

The Sabbath Recorder.

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—THE sagacity of the Pope receives new proof continually; and it is now being particularly shown by his evident determination to nationalize the Roman Catholic Church—a fact of which we have given evidence before. The policy of his predecessors has been to Italianize the church, and most of the leading offices were filled by Italian priests; but lately priests of other nations have been put at the head of some of the chief orders, and Leo has a very evident willingness that his successor shall come from some other land than Italy, and, by the way, the question of the next Pope is receiving a good deal of attention by the Catholic press.

—IN our own country two incidents worthy of note have lately occurred in the Catholic Church. Cardinal Gibbons went to Wisconsin to assist a prominent priest there with the pallium, and there preached a sermon in which he used the strongest possible words about the dignity of American citizenship, and the loyalty which all good Catholics in the land owe to their country and government, laying special stress on the duty of being *Americans*. The speech seemed to have a special significance from being delivered in Wisconsin, where so many Catholics were prominent in defeating the Bennett law, a particularly American measure. Cardinal Gibbons has spoken out on this matter before in connection with the attempts of a foreign movement to get national bishops appointed for the different nationalities of Catholic immigrants, and his organ, *The Catholic Mirror*, ably seconds his efforts to make Catholics good American citizens.

—BUT the thing of deepest significance occurred lately at Faribault, Minn. Much has been said about it in the daily papers, but Albert Shaw, of *The Review of Reviews*, a Minnesota man till lately, has sent the *Christian Union* an article in which we get the matter clearly stated. Faribault is a town of schools, and the public schools are of the very best. The large Catholic schools of the Immaculate Conception Parish have just been transferred to the local Board of Education "without any conditions or reservations," by Rev. James J. Conroy, and the reason he gives is: "That the children at present enrolled in the schools of the Immaculate Conception Parish may receive the benefits that result from an American training in all that the term implies." The children of the parochial schools of Faribault were under Mr. Conroy's exclusive control, although there are three Catholic churches there, and the Catholic population represents many nationalities. The French priest gave the movement his sympathy, but it is not certain that the German priest did; but it seems there can be no doubt that the step was taken in accordance with the wishes of Archbishop Ireland, under whose influence Father Conroy has long been. While this is happening in Minnesota, Cardinal Gibbons' organ in Maryland is seeking to sustain and impress good Catholics with the duty of sustaining the parish school. The public schools of Faribault

are opened with a brief Scripture reading and the Lord's Prayer, to which "simple and unsectarian practice" the priest made no objection. There is a great number of intelligent Catholics in our country who have long held that the parish school is making Catholic children narrow, and drives them away from the Church instead of making them broad-minded and American and loyal to the Church.

—REV. HOWARD MACQUEARY wishes to be reinstated in the ministry of the Episcopal Church, and has employed a lawyer to put forth the contention that, while the Bishop had a right to suspend him he had no right to make his re-instatement depend on doing or not doing a certain thing—which gets its meaning from the fact that the bishop told the priest that if he did not, at the end of six months, give satisfactory proof that he would not teach the thing for which he was suspended the bishop would set him aside from the ministry. To an ordinary mind it would appear simple common sense that if Bishop Leonard was right in suspending Mr. MacQueary for a certain cause he would be right in deposing him from the ministry if the cause continues. We think the world will take but little interest in Mr. MacQueary until he shows that he has a case worth its attention, and is a man whose right to preach rests on something more than a technicality of the law.

—EIGHT speakers, allowed ten minutes each, under the lead of Elliot F. Shepard, of New York, appeared before the Fair Commissioners in Chicago, Sept. 3d, to plead for the closing of the Columbian Exposition on Sunday. The Commissioners gave their respectful attention and reserved their decision. We imagine one of their number gave the kernel of the nut when he said the question would be settled upon the basis of profit and loss; and the Exposition will be open on Sunday if it pays, and closed if it does not pay. We imagine, too, that the exhibitors of Great Britain and America will help decide the matter. If they are going to cover their exhibits on Sunday there will not be much of an exhibition, be the doors open or shut. There seems to be a desire on the part of some to so commit the Christian sentiment of the country to the cause of keeping the doors shut on Sunday that it cannot conscientiously support the Fair unless the Commissioners pledge that they be kept shut. We believe the months of preparation for this World's Fair will enlighten the people of this country upon the Sabbath question as no time of the same duration ever did; and, as we have already said, there never was a better time for the Seventh-day Baptists to get what they have worth saying to the world heard.

—IF WE analyze the forces which are trying to have the Exhibition open on Sunday we find all the irreligious elements are on the side of an open exhibition; we find also that people who have pecuniary interests at stake are on the side of an open exhibition for what there is in it,

and among these will, without doubt, be numbered the managers of the Fair, if a Sunday opening appears likely to be very profitable; but we find, also, a surprising growth of liberal views as to the way Sunday should be observed among Christians themselves, even in the "orthodox" churches, while a great majority of members of "liberal" churches favor the open exhibition as a matter of course; doubtless the majority of Catholics would favor the opening of the doors on Sunday afternoon; while those who keep the Sabbath generally favor Sunday-opening because Sunday is not the Sabbath of the Bible, or they say it is not their fight, and keep out of the discussion.

—WE may look for one result from the discussion of this question—the people will be pretty thoroughly instructed in regard to the fact that Sunday as a Sabbath is not found in the Bible, and is entirely an extra-Bible thing. The time is at hand when he who attempts to combat the change-of-Sabbath theory, or the theory that Sunday has any biblical claim for recognition as a Sabbath-day, will be fighting wind-mills. It can truly be said that the time is at hand when no intelligent Christian will try to defend Sunday-keeping on either ground. But the Christian world is not going to do without a Sabbath, much as it sometimes appears so. The no-Sabbathism of to-day is largely a natural reaction from, and protest against, wrong Sabbath-observance. Equilibrium will sometime be restored, and the value of the Sabbath for worship and rest will be seen and acknowledged, but before this comes probably Sunday will have been thoroughly secularized; that is, no one will claim biblical command, history or association for it. The Sabbath will not rest on any stable grounds until its reasonableness, right, and blessing, are fully recognized; even a Bible command and statute will not avail till the command and statute are seen to be reasonable and right, and not simple expression of absolute will. The test which we, as a people, must meet, is whether in this time of revolution in thought we can give, not a Bible command alone, but a better *reason* why the Sabbath of biblical command, history and association, should be the Sabbath than can be given for keeping Sunday as the Sabbath.

—WE suppose we shall have regular dishes of Dr. Briggs served to us soon as his trial before the New York Presbytery is near at hand. According to the papers one of the charges against him is that he makes the Bible, the church, and the reason *co-ordinate*, as means of knowing God. Whatever shall be proved against him we suppose we shall have a great many treatises upon the relation of the Bible to the reason. If there were no reason there would be no revelation or church. You cannot make the light of any value to a man without eyes, and the truth cannot be revealed to a man without reason. The reason does not make truth nor produce a revelation, but it is so constituted as to see truth when illuminated by the Spirit of God and becomes the instrument of a revelation.

The house which one sees is not the product of his eye, but the light makes it possible for his eye to become an instrument of sight. So the illumination or inspiration of God's Spirit has made it possible for the reason to be an instrument of revelation, and therefore we have a revelation of God, and may be said to know God. The reason is a *means* of knowing God only as the eye is a means of seeing or the ear a means of hearing. We should call the church a *result* of revelation, though we believe it true that the church is a help to our knowing God, and in that sense may be called a means of knowing him. But we never have been able to see anything in Dr. Briggs' famous inaugural which made him say what he is accused of saying, though he exalts the reason and the church.

W. C. T.

THE POPE'S VETO IN POLITICS.

Boston Monday Lecture for March 10th. By Joseph Cook. Reported especially for *The Morning Star*.

It will be remembered that Napoleon Bonaparte had a brother Jerome who married in Baltimore. Charles Jerome Bonaparte, a son of Napoleon's brother, said in a recent conference of Catholic laymen at Baltimore: "The pope may be an exile or a prisoner, but never a subject." The Vicar General Preston said in New York not long ago: "Whoever affirms that he will take his faith from Saint Peter's chair, but not his politics, is not a good Catholic." The Baltimore Conference of Laymen adopted a platform of principles, and I now have the sad duty to perform of reading the concluding paragraphs of the astounding manifesto.

We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. We protest against the assumption by any such government of a right to affect the interests or control the action of our Holy Father, any form of legislation or other public act to which his full approbation has been previously given.

This is the Syllabus. This is the formal doctrine of the superiority of the ecclesiastical to the civil power. It has been very common for this doctrine to be formulated in Latin and in the conclaves of the clerical party, but it is now thrust into the face of these free States in English by Catholic laymen, for up to that pitch of audacity the clerical party has moved the laymen—I will not say of all Catholic churches; I will not say of all our States; but of so great a number of States and churches that they now utter this with what must be considered a representative voice. I suppose they do proclaim the position of the majority of Catholic laymen in this country, and that position is in entire agreement with the ordinary clerical doctrine of the superiority of the ecclesiastical to the civil power on all topics. In short, here is a proclamation by American citizens that an alien power in certain cases has a right to exercise a practical veto over our commonwealth, over Congress, and over the President himself.

It is one felicity of your present lecturer that he has no personal grievance concerning Romanism or Catholicism. I have never been persecuted by Roman Catholics. I have had much opportunity to study them, however, in the Province of Quebec as well as beyond the seas. . . . I have no large indiscriminate charge to make against the body of the Roman Catholic Church, but the clerical party which has the purse of the Roman Catholic Church in its hands, obeys its bishops, and the bishops obey their pope, and the pope obeys the Syllabus, of which a

central doctrine is that in certain cases ecclesiastical authority is to be regarded as supreme. I therefore raise four questions. 1. Does the pope of Rome assert a veto power in American politics? 2. Are there any recent instances of the actual exercise of the pope's veto in politics? 3. By what means is the pope likely to be assisted in making good this claim? 4. By what methods can the pope be effectually resisted in the attempt?

I call attention, in answering my first question, to the propositions contained in the Syllabus of 1864, on which comment has been made by Bismarck, by Gladstone, and by a score of statesmen and publicists, all to the effect that they vitiate or injure the allegiance of the Roman Catholics. These propositions interpreted according to the usual meaning of the English tongue, assert the veto power of the pope in politics. In addition to this, I may quote the famous Syllabus or encyclical of 1855. The very last document issued from the papal chair has only within a few days been spread before American readers in a paper well known to the citizens of Boston, *The Pilot*. . . . Take a passage out of this document. You can judge of what it means:

Cases happen in which the State demands one thing from the citizens and religion the opposite from Christians, and this undoubtedly for no other reason than that the heads of the State pay no regard to the sacred power of the Church or desire to make it the subject to them. Hence arises strife and the occasion of making proof of virtue in contest. For commands come from two powers, both of which cannot be obeyed at the same time, as they give contrary orders: "No one can serve two masters" (Matt. 6: 24), so that if one is satisfied, the other is treated as inferior. No one, however, can doubt which is to receive the preference, since it is a crime to withdraw oneself from the obedience due to God for the sake of pleasing men.

This is true, but obedience to God and obedience to the pope being the same thing in the Catholic theory, notice what consequences follow. That is the subtlety and artfulness—the infernality, I had almost said—of this document, that it creeps through all the difficulties as a poisonous snake through a prickly hedge. We can hardly reach the snake through the thorns. What I am trying to do in the few moments given me is to thrust a keen blade between the thorns and show you the viper in sections.

It is an impious deed to break the laws of Jesus Christ for the purpose of obeying the magistrate.

This is all true. Now comes the poisonous quality:

It is an impious deed to transgress the laws of the church under the pretext of observing the civil law.

Now that is language which I want burned into the memories of Americans as a declaration from the pope. That is impious doctrine whoever declares it. A few lines further on the pope says:

If the laws of the State are in open contradiction with the Divine law, if they command anything prejudicial to the church, or are hostile to the duties imposed by religion, or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then, indeed, it is the duty to resist them—and a crime to obey them.

It is a political crime to proclaim to American Catholics doctrine as dangerous as that. In the next column we have this language:

It must be considered a duty by Christians to allow themselves to be ruled and guided by the authority and leadership of the bishops, and especially of the Apostolic See. . . . The integrity of the church would suffer if a doubt were entertained that the church alone has been invested with this power of governing souls, to the absolute exclusion of the civil authority; for it was not to Caesar, but to Peter, that Jesus Christ gave the keys of the kingdom of Heaven. From this doctrine with regard to the relations between politics and religion fol-

low important consequences. . . . Where it is a question of the good education of youth, no one has a right to set limits to the difficulty and labor involved, however great they may be. Thus those Catholics of all nations who, by the expenditure of much money and more zeal, have established schools for the education of their children, are worthy of all admiration. It is fitting that this beautiful example should be everywhere imitated when circumstances require it.

In short, the whole document is intended to enforce the final command in the last paragraph, that parochial schools be supported wherever there is wealth enough in the parish to make the effort, I will not say easy, but at all practicable. Catholics must be prepared for a severe contest, must be ready to make any sacrifice to keep the education of their children (it does not say so, but that is the meaning) within the parochial party. . . . Cardinal Manning says that the pope has authority in matters of faith and morals, and politics are within the sphere of morals. Our best bow to Cardinal Manning for the refreshing candor of that declaration.

My second question is, Are there any recent instances of the actual exercise of the pope's veto in politics? In an allocution of July 22, 1855, Plus IX. declared to be absolutely null and void the acts of the government of Piedmont, which he held to be prejudicial to the rights of the church. In an allocution of July 27, 1855, the pope annuls the law made in Sardinia for the suppression of monastic orders. On Sept. 17, 1863, the acts of New Granada for the abolition of monastic orders were declared utterly null and void. It is on account of interference of that kind with the current affairs in many South American States that they have expelled the Jesuits from their dominions, and have sent more than one papal nuncio about his business after an exhibition of audacity in interfering with civil authority. It is incorrect to affirm that Rome has changed her principles on this topic of the supremacy of the ecclesiastical to the civil power. She has not.

In answer to my third question I would say that the massed Catholic vote in closely contested elections begins to intimidate American politicians. Bishop Ireland recently said, "We are ten millions in this country, and if we are properly massed we can effect marvels." Now I do not know that there is authority for saying that there are ten millions, but if there are not now there soon will be. Then the power of the parochial schools will help the pope in executing his plans. Another power is the confessional. In Quebec yonder the priests advise the people from the pulpit what the voters shall do, and then ask in the confessional if the advice has been followed. Another power is that of the secret religious orders. Another is the Jesuit devices of various kinds, and their power may be seen in journalism.

The last question I asked was as to the methods by which the pope can be resisted in his attempt to make good this claim of a veto power in American politics. I would say that we should first ask for a constitutional amendment such as was proposed some years ago by Senator Edmunds, such as the Boston Committee of one hundred now asks for, and such as the National League of New York City, with friends in all parts of the nation, now champions. The text of that amendment is that there shall be no secular appropriation of public funds, the authorities in no State shall erect a State church. It omits to say (which I regret) that nothing in these provisions shall exclude the Bible from the public schools. Next, I would ask for a State amendment such as New Jersey is

now seeking, forbidding the interference of any power, native or alien, in determining how parents shall manage and educate their children. Next, let us execute the laws against those priests who interfere with the private business of their disobedient parishioners for merely political reasons, or who seek by any methods to produce spiritual terrorism in elections. Next, let us have a law calling for the public inspection of all private schools. I mean definitely that an appeal shall be made that some steps be taken to secure adequate knowledge of the condition of all the schools of the State, public and private, in order that we may ascertain that all children in attendance under sixteen years of age are receiving instruction in accordance with the requirements of the statutes of the State so as to fit them for citizenship. And my last remedy for alien interference in the field of American education is nothing else than eternal vigilance against the wiles of the clerical party. I believe that the clerical party has studied universal suffrage, and means to succeed by the ballot as it is used to succeed by court intrigue. The days are big with destiny when men as cool as Cardinal Manning can say, "It is your mission, Holy Fathers, to bend or to break the will of an imperial race." Let me say here in Boston to Cardinal Manning that on this continent we have no slave and no king, and we shall never become slaves to any king on the other side of the sea.

