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—THE Presbyterians are talking about a *consensus* creed—a basis of union of all the Presbyterian denominations, in fact all the Reformed denominations. Such a thing as this is a good ways off, unless this creed is a good deal like the Seventh-day Baptist creed, presenting grand and biblical statements of faith and dwelling not at all in definitions. They would agree upon the inspiration of the Scriptures, but let Dr. Shedd slip in a definition of inspiration, or Dr. Briggs, for that matter, and your *consensus* creed would become an “iridescent dream.”

—TWO RELIGIOUS gatherings of importance are to be held this month; that of the American Board in Pittsfield, Mass., and that of the Ecumenical Methodist Council, in Washington. We have seen the programme of the Washington meeting. Of course Methodism claims a large share of the attention of those who have been asked to speak, but the list of subjects is not without the customary padding, the subjects that give opportunities for buncombe. The gathering will include the most notable Methodists of the world and for this reason alone will be remarkable; but we would not be surprised if it were remarkable for its power and influence. Probably there are no better platform orators in the Christian church than are to be found within the list of men to be at Washington attending this Council.

—MR. D. V. WHITE, a New York broker, has failed. So have other men. But this man has been quite prominent in connection with the affairs of Plymouth church, Brooklyn, ever since Mr. Beecher's troubles, and so when he fails the world “makes a note of it.” We are glad he failed; it served him right. He was engaged in a speculation intended to make himself rich by making people pay more for their bread. He is rightly held up as more than committing a business mistake; he has been guilty of a crime, and no less so because other men succeed, sometimes, where he failed. The New York *Tribune* rightly says: “The spirit of speculation which his fall illustrates does not deserve any sympathy, and has done incalculable mischief in this country. Mr. White had no need of more money. He had made quite enough to retire from business with ample means for comfort or luxury. But the craze for the excitement of speculation knows no limits, and grows upon a man like the passion for drink. With all his genius and experience Mr. White had never learned the lesson that the necessities of life are not proper objects of speculation. The livelihood of toiling millions depends on them. Control of the prices of such necessities by the artificial measures which speculation employs is therefore an offense against society. We think an Old Testament writer would attribute Mr. White's failure to his fighting against God, and we would not dispute it.”

—WE listened to the most of Dr. Marvin R. Vincent's address at the opening of Union Theological Seminary, Sept. 24th. We believe

we never knew a public meeting in that institution to be begun at the time advertised, and it was owing to this unfortunate habit that we lost the latter part. So far as we could judge there was a noticeable absence of representative New York ministers. Dr. Charles L. Thompson was there and offered the prayer, and Dr. William Taylor was there, but the men we used to see were absent. There may be given two reasons for this absence. Doubtless some wished to emphasize their disapproval of what they consider the Seminary's wrong tendency, and others did not wish to lie open to the charge of going out of curiosity to hear what might be said, or of going as “heresy hunters.” The Seminary has opened with unusual attendance in the upper classes; just what will be the attendance in the junior class it was not possible to find out on opening day, but the prospect was fair for the usual number. This is remarkable, and we may say significant, in view of the present feeling toward this institution.

—IF any one expected to hear apologies made for Dr. Briggs, or anything like an attempt to conciliate opinion, he was disappointed; and if any one went as a “heresy hunter” he too must have been disappointed, for we doubt if there are many men in the Presbyterian Church outside the few who hold to Dr. Shedd's theology, who would not pronounce it conservative rather than radical. It was well said by a New York minister that it is just what might have been expected from a disciple of Henry B. Smith. A good many refuse to go to Union because Dr. Briggs is there; we are sure we would choose to go to no theological seminary where the Bible is studied on different principles from those laid down in Dr. Vincent's address.

—THE subject of the address was *Exegesis*. A sound exegesis is (1) *necessary*. We must study the Bible with grammar and lexicon, must understand customs of the people of Bible times and their idioms of speech and their ways of thinking. (2) *Critical*. The Bible must be given over to the same treatment that other books receive at the hands of scholars. (3) *Progressive*. The work of exegesis is never done, and new light may always be expected from the Bible. (4) *Modest and patient*. The exegete must say he does not know if he does not, and patiently try the keys in his guide, and sometimes acknowledge there is no known key to the interpretation. (5) *Courageous*. It is the first business of an interpreter to let the Bible say what it does say instead of having it say what he wishes it would say. Dr. Vincent declared that “Union Seminary holds by the Bible. It exalts its authority. It accepts that authority as supreme. It is for the Bible first and Confessions afterwards.” “It shall be, as it ever has been, the delight and the pride of Union Seminary to magnify the Bible before the eyes of men, and to assert its principles and its personal, divine center as the solution of all the great world-problems, the inspiration and mold of perfect character and a perfect society.”

—THERE is much other matter in the address that will be read with interest. The thing with which issue will most likely be joined is his statement that “Bible” and “word of God” are not necessarily synonymous, and that it is better to affirm that *the Bible contains the word of God* instead of *the Bible is the word of God*. He explicitly and strongly rejected the verbally, literally-inerrant theory of inspiration, but he is safely within the limits of “orthodoxy;” there probably the majority of the intelligent pastors of his denomination are with him. That they are not all with him is seen from Dr. Shedd's letter to Dr. Briggs last summer, and from a vote passed by the Presbytery of Lehigh, Penn., asking the General Assembly to say that the inspiration of the Bible means its literal, verbal inerrancy, and also from an editorial in the *Presbyterian*, endorsing this vote and belief. Princeton Seminary is supposed to hold to this view also, and one might say that the great flocking of students to Princeton this fall means that the Presbyterian Church, in the main, sustains the opinion. It will be safe to judge this matter when two years have passed after the excitement of the present time.

—THE inspiration of the Bible cannot depend for its acceptance upon the phrase “verbally and literally inerrant,” and just so far as it is joined with this phrase will it be rejected by the most of thinking people. A harmony of the gospels is impossible upon the “verbally inerrant” theory. Take a single thing for illustration. There was an inscription placed on Jesus' cross—a single inscription; but on the theory that the Holy Spirit gave the evangelists the actual words they were to use we see no escape from the dilemma that the Spirit of the Eternal told four men to write one inscription in four different ways. No reasonable person finds anything but a beautiful harmony of the four evangelists upon any other theory than the “literally inerrant” one. We will not say he will find all difficulties removed, but he will find no trouble in seeing a substantial agreement of the writers about the facts of Jesus' life.

—THE presence of H. S. Olcott, successor of Madame Blavatsky, as leader of the Theosophical Society in this country, will bring to mind the Buddhist propaganda of which there was some talk a few years ago. He is on his way to Japan to secure a union of the Buddhists of that country (they being divided into two powerful factions, known as Northern and Southern,) through the acceptance of a common platform. We call him the successor of Madame Blavatsky, but though President of the society she founded, he claims that she has no successor. The thing in this movement we are most interested in is the work it is doing, or says it is trying to do, for the elevation of the women of India. We do not profess to understand about the Mahatmas, nor to have much faith in the alleged wonderful communication for them; nor will we sit in judgment upon the honesty and motives

of such people as Col. Olcott and Mrs. Annie Besant; but if the society helps elevate the women of India and China and Japan it will do good, and the world will look with charity on what it now considers its nonsense. But Buddhism will have to fight with Christianity for the supremacy and there is little doubt as to the result.

W. C. T.

INFLUENCE.

MISS ALICE CLAWSON.

I watched the growth of a little flower,
And said to myself, How passing strange!
For I marked within it the ceaseless change,
In silence wrought by mightier powers.

I could not see the air around,
Nor the forces that lay in a beam of light;
The raindrop falling was lost to sight,
Silent and motionless lay the ground.

But when, one day, like a holy thought,
The petals opened from the blossom's heart,
I saw the beautiful, perfect part,
That each had slowly and surely wrought.

In secret and silence before me there,
The new creation had sprung and grown,
Whose life yet seemed to me less its own,
Than that of water, or earth, or air.

And I thought, "O wonderful, deathless soul,"
Whose change we mark as the years roll by,
What hidden forces around thee lie,
Beyond thy knowledge or thy control.

We may not know the mysterious powers,
That matter and mind exert for thee,
Nor what strange workings of sympathy,
Still fathom thy destiny hour by hour.

In the heart's recesses they hide them well,
Like the viewless air and the voiceless light,
Like the raindrops trembling and lost to sight,
They nothing show to us, nothing tell.

But when, some day, at the Master's call,
Like petals the years of time unfold,
In thy perfect being we shall behold
The impress of each, the result of all.

ETHICS AND ECONOMICS.

D. I. GREEN.

(Concluded.)

Some people have called Political Economy a dismal science because it treats of the struggles of people for wealth when the supply is not sufficient for all, but no science gives us more hopeful indications of better things to come or more incentives to work for the common good. Men are selfish and work for self, but our modern system of obtaining wealth has made it necessary to consider the wants of others. The farmer, the manufacturer, and the merchant must supply products and goods which are wanted or failure is certain; the railroad must supply a need in order to gain a profit; and even the public officer must serve the people to attain permanent success. Mutual service has become the fundamental principle even in the securing of wealth. What more encouraging fact was ever discovered? To induce people to regard the wants of others has long been the aim of religion and philosophy. Now the inevitable development of social life and mutual dependence is rapidly bringing about the happy state in which service will be the universal avenue to success. At first it seems wonderful that millions of people, all seeking for their own gain, can live together in peace and good will. The explanation lies in the fact that most men are seeking their own gain by supplying the wants of other men.

International trade has prevented many a war, for it is not convenient to fight those who supply our wants and buy our products. It was discovered long ago that sinfulness is misery instead of pleasure, though people are only beginning to be practically conscious of the fact; and the study of economics from a social and moral stand-point gives us reason for belief in an idea which is most radiant with promise of future welfare—the idea that the real, true, and

essential interests of all men are in perfect harmony, and that when people come to realize their own interests, ignorance, poverty, deception, vice, and crime will not be tolerated.

But returning from our pleasant thoughts of coming harmony we find many evidences of discord and injustice in the world. Many people are so dull in their moral sensibilities that ill-gotten wealth seems to afford them as much joy as any other, and spoliation takes the place of production. Society, always slow to assert its rights, tolerates the idle pauper, the oppressive monopolist, and the death-bringing saloon-keeper. Partisanship is accepted in place of patriotism. Bad roads, impure water, poor drainage, corruption in politics, deception in trade, and injustice in law, are meekly submitted to as if they were necessary evils. Thousands of innocent children are allowed to grow up in an atmosphere of vice and crime. Men in their ignorance often contend against their own interests, and our social organism is so far from being perfect that a large share of our energy is utterly wasted, and abject poverty remains in the midst of the most rapidly increasing wealth that the world has ever seen.

Deep and thorough study must be given to these social and economic questions, and above all the investigations must be carried on with a purely scientific spirit—a spirit free from all prejudice, seeking only for the truth—and with a keen perception that can distinguish ascertained facts from plausible theories.

The relation of ethics to economics has been a ground of contention between the old and new schools of political economy. Adherents to the old school say that political economy is concerned with wealth only. The question it seeks to answer is how to increase the wealth of a country. Questions of moral and intellectual development, though of equal importance, are thought to belong to other branches of study; but it is growing more and more apparent that there is an element of unity pervading all things that will not allow any one science to be separated from related sciences.

The object of economic investigation is to find the true nature and laws of our economic relations, to the end that we may make wise legislation and supply our wants to better advantage, but the higher wants should always prevail over the lower. If economic investigation shows that the sweating system of manufacture produces more wealth for the employer, but at the same time causes more wretchedness and misery for society as a whole, it is condemned by political economy as well as by ethics. Political economy treats of the organization and interests of society in respect to its activities in supplying the wants of its members, but the interests of society embrace much more than the simple accumulation of wealth. Political economy favors certain factory laws, not because they result in a greater production of wealth, but because careful investigation has shown that such laws are of service in protecting the lives and preserving the health of working people, and in rescuing children from the drudging toil that brings spiritless decrepitude in place of youthful vigor.

In like manner economics embrace innumerable ethical considerations. But ethics are also indebted to economics. The ethics of our grandparents enjoined that we give alms to the poor, but economics has shown that indiscriminate alms giving is a curse to society, and enjoins that every gift be preceded by an investigation. We often hear luxurious living on the part of rich people commended on the ground that it

gives employment to labor, but political economy shows that abstinence alone can create the capital which supports labor.

The study of economics offers us no new criticism of right and wrong, but it constantly reveals what we ought to do by pointing out what can be done. Religion gives the spirit of self-sacrifice and devotion to the cause of uplifting our fellowmen, but the most devoted efforts may be wasted through ignorance of the social laws and forces with which we have to deal. Experience shows that religion cannot thrive in an atmosphere of want and degradation. Christianity must join hands with social and economic science in the work of salvation.

The truly scientific spirit of the modern university, directed to the study of the divine laws manifested in nature and society, is sure to reveal truths that are both useful and inspiring. Seventh-day Baptists are right in considering the support of liberal education a religious duty. All of us have interests of our own, but few of us realize to what an extent our own welfare depends upon the welfare of others. It is the object of economic study to bring to light our common interests and to prepare the student for intelligent action as a member of the social organism. Patriotism is turning from thoughts of war to an interest in the general welfare, and the acceptance of dogma has ceased to be the chief demand of religion.

It is often said that we cannot make men good by legislation. Laziness and indolence will continue to breed poverty and shame; but who can say how much of this indolence is due to unfavorable environment? From many thousands of children taken out of the slums of London and placed in country homes by the Bunardo Society, less than two per cent proved failures. The Elmira Reformatory has proved that even young criminals will become useful citizens when placed under favorable economic conditions. *An inspiring idea is arresting the attention of the public*—that poverty and degradation are unnecessary. Many of the remedies proposed by enthusiasts are eagerly espoused by the needy masses. A clearer understanding of economic laws would turn dangerous agitation into wholesome reform.

From all these considerations we may draw a number of practical suggestions: 1st. The scientific study of social and economic questions should be encouraged in all our schools for higher education. 2d. We would do well to give more heed to questions which concern the general welfare. The inevitable development of society is making us more and more dependent upon each other, and more and more united in our interests. Let us be ready to contribute to public improvements and eager to help in political reform. When people become thoroughly awake to the public interests reform will follow on every side. Political scandal is the fruit of public indifference.

The third practical suggestion which is naturally drawn from the consideration of our social interests is for the encouragement of education. It is to the scientific spirit and patient research which is fostered in the university that we must look for a solution of social problems, and above all, it is universal education which, like an elixir of life, must carry new vitality to the sluggish members of society, awakening ambition and giving a taste for higher things. Indolence is the companion of ignorance. We cannot afford to neglect the rising generation. All the world is indebted to him who uses his wealth and influence in the cause of education.

