things Bro. Platts says. We wish they would do it. Just take a good, honest club and go for him. But be very tender with the rest of the RECORDER staff. W. C. T.

ABBOTT, DALAND, AND TEMPERANCE.

ARTHUR E. MAIN.

It is very likely, Mr. Editor, that you think you have received enough for publication upon this subject; but as it has been mostly from one side you will no doubt cheerfully give space for a few words from a somewhat different point of view.

Although the article of Dr. Abbott, reprinted in the RECORDER of July 30th, seems to me to be for the most part reasonable and scriptural, and therefore truly Christian in its principles, I do not think it worthy of full endorsement. Its statements concerning Bible wines seem to be too sweeping, in view of all the facts in the case. To express a hope as to the future safe use of pure wine seems to be more than needless, in the present state of the great and grave temperance question. And views so extreme in thought and language are too likely to be misunderstood or perverted.

As to Mr. Daland, the fourth resolution, printed in the RECORDER of Sept. 3d, page 569, and which the Conference did not do itself the honor to adopt, ought to be his sufficient defense, if, indeed, he needs any at all.

Four things have been alleged against this resolution either directly or by implication: (1) that it is weak and meaningless; (2) inimical to the principles of total abstinence; (3) below gospel standards of obligation; and (4) behind

the present needs and demands of the temperance cause.

The absurdity and injustice of these allegations will appear, I think, to most unprejudiced readers. If the resolution is without meaning, then are purity, brotherly love, and language itself, without meaning. It enjoins total abstinence on New Testament grounds of Christian obligation. And it is indeed so far behind nineteenth century politics as to be in accord, in spirit, purpose, and method, with the teachings of Christ and the apostles. It contemplates even "the destruction of the liquor traffic;" not, indeed, by the methods of some political party, but by such ways and means as each hater of the iniquitous business may judge to be wisest and best. Without rejecting non-Christian methods, it gives the exalted place to Christian methods. And in loftiness of sentiment and comprehensiveness of desire and purpose, it not only surpasses the substitute, but most resolutions that are generally presented relating to this living question of wide-reaching concern.

For myself, I cannot yet admit the probability that the wine at Cana's wedding feast was fermented and intoxicating, or could have become so. But let us fully grant what the critics of Dr. Abbott and Mr. Daland claim, that it must have been unfermented; adding with them, "that this wine could, with age, become intoxicating, may not be disputed." Then, to be self-consistent and true to their own reasoning, they must admit that, were Jesus on earth to-day, he might again supply unfermented wine, or sweet cider, for the added joys of another festive wedding occasion. To deny this would be to surrender their ground, and admit the central principle of Dr. Abbott and Mr. Daland's position.

But whether Cana's wine were unfermented or fermented, what our adorable Lord and Master did there would be an evil to-day. Unlike the brethren who suppose they are defending the honor of Christ, he would not to-day sanction the social drinking of even unfermented wine or cider; a custom so full of danger that it would deserve to be drowned with a millstone about its neck.

In my boyhood days we made and drank cider,—sweet cider, cider treated with a view of keeping it sweet, and sometimes cider that was "hard." A few years ago one of our sons, while visiting my native town, was invited twice to drink new cider, and twice refused; and the parents felt thankful and proud. But should he again receive a similar invitation and accept it, he could appeal for justification, not to Dr. Abbott and Mr. Daland, but to the teachings of their critics.

If they shall say that in view of the present state of the temperance cause we ought to abstain from the social use of even wine and cider, then they admit that a custom, approved and participated in by our Lord and some of his disciples, would be wrong now; and thus come over to the only ground,—and it is high and holy ground,—on which total abstinence can be required of Christian men and women.

And if I must choose between believing that the Lord made unfermented wine at Cana, and the added logical necessity now resting upon those who seem disturbed, if not alarmed, by Dr. Abbott and Mr. Daland, of defending the continued social use of new wine and cider, as a still innocent custom; and the belief that the wine of Cana was fermented and pure, I will quickly accept the latter. Then, with the rational and Christian principles of interpreting Scripture and enforcing obligations set forth by Dr. Abbott and Mr. Daland, I will show my

boys how Jesus Christ sent the Spirit to teach us to extend and adjust to many new relations his own precept and example; and how what may then have been innocent might now be personally dangerous, unbrotherly, and sinful. And on the same high and solid grounds I will warn them against the social use of even "temperance drinks," against cards, against the dance of modern society; against the theatre, as it is, and against one of the greatest evils of our day—the raising, selling and using of tobacco.

ASHAWAY, R. I.

CHRISTIAN SUCCESS.

ELD. B. CLEMENT.

Christian success and how it may be attained is a subject of interest to, and worthy of consideration by, every devout inquiring Christian mind. There is in the New Testament a perfect model of what Christian success is, and we find it to be a perfect man in the stature of the fullness of Christ. It is unnecessary to say that this is not a physical stature, but a moral and spiritual stature.

Then, we may properly inquire, Is this success attainable, and how may it be attained? That it is attainable may be truthfully affirmed, else the Holy Spirit would not have given us the model and incited our efforts to its attainment. And this model is a perfect stature of moral and spiritual likeness to Christ. But how does Jesus Christ transmit his likeness to his people, but by his words which he says are life, and they are not his words only, but the words of his Father in heaven. The acceptance of these words gives spiritual life, and transforms him who accepts them into his likeness; and these words taught by the Holy Spirit are the only spiritually transforming power known among men. But in order to a perfect transformation there must be an acceptance of all his words; or in other words, an acceptance of all the truth he has taught. A partial acceptance or belief must result in a partial transformation, since he never taught a truth in vain, nor one that is of no importance. All of human character needs to be conformed to Christ's likeness, and he taught truths that apply to all of human relations; hence the necessity of comprehensive views, taking in all that he has taught upon every subject. There may be theoretical subjects, upon which, perhaps, honest seekers after truth may differ; but this does not affect those truths that have a direct transforming power. It is no difference how these truths may seem to affect our worldly prospects or interests. In order that our spiritual interests may be secured the teachings of Christ must not only be formally accepted, but they must become the living, ruling influence of our lives. A partial acceptance, or an acceptance of part of the teachings of Christ, must result in a partial conformation to his likeness. He directed his disciples to disciple all nations, "teaching them to observe all things whatsoever I have commanded you." Then, to accept, believe, and obey all the doctrines of Christ at any and every cost, is consecration, complete and perfect. Standing upon this plane of faith and consecration, there is a constant struggle with evil; but there is a sure promise of success, for by the power of the indwelling word of Christ the moral and spiritual nature is constantly being made after the new man, which after God, is created in knowledge and true holiness.

Is it not the evil of the present age that only a partial gospel is taught, and consequently there results a poor and partial Christian experience, partial assurance, partial love, partial

growth, partial triumph? Who but God can tell what the final result will be? It is only safe to stand upon God's platform, be it ever so unpopular. It is the only platform on which one can stand assured of Christian success.

NORTH LOUP, Neb.

THE SOCIETY AND THE CHURCH OFFICERS.

Extracts from an address delivered by REV. ELBERT R. DILLIE, D. D., pastor of the First Methodist Episcopal Church, Oakland, Cal., at the Minneapolis Convention, Friday morning, July 10th. From the *Golden Rule*.

What is the relation of the local society to the office-bearers of the church with which it is connected? What allegiance does it owe to the godly and picked men to whom are committed the temporal and spiritual interests of the church?

I answer that the officers of the local church are not only honorary and advisory members of the local society, but they are the governing body that alone controls it, and to which, together with the regularly constituted authorities of the church, it owes obedience. In my church the president of our society is a class leader, a member, *ex officio*, of the quarterly conference, to which he reports quarterly.

Our societies are all intensely loyal to the polity of the church in which they exist. All collections taken by them pass into the hands of the church treasurer, and if for missions or similar objects, must go *in toto* into the treasury of the denominational board; and should any question arise between a society and the church, that question must be decided, as has been already forcibly said, not by the United Society of Christian Endeavor, not by President Clark, not by the State union or County union, but by the governing board of the local church. The relation, then, of this society to the church's constituted authorities is that of subordination as loyal as is that of the Sabbath-school, nay, as is that of church itself. The society is no *imperium in imperio*; and it has no official body that assumes to usurp any authority over the members or the work of the church.

The Christian Endeavor Society then commends itself to the sympathy and co-operation of the wise and godly men who have charge of the temporal and spiritual concerns of the church, because it is no independent institution moving on parallel lines with the church as its ambitious competitor, but a constituent part of the church, engaged in the church's legitimate work of bringing souls to Christ and building them up in him, by methods adapted to young people, but not therefore unadapted to those who are older. The Christian Endeavor Society is as much a part of the church as the branch is part of the tree, or as my hand is a part of my body.

Our church officers should hail with gratitude and heartily co-operate with the Christian Endeavor movement, because it solves the great question, How shall the mighty lay element in the church be reached and utilized for God? There is a power latent here sufficient to evangelize the world if it were fully aroused, consecrated, organized, trained, and led to victory. It takes discipline to make an army. Now every Christian is an enlisted soldier of the cross. He is enlisted to be duly instructed, drilled, and assigned to his proper place in the marching column and in the line of battle. He is under the most sacred obligations to go where duty calls and to do and dare, and die, if need be, for Him who hath called him to be a soldier. Think of it. There are over 12,000,000 names on the muster roll of the American Protestant church to-day, with 92,000 commissioned officers—ministers, and half a million non-commissioned officers—official members of our churches, and 14,000 recruiting stations—churches. Filled with the spirit of Christ, thoroughly organized and drilled, with such discipline as Loyola im-

posed upon his Society of Jesus, that force is sufficient to bring the whole world to Christ before the dawn of the twentieth century. Brethren, there was a time—but not now—when a passive, pietistic, contemplative, retrospective type of piety was in harmony with the spirit of the age.

The church looks to the youth of to-day to carry forward her great Christian enterprises, to replenish her treasuries, to man her pulpits, to fill her offices, to snatch her missionary banners as they fall from the hands of a Scudder, a Turnbull, a Pierson, and a Taylor, and plant them on the last citadel of heathenism. She looks to you, O young people, to make this a land of churches and schools, a land of happy homes and peaceful industries; to cast out of it that sum of all villainies, the liquor traffic; to make room for the kingdom of Christ, the New Jerusalem which is to come down from God out of heaven. And shall she look in vain?

Now, how admirably adapted is Christian Endeavor as a school of Christian training! In the first place, it calls every soul to a sense of responsibility, influence, and opportunity; it shows a boy that he need not wait until he is of age before he becomes a spiritual power. It cries in his ears: "Neglect not the gift that is in thee." It finds out for the youth what that gift is by placing before him certain lines of work. It shows a young man that if God has given him a tongue with which he may do business, and fill his place in society, and make love with persuasiveness, he can also use it for God. It develops executive ability by placing young people on committees, where they may have opportunity to develop their natural capabilities, and where they can find where their strength lies. Our young people must be enlisted in Christian service if we would attach them to Christ and his church. A young man, if he is of any account, has a horror of being a mere hanger-on, even to the best of things. He wants to feel that he is giving an equivalent for what he receives, even from the church, to preserve his self-respect; and when you have him at work in a responsible place, you have him sure.

Then, how admirably adapted is this Society to solve another weighty problem, which so often confronts the pastor and his official staff, namely, how to call out the laity of the church as witnesses for Jesus! The ability and willingness to declare his convictions is as vital to the Christian as to have those convictions. And this witnessing for Christ, which is the glory and the strength of this Society, is brought about by the simple expedient of the pledge; some call it the cast-iron pledge; if it were wrought iron, I should like it still better.

Now the Christian Endeavor movement—and somebody derives the name "Endeavor" from the French *en devoir*, "on duty"—has sounded to one million young Christians the bugle note of duty. Go to meeting, confess Christ, work for him, give for his cause whether you feel like it or not,—nay, all the more if you don't feel like it. History tells of the sacred legion who were always victorious because they were banded together under a vow of eternal loyalty. Upon their shields was inscribed, "I will come back from battle with it or upon it," and upon their banners, "Over us or around us." Has not our King Jesus equal claims upon this sworn band for fidelity to death?

Another problem that Christian Endeavor solves for the office-bearers of Christ's church is indicated by the name "Society," for that means fellowship. The Christian Endeavor Society is an institution that deals with the whole being of man, and seeks to touch the youth on every side of his many-sided life. There is a gospel of the tongue,—the truth must be preached; of the life,—it must be lived; then, too, there is a gospel of the hand. There must be the warm, cordial hand-grasp of Christian love. The hand is the biggest human power. Without thumbs, our race would live in caves, like bears, or in trees like monkeys. The thumb, a small part of the humblest part of the hand, has created civilization.

And speaking of this Society's promotion of fellowship, I remark that one element of its permanence and power is its interdenominational character. It stands with all who stand with Christ, and works with all who seek the upbuild-

ing of his kingdom. Its energies, confined to no one channel, are diffused through the whole evangelical brotherhood, while at the same time each local society is steadfastly loyal to the local church and to the denomination with which it is connected, and so to the general church of Christ. I have nothing to say against denominational societies; I bid them Godspeed. But as a Methodist minister, I say that we need this interdenominational society to keep our youth in touch and sympathy with the young Christian life around them, to broaden their outlook, to cultivate in them a spirit of fraternal catholicity, and to unite them as a solid phalanx, that together they may meet and master the problems of the twentieth century, and together they may crown Christ King.

BREAKING RECORDS.

(The Golden Rule.)

This technical phrase from the arena of athletics is becoming quite commonplace. The present season has witnessed many contests, notably among the young amateurs of colleges and preparatory schools, in which successful efforts are being made to surpass all former achievements in running and jumping. The daily papers are devoting large space to these "events." Two colleges fail to play their accustomed games of base ball, and even the political prospects of future presidential candidates have to yield space in order that so serious a situation may be fully discussed in the news and editorial columns. And when some youthful athletic crowns the months of steady training by running a half-mile in one second less time, or by jumping half an inch higher than any former competitor, the next morning's paper chronicles the performance in startling headlines, "A record broken." At first thought, it matters little whether an eighth of a mile be run in twenty-two and three-fourths or twenty-two and five-eighths seconds. The difference is practically inappreciable. Sentimentally, however, that insignificant fraction of a second has a profound and inspiring meaning. The line has been crossed that divides the ordinary from the extraordinary, that enables one to look over all others in the world, or in his particular class, and say, "No one else has ever done what I have done." There are incidental results from such an achievement that should not be forgotten. It means that many others have toiled where one has taken the prize. His pre-eminence means the lifting of many others to higher standards than if there had been no contest. For every young man who "breaks a record," a dozen or a score have had the benefits of training and trying. The discipline of preparation and struggle has come equally to all, though only one name lingers, by the survival of the fittest, at the head of the column.