WHAT IS MAN?

A. M. RIDENOUR, in *Christian Standard*.

When the infant enters this world he is for a long time the most innocent, helpless and dependent of all the animal creation, and it requires more time for him to so mature as to be able to protect, defend and support himself than it does for any other. But he is capable, through proper development and culture, of becoming the most intelligent, noble and powerful of all God's earthly creatures. All, however, depends upon proper culture. And in order that he be fully developed into the perfect man it must be of three kinds, or of three-fold character: physical, intellectual and moral or religious. Without this kind of training, or with but the physical development, he is simply an animal, glorying in his physical strength, and following the instincts of his animal nature, ignorant, proud, avaricious, intemperate, cruel and hateful. Looking at him from this, his natural state, we may well ask, What is he, that God should be mindful of him?

But when in addition to his physical development, his intellectual wants have been supplied, and the mind well stored with useful knowledge, his inventive and productive genius brought out, he may become an expert in the arts and sciences, and going on soaring high and still higher in the scale of intelligence, until he finally reaches that point, beyond which none can penetrate, in solving the great problems of nature, and he may justly be regarded as a perfect man, physically and intellectually; a useful and important factor in society, and fully realizing his relation to society, he may be humane, polished and polite. And under favorable circumstances, be even good and affectionate. Yet we are supposing that one element of his nature has been wholly neglected. The culture of the heart—moral and religious culture. And with all his superiority, knowledge and advantages you have but to cross his nature, oppose his interests, and all the fire and revenge of his animal nature is at once aroused, and revenge is sought even to the extermination of his adversaries. It is evident that there is still a want of his nature unprovided for. And this brings us to the consideration of the third and last part of our subject: the moral and religious culture.

Take the man of physical and intellectual culture, and bring him properly under the influence

of divine grace—the influence of the Christian religion, where alone this heart culture or religious training can be obtained, and you have in such a one the fairest type of the perfect man. And we have an answer to the question asked at the head of the article. It was to take man from his low estate by nature, and elevate him physically, intellectually and morally to the highest possible point in this life, and thus to fit him for a future and better life beyond, that God through Christ, has provided the gospel plan of human redemption.

A man thus developed and cultured lives not for himself alone, but loves his neighbor as himself. And though he may have enemies he seeks not revenge, but always upon their repentance, he from the heart forgives. Forgiveness of injuries is peculiar to Christianity. Such a man knows he has passed from death to life, because he loves not his brethren only but also his enemies. Christianity makes a man humble, meek, loving and kind-hearted. It makes him honest, truthful, temperate and social. It makes him an ornament to society, and a blessing to the world while he lives in it, and after death his works follow him. It gives an essential finishing touch to the refinement and manners of any gentleman or lady, no matter how well they may be cultured in every other respect. O, that all, rich and poor, great and small, could be brought fully under its holy and benign influence. We should then need no prisons for criminals, no criminal courts and law suits. We would then have no bloody wars, no standing armies or military schools and navies to support. We should need no locks on our doors or money safes, nor be exposed to deception, fraud, calumny, slander and intrigue of enemies, for there would be none. There would be no rum-sellers, no paupers; but the world would at once be changed from a scene of sorrow, sin and suffering into a paradise of bliss. The prospect of this, was the joy set before Jesus, our blessed Redeemer, for which he was willing to endure the cross, though he despised the shame. And the possibility of thus saving the world from sin and its ruinous consequences, is the reason why "God is mindful of man." But the greatest detriment to the accomplishment of such glorious results of the Christian religion is the influence of false professors, who have a name to live while they are dead. The wheat and the tares grow together. From the time of Judas Iscariot until now, the church has been cursed with false professors. But this is no argument against true Christianity any more than the existence of counterfeits is an argument against the utility of good money. Some tell us that what we most need now is, better theologies, better adaptations of the truth of the Christian system to present difficulties. But the deepest need of the times is better Christians, that is, more of Christ in his church. We do not need a better Redeemer. He has all power and holiness and love, and has given us a perfect salvation. It is the old faith once delivered unto the saints, a faith enshrined in an authoritative revelation and centering in the God-man and his atoning sacrifice; a faith which was sufficient for Paul as he stood before the dainty skeptics of Athens, and for Polycarp, meeting the rage of fire in Smyrna, and for David Livingstone, dying on his knees in the heart of Africa; a faith which has come out of every conflict with its Bible untorn and its cross lifted over new battlements of errors and wrong, which we are to better adorn and enforce by our lives.

AMERICAN SABBATH TRACT SOCIETY.

FORTY-EIGHTH ANNUAL SESSION.

The American Sabbath Tract Society met for its forty-eighth anniversary with the Pawcatuck Seventh-day Baptist Church, at Westerly, R. I., on First-day, Aug. 23, 1891, at 10 o'clock A. M., President Charles Potter presiding.

After a song of praise, prayer was offered by Rev. L. C. Rogers. The choir and congregation sang, "Stand up, stand up for Jesus," after which introductory remarks were made by the President, noting, especially, that the aim of the Board for the past ten years has been solely

the spreading of the truth, and that all business transactions by the Board have been done without a negative vote.

By vote of the Society, Wm. M. Stillman was chosen Assistant Recording Secretary.

The President was authorized, by vote of the Society, to appoint the standing committees on Nominations and Resolutions.

After an anthem by the choir, "Hark! Hark! My soul," the President announced the committees as follows:

On Nominations—Wm. A. Rogers, S. C. Maxson, Geo. W. Burdick, O. U. Whitford, T. L. Gardiner.

On Resolutions—A. B. Prentice, G. J. Crandall, H. M. Maxson, P. A. Burdick, S. L. Maxson, Prof. C. E. Crandall, H. B. Maurer, Madison Harry.

The report of the Treasurer, J. F. Hubbard, was then read and adopted.

After singing, "Am I a soldier of the cross," the Corresponding Secretary, L. E. Livermore, presented the annual report of the Executive Board.

On motion of L. C. Rogers that a committee of five be appointed to consider the question of "membership" appearing in the report, the Society appointed the following committee: H. L. Jones, O. U. Whitford, L. C. Rogers, Geo. B. Carpenter, N. Wardner.

The Society, by vote, appointed the following committee of nine to consider the item in the report concerning the "removal of the Publishing House:" Thos. R. Williams, B. F. Rogers, Geo. J. Crandall, Geo. W. Hills, N. Wardner, T. L. Gardiner, Pres. W. C. Whitford, A. B. Prentice, B. P. Langworthy.

After singing, "Jesus, Saviour, pilot me," by the congregation, and receiving the benediction by Rev. W. C. Daland, the Society adjourned until two o'clock.

AFTERNOON SESSION.

The exercises of the afternoon were opened by a devotional service, consisting of an anthem by the choir, "Rock of Ages," and prayer by Rev. L. R. Swinney.

The regular business opened with addresses on the following phases of the work of the Society; Results obtained; Needs of the work, and Work of the future.

Rev. L. C. Rogers spoke on the "Results obtained," stating that the American Sabbath Tract Society has maintained its foothold. We are not to retrench any part of our work because of any accumulated debts. We have maintained our work in every line, and have a glowing outlook for the future. Every right established and influence secured by the Society have been maintained, and instead of facing the question of retrenchment, we are facing the question of enlargement.

Rev. J. G. Burdick, speaking on the "Needs of the work," said that we need to seek a personal interest in our work as Seventh-day Baptists. If we will take this personal interest, we will keep the Sabbath better. We need to be converted on this question and become personally interested, not only in Sabbath tract distribution, but in the keeping of the day.

Dr. E. S. Maxson said that he had been in the habit of enclosing tracts in certain of his letters, and keeping the replies made thereto. He read a very interesting letter obtained in this way from an Episcopal minister, on the question of Sabbath Reform.

Dr. A. H. Lewis said, concerning the "Work of the future," that the question of Sabbath Reform has taken on so many phases during past years, that the work of the future will be largely between Sabbathism and no-Sabbathism.

(Continued on page 620.)

MISSIONS.

A Young Men's Christian Association has been organized in Jerusalem.

WE do not believe that the destiny of the world depends wholly upon the destiny of America; but, certainly, our country may have very much to do, if it will, with shaping the future of other lands.

OUR national perils are still many and threatening; but the people are coming to some appreciation of them; and the church is beginning to awake to its opportunity and obligation. The demand is for constant and increasing endeavor, and for greater courage.

BOARD MEETING.

The meeting of the Missionary Board, October 21st, will be the time for the Board to plan the work and make appropriations for 1892. All appropriations for the home field, no matter when they went into effect, do not extend beyond December 31, 1891. Any helpful information or suggestions would be gratefully received by the Secretary. All applications for new or renewed appropriations should be sent in at once, and made in conformity to the Board Rules and By-laws relating thereto. Word that any churches that have been hitherto aided, are now able to take care of themselves, would be gladly received. And if the Board should feel compelled to refuse to grant some requests, it will not be due to lack of interest. There is a treasury deficit to be provided for.

THE MISSIONARY SPIRIT THAT SUCCEEDS.

Much that is called missionary is not so when tested by Christ's teaching and compared to New Testament examples. The first and constant purpose of the gospel is to save men. Where this practical purpose is wanting, just in the same degree is the true missionary spirit lacking. This is a single, unselfish, sanctifying and mighty spirit, for it works in us mightily "to will and to do of his good pleasure." It is also an orthodox spirit, for he that possesses it in the largest measure is most in love with God's word and in harmony with it.

But our manner of conceiving of this Spirit very often shows that we deceive ourselves with the idea that the spirit and practical exhibition of the gospel may be separated, as if we might have the one and not the other. Too many seem to think that if we talk about the gospel, and help send it, or wish to send it, we therefore have the spirit of it. This is good as far as it goes, but it does not go far enough if it does not "go into all the world." The spirit that does not do this is not the gospel spirit. It will not bring men to Christ. That they be brought they must be taught. But who shall teach, only the ministry? It is written, "They shall be taught of God;" and Jesus says: "As thou hast sent me into the world even so have I also sent them into the world." Hence, all are taught, and all are sent, all are missionaries.

But to win men to Christ we must realize that they are in greatest peril, and that we are also in great danger if we do not bring them the word of life. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul doth not he know it? and shall not he render to every man according to his works?" (Prov.

24: 11, 12.) and therefore every minister should feel, "Woe is me if I preach not the gospel," and every true child of God should say, "I must work the works of him that sent me, for the night comes when no man can work."

The gospel spirit compels to go into the streets and lanes, into the "hedges and highways," yea, "into all the world." If the gospel enhanced and magnified by the "whole counsel of God" be a precious boon to us in our few isolated congregations and communities, do they not need it as much elsewhere? Have they not as much right to it as we?

Another fact needs to be emphasized: Men must be won to Christ by love. "God so loved the world," is the note every man must hear before he will come. If we really love men we will hunt men, and find them. And four times out of five if we are the instruments in rescuing men from sin and hell, they will love us more than any one else, and all things being equal, will join with us. This is illustrated in the history of Methodism. Lorenzo Dow, the famous Methodist evangelist, in his autobiography remarks that the people love the Methodist preachers and therefore join the Methodist Church, and accept the Roman Catholic element along with the rest. Hence we see that the success of churches and of denominations is measured by their evangelical power. Of machinery and improved methods of church-work we have perhaps quite enough. But above all things we do need to be endued with power from on high; and to be thus endued will be to be filled with that spirit which cries: "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." M. HARRY.

CORRESPONDENCE.

TRUSTE, Galicia, Austria, July 30, 1891.

Very Dear Brother:—Yours of the 6th inst. is in my hand. Thank you very much for it and also for the Sabbath tracts.

In answering your letter I must tell you, dear sir, that I do perfectly understand your caution, and it is not strange at all. Every one makes the same experience. Even I have been many a time deceived. And Rev. Bro. Lucky, who is an expert man, how many have not deceived him? So it is. "In a great brook there are many sorts of fishes." We try to get the good ones. But I hope you will not have to regret if you extend a brotherhood to me. You may ask Bro. Lucky about me.

Now you would like to know the character of my work and probable results. I am sorry for not being able to give you a clear view of it. For I don't know, excuse me if I speak out frankly, whether you have any idea of what spreading the gospel among the Jews in this country is. It is a very difficult work. The Jews here are very suspicious against Christ, as they have not any right idea of Christ's teachings, only what they are seeing in the practice of Catholics. And, indeed, taking Christianity from that point there is no wonder if a true Israelite is looking upon it with suspicion. A day before the day I got your little papers I had a discussion with a learned Jew about Christianity. After I made him know that Christianity does not teach a theory of three Gods as he meant I asked him thus: "Now, friend, what sin does any Jew commit who becomes a Christian?" He soon replied: "He breaks the second and fourth commandments."—the *images* and the *Sunday*. In the first place we

must try to clear up a little the prejudice and suspicion in showing them what Christ and his apostles teach us according to the Bible. And after this stumbling block shall be taken away then we can ascend a step higher to appeal to them to accept the free gift of salvation. I take Bro. Lucky as a standard in Jewish mission work. Of course I do not possess his qualities and his ability. I cannot do my work with the same power as he does. But I hope the Lord will bless even my humble work. I try to bring the leaven of the gospel in Jewish quarters. I do much talking with Jews who are versed in the Talmud, and try to make them see the way that the *Eduth* carves out for them. I am sure that if the *Eduth*, so ably conducted by Bro. Lucky, will continue to appear, results must come. For there is much power in the *Eduth*. I cannot tell you of any special result. The best and greatest result for me is that some brethren have been brought to look upon the *Eduth* with high regard, and do read the New Testament.

I ought also to tell you that I do all this on my own account. I give all my time to the work of and for the Lord. But as I am in need of financial support, I thought I would appeal to you rather than to any one else. I believe to have a claim upon you and you upon me. If I am not a Seventh-day Baptist *de facto*, *de jure*, certainly I am. I am a Hebrew Christian standing on the ground of the Bible only. Your Sabbath is mine, or my Sabbath is yours; my baptism is your baptism. If so we are of one union, while I cannot say the same of the Lutherans or any other class of Christians.

I hope to write to you every month about my work, no matter if you will consider my appeal or not.

With best regards I remain your brother in the Lord. T. CH. REINES.

P. S.—It is almost half a month past since I have written this letter, but I could not send it because of many hinderances. Now as I am going to send this letter to-day I feel I must add a few lines. I have some relatives living in New York City, my oldest brother and three nephews, they are pious Jews but do not believe in Christ. They want me to come over there, but I have not decided yet. About the month of September if I will have decided to go then I hope to see you and become better acquainted with you, and then to become a Seventh-day Baptist *de facto*, not only *de jure* as now. I am very anxious to join brethren and enjoy community, not to be alone. I feel here very lonely though I have Bro. Lucky and other friends, as to say almost a little band, but we are scattered. If I decide to stay here then at the close of this month I will write you a full extract of my journal as I promised you, but I must call your attention to the fact that I do not intend to be your missionary. I appealed to you for help because I am in need just now at this time; but your letter makes me see that you are not able to grant me any support now, and for the future the Lord will provide.

Yours very truly.