THE CHURCH OR THE SOCIETY?

A SENEX.

I have heard of the church in the wilderness; the Revelator speaks of it I think, but I do not know what it means, yet I venture to say that it seems to me the church of Christ is now in the woods, maybe in the swamp.

In reading a report of missionary work done by the Baptists in Missouri, I noticed that it was said that there was a large number of societies which had paid in money for that work. A society had paid so much, say \$95; B, \$75; C, \$62; D, \$59; E, \$38; F, had paid \$47, and so on. Then followed the statement that the church had paid so and so. I do not give the figures, but as compared with the societies it was a very small amount. As it was with us at our Associations or Conference, the church is the last if it is anything at all. We have the Tract hour, the Missionary hour, the Young People's hour, etc., etc., but when is the Church's hour? A heathen looking on would not get a thought that Jesus Christ had any Church in this country.

But it will be said this is the church, this is only a way it has of doing its work. Very well, if this legion of societies constitutes the Church of Christ, why not baptize into the Association, or Conference, or the Woman's Christian Temperance Society. But this would destroy the church and its sacredness. That is just what is being done to-day.

It is said that the young people's organization is based upon loyalty and love to the church. If the young people would all go to work in Christ's own church, that which he calls his own, it would look more like loyalty. I believe, from what I know by observation, among most of the members of these various societies, that there is more love and loyalty to their own society than to the church; for they are more earnest to keep up their society and attend its meetings than they are to keep up the church and its appointments. If the church should advertise a great meeting to plan for the salvation of men do you believe fifteen thousand would go to Minnesota to attend it? We cannot get enough for a corporal's guard at a church prayer-meeting. Young people might go because the rules of their society obligates them to attend such meetings, and what does this imply? Simply that the society is superior to the church. What better organization can one want in which to work for the Master than the one of His own making?

The writer said to a Christian Endeavor member not long ago, Why can you not work with old and young in the church? The reply was, "Because we cannot do as we want to." This answer would seem to imply that the doing of their own will was of more importance than the work of the church, which is composed of old and young. The young Christian needs the experience and gravity of age, while age needs the agility and spirit of the young. The gospel church was fashioned after the family where old and young are all united and held together by the same ties of tender relation. It is "one family on earth and in heaven."

The Saviour claimed his disciples as his church. That was the embryo church; to it he committed the salvation of the world. "Go disciple all nations," this was the marching order, and, "Lo, I am with you all the days," the blessed assurance. He did not say, Go organize a society by which to do this work, but, "Go ye." Some of these societies are made up of all sorts of Christians, and I have heard that they claim the right to administer the sacrament, and the time may come when members will be received by baptism into some society! Why not, if the society is a branch of the church?

Well, the old church of God which he has purchased with his own blood is a good place for Christians to do the work of the Master; and if Christians, old and young, would work there, it would not give the world the chance to say the church is not doing much, compared with these outside and worldly organizations, or that they are doing more for the salvation of the world than the church of Jesus Christ.

TWO-EDGED ARGUMENTS.

Standard, Chicago, Sept. 24.

There is one "relic of barbarism" in this country with which the highest judicial authorities appear disposed to deal in a spirit of fidelity to the absolute right, and to those interests which it is the province of law to protect. This is that great iniquity, the Louisiana lottery. Doubtless, courage and fidelity in this regard are much re-enforced by the fact that the general consensus of the civilized world is now on the side of right in this matter; yet the attitude of interpreters of the law in the case of the lottery justifies the belief that when public opinion shall fitly express itself in regard to some other things, where interests of morality are at stake, a like courage will be shown both in the creation of needed laws, and in their enforcement.

Attorney-General Miller has given out for publication the carefully prepared brief which he is to submit to the United States Supreme Court in the case of Rapiere and Dupre, two persons connected with the Louisiana lottery, who have been indicted, and convicted, for violation of the new law upon that subject in sending lottery matter through the mails. An appeal has been made to the Supreme Court, and arguments upon that appeal will be heard at the October term. Mr. Miller shows small respect for the arguments of the lottery lawyers, the evident purpose of which, as he says, seems, "as was of course to be expected in such a cause, to becloud the issue." This issue is the constitutionality of the Act of Congress by which the sending of lottery matter through the mails is forbidden, while the parties concerned are to be dealt with as criminals. The Attorney-General shows small respect for the pettifogging plea put forward in behalf of the defendants, and in doing so, with the other keen edge of his argument shears into shreds other sophistries of a like sort.

One part of the plea for the defendants is, that denial of the privilege of sending any kind of printed matter through the mails is violation of the well established principle of freedom of the press! To prohibit transmission through the mails is to prohibit the circulation of literature, and this interferes with that freedom of the press which is, in this country especially, deemed a right so sacred. The Attorney-General makes no effort to conceal his scorn for the miserable jobbery in behalf of a great iniquity to which the lawyers for the defendants lend themselves in such sophistry. The effect of such a decision, he says, would be to make "every official of the Post-office Department the servant, and every carrier the errand-boy of the Louisiana Lottery Company." The fact, he says, is totally ignored "that the sole effect of the Act of Congress is that the general government, its officers, employes and agencies, shall in no way aid or abet this business; that its mail-bags and the hands of its servants shall not be used in spreading the manipulating snares for its unwary victims." The argument of the Attorney-General, in this, while evidently just, is an argument cutting on both edges by reason of its recognition of limitations in the application of abstract principles of human rights, whether in the enactment or the enforcement of laws. The law forbidding the use of the mails for the purpose in question recognizes the fact that "the press" may give out what ought not to be circulated. So far as it constitutionally can, Congress in this law, and the courts in their enforcement of it, say that "the freedom of the press" does not mean that the people of this country are left at the mercy of those who prey upon human credulity and human weakness, but that a point may be reached where law steps in with its limitations and prohibits.

Another argument, or rather assumption on the part of counsel, treated in a like summary way by the Attorney-General, is "that the right

to operate a lottery is one of the fundamental rights of man, like the right to exercise a profession, as a physician, or a trade, as a laundryman." In other words, that "business is always business." This Mr. Miller pointedly denies. "If," he says, "it can be demonstrated that to prey upon one's fellowmen by means of a lottery is a fundamental human right, the Decalogue, and the Sermon on the Mount, not to mention the Declaration of Independence, ought to be re-written at once." It does one good to hear such words spoken in such a quarter. The emphasis of their application to current issues, and in support of threatened interests of the individual man and of society, is simply immense. The relations of men in what is called business, as in other things, is not that of beasts of prey and their hapless victims. A depraved element has entered into these relations which tends powerfully in that direction. In all the ages of human history, indeed, there has been in that respect a strange likeness between the human and the brute carnivora. It is the aim of civilization, and specially of Christian civilization, to change all that. There are other things besides lotteries which cannot be brought within the sanctions of either the Decalogue, the Sermon on the Mount, or the Declaration of Independence, and for that very reason must be treated as sins against principles of fundamental humanity so gross, as that the doers of them must, in any right condition of the law and its execution, be regarded as criminals, and treated as such.

MR. KENNAN'S REPLY TO CERTAIN CRITICISMS.

The Century for October contains a part of the preface of Mr. George Kennan's forthcoming volume, in which Mr. Kennan says, in part: "I did not go to Russia to observe happy homes nor to make the acquaintance of congenial, kind-hearted-people, nor to admire the domestic virtues of the Tsar. I went to Russia to study the working of a penal system, to make the acquaintance of exiles, outcasts, and criminals, and to ascertain how the government treats its enemies in the prisons and mines of Eastern Siberia. Granted, for the sake of argument, that there are thousands of happy homes in Russia; that the Empire does abound in cultivated and kind-hearted people, and that the Tsar is devotedly attached to his wife and children; what have these facts to do with the sanitary condition of a tumble-down etape in the province of Yakutsk, or with the flogging to death of a young and educated woman at the mines of Kara? The balancing of a happy and kind-hearted family in St. Petersburg against an epidemic of typhus fever in the exile forwarding-prison at Tomsk, is not an evidence of fairness and impartiality, but rather an evidence of an illogical mind. All that fairness and impartiality require of the investigator in any particular field is that he shall set forth, conscientiously, in due relative proportion and without prejudice, all the significant facts that he has been able to gather in that selected field, and then that he shall draw from the collected facts such conclusions as they may seem to warrant. His work may not have the scope of an encyclopedia, but there is no reason in the nature of things why it should not be full, accurate, and trustworthy as far as it goes. An investigation of the Indian question in the United States would necessarily deal with a very small part of the varied and complex life of the nation; but it might, nevertheless, be made as fair and complete, within its limits, as Bryce's 'American Commonwealth.' It would, perhaps, present a dark picture; but to attempt to lighten it by showing that the president of the republic is a moral man and good to his children, or that there are thousands of happy families in New York that have not been driven from their homes by gold-seekers, or that the dwellers on Commonwealth Avenue in Boston are refined and cultivated people who have never made a practice of selling intoxicating liquor to minors, would be not only illogical but absurd. If the gloominess of the picture is to be relieved, the proper way to relieve it is to show what has been done to remedy the evils that make it gloomy, and not by any means to prove that in some other part of the country, under wholly different conditions, a picture might be drawn that would be cheerful and inspiring."

MISSIONS.

ONE half of the world's gold and silver comes from the United States; and the immensity of the supply of iron and coal is simply past comprehension. The total mineral product in 1888 was \$591,172,795. Oh that our country were also seeking for *wisdom* as for hid treasures.

THE area of China proper, with its three or four hundred millions, is considerably less than one-half of ours, not including Alaska. And the area of the United States, excluding Alaska, is equal to that of Great Britain, Ireland, Norway, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Greece, European Turkey, Palestine, Japan, and China proper, with their population of about 650,000,000. It is, therefore, scarcely too much to believe that our country, with its agricultural resources fully developed, could sustain 1,000,000,000.

A SHIP laden with \$60,000 worth of New England rum recently left Boston for the Dark Continent. During the year ending July 1, 1891, the export of rum from Boston to Africa amounted to about \$1,250,000; and the traffic is increasing. The *Christian Union* says: "We submit this little fact to those of our readers who do not believe in foreign missions, with the question whether they think that all our foreign missions should be in the interest of drunkenness and debauchery." These New England liquor dealers sin against the light, and Africa should be protected by law against their cruel and destructive lust for money. Millions in Africa, India and China would accept the light if we should send it to them; but dealers in rum are far more zealous in sending rum to the heathens than we Christians are—to our reproach be it said—in sending them the saving gospel.

THE dwellers on Massachusetts Bay once thought that population was not likely to become very dense west of Newton, a town near Boston; the founders of Lynn, Mass., after exploring ten or fifteen miles, doubted whether there was any good country farther west than that; Newport people wondered why Seventh-day Baptists would emigrate so far out into the wilderness of Westerly and Hopkinton; some eastern people still have strange notions about a "wild west;" and some western people think the East is slow, unenterprising, lacking in push, and ready to die, or, in a high degree, proud and "stuck up," and wonder why more of us do not "go west." The fact doubtless is, that, beneath a surface more or less completely adjusted to surrounding circumstances, we are very much alike in our prejudice and fairness, our failings and virtues.

FROM J. L. HUFFMAN.

I have held three series of revival meetings. With the Ritchie Church, W. Va., the Cumberland Church, N. C., and Cuyler, N. Y.

At Ritchie I preached 17 times to congregations averaging 70. I also attended a business and covenant meeting of the church, and two sessions of the Y. P. S. C. E. The work with this church, and especially among the young people, was good.

At Cumberland I preached 23 times to con-

gregations averaging 46. Also had a business and covenant meeting, and at the communion nine persons expressed themselves as having found hope in Christ during this meeting. All members of First-day families. I preached upon the subject of the Sabbath to a large congregation all of whom seemed much interested.

The nine members of the church are all intelligent, bright persons and earnest Christians, having a good influence through the surrounding country. The outlook for our cause is certainly good at this point, if sufficient good help can be given them. I also visited Gillisville, a place seventeen miles from the Cumberland church, and preached in a private house four times to congregations averaging 50. Here I also preached upon the subject of the Sabbath, and found the people very eager to hear. A number expressed themselves as fully satisfied concerning the truth of this question.

I think with some careful work done here a little company could be brought together to keep the Sabbath.

I preached upon the Sabbath question at Manchester, a rail-road station six miles from the Cumberland church, to a congregation of one hundred and twenty-five. The question seemed to be all new to them and they seemed much interested. There is evidently considerable agitation upon this subject through much of the State, and especially among the Baptists.

The work done by me in North Carolina was very pleasant and I trust profitable. I spent two Sabbaths at Lost Creek and preached four times, and baptized seven into the Lost Creek Church. Preached once upon the subject of the Sabbath to a good congregation, a majority of whom were First-day persons.

Have preached thirteen times at Cuyler Hill, to congregations averaging thirty-three. There have been twenty or more forward for prayer. Some have found Christ as their Saviour. We are to have baptism next Sabbath. Six have expressed themselves as ready to go forward at that time. I think there will be others. The church here is very weak, only five resident members. There are five families that keep the Sabbath, or at least hold to that truth, besides a few members in other families. About twenty-five persons in all, including children. There are two families who belong to the church and own land on the Hill, but live at DeRuyter. Eld. Swinney is doing what he can, with his work, for the cause here. I expect to stay here over another Sabbath then to visit Lincklaen, and hold some services there.

I also attended the sessions of the South-Eastern and Central Associations and took part in their deliberations, speaking a number of times in each session upon the different departments of our Missionary, Sabbath Reform and Educational work.

WHITENING HARVESTS.

"Say not ye There are yet four months and then cometh the harvest: Behold, I say unto you, lift up your eyes and look on the fields for they are white already to harvest."

These words were uttered by our Saviour when he was on earth. He was doing foreign mission work among the Samaritans. It seems to have been an answer to an unspoken opposition of his disciples to this kind of work. Perhaps he meant these words, too, for his disciples of later times. At any rate, they were never more applicable than at the present time. There are very many people, who on one pretext or another would like to put off this har-

vest of souls, who, by lifting up their eyes, might see the fields already white.

As this analogy was more striking at that time because the disciples could look out upon the fields of waving grain, so now, as we look upon the fields of grain ready for the harvest, can we not read and comprehend more fully these words, as though they were spoken directly to us by our Redeemer?

I know that we see around us every day a need of more workers, but when we calculate the proportion of the laborers in Christian lands to those in heathen lands, how can we help crying out that "The harvest truly is great, but the laborers are few?"

The questions *will* come to us, Why do we meet so much opposition in foreign mission work? Why do we meet so many excuses when asking funds for this work? I believe that this can be answered in only one way, and that is that the people do not take interest enough in the work to read and inquire about it, and so they do not feel the pressing need.