We confess to a keen interest in every wise and well-regulated effort to develop the body as well as the brain of students in our colleges and schools. We believe it is a mark of symmetry in an educational system; only let a strong emphasis still be placed on that qualifying adjective, "well-regulated."

There is an admirable tendency in late years to bring the whole matter of physical sports under skilled medical supervision. Our large universities are leading in this matter, and gradually all institutions of learning will follow. If athletic achievements are the result of a scientific development of the body; viewed simply as one part of the whole man, every broken record is a genuine subject for congratulation. It means that a higher point has been reached in the slow progress of perfecting humanity. Other things being equal, it means that the man who is fittest of foot and most enduring on the race-course has proportionate advantages in the race of life, in whatever particular event he may compete with his fellows. While we are glad to say all this with hearty emphasis, yet it must never be forgotten that any physical achievement that does not have back of it intellectual and spiritual development is of little worth.

MISSIONS.

ALTHOUGH evangelistic work has not been as prosperous as formerly in Japan, the Congregational churches report, for the past year, 41 additions for each foreign missionary.

A MISSIONARY from China says that hearts are touched not so much by the pure morals, or miracles, or wonderful words of the gospels, as by the story of the cross—of Jesus Christ and him crucified.

MR. W. L. BURDICK, a theological student at Alfred, reports for vacation missionary work in Hebron, Pa., 10 weeks; 24 sermons and addresses; congregations of 50; 11 prayer-meetings; 69 visits; the distribution of 7,750 pages of tracts, and 15 papers; 5 additions—3 by baptism at the hands of Elder G. P. Kenyon; and one Bible-school organized.

IN a private letter from Bro. Ordway, of Chicago, he says: "Have just returned from Quarterly Meeting at Walworth. It was a glorious meeting. The young people fairly swarmed, and the interest they showed was wonderful." With a growing army of young people of intelligent zeal, breadth of view, and loyalty to Christ and to our denominational interests, we ought to feel hopeful as to the future. Such zeal, breadth, and loyalty, will be contagious, and help save those now lacking in these qualities.

BRO. MORTON writes from North Loup, Neb.: "With the assistance of our young people a young people's society has been organized at Calamus, thirty miles from here, and I expect to visit them about once a month, when I am at home. That seems to be a promising field. We have four members living there. I have also started a monthly appointment at the Barker School-house, six miles from here. So far the meetings have been well attended, some coming five or six miles. I am much encouraged in my work here. We have good health, and the climate seems to agree with us remarkably."

BRO. P. A. BURDICK, of Alfred Center, has our thanks for two copies more of the *Washington Sentinel*, that contain long lists of proofs, from Christian historians and other Christian writers, that Sunday-keeping did not have a Bible origin. This paper is anti-Christian in spirit and purpose; and although the arguments against the Sunday are overwhelmingly strong, the manifest object is not to promote Bible doctrine, but to overthrow the Sabbath idea and practice. This is to us no occasion of rejoicing, for we want to build up the Sabbath idea; and we must pray for the enlightenment of Sunday-keeping Christians, and, also, that the wrath of liquor dealers and users against Sunday observance may be made to praise God and exalt the truth.

MR. M. B. KELLY, Jr., of the theological class at Alfred, in reporting his missionary work in Southern Illinois during vacation, writes: "Heavy rains interfered very materially with the work at Villa Ridge. I preached as often as possible. Had some good congregations and very interesting meetings. I did the best I could. The Grangers of Southern Illinois held a fair August 18, 19, 20. I attended one day, where I met many old

friends, to many of whom I gave tracts upon their promise to read them. The people are very anxious that some good man spend a few months in that vicinity this fall. They are well pleased with Elder Threlkeld's work about Pulaski, and think much good would have been done had he not given out. The people generally have great confidence in Elder Huffman, and would like very much to see him again."

THE JEWISH MISSION QUESTION.

The Seventh-day Baptist Missionary Society has no "Jewish Mission." This is not because we feel no interest for the salvation of the Jews, but because Providence seemed to order this turn of affairs. Bro. Lucky is laboring in Austria, and, from choice, independently, but not without our goodwill and our prayers. The sum of one hundred dollars, a special contribution, was sent him by our treasurer a few months ago. A few small contributions have also been made, we believe, for the "Jewish Mission," and, recently, ten dollars came thus designated, but without the donor's name. Now inasmuch as there is no mission among the Jews under the auspices of our Board, we would like either to turn this money into the general fund or send it back to the contributors; for the treasurer cannot, reasonably, be expected to keep so small a separate account.

There seems good reason to believe that one of the best agencies for spreading the gospel among the Jews is the printed message of truth.

THE LAST DAY OF SCHOOL.

Every American boy and girl knows what the last day of school means; knows full well the mingled feelings of regret and pleasure with which they greet the day; regret that they must part with teacher and school-mates for a time, pleasure that they are to have rest and change. Much the same are the emotions of Chinese children, if one may judge from the actions of the boys in our boarding school as they finished up their studies for the term, and went away for a few weeks to their homes. It was evident that the most of them looked forward to going home with gladness, but it was quite as evident that they did not want to stay too long.

The Chinese teacher made arrangements for an examination on the day of closing, and the teachers of the mission, Dr. Swinney, Miss Burdick, and Mr. Randolph, were invited to conduct the examination in the Chinese classics, while Dr. Swinney and Miss Burdick were asked to take charge of the Bible examination. The day dawned dark and rainy, to our disappointment, as we had hoped to have many of the parents present. At 9 o'clock the exercises were opened with devotionals by Mr. Dzan, Dr. Swinney's teacher, and then followed the examinations. The boys were classified much as a foreign school would be, but aside from that there was no resemblance between this examination and one in a foreign school. It would be a strange sight indeed to see a foreign child stand and recite book after book, word for word as it was written, but this was the method here. The one who conducted the examination would call on a boy to recite in a certain book at a certain place, and he would begin and recite until requested to stop, when another one was called on. The boys did well from a Chinese point of view, and we were proud of them.

Some one has said that this method of committing to memory is a substitute for the more laborious art of thinking. To us this does seem so, but to the Chinese no one is well educated

who cannot recite their books of learning in this manner. So we try to give them a good Chinese education, and at the same time develop their intellect in other directions, with western books taught in western methods.

After the examination short speeches were made by Mr. Randolph, Mr. Dzan, and Mr. Ve, the school-teacher. Mr. Randolph expressed his pleasure at the advancement the pupils had made, and hoped they had also advanced in spiritual things. He spoke of the temptations they would be likely to meet in their homes, and said it was not the temptation that was harmful, but the yielding to temptation. Mr. Dzan's remarks were on the same thought. He said that although they should honor their parents, still in questions where their will comes in conflict with the will of God, they should rather do his will.

The teacher, Mr. Ve, spoke of their great blessing in being in a Christian school. While they were learning what those in native schools study, they were also learning what is of far greater importance—the way of life everlasting; and now as they know of the way more or less, they should go to their homes and shed the light they had obtained to all those around them. They all listened with evident interest, and we hope will profit by the good advice given them.

We have been much encouraged to see them nearly all back on the Sabbath, though they all live some distance from here. Dear boys! we hope and pray they may early give their hearts to the Saviour, and be bright lights for him in this dark land.

LUCY FITZ RANDOLPH.
SHANGHAI, China, July 29, 1891.

FROM L. F. SKAGGS.

The series of meetings I wrote you about at Delaware Church lasted eleven days and nights. A number of the unconverted were awakened, who asked for prayers. Christians seemed to be drawn closer together in love and fellowship. Hope you have had a glorious meeting at Conference. I have arranged for meetings at Cabool, to commence Sabbath evening and continue until Sunday night. I am requested to preach at that place on the subject of the perpetuity of the moral law and the Sabbath. I have never preached there. Aug. 31st I go to Summerville to hold a series of meetings, and from there to Providence Church. There is an opening for preaching in Billings made by the meeting held by Elders Burdick, Davis, Threlkeld, and Lee. The calls are more than I can answer. Bro Johnson is aiming to preach at Billings, if his health keeps good. Pray for this field. May God bless all the home and foreign missionaries.

BILLINGS, Mo., Aug. 27.

FROM MADISON HARRY.

The year closing June 30, 1891, has been somewhat unfavorable for missionary labor on account of the drought of last year and the extreme wet for most of the year just closing. Your missionary unfortunately lost much of the most valuable time for holding meetings in the fall of 1890 and the winter following by sickness and unavoidable interference.

We find that during the year over seventy-five sermons were preached, and about 1,500 pages of tracts distributed. Preaching has been furnished at Marion, Brown and Whipple school-houses, Hillsboro and Lehigh in Marion Co., Elmdale in Chase Co., Emporia, Maxson school-house, and Hartford, in Lyon Co. The outlook is not as favorable as we could wish. We were

unable to hold series of meetings except in Marion, and here we were not able to follow up the effort by regular appointments, as we have no place to hold meetings. We hope that good seed has been sown which will bring forth unto life eternal. We had hoped to re-organize at Dow Creek before this, but gradually discovered that the past record and failure of our people here were the greatest obstacles in the way. If only our scattered people would be consistent keepers of all God's commandments, waiting and praying meanwhile, the labor of the missionary added to theirs would no doubt be much more largely successful.

On the whole we feel not a little humiliated that we cannot report accessions and baptisms, but hope that as nature's drought has been followed by plenteous rains, so also may there be "showers of blessing" on the long-unfruitful fields of the Lord. Pray that the Lord's rich blessings may not long be withheld from these portions of the land.

WOMAN'S WORK.

WORK FOR HEATHEN WOMEN.

MRS. SARAH G. DAVIS.

(Continued..)

As there is a strange and close sympathy between the soul and the body in which it lives, so we find in our work in China the dispensary and hospital afford grand opportunities for breaking down prejudice, winning confidence, and gaining access to the hearts of the women, and where the medical work is accompanied by faithful telling of the Physician of souls, it is sure to be greatly blessed in reaching the women. And I am glad here to speak of your medical missionary and the noble work she is doing. Her heart is full of love for her heathen sisters, and in the midst of her duties as a physician, she is ever ready with loving sympathy to bring to them the story of a Saviour's love for them, urging them by every means in her power to accept this love.

A short time before leaving Shanghai it was my privilege to accompany Dr. Swinney on a trip in the country where she had previously been to dispense medicine and teach the women. Her native assistant, and Keung Keung, one of the school girls, accompanied us. The latter upon learning of our intended trip, had urged very strongly that she might be allowed to go with us and assist in talking with the women. I wish you could have seen the earnest spirit with which this young Christian girl presented the Jesus doctrine to her heathen sisters. It was also very gratifying to notice the kindly feeling with which we were received, showing a willingness on their part to hear the doctrine.

In the family where we were stopping was the grandmother of Dr. Swinney's assistant, over eighty years old. During their previous visit she had been urged to put her trust in Jesus as her Saviour being assured that in so doing she need have nothing to fear in dying; (for as you know the Chinese have great fear of death). As I talked with her it was very touching to hear her say she had not forgotten the Dr's words to her, but that she was still trusting in Jesus to save her, and that she would not forget. At the time of this visit the poor old lady was confined to her bed in probably her last illness. We could only leave her with the prayer that through the quickening of the Spirit she might receive that salvation which comes alone to

those who believe that Jesus is able to save.

We have not yet touched upon the education of Chinese girls. Among their own people, except in very exceptional cases, they receive comparatively no school education. Occasionally a wealthy man will allow his little daughter to share in her brother's studies for a few years, and children brought up in nunneries are usually taught to read and write. Most of the heroines in Chinese stories are able not only to read and write but also to compose rhymes ending with given words (an accomplishment in high repute among Chinese students.) However, these talented young ladies appear much more frequently in the pages of Chinese books than in real life. Not that Chinese girls are wanting in intelligence, but rather that it is considered unwise to allow the girls to be educated, knowing they could learn readily, and there is danger if they are permitted to study that they might in time know as much or more than men, which could never be allowed. But as the men of China themselves become Christianized and educated in the wider sense of the term, they will inevitably reach the same conclusions which one of their countrymen (who recently graduated with honor from one of the highest institutions of learning in a western land), has expressed in the following words: "The question of female education in China is of especial interest to me. I believe the crying need of China is the elevation of her women, and their liberation from the social shackles that bind them. She must remain stagnant as long as she allows her daughters to be made household drudges, and denied the rights and opportunity to cultivate and cherish an interest in things beyond the four walls of their homes. That those who need help most should be helped first is a truth as old as the hills, and as trite and undeniable as that two and two make four. My country-women should have the first claim on the attention, sympathy and charity of Christian people in the more favored lands. That they have not had the consideration they deserved in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith in the providence of God is planted in his heart by his mother, and no one else can do it half as well. And it is needless to say that the surest way of bringing China into line with America and Europe is by giving to her daughters the advantage of a Christian education." Such are the conclusions of an intelligent Chinaman, who has had the opportunity in a Christian land of seeing and appreciating what Christianity and education can do for women.

Among the different plans for educating the women and girls of China, the school work must hold an important place as furnishing the best means of giving regular and systematic instruction. Boarding schools, as compared with some other kinds of work, necessarily involve a larger expenditure of funds, time and strength, therefore it is important that the best methods be employed for obtaining the most satisfactory results. First and most important of all we feel that mission schools should always be regarded more as an evangelistic than an educational agency; ever keeping in mind that the main object of our schools in heathen lands is quite unlike that of those in Christian countries, where religious instruction reaches the mind and heart of the young through so many different channels; and the thought we desire to keep constantly before the pupil is their great privilege to accept first for themselves the gospel message, and then as far as possible make it known to others. Six years this summer we

opened our girl's boarding school, first with nine pupils, afterward admitting three more. Since we left China two more have been added to the number. One of Miss Burdick's last letters brings the sad tidings that one of the younger girls has already been gathered home. Eight of these girls are professing Christians, the last two being baptized the same day as our dear Susie, a few months previous to our departure. These have all been received into the church with great caution and we believe they not only understand the doctrine, but are sincere believers. These girls are to remain in the school until twenty years of age, and the power of their betrothal lies with the mission, in so far that the parents cannot betroth them without the consent of the missionary in charge. Great care is taken not to unfit the girl for life among her own people, and to this end everything that would reasonably enter into the duties of a Chinese girl in her own home should find a place in her school life, where it can be taught more thoroughly and systematically than would be possible in her own home, while she is also being trained in habits of order and cleanliness often quite foreign to the home life from which she comes. To be more specific, she is taught to cook her food, cut, make and wash her clothes; to care for, and keep neat and orderly her bed and room, also assisting in the care of the younger pupils. Great patience and wisdom is needed in training them regarding their deportment one toward another, and to treat with consideration and respect those older than themselves.

But first and last and all the way through their school life the chief end to be gained is their acceptance of the truth as it is in Christ Jesus.