T. CH. R.

P. S.—STANISLOU, Aug. 14, 1891.—I am here on a visit with Bro. Lucky. I was wondering at the tracts you sent me because they are very correct German, but Bro. Lucky told me that they were originally written in English and this is a translation. He says he always admired the translation. The translator must be a very able man. I did not know that there were amongst you such an able German writer; but why does he not give us more?

T. CH. R.

WOMAN'S WORK.

THE Annual Report of the Secretary, for 1891, is given you in these columns, beginning with the below, because of the wish of the women not in attendance at the Conference. It will not, however, be given in full, here, as it was quite too lengthy for this place.

EXTRACTS FROM ANNUAL REPORT.

A training school, with Christ for the Master; woman's organized work for woman, with God in the heart of it; the commission upon her to tell of a risen Saviour, and manifold ways in which to tell it; this is our standing.

Despite an unusual number of unfavorable circumstances there has been healthful development along the lines of aggressive service, a receptive spirit towards the culturing influences at play; while many a woman has been inquiring, Lord, what wilt thou have me to do? For God to answer our prayer that every Seventh-day Baptist woman would ask of him that same question for herself, and do it with all her soul, her mind, and her strength, would be pledge sufficient that the year to come would witness a pentecostal blessing upon our whole people, and upon many outside of us, such is the contagious power of that world-old principle, love begetting love—Christian living in one begetting it in some other one.

We come into the courts of our Lord with a song of thanksgiving for his leadings, and with a spirit made exceedingly tender by the merciful presence of the Father in our work, and under its uplifting and comforting influence we lay before you a report of the year's work.

HOME MISSION BOXES.

Our Home Mission Box work gives practical proof of the Bible theory concerning the blessedness of giving. It is entered upon by many with that sort of interest which comes from a knowledge of the good accruing from giving. There are local reasons, and good, why some of our societies have done either nothing, or so little this year in this matter. These might be called, in all instances, sufficient reasons therefor if a body might not legitimately except this one item in the case that what too many of us think we cannot do, is, in point of fact, in the thinking and not in the fact itself.

A better acquaintance with the real condition of the home fields could scarcely fail to stimulate an interest with many individuals which would become practical. A sharper look into the pockets, or into the treasures of the homes which we call our own, coupled with a keener conscience touching our obligations to the Church of God, would find something instead of nothing, or more instead of what we do give, which could be spared, and that to our advantage. A memory and a conscience each sensitive to the touch of the Master's meaning, "Lay not up for yourselves treasures where moth and rust doth corrupt," would find many a house-wife, with good, house-wifely care, too, of her home, depleting the store-aways of just such things as are relegated to the realm of moth and rust, but which, in many cases, brought out and sent to homes not yet over-burdened with manifold furnishings, would prove a good home-fitting in the one case, and a good house-cleaning in the other.

Nothing undertaken by us has greater value in the promptings of it than that which we call our Home Mission Box work, yet none bears

greater parallelism to the sensitiveness of mercury in the thermometer's tube. Articles heedlessly selected, or received with undue sensitiveness, are as cold and heat upon this tube. There may be on the one side lack of intelligent and delicate sympathy, or there may be a very generous, even self-sacrificing spirit on the part of the donors; while with the recipients there may be a morbid sensitiveness in the matter of receiving, or a lack of appreciation of the good will lying back with the givers. Since there is need of such work, and our women are in condition to do it, it has been done, and will be.

We do still urge the value of books, papers, and magazines, as gifts in the Home Mission Box; or better yet, by the remailing of magazines and papers when the home reading of them has been promptly done. Surely but few families or societies amongst our number can plead inability to divide here, and the value of the gift will, in the most of cases, be greater of the two than in articles of clothing. Clothing of some sort the people will have, but too many times not the desired current literature.

This line of work is capable of primary and secondary influences for good. As such it should increase with the years as newly interested ones shall fall into line with this way of serving the Master.

Mrs. Irving Crandall, Leonardsville, Chairman of the Box Committee, says: "In submitting this very incomplete report I feel that the work has not been done as well this year as it should have been. It came to me rather late, and lack of knowledge has perhaps hindered it. I hope the coming year to understand it better, and to know the needs of those who are sacrificing so much for the Master's cause, and I will try to arouse a greater interest among all of our local societies, and hope that the results will be more satisfactory. Some gifts are known to have been made which have not been reported to us. Those sending gifts and reporting their valuation are as follows:

Ashaway, by valuation.....	\$ 50 00
Westerly, by cash.....	\$ 25 00
Westerly, by cash.....	40 00—\$ 65 00
Westerly, by gifts.....	108 00—173 00
New Market, by valuation.....	15 00
New Market, cash.....	6 00—21 00
Plainfield, by valuation.....	100 00
Adams Centre, by cash.....	5 00
Brookfield, by valuation.....	34 00
DeRuyter, by valuation.....	30 00
Otselic, by valuation.....	10 00
Scott, by cash.....	5 00
Leonardsville, by valuation.....	50 00
Alfred Centre, by valuation.....	40 00
Nortonville, by cash.....	20 00
Milton Junction, by valuation.....	63 36
Walworth, by valuation.....	7 00
Milton, by valuation.....	35 50
West Hallock, by valuation.....	13 13
	\$ 606 99

WORK FOR HEATHEN WOMEN.

MRS. SARA G. DAVIS.

(Concluded.)

During most of our time in China we have had in connection with our other work that of day-schools also, and there are many advantages which belong to day-schools alone. The pupils return to their homes daily, taking with them their Christian books which they study more or less in their homes, and thus often some seeds of truth are scattered. At one time we had fifty or sixty pupils in day-schools, but for a time after the opening of the boarding-school these were discontinued. However, last year it was resumed, Mrs. Randolph having opened one in a little building on the same lot as the boys' boarding-school, in which she has taken great

interest. Mrs. Randolph has also assisted very greatly in the work of the boys' boarding-school. Miss Burdick also has a small day-school in the chapel, in the native city. We believe these schools are a great advantage in the work, giving greater access to the families from which the pupils come.

In a letter recently published by a missionary in one of the northern provinces, it was stated that among a large number of converts whom he had recently baptized, nineteen received their first knowledge of Christianity from their children or grandchildren, who were scholars in mission schools. A proud Manchu woman, in whom several missionaries were interested, resisted for a long time all their appeals to her to make a confession of her belief in Christ. At last she yielded, but she told the missionary, "It was not the sermons I heard that moved my heart; it was my little boy who came home from the mission school, and with tears in his eyes begged me to go to heaven with him. Night after night he wept for me until at last I felt that when my child was so interested in my soul it was time I took care for myself." She became one of their best workers.

In conclusion I would like to give one or two examples of what the gospel can really do for heathen women. A few weeks before the death of Le Erlow, his wife became suddenly ill, and for a few hours it was thought she could not recover. As we gathered about her bed and witnessed the perfect trust she had in her Saviour, and the peaceful way in which she resigned her husband and children to his care, with a loving word for each of us, we expressed the desire that all our friends in the home land could realize as we then did the great contrast between the death of a heathen and one possessed of the Christian's faith. Another instance I would like to give is of one who had formerly been a pupil in a mission school, but was married to a man who, although he had heard the gospel and understood, intellectually, the plan of salvation, had not accepted Christ as his Saviour, and opposed every desire of his young wife to engage in Christian work, so that her way was continually hedged with difficulties which were insurmountable, and she suffered also much abuse at the hands of him who should have been her best earthly friend. A few months ago he brought her to a mission hospital very ill with typhoid fever. He then seemed very devoted to her and inquired most minutely into the symptoms of her disease. Ere long it became manifest that her work on earth was done, and it seemed such a blessing that she could die among Christian friends. The day preceding her death she became unconscious, but after some time aroused, saying, "I have seen heaven, and Jesus wants me to come; oh, do not hinder me. I do not want medicine. I do not wish to live." Again she lapsed into unconsciousness. They hoped the pain of death had passed, but there were a few more hours of suffering before the Father called home his child. As the morning dawned it was evident that her life was fast ebbing away. A sharp paroxysm of pain, a cry, "God take me," and an expression of perfect peace settled upon the countenance. It was the peace of heaven brought down to earth. Softly and more softly the breath came and went until all was still, and the watchers knew she had entered in to be forever with the Lord. As they went out into the sunlight of that quiet morning they realized as never before the transforming power of the Christian religion, and that the fruits of the Spirit are the same wherever found.

HISTORICAL & BIOGRAPHICAL.

THE FRANCO-GERMAN SITUATION.

AN INEVITABLE CONFLICT PENDING.

To-day, as yesterday, as to-morrow, and as for a long time to come, the situation of France and Germany forms the great subject of anxiety which is imposed upon the meditation of all European statesmen. At no other point is it foreseen that war can break out. Russia has great ambitions, and Italy has strong desires; but Russia is for years doomed merely to cherish ambitions, and Italy for she cannot realize them single handed, and it does not depend upon her to provoke a general war, which would be one result of her combined action with France; while as for Italy, she will never venture to give the signal of war, for if she did, she would be left to herself, and would be speedily crushed. It could be solely as the result of a general war that Italy could obtain her share, and in the present state of her alliances she could take that share only from France, so that a general war alone could procure it for her, inasmuch as, if she were left single-handed, she would not be able to overcome France. Neither Austria nor England dreams of war. It is therefore still, as twenty years ago, France and Germany who could occasion war; because, whatever may be alleged, whatever may be proclaimed, or whatever may be concealed, these two nations desire war—war, first for its own sake, and next for the rest; and if, in order to have done with this everlasting Franco-German nightmare, Europe could now promise to fold her arms, and afterwards to intervene merely as arbiter, war would break out to-morrow between France and Germany, for the fatality of war haunts and overrides both nations. An end should be put once for all to the fiction which everybody affects to believe, but which is believed by nobody who is accustomed to search for the truth of things by probing human depths it is not true that the Alsace-Lorraine question is what places France and Germany face to face with hatred in their eyes.

I have long been tormented by the desire of telling the simple, real, and undisguised truth on this subject. What makes the Germans and French implacably confront each other is the unexpected defeat of the latter and the crushing victory of the former. Alsace and Lorraine are objects of grief and pride chiefly because they are the signal and tangible testimony of the triumph of one party and the overthrow of the other. By this I do not mean that the French do not love Alsace and Lorraine. I only mean that they love them all the more because by recovering them they would at the same time restore their prestige. Nor do I mean that the Germans do not set great store on them, seeing that by keeping them they remain at the same time victors holding the front rank. Thus Alsace and Lorraine, dear to the one, precious to the other, are for both, above all things, the symbol of defeat and the symbol of victory. Their restitution pure and simple would not suffice those who have lost them. It would not efface the bitterness of the vanquished or the pride of the victor; it would leave untouched, despite protocols and treaties, the irremediable antagonism which separates the two nations; and this feeling is such, I venture to affirm at the risk of appearing paradoxical, that, if this were not an absurd hypothesis, the French would be more easily resigned to leaving the Germans Alsace and Lorraine after openly defeating them, just as the Germans would suffer less from a surrender of these two provinces after winning a fresh victory over the French. For if at this moment France is anxious to prove that it was the empire much more than herself which was vanquished, Germany, if the case arose, would like to demonstrate that it was France herself which she vanquished in overthrowing the empire. The conclusion to be drawn from this is that the question remains intact between France and Germany, that no compromise can settle it, and that when the time comes, the battle-field, the fate of arms, can alone decide afresh the antagonism of centuries which separates the Gaulish from the Germanic race.

Till 1870 France held the supreme control of

the peace of the world. No sword could be unsheathed in Europe without her consent. Napoleon III. was the great arbiter. A frown from him darkened the horizon. The day after he expressed regret to Baron Hubner at not being in accord with Austria, the stock exchanges were in a panic, and Austria and Prussia concluded a hasty peace before the master had time to show dissatisfaction. Since the war of 1870 this role has ceased to belong to France. Germany has usurped it, and her claim to it is what has revolted the Czar, who remains alone, striving by his deliberate isolation to neutralize the unwelcome supremacy of Germany, allowing France to render him apparent homage in order to emphasize his attitude, but really knowing himself to be doomed to immobility as long as he remains outside the allied empires. We may rest assured that what weighs upon the heart of France is the inversion of authority, the lost place in the front rank of Europe, her supremacy questioned, the victor for twenty years regulating the march of events, the settlement of which till then belonged without dispute to the supreme will of France. This is what she cannot bear. Those who dream of settling the Franco-German question by a compromise must alas! resign themselves to this. Never will this question be settled in the pure and Christian atmosphere of peace. If Germany now agreed to restore Alsace and Lorraine to France in return for a pledge of everlasting peace, France would agree to such an arrangement with the greatest repugnance, and would avert her eyes forever from the mocking deliverer who at such a price bade her sheathe her sword. She has not, however, to dread any such mortification, for Germany would fly to arms a hundred times sooner than lose her conquered prey; and notwithstanding her past victory, she, too, dreams of confirming it afresh. No, peace is not concluded between the two nations. No, the era of combats between them is not over, and the sword is what must again and again decide, until the unknown time when a new morality shall govern the world, and when the God of peace shall be universally acknowledged.—*Harper's Magazine.*

IDENTIFICATION OF MORE ANCIENT CITIES OF THE PHARAOHS.

Dr. Naville, the discoverer of Bubastis and of the Treasure City of Pithom, has just given to the world the results of his work in identifying other cities and districts in Egypt, more especially some connected with the exodus of the Israelites: and at the end of the month of June he presented these results before one of the largest meetings ever held by the Victoria (Philosophical) Institute, of Adelphi Terrace, London, the great hall in which the meetings was held being so crowded that many had to be accommodated in the vestibule. He illustrated his remarks by referring to an elaborate map of his surveys. He said he had found that Succoth was not a city as some had supposed, but a district; from a remarkably valuable inscription discovered at Pithom, there was no longer any doubt that it was that Greek Heroopolis, from whence, as Strabo, Pliny, Agathemerus, and Artemidorus described, merchant ships sailed to the Arabian Gulf. This fact coincided with the results of modern scientific surveys, which showed that there had been a gradual rising of the land, and that the Red Sea once extended up to the walls of Pithom; this must have been the case about 3,000 years ago, and Sir William Dawson and the French engineer Linant held that it went further north. The next place noted by M. Naville, was Baal Zephon, and in indentifying this, he had been aided through some recently discovered papyri, which proved that it was not a village or city, but an ancient shrine of Baal and a noted place of pilgrimage. Other places were Migdol and Pi Hahiroth, and here again a papyrus had helped him, it seemed probable that the Serapeum was the Egyptian Maktal or Migdol, and it was greatly to be regretted that a bilingual tablet discovered there a few years ago had been destroyed before deciphered. The bearing of his identifications was of no small interest to the students of history, both sacred and other. Sir John Coode, K. C. S. I., who had surveyed the canal for the British government, moved a vote of thanks to M. Naville, and the other authors of papers read

during the year, namely, Sir W. Dawson, F. R. S., Prof. Hull, F. R. S., Lord Grimthorpe, Mr. T. Pinches and Mr. Boscawen, the Assyriologists, Surgeon-General Gordon, C. B., of Indian fame, and others. A vote of thanks to the President concluded the proceedings. A *Conversazione* was then held in the Museum.

HIGHER CRITICISM.