The doors of nearly every heathen nation are thrown open and all we have to do is to enter and to possess the "promised land." The cry of the Student's Volunteer Band is the representation of the world in this generation. Why can it not be done? There is nothing to prevent except the lack of the entire consecration to the Master. I believe there are enough consecrated young people who would go to any field of labor to which they felt themselves called, to carry the good tidings to all who are in darkness and superstition, if the means were available with which to prepare and send them. If we were as deeply consecrated to our *Only God* as the women of Japan are to their heathen gods, we might soon raise the funds. When a great and magnificent temple was recently erected to their god, the beams were hoisted into place by ropes made from two tons of human hair, cut from the heads of fifty thousand women of Japan, given freely because the priests asked it.

O, that Christian men and women of the Seventh-day Baptist denomination would get up as much enthusiasm in giving for the great work of harvesting in souls.

Rev. Thomas Brainard said to the wealthy class of people, "The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls." Some claim that funds ought not to be spent on the foreign field when it requires so much more than at home—in other words, that it does not pay to send the gospel to the heathen.

I wish all such might read the article by Rev. A. A. Ofanstichl, published in the September number of the *Missionary Review of the World*. I will quote just one passage. After admitting that it may cost about \$1,000 for every convert, he says "An intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth a hundred and a thousand fold." O dear Christian workers of the Seventh-day Baptist denomination, can we not make up our minds to a greater self-denial in order to obey our Saviour's command, "Go ye into all the world and preach the Gospel to every creature." We can all have a share in this work if we will, and I believe it has been demonstrated that the more we do abroad, the more interest there is at home.

Then, let us all be up and doing, using the

mighty weapon, prayer, trusting in our heavenly Father for help, and accompanying our faith in him by our labors for him, that whether we go abroad or aid others in going, we may at last hear the Master say, "They have done what they could in my harvest field."

ONE OF THE STUDENT'S VOLUNTEER BAND.

OUR SAVIOUR'S LAST REQUEST.

WILLIAM C. WHITFORD.

There is no merit to be attached to the belief that two and two makes four. One must believe that, but there are some truths which God wants us to believe. It is written that Abraham believed God, and it was counted unto him for righteousness. Now every one in this world will believe some of the truths that are taught in God's Word. There is so much in the Bible that even the infidel must believe a part of it. Shall not the professed followers of God believe all that he desires to teach them? We believe that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life."

Therein rests the hope of our salvation. Why can we not believe that Jesus Christ wants us to go when he said, "Go ye, therefore, and make disciples of all nations"?

Is it because our pre-conceived opinions have more weight than the plain words of our Saviour? We argue as a certain Sabbatarian who keeps the Sabbath from expediency. She said that one day was as good as another. But when reminded that if that were true, a small quantity of water might be as good as a great deal of water, she replied that sprinkling never did seem to her to be any baptism at all.

It seems to us that there is work enough at home. It seems to us that our work is in an especial line, and that the evangelization of the heathen can be better carried on by some one else. It seems to us that we are spending too much abroad in proportion to the amount that we spend at home. It seems as if the results are very small in proportion to the money and human strength that are used. In fact, it seems to us that it is unreasonable, inexpedient and impossible for us to obey this last command of Christ.

We forget that the "therefore" in the command refers back to the statement, "All authority hath been given unto me in heaven and on earth." We forget that Christ said also, "Lo, I am with you alway, even unto the end of the world." We forget that we are to go, not in our own strength, but in the strength of God; and that we are responsible for obedience only, and not for results.

It is said of the Duke of Wellington that a certain chaplain asked him, "Is it worth while to preach the gospel to the Hindoos?" "What are your marching orders?" replied the Duke. The chaplain repeated the words of the Great Commission. Matt. 28: 19, 20. "Then," said the Duke, "it is your duty to obey."

It is the duty of a soldier to obey, even if he believe his commander to have made a mistake. How much more shall we obey since we know that our Commander cannot make a mistake.

We are not responsible to God for the result of our labors, but only for the faithful performance of the duties which he has assigned us. It is not the part of a true Christian to inquire how much of the law of God can be broken, how much of the commands of our Lord can be disregarded, and salvation still be secure to him who seeks it. We may not be able, in this life, to reach our ideal of Christ-likeness, but for

that reason let us not despair in striving toward that ideal.

Many lack interest in the heathen and in the work of the Christian missionaries among them because they know very little about the people who sit in darkness, and next to nothing about Christian missions.

It is a part of our duty to cultivate an interest in our brothers for whom Christ died. Let us, therefore, read and study about the different heathen nations, and especially in regard to the mission work that has been carried on for them. When we have thoroughly in mind the condition of the world and the needs of the people, we cannot fail to be interested. And when we are interested, our prayers and our money will not be slow to follow.

The children of this world teach us a lesson in energy and enterprise. Thousands have left home and friends and have gone across the sea and among the heathen that they may make money. Shall the children of the kingdom be less eager to make disciples for Christ?

May the time soon come when it cannot be said that the sewing machine, the parlor organ and the kerosene lamp may be found in districts into which the gospel of Christ has not yet been carried by its heralds.

BERLIN, N. Y.

CORRESPONDENCE.

Translation of a letter of sympathy from some of the native Christians of the church in Shanghai:

Mr. and Mrs. Davis;—Peace be to you. Since the 7th day of the first moon, the time when we separated at the steamer, until now, we, at Shanghai, have continually remembered you and continually asked God to bless you. At first you sent letters to Shanghai, saying you were all very well and that Alfred's health was improved, hearing such news we were exceedingly comforted in heart. But on the 8th day of the 8th month, according to the western calendar, and the 3d day of the 7th moon, according to the calendar of the Middle Kingdom, we learned through Mr. Randolph and Miss Burdick, who read it in the foreign newspaper (the SABBATH RECORDER) that your daughter Susie went up to heaven on the 4th day of the 7th foreign month. Hearing this intelligence we were, indeed, sorely wounded in heart, but we know that your heart wounds are much deeper than ours. We wish, therefore, to write a letter to encourage and solace you. Do not give yourselves to mourning, because we read in the holy Book that the saints dying are not dead, they are fallen asleep. Although for a time separated, moreover we shall hereafter be gathered together with exceeding joy in the happy land of the heavenly palace. We pray God to bless and comfort you, and that the Holy Spirit may help you to put off your bitter affliction and make you physically strong. We also desire that you may quickly return to Shanghai to publish abroad the gospel of God's kingdom.

Dated, Chinese Calendar, 7th moon, 6th day; Foreign Calendar, 8th month, 10th day.

Signed by
 MRS. DZAU,
 MRS. WAE,
 MRS. WONG,
 MRS. DZAU AMAH,
 MRS. CHONG,
 MRS. KIE BOO-BOO,
 MR. DZAU TSUING LAN,
 MR. DZAU SING CHUNG.

WOMAN'S WORK.

EXTRACTS FROM ANNUAL REPORT.

(Continued.)

NON-RESIDENT MEMBERSHIP.

Some most excellent work has been done during the year in the matter of local societies corresponding with the non-resident lady members of their several churches.

The good comes freighted with a reflex gain, the letters from some of the scattered ones bringing as much cheer as any could well have carried out to those gone from the home church. The pleasure expressed by them at being remembered in a friendly way, the letters having gone so far as we know, and by such desire for them, without duns or denunciations, has been a very enjoyable feature of the correspondence. The impulse of the society receiving its letters, has been voiced by many a member saying, "Why haven't we done this sort of thing before? It is a good thing to do. Let's keep it up."

Still, not so much of this line of work has been done as it would be a great pleasure to report. If our women cozily cornered in the old home-church could realize how pleasant it would feel to get the friendly letter from the old folks at home, like a child remembered in love and solicitude, and if the isolated could know how surely their letters are welcome, like news from children away at their own work, this feature of our desires for our work would be taken up with zeal, and be held with the steady hand of abiding love. It would surely tell for good, like the branching of arteries and veins within the body, both carrying from the home church and bringing back to it the life currents of a vigorous organism. Home-church work, home-mission work, and Sabbath reform work would all be blended in this one matter of correspondence dictated by Christian fellowship. If our women would stop to learn and to know what lies wrapped up in this effort so simply arranged they would do it. If they would really set themselves about it, to do this work by means of a wide-awake, Christian love, carrying a solicitude for the absent, in spirit like that felt for those absent from the family home, pastor and people would soon feel that somebody must be standing by the pool to help somebody in. The church-clerk would get the benefit in greater abiding of the absent membership through reportings, the church books would at least look better, reports to Associations and to Conference would at the least sound better, and back to you, my sisters, sitting in Conference congregation, would come your lawful interest for capital invested—a peace within your spirit for having done something to keep the fires upon the church-home hearth alive, and the circle of membership in happy union of spirit, like unto the little family circle in your own dear home. This is not to say something to kill time, which needs no killing. The thought belongs with the homely practicals, and that pre-eminently for woman's using. We urge its faithful, persistent trial for the year to come. We are in earnest about this special point. If our pastors and church clerks were to attend to this kind of work with full faithfulness, we would not need to do it, except as a supplement to a good work which would simply be bettered by our Christian expressiveness. But, in point of fact, it is not done with aggressiveness by very many of them, so are we persuaded—and somebody ought to do it. We can if we will. Because our women are willing to learn what is duty, and to do it at the dictates of a conscience in the matter, this feature of our work will improve from year to year.

HISTORICAL & BIOGRAPHICAL.

AMERICAN LIFE PREFERRED TO EUROPEAN.

Many passengers on a steamer recently from Liverpool expressed the liveliest joy in returning to our shores. They had been abroad, in general, from three to six months, visited nearly all the countries of Europe, left behind valued newly-made acquaintances, and were coming to homes here widely separated from each other. They were not animated solely by the expectations of seeing again their native or adopted land, renewing their former associations and engaging anew in their usual pursuits. Another sentiment, quite as strong and more often mentioned, was controlling their hearts. After witnessing in the old world the condition and the habits of the people on the farms, in the work-shops, along the crowded streets of cities, at the counters of trade, by the costliest shrines in immense cathedrals, and within the luxurious palaces of nobles, they have acquired a higher and more just estimate of the superior worth, on the whole, of the culture and the daily life of their countrymen, and also of the splendid privileges and immunities afforded by their government. Better than ever before, most of them realize that here is a deliverance from many a harmful and iron-bound precedent; here a marvelous stimulus to the best-trained skill in the practical industries; here an unexampled brotherhood of numerous citizens on the basis of recognized equality; and here a moral conduct in the masses incomparably purer in thought and purpose as shown in the domestic and social relations. "Ours is God's country," not irreverently said an American who had resided some time in Southern Europe.

As you study the customs and institutions of those most ill-favored nations, as well as those most prosperous, you cannot avoid forming the sharpest criticisms. You will find yourself wishing, and at times so intensely as to be painful, that some of the ideas and practices which distinguish our people could be speedily adopted in the regions you visit. The transformations which would ensue, when imagined and anticipated, fill the mind with the keenest pleasure. The political management of the different countries, now largely in the hands of royal families, or a select few, would revert to its rightful source, the expressed will of all the properly qualified subjects. The frivolous and obnoxious distinctions based on birth between the aristocratic nobility and the toiling millions would cease to exist. Truckling reverence to titled names would become unknown, and idiotic contempt for the bronze face and the callous hand would be confined to the soft-skin exquisite in broadcloth or with jeweled fingers. The cruel and unremunerated drudgery of the peasant classes would be exchanged for intelligent and enjoyable tasks. Excessive taxation, often amounting to one-third of the income or the earnings of the people, and instituted for the support of their extravagant sovereigns, enormous standing armies, and grasping and gorgeous churches, would be greatly reduced; for the causes of this taxation would be entirely removed or materially modified. Woman would not be regarded as the legitimate slave to tyranny, lust, and coarsest labor. Homes would be supplied with better appliances for comfort, be a refuge for their occupants at the close of a weary day, teach the lessons of sobriety and self-reliance, and become the models of a more refined and chaste living. The offensive nude

in statuary would not be exhibited in public parks, on the sides of thronged boulevards and in frequented palaces. Paintings of a similar character, and, if possible, more objectionable to the delicate taste, would not hang so profusely on the walls of the celebrated galleries and in the parlors of the rich. At least elementary education would everywhere be absolutely free, and therefore attainable by the children of even the poorest parents. Dense ignorance and stupidity in very many sections would give place to intelligence widely diffused, and to plans of life surpassingly more cheerful and wholesome. The simple and effective truths of the gospel would be more generally accepted, and the inane traditions and disgusting falsehoods of semi-pagan churches would wane more rapidly in their influence as a result. Liberty of conscience in receiving and practicing religious tenets and requirements, the choicest ruby in the crown of American civilization, would quickly witness, as it would surely honor, the destruction of the empty forms and the effete spirituality of a Christian faith sustained by the most hateful despotisms of custom and the State.

You are amused sometimes in listening, in unexpected quarters, to the stark ignorance displayed in speaking of the localities, usages, institutions, and laws of our country. You are indignant at the habitual attempts to belittle and deride our manners, our business enterprises, and our amazing growth; and you pity the ill-concealed contempt of the better informed, especially among the English gentry, in respect to our notions of society, our attainments in literature, and our peculiar system of republican government. Even our tolerant Irving says in his *Sketch-book*, that he dare not trust their prejudices in making accurate statements concerning the condition of those nations with which they have the "most frequent intercourse." It is certain that in the prominent journals of Europe, as also in the common conversation of the leaders of public sentiment, distorting references are continually made to sensational incidents and eccentric characters, which, like bubbles in water, occasionally rise to the surface in American life. A governmental official in London was lately seriously informed, in reply to his questions, that New Jersey is not a large city situated at a distance from New York. An editor of a financial periodical issued in the interest of a manufacturing craft in this metropolis of England, was not jokingly told that our country had not yet discovered that a protective tariff is a greater calamity than war, pestilence, and famine. In his opinion all the latter should be more welcomed by us than the former. A young Scotch gentleman, evidently interested in agricultural pursuits, was actually assured that the McKinley Bill had not yet utterly ruined the farmers of the United States, and that the prospects are not very flattering that it certainly would be repealed this summer. A Frenchman was offended because his strong asseveration was doubted, that gold has been rejected in the future use of our coined money. A Spanish guide, with a touch of chivalry in his words, and a tone of disappointment in his voice as he learned the truth, inquired whether all eloping couples in our country are married on horseback, when they are escaping from the clutches of irate fathers. An Italian peasant received the unpleasant information, that neither on our farms nor in our shops can a foreigner always save from his wages at the end of a year a sufficient sum to purchase a domicile with a good-sized lot. A thoroughly educated

German, having considerable influence in his Grand Duchy, strenuously insisted that our government is not able to inspect pork with sufficiently scientific accuracy to qualify it to certify truthfully that this food has not been subjected to any disease before its importation into his country. A Russian thinks that Americans have been woefully misled and deceived in believing that the Siberian exiles are enduring any unjust or extreme hardships and sufferings. A Scandinavian really thought that we are producing, in any place selected, and at any time desired, a needed rain-storm, by the burning of explosive gases in balloons high in the atmosphere. Similar misconceptions and travesties could be multiplied by the thousand, and yet it is not to be supposed that they fully represent the actual ideas of us as held by all the people, nor their inmost feelings toward us. For many of them in certain nations desire to emigrate to our land, and to rear their families in the midst of our population. Surely, in their places of resort and on their lines of travel, they are most attentive and courteous to American tourists, and not the least disinclined to accept, besides full compensation for services rendered, any gratuities offered them. The belief is universal, that our country abounds in material prosperity, and that its citizens whom they meet are exceedingly wealthy. From your bearing, countenance, and voice, even the common people will quickly discover your nationality, and seem disposed quietly to underrate and also ridicule, like the officials, editors, and gentry, your peculiar training, expressions and customary life.