In connection with this subject I desire to speak of the foreign teacher, for I feel that there are no missionaries upon whom heavier burdens rest, or greater responsibilities devolve. In the words of an older missionary than myself, "It is solemnly and awfully true that the schools are in a large measure what the foreign teacher makes them. An ideal teacher must combine in herself a mother's tenderness, a teacher's wisdom, and a ruler's strength." All of which is emphatically true in China. I am glad in bringing this subject before you to testify to the earnest manner with which Miss Burdick has taken hold of this department of our work. In it all there has seemed to be nothing too humble for her to do, but she has entered into every detail with an evident desire to leave no duty undone, and the persevering spirit manifested in all her preparation has been most gratifying. Here is no light task. She needs, my sisters, your constant sympathies and prayers, that her strength fail not, and that in all her toil she may ever have the consciousness of the abiding presence of her heavenly Father's care.

(To be continued.)

WOMAN'S BOARD.

Receipts in August.

Ladies' Society, New Market, N. J., Board Expenses.....	\$ 2 00
From Miss F. A. Witter, Dispensary fund:	
Ladies' Aid Society, Nile, N. Y.....	1 00
Mrs. Eliza Crandall, ".....	50
" W. D. Crandall, ".....	1 00
" Wm. Wightman, ".....	25
Ladies' Benevolent Society, First Verona Church, Tract Soc.	5 00
Womans' Evangel. Society, Alfred Centre, N. Y., Miss Soc..	5 00
Ladies' Aid Society, Lost Creek, W. Va., Dr. Swinney's sal..	5 00
Woman's Society, Walton, Iowa, Dispensary fund.....	5 00
Mrs. F. A. Marvin, Alfred Centre, N. Y., ".....	10 00
	\$ 34 75

E. & O. E.
MILTON, Wis., Sept. 1, 1891.

NELLIE G. INGHAM, Treasurer.

If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?

HISTORICAL & BIOGRAPHICAL.

OTHER ITEMS IN REGARD TO THE NEWTOWN SABBATH-KEEPERS.

Julius F. Sachse, of Berwyn, Penn., published recently, in the *Public Ledger* of Philadelphia, an article giving some additional facts in reference to the early Seventh-day Baptists of Chester and Delaware counties of that State. It seems that William Penn attempted, in 1683, to establish a townstead at "The Old Square" in Newtown. It was to be the first inland town west of Philadelphia, and is so noted on Holmes' map of 1681. The two main streets through the place crossed each other at right angles, and were called the Newtown and Goshen roads. On the south-west corner was erected, in 1742, a substantial brick building, which is still standing in thorough repair. It was used for a public house by one Francis Elliot, to whom a license was granted for that purpose.

In 1744 he was succeeded as an inn-keeper by John West, the father of the celebrated painter, Benjamin West, who was then in the sixth year of his age, the youngest of ten children. Little is known about the early development of Benjamin West's genius; but, according to the many accepted traditions, it must have shown itself at an early age.

John West kept the tavern for five years; and then, as a trustworthy tradition informs us, relinquished the inn for the time being, and moved with his family into the quaint brick house still standing at the north-east corner of the square. Here, it is said, a general store was kept by the Wests for a number of years, in which enterprise young Benjamin was quite active.

In the year 1755 the father resumed charge of the inn, which had become known by the sign of "The Square." About this time an event occurred which was destined to change the whole career of the youth. In the summer of 1756 his mother died, and was buried with the Sabbath-keepers of Newtown, after which the lad, then in his 18th year, was sent to Lancaster, Penn., and apprenticed to a whitesmith; and one day, while idly chalking figures on a fence, attracted the attention of Mr. William Henry, a prominent citizen of that city. This gentleman interested himself in the lad, became his friend, and provided him with oils, colors, and suitable brushes. So rapid was the progress in the development of young West's genius, that, before the year was out, he painted a finished miniature of himself. Sixty years later, when Benjamin West was at the zenith of his renown, this miniature occupied a prominent place in the exhibition of the Philadelphia Academy of the Fine Arts. A notice of this miniature will be found in the catalogue of the sixth exhibition of the Academy of the Fine Arts, Philadelphia, 1817.

In the next year, 1757, the young painter, as a matter of gratitude to his benefactor, attempted life-size portraits of William Henry and his wife. These maiden efforts of West are at the present time in Philadelphia. Portraits were also painted of Judge Henry's son and wife, now in possession of his descendants in Maryland. West always cherished the most grateful remembrance towards Mr. Henry, who, beside being the first to encourage his talent, was the first to induce him to try historical subjects, and furnished him, for this purpose, the frontispiece of "Rollins's Ancient History" (not Plutarch, as frequently stated), "The Death of Socrates." This canvass was 30x45 inches, and,

together with the identical book and engraved frontispiece, is still in possession of the Henry family. That West's friendship to Mr. Henry was reciprocated is evident from the fact, that Mr. Henry named his youngest son after the young painter; viz., Benjamin West Henry, who also became an artist of note.

About the year 1758, West, now no longer an amateur painter, made a professional trip to New York. In 1760, he went to Rome with Mr. Samuel Powell, who bore the young artist's expenses. He never returned to his native country.

John West continued in charge of the roadside inn until 1758, after which all definite record of him is lost, except that after his death he was buried beside his wife in the God's acre of the Sabbath-keepers, within the sight of the old inn, over whose fortunes he had so long presided. This cemetery has been described in a former number of the SABBATH RECORDER.

It is usually stated that Benjamin West and his father's family were Quakers. This is an error, as no record can be found that they were ever received into the Society of Friends. On the contrary, the old tradition, before mentioned, states that, after the elder West removed to Newtown, he attended the Newtown Meeting; but some objections being raised on account of his being a tavern-keeper, he, his wife, and other members of his family were baptized and joined the Seventh-day Baptists, and lived and died within that communion of the Sabbath-keepers. The tradition further states that John West's brother, William, was also baptized at this time. The latter kept an inn in Philadelphia county; and with his family also died in the faith of the Sabbath-keepers, and were buried within the "Sparks Ground" on Fifth Street, below Market Street, in Philadelphia.

From the time John West left the inn, until the Revolution, several different parties presided over its fortunes. About the outbreak of the Revolution the sign board was changed from a carpenter's square to the legend "Newtown Square Inn." This it retained until after the close of the war, when the old symbol was again substituted. This in course of time gave way to "A Wagon," which, though it remained on the sign board, continued to be known by the old name until it ceased to be a public house, early in the present century.

Another curious matter of history in connection with the old inn is that during 1778, when Andrew Wilson was mine host, the inn was frequently visited by the notorious outlaw, Captain Fitz, or Fitzpatrick, who was afterwards caught in or near a glen on Crum Creek, now known as Hatch's Hollow, taken to Chester and executed. It was the hostler of this inn who was in league with the notorious outlaw, and which subsequently formed the ground-work upon which the late Bayard Taylor constructed his well-known "Story of Kennett."

Until within half a century a copy book was still in existence in which young West, while a pupil at the school on the Old Square, had drawn a number of pictures and sketches, and afterwards traded them off at school with another boy for an arithmetic task, a branch of study in which the future artist was sorely deficient.

Further up the road, still within the bounds of the townstead, we come to an old graveyard, back of which the Newtown Baptist church is seen, with its own cemetery in the rear. Beside the graveyard by the roadside is seen a neat frame-house; this is the parsonage of the

church; neither, however, has any connection with the former. This old graveyard is the last resting place, and all that remains of the large community of Sabbatarians, or Seventh-day Baptists, which once flourished in this vicinity, until the law of 1794 deprived them of their right of worship according to the dictates of their consciences. At the present day, a portion of the old God's acre presents a neglected appearance, weeds and tiger lilies striving to hide the broken and mossy stones which mark the graves of the old pioneers. On the other portion of the ground some thrifty person who lives adjoining, has leveled the graves and put in an assortment of small fruits and vegetables, so that now the dust and ashes of generations of the Wayne, Thomas, West, Iddings, and other old families, are utilized to grow the pumpkins, cucumbers, cabbages and squashes of the present incumbent of the parsonage.

The most prominent tomb within the enclosure is the large flat gray slab resting upon four marble columns. This was the mother of General Anthony Wayne, the distinguished Revolutionary soldier. Elizabeth Wayne was a consistent Sabbath-keeper; and although her husband, Colonel Isaac Wayne, was a churchman, she remained true to the faith of her parents, and raised her children in the same faith, the only exception being her son Anthony, who clung to his father. Her conviction she maintained unto her death; and while her consort reposes under the shadow of Radnor church with his ancestors, the meek and gentle wife rests, surrounded by her kin, in this almost forgotten spot in Newtown.

The following clause from Elizabeth Wayne's will, proved May 24, 1793, gives a further insight into this interesting piece of family history: "Item—I do hereby order my executors, as soon as conveniency they can purchis a convenient toom stone, and have it properly pleased over the grave of my late Husband, Isaac Wayne, at Radnor Church, and in proper time one for myself, and also over my four children graves entered in the graveyard of the Seven-days people in Newtown, and charge the expence thereof to my estate."

Many early pioneers rest here within this graveyard—a few with lettered stones, but the majority in nameless graves, marked only by a piece of boulder at the head and foot, as an old will expresses it, "That ye Saxton may not digge to near in ye future."

The history of the pioneers in the early settlement of our province, and whose remains now rest here, neglected and uncared for, by the roadside, dates back to the very earliest days of the province under Penn's grant. It is now just 200 years ago since the Friends, then at the zenith of power, with the whole administration of the province in their hands, the leaders were forced to realize that the situation was far from satisfactory. Personal feuds were rife, internal jealousies continued to increase, and, to cap the climax, as it were, differences arose on the question of doctrine; viz., "Touching the sufficiency of what every man naturally has within himself for the purpose of his own salvation."

This state of affairs ended in a number of separate meetings being set up under the leadership of George Keith. The most important of these meetings was the one in Providence, a short distance south of the townstead of Newtown, on the road towards Chester. This separate meeting first became known as Keithians, thence Christian Quakers; subsequently, after

George Keith's return to England, under the leadership of Abel Noble, himself once a member of Darby Meeting, they became known as "Primitive Christians." Finally, June 27, 1697, the meeting resolved itself into a Seventh-day Baptist congregation; and after the ordinance of baptism was administered, one Thomas Martin, once a Public Friend, became by lot the first minister.

The membership now increased, and a strong congregation was soon organized, which gradually spread over Philadelphia and Chester counties. No church or meeting-house was ever built at Newtown, services being held in the various houses or barns of the members.

Early in the eighteenth century the Friends of the Newtown Meeting objected to further burials of Sabbath-keepers in their burial grounds, on account of the peculiar religious services used by the Sabbath-keepers, a matter which frequently led to questions of discipline in their monthly meeting. To overcome this difficulty, Thomas Thomas, a son of William Thomas, of Newtown, in 1717, deeded half an acre of ground, of which the present ground is the remainder, to Phillip Rytherach, Henry Lewis, and David Thomas, in trust, for the Sabbath-keepers. By endorsement on the back of the original deed, dated September 9, 1730, the lot was conveyed absolutely to the Sabbath-keepers for their use forever.

As the membership increased various new congregations were formed in the province, prominent among which we find the societies at Pennypack, north of Philadelphia, at French Creek, in Chester county, and at Nottingham, which extended into Maryland. Fraternal communications were also opened with the Seventh-day Baptists in New Jersey and Rhode Island, and yearly conventions established. The Seventh-day was strictly kept, as was also observed the scriptural injunction as to six days of labor. So great was the estimation in which these peculiar people were held by their neighbors that they were not disturbed in their worship on the Sabbath. Nor did the former ever perform any labor on the first day of the week, which could, in any way, offend or interfere with their neighbors who worshiped on the First-day. This state of affairs continued until the Revolution, and when in 1793, the present Sunday law (passed 1794) was proposed, as soon as it became known that it might result hurtfully to the Sabbath-keepers, two memorials asking for amendments exempting the Seventh-day Baptists from the provisions of the proposed act, were sent to the Assembly. These were signed by all leading citizens, churchmen, Baptists, Friends, for the purpose of securing their neighbors that liberty of conscience assured to them by the Constitution. The effort, however, was of no avail, and the bill became a law under the press of the peculiar circumstances which then existed, but have long since passed away. From that period dates the decline of the Sabbath-keepers of Newtown, and all that now remains, beside the few family traditions, are the mouldering relics just described.

WHILE life lasts it is not often a question of power to do good, but of purpose, of will, of making an effort. A word from an invalid on a bed of pain may be as potent as a much more pretentious effort. The principal thing is that effort be made by us, so God can use our simple words or acts to bring things about.—*Golden Censer.*

SABBATH REFORM.

COL. SHEPARD'S EFFORTS.

An attempt is being made to open Fifth avenue for a railroad of some kind. Of course Mr. Elliott F. Shepard is interested, for it would be an opposition line to his Fifth avenue *poor* horse stage. Here seems to be his great reason, after enumerating many minor ones, why this beautiful avenue should be preserved from the hands of the Sunday despoiler:

Then it is also the duty of the public authorities in the interest of good morals to prevent avenues from being desecrated by Sunday traffic and transportation; and unfortunately, the proposed railroad company intend to put themselves in utter defiance of God's fourth commandment—to remember the Sabbath day to keep it holy—and to our own penal code forbidding unnecessary work upon the Sabbath, by inserting in their charter that they must run daily, meaning thereby every day in the week, Sunday included; and it is the duty of all the churches on Fifth avenue to continue to exert their influence against this desecration of the Lord's-day under their very eyes.

Heretofore every one of those churches has protested against Sunday transportation on that avenue, and it would be a burning shame and disgrace to any church, a mark of its decadence, the lowering of its moral standing, and would show its truckling to the mercenary spirit of mammon, for it now to change around and, at the demand of railroad speculators, wheel into line and support the claim to have that avenue open to Sunday traffic. If such a sad day should ever occur, which heaven forbid, that the churches should unite in competition for the desecration of the Sabbath, then the country would very speedily see every form of irreligion follow in the footsteps of this pioneer, and in the course of a few years would see on Sunday all the stores open throughout the city, all the theaters in full blast, and all the rum-shops carrying on their nefarious business, and drunkenness, feasting, and crime, surging like a flood and destroying the foundations of our now beautiful and fair city. The churches are to remember that whoever breaks one of the ten commandments is guilty of breaking them all; and no one can break the fourth commandment without breaking the whole ten. Robbery, murder, adultery, perjury, and all the other crimes are now hideously hiding their awful forms behind the figure of Sabbath-breaking, trying to push it forward, to break its way through the barrier of public morality, in the hope that they may then follow through the breach, and hold a high carnival of demons throughout the beautiful city of New York. Let the churches prevent this.