(*Christian Standard.*)

Prof. Howard Osgood, D. D., who has been studying for thirty years the "Higher Criticism," as elaborated by its most able expounders gives his reasons, in *The Independent*, for pronouncing it unscientific, and accusing it of "making greater difficulties than it solves"; of "offering greater miracles than it denies"; of making "the history of Israel incredible"; and of involving itself in a moral contradiction. We think the Professor makes out his case. "Higher Criticism" affects to deal with the origin and authorship of the books of the Bible. It is related to ordinary textual criticism about as evolution theorizing is related to the ordinary experimental methods and deductions of science. The scientist investigates and correlates facts, seeking to find out the *how* of things; the theorizer speculates upon these facts and tries to determine the *whence* and *why*. One tries to explain things; the other to account for them. While ordinary criticism has sought to explain the Bible, the so-called "Higher Criticism" seeks to set forth its origin and genesis. It is a double-cousin of materialistic evolution in that it seeks to account for the Bible by "natural development," just as the former seeks to account for the universe without admitting God, or a spiritual force of any kind. As materialistic evolution has hopelessly broken down, and utterly failed to account for the highest and most delightful phenomena of the universe on the basis of "natural development," so we believe the "Higher Criticism" has utterly failed to account for the highest and best there is in the Bible.

We freely concede the right of the "higher critics" to pursue their investigations, and to publish their conclusions; just as we conceded the right to Prof. Huxley to declare his disbelief in the existence of spirit, but we reserve the right to reject their conclusions if they are as unreasonable as was his. To raise objections to the traditional views of the date and authorship of the books of the Bible is one thing; to present views that are better is another thing. The one is easy; the other is difficult, and it is just in this difficult part that the "higher critics" are most arrogant and cocksure. It is easy for any intelligent man now to show mistakes and absurdities in the old cosmogonies, but when the greatest philosophers of this century undertook to frame a better one, they committed a greater blunder than any of the old cosmogonists ever were guilty of; namely: they left God and spirit, intelligence and purpose, out entirely. This is just what the apostles of the "Higher Criticism" are doing in their new Bibliogony, if we may coin a suitable word. These critics are really Bibliogonists, not Bibliographers, and there is just as much difference between them as there is between cosmogonists and cosmographers in the domain of science. They would give us a Bible without God, without spirit, without prophetic inspiration; but when they have fixed it up, they have not only involved themselves in the absurdities and self-contradictions which Prof. Osgood points out, but they have utterly failed to account for the Bible. We see all over the world to-day mighty results following the introduction of Bible teaching, and just such results as are foretold in the Bible itself; and known to have been so foretold at least two centuries before our era began. "Higher Criticism" no more accounts for this, and other facts concerning the Bible, than does materialistic evolution account for the origin of life and conscience.

Many argue this matter of the "Higher Criticism," as though the question was upon the right of men to investigate the claims of the Bible; their right to apply historical tests and common sense to them, and to form their own opinions. This is not the question at all; but it is as to whether these critics have devised a credible theory of the "natural development"

of the Bible. This they have not done. They may have (and we think they actually have) demolished many of the traditional teachings concerning the Bible, but they seem not yet to have learned that tearing down and building up are not equally easy and expeditious.

SABBATH REFORM.

CORRECTION.

To the Editor of the SABBATH RECORDER:

I notice in RECORDER of September 17th, p. 599, a note stating that the Commissioners of the World's Fair at Chicago have "decided not to open the Exhibition on Sunday," etc. Lest the statement may lead to further errors, permit me to say that the Commissioners have taken no vote upon the question; and that the final decision is to be made by the Local Directory of Chicago, probable not until near the time of opening in 1893. The "Lady Managers" have voted, 56 to 36, that in their opinion the fair should not be opened on Sunday.

A. H. LEWIS.

PLAINFIELD, N. J., Sept. 17, 1891.

The statement above referred to was made on the strength of a paragraph in a daily, just as our article was going to press. We have seen nothing since either to confirm or directly to deny the statement. We are glad to make the correction noted by Bro. Lewis, as above.

CONTINUED AGITATION.

BRADFORD, Pa., Sept. 16, 1891.

To the Editor of the SABBATH RECORDER:

The interest you have had in the agitation for Sunday Legislation at Bradford, Pa., gives occasion, I think, for me to report to you that the agitation continues. The promoters of the civil Sabbath say that if we expect they are going to rest with the results obtained from the City Councilmen last summer, that we will find we are mistaken. The Rev. Wilber F. Crafts made a four days' visitation here about three weeks ago, and preached at the Presbyterian and Methodist churches, and conducted part of a service at the Baptist church. He organized a "Sunday-Rest League." Envelopes were distributed at the several places for signature and address, with a pledge of ten cents per month for one year. This was a form of application for membership in the league. One-half of the amount thus pledged, is promised in return to each one becoming a member, in literature, including a paper for one year and leaflets. The work of the League is for organized effort to secure petitions and legislation for Sunday closing.

Mr. Crafts announced that he would be here again in October. He is expected about October first.

G. H. LYON.

ACKNOWLEDGING THE TRUTH.

The following paragraph is clipped from a paper of recent date:

In his dedicatory sermon at the new Fourth Baptist Church of Chicago, Rev. Dr. G. C. Lorrimer, of Boston, approved of celebrating the first day in the week with religious worship, as a commemoration of the resurrection of Christ, but absolutely denied that the day had any sacred character.

We are glad to know that there are some clergymen who dare speak the truth regarding the sanctity of Sunday, and put its observance upon its true basis. It is only by a false claim which originated with a class of people in England in the latter part of the sixteenth century, and still mostly confined to English-speaking people, that Sunday was ever observed only as a memorial of the resurrection. It seems very

strange that educated people will persist in still calling Sunday the Sabbath when there is not one good reason for so doing. A large majority of the people of the world, when they now speak of the Sabbath, mean only Saturday, and it is only a misrepresentation of facts when Sunday is called by this name. P.

RELIGIOUS LIBERTY.

The *American Sentinel*, some time since, sent forth the following declaration of principles, as the basis of the National Religious Liberty Association, and statement of the objects of that Association. They will bear repeating. We commend both the principles and the statement to the careful attention of all our readers:

PRINCIPLES.

We believe in the religion taught by Jesus Christ. We believe in temperance, and regard the liquor traffic as a curse to society. We believe in supporting the civil government, and submitting to its authority. We deny the right of any civil government to legislate on religious questions. We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience. We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

STATEMENT OF OBJECTS.

This Association exists for the purpose of advocating the principles of genuine religious liberty as declared in the words of Jesus Christ; and of maintaining the total separation of religion and the State according to the provisions of our National Constitution as it now stands.

It is an association of Christians who maintain that Christianity, to remain pure and powerful, must never be connected as such in any way with the State; and that the State, properly to fulfill its functions, must never have anything whatever to do with religion as such, or with religious observances.

Membership is confined to Christians, not because we think none others are entitled to religious liberty—for, as our principles declare, all men are absolutely free and equal in this,—but solely because we desire, as *Christians*, to work for these principles, and we cannot therefore be joined with those who have no respect for Christ, whom we supremely love and honor.

Membership is confined to temperance people, because temperance is a Christian principle, and as Christians, therefore, we cannot be joined with those who practice intemperance, or engage in the liquor traffic.

Membership is confined to those who believe in civil government and in submitting to its authority, because this is according to the words of Jesus Christ. Civil government is an ordinance of God, and is supreme in civil things; for God has made it so in commanding Christians as well as all others to be subject to it. Its authority, however, is over the civil relations of men; and does not at all extend to religious things. Matt. 21:15-21, Rom. 13:1-10. As Christians, therefore, we cannot be joined with those who despise government and reject civil authority. This Association maintains that it is the natural and inalienable right of every man to worship, or not to worship, according to the dictates of his own conscience, and that he is responsible to God alone for the exercise of that right. With George Washington we hold that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith." Any interference with this right, on the part of any person or power, is as unwarranted as it is unjust.

The aim of this Association is strictly in harmony with the intent of the Government of the United States under its Constitution. It was plainly declared by the framers of this Government that "no religious tests shall ever be required as a qualification to any office or public trust under the United States;" that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and that "the Government of the United States of America is not in any sense founded on the Christian religion." It is therefore not

only as Christians but as loyal American citizens that this Association proposes to disseminate its principles.

There are already in existence three powerful organizations, two of which exist for the sole purpose of securing national religious legislation, and the third of which stands distinctly pledged to it. These three are the National Reform Association, the American Sabbath Union, and the Woman's Christian Temperance Union.

The sole purpose—the reason of existence—of the National Reform Association is to secure such an amendment to the United States Constitution as will make this what they choose to call a Christian nation, and by which Christian principles may be enforced by law.

The sole purpose of the American Sabbath Union is to secure the enactment of laws both State and national, to strictly enforce upon all the observance of the first day of the week as a day of rest and religious worship.

The Woman's Christian Temperance Union stands in complete alliance with both of the above organizations, with all its methods and its influence to help secure the religious legislation which they both demand.

Measures looking to the accomplishment of both these objects were introduced in the Fiftyeth Congress, and have been introduced, and are now pending, in the Fifty-first Congress; and the intent is to carry both to a successful issue, if possible, before this Congress shall close.

To oppose such measures by every fair, honorable, and lawful means, and to educate the public mind on the true relations of Church and State, are the leading objects of the National Religious Liberty Association.

TEMPTED BY DEGREES.

John Newton says: "Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this,"—"no great peril in that;" and so by these little chips we are first easily lighted up and at last the great log is burned. "Watch and pray, that ye enter not into temptation."

AMUSEMENTS.

Every kind of amusement is unlawful, sinful, that is injurious to body, mind, or spirit. It is sinful to indulge in amusements that unnaturally stimulate the mind, throwing it into a whirl of feverish excitement, and fostering desire for excessive indulgence in it. It is sinful to indulge in amusements that are destructive of what we understand by spirituality.

Some kinds of amusement seem to unfit us for anything but amusement. They create a distaste for sober, solid work. They make us averse to seriousness and prolonged thought.

They are like wine that makes the head swim, that intoxicates. They poison desire and silence the conscience. They destroy inclination to religious exercises and duties. They beget levity and irreverence. They cause, as one has said, the divinity to slumber in man and the animal to riot. At least, this is their tendency, and "by their fruits ye shall know them."

Even proper amusements, if too much indulged in, if allowed to occupy time and consume energies that rightfully belong to productive toil, if allowed to become too much the habit of life (as is often the case especially with persons whose circumstances allow them a good deal of leisure),—even proper amusements may become improper and sinful.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"Is thy life summer passing?
 Think not thy joys are o'er!
 Thou hast not seen what autumn
 For thee may have in store.
 Calmer than breezy April,
 Cooler than August blaze,
 The fairest time of all may be
 September's golden days.
 Press on, though summer waneth,
 And falter not, nor fear,
 For God can make the autumn
 The glory of the year."

UNION COLLEGE at Schenectady, N. Y., entered a Freshman class of seventy-five members, on Thursday, Sept. 17th, the largest class entered in twenty-five years. This is good news from "Old Union." The Classical course receives the largest number of these students, the remainder being about evenly divided between the Scientific and Engineering courses. Other institutions throughout the country are opening auspiciously.

THE bitterness of the strifes of this world grows largely out of misunderstandings. We are constituted so differently that no two of us can see and feel exactly alike on all questions. Let us therefore try to put ourselves in another's place, look at whatever question is under consideration from his stand-point, and then extend to him the measure of charity which we ask for ourselves, and labor, in the spirit of love, to convince him of his error and win him to the truth. The bitterness of political, religious and social struggles would be largely relieved in this way, and many a personal friendship would be strengthened and preserved.

WE are glad to give, this week, the minutes of the late Anniversary of the Tract Society. As the Secretary has made brief abstracts of the remarks of those who spoke upon the annual reports, the resolutions, etc., as well as recorded the doings of the Society, the reader will get a pretty full view of the proceedings. The Society, as represented by its Executive Board, enters upon another year with wide open doors of opportunity before them and the trumpet call of duty sounding in their ears. But they cannot go alone, we must go with them. The success of this work for another year will be measured by the degree of faithfulness with which we, the people, rally to the support of the work.

THE princely liberality of Baron Hirsch in gifts of money and in the devising of plans for the relief of the Russian Hebrews, is a subject of wide comment. The movement appears to be gathering strength in this country, both in the accession of funds from other sources, and in the co-operation of those who are interested in the plans of relief and who desire to aid in carrying them forward. The trustees of the Baron Hirsch fund in New York have called a meeting to be held in that city this week, to which they have invited prominent Hebrews from all parts of the United States, for the purpose of forming a Co-operative Relief Commit-

tee, in order to make the best possible disposition of the exiled Jews coming to this country. The movement is worthy of the most cordial sympathy and support.

THE great need of the church to-day is the personal consecration of all its members, individually, to the Lord's service. In the days of our civil war, that inimitable wit, Artemas Ward, boasting of his loyalty to the cause of the Union, said he had consecrated every drop of blood of all his wife's relations to its defense. Of that sort of consecration the church has quite enough; also of that sort which proposes that the indefinite, impersonal we should do thus and so, there is no special lack; but of that sort which lays the time, the talent, the money, the affections of the individual members of the church, one by one, each for himself, at the feet of the divine Master, there is sore need. That the church may be thus consecrated, each member must come personally to Jesus with this willing offering. Let us each take this matter home to our own hearts.

CHURCH UNION.

These are times of intense activity both in the thought of Christian people and in the various forms of Christian and benevolent work to which they put their hands. It is not strange, therefore, that points in which individuals and denominations differ should find emphasis, and so seem to separate them one from another, as widely as possible. Whether this is so or not, depends upon whether men give most time and effort to points of difference, or to those things which all Christians hold in common. For example, here are some points on which there is marked differences of opinion. These points were formulated at a recent minister's meeting as some of the obstacles in the way of organic unity:

1. The insistence that immersion is the only mode of baptism, which excludes from the Lord's Supper all believers who are not of the Baptist persuasion.
2. Apostolic succession which eliminates from the ministry all who have not been episcopally ordained.
3. A denial of some of the teachings of Scripture which are essential to the integrity of the whole.

The same meeting, however, sees hope for "a co-operative union of Protestantism" on the basis of "In essentials, unity; in non-essentials, liberty; in all things, charity." If now the same body of men, or some other, will tell us what are "essentials," and what "non-essentials," the way to the much-talked-of union of Christians would seem to be practically opened. But just here is the difficulty. Every Baptist thinks immersion in water an essential, while every Pedobaptist thinks it quite non-essential; the Episcopalian thinks that ordination to the ministry in the line of the Apostolic succession is quite essential, while every non-conformist deems it quite non-essential, and so on to the end of the chapter. So, after all, it seems the point of organic Christian union is as far away as ever.

This leads to the inquiry whether true Christian union does not lie in that personal liberty of conscience which leaves every man free to worship God according to the best light he has, and to join himself in loyalty to that form of church organization which expresses best his own convictions and in which he can best satisfy his own conscience in the performance of his duty to God and to his fellow-men. Whatsoever is more than this makes one man dictator to another man, in matters of faith and practice. Such dictatorship is not union, which implies equal privileges and rights, but is a

system of lording it over God's heritage. Union in equal, personal liberty of conscience gives the broadest scope for effective work along all lines of earnest, honest Christian endeavor, and affords wide-open doors for the free and full discussion of all questions of differences, whether they be questions "essential" or "non-essential." Of such Christian union we cannot have too much. But absolute, organic church union along with such liberty of conscience is an idle dream.

THE HOLY COAT.