At first thought, an American may envy the Old World for its vast cathedrals, splendid galleries of paintings and statuary, and ruins and relics of great historical value. But on reflection he takes into account the systematic robbery of the earnings of the working public for centuries to build such costly places of worship; he calls to mind the influence of the gross heathen ideas and conduct as represented in thousands of ways on canvas and in marble; and he dwells upon the cruelties, bloodshed, and martyrdom often associated with those ancient remains. He rests contented, and even joyful in the view that these magnificent attractions, which he has seen and studied, are ill adapted to the newer, freer, more simple, and more refined sentiments and every-day lives of his own countrymen; and does not greatly regret that they are not to be found anywhere in all our land.

SABBATH REFORM.

APOSTOLIC EXAMPLE.

The following letter was received some time since, but a variety of causes have prevented our giving it attention at an earlier date:

Dear Mr. Editor;—I was not a little interested in the trying experience of the sister who has recently embraced "the Sabbath," as you choose to term it; but, if you will allow me, I shall take exception to one or two of the points in that experience, and present the matter as it appears to me.

In the first place the trend of the good sisters argument amounts to this; believe in the "seventh day" and thou shalt be saved. The perniciousness of this whole matter lies here. The doctrine of the new birth as taught by Jesus Christ has fallen into the background, and the "seventh day" substituted.

Now if this good sister was truly converted to God in childhood, if she believed that the bleeding Christ on Calvary sealed her pardon, if she was "born from above," paying God his assessment on her time, (which is *one day in seven*), and otherwise keeping the holy commandments, do you mean to say she would not have been saved? Christ says, "Believe on the Lord Jesus Christ and thou shalt be saved," and in all his teaching⁴ he asks no man to believe in the "seventh-day."

The alarm which seems to have possessed this sister at not finding a manifesto, changing the seventh day to the first, might have been allayed by a little careful study.

When E. S. C. says she could find no change in the

Sabbath, in Christ's time, she must mean that there is no precept for such change, surely she does not mean there is no example. If she will turn to the time when the Sabbath was first instituted she will also look in vain for precept. By example, not by precept, was the Sabbath first instituted; by example, not by precept, was the Sabbath changed from the seventh day to the first; and "by example did Jesus hallow the first day of the week as a divine rest to Christians throughout the evangelic age and, by the authority of God, sanctioned the change so made."

Can E. C. S. find a precept changing the Passover to the Lord's Supper? Can she find a precept changing the bloody circumcision to the holy rite of baptism? From the time of Christ's resurrection his disciples always met on the first day of the week for prayer and consultation. It was on the first day of the week that they were "with one accord in one place," and the baptism of the Holy Ghost came upon them. It was on the first day of the week that Jesus stood in their midst and declared his peace unto them. Jno. 20: 26. ("A peace of a diviner Sabbath than that of the first morning of man.") And it was this day that John calls "The Lord's-day." Rev. 1: 10.

Surely E. C. S. must have overlooked Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Is it not true that the first day of the week was appointed by the apostles for Christians to lay up their charitable contributions for the poor?

With all due respect to your feelings I believe you advocate the letter, not the spirit of God's commandment. It is one day of rest after six of labor that God requires of man. That is God's tax upon our time. If this be not satisfactory then I ask, were the six days of creation astronomical days? Were the first three days especially, and the seventh day, astronomical days? The best minds say they were not.

But in conclusion, if belief in the "seventh day" is necessary to happiness, and bright Christian life, then you are strangely out of harmony with the article from the pen of Kirke R. Sheldon, in the same issue, which I assume you endorse since it is published without comment. He asks the pertinent question, "What is it to be a Christian? Is it what you believe? No. Is it to believe what the church prescribes? No. Well what is it to be a Christian? It is to be Christ-like." Hoping you will pardon this trespass on your valuable time, I remain very sincerely,

J. B. WHITE.

RIXFORD, Pa.

The objection which Mr. White makes to the experience of E. C. S., it seems to us, grows out of a misconception of her real thought. It certainly is not the teaching of the RECORDER, nor of Seventh-day Baptists generally, that belief in the seventh day is all that is essential to salvation. Indeed, we urge that the question of Sabbath observance, including the question of the day of the Sabbath, can be properly studied only from the stand point of a saved soul. The doctrine of salvation by faith in the Lord Jesus Christ is a precious doctrine to Seventh-day Baptists. They have no hope of salvation in any other name, or in any other way. This doctrine is fundamental to all other Christian doctrines and to all Christian duties. If, in anything we teach, it seems "to have fallen into the back-ground," it is only because it is taken for granted, or because the nature and scope of the article does not seem to require its affirmation.

Since, now, we are children of God, saved by faith in his Son Jesus Christ, what should be our attitude toward his law, which is the expression of his will concerning us? To this question we can give but one answer. It should be our delight to obey it. "Lo, I come to do thy will." "Great peace have they that love thy law." What, we may ask again, will be the feeling of a true child of God,—one who delights in the law of the Lord,—when he finds that he is not living in accordance with his Father's will? Again, there can be but one answer. The feeling will be one of sorrow. But if the practice which is found to be out of harmony with the Father's will, be one difficult to

break, costing sacrifices of personal convenience, and possibly the severing of friendship's ties, and involving worldly loss, the struggle would certainly be sharp and severe; and the peace of mind which would follow the decision to do the Father's will at any cost, would be correspondingly great. Precisely this is the experience of E. C. S., told in the article criticised by Mr. White.

The "little careful study" by which Mr. White thinks the "alarm" of this sister might have been allayed, has often been tried with exactly the opposite effect. His arguments have been answered again and again in these columns, but it may be profitable to some of our readers to review them briefly.

1. Our critic concedes that there is no precept for the change of the Sabbath from the seventh day to the first. This is a good start. He says: "By example, not by precept, was the Sabbath first instituted; by example, not by precept, was the Sabbath changed from the seventh day to the first." Now, if we turn to Exodus 20: 8-11, we find a very explicit command for the observance of the Sabbath, based upon reasons as old as creation, and as changeless as is the fact that in six days the Lord made heaven and earth, etc., and rested on the seventh day. Over against this distinct and positive precept for the Sabbath, there is, by the confession of our critic, no precept for the change of the Sabbath. Can a law which has for its authority a positive precept, be changed by anything less than a positive precept of equal authority?

2. According to Mr. White, the whole authority for the change of the Sabbath is example. But whose example? Certainly not Christ's, for it is not claimed that any change was made until after his death and resurrection. Over against this lack of any example on the part of Christ for the observance of the first day of the week, we have his example of Sabbath-observance, as in Luke 4: 16. Here on the Sabbath Jesus preached a gospel sermon to a company of worshipers, from Isaiah 61: 1, 2. And Luke, who records the event, is careful to say that it was his custom thus to sabbatize. The example of Jesus, therefore, stands against any change.

As to the example of the disciples of Christ, Mr. White says: "From the time of Christ's resurrection his disciples always met on the first day of the week for prayer and consolation." For this sweeping assertion there is not a single clear passage of Scripture. The meeting on the first day evening after the resurrection was not for religious services, but for their evening meal; it was not to honor the resurrection of their crucified Lord, for they did not believe the report of his resurrection. See Mark 16: 11, 13, 14. The meeting at which Jesus "declared his peace unto them," (John 20: 26,) could not have been the next first day, for it was "after eight days." The Pentecostal outpouring of the Spirit had no reference to any particular day of the week. The Scriptures do not say it was the first day of the week, and some of the ablest scholars declare that it was not the first day. The meeting of Acts 20: 7 bears no evidence of an apostolic practice of observing the first day of the week "for prayer and consolation." Paul had finished his work in Troas and, preparatory to his departure in the morning, held this farewell meeting with the brethren. It is "true that the first day of the week was appointed by the apostles (by Paul) for the Christians (at Corinth) to lay up their charitable contributions for the poor," as Mr. White suggests. But the words of this

appointment distinctly are: "Let every one of you lay by him in store," which is not only not a public collection, as at a place of meeting, but a private business transaction by each man at his own home. This interpretation is given by many of the best commentators. The Lord's-day of Rev. 1: 10 has no reference to any day of the week, but to the great day of the Lord to which the vision of the apostle looked. And this is the sum of the fiction that the apostles appointed the first day of the week as the Sabbath. There is not a word said about the change of the Sabbath, or about substituting the first day for the seventh, for any reason, in a single passage cited. It is only by the remotest and most doubtful inferences that they can be made to have any bearing on the subject.

But we are not yet quite done with the question of example. As we have already seen by Luke 4: 16, Jesus himself was accustomed to observe the Sabbath by religious rest and worship. In Luke 23: 56 we learn that the Christian women who attended on our Lord at his crucifixion and burial, prepared spices for his embalming, and then "rested the Sabbath-day according to the commandment." On the following morning, the first day of the week, they came to the sepulcher to do what they did not deem proper to do on the Sabbath-day "according to the commandment." This is a good Christian example of Sabbath-keeping. In Acts 13: 42, 44, we find Jews and Gentiles meeting together on consecutive Sabbath days to hear the Word of God, and the Apostle Paul preaching to them. In Acts 16: 13, we find an account of a Sabbath meeting for prayer in which the apostles joined with marked effect. In Acts 17: 3, it is recorded that Paul preached on three Sabbath-days to the Jews of Thessalonica, which was in accordance with his custom. In these Sabbath-discourses he especially emphasized the doctrines of Christ's death and resurrection, but while thus preaching to the Jews on the Sabbath-day, he omits saying anything about keeping the first day in honor of the event which he so earnestly proclaimed. In Acts 18: 1-11 is an account of Paul's sojourn in Corinth. Here he worked at his trade (v. 3); preaching every Sabbath to Jews and Greeks (v. 4); preaching Christ (v. 5.) with great power and effect (v. 8), continuing this work in that city for one year and a half (v. 11.)

Surely, our critic's appeal to example is an unfortunate one for his cause.

As to the supposed analogy of baptism and the Lord's Supper to this subject, we have only to say here that they are purely Christian institutions, established to commemorate the death and resurrection of Christ, and standing entirely independent of circumcision and the Passover.

Mr. White asks: "Were the six days of creation astronomical days?" We do not know. Whether they were or not has nothing to do with this question. The days of the fourth commandment were astronomical days, when God said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." And God gave as his reason for this order his example in creation, which was a perfect example whether the creation days were days of twenty-four hours, or periods of millions of years. The days were "astronomical days" when the Christian women "rested the Sabbath-day according to the commandment," and the next day was "the first day of the week."

Thus we have given "a little careful study" to the subject with a result far from satisfying us that the Scriptures contain any authority for the change of the Sabbath either by precept or example.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
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JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"Ah! surely God knows best,
Our sight is short; faith trusts to him the rest."

THERE is a stimulus for weary workers in the quint phrase of Dickens in *Great Expectations*, "Somebody must keep the pot-a-bilin', Pip, or the pot won't bile, you know."

A. SENEX, in another column of this paper, points out what may be a real danger to the church from the multiplicity of societies organized to do the work which the church ought to do. We should be glad if some one would show how, by simple society organization, the work of the church may be advanced, not hindered.

ONE wise in winning men says: "If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come in, leave him to God, the Judge of all." That is precisely our position on the question of Sunday laws. If men do not see the principle of love and loyalty to God in keeping Sunday, no amount of statute-enforced idleness will make them respect it.

THE Semi-annual Meeting of the Minnesota churches is to be held with the New Auburn Church, October 16-18, and the brethren there extend a cordial invitation to all Seventh-day Baptists in the State to attend. Bro. O. U. Whitford and other ministering brethren are expected to be in attendance. These gatherings are of great value to the brothers and sisters who avail themselves of the privileges which they bring. For this reason it is hoped that all who can will accept the invitation.

JUST as the newspapers are announcing the fact that the Princeton College and Theological Seminary are opening with an unusually large attendance, a cloud falls upon that venerable seat of learning by reason of the death of C. W. Hodge, of the theological faculty. Dr. Hodge was a member of the illustrious family of that name which has made Princeton famous as the propagator and defender of the faith as interpreted by the Presbyterian standards. He was still in the prime of life, being about 60 years of age.

THE Illinois Methodist Conference, recently held at Joliet, adopted a report on the school question which has the true ring in it. Let other denominations put themselves on record in a similar manner. The report says: "No system of parochial or church schools can meet the demands of general public school instruction." Resolutions were adopted declaring for American home rule in all matters of public education; that home rule in our state and national affairs forbids the interference of any foreign pope, priest or potentate in our domestic affairs, or the furtherance of any foreign scheme for the disintegration of our national unity, or language, or educational interests.

BUT few pastoral changes are being made this fall. W. C. Daland begins his work at Westerly, R. I., as pastor of the Pawcatuck Church, Oct. 1st, succeeding O. U. Whitford, who has taken up general home missionary work in the North-West; J. A. Platts follows Bro. Daland in the pastorate of the First Brookfield Church, at Leonardsville, N. Y.; E. A. Witter goes from the First and Second Westerly, R. I., churches, to Albion, Wis.; and Bro. H. B. Lewis, who left the pastorate at Nile, N. Y., last April, goes to Lincklaen, N. Y. This leaves Nile, Scott and First and Second Westerly without pastoral care.