In regard to Sunday closing he sends this paper, marked, to every minister in Chicago and adjoining cities:

Dear Brethren;—As, perhaps, you know, we are in Chicago to urge the World's Columbian Commission not to open the doors of the Exposition on the Lord's-day during the time of the great Fair. Of the importance of our mission to all the interests of the American republic and to the Christian Church, there is no room for doubt. We, therefore, earnestly urge upon you to ask your churches to pray that God would so move upon the hearts of the Commissioners as to crown our efforts with success, and otherwise to make the whole conduct of the Fair redound to his glory and the extension of Christ's kingdom on the earth.

ELLIOTT F. SHEPARD,
President American Sabbath Union.
FRANCIS L. PATTON, D. D.,
President Princeton College.
OLIVER O. HOWARD,
Major General U. S. A.
G. S. MOTT, D. D.,
President New Jersey Sabbath Union.
JOACHIM ELMENDORF, D. D.,
ROBERT S. MCARTHUR, D. D.,
Directors American Sabbath Union.
HARRISON E. WEBSTER,
President Union College.
J. H. KNOWLES,
Gen'l Sec. American Sabbath Union.
WM. R. WORRALL,
Director American Sabbath Union.

CHICAGO, Sept. 2 (Special).—Dr. Patton expressed the most radical views in regard to Sunday closing: "You cannot quote me too strongly in this matter," he said. "Personally I would not favor having any part of the exhibition open on the Sabbath. I understand that some of those in authority are willing to discontinue all work on that day, but allowing the people to visit the exhibit. This is a concession; but I would have the whole Fair absolutely closed in every sense of the word.

Opening it would establish a most dangerous precedent, which would lead to similar acts all over the country; the opening on the Sabbath of museums and other institutions of that sort."

J. G. BURDICK.

SINCE the above was written the Commission has decided not to open the Exposition on Sunday. This is a triumph, not of the true Sabbath idea, God's holy Sabbath, but of the American Sunday, a semi-political, hygienic expedient.

ED.

AN INJUSTICE.

Under this head the *Christian Patriot*, published at Morristown, Tennessee, makes the following comments on the King case in that State:

The Sunday laws are not at all religious. They have two objects; first, to secure every one his right to a weekly day of rest; and, secondly, to prevent the disturbance by worldly noise and business of those who rest on Sunday. Even infidels must admit that a weekly rest day is promotive of health and intelligence, and that it is just that those who wish to worship should be protected from annoyance.

Mr. James M. King, of West Tennessee, is a Seventh-day Adventist. We regret his errors. But if reason can not convince him of them prosecution will not. He is a farmer. He rested on Saturday and ploughed on Sunday. He was arrested and fined under the statute. He paid his fine and ploughed again. He is now prosecuted under the common law. The Seventh-day Adventists took his case up. It has gone through the State Courts and has just been decided against him by the United States circuit court. It is to be appealed to the Supreme Court. We hope Mr. King will gain his case. For, first, he has complied substantially with the objects of the Sunday laws. He and his household rest one day every week. And his ploughing at a distance from any church is not an annoyance to worship. It is a shame that he should be punished while railroad companies and daily papers rob thousands of a rest day and disturb the Sabbaths of large sections and great cities.

The case calls attention to the importance of carefully amending the Sunday laws. They should forbid the employing of men to work on Sunday. No one except an idiot will work on Sunday unless compelled to do so. The penalty should rest wholly upon the employer. And, secondly, those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way and at such a place as not to disturb the Sabbath quiet of the first day of the week. The exemption would apply only to those who do rest on Saturday, and it would permit them to employ on Sunday only those who have rested on Saturday. Such a law should have the support of Seventh-day Adventists, Jews and infidels.

As Sabbath-keepers, we are neither for laws protecting the quiet of our Sabbath, nor for exemption from the operation of Sunday laws, but that Sabbath-observance being, as it is, a purely religious act, be left to Christian conscience under the light of God's Word, without aid or hindrance from the civil law. Seventh-day people are able to keep holy the Sabbath day in the midst of the hum and hurry of business, in its multiplied forms, as it is carried on all about them, by those who disregard the day, without any appeal to the civil authority. First-day people could do the same, if they had the authority of the Word of God for their observance. It is the conscious lack of this authority which sends men so frantically to the civil law for "protection." The practical working of this scheme for protection is chosen in the King case by our exchange quoted above. Professed Sunday-keeping corporations, pleasure-seekers, and the like, make all the noise and clatter they wish on Sunday; but a single man who has conscientiously kept the Sabbath, and goes quietly into his field away from the public highways, and far removed from any place of public or private worship, is arrested, dragged before the courts, condemned, fined, and imprisoned. This is civil Sunday law. The responsibility for the individual wrong is not in the particular law, in this case, it is fundamentally in the effort to regulate religious matters by civil laws.

THE SABBATH RECORDER.

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"THE flowers will tell to thee a sacred mystic story,
How moistened earthly dust can wear celestial glory.
On thousand stems is found the love inscription grav-
en:
'How beautiful is earth when it can image heaven!'"

THE miracles of our Lord, as recorded in the New Testament, are largely miracles of healing. The blind, the lame, the sick and even the dead were the subjects of his divine, healing power. This was in the line of the prophecies which had gone before concerning him, and gave him the name and character of the great Physician. But his work as a healer was not for the sake of the body alone, or principally, but was the avenue through which he found access to the hearts of men, and became the healer of souls.

ONE of the conditions essential to the work of the Physician is the consciousness of need on the part of the patient. Jesus said, "They that are whole have no need of a Physician, but they that are sick." But they that are sick will not send for the physician unless they know that they are sick, and knowing this, feel that their only hope of recovery is in the skill of the physician. So when the Spirit of God is about to bring healing to a sin-sick soul, he first brings conviction of sin, with an overwhelming sense of its lost condition and entire dependence upon the Saviour of sinners. No soul, in this sense of its loss and helplessness, ever came in faith to Jesus for healing and went away unhealed.

THE need of men for a Saviour is a condition always present. Sin has done its terrible work in the world, and places its relentless hand upon every child of the human race. It is only the want of the consciousness of this need and of the power of Jesus Christ to meet the need, that prevents men from rushing to him for salvation. But it is one of the fruits of sin in the human heart that it makes men proud and self-sufficient, in their own conceits. The first work of the Holy Spirit of God in the conversion of man is to empty him of himself, and show him the exceeding sinfulness of sin. For this purpose he makes use of the law of God. The second part of the work of the Spirit is to show the weary, sin-sick soul an all-sufficient healer in the person of Jesus Christ. For this purpose the gospel of the Son of God is the instrument in the hands of the Spirit. Thus the law is, indeed, our school-master to bring us to Christ. Thus the law of God and the gospel of Christ stand in perfect and harmonious relations to each other in the conversion of men. As in the conversion of men, so in all their after experiences and Christian training and service, the law and the gospel supplement each other in a perfect work.

A NOTED general is said to have instructed his subordinates to study what the enemy would be most likely to want them to do, and then to not do it. This is good advice in a negative warfare,—in an effort to avoid doing wrong.

There is not a little of this in the Christian warfare; but the main work of the Christian is an aggressive work. There are battles to be fought and won, an enemy's country is to be taken and subdued, and subjected, peacefully and joyfully, to the reign of the Prince of Peace. For this mighty work, no merely negative policy will do. Its inquiry, full of loyal purposes of obedience and consecration, must constantly be, "Lord, what wilt thou have me to do?" To such an aggressive work the Lord, our Master, is to-day calling us as a people. We must plan largely, pray earnestly, give liberally, and work aggressively.

SEVERAL persons have expressed the wish that the minutes of our public meetings, Conference, Societies, etc., should be printed in full in the RECORDER. We have been intending to do this in part at least, this year; but the Societies referred the correcting and approval of their minutes to their respective Boards, and as it has not been convenient, for various reasons, to get meetings for this purpose, the minutes have not come to our hands. We hope to have them soon.

IT has just been announced that two large volumes on the Scientific Survey of the races and peoples of Bengal have been completed and mailed to England. This great work, tracing as it does, the origin and development of all the tribes stretching from the Bay of Bengal to the frontiers of Afghanistan, will be invaluable to the student of history and comparative philology. These peoples number at least 150,000,000 souls, and in this work the first attempt is made to classify them properly and by scientific methods. It will undoubtedly meet with much favor among the students and critics of eastern customs and tribes.

STUDENTS of our country give us the name of living under a state of constant high pressure. Men make haste to be rich; railroads and steamboat lines vie with each other in the effort to convey passengers and freight from point to point in the shortest possible space of time; colleges and seminaries shorten courses of study that our boys and girls may get out of preparatory work and into the whirl and strife of life as soon as possible; the demands of social life grow more exacting, year by year, pressing their claims upon our children farther and farther back towards the cradle. Even our plans for religious work do not escape this infection of hurry, and bustle, and strife. It is not the purpose of this paragraph to deny this charge, or to attempt in any way to palliate the condition of American life as thus described. But is it not true that into our religious work we need to put more thought, more deliberate planning, more determined purpose? For this we need to take more time for Bible-reading, for private meditation, for secret prayer. When we shall have learned that time thus spent, systematically, is not time lost, but time gained for the Lord's work, we shall have learned a lesson of unspeakable value. Jesus' instruction to the disciples of his day comes to us at this hour with peculiar force and appropriateness: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We rejoice that our Young People's Societies are bringing into the service of the church so much of active, enthusiastic life; we exhort that those features of Christian Endeavor Society work which emphasize the duty of daily reading of the Word and prayer shall not be neglected, but magnified more and more.

THE BIBLE,—IS IT GOD'S WORD?

Some men tell us that the Bible is not, in its entirety, the word of God; others, and some of them Christians, disclaim it as his word, but teach that the writers were inspired with ideas; or being good men were led of the Spirit to write what they knew on certain subjects. That such teaching can in any way undermine, or in the least harm, the everlasting word of God, I cannot conceive; but that it is contrary to the Bible, and therefore encourages skepticism, is a source of stumbling to the weak, gives ground for argument to those who strive against the convicting power of the Holy Spirit, and dishonors God, is painfully evident to all who seek the salvation of their fellowmen.

I do not pretend to discuss this subject from any scientific or learned theological stand-point, nor do I know much about the "higher criticism," but I desire to bring a little testimony from the Word itself, of which there is a vast store, upon this vital subject. In Psalm 138:2 it is declared that God has magnified his word above all his name. If God has thus exalted his word can we bring it down to a level with man's word and yet do honor to him?

As the Old Testament is subjected to the most severe criticism let us look at it first. Second Timothy 3:16,17 surely speaks of the Old Testament, as the New was not completed when this utterance was made. Note the words: "All Scripture." Also 2 Peter 3:2 says: "Be mindful of the words spoken by the prophets," etc. These words are worthy of more than passing notice. The Spirit caused Peter to demand that we be mindful of the words spoken.

In the study of the Old Testament it is convenient to divide it into the Law, the Psalms, and the Prophets. Following this division let us study some passages bearing on the question. Look at Exodus 4:10-12. Notice, God says, "Who hath made man's mouth?" "I will teach thee what thou shalt say." Surely, God fulfilled the promise to Moses. As we look through the Pentateuch and find the words, "Thus saith the Lord," or "The Lord saith," repeated five hundred and sixty times, can we, in any reason, call these writings the words of men? Unless God deceives us it is his word, as he says. In Exodus 32:16, speaking of the tables of stone, it is declared that it was God's work; more, that the very writing was the writing of God. This statement is repeated seven times by way of emphasis, or lest we should overlook or forget it. It is not said that the general idea was given to man, but that the words were written by God. If we accept this, can we not accept the fact that God spake through the mouths of his servants, even as he says. Lev. 1:1, 2, says, "The Lord called unto Moses, and spake to him." This class of testimony is another testimony that the Lord spake, and not that he caused men to have general ideas and filled them with a desire to communicate their thoughts to others. In Deuteronomy 4:2 we find a strict command not to add to nor take from the word. Not the thoughts, but the word.

In 2 Samuel 23:2, the Spirit caused David to honor the Lord by saying: "The Spirit of the Lord spake by me, and his word was in my tongue." Thus David knew what he talked because he was taught of God. And yet some seem anxious to dishonor David's testimony. Again, in Psalm 119:160 we find: "Thy word is true from the beginning." If it is true from the beginning we must accept it as his word. Proverbs 30:5, 6, speaks of the purity of God's word, and warns against adding to it. But no-

tice one of the many testimonies of our Saviour to the Psalms. In John 10: 34, 35, is a quotation from the 6th verse of the 82d Psalm. And Jesus says the Scriptures cannot be broken, and affirms it to be the word of God. Did not our Saviour know? and surely he would not deceive, and he says, "The word of God." Do we honor him by doubting him? Let us prayerfully consider these statements that we dishonor not our Father and our Lord, disbelieving his word or attributing it to human sources. God tells Jeremiah that he shall go to all that he shall send him to, and "whatsoever I command thee thou shalt speak." Jer. 1: 6-9, 11, says, "the word of the Lord came unto me," etc. What right have we to say *the thought* when God says *the word*.

All the prophets claim that their words are inspired, and this claim is repeated one thousand one hundred and eighty times. Zech. 7: 12 puts it pretty strong, telling how they hardened their necks lest they should hear the law and the word which the Lord of hosts hath sent by his Spirit by the former prophets. Then in the 4th chapter of Malachi, the statement, "Thus saith the Lord," is found twenty-four times. Is this meaningless, and does the two thousand times the Old Testament claims to be the word of God mean something different from what it says? But let us turn to Matt. 1: 22, which says, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying." Please then turn to Matt. 2: 15, where we see (spoken of the Lord by the prophet,) in fulfillment of prophecy, and further fulfillment in the 17th and 22d verses of the same chapter. Luke 1: 70 reads, "As he spake by the mouth of the holy prophets, saying." In Acts 1: 16, the Spirit moved Peter to testify to the verbal inspiration of David in regard to Judas. And so we find the whole Bible full of claims to being the word of God.

Notice how our blessed Saviour confronts Satan at the time of his temptation, with the word of God as written in the Pentateuch. And yet men say there is doubt about its being the inspired word of God. Would our Saviour refer us to a lie? Could he vanquish Satan with the spear of falsehood? These books claim to be the word of God; if they are not they strive to deceive, and Christ has honored falsehood. Absurd!

I cannot pass without calling attention to the familiar quotation of Second Peter 1: 20, 21, and especially note that "Holy men of God spake as they were moved by the Holy Spirit." Not as they thought, but as they were moved by the Holy Spirit. Thus I might go on almost indefinitely quoting just as strong passages; but I shall feel that this has done its mission if any who have doubts concerning God's word are led to study and see what God himself says of his word; and I hope that those who are saved by the blood of the crucified and risen Lord will pray very earnestly that they dishonor not God by doubting his word, and consider it a serious matter to rob God of the honor of writing, or at least of dictating his book.