That the average Roman Catholic adherent is governed by a blind superstition rather than by a clear, intelligent faith is a matter of common observation. This fact makes them easy victims of all manner of impositions by designing priests and superiors. Hence the marvelous legends of miracles by the popes, sacred images, holy relics, etc. Perhaps the most stupendous imposition of this sort is that of the holy coat. The story of this "sacred relic," as told by Catholic writers, runs about as follows:

At the crucifixion the coat fell to the lot of a Roman soldier, who sold it to John and the women who were at the cross. It was thus concealed in the holy family and their descendants during the whole period of the persecutions, until its very existence became a secret. It remained hid for nearly three hundred years, until the ascendancy of Constantine, when the Empress Helena visited Palestine in 326, searching for relics to quicken the faith of proselytes at home. Among other discoveries, she brought from its concealment the holy robe without seam, the mystic symbol of the indivisibility of the church; and, on her return, is said to have deposited it in the church of Treves. To this period succeeds a chasm of eight hundred years, during which the tunic was hidden from view. What became of it none can tell. It was not till the year 1196 that it was again discovered and exposed. It then remained hidden again until 1512, when it was exhibited at the request of the Emperor Maximilian. Since then it has been displayed nine times; the last time in 1810, for nineteen days, when two hundred and twenty-seven thousand strangers visited it.

The coat is now again on exhibition at Treves and it is reported that some days as many as 40,000 pilgrims visit it in a single day. Of course, access to the place of exhibition is by an admission fee which nets a fabulous sum of money for the benefit of the church, the pope, and his bishops. At all the exhibitions that have been made the most extraordinary claims of miracles wrought have been set up. Only a day or two since there were reported the curing of the withered hand of an abbess, the restoring of sight to the blind, and the curing of cripples. Each case is declared to be supported by medical testimony, but the details will not be published until the exhibition of the relic is finished; and then, in all probability, it will not be thought at all necessary to do so; or, if necessary, it will be an easy task to find those interested in carrying forward the solemn farce, who will bring forth the necessary "medical testimony." It is, without doubt, a most stupendous humbug, from first to last. Such is the power which ignorance and superstition on the part of the masses, puts into the hands of crafty and designing leaders. It is no wonder that the church opposes our free public schools, denies to the masses the right to read the Scriptures in their own tongue, and holds the faith of men in its own iron grasp. A better exhibition of the tyranny of the Romish Church over its members, soul and body, could hardly be made. Let the show go on. It is a good time to exhibit, by contrast, the peaceable fruits of righteousness as they spring forth from a pure, simple, intelligent faith, freely held in all good conscience toward God and toward men.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 16, 1891.

President Harrison returned to Washington last night from his long vacation. He expresses himself as feeling much better than when he left Washington, and he certainly looks a great deal better than he has looked since his inauguration. Mrs. Harrison did not return with him, having concluded to spend a couple of weeks in New England before settling down for the winter.

A conference, the final result of which will have a very important bearing upon the foreign exhibits at our World's Fair, is going on at the Treasury Department as I write. Those present are Secretary Foster, the English and the German World's Fair Commissioners, and the members of the committee which has just returned from a trip through Europe in the interest of the fair. These gentlemen say that it is absolutely necessary that some arrangement shall be made which will exempt goods intended for exhibition from the payment of tariff, if we expect the foreign manufacturers and merchants to send their goods to the fair. It has not yet been fully determined whether this can be done through a Treasury ruling or whether it will require an act of Congress.

Washington will entertain two notable church bodies this fall. Next month the Methodists will hold their great international conference here, and on the 17th of November the Church Congress of the Episcopal Church will begin its annual session here. Senator Edmunds was elected President of this Congress last year, and in the event of his being unable to preside at the coming meeting, his place will be taken by Bishop Dudley, of Kentucky. This body has no legislative functions, the most that it can do in that direction being to recommend to the general convention of the church.

Rev. Dr. Lansing Burrows, of Augusta, Georgia, made "Fragments" the subject of an interesting address here Sunday afternoon. His description of the miracles of the feeding of multitudes from small supplies, by the Master, was masterly in the extreme and deserved the praise it received. He noted that the same miracle was twice performed, and that there was a much greater quantity of fragments left in one instance than in the other. This he took to indicate that there could be no mathematical calculation of divine power, and that no such calculation was needed when the concordance revealed all that either Christian or non-believer required to know. "It could not benefit us, perhaps" he said, "to endeavor to solve the problem of how those fragments grew from hand to hand. It is enough that the fact of growth should be so, and in that idea of passing from hand to hand we find an example, which, if we ever learn it thoroughly, will bring a millennium, I do not say it will be the millennium of the prophets, but such a one as will make man a better companion and better disposed towards his fellows." After saying that too much attention was wasted upon what is prospective and distant, while the work of grace which might begin at once with a neighbor was neglected, the speaker concluded by saying that it was faith which made the fragment which had received the blessing divine, a fragment of fragments, abundant for all.

Washington is constantly trying experiments of all sorts, and arrangements have about been completed to organize a church upon an experimental plan. This church will recognize no creed, but will admit members regardless of the

religious belief they may have entertained previously. The new church is to be known as the "People's Church," and if present plans are carried out it is to have its first public meeting October 4th, in the Academy of Music. Rev. Dr. Alexander Kent, who has been pastor of the Universalist Church in this city, is at the head of the new church.

Rev. Dr. Moses D. Hoge, of Richmond, Virginia, who enjoys an international reputation as a pulpit orator of the first rank, preached twice at the church of the Covenant in this city last Sunday, and on both occasions the church was crowded.

Full five hundred children attended a meeting of "Our Union" Band of Hope Sunday afternoon in the temperance tent, the most impressive feature of the meeting was the repeating by the little members of the Band of Hope of their triple pledge, to abstain from the use of intoxicating liquor, tobacco and profanity.

The Indian office has revoked the license of four traders in Indian Territory, on account of their selling beer, and it will revoke the license of every trader who engages in the traffic, and besides, their bondsmen will be sued for violation of the prescribed regulations. The department is fully determined that beer shall not be sold in the Territory.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Southern Wisconsin churches met in connection with the Quarterly Meeting held at Walworth, Wis., beginning Sept. 4th.

The Conference was called to order Sixth-day morning by the Moderator, A. B. Spaulding. Prayer was offered by F. O. Burdick. The Secretary being absent, F. O. Burdick was, on motion, chosen Secretary *pro tem*. The forenoon session was occupied by the presentation and discussion of the paper by E. M. Dunn, on the theme, "Are our Churches Organized and Officered on the Apostolic Plan?" The following questions were asked: 1st, by John W. Stillman, "Where did Paul get his authority for ordaining elders in the church?" which was answered by the essayist, in substance, "The authority was divine." 2d, by S. H. Babcock, "Were the apostles, prophets, teachers, etc., mentioned in Ephesians, considered as officers in the church?" The answer, in brief, was, "They were not so considered." Remarks were made to the effect that these were a part of Christ's church, in a general sense, sent out to evangelize the world. The paper in general, in connection with the questions, was discussed by S. H. Babcock, Geo. W. Hills, E. M. Dunn, L. C. Randolph, John W. Stillman, A. B. Spaulding, and W. H. H. Coon. On motion, after benediction by E. M. Dunn, adjourned until 2 o'clock.

AFTERNOON SESSION.

Conference called promptly at 2 o'clock by the Moderator. Prayer offered by Geo. W. Hills. S. H. Babcock presented a paper on the subject assigned, "Have we, as a denomination, a mission to the colored people of the South?" The paper was discussed by Geo. W. Hills, John W. Stillman and E. M. Dunn.

The following subjects having appeared twice on the programme and the persons to whom they were assigned having failed to present their papers, were, according to the rules of the conference taken up, considered, and dropped, *viz.*: "Anti-christ," and "Is it right for our ministers to solemnize marriages on the Sabbath?"

On motion F. O. Burdick was excused from presenting his paper at this session on the

theme, "What is the relation between Church and State?" Geo. W. Hills, the programme committee, presented the following report which, on motion, was adopted.

PROGRAMME:

1. What is the true relation between our people and our denominational Boards? W. W. Ames.
2. What is the relation between the Passover feast of the Jews and the Lord's Supper of the Christian Church? N. Wardner.
3. How can we harmonize the words of Christ in Matt. 22:37-40, with the teachings of the Decalogue? A. C. Burdick.
4. How can we best draw out and utilize the Christian ability of business men in church work? E. B. Saunders.
5. What is the true relation between Church and State? F. O. Burdick.
6. How can we best provide for our pastorless churches? E. M. Dunn.
7. What are the present needs of our churches in their mission growth? S. H. Babcock.
8. What would be the advantages and cost to a company of twenty-five of our Seventh-day Baptist ministers of a trip to England, the Continent, and Palestine? Is such a trip feasible and advisable? W. C. Whitford.

GEO. W. HILLS, *Committee*.

On motion, after benediction, adjourned to meet with the session of the Quarterly Meeting to be held at Milton last sixth-day in November.

F. O. BURDICK, *Sec. pro tem*.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 13, 1891, at 2 P. M., Charles Potter, President, presiding.

There were present seventeen members and six visitors.

Prayer was offered by Rev. L. A. Platts.

The President opened the eleventh year of business of this Board, and the eleventh year of service of many of the present members, referring in introductory remarks to the work of the past, and the unanimity which had obtained in all previous action of the Board, and bespeaking the same for the future.

The minutes of the last regular and special meetings were read, as also the minutes of the annual session, which latter were corrected and approved, as per the instruction of the Society.

Correspondence was presented from A. E. Main, W. C. Daland, and W. C. Titsworth.

The Treasurer reported cash on hand \$1,431 54, and bills due amounting to \$974 27. Bills were ordered paid.

By vote the Treasurer was authorized to procure a safe for the keeping of the papers and funds of the Society.

On motion \$2 50 per week was voted to W. C. Daland to be used for the services of a stenographer on *Peculiar People* and *RECORDER* work.

A committee consisting of L. E. Livermore, G. H. Babcock, and W. C. Titsworth, was appointed to consider the interests of the *Outlook*.

J. G. Burdick was appointed a committee to consider the question of Tract Depositories in New York City, and Chas. B. Hull on the same for the city of Chicago.

On motion, D. E. Titsworth, A. L. Titsworth, and L. A. Platts, were appointed a committee to consider the matter of appointing a contributing editor for the *RECORDER*, to represent the North-west.

J. P. Mosher and L. A. Platts were appointed a committee to report at next meeting a definite plan for the disposition of tracts now on hand, and suggestions concerning future publications.

After reading and approval of the minutes the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

YOUNG PEOPLE'S WORK.

"THE ways of men are narrow, but the gates of heaven are wide."

YES, the ways of men are narrow, necessarily so because our knowledge is limited. God, who knows all things, sees not as man sees, and judges not as man judges.

HUMAN ways are narrow because our hearts are narrow. We love too few,—not of course with the strong love that binds together in the closest secret intimacy,—but with the love our hearts ought all to have, the love like the love of God. This love, which we call Christian love, and which we fancy was not known ere our Saviour came to earth, is not extended as it ought to be toward others, toward those less favored than ourselves, toward the unfortunate and the outcast, toward those who differ with us,—toward our enemies even, as Jesus said. If we are the disciples of Him who loved as never man loved, we must broaden our hearts.

HOW CAN THE WORK OF THE PERMANENT COMMITTEE BE BROADENED?

BY BOOTHIE C. DAVIS.

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

If I were to ask you, Mr. President, how I could broaden my education, you would probably tell me it might be broadened by enlarging my field of study, by becoming better informed upon the sciences, by making myself more familiar with the various languages, both ancient and modern, by acquainting myself with the history of nations and peoples,—in general it is to make the scope of my knowledge cover the greatest possible field. If I were to ask you how to broaden my benevolence, you would probably tell me it might be done by making my benevolence take into its embrace all lines of philanthropic work,—not simply by feeding the hungry, but by educating the ignorant, by converting the heathen, by comforting the afflicted, by aiding in all humanitarian enterprises. If I were to ask you how to broaden my personal influence, you would probably tell me that it might be done by putting my life in touch with interests and principles and people outside the narrow circle of my own home and its immediate surroundings. In other words, in whatever department of thought you come to ask what it is to broaden, the answer forces itself upon you that to broaden is to *broaden*—to enlarge from a single idea to more and greater ideas—to advance from one endeavor to endeavor along different lines.

I am asked to-day to say how the work of the Permanent Committee can be broadened. I can only answer as you would answer the same question when asked in reference to any other enterprise; to broaden its work is to enlarge its scope so that where it now does some things then it may do more things, so that while it now helps and fosters some things then it may help and foster more things.

The question may be asked just here: "Is broadening what you want?" and some may argue that the narrower the work the better the result. If that is what you want, you have chosen the wrong subject for me, and chosen the wrong speaker for it, for I believe that what we want is continually to enlarge the field of our operations.

But you will notice in the illustrations that I have given, in the broadening of an education, in broadening benevolence, in broadening personal influence, that there is a fundamental prin-

ciple involved in each case. It is not sufficient that I am told that to broaden is to *broaden*—back of it all, and underneath it all, there must be breadth in the soul of the man that would broaden his work. You need not expect a mind two inches broad to be very broad in its education; you need not expect a man whose heart is so narrow that nothing outside of his own front gate can get into it to be very benevolent; you need not expect a man whose principles are so narrow that every one but himself is wrong, while he is always right, to be very broad in his personal influence.

I hope you see what I mean. The breadth is not in the work alone, but it is in the *soul* of the *man himself*. The Permanent Committee is simply the agent of the Young People. Its work is simply representative of our breadth, and the work of the Permanent Committee can be no broader than the souls of the young people for whom it works. So long as it must be said of us, as young people, that we will do more and *better* work if all our effort is concentrated upon the work of one man, and he laboring under one Board and in one line of work, so long are we too narrow in our souls to be the true auxiliary of the work of the Seventh-day Baptist denomination. I am not saying this is not the best thing we can do; it may be that we are too narrow to do anything else.

From the time of our last Conference until now our Permanent Committee has been faithfully reminding us with appeal after appeal through the RECORDER that it is our duty to send on our views upon all these questions for publication in our department of the RECORDER. They have asked us time after time for reports from our Young People's Societies as to our condition and progress. If we do not respond to these appeals, but leave the Committee to fill our columns with such material as they can gather by personal effort, if we do not give the Committee our views upon these questions, we cannot expect the Committee to be very broad in its work.

More than half of this year has been passed without the Committee's being able to accomplish any very definite results. At length the Committee, with the spirit of much personal responsibility, has undertaken the work of supporting a missionary evangelist, and for the past few months the enterprise has worked with good results. Is that broad, you ask? Yes; it is just as much broader than what we were doing as doing *one* good thing is broader than doing nothing. But *to-day* you ask: "How can we broaden the work the Permanent Committee is *now* doing?"

If the above reasoning is correct, it can only be done by broadening the *souls* of the young people, by broadening our interest in all the lines of denominational work,—taking into our hearts, into our prayers, into our sympathies, every phase of our work, not only evangelistic missionary work, but pastoral missionary work, not only home but foreign missionary work, not only missionary work but Sabbath reform work, as carried on through the Tract Society and its publications, and not only missionary and Sabbath reform work but educational work. And when we have come to take all of these things into our hearts and love them equally, because they are God's ways of disseminating truth, when we have come to feel that they are as inseparable from each other as the very trinity of God, that together they lead men to the higher life, separate they come short of its fulfilment, then we shall offer our prayers alike for each, then we shall contribute our free-will offerings

to God for his glory and his cause, and we will not be particular to say where each twenty-five cents contributed shall be applied, and that if it is not applied there we cannot give it; but willingly and out of a loving heart we shall make our offerings and place them in the great treasuries of the denomination as money to be used for the cause of God, and to be applied wherever the agents appointed by the denomination to carry forward the work of the denomination shall deem most wise and appropriate. Mr. President, that is what I call broad, and that is the ideal way, in my opinion, to broaden the work of the Permanent Committee. But the Committee cannot do it, nor any other agent outside of the Spirit of God in the hearts of the young people themselves.