THE traveling public will be pleased to know that vigorous measures have been begun to arrest the practice of train wrecking and train robbing in the West. The legislature of California, at its last session, passed a law which has received the Governor's signature, making all such crimes capital offenses, punishable with death or life imprisonment at the option of the court trying the case. This extends to the attempt to wreck or rob any train, passenger or freight, by any means whatever, whether the attempt is successful or not. At first the punishment seems severe, but when it is remembered that scores of lives are imperiled by every such attempt, and that millions of dollars worth of property is involved, and all for plunder, it seems hardly possible to make any punishment express the enormity of the crime. We hope other Western States will follow the wholesome example of California.

THE recent death of the author and statesman, James Russell Lowell, recalls some interesting reminiscences of his early life. It is said, for example, that he escaped the usual fate of literary beginners—a financial loss in the publication of his first volume. The cost of publishing his first book was borne entirely by himself, the edition being a plain but substantial one of five hundred copies. He felt the usual pride in his achievement, and hoped for almost immediate fame, but only a few copies of the work were sold. Soon after a fire occurred in the publishing house where the volumes were stored, and they were totally destroyed. As the publisher carried a full insurance on the stock, Mr. Lowell was able to realize the full cash value of his venture, and he had, therefore, the satisfaction of saying to his friends that the entire edition was exhausted. This goes to show that the elements of success in a literary venture are a good store-room, an insurance policy, and a fire. These are burning words.

THE Jewish New Year occurred last Sabbath, Oct. 3d, when special services were held in all temples and synagogues in all the world, beginning on Friday evening, according to the scripture method of reckoning days. At these services prayers in the Hebrew language are uttered on behalf of all Israel, wherever scattered and in whatsoever condition. It is supposed to be the 5,652d year from the creation. On the tenth day from the New Year, Oct. 13th, will occur the day of Atonement, which is a day of fasting, given to prayer, public assemblies and the reading of the law. It is the only day in the year on which it is required to read the law three times during the day. Chief Rabbi Hermann Adler has this year prepared a special prayer which is to be said in all the synagogues of England on that day. This prayer is in behalf of Russian Jews who are in suffering and destitution. The Russian-Jewish committee

has made an appeal for the collection of a relief fund and the Rothschilds have promised to contribute \$50,000 toward this fund. On the fifteenth day of the same month, Oct. 18th, begins the Feast of Tabernacles, which is a feast of seven days. In all countries out of Palestine an extra day is added to the length of a festival or a feast in order to cover any and all variation in time due to variations of latitude.

THE fourteenth meeting of the Episcopal Church Congress is to be convened in Washington, D. C., Nov. 17, 1891, and continue its sessions through four days. According to the rules of the Congress, Bishop Parel, in whose diocese the Congress is to be held, should preside. He has declined, however, to do so, and ex-Senator Edmunds, of Vermont, is expected to preside in his place. The Bishop gives no reason for his refusal, but it is believed that he is not in sympathy with the broad church tendency which characterizes the Congress. After the opening of the Congress, at which the communion will be celebrated, and the "inaugural exercises," whatever these are, will take place, the Congress will address itself to the hearing of papers and the discussion of the same. The following have been announced as among the principal subjects for discussion: "Evolution and Theism," "Socialism," "Relation of the Clergy to Politics," "New and Old Parochial Methods," "Catholic and Protestant Tendencies in the Life of the Church," "The True Policy of Diocesan Missions," "Personal Religion." Among the writers and speakers already announced are Bishops Whittaker, of Pennsylvania, and Atwill, of West Missouri; the Rev. Drs. S. D. McConnell, Norwood, Ziegenfuss, Alsop, Mulchahey, Shiun, Arthur Brooks, D. Parker Morgan, and Buttershall; the Revs. Langdon Stewartson, Paschal Harrower, Stewart Means, H. M. Bartlett, P. W. Sprague, William Prall, H. L. Meyrick, C. R. Baker, Henry A. Adams. Here are themes large enough for any church Congress, and certainly speakers enough to fill up the four days allotted to this work. We shall look with interest for the proceedings of this Congress.

A NATIONAL law on marriage and divorce has often been urged. The facility with which persons desiring to contract marriage may cross the line from one State into another where the laws are less exacting, often leads to improper marriages; and the ease with which persons desiring divorce may gain a residence in some State in which divorce is easily obtained is a virtual defeat of an excellent law of some other State on this subject of so much importance to the purity of the home, and good order of society. Incidents of this sort are common. Recently an example of another sort points to the desirability of uniform laws on marriage and divorce. A man, whom we may call Smith, who had married a wife in Georgia, became weary of his spouse and sought a divorce from her. But the Georgia laws would not grant his suit on the grounds urged. He accordingly gained a residence in Florida, where the desired divorce was granted, and in due time he was married to another woman. After several years happily passed in this new relation, Smith returned to Georgia, taking his Florida wife with him. There, however, the course of events ceased to run smoothly, for the Georgia laws refused to recognize the validity of the Florida divorce, and, of course, knew no Mrs. Smith save the original one. Smith had no escape from the crime of bigamy in Georgia, so he re-

turned to Florida, taking with him Mrs. Smith the 2d. But as Mrs. Smith the 1st was his legal wife, and as such the sharer of his worldly goods in Georgia, and as these could not be disposed of without her consent, Smith concluded to leave the same for her especial use and benefit. This, it may be granted, served him right, but it shows to what complications, domestic, social and economic, such diversity of laws in different States may lead. Is there any remedy for such evils, except in uniform laws on marriage and divorce in all the States and Territories of the United States? Is there any good reason why Congress may not give us such laws?

THE *Detroit Free Press*, of October 1st, sums up the present movement of the managers of the Louisiana Lottery scheme in the following clear and vigorous language. From this statement it will be seen that the chances for success with the lottery, as in the case of the saloon, is in the immense money power which it wields. We can hardly believe that the majority of the people of Louisiana want the lottery, *per se*, any more than the people of any other State want the saloon, but if either can offer a large revenue their chances to stay seem good. Another illustration of the wisdom and truth of the Scripture proverb, "The love of money is the root of all evil." The *Free Press* says:

The efforts of the Louisiana Lottery Company to publicly debase the State by getting the consent of the people at the polls to the perpetuity of that institution now promises to be more successful than was at first dreamed to be possible. The specious arguments of the millionaire corruptionists who seek to debase the commonwealth are undoubtedly gaining in public favor, particularly among the voters in the big cities. These specious arguments are in favor of reducing taxation by accepting the great bribe of the lottery octopus. It offers to pay into the public treasury the annual sum of \$1,250,000 for twenty-five years. To the people who live in dread of the overflows of the Mississippi, the prospect is held out of an annual expenditure of \$350,000 for levees. Another \$350,000 is to go to the support of public schools, \$150,000 for the support of public charities, \$50,000 for pensions to confederate veterans, \$100,000 for improving the drainage of the city of New Orleans, and \$250,000 is to be turned over to the general fund of the State. Strange to say, the "revenue amendment," as it is called, is being supported by many of the most prominent men of the State. They seem to be willing to give assent to the conspicuous degradation of the State because it will relieve the people of the State of some apparent burdens. But no burden that the people of the commonwealth can be called on to bear can compare with the staggering load of infamy it will carry during its long years of its self-inflicted burden of slavery to the lottery company. If the "revenue amendment" carries it will pass into history that Louisiana was bought of Napoleon the Great for sordid dollars and sold by its own people eighty years afterward to a lot of purse-proud skin gamblers for \$35,000,000. This would close the story of the commonwealth. The State and its people would be disgraced for all time.

EVANGELISTIC AND MISSIONARY WORK.

I closed a month's labor with the Watson Church, Sep. 8th. The work with this church was good and, as one writing from there since says, "Eternity alone can tell its benefits." Four were baptized and added to the church. A Y. P. S. C. E. was organized. The church was in a very hopeful condition when I left. The sad news now comes to us that their house of worship is burned down. It will be difficult for them to rebuild, and yet they very much need a house.

From Watson I came to Potter county, Pa., and commenced work with the Hebron Centre Church at the time of their Quarterly Meeting, the second Sabbath in September. Elders G. W. Burdick and G. P. Kenyon helped in that meeting, and a good interest was awakened dur-

ing the two days. We have continued meetings every night since, except one, and on Sabbath and First-days.

Last Sabbath we had baptism and are expecting to attend to that ordinance again next Sabbath. Eight have joined this church, six of whom are heads of families, and four of these six are converts to the Sabbath. Five of the converts united with the United Brethren Church last First-day, after receiving baptism.

Last night we organized a Y. P. S. C. E. with fourteen active members, and others that were not at the meeting say they will join at the next meeting. There is a deep religious feeling prevailing the entire community, the people say such as they have never before known. As soon as I can leave here I am to hold some meetings at Hebron, where they are anxiously waiting for me. This part of the Western Association is a most excellent field for Seventh-day Baptists at this time. The work given to it in the past years and the surroundings, with the influence from Alfred and the other strong churches of Allegany county, are being favorably felt through all this part of the country. The work of Bro. W. L. Burdick, who spent his summer vacation on this field, is very highly spoken of. The only regret is that he, or some other good young worker, could not be kept all the time on this work. Brethren pray for us that we may continue in the grace of God.

My correspondents can address me at Hebron, Potter county, Pa., through the month of October.

I have just received a letter from Gillisville, N. C., a place I visited last spring, stating that an intelligent and highly esteemed family there has commenced to keep the Sabbath. It is the family in whose house I preached while there. They say there are many other families there who are "solid" on that question, but have not yet commenced keeping the day. I am expecting to return to North Carolina some time in November, for a few months. May the readers of the RECORDER remember all these interests in their prayers.

J. L. HUFFMAN.

HEBRON, Pa., Sept. 28, 1891.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 30, 1891.

Washington church people, irrespective of denomination, are greatly interested in the preparations which are being made to entertain the large number of visitors that are expected to attend the Ecumenical Conference of Methodists which will be in session here from October 7 to 21. All of the railroads running into Washington are selling tickets at reduced rates, and there is every indication that the expectations of our Methodist friends of a very large attendance will be more than realized.

Many attempts have been made during the last few years to get the colored people of Washington interested in the temperance cause, but for some reason no great success has attended those efforts, and the great mass of our colored population—nearly one-third of the city's total—has remained, if not intemperate, at least indifferent, and such a thing as a colored property owner refusing to sign a saloon-keeper's application for license was almost unheard of. It may be imagined, therefore, that the temperance workers were delighted when they ascertained that a mass meeting of colored people was to be held Sunday afternoon to consider ways and means for reducing the number of saloons in the District of Columbia. The meet-

ing, which was largely attended, was presided over by Hon. Frederick Douglass, who opened it with a short but very sensible address on the benefits of temperance generally. Rev. W. H. Brooks then explained to the meeting the power which the law requiring the signatures of a majority of the property owners and house-keepers on the square upon which the saloon is to be located before the license is granted, gives to the people to reduce the number of saloons. He told his hearers that the law put upon the people the responsibility of saying whether the saloon should do business under the shadow of their own houses, and open the doors that would eventually ruin many of their children. After calling attention to the depreciation in neighboring property which the saloon almost invariably caused, he said that in signing a saloon-keeper's application for license a man was not only encouraging an evil, but was deliberately decreasing the value of his own property. He begged his hearers to say, "No," and stick to it when they were asked to sign an application for the licensing of a saloon, which he characterized as a "gateway to prison, to pauperism and to hell." Addresses were also made by a number of other influential colored men, including Rev. F. J. Grimke and Dr. C. B. Purvis, all in the same line, and it is fair to infer that this temperance movement, so auspiciously begun, is to have some practical results.

Educated at Oxford and the German Universities; ordained to the ministry; resigned on account of skepticism; practiced medicine for ten years, and upon a reconsideration of the causes that made him a skeptic, brought about by a series of misfortunes, discovered his error and was reordained to the ministry to become one of the hardest workers in the Master's vineyard. Such is a condensed history of the life of Rev. Dr. George Sexton, formerly of London, England, now pastor of a church at Dunkirk, New York, who addressed a Y. M. C. A. meeting here Sunday afternoon on "The Testimony of History to Christ." His address embraced what might be called a "short hand" historical sketch of the Christian religion, with comparisons with other systems of worship. "In all other systems of religion," said the speaker, "it is possible to eliminate the teacher from the doctrine he professes without affecting the value of the system, but in the Christian religion Christ is the pivotal point, and without his personality the teachings of Christianity would fall to worthlessness. You can divorce Mahomet from his Koran, Buddha from the principles he affected, and Aristotle from his stoical philosophy, but attempt that with Christ and your pathway is "dark as Erebus." Dr. Sexton, in addition to this address, preached twice on Sunday, his subjects being "Human greatness and divine gentleness," and "Onward, but whither?"

"Going to be a missionary," has something about it that causes it, whenever and wherever it be spoken, to touch and cause to vibrate some fine fibre of our inner nature. Haven't you felt it when discussing the future of some young man who is going or has gone to be a missionary? That fibre was touched in several hundred people last Sunday morning as Rev. James Addison Ingle, who graduated last June at the Theological Seminary of Virginia, and who sails for China as a missionary on October 21st, told a Washington congregation some of the needs of the people there, as well as some of his hopes of what he might assist in doing. Three of this young man's fellow graduates have already gone to Brazil as missionaries.

C. A. S.

YOUNG PEOPLE'S WORK.

"This did not once so trouble me
That better I could not love Thee;
But now I feel and know
That only when we love we find
How far our hearts remain behind
The love they should bestow."

LOVE to God, as well as toward our fellow-men, is really the fulfillment of obligation. That this is so is shown by our Saviour's words in giving the divine summary of the commandments.

NOT, however, until we become children of God by the new birth and possess in a feeble measure this wonderful grace, does our lack of love become a source of pain or a trouble to our conscience. Only then do we realize how "love is the fulfilling of the law," and that whatever duty we perform, love to God, not fear or selfishness, neither a desire to escape punishment nor the hope of a reward, must be its motive if we are as we ought to be.

LOYALTY TO OUR DENOMINATIONAL SCHOOLS.*

BY MISS MAUDE HOARD.

True loyalty to a religious denomination implies loyalty to every interest and institution of that denomination, whether its churches, its schools, its boards, its publications, its missionary enterprises, or whatever be for the upbuilding and enlargement of that particular truth of which it is an exponent. And the right of the denomination to expect such loyalty from every individual whose duty lies within its boundaries should be, perhaps is, unquestioned. Alas, that the way in which it is rendered so often detracts from the world of meaning in that good old term!

Loyalty to our Denominational Schools, the subject which our committee have asked me to present at this hour, is one upon which much has been written and said and felt, though perhaps much more remains. It is easy to give our own ideas as to what this loyalty should mean. First, we should say, the election of one school of the denomination for our attendance—to be trusted to the utmost with the direction of our early mental training; while we seek at its dispensation the highest and best it can possibly afford us by way of culture and education, and give it in turn our honest toil, our high endeavor, our influence and our love. And, secondly, an active and helpful interest in every school of the denomination—in our educational work in general, without regard to prejudicial circumstances of location or the petty jealousies and rivalries which sometimes arise to divide a house against itself.