You whom God has chosen to the ministry, give the word no uncertain place in your mind or heart. Every statement of God's word, teach, preach, for God's word is truth. And let me beg of you in this time of doubt, of added light, of higher criticism, of scientific research, study carefully the words which the Spirit prompted Paul to give to Timothy. 1 Tim. 6: 20, 21. This is not written because the Bible is in danger, God, who gave it, can and will take care of it; but because souls are perishing and the church is weak in its efforts to reach them, and cannot

be otherwise if it dishonors God's word. "For the word of God is quick and powerful, and sharper than any two-edged sword." Heb. 4: 12. Let us honor God by faith in him and in his word, and lift up the Lord Jesus that all men may be drawn to him.

E. D. COON.

OAKLAND, KANS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 9, 1891.

The authorities of the Post-office Department have been, to use a commercial phrase, "taking stock" as to the effect produced by the anti-lottery law during the first year of its existence, and they say that the result is a satisfactory one. Inspector Maynard, who has had special charge of all cases coming under this law, reports that the use of the mails has been practically abandoned by the lottery organizations, with a consequent reduction in their business of from one-half to two-thirds. He also reports that he has succeeded in making strong cases against the presidents of both the Louisiana and Mexican lottery companies for violations of the new law, and he has no doubt of the conviction of both of them when the cases come to trial, all of which is satisfactory as far as it goes, but it does not go far enough. Mr. Maynard says that the lotteries are still doing a lucrative business through the express companies. Now, what is wanted is some legal means of stopping that. Some time ago it was stated that the legal advisers of the Post-office Department were engaged on this very question, and from the fact that the traffic is still carried on, with the knowledge of the postal authorities, it is evident that they failed to find any law to cover the case. If that be true, a carefully drawn bill should be prepared which will leave no loophole for those who carry on this nefarious business and be pushed through Congress as soon as that body meets.

The eighth annual biennial session of the National Congress of the order of Chosen Friends is now in session in this city. There are representatives from nearly all the States and from Canada present. This order now has a membership of 40,000, and it is one of the few beneficial organizations that admit women as members.

A very large congregation had the pleasure of hearing Rev. Dr. M. L. Haines, of Indianapolis, Sunday morning. He is the pastor of the church to which President Harrison and Attorney General Miller belong, and is a pleasing pulpit orator. Many regrets were expressed that he could not promise to remain here another Sunday, as many unable to attend last Sunday were desirous of hearing him preach.

Secretary Rusk has received a letter from a Chicago gentleman suggesting that Prof. Dyrenforth experiment this winter with the same apparatus that he is using to produce rain, with a view to ascertaining if an artificial fog created by explosions will prevent the ravages of frost. The writer of the letter is confident that it will. No experiments can be made unless they are authorized by Congress and the money appropriated to pay for them. The fact is not generally known, but it is true, that Secretary Rusk has really nothing to do with the rain-making experiments now being made in Texas. They are being made under a special act of Congress.

The good people of Washington are much gratified to learn that the legal authorities on the Virginia side of the Potomac River are at last aroused and determined, so they say, to break up the den of gamblers which the law

against pool selling drove from just beyond the northern boundary of this city to the Virginia end of the Long bridge, where they have all congregated to ply their disgraceful trade, and to add to the number of ruined young men who begin their downward career by purchasing pool tickets on horse races. And, taking the words of those who have visited the place, the gamblers do not confine their operations to pool selling, but carry on almost every known species of gambling. The Washington newspapers have printed columns exposing this place and telling the names of the men who run the dives, but it was not until the present week that the Virginia authorities displayed a disposition to take any steps towards repressing the evil. The Judge of the Alexandria County Court instructed the grand jury to procure witnesses and indict as many of these gamblers as possible, and members of the Washington police have been active in assisting the Virginia authorities to procure the necessary evidence to convict these law-breakers.

CHURCH UNITY.

The venerable ex-president of Princeton College, Dr. James McCosh, said in his remarks before a Baptist ministers' meeting, not long ago, that "all this talk about church unity is mere talk," as he found that when you come to the bottom of the matter, it is uniting with *my church*. Here is a platform, formulated at a ministers' meeting, upon which it is supposed there can be a coming together:

1. On the Bible as a divine revelation of things which without it could not have been known.
2. On God as an Almighty Creator and an omnipresent personal providence.
3. On Jesus Christ as the Son of God, the Son of man and the world's only Saviour.
4. On the necessity of purity and spirituality brought about by the work of the Holy Spirit.
5. On the accountability of man in the world to come for the life which he leads and the opportunity he enjoys in the world that now is.
6. On the church organized by Christ, and existing in unbroken succession as a body corporate in varying denominational expressions affording a means for confession and communion, for worship and work.
7. On the living Christ as the one head of the church, expressing his will in the church by his word and Spirit, and by the manifold providence of God.
8. On the church and human reason as infallible guides in things spiritual, when in accord with the facts and spirit of revelation.
9. On the miraculous and supernatural as a natural and essential element in a supernatural and divine revelation.

J. G. B.

PULPIT POPULARITY.

Pulpit popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who draws money. He is judged, like an actor, by the receipts at the box-office. If the pews are taken at high prices; if the church can maintain itself in style and pay expenses, the minister is a good card. He can command a liberal salary; perhaps he can figure as a star, and make lucrative lecture engagements. Whether or not his congregations show any advancement in spirituality under his exhortations, or his people learn to adorn their daily lives with simplicity and earnestness and truth, or the poor and unhappy find succor and comfort at his door, are questions which trouble the applauding public very little. They measure the popular clergyman's success by secular standards, and he is but too apt to accept their measure as a just one.—*N. Y. Tribune.*

YOUNG PEOPLE'S WORK.

When we disclose our wants in prayer,
May we our wills resign;
Nor let a thought our bosom share,
Which is not wholly thine.

Let faith each meek petition fill,
And waft it to the skies;
And teach our heart 'tis goodness still
That grants it or denies.

THESE days a great deal is said about faith cures and the power of "faith." Sometimes that wonderful grace gets into evil repute with people of the world because of the way it is represented.

THE truest faith is not that which, like a lever or a machine, moves the arm of Diety to work the will of an erring mortal, but it is that humble confidence on the part of weak humanity which renders its heart peaceful and resigned, whether the heart's desire be granted or not.

Two elements are necessary to the prayer of true faith. One is the spirit of conformity to the Divine will, whereby we try to ask for what is in accord with God's desire for us. If we regard iniquity in our hearts God will not hear us. Psa. 66: 18, James 5: 3. The most spiritual of heathen sages was animated by this spirit when he taught that we should not ask for particular blessings, since we do not know what is best for us, but rather that we should ask God to grant us "the best things." That is faith. The other element in this faith is such a perfect trust that, whether our prayers be granted or not, we shall still believe in God. We must trust him that he is good, whether granting or withholding. We must love him whether his dealings seem gracious or hard. Job. 13: 15, Isa. 26: 3.

HOW SHALL WE RAISE OUR MONEY?

BY WILLIAM C. WHITFORD.

Read at the Young People's Hour of the General Conference, Westerly, R. I., Aug. 24, 1891.

Money is sometimes vulgarly called "the needful." This slang expression is not altogether without appropriateness. Money is needed to carry on any work.

St. Paul instructs the Romans by an assertion followed by a series of questions (Rom. 10: 13-15), "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

We might add, How shall they be sent without money? and how shall we raise the money?

The answer to this last question depends in some measure upon the place and time. Methods that are suited for one locality and under certain circumstances might not be fitted for another place and another time. But there are certain principles which hold for all circumstances and places.

In the first place, how shall we *not* raise our money? Certainly not in any way that shall bring dishonor to the cause of our Lord and Saviour. As a rule I think all indirect methods are questionable. I do not remember of reading in the Bible of any methods of raising funds for the Lord's work except by giving outright. It is not in itself wrong to do anything for which one does not find a precedent in God's Word; but it is well for such a proposed act to

stand an examination. I do not know that there is anything wrong about a mite-society meeting which the people attend, paying ten cents for the evening's entertainment. Let it be understood, however, that the host and hostess are giving to the Lord and not the people who come, unless perhaps they might be allowed to count their efforts to make all have a good time.

Church fairs are objectional because they confuse the two ideas, *Giving to the Lord*, and *Getting one's money's-worth*. If anyone is giving for God's cause, he ought to know it. If anyone but a most forgiving Christian is beaten in a bargain at a church fair, he is apt to be disgusted, first with the fair, then with the church, then with Christianity in general. The church fair costs a great deal of labor. If the time and labor spent in putting up decorations and arranging and selling the goods, and the cost price of the goods, could be given to the Lord in some other more direct way, I believe there would be about as much money raised. Certainly people would be saved from buying goods under the delusion that they had given the whole price to the Lord. A young man being asked to give something for missions remarked that he had spent six or eight dollars at a recent church fair and had therefore *given* all he could afford already.

I think I need not in this presence condemn any lottery scheme that might be proposed, to raise money for the Lord's cause, or for any other purpose as for that matter.

When the tabernacle was built in the wilderness the people offered willingly and directly for the service of God (Ex. 35: 22), "And they came, both men and women, as many as were willing hearted, and brought brooches and earrings," etc., etc. There is a long account in the thirty-fifth chapter of Exodus, and we find accounts of similar giving at other times.

Let us, therefore, raise our money by asking those who are willing to contribute to do so at such times as it is convenient. Perhaps really the best way is to give every week: but there need be no cast iron rules as to when and how one should give.

It is a very great help for those who have the duty of expending the money to know just how much they are to have to spend. It is becoming, therefore, for us to pledge ourselves to an explicit amount which we will give unless some unforeseen accident makes a great difference in our financial ability. While we should earnestly strive not to fall below the work which we have set for ourselves, to go above is not at all out of order. If the Lord has prospered you in an especial manner, show your gratitude by an extra gift. It is also a good rule to give a certain portion of one's income. The Israelites were asked for one-tenth. It seems as if few of us need fall far short of this standard. Yet some people are really under as much obligation to give three or four tenths, or more, as others are to give one one-hundredth of their income.

We are to remember that we are not our own, but are bought with a price; we are stewards and not free-holders. We should strive to drive away the idea that what we *seem* to possess *belongs to us*. We are not at liberty to spend our incomes according to our own fancy. We may not soon be able to reach our ideal, but let us endeavor in the direction of this principle: Spend just as little as may be for self,—just enough that you may be fitted in body and mind for the work of the Master,—and give the remainder of your income directly to him.

It is not really *giving*, but turning over to

God what already belongs to him. "So, therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Luke 14: 33. R. V.

Concretely, I think the best way for our Young People, as an organization, to raise money is the way which we have been using, namely, for the committee to determine by the aid of advice from all sides how much we should raise, and then to apportion this amount among the various local societies, who endeavor to raise the money asked of them (or, as many have chosen, more than that amount, making up for those who fail to give, or prefer to give in some other way). Young people outside of local organization can and do contribute also. In the local society the best way to raise money is perhaps by personal subscription. (We have to judge for ourselves.)

At the beginning I spoke of money as "the needful," but there is something more needed than money. That is to give the heart fully and completely to God. St. Paul says: "I beseech, you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." When we have thus consecrated ourselves entirely unto God's service, the money will not be lacking, and we will not have to contrive means for raising money.

Let us not give as an irksome duty, but give to show our love to Christ and our appreciation of what he has done for us. "And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life." Matt. 19: 29.

WANTED—A BOY.

A jolly boy.
A boy full of vim.
A boy who is square.
A boy who scorns a lie.
A boy who hates deceit.
A boy who despises slang.
A boy who can say "No."
A boy who is above-board.
A boy who saves his pennies.
A boy who will never smoke.
A boy with shoes always black.
A boy with some "stick to it."
A boy who takes to the bath-tub.
A boy who is proud of his big sister.
A boy who has forgotten how to whine.
A boy who thinks hard work no disgrace.
A boy who does chores without grumbling.
A boy who stands at the head of his class.
A boy who believes that an education is worth while.
A boy who is a stranger to the street-corners at night.
A boy who plays with all his might—during playing hours.
A boy who listens not to unclean stories from any one.
A boy who thinks his mother above all mothers is the model.
A boy who does not know more than all the rest of the house.
A boy who does not think it inconsistent to mix playing and praying.
A boy who does not wait to be called a second time in the morning.
A boy whose absence from Sabbath-school sets everybody wondering what has happened.—*The Christian Guardian*.

TRUTHS FOR MEN IN THEIR TEENS.

Remember, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself, that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as

much as you can, without blowing the packing out of your cylinder heads; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so, simply because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy enough thing to make proverbs such as Solomon wrote: "Make a few," tersely replied the old man. And we never heard that the young man made any—no more than two or three, anyhow.

The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your mustache is neater; the cut of your hair is better; you are prettier, oh, far prettier than "Pa." But, young man, the old gentleman gets the biggest salary; and his homely, scrambling signature on the business end of a check will drain more money out of the bank in five minutes, than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't engineer a picnic successfully without them. But they are no novelties, my son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding, they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye.*

TEMPERANCE.

—LADY MACDONALD, of Canada, is a staunch total abstainer.

—OF the twenty-four men composing the New York Board of Aldermen, eleven are liquor dealers.

—DR. T. GAILLARD THOMAS, one of the most noted physicians in New York City, says that the wish nearest his heart is the abolition of alcohol.

—"MOTHER STEWART," of Ohio, the originator of the famous woman's temperance crusade of fifteen years ago, has returned from a trip to Europe. Her temperance addresses in Paris are said to have been the first delivered by a woman in that city.

—THE highest court in Maryland decides that the liquor law of the State applies to the dispensation of drinks in a social club as fully as in a saloon, and consequently that clubs must obey the law or suffer its penalties. The Supreme Court of Massachusetts has held that the law does not apply to clubs unless they are mere tippling establishments run under the name of a club for the purpose of evading the statute.

—THE Emperor of Germany is aroused and alarmed over the increase of drunkenness in the fartherland, and is studying the most practical way of curing the evil. His ministers think that the people will not tolerate any interference with their drinking habits; but the Emperor is not always controlled by the opinions of his ministers. An inquiry is begun in reference to the relation of drinking to crime; and also concerning the increase of drunkenness in the land. It is said that in Berlin alone during the first two weeks in July there were 147 suicides, most of them attributable to liquor. How many suicides in our country are traceable to the same cause, is a serious question here as well as in Germany.