I believe that some of us are deceived by the sum of the aggregate contribution when placed under one head. Suppose the people who have supplied you with dinner for the past few days should have reasoned thus: We will put our money for dinners all into one article because it will buy so much more, and we will buy bread only, or we will buy potatoes or beef. What an enormous quantity it would have made of whatever article was decided upon! How great the result would have been when piled up to look at! But when you came to use it the difference would be seen. As it has been, all the wants of the system have been supplied by a proper proportion of bread, a proportion of potatoe, a proper proportion of beef.

Six hundred dollars, when appropriated to a single object, looks like a large sum of money for the young people to contribute. One hundred fifty dollars to be applied in foreign missionary work, one hundred fifty to be applied to the home missionary work, one hundred fifty dollars to be applied to the publishing and distribution of tracts, one hundred fifty to be used in sending the RECORDER to families that are too poor to pay for it, does not look so large as the aggregate in one appropriation, and yet I submit to you, Is it not a broader work than it could be in a single appropriation? I submit to you whether the magnanimous contribution of our people last evening of \$1,370, to be used in all the various interests of the Tract and Missionary Societies, is not a broader work, and does not indicate broader souls in the people that gave it, than if it had been stated by the contributors that that sum of money should go to support two missionary pastors in the State of West Virginia or the State of California.

Again, I believe we are deceived in what we seem to do toward the help of the Board by these special contributions. When we contributed toward the general fund, the Missionary Board, for instance, laid out its field of work for the year depending upon the contributions of the people to carry them out. But when we young people decide upon a united effort upon some one object, and use all our contributions toward it, it is simply withholding our money from the general treasury and appropriating it ourselves. The Board is no richer by it; it has lost from the funds that it had depended upon to meet the demands of the work that it has laid out. As a result it must hire the money for its own appropriations or give them up.

Then suppose that the Woman's Board should do the same thing and collect all its contributions and appropriate them itself, and that brother A. and brother F. and brother I. should each say where his money should go, how long do you suppose a Board appointed to devise the best ways and means of carrying forward denominational work, to have in charge all the interests of the

Society, can keep itself out of debt and accomplish anything? What is the use of having a Board of Managers to have in charge all the interests of the Society if each individual of the denomination is to make his own appropriations? Why not simply have one man to act as agent for the denomination, to receive the contributions and make disbursements as he shall be advised by the individual donors? I only call attention to this to illustrate the disastrous condition toward which, it seems to me, our extreme individualism in this matter is tending.

I may stand alone in my opinions, but I sincerely believe that to be as broad as we ought to be we should leave this work of appropriation of funds entirely in the hands of the Boards, and employ the time and energy of our Permanent Committee in working for more thorough organization, not for individual benevolence but for denominational work. The work of the Committee should be to give us more instruction in godly and Christian living, and its object should be more and more to build up within us a greater loyalty to Christ and a greater interest in each other, by helping us to know more of each other and care more for each other's welfare and spiritual life.

I like the spirit of our brother E. B. Saunders who could not leave his work of saving souls to attend the General Conference. My young friends, would to God that more of us so cared for the souls of the men and women about us that we could lay aside some of our light and frivolous enjoyments and come into the broad sunlight of spiritual living. Would that we cared as much for getting down on our knees and praying for a penitent sinner as we do for a moonlight sail or a picnic excursion. If we did, our Committee would not then need to discuss how to broaden their work. The very breadth of the souls of the young people for whom they work would outline a field so broad that their prayers would not be, "O Lord, broaden our field," but, "O Lord, give us strength to do the great and broad work before us."

I repeat, then, that this work of broadening is not with the Committee; it is with us as young people. If we are narrow in our conceptions of truth, in our interest, in our love, the work of the Committee can never be broad. If we are broad-souled, and our love and consecration reaches beyond our own selfish interests and personal gratification; if we can have such a life among our young people that our pastors will not need to say, as one said to-day, that they can come down to the plain of the enjoyment of the young people, but that the plane of such spiritual enjoyment will be so high and pure and noble that he who reaches it will go up rather than down—up into holy thoughts and lofty aspirations, where you will find breadth of character, breadth of love, breadth of soul—then the work of our Committee will have an ever broadening field, and the beauty of the Lord our God will rest upon us.

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

At the mission school entertainment last November, Dr. Williams, in picturesque style, told the boys and girls the story of a red-headed young man who came to Chicago twenty years ago "to measure people." This red-headed young man was the pioneer Seventh-day Baptist in Chicago. Twelve years later, in September, 1883, a Seventh-day Baptist Church of twelve members was organized with Rev. O. U. Whitford, missionary pastor. A small beginning—an atom of leaven out of sight in the

throbbing life of a great city; yet I doubt not the eleven members who still live, look back to that little meeting in the dingy mission room with great tenderness, and as to the results, "God knoweth." Under circumstances of peculiar difficulty the church has since held its way. There have been a few devoted hearts in the work and the structure which has been built up has been a web woven of work and prayers. To these under God's blessing is largely due the bright outlook of the church to-day. Let me give you a bird's-eye view of the present work and opportunities of the church.

The Mission School. In the spring of 1883 an earnest Sabbatarian printer said to the West Side tailor, "Let us organize a mission school for Jewish children." The tailor was doubtful. "Go to," he answered; "what are we that we should attempt this thing?" The printer persisted and the tailor consented to try the experiment. They sowed hand-bills broadcast in the neighborhood of the Pacific Garden Mission, a Jewish community. The seed took root. Next Sabbath a noisy throng of one hundred boys and girls assembled in the mission room. Bedlam reigned and the Sabbatarians went to work with sleeves rolled up. The printer was superintendent. The tailor paid the rent and kept order—or tried to. A music teacher, with a knack for managing children and a bountiful supply of tact and love, presided at the organ. There were a few earnest teachers, one of whom has since gone home to her reward. The school, like most mundane things, has had its ups and downs. In summer, when children are eager to be out of doors, the attendance is usually light—after the annual picnic. When the frost is in the air, reminding the youngsters of Christmas, the school flourishes. They are bright little folks, keen as the proverbial razor, and not troubled with diffidence. A learned theologian was once impressing upon them the importance of children. "Where," said he solemnly, "would the world be fifty years hence, if there were no little boys and girls?" It was a thrilling moment. Every eye was riveted on the doctor's face. A little urchin on the back seat piped out, "In the soup."

The wife of a college president one day made the school a visit and was called on for a speech. She quite won their hearts by her kindly face and pleasant words and ended by saying that when she came next time she wished to find them all "with better hearts and cleaner faces." I never knew whether it was mischief or appreciation which prompted a little girl to raise her hand. "What is it?" said I. "The same to her."

Does it pay? Well, sometimes we get a little discouraged. Some days there seems to enter into the children something similar to what Mary Magdalene was possessed of. Often they seem ungrateful; but there are two things I like to remember then. First, if they were all model, well-behaved children, there wouldn't be anything for us to do. It is because they are ignorant, quarrelsome and selfish that we have a mission to them. Second, this work is nearest like the work which Christ did on earth of anything I know—unselfish work among lowly people, amid discouragements. The work is glorified when I think of that. The dingy room becomes transfigured. God is the superintendent, Gabriel is the chorister, the angelic host is the choir, and the scholars are souls with an immortal destiny.

Many of the good results are hidden from our view. Bye and bye one of those boys who seems so careless now will get into trouble and

perhaps on a bed of sickness there will come back to him the Golden Texts he learned years before. We know that a great number of the Jews have a much kindlier feeling toward Christianity because of our school. Those who once had bitter prejudice against us are now glad to have their children come. One young man, at least, has been converted to Christianity and is working in his own way among his people. One girl has been saved from a life of shame. Into many of their lives we can see something better coming. A little girl came to me several weeks ago and putting her hand on mine, said that she had made up her mind to live from that day on for the Lord. She sometimes backslides, but so do all of us. The affection which they show us is one of the rewards. When the music teacher was sick and kind friends were fearful she would not recover, little knots of children would gather with tears in their eyes, eager to hear someone say she was better. Excuse me. It is a favorite subject and perhaps I have talked too long about it. I must hasten on.

Concerning the Scandinavian Seventh-day Baptists in Chicago I hope to have something to say in a separate article bye and bye after I have visited the people.

Concerning our church. The present membership is twenty-nine. There are others whom we expect to join us soon. Besides the resident members there are, during several months of the year, a number of medical and theological students who increase the attendance at our services and add to our working force. By a recent vote of the church we are to hold mission school and preaching services half an hour earlier in the afternoon to make room for a Sabbath-school which has just been organized and from which we expect great things.

In addition to the non-residents whom we expect among us when the schools open, there are several people in various parts of the city who are deeply interested in the Sabbath question, with what result time will tell.

Since Brother J. W. Morton left us last May for his work in North Loup, Neb., by vote of the church the pastoral duties have been performed by Frank E. Peterson and Lester C. Randolph, theological students.

I have now reached the last division of my task,—the *opportunities* of the Chicago Seventh-day Baptist Church,—and I would I had the power to speak of them in such a way as to impress their true importance on all your hearts. Please read what I have to say now if you read nothing else in these articles, and may God help me to speak the words of truth and soberness. I firmly believe that Chicago is the most important point in the Seventh-day Baptist denomination. I mean by this that before no other church are the doors of *opportunity* thrown so wide open. Many lines of interest are opening up before us. Every one of these lines may be made fruitful. The possibilities are limited only by the limit of consecration among those to whom the work is entrusted. There are crises in the lives of men and in the lives of churches. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." The Chicago Church has reached a point in its history where it has great responsibilities within its grasp, if it will rise up to the work which God has for it to do. A large number of Seventh-day Baptist young people come to Chicago for work or education, and this number is yearly increasing. These young people are the best blood of the land. They cannot be spared. Their denomination needs,

them. It is quite as important to keep what you have as to get more. A warm-hearted, working church will mightily help these young people to "keep the faith," and in turn they will mightily help in the work which the church has to do. Here on these western prairies is planted this magnificent city, stretching out its commercial arms across a continent. Its past is without a parallel. Its future will make it the metropolis of America. More than that, with western optimism, I dare declare that its position foreordains it to be ultimately the greatest city of the world. As the central and typical American city, it will reflect in an intense degree the social and religious life of the age. When the great tides of feeling and currents of thought sweep the country, Chicago will be the center of the maelstrom. The vexed questions of our age and nation will make this their hottest battle-ground. Here, where new ideas are given a respectful hearing, where religious stratification and prejudice have not gained sway, here in the white heat which shall forge a new civilization, let the truths which Seventh-day Baptists hold dear, be at the front.

In the midst of this seething life is planted the Seventh-day Baptist church of Chicago, small, but growing, and strong, and rich in opportunity. God has great things in store for it. To that end will you give it your sympathy and prayers?" SALVA.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

Oct. 3.	Christ Raising Lazarus.....	John 11: 21-44
Oct. 10.	Christ Foretelling His Death.....	John 12: 20-36.
Oct. 17.	Washing the Disciples' Feet.....	John 13: 1-17.
Oct. 24.	Christ Comforting His Disciples.....	John 14: 1-3; 15-27.
Oct. 31.	Christ the true Vine.....	John 15: 1-16.
Nov. 7.	The Work of the Holy Spirit.....	John 16: 1-15.
Nov. 14.	Christ's Prayer for his Disciples.....	John 17: 1-19.
Nov. 21.	Christ Betrayed.....	John 18: 1-13.
Nov. 28.	Christ before Pilate.....	John 19: 1-16.
Dec. 5.	Christ Crucified.....	John 19: 17-30.
Dec. 12.	Christ Risen.....	John 20: 1-18.
Dec. 19.	The Risen Christ and His Disciples.....	John 21: 1-14.
Dec. 26.	Review.	

LESSON I.—CHRIST RAISING LAZARUS.

For Sabbath-day, Oct. 3, 1891.

SCRIPTURE LESSON.—John 11: 21-44.

INTRODUCTION.—Having delivered his discourse on the Good Shepherd, Jesus leaves Galilee (Luke 9: 51-56); with his disciples he passes through Samaria, crossing the Jordan, slowly journeying toward Jerusalem on the east side of the river. He reaches Jerusalem about the time of the Feast of Dedication, where he speaks the words which followed our last lesson. John 10: 22-39. The Jews, enraged at his words, seek his life, but escaping out of their hand, he retires beyond Jordan, in Perea, where we find him at the death of Lazarus. Hearing of this affliction, he returns to Judea and enters Bethany. Here our lesson begins.

EXPLANATORY NOTES.—v. 21, "Martha." This name only appears in Luke and John. She is the elder sister of Lazarus, a character devout after the Jewish type, sharing in Messianic hopes, and accepting Jesus as the Christ. She believed in the resurrection, but not like Mary, who believed that Jesus made eternal life belong to the present as well as future. "If thou hadst been here." Both sisters say the same. Had probably said it together while waiting for his coming. An expression of faith as well as regret. v. 22. "But I know . . . ask of God." A half-formed hope. A confidence in Christ's power. v. 23. "Thy brother shall rise again." A trial of faith to lead to higher faith. Not his friendship merely, but the fulness of his divine power he would lead her to regard. v. 24. "Resurrection at the last day." The belief of orthodox Jews. Martha believed that her brother had gone to the "under-world," or intermediate state, there to await the coming of the Messiah who would call the departed dead. v. 25. "I

am the resurrection." My triumph over death and the grave does not wait until the last great day. I have the power now. "He that believeth in me," etc. All believers, though dead, are spiritually alive. There is no dark hades to him who believes; he hath immortality and hope. v. 26. "Shall never die." Continued life and happiness, the resurrection of life-everlasting is assured to such. "Believest thou this?" You, Sabbath-school teacher and scholar, is this your faith? v. 27. "Yea, I believe." A well established faith. "The Christ." Anointed of God. The world's Redeemer. v. 28. "Called Mary her sister secretly." Wishing a confidential interview, perhaps fearing some unfriendly Jews might seek the arrest and death of her Lord. See v. 46. "Calleth for thee." Not all the conversation is recorded. There are courtesies of social intercourse not to be forgotten. v. 29. "Arose quickly." Eager to meet and converse with him. v. 30. An explanatory verse. Jesus remains where Martha met him. v. 31. "The Jews . . . followed her." Providence orders that even his enemies should witness the miracle, but it added to their guilt to resist such testimony. "She goeth unto the grave." A custom still retained. v. 32. "Fell down at his feet." Another custom to show peculiar respect. But with Mary an expression of feelings, overcome with grief. "Lord, if thou hadst been here." She does not, like Martha, express hope of present help, though she shows no absence of faith. v. 33. "He groaned in spirit." Was deeply moved and agitated. It was compassion with abhorrence of sin's work in the world. v. 34. "Where have ye laid him?" No information desired, but a friendly inquiry. We often ask what we know. It would show the Jews looking on that there was no secret plan between him and the sisters of Lazarus. v. 35. "Jesus wept." Not loud wailing, but the shedding of tears. He wept in sympathy, "touched with the feeling of our infirmities." It is right to weep, but religion tempers grief and teaches us to mourn without complaint or rebellion against God's will. v. 36. "How he loved him." His enemies acknowledge the greatness of Christ's love. v. 37. "Could not this man . . . have caused . . . not have died?" Is this not a finding of fault for not sooner interposing to save his friend from dying? His other miracles were admitted as true. And still they did not believe! v. 38. "It was a cave." According to custom, the tomb is out of town. A natural or artificial cave. "Stone." Covering the mouth. v. 39. "Take away the stone." Men must assist the Lord, not for his special need, but for their own good. "Been dead four days." At the moment Martha hesitates to believe that Jesus will restore him. Corruption already begun, surely the soul has departed. v. 40. Jesus reminds her of the previous conversation in verses 22, 23. v. 41. "Took away the stone." No more objections. "Father . . . thou hast heard me." Thanksgiving that a private prayer is now answered. Did he not pray over in Perea that this might come to pass? v. 42. "I knew." But the Jews did not, hence it was "because of the people which stood by," that they might recognize his relation to God, and his own divinity. v. 43. "A loud voice." That the bystanders might observe and see no magical workings. His power was not in a loud voice, but in his divine will. This voice shall awaken the slumbering world. 1 Thess. 4: 16. "Come forth." Not all the dead, but "Lazarus, come forth." Jesus speaks and it is done. v. 44. "Came forth bound." Locomotion not impossible but hindered only. Grave clothes were bound round the limbs separately, like the Egyptian mummies. "Loose him." The reality of the miracle could scarcely be denied by the Jews, for they saw the grave clothes, handled them. He has done one part of the work, they must do the rest. So we cannot raise the spiritually dead, but we can by prayer bring them to Christ, and then assist in their complete liberation, after Christ has called them forth.