As a duty incumbent upon us, this is a discussion which commends itself peculiarly, though by no means exclusively, to the thought and action of our young people. We are seeking for education—for that higher education which broadens, expands, develops, and cultures, which makes us masters of ourselves and the issues which we must either meet or avoid. We ask for all that the best minds and most advanced methods can give us, and will be satisfied with nothing less. Our usefulness requires it; our success in life depends upon it; our duty to ourselves and those about us make it a thousand times important; our religious faith demands it, if we are to hold our place among

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

other people and sects, and accomplish among them the mission we have believed to be ours. What wonder, then, that the question of where we shall seek this becomes one of grave and serious importance? What wonder that we compare our own schools with those from without, and if perchance there seem to be some deficiency on the part of the first, what wonder that we ask with honest doubt: Which is greater, the duty we owe our schools to attend them, or the duty we owe ourselves of securing for ourselves the best, regardless of where it is found?

It would seem, however, that we make many errors in our judgment of what is best. We are sometimes almost persuaded that the college or university which makes the greatest show, attracts the largest number of students, boasts the heaviest endowments, or displays the most distinguished names upon its lecture list, will give us the surest returns for time and money, and launch us forth into the world with brightest prospects. The same reasoning would lead us to select as the church of our attendance, not one of our own faith, which could give us most truly the soul-culture that we need, but the one having the most popular creeds, the ablest preachers, the most splendid appointments, and the richest benefactors. Mistakes are these in either case. True education is almost independent of schools. It is not the gift of great colleges, or of great men. It comes as the reward of ceaseless toil and untiring patience. The school may guide us on the road to its attainment, lead us over difficult places, point out its beauties, its privileges, and its possibilities, and lend courage and inspiration all the way; but, strictly speaking, we believe its province ends here. One will succeed or fail according to his own motive in seeking an education, his own perseverance in pursuing it, without much reference to the institution he may have chosen as his "Alma Mater." Then, too, it is the almost universal testimony of those having experience that the smaller schools render the student quite as adequate and effective service as the larger ones. If the latter offer inducements which the former lack, the former possess advantages of which the latter know nothing. Students go to the great schools of our country with highest expectations of the feast in store, and return very often to confess themselves disappointed and more and more in sympathy with the work and mission of our smaller schools. Their strong points are the weak ones of their more pretentious sisters.

This being true of schools in general, what of our own in particular? Simply this, that they hold their heads high among those of that kind. Their students hold their place among the successful men and women of the day. Their graduates occupy positions of honor and trust wherever they are found. Some even have left below them many rounds in the ladder of fame. They stand the practical tests of life, and are the truest recommendations that our schools can have. Why, then, should we not be loyal and receive from our own people that which they have prepared for us at so great a sacrifice, not neglecting to seek further advantages and even other schools if possible, when these have been exhausted? We believe this attitude to be along the line of "best things" for us. Our loyalty to the denomination will not then have to be subjected to the severe strain of separation; while the union and sympathy with our own people and work will be closer and our efforts earlier and more intelligently enlisted in our common cause.

And then on a much broader plain let us be loyal to our educational interests, without any distinctions as to the schools which represent them. There is a fault, which students often commit, which we as Seventh-day Baptist young people must avoid. Perhaps we have not been guilty of it in the past, and if we have, we are ashamed to own it, but we can safely take warning for the future. We refer to the danger of being prejudiced in favor of our own *Alma Mater* and of cherishing for it a too partial devotion, leading in extreme cases to the exclusion of that deep thought and earnest sympathy due to others. This is utterly opposed to the true spirit of loyalty to denomination which we especially ought to entertain. Ours is the cause of education, not the cause of Alfred University alone, or of Milton College, or of Salem, though in another sense it is the cause of Alfred University and Milton College and Salem and all other schools where we have interests at stake. But we may not separate between them, for they are all united. The success of any one is our glory, the downfall of any one our shame. There may be feelings a little more tender and cherishing for the youngest and weakest, but our hearts are with them all, our prayers are for them all, our hopes are high, our confidence great, and our motto for their extension and upbuilding: "Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitation. Spare not, lengthen thy cords and strengthen thy stakes."

A FEW WORDS ON FINANCE.

The Young People's Committee has pledged on behalf of the young people of the denomination six hundred dollars to be paid quarterly to the Treasurer of the Missionary Society. In order to fulfill this pledge the local societies and individuals have pledged various lesser amounts. Now that the larger pledge shall be made good the smaller ones must be borne in mind and made good. It is not safe to say, "What our society is to send is a small amount, and it does not make much difference whether we send it now or by-and-by." It does make a difference. Let us establish a reputation for promptness, and forward our contributions a few days before the end of each quarter. The second remittance should have been made before Oct. 1st, the third and fourth quarters end with Dec. 31st and March 31st respectively. If the whole amount pledged by a local society is on hand it can be sent at one time and thus save expense. The Treasurer forwards all funds to the Treasurer of the Missionary Society as often as there is any considerable amount on hand.

A word to the wise is sufficient.

WILLIAM C. WHITFORD.

41 East 69th Street, New York City.

CULTURE alone can save no man. Intellectual giants may be intellectual devils. Robespierre was a man of high culture. Nero and Caligula were scholarly. Cataline and Aaron Burr were men of the highest culture. Cleopatra and Borgia were ladies of fashion. A world made up of such specimens of the highest culture would be a perfect hell. The gospel of culture is an intellectual heresy that is as dangerous as it is fascinating. The gospel of the grace of God, as manifested in Jesus Christ, the gospel of salvation through repentance and faith, is the only gospel that can save from the guilt and the love and the curse of sin.—*Religious Telescope*.

POPULAR SCIENCE.

VALUABLE PLATE.—Many years must necessarily elapse before the collections of gold and silver plate in this country attain the gigantic proportions of those owned by the royal and imperial families of Europe. Thus the gold and silver plate of the house of Orange at The Hague represents a value of \$6,500,000, and includes the trifle of two thousand silver dinner plates. That of the British Sovereign amounts to \$10,000,000, that being the estimated value of the plate used during the recent state visit of the German Emperor. The collections of the Austrian and Russian Courts are even larger, while the Duke of Cumberland, eldest son of the last King of Hanover, heads the list with no less than nine tons of gold and silver plate.

FATE OF THE COFFEE DRUNKARD.—In the course of his studies Dr. Mendel found very few instances in which the confirmed coffee drunkard was ever cured, says the *London Standard*. The symptoms constantly grow worse, and are only to be relieved by large quantities of the beverage, the abuse of which has caused them. In this way the victims go from bad to worse, for, though well aware of the mischief being wrought, they suffer so severely that they are afraid to abandon the habit lest death should end the agony they experience. After beginning with the agreeable infusion of the roasted berries they are driven, in their search for something more powerful, to swallow the tincture, which, though it operates for a time in the direction desired, soon loses its efficacy and has to be swallowed in greater and greater quantities, the evil influence of the coffee being, of course, heightened by the alcohol used to extract its essential ingredients. When brandy is taken, only temporary relief follows, though not infrequently the intoxication produced by the latter is eagerly welcomed in order to deaden the anguish caused by the inordinate indulgence in the former. The last stage of this peculiar disease shows itself in the sallow face and chilly hands and feet of the victims, coupled with an expression of dread and agony which settles over the countenance—a form of melancholia, alternated by hysteria, only to be temporarily relieved by repeated application to the coffee-pot or to a strong tincture formed by steeping the crushed berries in spirits of wine. Meantime, the diseased state of the body is demonstrated by the acute inflammation which is apt to supervene at any moment. A bruise, a cut, a prick, or a sting, which in a healthy person would be scarcely noticed, is the starting point for inflammation of an erysipelatous character, so that it seldom happens that the coffee inebriate is long lived. Coffee drunkards are more common among people of a nervous temperament than in the ranks of the stolid, phlegmatic folks, not easily moved by any stimulus, or who, like many Germans, prefer eating to drinking.

GROWTH OF THE FACE.—During the past year investigations upon the physical growth of children have been conducted in the Worcester schools. The preliminary tables on the growth of the female face bring out some facts of considerable interest. There seem to be three distinct periods, the first ending about the seventh year, and the third beginning about the fifteenth year. A striking peculiarity is the seemingly abrupt transition from the types of one period to those of the succeeding. The sudden disappearance of the lower widths of face, and the equally sudden appearance of the types of the succeeding period, *e. g.*, the sudden shooting up of the widths to almost adult dimensions at about the age of eight or nine, offset by the equally sudden disappearance of the distinctively childish characteristics at the age of eleven. These peculiarities also appear at the ages of twelve and fourteen respectively in the succeeding period. This would seem to indicate the very slow growth of some children until the ages of about eight and fourteen respectively are reached, and then a very rapid development of each individual to her proper position in the series. This Axel Key found also to be true with respect to the total height of the Swedish children observed by him. In the second period very many of the forms are already adult, and if not at their fullest development, have very nearly approached it. From the fifth to the tenth year inclusive the growth is somewhat slow, about 6.5 millimeters in all, but for the next four years, the period of adolescence, the growth is 6.2 millimeters. From the fourteenth year on there is very little advance, the maximum seeming to be reached at about 128 millimeters in the twentieth year. On comparing this growth with that of the male face some differences are noticeable. The male face, with perhaps a single exception, is larger for the same period of life and for the same years it appears to grow more rapidly and

continues to grow later in life. Massing the cases after twenty, the advance is seen to be far beyond the breadth attained at nineteen, rising to about 138 millimeters. At about nine years the two types approach very near, and it is not at all unlikely that, as found in the case of height by Bowditch in Boston, and Peckham in Milwaukee, the female face may for a short period become the broader. Further investigations will be required to determine this point, the present investigation having been made on not more than twenty-five hundred persons, including both sexes.—*Prof. Gerald M. West, in Science.*

EDUCATION.

—A PROJECT is on foot to build a new university for women at Rochester, N. Y.

—A NEW manual training building is to be erected at Harvard in connection with the Scientific School.

—THE Congregationalists are about to establish a large educational institution at Olympia, Wash. Something over \$50,000 has been given by one man, and others stand ready to assist as soon as the move is fully under way.

—OUR COLLEGES.—Not only has material prosperity come to our country, North and South and East and West, but our colleges and seminaries feel the "prosperous gale," and were never so crowded with new applicants as this fall. Princeton, Williams, Yale, and many other institutions report the largest entering classes in their histories. These facts give better promise even than the rich corn-fields and prairies of golden grain. We are glad to note that distinctively Christian and evangelistic institutions share this prosperity. Thus the School for Christian Workers at Springfield, which has just admitted ladies to its course, opens the new year most auspiciously and with promise of greater usefulness than ever.

—AMERICAN COLLEGES.—The following good reasons for the multiplicity of American colleges are given by T. W. H., in *Harpers' Bazar*: "For one who wishes to acquire knowledge beyond what the mere reading of books can give, there are but two methods possible: to go to the teacher, or to have the teacher come to you. Both these methods cost money in a land which embraces the width of a continent. This is the justification in the long run of that multiplication of colleges which is so often criticised. It needs only a glance at the map to see that we have not so many colleges to the square mile, after all, as England or Germany. It takes a Scotch lad but a few hours to go by rail to Oxford or Cambridge, while it takes a California boy almost a week to reach Yale or Harvard. The element of distance, and its equivalent expense, render it necessary to plant institutions of learning all over the country instead of concentrating on a very few. At the West the beneficent custom of building up State universities for both sexes may in time make the problem of higher training as cheap as in Europe. Indeed at some centres, like Ann Arbor, it may already have done this. But we must always remember that Europe had enormously the start of us in accumulated opportunities, and wherever these opportunities are opened freely and in the modern spirit, they afford an advantage with which it is yet hard to compete."

—THE following is a recent editorial in the *Journal of Education*, Boston: The census report gives fresh proof that "nothing can lie like figures." It shows that the population of Massachusetts has increased 25.57 per cent in ten years, while the public school enrollment has increased but 17.3 per cent; from which it is easily argued that the public school increase is falling behind the gain in population. Consequently the conclusion is inevitable that the public schools are losing in popularity. What are the real facts? The increase in the number of children of school age—five to fifteen—is but 18.3 per cent, while the increase in enrollment of children of those ages is 16 per cent. The slight difference is accounted for on the ground that the private kindergartens claim many of the children of five years, and the sentiment is decidedly against sending children to school so early. The test years are now from eight to fourteen, and the statistics show that the increase of enrollment between these years is 27 per cent, which is higher than the gain in population. The fact is incontestable, that in the actual school years the increased enrollment in the public schools is ahead of the increase of population; and the only thing which the census figures show is that children do not go to school so early, which is a matter for public rejoicing. The interest and confidence in the public schools was never so great as at present, as these facts prove.

TEMPERANCE.

—THIRTEEN engineers, firemen, and brakemen, on the Cincinnati, Wabash & Michigan Railroad have been dropped for smuggling beer into their cabs and cabooses, and drinking while on duty.

—WORKINGMEN, boycott the saloon for five years, and you will settle the liquor question. No question of interest to labor has ever been settled over the bar of a saloon.—*T. V. Powderly.*

—UNDER a new law in Georgia when a doctor is convicted of drunkenness he can no longer practice medicine in that State. The idea is either to diminish the number of drunkards, or the number of doctors, or the death rate, or something of that sort.

—FROM a theatrical programme, Nov., 1884, there are over 10,000 rum-shops in the city of New York; one to every 125 inhabitants; one to every 25 families. There are 1,100 bakers, 2,000 butchers, 4,000 grocers. In other words, the rum shops exceed in number the food shops by about 3,000.

—A LITTLE boy of eight years, who went into a distillery for a drink of water unwittingly took a drink of whiskey instead, was taken with convulsions soon afterward, and two days later died, though everything was done to save him. No other poison could have done its work more effectually; yet such is the stuff men will put in their mouths to steal their brains and lives away.

—HERE'S a temperance lecture that has the merit of being true. A *Sun* reporter met a man the other day who for years kept a well-known up-town grog-shop. "I've given up the business, sold out and quit for good," said the ex-saloon-keeper. "I couldn't stand drunken men. Oh, I could handle them all right—I wasn't afraid of them, but the idea of taking so much money that deprives women and children of necessities and comforts was too much for me. I used to see poor fellows who got ten or twelve dollars a week come in of a Saturday and blow in half their earnings, and I knew that it meant distress for hard-working women and innocent children. I couldn't keep on taking their money. It broke me up."