—THE legislature of Georgia has passed a bill disqualifying intemperate physicians from practice. A method of indictment has been framed, and upon conviction the accused becomes subject to a heavy fine if he attempts to practice again. As a protective measure the wisdom of such a law is manifest. Patients by families worship "the doctor" with blind idolatry. They prefer him drunk to any other sober. It is a patriarchal act that steps in to protect such people from their own superstition. It is the highest scientific temperance ground yet taken by the law. We believe it will be widely copied in other States, wherever such a bill is offered. With this legal encouragement, the common sense of the people will soon make total absti-

nence the path to professional glory for Esculapius. There will get abroad a conundrum something like this: If abstinence from drink is essential to the steadiness of hand necessary to couple cars or tend a telegraph plant; to the clear brain requisite for transmitting messages or taking fares on a street car, how much can a man drink and have head and hand at their best to set a bone or write a prescription? Enlightened society will not "give it up," but will give up the tippling doctor.—*Union Signal.*

—TWELVE REASONS AGAINST THE USE OF LIQUOR.—

1. Alcoholic liquors are the standing dread of every good mother, the constant fear of every thoughtful father, and the horror of every wife, destroying peace and happiness.
2. They make ninety per cent of the business of the criminal courts, and cause immense expenditure to prevent crime.
3. They make ninety per cent of the pauperism for which the taxpayer has to pay.
4. They deprive men of their reason; put out the fire on the home hearth, and condemn wives and children to hunger, cold and rags.
5. They uphold vice. Drunkenness means theft, robbery, arson, forgery, murder, and every conceivable crime.
6. They bar the progress of religion and civilization, and are at the bottom of all the political corruption of the country.
7. They cause thousands of murders, and are like the right hand to the gambler, pugilist, thief, vagrant, and politician.
8. They prevent reformation of character, and render abortive the strongest resolutions, and are answerable for frauds and embezzlements by men of trust.
9. Every year they sweep hundreds of thousands of men and women from decency and respectability to the lowest state of vice and crime. They destroy body and soul.
10. They educate in all kinds of wickedness for gain, they destroy all self-respect and sense of shame.
11. They shackle good intentions, and are like a ball and a chain to reform.
12. This rum fiend is undermining our institutions and destroying our country.—*Set.*

POPULAR SCIENCE.

FLORIDA PHOSPHATES.—An expedition of the Geological Survey has just returned from Florida, whither it was sent to investigate the newly discovered phosphate beds in that State, which are undoubtedly the most wonderful deposits of their kind in the world. For a period covering so many millions of years that no one would ever think of trying to reckon the time, these beds were being formed under the sea by billions of generations of mollusks and other shellfish, big and little, which died and added their limy remains to the steadily increasing deposits. Thus, when the ocean retreated, banks of lime appeared, innumerable sea fowl occupied them for roosting purposes, and their manure infiltrated the shelly substance. This manure contained in large quantities phosphoric acid, which took the place of carbonic acid in the lime and transformed it into a phosphate of that substance, as the chemists call it. Now, it happens that phosphoric acid is one of the elements most essential to vegetable reproduction, because it enters so largely into the composition of plants. Seeds are more than half made of it. A cow at pasture for one summer will take away from the land fifty pounds of this material in the shape of veal and milk. Therefore the soil must continually be resupplied with it, and hence the great value of the phosphate of lime derived from fossil deposits. Although the Florida beds were only discovered two years ago, the expedition reports that a large part of the State is already transformed into a veritable mining camp. For two hundred miles through the north and north-west counties quarrying for the substance is going on, mines are being opened, and the product is being prepared for shipment. Real estate and other sharks are active, and fortunes are being made and lost; but there seems to be no doubt of the fact that the finding of this new wealth is a great thing for the flowery peninsula. In the region referred to it is the rock phosphate that is found—the solid substance—in a layer that is as much as fifty feet thick in places covered over with the sand which forms the surface soil to the depth of from two to twenty feet. Of course people in Florida have known of the existence of this curious limy deposit for ever so long. Over a great part of the State they could not dig very far with-

out coming upon it. But it is only a little while ago that some person gifted with the sublime curiosity that approaches genius, thought of having the stuff analyzed. Then it was that numerous "cracker" residents learned how they had been living on top of what might as well have been a gold mine, while dining upon the hog and hominy of ignorant privation. The method adopted in working these deposits is, first, to sound the ground by driving into it at intervals of a few feet a long iron rod with a sharpened point. When the phosphate bed is reached, the rod is withdrawn and a stake is stuck in its place with figures on it indicating the number of feet of depth at which the strike has been made. In this way a district of more or less extent is "rodded," and operations are begun by clearing away the surface soil in the most promising spots, and quarrying out the material. The process is like any other open quarrying, the blast being supplemented by the pickax and the shovels. Before the substance is ready for shipping, it is dried in kilns in order to free it from all moisture, after which it is put on cars and forwarded by rail to Fernandina, Tampa, Punta Gorda, and some to Atlanta, Ga. At these points it is loaded aboard vessels bound for Europe or for New York, Baltimore, or other American ports. England is a large buyer of phosphate. After arriving at its destination, say Baltimore, the material is ground into a fine dust and treated with sulphuric acid, so that it is transformed into a powder which would be termed by a chemist an "acid phosphate." This powder is then mixed with other ingredients so as to compose fertilizing preparations for various purposes. The fruit grower wants one mixture, the vegetable farmer another, and so on. However, the ingredients mentioned are either nitrates, the nature of which will be presently described, or refuse from packing works, in the shape of bones, horns, blood, and all manner of corruption, reduced by desiccating processes to pulverized inoffensiveness. Elsewhere in Florida great beds are found of phosphates in a different condition. In the middle of the State, over an area covering hundreds of square miles, the soil is underlaid by a stratum as much as fifteen feet thick in some places of the same material in the shape of pebbles densely strewn in a whitish clayey matrix. Buried in this layer are covered great masses of the remains of huge animals extinct for ages, particularly sharks, which were doubtless seventy or eighty feet in length. One gets some notion of the swarm of these ferocious giants of the deep that existed in that antediluvian age from the finding of their great teeth, each longer than a man's hand, in the phosphate, as thickly distributed as plums in a pudding. In the same deposits are found countless bones of the mastodon, the megatherium, the elephant, the hog, the horse, the muskrat, etc. They are immense graveyards of ages long gone by, preserving for the contemplation of man the remains of the mighty beasts and fishes. These phosphate "land pebbles," as they are called, are supposed to have been originally derived from the rock deposits, being fragments washed to their present shape by water; but no one knows positively. The nitrates, of which mention has been made, are obtained largely from Chili, where the supply is practically controlled by Col. North, the "Nitrate King," who is such a great friend of the Prince of Wales. They are simply deposits of nitrate of soda in the beds of lakes long ago dried up, which originally contained in solution large quantities of that material. At present it is simply necessary to dig it up, put it through suitable processes, and ship it at so much a ton, for fertilizing purposes. When a lake receives the flow of a great watershed and has no outlet, except by evaporation, its water naturally accumulates and precipitates on the bottom the chemical elements filtered into it from the soil around about. Hence the nitrate deposits referred to. Bird manure, as has been said, contains a great percentage of phosphoric acid, and hence its wonderful value as a fertilizer. So well was this appreciated centuries ago that the Incas of ancient Peru declared death as the punishment for any one who killed even one of the birds which deposited guano on the islands off their coasts. Of late years many of these guano islands have been stripped of their precious material, and before long none of it will be left, although in places it was an hundred feet in depth, being composed of droppings of flamingoes, divers, penguins, and other sea fowl during countless generations, together with their carcasses, and the excrement of seals, sea lions, and marine animals of various sorts innumerable. Many considerable deposits of bat guano have been found in caves in various parts of the United States, made up of the dropping and bones of these animals, and from such beds fertilizing supplies have been drawn; not to mention the use made of them during the war as mines for the production of saltpetre, from which to manufacture gunpowder.—*American Analyst.*

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 XIII.—QUARTERLY REVIEW.

For Sabbath-day, Sept. 26, 1891.

Topic.—Christ, The World's Redeemer.

INTRODUCTION.—With singing, prayer, and such opening exercises as the superintendent may arrange, let the secretary read Isaiah 9:2-7. Review very briefly the main facts in the life of the Apostle John and his gospel narrative. Recite Topic and Golden Text of this review.

GOLDEN TEXTS.—Review these with questions upon their authorship and meaning.

PLACES.—Let some one point out on the map or tell of the places visited by our Saviour, locating them and briefly noticing some event of the quarter in each.

PERSONS.—Who was he that bare witness, as a forerunner of Christ? In which lesson? What ancient prophet did he resemble? In what respects? What became of him? Who are the first disciples of Jesus mentioned in these lessons? What can you say of each? Who is the first woman mentioned in the lessons? In which lesson? What did she say or do? Who was it that said, "Thou hast kept the good wine until now"? What ruler came to Jesus by night? For what purpose? What principal thing did Jesus say to him? Where is he last mentioned, and what doing? What great prophet is mentioned in the 4th lesson? What did he do? Who is the second woman mentioned in the lessons? What remarks were made by her? What did Jesus tell her? What patriarch built a well? Who were Samaritans? Who sought to kill Jesus? In which of the lessons? In what lesson is Phillip mentioned? Whom did he once find and bring to Jesus? Is any boy mentioned in the lessons? What about him? Who were Pharisees? In what lesson is David mentioned? Abraham? Who were each of these? What of a certain man in the 11th lesson?

THE NATURE OF CHRIST.—The Word of God; the Creator; God himself, yet a distinct manifestation; Light; Life, Living Water, Messiah; Son of man; Son of God; full of grace and truth; where and how shown in the lessons?

HIS KINGDOM.—Small beginnings and their results; first disciples grown to many millions, how brought about? Missions? First miracle and teaching; transforming power; doctrine of the new heart; extent and final victory of his kingdom.

MIRACLES.—(Lessons 3, 6, 7, 11.) What bearing has each upon Christ's great work? How were earthly troubles and relief from them the means of spiritual life? Other facts about miracles.

LEADING TRUTHS TAUGHT.—Briefly from each lesson. Great principles of Christ's kingdom; 1. The new birth. 2. Christ the source of all needed supplies. 3. True worship. 4. The bread of life. 5. Gift of the Holy Spirit. 6. The truth making free.

BLACKBOARD EXERCISE.—Arranged by each school. Where there is no blackboard a sheet of newspaper before printed and colored crayons may serve an excellent purpose.

IN MEMORIAM.

Miss Maria Louisa Potter was born at Potter Hill, Westerly, R. I., March 15, 1815. She was the oldest of four children, two, Thomas and Ann Eliza, the youngest, dying in childhood, leaving herself and next younger sister, Harriet, who was born October 1, 1816, and who

died November 25, 1886. She descended from Nathaniel Potter, who came from England to America and settled in Portsmouth, R. I., where he died before 1644.

Her father, Thomas Wells Potter, was born at Potter Hill, January 26, 1785, where he died in 1854, leaving his good wife, Mary Cottrell Potter, and their two daughters, bereft of husband and father. She made a profession of religion in the ordinance of Christian baptism, administered by the late Elder John Green, July 27, 1837, at the age of 22 years, and united with the First Seventh-day Baptist Church of Hopkinton, R. I. This was not only a grand event and year for her, but also for this old church, as her extensive journal indicates, from which it appears that her parents and sister Harriet united with this church about the same time, having been baptized with many more—199 in all—by Elder Green, in the town of Hopkinton, during this year, and mostly in the river near the old church site. Her journal indicates how happy she was at the time and her desire to be a vitalized, real Christian; those who knew her best know how well this prayer was answered. Unostentatiously her noble life has been characterized by Christian deed-doing.

Besides her moral excellence she possessed more than ordinary capacity and intelligence. She was a great reader of books and periodicals, and having a retentive memory she kept posted in the progress of the age in which she lived. Especially was she familiar with historical and geneological lore, in which few, if any, of her time excelled her. Indeed, she was an encyclopedia of information upon these questions, consulted largely by persons over the country. She leaves a large library of well-written and interesting journals which, it is hoped, will accomplish its useful mission.

She closed her useful and exemplary life quietly in the home where she was born and had always lived, Friday, 4.35 A. M., August 21, 1891, aged 76 years, 5 months and 6 days. Her funeral was attended by a large congregation of kindred and friends at the old home occupied by the family, of which she was the last, for near a century. Sermon by the writer from 2 Cor., 5:6, 8, assisted in the service by G. J. Crandall, A. E. Main and I. L. Cottrell. A large procession following, we conveyed her remains to their final resting place in the old Hopkinton cemetery among the kindred dead. "Absent from the body, present with the Lord."

J. CLARKE.

HOME NEWS.

New York.

LITTLE GENESEE.—The twenty-fifth anniversary of the marriage of Mr. and Mrs. Samuel Wells was made the occasion of a pleasant social gathering at their residence on the evening of September 6th. As is the usual custom here the arrangements were made without the knowledge of the parties most interested; but, as is also usual, they resulted in complete success. At 8 o'clock loud knocking brought Mr. and Mrs. Wells to their door to welcome a large number of neighbors and friends who, having previously gathered at houses near by, had come, in a body, to give their congratulations. The evening was passed in social intercourse, select reading and music prepared for the occasion, a few remarks by the pastor, presenting in behalf of the donors the gifts, responses by the recipients, and partaking of refreshments

furnished by the guests. With many good wishes for the future prosperity of the couple who were that day passing the twenty-fifth mile stone in their married life, the guests departed, feeling that they had an enjoyable evening.

G. W. B.

Rhode Island.

WESTERLY.—Westerly has had a feast of good things recently. The large and appreciative attendance at Conference stimulated all who participated in its various exercises to do their best.—On Friday following Conference the great evangelist, D. L. Moody, came, holding union services on Friday, Sabbath-day, and Sunday evenings; occupying the Seventh-day Baptist pulpit Sabbath morning; speaking at the opera house that afternoon, at nine o'clock Sunday morning, and at four o'clock Sunday afternoon; and preaching in the Congregational church at the usual hour on Sunday morning. He was assisted by Rev. Dr. Morgan, of London, Eng., editor of *The Christian*, and by Ira D. Sankey, and Miss Fox, whose rendering of Gospel Hymns was something wonderful. Mr. Moody drew full houses at the first, and the attendance continually increased, notwithstanding the heavy rain on Sunday, so that no house was large enough to hold the people who sought to hear him. On Sunday evening an overflow service, conducted by Dr. Morgan and Mr. Sankey, was held in the Seventh-day Baptist church. The interest and tenderness manifested, found expression at the close of the service on Sunday afternoon, when several rose for prayers. An effort was made to induce Mr. Moody to either prolong his stay, or to return for longer work, but his near departure for England made it impossible for him to do either. Anxious hearts are praying, that of the precious seed sown nothing may be lost, but that it shall be cherished and made to increase until an abundant harvest may be gathered.—Two of the local churches are yet without pastors. Rev. Mr. Newhall has succeeded to the pulpit vacated by Rev. B. D. Hahn. Rev. Mr. Conibeare was installed at the Christian church on the first Sunday in September. The Seventh-day people are regretting the near departure of B. C. Davis, who has endeared himself by his direct and deep earnestness to everyone. The Pawcatuck church must ever cherish for him a strong, personal regard and interest in his future.—The departure of Rev. Mr. Whitford and family, on the evening of September 8th, is mourned almost as a bereavement, both socially and in all lines of Christian work. What might be called a concourse of people assembled at the station to bid them good-bye, and it embraced all creeds, callings, conditions, and all seemed equally eager for the last hand-shaking and *God bless you*. The W. C. T. U., of which Mrs. Whitford was president, gave her a farewell reception, presenting her with a large album, bound in alligator, and destined to hold the pictures of her co-workers in that organization. Her absence will be greatly felt by the W. C. T. U., both in the local and State union. It has been repeatedly said of Mr. Whitford and his family that no other one family could leave Westerly, whose loss would be so widely and deeply felt.—School begins with a new principal, Prof. Rice, from Pittsfield, Mass. Rev. E. P. Saunders is at the head of the school on Pleasant St. for this, his second, year. He has recently removed from Ashway to this place, where he and his family are warmly welcomed. M.