AMERICAN SABBATH TRACT SOCIETY.

(Continued from page 611.)

The question as to the standing of the Bible in the Christian world on this subject is on trial. It is now God's word and authority, as against the authority of the church, and the question whether the Bible is the authority for practice and work is distinctly involved. There are now four influences, national in extent, at work on this subject, viz., the American Sabbath Union, the Woman's Christian Temperance Union, the secular press, and the question of opening the Columbian Exhibition on Sunday in 1893. We have passed the transition period, and the friends of Sunday look forward to the future as

positively revolutionary, and our prospects for the future, as compared with the past, are doubly favorable, and it is doubly our duty to burn our bridges behind us.

After these remarks the report of the Executive Board was adopted, except those portions specially referred to the committee.

The special Committee on Membership presented the following report:

Your Committee would respectfully recommend the following as a substitute for Article II. in the Constitution.

Article II. All Seventh-day Baptist churches contributing to the funds of this Society, shall have a voice in its meetings through delegates appointed by them, upon the same basis of representation as in the Seventh-day Baptist General Conference. When any church shall neglect to appoint delegates to any session of this Society, the delegates last appointed by such church to said General Conference, or to a regular meeting of this Society, shall be recognized as delegates to such session.

Any person may become a life member of this Society by the payment into its Treasury of twenty dollars, in not more than two payments, by himself, or herself, or by any member of his or her family for that purpose. The money so paid shall be used in the discretion of the Executive Board, for any of the legitimate purposes of this Society.

Each life member constituted under this article, or regularly constituted heretofore, shall be entitled to vote in any meeting of this Society.

Each life member shall be entitled to receive, annually, for distribution, one thousand pages of the tracts published by this Society. And any other person shall be entitled to receive annually such tracts to the value of one-half of his contribution to the General Fund of the Society, for any given year.

HENRY L. JONES,
O. U. WHITFORD,
L. C. ROGERS,
N. WARDNER,
G. B. CARPENTER, } Com.

After remarks by G. B. Utter, G. H. Babcock, Pres. W. C. Whitford, H. D. Clarke, J. Maxson, H. L. Jones, G. B. Carpenter, N. Wardner, T. L. Gardiner, A. H. Lewis, O. D. Sherman, W. L. Clarke, Joshua Clarke, C. Potter and Mrs. L. A. Platts, the report was adopted.

The Special Committee on that part of the Corresponding Secretary's report referring to the removal of the Publishing House, reported as follows:

Your Committee to whom was referred that portion of the report of the Board relating to the removal of the Publishing House, begs leave to report. We recommend that the Society accept the advice of the Denominational Council held at Chicago, Ill., Oct. 22-29, 1891, viz:

Resolved, That it is the opinion of this Council that the American Sabbath Tract Society should instruct its Board to remove the Publishing House to some great commercial center, conveniently located for our denomination, as soon as it can be done without serious embarrassment or loss to the interest involved.

THOS. R. WILLIAMS,
B. F. ROGERS,
G. J. CRANDALL,
G. W. HILL,
N. WARDNER,
T. L. GARDINER,
W. C. WHITFORD,
A. B. PRENTICE,
B. P. LANGWORTHY, 2d. } Com.

In the discussion which followed the presentation of this report, Geo. B. Utter wanted to hear from the Committee what their reasons were for not making any recommendation looking to the place, for which object by common consent they were appointed. A. B. Prentice gave as one reason why the Committee took no definite action, that as the Chicago Council had recommended the removal, if the same could be done without serious embarrassment or loss to the interests involved, they did not feel that this special committee were competent to assume the responsibility of naming a place, and so deciding the question of advisability. T. L. Gardiner said that the Committee did not think that they, consisting of a few ministers, should settle definitely where the Publishing House should go, nor did he think that even this meeting should decide, but it was in the hands, or should be, of business men, who are

clear headed, and who have for years managed its affairs, and who know best regarding both the time and the place. A. E. Main read an extract from the report of the Council, and thought that this report showed that the Committee had trifled with the subject. Jonathan Maxson was sorry that the Committee had not met this question more squarely. That the Publishing House should be where the members of the Board live. If it is to go to Chicago, you must create a new Board. Either drop the question, or else appoint a committee to canvass and report next year, or else decide at once where it is to go. T. R. Williams stated that far from trifling with the matter, the Committee could only decide between two questions, either to disregard or to regard the voice of the Council. All we could do was to say that in our judgment we should regard the voice of the Council, and therefore reported accordingly.

At this point the following amendment was offered by L. C. Rogers:

Resolved, That in the judgment of this Society, the time and convenient circumstances for the removal of the Publishing House from Alfred Centre, N. Y., to some great commercial centre have not yet come.

L. M. Cottrell, of Alfred, said that the people of Alfred sympathize with the Society and the Board, and that they were ready to sink everything for the general good, but they were of the opinion that the time for a change had not yet come. I. L. Cottrell was in favor of the amendment, as the question had been so long in dispute that it was time it was settled; that there was no argument in favor of Chicago as a geographical center, for taking China into consideration, such a center would be in the Pacific Ocean. Geo. H. Utter said that as the last Conference had resolved that the Chicago Council should consider the matter and report the same to this Conference for final and definite action, the Society should do either of the two things, pass the motion or defeat it. L. A. Platts said that the interests of the Society are vastly superior to local or individual interests. The element of uncertainty as to whether the work is to be removed in six, eight, or twelve months, begets an agitation which is a preventive of our doing the best work, and is disastrous to the cause. He wanted the question settled at once. Geo. H. Babcock stated that the Board had not expressed themselves in favor of moving the Publishing House, but only in favor of moving the Board; that financial difficulties were in the way of a change of location.

After this discussion, the amendment was adopted.

The Committee on Nominations then presented the following report:

President—Charles Potter, Plainfield, N. J.
Vice Presidents—G. H. Babcock, I. D. Titworth, A. B. Prentice, L. C. Rogers, E. B. Saunders, S. D. Davis.
Treasurer—J. F. Hubbard, Plainfield, N. J.
Corresponding Secretary—L. E. Livermore, Dunellen, N. J.
Recording Secretary—Arthur L. Titworth, Plainfield, N. J.

Directors—Stephen Burdick, A. H. Lewis, J. D. Spicer, L. E. Livermore, J. M. Todd, C. D. Potter, J. B. Clarke, C. C. Chipman, W. C. Burdick, E. R. Green, J. M. Titworth, Joshua Clarke, H. V. Dunham, J. A. Hubbard, W. C. Daland, J. G. Burdick, Stephen Babcock, A. L. Titworth, D. E. Titworth, E. R. Pope, F. A. Dunham, G. E. Stillman, Frank S. Wells, A. E. Main, I. L. Cottrell, H. D. Clarke, O. U. Whitford, E. H. Lewis, Edwin B. Shaw, Corliss F. Randolph, Geo. B. Carpenter, H. D. Babcock, R. M. Titworth, Abel S. Titworth.

Geo. H. Babcock moved that the report be referred back to the Committee with instructions to locate the Board at Alfred Centre.

In speaking to this motion, Geo. H. Utter said that the time had come to remove the Board. Having decided the one question, let us meet the other like men. Don't ride two

horses at once. O. U. Whitford said the question was whether to remove the Board or the House. He thought it best to remove the House. W. A. Rogers thought that the interests of the Society were many and the plan of publication only one. There is a crisis here, and I want to see the cause of Christ advanced. We cannot vote on this question dispassionately except by the grace of God. Charles Potter, in expressing the sentiment of the Board, said that their action was not from any feeling of criticism. He could pledge any new Board, their best work and influence. Their only idea was that in their judgment the work of the Society could be best carried on in the neighborhood of its Publishing House. Geo. H. Babcock said that this Board have expressed themselves for years, that the Board be removed to Alfred Centre. They have no idea of withdrawing their support financially or otherwise, but when we took up the work ten years ago, we found a certain work to do, and have carried it out on this line. The time has come for the denomination to become awake to the work that is now being done, and the work is now in better condition than ever before, for the denomination to take up. We think that Alfred Centre has as good men as there are to go on with this work, not but that it might be better to work in Chicago or New York, but financial and other reasons preventing this, we feel that the time has come to remove the Board. A. H. Lewis thought the time had come to put the House and the Board together. Remarks were also made by L. C. Rogers, Geo. W. Burdick, and I. L. Cottrell.

At this point the time was extended to five o'clock.

Further discussion was participated in by Joshua Clarke, J. L. Huffman, W. C. Whitford, E. P. Saunders, Geo. H. Utter, and David E. Titworth. These latter seemed to voice the sentiment of the Society at this point, that the Board, as nominated, should continue the work for another year even under the disadvantage of working at arms length. W. L. Clarke thought we should rise to the question and locate the Publishing House in New York City, and so relieve the Board of this disadvantage.

The time having been consumed, further discussion was waived, and by vote of the Society the amendment was lost, and the report of the Nominating Committee was adopted as presented.

On motion of O. D. Sherman, it was voted to reconsider the action previously taken, continuing the Publishing House at Alfred Centre.

He then proposed an amendment substituting the words "that the time has come to remove the Publishing House to New York City or some other important center," which was lost.

After singing the doxology, the Society adjourned to 7.30 P. M.

EVENING SESSION.

This session opened with devotional exercises consisting of an anthem by the choir, "If ye love me keep my commandments," reading of Isaiah sixty-second chapter, by B. F. Rogers, and prayer by J. L. Huffman, after which, Rev. Madison Harry, of Marion, Kansas, preached the annual sermon from Isaiah 55:11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." After a brief introduction the speaker said in outline: There is necessity for faith in this word, because the right will prevail, and God is

with us. The text is unfailing authority for future success. The measure and degree of this success is indicated in the thought that it will be universally disseminated, and has those elements of durability, that it must prosper. Assurances of this success are found: 1. In the unity of God's word; not one word can be taken from it. 2. All of God's truth is needed. The world is unevangelized because the whole truth is not received. 3. Inherent life and energy make it mighty and efficient to the complete enlightenment of the world. 4. Error and tradition and all impediments will be removed. 5. The consciousness of Christendom that his kingdom will come and his will will be done in earth as in heaven assures victory. 6. Assurance is also found in the fact that the conflict is not abating, and that bed-rock must be reached at last. The great lesson of it all is, do we believe it? We need to believe it with all our hearts, and victory will come.

After the sermon a joint collection for the Missionary and Tract Societies was taken, amounting to \$1,360.

In pursuance of the reconsideration, as voted at the afternoon session, of the report of the Committee on the removal of the Publishing House, A. H. Lewis offered the following resolution as a substitute for the amended report of the special committee on that matter:

Resolved, That we hereby instruct the Executive Board of this Society to move the Publishing House from Alfred Centre to the city of New York, as soon as it can be done in accordance with the best interest of the work of the Society, and we do hereby pledge to the Board all necessary support in carrying out this instruction.

After remarks by A. H. Lewis, Geo. W. Burdick and O. D. Sherman the resolution was adopted.

The Committee on Resolutions presented the following report which was adopted:

1. *Resolved*, That we make grateful acknowledgment to God for his blessings upon Sabbath Reform work, and the success he has given in the year past; and that we express our sincere appreciation of the faithful labors of the Executive Board.

2. WHEREAS, The arguments now set forth to sustain the observance of Sunday tend to destroy confidence in the divine authority of the word of God, and to do away with the sense of obligation to observe any Sabbath at all; and,

WHEREAS, It is only among those who recognize the necessity of a Sabbath based upon the Scriptures, that we can hope to present effectually our distinctive principles, therefore,

Resolved, That the present opportunity calls upon this Society to put forth its best efforts to push forward the work of Sabbath Reform.

3. WHEREAS, We are constantly suffering loss, by reason of numbers of our young people who have been reared in Seventh-day Baptist families giving up Sabbath observance when they leave the family hearth,

Resolved, That while we continue our aggressive efforts with unabated vigor, there should also be prepared some literature specially adapted to young people and children, by which Sabbath truth may be more permanently impressed upon their minds and hearts, so that they may have a solid foundation of principle to hold them firm in time of trial.

4. WHEREAS, The various agencies for the promotion of Sunday observance are creating a special and growing interest in the Sabbath question among all classes; and,

WHEREAS, This interest is chiefly centered in cities, therefore

Resolved, That we recommend to the Tract Society that it avail itself of the opportunities now afforded for the dissemination of Sabbath truth, by the establishment of tract depositories in large cities.

5. *Resolved*, That while the money contributions of the past year have been liberal, we urge all members of our denomination to make some special sacrifice to increase their personal contributions for the coming year to meet the needs of the Board.

It was voted that when we adjourn, it be to meet upon the first-day of the week, in connection with the General Conference in 1892, at 10 o'clock A. M.

On motion, the approving and printing of the minutes were referred to the Executive Board.

After singing, "How firm a foundation," by the congregation, and benediction by S. L. Maxson, the Society closed its forty-eighth annual session.

CHARLES POTTER, *President*.

ARTHUR L. TITWORTH, *Recording Secretary*.
 WM. M. STILLMAN, *Assistant Secretary*.

MISCELLANY.

FRANK, HARRY, TOM AND NED.

"Mamma, I get puzzled over the Bible as often as I study. The deeper I go the worse it gets—I mean, the more puzzled I get."

The speaker was Harry Marston, a bright youth of fourteen, who never passed over anything without understanding it. Mamma paused from her sewing, as Harry went on with characteristic dash.

"Matthew and Mark do seem to contradict each other, and I am not quite certain that Luke and John are in perfect accord. Set things in order for me, will you not, mother dear?" And Harry's flushed but earnest face gazed eagerly into Mrs. Marston's.

"Certainly, my son, to the best of my ability—at another time. Your mind is tired from over-work. Ned is calling you now, and I saw Frank and Tom Rosser entering the gate a moment ago."

Harry was off like a flash of lightning. In a few moments he returned with Ned and the visitors at his heels.

"Mamma, please may we go to Folly Dam Bridge, and fish all the morning? We—"

"On one condition only," answered Mrs. Marston, "and this condition has four strings to it. Four boys must be at home to a three o'clock dinner, after which each one must write me a description of the morning's frolic from the time of setting out until the return."

The boys' faces clouded a little, as though they did not enjoy the conditions, until Mrs. Marston added:

"I do not want a dull 'composition,' but a natural, happy recital of what I hope will be a happy time."

Off they went, joyous because innocent, glad because free. Three o'clock found the quartet at home, and a little later they were doing justice to the finny demonstration that the morning's work had not been in vain. After dinner, Mrs. Marston brought out four pencil-tablets, and, after enjoining perfect silence, the work began. In due time the four youthful scribes made credible returns. Frank Rosser was a born painter, and so naturally he drew a vivid picture of scenic surroundings. Harry dashed along, describing accurately, but in rapid succession the morning's doings. Tom was careful and precise, telling many little things that were omitted by the others. Ned was meditative, and, while he related the facts, he drew moral lessons as he passed along.