—A PHYSICIAN'S OPINION.—Dr. N. S. Davis, of Chicago, was chosen chairman of the recent International Medical Congress on Staten Island. In his opening address he said: "Why does an intelligent and free people continue to spend such enormous sums of money for drinks that so plainly bring nothing but evil in return? I answer: First, because of the erroneous education of the greater portion of the people in regard to the true nature and effects of alcoholic drinks when taken into the human system; and, second, because of their power to pervert the sensibility of the brain and nervous system, and thereby develop the most fascinating and persistent mental delusions. A large majority of the inhabitants of every country receive the most influential and enduring part of their education, not in the school-room or from books, but from the opinions, maxims and practices that they hear and see from infancy to adult age in the family, on the street and in the social circles of the neighborhood. From a very early period in the history of these drinks, before chemistry had separated and revealed the nature of the active ingredient that pervades them all, the people, judging only from the sensations and actions induced by their use, were very generally persuaded to regard them as stimulating, warming, soothing and restorative. Consequently they speedily found their way into almost every household in Christendom, and were ever ready to relieve the baby's colic, to enable the mother to give more milk, to relieve the father's weariness, and to prevent the boys and girls from "taking colds" when exposed to wet or cold weather; and of course doctors, priest and people, all united in calling them tonics, stimulants, and restoratives for the body and soothing exhilarants for the mind. And it is true that these same designations, and the ideas conveyed by them, are still dominant in the family circles, the highways and the newspapers of this and other countries. Even the great majority of medical men still contribute their full share to the support and perpetuation of these very general and destructive popular errors, by habitually using the same language, and sanctioning the same practices regarding them. I call them destructive popular errors advisedly, because the abundant results of their use in every circle or grade of human society, and because the most rigorous, varied and skillful investigations have both demonstrated that no form of alcoholic drink is capable of either warming, strengthening, nourishing, or sustaining the life of any human being."

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 Disciple's 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 18: 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 III.—WASHING THE DISCIPLES' FEET.

For Sabbath-day, Oct. 17, 1891.

SCRIPTURE LESSON.—John 13: 1-17.

INTRODUCTION.—After the visit of the Greeks and the lesson in connection with it, Jesus departed. Passing by, the disciples point out the grand buildings and massive stones, which occasions the prophecy concerning their destruction. Upon the mount of Olives he foretells the end of the world, and utters three parables. Matt. 25. He spends a little time in retirement while the Pharisees are planning to kill him. The disciples go into the city to make ready for the Passover, and at evening Jesus repairs with them to the upper room. Here take place the events of the lesson.

EXPLANATORY NOTES.—v. 1. "Before the feast." Just as they were about to recline and eat the paschal feast. "Knew his hour was come." Fully conscious of the approaching passion. "Loved his own." Like a shepherd's love for his flock, a special love for the saved. "Unto the end." Knowing full well what it would cost him. The idea is that he loves them continually, no hindrance ever changing or lessening it. v. 2. "Supper being ended." *Rev. Ver.*, During the supper. "The devil having now put." Jesus recognized the personality of that evil spirit. He plots the death of Jesus, and selects Judas as the instrument to lead to it. Judas gives himself to the evil influence and becomes treacherous. The devil sows the seed in a soil ready to receive it. v. 3. "Jesus knowing." He was conscious of his origin and destiny. (1.) "The Father had given all things into his hands." (2) "He was come from God." (3) "Went to God." Was going, having executed his commission. These three particulars clearly show his love and condescension in what now follows. v. 4. "He riseth from supper." Where he had been reclining. "His garment." The outer mantle. "Took a towel." Linen cloth or apron. "Girded himself." Put on the habit of a servant for such work. v. 5. The water was poured over the feet, the basin being held under them. This was an act of respect and refreshment in homes where the dust had stained the feet of guests. Servants would perform this menial act. On this occasion Jesus becomes the servant. What a rebuke to them after they had disputed in regard to the highest positions! v. 6. "Then cometh Peter." In his turn. "Dost thou wash my feet?" Some emphasize "my," but it would seem that "thou" is the emphatic word. Your hands that have performed wonders do this menial act! v. 7. "Knowest not now, . . . shalt know hereafter." "Now we see through a glass darkly." Some things cannot be understood now, though they are needful and helpful. The time will come when all will be plain. v. 8. "Never wash my feet." Peter's pride does not comprehend humility. It never does. Pride leads to disobedience. "No part with me." Persistent disobedience will exclude any soul from his part in Christ and heaven. The condition of discipleship is submission. v. 9. "Also my hands and my head." Peter is too warm-hearted and devoted to lose his part in Christ. And yet he dictates to the Master. How long it often takes the Christian to understand the Master's will. v. 10. "He that is washed." Hath bathed himself. He does not need to bathe again so soon, only to wash off the dust from his feet. In our spiritual regeneration the act need not be repeated, but the daily contact with sin more or less defiles the pilgrim, and he needs daily cleansing. "And ye are clean." Cleansed from sin by the pardoning love of God. "But not all." Judas was never truly converted. v. 11. He knew his betrayer. Judas did not say, "my head, my heart also." He was not clean. v. 12. "Had taken his garments." Put on the cloak recently laid aside. "Was sat down again." Again reclined at the table. "Konw ye what I have done?" An introduction to his application of the

lesson. Without waiting for an answer he says, v. 13, "Ye call me Master." Teacher. "Lord." One with authority. "So I am." I do have divine authority, and I claim your faith and obedience. v. 14. "If I then your . . . Master have washed your feet." If I am humble and serve you. "Ye also ought to" do the same things one for another. Be hospitable and render the humblest forms of service. Help one another in the need of daily purifying. Gal. 6: 1. "Restore such an one in the spirit of meekness." v. 15. "For I have given you an example." To imitate in form, if need be, always in spirit. No rite here instituted. Nothing said afterwards about such being a Christian ceremonial. An example of humble ministering in love. v. 16. "Servant is not greater than his lord." This was a proverbial saying. If our Lord spent his earthly life in ministering to others while denying self, surely the church of Christ should not be self-seeking and proud and neglectful of the poor. v. 17. "If ye know these things." Duty may not always be clearly seen. "Happy are ye." Not merely inward complacency, but exalted peace and place in the sight of God. "If ye do them." Doing is the religion which gives proof of faith and humility.

HOME NEWS.

New York.

DERUYTER.—The former residents, and especially the old students of DeRuyter Institute, will be glad to learn that our little village has shown decided signs of improvement the past year. After the great fire of a year ago, and the erection of new and substantial stores, a general spirit of improvement took possession of our place. Old fences were torn away, lawns levelled up and nicely seeded, houses repaired and painted, and now, after eighteen months of improvement, DeRuyter not infrequently gets the credit of being one of the pleasantest and most attractive places of Central New York. But perhaps the best sign of improvement, and one that works the greatest advance in the people, is the improvement of our school facilities. Some years ago the School Board purchased the old DeRuyter Institute building, and have since used it for the Union School and Academy. Built more than fifty years ago, many of the rooms were sadly worn and poorly fitted for school work, especially the chapel and south room on the ground floor. By a hearty vote on the part of the people, the Board was authorized to thoroughly repair those rooms, and voted ample means to do so. It had been supposed that the floor was damp and the ground underneath wet and unhealthy, but when the floor was torn up the ground was dry, and, except a few timbers affected by dry rot, the foundation was in excellent condition, thanks to the builders of half a century ago, who did their work so well. The defective timbers were replaced, new flooring and ceiling put in, the windows cut down to let in the light, and with painting and papering and new furniture, the rooms are comfortable and even beautiful. Great credit is due the President of the Board, C. H. Maxson, Esq., who freely gave his time and personal attention to the supervision of the work. And so, with a growing neatness and beauty in our village, and a marked advance in the intellectual facilities, and certainly a deeper religious interest through the community, the signs of improvement are encouraging. L. R. S.

Wisconsin.

WALWORTH.—The evening of September 28th being the twentieth anniversary of the marriage of Mr. and Mrs. E. A. Walters, of this place, about fifty of their friends, in honor of the event, effected a genuine surprise by dropping in upon them without invitation. Mrs. Walters and some of the other members of the

family had retired for the night, so that it was evident they were not expecting callers. They, however, accepted the situation and submitted to the intrusion and seemed to enjoy it. A small sum of money was presented to Brother and Sister Walters, by the pastor, in behalf of the donors; after which lunch was served, when all returned to their homes hoping that the surprised might enjoy many more years of conjugal life.

September, 1891, will long be remembered by Southern Wisconsiners as being one of the hottest and driest in the memory of the "oldest inhabitant." Mercury for a number of days registered among the nineties in the shade, and scarcely rain enough fell to wet the ground an inch deep. Pastures have all dried up; the leaves on many of the trees have withered and fallen; farmers have had to fodder their stock for more than a month just as regularly as if it were winter; and the dust! well, those who happened to be on the leeward side of the public highway considered themselves fortunate indeed. But the afternoon of the 28th brought us a nice little shower, and we are hoping that another "record" is broken.

The Quarterly Meeting, of which note has been made in the RECORDER, was as much of a treat to us as to those who came, and we hope the good effects will be seen "many days hence." The Y. P. S. C. E. are making an effort to secure a few good lectures during the fall and winter, hoping thereby to awaken a new interest and arouse latent energies along some of the lines of Endeavor. Other plans are being considered by which, under our divine Leader, we are anxious to capture the strongholds of Satan and win his adherents for "Christ and the church." Meanwhile the other agencies of the church are not neglected, but each, along its appropriate line, is being employed, and we trust something is being accomplished by each. The greatest need, as it seems to us, is a deeper spirituality and a more intense love to the unsaved; a breaking down of indifference and self-complacency; and to be endued with such a zeal as the saving of the lost demands. S. H. B.

OCTOBER 1, 1891.

A SABBATH WORKER IN GERMANY.

The following extract from a communication from Rev. J. H. Wallfisch, now in Germany, will be of special interest to those of our people who have met this brother, as well as to all lovers of Sabbath truth; and although it is taken from a private communication, yet I am confident that the writer has no objections to its publication.

From Garlitz, Germany, under the date of Sept. 15th, he writes: "Three days ago was the first time since my conversion, over eleven years ago, that I observed the Sabbath, the seventh day of the week. So I shall do continually, the Lord helping me. By the time this reaches you I shall be baptized (immersed) by a First-day Baptist minister, but that does not mean my joining that church, of course. My prospect and intention is for work among the Jews. I will do it according to the principles of Rabinowitzsch and Lucky. I am in need of help, not only for the work, as for printed matter, journals, etc., but also for daily bread." He also asks for a supply of German Sabbath tracts and states that he shall at once issue a tract in German, giving his reasons for embracing the Sabbath, etc.

Thinking that some account of our intimate acquaintance with Bro. Wallfisch might be of

interest I give the following: Bro. Wallfisch is a native of Germany and a Jew by birth, in which faith he continued to live until about eleven years ago, when he was converted to Christianity and identified himself with the German M. E. Church. At the time of his conversion he was persecuted by his Jewish friends and relatives, ostracized from society, and was even separated from his companion until she, too, became converted to Christ; yet he clung to Christ through all his trouble and remained faithful to his new vows.

By the German M. E. Church he was ordained to the ministry, and held the position of pastor over at least two churches here in Iowa, Sherrill and Gladbrook. While he was located at Gladbrook, seven miles from Garwin, we became intimately acquainted with him. He preached for us on two different occasions and participated with us in other meetings, as well as visiting us and receiving visits in return. From my first conversation with him I found him deeply interested upon the questions of the Sabbath and baptism, he having been sprinkled; and the more acquainted I became with him, the deeper his interest in these questions seemed to become. I furnished him Sabbath tracts and conversed with him often and freely upon these questions as long as he remained in this country.

July, 28th he, with his family,—wife and three children,—returned to Germany, where it was his design to do independent mission work among the Jews, trusting God to furnish him a field of labor and to sustain him upon it. Since his arrival in Germany I have been in correspondence with him, and know of his increasing interest in these questions of Bible truth.

While preaching to us and visiting with us, he greatly endeared himself to all of our society. We learned to love and respect him for his earnestness and simplicity in preaching the Word, and for his honest and meek manner. Having confidence in him, we, as private members of our church and society, lately contributed \$17 by pledges to aid him, and shall now increase that amount, sending part, or all, of it soon. We would be pleased if we were able to sustain him entirely as he preaches Christ to the Jews, his own people, but this we cannot do. Perhaps there may be some, many, we hope, who read this who will esteem it a privilege to aid him now, as he has embraced the truth and proposes to preach it, yet with no prospects of even securing a living for his family.

We hope to send him some money soon, and if there are those who desire to join us in aiding him, their contributions may be sent to us and we will forward them, giving the donor full credit, or the money may be sent direct to him.

We pray that God will care for this brother and his family and abundantly bless his labor, and that there may be many cheerful givers to sustain him.

Bro. Wallfisch promises to send a correspondence to the RECORDER soon, which we trust will be read by all.

E. H. SOCWELL.

GARWIN, IOWA, Sept. 30, 1891.

TRACT SOCIETY.

Receipts in September, 1891.

Church, Adams Centre, N. Y.	\$ 25 00
" Welton, Ia.	7 50
" Plainfield, N. J.	20 72
" Richburg, N. Y.	5 00
" Leonardsville, N. Y., \$11 72 and \$13 08.	24 80
" Ashaway, B. I.	4 07
" Shiloh, N. J.	17 65
" Farina, Ill.	14 65
Sabbath-school, Scott, N. Y.	1 30
" Hornelleville, N. Y.	1 45
" Farina, Ill.	3 67
Bequest, Mrs. Catherine D. Bailey	300 00
Martha Chipman, Hope Valley, B. I.	50
H. W. C., Ashaway, B. I.	2 00
A. W. Maxson, Utica, Wis.	1 50

B. E. Coon, Utica, Wis.	1 80
J. H. Coon, Utica, Wis.	1 00
M. M. Jones, Boscobel, Wis.	2 25
S. D. B. Missionary Society of Topeka, Kan.	2 50
	\$484 86

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, Oct. 1, 1891.

EXAGGERATING THE FATHERHOOD OF GOD.

Perhaps there is nothing now threatening the symmetry and integrity of the truth more seriously than this. It is by many used as a means of attack upon other truths respecting God, such as his justice and his kingly rule which Scripture makes equally prominent and essential. By some it is, again, an accidental and inconsiderate departure from the balance of truth. We are all prone to exaggerate that to which circumstances lead us to give exclusive attention; and a good and thoughtful man, after sickness in which God's paternal character has become very winning and precious to him, comes forth to tell the world that this is the supreme thing in them to which all else must be subordinated. He is probably not aware how he is disturbing the moral balance God's word is at such pains to establish. Dr. Bushnell once said of the effort to substitute an ideal divine fatherhood for propitiation in moral government: "It has the merit of raising no offense (the 'offense of the cross,') but there is such a certainty of diminution for God in any merely human type of paternity, that he is too inefficiently conceived in it for any high going rule or endeavor."