HUMBOLDT.—We are having very nice weather at present, though somewhat dry. Some think

that the corn crop is somewhat shortened, though there is a very good crop.—Religiously some things are quite cheering; the young people are quite zealous in keeping up their Seventh-day evening prayer meetings, in which they generally all take part who continue in the faith. Elder Babcock still preaches for the church by request of the officers, though he receives no salary from the church, as they think themselves unable, financially, to do anything. Elder Babcock is at liberty to accept work anywhere he may be called. RHO.

MISSIONARY SOCIETY.

Receipts in August.

Mrs. Laura Baldwin, Glen Beulah.....	\$ 3 00
Friendship Church.....	8 10
Roanoke S. D. B. Sabbath-school Mission Society, C. M.....	11 13
Amos Colgrove, Farina, Ill., Dispensary fund.....	10 00
Plainfield Church.....	24 57
Mrs. Clarissa Crandall, Ashaway, R. I., H. M.....	3 00
Second Verona Church.....	2 50
Mrs. W. E. Witter, Oneida, N. Y.....	5 00
First Genesee Church.....	10 00
Richburg Church.....	1 45
First Hopkinton Church, Ashaway, R. I.....	21 14
Received through RECORDER Office:	
Mrs. S. M. Estey, Canestee, N. Y.....	4 00
F. O. Peterson, Big Springs, Dak.....	2 00
P. A. Swerden.....	1 00
A. North, St. Peter, Minn., C. M.....	7 00
West Hallock Sabbath-school.....	5 00
T. J. VanHorn, Welton, Iowa.....	10 00
Plainfield Church.....	5 00
S. E. Saunders, Brookfield, Dispensary fund.....	100 00
H. M.....	2 00
Mrs. Hattie Washburn, Dispensary fund.....	2 00
Young Ladies' Missionary Society, Brookfield.....	1 00
Independence Church.....	5 00
First Hopkinton Church.....	10 00
First Brookfield Church.....	10 00
Bradford Sabbath-school.....	14 74
Woman's Board, Milton, Wis., Teacher fund.....	10 00
General fund.....	130 00
Holland Mission.....	53 35
Mrs. H. A. Barney, Belmont, N. Y.....	183 35
A. G. Crofoot, New Auburn, Minn.....	5 00
New Auburn Church.....	4 36
Sabbath-school.....	5 00
Y. P. Committee, J. L. Huffman's salary.....	14 36
Mrs. C. A. Britton, South Bend, C. M.....	35 00
Dividend Wash. Nat. Bank Int. on Permanent Fund.....	1 00
First Westery Church, L. M. of Albert Langworthy and Mrs. Melissa Langworthy.....	10 00
Mrs. Samantha Burnett, Stone Fort, Ill.....	27 15
James M. Spain.....	1 00
W. I. Groves.....	50
Mrs. Kittie Grace.....	1 00
Mrs. R. Lewis.....	1 00
Elder R. Lewis.....	5 00
W. A. Chaney and wife.....	6 00
James Gowery.....	5 00
Robert Chaney.....	1 00
Mrs. Mary Furlong.....	1 00
Mrs. Amanda Bracewell.....	1 00
John Carter.....	2 00
Mrs. Laura Blackman.....	50
Rockville Church.....	26 00
Little Genesee Church.....	14 00
Samuel Wells, Little Genesee, N. Y., for L. M. of Mrs. Emily G. Wells.....	5 00
Collection at Quarterly Meeting of Central Association.....	25 00
Margaret W. Davis, Shiloh, N. J.....	2 18
Shiloh Ladies Mite Society.....	1 00
Eusebia Stillman, Wellsville, N. Y.....	2 50
Geo. T. Collins, Woodville, R. I.....	4 00
Alfred Collins, Charlestown, to make L. M. of Mrs. Susan Collins.....	3 00
Salem Church Collection.....	25 00
D. C. Green, Friendship, N. Y.....	3 83
Mrs. W. J. Davis.....	3 25
Lulu Davis.....	1 00
Geo. Tomlinson, Shiloh, N. J., G. F.....	50
Hol. M.....	1 50
C. M.....	10 00
Grove D. Clark.....	5 00
Y. P. S. C. E., Walworth, Wis., H. M.....	20 00
G. F.....	1 00
D. H. Davis, sale Chinese lanterns.....	2 60
Sale Silk Quilt, from Richburg, N. Y.....	17 40
S. H. Babcock, Walworth, Wis., to apply on L. M. of Eli Ayers.....	20 00
John Lundgren, Athens, Minn., sale of watch chain, C. M.....	15 00
William Jacobson, sale old jewelry.....	2 00
One-half of Collection at Conference, Westery.....	2 25
Nathan Babcock, Westery, R. I.....	870 52
E. S. Maxson, New York.....	5 00
North Loup Sabbath-school.....	2 50
	6 76
Balance July 31st.....	\$1,077 93
	167 71
	\$1,845 64
Payments in August.....	1,115 00
Balance cash, August 31st.....	\$ 730 64
E. & E. O. A. L. CHESTER, Treasurer.	
WESTERY, R. I., Aug. 31, 1891.	

TRACT SOCIETY.

Receipts in August.

Church, Independence, N. Y.....	10 00
Little Genesee.....	5 00
Leonardsville.....	14 75
Alfred.....	12 25
Ladies' Aid Society, Hartsville, N. Y.....	5 00
Mr. and Mrs. Russell W. Green, Berlin, N. Y.....	10 00
Bible-school, Ashaway, R. I.....	30 00
J. H. Coon, Utica, Wis.....	1 00
Mrs. W. J. Davis, New Market, N. J.....	1 00
Woman's Ex. Board.....	2 50
Edwin S. Maxson, M. D., New York City.....	2 50
George Tomlinson, M. D., Shiloh, N. J.....	10 00
Eusebia Stillman, Wellsville, N. Y.....	4 00
George T. Collins, Woodville, R. I.....	2 00
Ladies' Mite Society, Shiloh, N. J.....	2 50
H. Babcock, Utica, Wis.....	1 30
Collection at Annual Session.....	870 52
Quarterly Meeting, DeRuyter.....	2 18
D. C. Green, Friendship, N. Y.....	3 25
	\$989 75
E. & O. E. J. F. HUBBARD, Treasurer.	
PLAINFIELD, N. J., Sept. 1, 1891.	

The more men love the law of God, the more they will see the guilt of violating it.

TWO SINNERS.

There was a man, it is said, one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that's running riot?
And boys will be boys, the old folks say,
And the man's the better who's had the day.

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold.
And the Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honor was his to command,
And a spotless woman gave him her hand,
And the world strewed their pathway with flower's
a-bloom,
Crying, "God bless lady and God bless groom."

There was a maiden went astray,
In the golden dawn of her life's young day;
She had more passion and heart than head,
And she followed blindly where fond love led,
And love unchecked is a dangerous guide,
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in;
The preacher prayed that she might be forgiven,
But told her to look for mercy in heaven;
For this is the law of earth, we know,
That the woman is scorned, while the man may go.
A brave man wedded her after all,
But the world said, frowning, "We shall not call."

—Selected.

THE DANGER OF IDEAS.

THE RAMBLER, in National Baptist.

The Rambler is sometimes a little afraid of what may come to pass. He is kept awake o' nights with thinking how the winds of doctrine are blowing, and the currents of error are turning and twisting; and who knows where we shall drift or be blown? But as often as this fear steals into the Rambling mind, a thought comes which brings relief; this thought is: "The Western Recorder has hold of the helm, and is, so to speak, at the mast-head on the look-out, and is also in the engine room running the machine, and is also in the Captain's room, working out the reckoning." At once there comes over the mind of the Rambler a great, deep, loud, almost boisterous, calm.

It is not often that it is granted to any one to state a great truth with absolute clearness and simplicity; but, once in a while, a gifted writer can just hit the nail right on the very top of the head, with a very large hammer, as in the following from the Western Recorder:

"Ideas are the most powerful and deadly things in this world. They are so insidious."

The Rambler rejoices to see this great truth stated so forcibly; yes, "ideas are so deadly;" in fact, they are "the most deadly things in the universe." See what devastation they have wrought.

There was once a time when everybody was at peace. People were not troubled with their consciences. The priest attended to everything. He baptized the infant child, who thereby got a policy of insurance for all time. If a man or woman chanced to do anything wrong (and such things did sometimes happen), they went to the priest and paid him (in advance) and got absolution. Nay, more, the pope, being a party of beneficent turn of mind, sought to ease troubled consciences by sending around an agent to sell indulgences, the price of which, after a suitable commission, went toward the building of St. Peter's. Everything was smooth and pleasant and harmonious. The world was a little heaven below, so far as the absence of ideas was concerned. But one most unfortunate day there arose up the son of a miner, endowed with that most malevolent of all possessions, an idea. His idea was justification by faith in Christ alone. This idea he carried abroad, destroying the peace of the church, the harmony of families, bringing unhappiness to people who had sinned, but who had paid their money and who thought that that was an end of it. The church was broken up into fragments; and its unity has never been restored. The idea led some people to cry, to feel very uncomfortable, to feel that they had thrown away their money. It led to difference in families; to hard feeling; in fact, it even led to some persons in Spain and France, and England, and Germany, being put to death, at much expense for fuel.

Gradually, the church was getting over the prostrating effects of this deadly idea. A cen-

tury or more had passed; things were getting into a fair condition. The kings and the priests were taking care of everybody's soul; they told the people what to believe, what church to go to. They made everybody say his prayers in the morning and then again in the evening. They insured everybody for the other world, of course charging adequately for this service.

All of a sudden, there arose another man who was possessed with an insidious, deadly idea. This man (which that his name was Williams) had the heaven-daring effrontery to assert that it was not the business of the magistrate to take care of people's souls, and that everybody should be at liberty to think as he would in matters of religion! The intrusion of this flagitious idea was like the entrance of Satan into the Garden of Eden; peace, happiness, quietness, order, were at an end. This malevolent possessor of a deadly idea even went so far as to found a State upon the basis of perfect liberty in all religious concerns! And, alas, his blood curdling idea has spread and spread until it has encircled the globe with its appalling influence.

The tale is not half told. If the Rambler's heart did not fail him, he would speak of the insidious idea of regenerate church membership which was advanced by a monster of iniquity named Jonathan Edwards. He would speak of the idea of civil liberty as put forth in the form of a declaration by a Congress of malefactors on the Fourth of July, 1776.

Then there was that most expensive idea of the duty of Christians to carry the gospel to the heathen, on which money enough has been expended to sustain several little families in comfort, if not in luxury, to say nothing of the loss of a great many lives of persons who might have devoted their time to squaring the circle or to some other useful employment.

Then there was, in the West, a man by the name of Lincoln, who advanced a pernicious idea as to slavery, an idea which was echoed by a company of deranged enemies of the human race down in Essex county, Massachusetts, sometimes in prose, sometimes in verse. Who can say how appalling the moral ruin resulting from this idea?

But the Rambler rejoices that there has been raised up in the peaceful and heaven-smiled-upon State of Kentucky a man who realizes it is his mission to frown upon these most mischievous, most fatal things—ideas. May his life long be spared; may his success be according to his deserts; may he live until he sees ideas banished from the earth.

How can we be thankful enough that a kindly Providence has raised up a sort of moral Jack the Giant Killer, who, awed by no peril, just girds on his sword, throws away his scabbard, takes a dagger, a torch and a blunderbuss in either hand, as it were, and goes out to slay, to massacre, to exterminate these enemies of mankind, the ideas which are abroad, doing their deadly, their insidious work upon the human race.

If the Rambler remembers aright, a South-western poet has recorded that, after an unusually interesting and eventful evening in a saloon in a South-western State, several cords of remains were piled up outside. The Rambler would fain hope that a similar result as to dimensions may follow from the praiseworthy and self-sacrificing labors of the journal herein above alluded to, in the matter of ideas deprived at once of life and of power for mischief.

A LADY invited Dean Swift to a most sumptuous dinner. She said, "Dear Dean, this fish is not so good as I could wish, though I sent for it half across the kingdom, and it cost me so much," naming an incredible price. "And this thing is not such as I ought to have for such a guest, though it came from such a place, and cost such a sum." Thus she went on, decrying and underrating every article of her expensive and ostentatious dinner, and teasing her distinguished guest with apologies, only to find a chance to display her vanity in bringing her trouble and expense into view, until she exhausted his patience. He is reported to have risen in a passion, and to have said, "True, madam, it is a miserable dinner; and I will not eat it, but go home and dine upon six-pence worth of herring."

MISCELLANY.

CLUSTER OF SUMMER FRUITS.

BY REV. A. J. GORDON, D. D.

In spite of our Lord's admonition to the contrary, we do say, "yet four months and then cometh the harvest." At least we think thus with ourselves: "July, August, September, October, and then, we may reasonably expect our scattered congregations to be back, and the work of ingathering to be taken up again in earnest."

Such fruit as we now record, therefore, gleaned in the heat of mid-summer, is all the more grateful as admonishing us that there are sinners to be saved in every month of the year, and that the Holy Spirit has no vacation in his working.

First instance.—A request came through an officer to visit a prisoner in the jail. This is no unusual thing, and signifies generally nothing more than an urgent appeal for money to pay the fine or to furnish bail. And so while the summons was heeded it was not with any sanguine expectation of fruit. Inquiring at the office of the jail as to who the prisoner might be, the record was read off to us from the books. "John Kennedy, alias Canfield, breaking and entering, cell No. 115." An old jail-bird, we thought to ourselves, whose last device is to light on an impressive minister and make a prey of him.

But, as we stood face to face with the captive looking through the iron bars, he surprised us by saying, "I have sent for you, reverend, because you have several times helped my poor wife in her trouble, and it seems like I know you. What I want, reverend, is to confess my crime. I lied about it when they arrested me, and said I didn't do it, and was determined to plead not guilty, and stick it out. But, reverend, my mind has been totally changed since I came in here, and now I am determined to make a clean breast of it, sentence or no sentence, prison or no prison."