"Altogether," said Mrs. Marston, approvingly, "they make a charming and, I doubt not, perfect narration. The facts are the same, but how different each sketch! You, Harry, say that as you were crossing the bridge Tom fell down, while Tom avers that he and Ned fell across the bridge. Which is correct? One must be wrong."

"Oh, no, mamma! Both are right. We were crossing, and the boys fell on the last plank. I didn't see Ned fall."

"And," pursued Mrs. Marston, "Frank says you were all standing at Farmer Gray's gate, while Ned distinctly affirms that you were sitting under a tree in his yard. How about this grave error? One must be entirely in the wrong."

"Not a bit of it, mother mine!" replied Harry. "Both are facts. The tree is exactly at the gate."

"That being so," continued Mrs. Marston, "then I will draw a helpful lesson for you from to-day's pleasure. I think the supposed discrepancies in the gospel narratives may be disposed of in much the same way to oft-time weary puzzlers."

The appearance of Bridget called Mrs. Marston's attention to domestic matters, and the boys went to batting balls. That night, as the boys clung to mamma for their good-night kisses, Harry asked:

"Little mother, didn't you make us write those pen-sketches to illustrate the real harmony of the Gospels?"

"Yes, my son. Don't you think it was a good way?"

"A very good way; and I know I shall never forget it."

"Nor I," put in Ned. "Tom and Frank said it made things seem new to them, and they are going to tell it at home to-night."

"I hope they will," said Harry; "for old Mr. Rosser is always harping on the contradictions of the Bible."—*Sunday-School Times.*

A CASE OF THOUGHTLESSNESS.

The other afternoon I got into a car of the Sixth Avenue Elevated road, going up town. At the next station above where I entered the car, a father and mother and a boy about five or six years old entered the same car. A seat was given to the mother, who made room for the boy beside her; after a time the father got a seat, and tried to persuade the boy to come over to him. The boy very irritably refused, and with pouting lips clung closer to his mother. A few stations farther on, a seat beside the mother was vacated, and then the father changed his seat to the vacant one beside his wife. Each moved, and the small boy was persuaded to kneel between them and look out of the window. No sooner was he comfortably settled than the father began to amuse himself by pulling the boy's ears, pinching his cheeks, shoving his elbows off the window-sill, pulling his feet. At every manifestation of anger the father would throw his head back and laugh. At last he made the boy cry, and his enjoyment reached a climax, as he now kept saying in an audible whisper, "Cry baby! cry baby!"

The poor little fellow was a painful object. He was very thin, had tiny bones, and was evidently worn out nervously, and without doubt his physical condition was due entirely to the thoughtless cruelty of his father, a big, healthy, careless, fun-loving man—I had almost written monster—selfish and dense to every finer emotion. The patient expression on the mother's face, as she mechanically soothed the boy, proved that the experience was too common to even arouse comment in her own mind.

The next morning I picked up the *Tribune*, and turned at once to a report of the doings at Chautauqua; the proceedings of the Woman's Club were reported, the principal subject being the training of children.

"How would you break a child of the habit of teasing? By breaking older people of the habit of teasing the child," were question and answer that brought vividly to mind the incident of the evening before.

What a future of rasped nerves and false standards of amusements was being established through a father's thoughtlessness.—*Christian Union.*

A QUEER BUSINESS.

A great English editor, Mr. Henry Labouchere, tells of an advertisement that appeared recently in one of the London papers which read as follows:

BIRCH RODS—Small and handy, 1s., by post, well packed. Ida Weston, care of Mrs. Taylor, 8 Hawthorn Terrace, Canterbury.

This was such a strange advertisement that Mr. Labouchere thought he would inquire into it, and so he sent to Miss Weston a note requesting her to send him a birch rod as advertised, and enclosing the necessary shilling. Shortly the rod arrived, and with it a note from Miss Weston to this effect:

"Miss Weston encloses one rod herewith. It must be steeped in water to restore its suppleness, and the handle may be wrapped in ribbon. Miss Weston advertises at a loss, but with a view to restore the rod and reform the present 'untamed' race of English boys and girls."

Just think of it! Making a regular business of selling birch rods to make boys better. How would the boys of this country like that, and would they agree with my informant that this lady is engaged in a great and glorious work?

I am afraid not, and I am further not afraid to say that the modern boys who stand in need of the rod are like angels' visits, few and far between.—*Harper's Young People.*

SPECIAL NOTICES.

THE Annual Meeting of the Kansas and Nebraska churches will be held in Nortonville, Kansas, Oct. 16th, 17th, and 18th, 1891. The following programme has been prepared:

FRIDAY, OCTOBER 16TH.

10 A. M. Introductory Sermon, U. M. Babcock, followed by communications from churches and appointment of committees.

2.30 P. M. Woman's hour,—essays by Mrs. U. M. Babcock and Mrs. S. E. R. Babcock; reports from women's organizations; general discussion.

3.30 P. M. Sermon, Eld. A. P. Bunnell.

7.45 P. M. Praise and conference meeting conducted by Rev. D. K. Davis.

SABBATH, OCTOBER 17TH.

10.30 A. M. Sermon, J. W. Morton.

12 M. Sabbath-school.

3 P. M. Sermon, E. S. Eyerly.

3.45 P. M. Young People's hour, conducted by the pastor, G. M. Cottrell; essay, Daisy Eyerly; reports from societies; conference meeting.

7.45 P. M. Song service.

8.15 P. M. Sermon, M. Harry.

SUNDAY, OCTOBER 18TH.

9.30 A. M. Reports of committees and miscellaneous business.

11 A. M. Sermon, M. Harry.

2.30 P. M. Denominational hour, led by J. W. Morton.

3.30 P. M. Sermon, U. M. Babcock.

7.30 P. M. Praise service.

8. P. M. Sermon, J. W. Morton.

8.45 P. M. Love feast.

G. M. COTTRELL, *Chairman,*

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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 address: 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 1st 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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CONTENTS.

Paragraphs..... 609
The Pope's Veto in Politics..... 610
What is Man? American Sabbath Tract Society..... 611
MISSIONS:—Paragraphs; Board Meeting; The Missionary Spirit that Succeeds; Correspondence..... 612
WOMAN'S WORK:—Paragraph; Extracts from Annual Reports; Work for Heathen Women..... 613
HISTORICAL AND BIOGRAPHICAL:—The Franco-German Situation; Identification of more Ancient Cities of the Pharaohs; Higher Criticism..... 614
SABBATH REFORM:—Correction; Continued Agitation; Acknowledging the Truth; Religious Liberty..... 615
Temporarily by Degrees; Amusements..... 615
EDITORIALS:—Paragraphs; Church Union; The Holy Coat..... 616
Washington Letter; Ministerial Conference; Tract Society Board Meeting..... 617
YOUNG PEOPLE'S WORK:—Paragraphs; How Can the Work of the Permanent Committee be Broadened? The Windy City by the Lake and the Sabbatarians Who Live There..... 618
SABBATH-SCHOOL:—Lesson..... 620
MISCELLANEOUS:—Frank, Harry, Tom and Ned; A Case of Thoughtlessness; A Queer Business..... 622
SPECIAL NOTICES..... 622
BUSINESS DIRECTORY..... 623
CATALOGUE OF PUBLICATIONS..... 623
CONDENSED NEWS..... 624
MARRIAGES AND DEATHS..... 624

CONDENSED NEWS.

A destructive fire is raging in the cranberry marshes of Northern Wisconsin.

Balmaceda, the deposed President of Chili, committed suicide by shooting, at Valparaiso, Sept. 19th.

The floods in Spain have been unprecedented in severity; more than a thousand lives have been lost, and much suffering has been caused by the destruction of houses and food supplies.

The Erie system showed an excess of net earnings for July greater than it ever made before in its history in the corresponding month of any year. The gross income is \$314,268, net \$193,636.

The new Jewish temple Beth-El at Fifth avenue, and Seventy-sixth Street, N. Y., was dedicated Sept. 18th, with imposing ceremonies in the presence of a large congregation. The structure will seat 4,000 people. It cost \$600,000. Services were conducted and sermons preached by Rev. D. Kohler and Rabbi Grossman and addresses were made by Jacob H. Fleisch and David Mayer.

Reports from all parts of Minnesota and the Dakotas indicate that Sept. 16th was the hottest September day in the history of the Signal Service. The temperature at Redfield, Webster, and Aberdeen, S. D., was 100 degrees in the shade. At Lac Qui Parle, Shakopee and Chaska, Minn., it was 98 degrees, and at St. Paul it was 95 degrees, within 4 degrees of the hottest day of the season.

MARRIED.

WILLIAMS—GREEN.—At the home of the bride's father, Andrew J. Green, in Hartsville, N. Y., Sept. 13, 1891, by Elder J. Kenyon, Jo-eph L. Williams, of Andover, and Miss Ida M. Green.

HOLDING—POLAND.—At the home of the bride's parents, in Garwin, Iowa, Sept. 16, 1891, by Rev. E. H. Socwell, Mr. J. W. Holding, of Winona, Minn., and Miss Mabel Poland, of Garwin.

DIED.

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

BARBER.—Of cholera infantum, Sept. 6, infant daughter of Geo. M., and Elmina M. Barber, aged 6 months.

STILLMAN.—In Alfred Centre, N. Y., Sept. 15, 1891, Mrs. Julia A. Stillman, relict of Erastus B. Stillman, aged 79 years, 11 months and 14 days.

In early life Sister Stillman made the Saviour her choice, and united with his people. Born in Berlin, it was there she gave her life to Jesus, and became identified with his church. Later she was among the well-remembered company of Sabbath-keepers in Newport, N. Y., from which place she, with others, came to Alfred Centre about 13 years ago. The last church of which she was a member, becoming extinct, she took no letter, and neglected in her old age and infirmities to transfer her membership to the place of her last residence. To the last the faith of her early life was her joy and comfort. She leaves, to mourn her loss, two daughters and their families. Her funeral was at her last earthly

home, Sept. 17, 1891. The service was conducted by the writer, assisted by Eld's. L. M. Cottrell and Thomas R. Williams. J. S.

BASSETT.—In Alfred Centre, N. Y., Sept. 13, 1891, Esther, wife of B. S. Bassett, in the 60th year of her age.

For seven years she had been a great sufferer, perhaps more in mind than in body, but paralysis opened the door and let the imprisoned spirit go to its rest. In early life she became a member of the Seventh-day Baptist Church of Independence, but on changing her residence to Alfred Centre she became a member of that church, with which she remained in fellowship until death. We remember her in health as a most cheerful wife and mother. She has left a husband, six sons, one daughter, three sisters, and a large circle of other relatives. She was brought to Independence for her funeral and burial. J. K.

CLARKE.—In Fulmer Valley, N. Y., Sept. 15, 1891, of dropsy of the head, Raymond L., son of Manfred and Kate Clarke, aged 10 months.

It was a relief when the good Shepherd took the suffering lamb into his own fold. J. K.

ROGERS.—In Willing, N. Y., of paralysis, Lucy, wife of Charles Rogers, deceased.

She was born in DeWitt, N. Y., Oct., 1810, and died Sept. 9, 1891. She and her husband came to Willing soon after their marriage, and were among its first settlers. She, with her son and family, were going to a funeral and had nearly reached the church when she was discovered in a helpless condition. They returned at once to their home where she lived but a few hours. She was the mother of eight children, three daughters and five sons, three of whom are ministers of the gospel. She was a member of the Seventh-day Adventist Church of Wellsville and is spoken of as an excellent Christian woman. J. K.

BEEBE.—In Brookfield, N. Y., Sept. 5, 1891, of cancer, Mrs. L. Emogene Beebe.

Sister Beebe was born in Brookfield, N. Y., July 29, 1842, and was the daughter of Albert Clarke. At the age of 15 she was baptized by Eld. Joshua Clarke, and united with the 2d Brookfield Church, of which she has since been a most consistent member. Oct. 4, 1870, she was married to Charles M. Beebe, who, with one son, Albert A., survives her. Sister Beebe was one of those quiet and patient Christians, the effect of whose lives is seen in acts rather than words. During the last fatal illness she exhibited the fortitude that is born of faith, bowing in true submission beneath the rod. The family, church, and community feel a deep loss in her removal. Besides the husband and son already referred to, there remain of her immediate family, one brother, Dea. Laverne Clarke, of Brookfield, N. Y., and one sister, Mrs. D. P. Curtis, of Hutchinson, Minn. C. A. B.

RANDALL.—Marcus D. Randall was born in Brookfield, N. Y., Dec. 4, 1809, and died in Milton Junction, Wis., Sept. 14, 1891.

Mr. Randall had been a resident of Wisconsin about 46 years. In young manhood he became a member of the Presbyterian Church. In 1855 he married Miss Deborah Odell, after which time he observed the Sabbath, but did not unite with the Seventh-day Baptist Church until after moving into the vicinity of Albion. He was baptized by Eld. Joshua Clarke and joined the Albion Church about thirty years ago. Five years ago last April they moved to Milton Junction, and at once moved their membership to the church in that place. For three years Bro. Randall has been too feeble to attend church, yet he manifested great interest in its welfare, and died with bright hopes for the future. Shortly before Conference he remarked to his pastor: "I guess I am about worn out, I think I will not last much longer, I am waiting my Master's summons." While his pastor was at Conference he was taken ill and partially rallied, but on Sept. 11th he had a shock of apoplexy and did not regain consciousness. His remains were deposited in the Albion Cemetery, where their only daughter was buried several years since. Mrs. Randall survives him. G. W. H.

VAN HORN.—At North Loup, Neb., Sept. 13, 1891, Mrs. Mattie C. Van Horn, wife of Holdridge Van Horn, in the 46th year of her age.

This sister was a daughter of Richard Clark, now of Hewitt Springs, Miss. She was born in Wisconsin, where she was converted and baptized at an early age. She subsequently held membership in the Seventh-day Baptist Church at Garwin, Iowa, from which she transferred her membership to the North Loup Church about a year ago. She was a woman of great conscientiousness, an active member of the Ladies' Missionary Society, and otherwise useful in the church. She was a devoted wife and mother, and her widowed husband and two children have abundant reason to call her blessed. In her last sickness she suffered much bodily distress, but maintained a calm demeanor through it all. She chose the text for her funeral sermon—Psalm 116: 7, 8,—and the hymns to be sung on the occasion; and then passed away, at peace with God and man. J. W. M.

Baby's Here! What Next!

Few young mothers have access to the latest information regarding the diet of infants and young children, and it is therefore with pleasure we recommend for the perusal of all who have anything to do with children, the exhaustive article, "How and What to Feed the Baby," in the October number of that progressive

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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periodical, Demorest's Family Magazine. This article is by a successful physician, and tells what food to give, how to prepare each kind, just how much and how often the child should be fed, when and how often the diet should be changed, and gives bills of fare for different ages, so that the most inexperienced mother may know just how to feed her baby from its birth until it is able to eat the regular meals of the family. And this is only one of the many attractions of the October number of this comprehensive family magazine, which is bright with charming stories, including one by Ella Wheeler Wilcox; "In the Woman's Ward of an Insane Asylum" tells a pathetic tale; the article on "Sloyd" is instructive and entertaining; and there are other splendid articles, and nearly 200 fine illustrations. It is published by W. Jennings Demorest, at 15 East 14th St., New York. Price 20 cents. Any of our local newsdealers will supply it.

Three Harvest Excursions.

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

Harvest Excursions.

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

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