"And what has changed your mind?" I asked.

With a vehemence of nature which I cannot describe, he turned about, and seeing a Bible which lay on the table of his cell, he held it out, exclaiming: "That is what did the business for me, reverend. I never knewed there was such things into that book before. I have read it about all the time since I came in here. I tell you, reverend, it is wonderful; and if I had known that book before I shouldn't have been here now."

Thinking that all this might be a shrewd attempt of the culprit to impress me with his religiousness, I questioned him further.

"What have you found in this book which seems so wonderful?"

He then began searching through the pages of the Bible, many leaves of which I could see he had turned down, till finding the first Psalm, he put his finger on the first verse and exclaimed:

"Look at that, sir. That tells the story of my life exactly. I had a praying mother in the old country. She tried to bring me up well, but I very soon got with bad companions and went steadily down in sin, till I became one of the wickedest men living. But look, sir, how this book describes it." And then he read with great deliberation and strong emphasis: "'Walketh in the counsel of the ungodly, standeth in the way of sinners, sitteth in the seat of the scornful.' That's my history exactly, reverend. I tell you I never dreamed there was such things into this book."

"But haven't you found anything in the book to give you help?" I asked.

Searching through the turned-down leaves again, he suddenly paused at the 18th Psalm, and read: "'He sent from above, he took me and drew me out of many waters. He delivered me from my strong enemy,' I tell you, sir," he continued, "that fits my case. Rum has been my strong enemy all my life. I have tried to get away from it, and sometimes have thought I had done so, but before I thought, it had me down again, and for months I would not see a sober day. But I was brought up to believe the Bible, and though I haven't looked into it since I was a boy in the old country, I know it is God's Word, and when last night I read these words: 'He delivered me from my strong enemy,'

I got down in my cell and cried half the night, 'O God! deliver me from my strong enemy; and I believe he has heard me, and that hereafter I shall be a changed man.'

"But," I replied, "you will not be able to stand unless your trust is solely in Jesus Christ, and not in any good resolutions of your own."

"I know it, reverend," he replied; and then with his open Bible we went into the blessed third of John, and read together its golden text, "God so loved the world," and the salvation text, "He that believeth on the Son," all of which he drank in as good news from a far country. I cannot detail the entire interview. Enough to say that when prayer was proposed there was not the stolid mechanical response which is so often found in such cases. After I had prayed outside the grating, John Kennedy took up the strain inside. It was literally a prayer with strong crying and tears unto him that is able to save, a lost sinner laying hold of a mighty Saviour. The interview was a prolonged one; and with the best judgment I am able to exercise, I have a strong conviction that whether in prison or out of prison, for the next years, John Kennedy will prove to be a regenerated man. The lesson from this experience is a rich one. How the Word of God *finds* the sinner! "I know the Bible is God's book," said the lamented Arthur Hallam, "because I find that it is man's book, because it fits into every turn and fold of the human heart."

Second instance.—One morning in July, before anybody was yet up, my door-bell rang violently, and on looking out a stranger begged to see me at once. Going down I found a man sitting on the steps weeping most piteously. "O sir, I have lost my little boy," he said. "He has just died, and I have left his poor mother crying over him. What shall I do?"

I tried to soothe him, but in vain. He seemed utterly heart-broken, and as helpless as a child in the presence of his bereavement. I told him what to do in reference to preparing for burial, and promised to attend the funeral and do all in my power to help him.

On the following day I conducted the funeral service. Death becomes a very commonplace thing to us who conduct funerals every week in the year, and at some seasons every day in the week. But no doubt it was just as terribly strange and bitter to this young couple as at its first occurrence in the human family. At all events I have rarely seen more inconsolable grief than over this first-born from the humble home. All the comfort which the Scriptures offered was brought forth, and the sorrowing couple commended in prayer to the tender mercy of God, and I bade them good-by.

But now comes the strange surprise. Being absent from home on the day after the funeral, I was told on returning in the evening that a man and woman had twice called, earnestly desiring to see me. At nine in the evening they came again, and I recognized them as the bereaved friends to whom I had ministered the day before. "What more can I say to comfort you?" I asked, as I bade them be seated.

"*We are comforted,*" replied the husband, with surprising calmness; "and we have come now three times before finding you that you may rejoice with us."

"How is this? Tell me about it," I said.

"Well, sir, after we laid away our little one, we came back to the house. But it was so lonesome and desolate we could not stay there. So after supper we went out into the park and sat down on one of the seats. There was music and fire-works and much else going on; but they had no interest for us. We sat for nearly an hour without speaking. Then I turned to my wife and said, 'Mary, haven't we had a good many warnings since we were married? Don't you remember the fever we had both at once when we came so near dying? And we did not pay any heed to it. We have been living on without praying and without gratitude, utterly forgetful of God. And don't you think the loss of Willie is another call from the Lord?'"

"I think we had better surrender our hearts to God," said Mary.

"So then and there in the park we bowed to the Saviour, prayed for his mercy, and gave ourselves up to him. And he came into our hearts;

he has healed all our sorrow: and we are comforted. We see now that God had to take Willie to bring us to himself."

Need I say what a joyful surprise this was? So much persuasion, so much importunity to get men to accept Christ, and these taking him at once when they heard his call. And one week from the funeral, these two applied for admission to the church, and in their simple, tender story gave such evidence of renewed hearts that none could doubt that they had indeed passed from death unto life.

Third instance.—One moving in excellent society and very prosperous in business is drawn on from playing a social game of cards into larger and larger stakes, till the fatal end is reached—ruined prospects, a ruined home, a ruined heart. In deepest despair he is longing for some door of hope. He picks up an evening paper and reads of special revival services in the month of July in our church. He jumps into the first car, and goes to the church and follows up every service. How our hearts are moved and melted, as on the last evening of the meetings the stranger rises and tells the story of his conversion, the joy of his deliverance, and the great peace that has come into his heart.

It will be seen how little related any of these conversions were to the ordinary ministrations of the pulpit. For this reason we may record them without self-glorying. How signally they illustrate the divers operations of the Spirit! Through the Word, through the afflictions, through the rebound from an evil course of life, were these led to Christ. But in whatever way, the lesson is significant. The Spirit of the Lord takes no holiday; the tree of life bears twelve manner of fruits and yields its fruit every month.—*Watchman.*

SPECIAL NOTICES.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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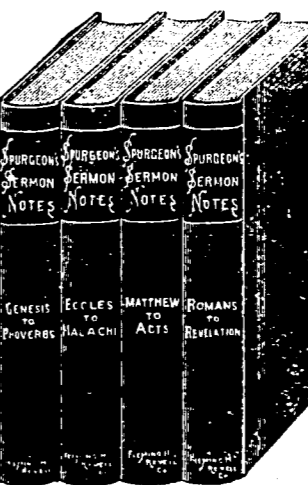
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CONDENSED NEWS.

The Earl of Northesk is dead.

During August 24,478 pension certificates were issued by the pension office, the first payments on which aggregated \$2,714,483, or an average of \$110.80 for each pensioner.

Mrs. Dolly Bradford Bryant died last week, aged eighty-nine. She was the last descendant of Governor Bradford in the seventh generation. She has lived in the house where she died sixty-nine years.

The Journal of the chamber of commerce states that the Belgian government proposes to declare Antwerp and other Belgian ports free ports, aiming to make Belgium the warehouse of Europe.

A dispatch from Mombassa, in British East Africa, announces that the British East Africa Company's steamship Kenchas navigated the river Tana a distance of 300 miles from the coast, and thus opened to trade a fertile and populous district.

The physicians in attendance upon Cardinal Manning have ordered him to cease work, and it is announced that the pope will shortly appoint a coadjutor. Cardinal Manning is now about eighty-five years of age. His episcopal jubilee was celebrated June 8, 1890.

Secretary Tracy has issued orders for the United States steamer Pensacola, now at San Francisco, to proceed at once to Honolulu. The state of affairs at the Hawaiian islands resulting from the death of the prince consort is such that the presence there of an American man-of-war is regarded as necessary to guard American interests.

Reports continue to come in relative to the crop harvests of the far west. North Dakota's wheat harvest this year is estimated at 50,000,000 bushels. When the fact is taken into consideration that last year's crops amounted to only 23,344,400 bushels for the same territory, this showing of this new State is certainly remarkable, indicating as it does a gain of 102 per cent over the wheat crop of 1890.

MARRIED.

BURDICK—WESCOTT.—At Alfred, Allegany county, N. Y., Sept. 9, 1891, by Rev. Jas. Summerbell, Mr. Welcome Frank Burdick and Miss Elmira June Wescott, both of Alfred Centre, N. Y.

DUDLEY—STILLMAN.—At the M. E. parsonage, Edgerton, Wis., Sept. 10, by Rev. H. Sewell, Mr. Albert Dudley and Miss Clara A. Stillman, daughter of John W. Stillman, all of Albion, Wis.

THORNGATE—BABCOCK.—At the home of the bride's parents, by Rev. J. W. Morton, Mr. Charles W. Thorngate and Miss Ethel A. Babcock, eldest daughter of John H. and Metta P. Babcock, all of North Loup, Neb.

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.

BUTTS.—Mrs. Eliza J. Southworth, wife of William O. Butts, in Alfred Centre, N. Y., Sept. 11, 1891. She was born Sept. 5, 1835, in Clarksville, N. Y. She has left her husband and six children to mourn their loss, but they have the precious consolation of the assurance that she was prepared for the change, and that what was their loss was her eternal gain. With her husband and some of her children she was a worthy member of the Baptist Church in Clarksville, N. Y. T. R. W.

EVANS.—Gurdon Evans, aged 71 years and 4 days died Aug. 12, 1891.

Prof. Evans was one of the most distinguished of the early students of Alfred University, having made very high attainments in some of the sciences. He was for several years one of the head teachers in DeRuyter Institute. The later years of his life were spent with his family in Alfred Centre, where he had a very pleasant home. He was a member of the First Alfred Church, and maintained a uniform and upright life. He left a son and two daughters to mourn his loss, their mother having passed from this life a few years before him. His funeral services were conducted by his pastor, assisted by Pres. J. Allen, and were attended by a large congregation of friends. T. R. W.

DEXTER.—In Willing, N. Y., Sept. 2, 1891, of aneurism, Charlotte, wife of Smith Dexter, aged nearly 78 years.

She was a great sufferer for many months, and she welcomed the messenger which gave her relief. She is spoken of as a generous and kind-hearted woman. Her home was in Independence, but since her husband's death she has lived with her daughter and son-in-law, Mr. Dell Wilson, who kindly cared for her until the change came. She has left five children and many other relatives. J. K.

KENYON.—In Vandalia, N. Y., Aug. 29, 1891, of Bright's disease, Amos Russell Wells Kenyon, in the 65th year of his age.

Brother Kenyon was born in Petersburg, N. Y., and was a brother of Rev. J. Kenyon, of Independence, and father of Rev. G. P. Kenyon, of Shingle House, Pa. He gave his heart to Christ in early life and joined the Seventh-day Baptist Church of Petersburg, afterward joining the church of West Genesee. Many trials and discouragements beset his pathway, and at times the light from heaven seemed almost shut out, but during an illness of five months he was permitted to prepare for the final change. He confessed both in private and in public that he had not lived right, and sought reconciliation with neighbors, at the same time pointing them to Christ, on whom he based all his hopes. He became very patient, often singing, "My home is in heaven," and near the close he was permitted to see heavenly scenes. His funeral was held at Shingle House, Pa. Interment at Hebron, Pa. W. L. B.

STILLMAN.—In New York City, Aug. 21, 1891, Thomas V. Stillman, of Westerly, R. I., in the 64th year of his age.

Mr. Stillman was born in Voluntown, Ct., Aug. 13, 1828, but came to Westerly with his parents while yet in boyhood, where he spent an active, useful life. He had for many years been identified with the manufacturing interests of Westerly. He had served his town as member of the General Assembly and as Councilman. He was a worthy member of the Pawcatuck Seventh-day Baptist Church, and had repeatedly been chosen a member of the Seventh-day Baptist Missionary Society, to which office he was re-elected only the day before death called him to leave these earthly duties. He had suffered from liver trouble for several months, and went to New York some six weeks before his decease for medical advice and treatment. His body was brought to Westerly and interred in River Bend Cemetery, Sabbath-day, Aug. 22d, at 3 o'clock. He leaves a wife and many friends to mourn his departure. Blessed consolation, that we sorrow not as others who have no hope. B. C. D.

SCRIVEN.—In Plainfield, N. J., Sept. 5, 1891, of marasmus, Gladdis Edna, daughter of Jason and Anna Scriven, aged 3 months and 21 days. A. H. L.

CLARKE.—In Farina, Ill., Sept. 2, 1891, of cholera infantum, Alice, daughter of Dea. W. S. and Letta A. Clarke.

The remains were taken to Walworth, Wis., to be laid beside other loved ones who had gone before. C. A. B.

SHOEPELT.—At Fullerton, Neb., Sept. 6, 1891, of cholera infantum, after an illness of 12 days, Paul M., youngest child of Henry and Eva Shoepehl, aged 11 months and 8 days.

Services at the home near Cedar Rapids, Sept. 7th, and the little one was laid away by the side of those who had gone before. E. M. S.

Books and Magazines.

Wolcott Balestier, who has collaborated with Rudyard Kipling, in the new novel which *The Century* will publish, is a young American now living in London. He is a writer and a business man as well, being a member of the recently organized firm of Heineman & Balestier, of Leipsic, which is publishing a series of copyrighted English and American novels on the continent of Europe in the fashion of the Tauchnitz editions.

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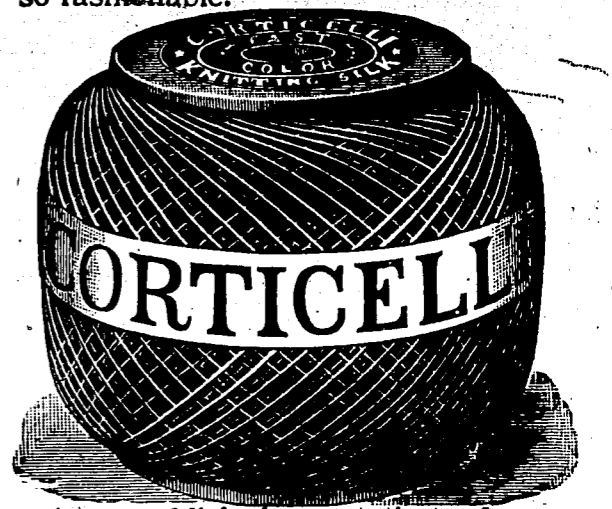
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