The late Dr. Woodworth said, in an article on Dr. N. W. Taylor, (*Bib. Sacra*, Jan. '89.) "The idea of the fatherhood of God, of which so much is said at the present day, is no whit more prominent and pervasive in the New Testament, than is the idea of the moral government of God. It was impossible that any theologian worthy of the name could have wholly overlooked this great thought.

It is possible that former great teachers in exalting moral government to its due place, depressed the divine fatherhood, the tendency is now to exalt this and depress that. But in the Scriptures they stand on an equal footing. No comparison is made between them to the disadvantage of either, such as is now often made to the injury of moral government, theoretically and practically. Very likely the subject needs a new and thorough restatement. Such books as Phillips Brooks' *Mission of Jesus*, in which the great saving truth that Christ came to lay down his life for men in an exigency of moral government is thrust aside for the theory that he was made flesh to reveal the fatherhood of God (already more clearly revealed than redemption by blood), seems to call for it. There is an impression that preachers are losing power and skill to show sinners how to be reconciled to their moral Ruler in view of their sins, this surely calls for it.—*Christian Secretary*.

THE UNDERGROUND TELEPHONE SYSTEM IN NEW YORK.

From Harper's Weekly.

The underground cable portion of the telephone system in New York is the largest plant of this description in the world, and a detailed examination of it will be well worth while. Starting from a subscriber's telephone, we find near the top of the back-board a couple of terminals or binding posts, to which a pair of insulated wires is attached. These wires are led to the nearest underground cable terminal. Perhaps there is a terminal in the cellar or on the roof of the building, in which case the wires are taken to it by a secure route along the walls and shafts. Perhaps the cable terminal is on another roof in the same block, or, in a neighborhood where there are few subscribers, on a gigantic pole, to which air lines converge to dive underground. Then a short length of overhead line carries the subscriber's wires to

the terminal. The terminal itself consists of a long iron box hermetically sealed to protect the cable from the inroads of moisture, and provided, either on the front or at the sides, with rows of brass binding-posts. To these binding posts, which are insulated from the iron case by a sleeve of hard rubber, the wires of the cable are permanently attached within, and the subscriber's wires are connected on the outside in regular order, the binding-post thus forming a connecting link between the lines leading to the instrument and those which go underground to the exchange. There is another connecting link in the box, which protects the cable terminal from the weather, and this is the lightning and strong-current protector. This little device is inserted in the line before it enters the cable, its special function being to protect the lines and instruments from the assaults of lightning and other vagrant and powerful currents which sometimes stray into wires, where they have no other mission than one of damage and destruction.

The underground cable itself is a very important part of the telephone system of to-day, and a great deal of ingenuity, time, and money has been expended on the production of a type of cable suitable for telephone work. The telephone current is a very delicate form of energy, and it has to be surrounded by the best of conditions in order that it may live and thrive and put forth its best efforts. It thrives best in the free air on top of an eighty-foot pole, above trees, whose leaves seek to lead it astray, and far from other wires, whose strong currents faint would tyrannize over it, and substitute for its timid undulations harsh and unintelligible grumblings and roarings and mutterings of their own. Forced underground, it is choked and muffled and subdued, like human life in a dark cellar or crowded tenement, and in the revengeful spirit aroused by uncongenial surroundings it becomes perverted, and indulges in "cross-talk" with the neighboring wires, to the close proximity of which it is unwillingly condemned. But underground, in cities at least, municipalities have obliged it to go, and telephone men have had to make the best of the situation.

The underground telephone cable is made up of a large number—generally one hundred—of fine copper wires. Each wire is insulated by a wrapping of cotton or paper, and the insulated conductors are then twisted together in pairs. This twisting is done as a preventive of induction or "cross-talk" between wire and wire, as, if two wires are parallel with each other for any distance, a current traveling in one will set up a current in the other by deduction. The fifty pairs of conductors are made up into a flexible cable, which is incased in a lead pipe, and the cable is made. Almost every New Yorker has seen these cables being drawn into the subways under the streets, and these operations were illustrated in *Harper's Weekly* for July 27, 1889. The cables, which are very heavy, are drawn in from man-hole to man-hole, a splice being made at every man-hole. At the terminal points—that is, at the exchange and in the cellar, or on the roof of the building, or on the pole to which the cable is taken—the ends are opened out and incased in the iron boxes already described, each conductor being connected to its corresponding binding-post. The cover of the cable head is then screwed on, and the cable is ready for use.

The underground telephone system of New York City is far more extensive than most New Yorkers would imagine. It reaches from the Battery to the Harlem River, and one could talk from the Barge Office to the bridge at the end of Third Avenue entirely through underground cables. There are about 350 separate cables, containing an aggregate length of not much less than 30,000 miles of conductor. Every exchange—and there are six of them, namely, Cortlandt Street, Spring Street, Eighth Street, Thirty-eighth Street, Seventy-ninth Street, and Harlem—reaches its subscribers by means of underground cables, not an overhead wire entering any of the buildings except at Harlem, and all these exchanges are connected by cables, which are underground everywhere except across the big bridge, with the main central office in Brooklyn.

MISCELLANY.

FELONS.

BY CHARLES. N. SINNETT.

Steve Crandall sauntered along the edge of Big Grove. He picked flowers and whistled softly until Aunt Jean Bruce went into her little house.

When he heard the sound of the old lady's loom he darted in among the trees.

Thick clumps of yellow and blue violets looked up at him, columbines wagged their bright blossoms, and he almost stumbled over a lady's-slipper with a fine flower nodding on its top.

But he was looking up into the trees. He didn't seem to know that there was a single flower anywhere near him. Those that he held in his hand were so completely forgotten that he squeezed their stems very hard.

When he saw a bird's nest in the top of one of the trees near, his eyes twinkled.

"It belongs to that small heron that I've seen flying around here," thought Steve. "Yes, there's her long neck and legs."

Away flew the bird. Up climbed the boy, dropping his posies at the foot of the tree.

"Aunt Jean don't allow any one to touch a nest in this part of the grove," he laughed. "She says that boys who take eggs are as bad as felons. That's a funny word of hers. Guess she thinks a felon is some kind of an Indian. But a mean bird like this one deserves to have her eggs taken."

Steve was so confident in these opinions that he didn't look closely at a limb which he took hold of just then. It snapped in his grasp, and down went his left hand on a sharp knot.

He kept himself from falling, though. The aching fingers made him feel that the bird fluttering over his head was somewhat to blame for his mishap. In ten minutes he reached the nest and took one of the pale green eggs.

He bore his treasure safely to the ground. He heard Aunt Jean's loom thumping. He picked up the flowers again. He began to whistle as he wrapped the egg in his handkerchief and slipped it into the side pocket of his coat.

"She might see me if I went straight home," he thought. "Guess I'll go and make her a call, and see what she's got to say about felons."

But he stopped before he reached the edge of the grove. A little bird hopped off her nest. It held the kind of eggs for which Steve had been hunting so long. It was only a moment and some of them were put in a safe place about his clothing.

"According to Aunt Jean's theories something will happen to me before I get home," he said to himself. "I'll get found out like a thief or a felon."

With no belief in such a misfortune he walked straight on to the little brown house of the good old lady.

He was a trifle nervous as he went in and spoke kindly to her.

She thought that he had been walking too fast, and gave him the easiest chair right by the west window.

"It's warm work getting these pretty flowers for me," said kind Aunt Jean, smelling the bouquet which the boy had handed to her.

"Well, I like to pick them," Steve answered with a little stammer.

"You must take a long rest, my boy, and here are some nice cakes that I've just baked this morning."

While Aunt Jean was getting the goodies which he liked so well the boy started a little nervously.

Was he ashamed of his mean trick? Was the good old lady's trust in him making him feel as though he must take the bird's eggs right back where he had got them?

Not altogether. He saw a bird flying back and forth over the grove.

He was afraid Aunt Jean would notice it, or that some other boy had found the nest. But when he was handed the cakes and a glass of milk the old lady didn't once look out of the window.

"I'm always glad to hear you whistle when

you go by," she said, as she seated herself at the loom again. "Boys that go stealing into my part of the grove after birds' nests don't do it. They don't seem to mind the flowers nor anything good. Their minds are full of robbery and hurting the hearts of the dear mother birds. They are sure to get into trouble. They're worse than felons."

Aunt Jean wiped her spectacles. Steve did not look straight at her. A piece of cake seemed to be stuck in his throat. He swallowed a large draught of milk. But he couldn't help noticing that Aunt Jean's hands trembled, and that one of her fingers seemed stiff and lame.

She talked on, though, and then began work at her loom.

When at last Steve started for home he said to himself triumphantly, "There! nothing's happened to me yet, in spite of all her talks about boys who take specimens from birds' nests. Heigho, how green she is!"

His mother had gone to a neighbor's. He took her large darning-needle and made a hole in the big, pale-green egg.

"Blew like fun. Not a sign of a chick in it," he laughed, when he had got the prize cleaned.

He had a little more trouble with the other eggs. He broke more of their shells than he wished to.

But when he saw his mother coming he thought his work well done. He took the eggs up to his room and hid them away.

"Nothing happened yet," he laughed, when he went to bed that night. "Finger's a little sore. But it's been that way before. It's just the thump I got on that tree."

When he wakened in the morning his finger was paining him more. He saw on it something which looked like a small blister.

"Must prick that," he said to himself as he scrambled out of bed.

The darning needle which he had used the day before was still sticking in the wall paper over his washstand. He pulled it out and worked on his finger with it.

He couldn't pick out the pain, however. He was not looking as pleasant as usual when he went down to breakfast.

"Are you feeling sick, Stephen?" asked his mother.

"No," he answered bluntly.

But five minutes later he acknowledged that something was the matter with his finger.

"I'm afraid you're going to have a hard time," said his mother, anxiously.

"I hit it on a tree yesterday," confessed Steve, with his mind flying back to his mean work.

"And you have picked it with something rusty. That makes it worse."

The doctor said the same thing when he was called.

But he talked cheerily about the finger being all right in a few days.

Steve heard him whisper in the entry, "Felon sure."

"Don't see how they found it out," said the boy, growing pale.

When his mother came in she only remarked, "You must have this poulticed well."

There was a rustle at the door by and by, and Aunt Jean came in. She was out of breath, but full of sympathy.

"Doctor told me you were going to have a felon," she said. "I had one on my finger once. But I can help you. And it's so good you're a nice boy, and don't do things worse than a felon."

Steve stared out of the window. There was a mother bird flying around and around a tall tree. And what a sharp pain there was in his finger! But the bird—she must feel worse than he did.

And that was what Steve said with the tears bubbling up to his eyes, quickly adding, "A felon's bad. But I'm worse. And your goodness has kept shooting pains in my heart. I'll steal—no—more—eggs!"—*Morning Star.*

SPECIAL NOTICES.

WILLIAM C. WHITFORD, Treasurer of the General Conference and of the Young People's Committee, requests that remittances be sent to him at 41 East 69th Street, New York City.

YEARLY MEETING OF THE SEVENTH-DAY BAPTIST CHURCHES OF SOUTHERN ILLINOIS.—The next Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will commence with the Bethel (formerly Crab Orchard) Church, on Sixth-day before the fourth Sabbath in October, 1891, at 10 o'clock, A. M.

PROGRAMME:

Introductory Sermon, A. E. Main; C. A. Burdick, alternate.

Essays:

1. What is the scriptural doctrine of the atonement? C. W. Threlkeld.

2. What are the duties of the office of Deacon according to Scripture? Howell Lewis.

3. What is the distinction between the Old and the New Testaments? Robert Lewis.

Exegesis: Galatians 3: 23-25. F. F. Johnson.

C. A. BURDICK, Sec'y.

THE next Semi-annual Meeting of the churches of Minnesota will be held with the church at New Auburn, beginning on Sixth-day before the third Sabbath in October, at 2 o'clock, P. M. Eld. A. G. Crofoot was appointed to preach the Introductory Sermon, Eld. W. H. Ernst alternate. Mrs. L. G. Briggs, Henry Ernst, Jr., and Andrew North, Jr., were appointed essayists.

R. H. BABCOCK, Cor. Sec.

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,

IRA L. MAXSON, Sec.

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

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 7th 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.

WANTED.

By a middle-aged woman position as housekeeper, in widower's family (Seventh-day Baptist) where work is light. Address Mrs. E. M., box 386, Plainfield, N. J.

A MIDDLE-AGED woman, as house-keeper. Sabbath-keeper preferred. Address or call at 31 Elm St., West-terly, R. 1. A. W. MAXSON.

A SABBATH-KEEPER to take charge of a "small fruit" farm. F. O. BURDICK. UTICA, Wis.

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CONDENSED NEWS.

The adhesion of the Australian colonies to the universal postal union became effective Oct. 1st.

The total amount of gold received at New York from abroad since September 12th, is \$9,120,000, and \$5,525,000 is known to be on the way.

The bureau of American republics denies the reports of disturbances in Guatemala and elsewhere in Central America.

Judge Bishop has appointed a receiver of the Golden Grail at Boston. This is the third Massachusetts endowment company to be wound up in the courts.

The manager of the newspaper *Intransigent*, published at Paris, has been sentenced to imprisonment for one month and fined \$400 for publishing an immoral article written by Rochefort.

A boiler explosion aboard the steamer C. W. Parker killed seven persons and seriously injured many others, in the neighborhood of Archer Avenue bridge, on the south branch of the Chicago River, Oct. 4th.

A brisk exchange of telegrams between the European capitals continues with the view of reinforcing the European squadrons in Chinese waters, and affording better protection to the European colonies on the banks of the Yang-Tse-Kiang.

Elevator "A" of the Baltimore and Ohio railroad company's system was completely destroyed by fire, Oct. 4th, together with all machinery and the 135,000 bushels of wheat which it contained. The loss, which is heavy, is covered by insurance. The elevator and machinery cost \$500,000.

The *Moscow Gazette* in reporting the movement of Russian troops on the Afghan frontier, boasts that England's impudent menaces in the Dardanelles matter will be answered in Asia, where there is no dreibund to assist England, and that every blow struck at Russian diplomacy in Europe will be met by a blow in Asia.

The executive committee of the Italian-American exhibition at Genoa, in honor of the discovery of America by Columbus, have finally arranged for the erection of the buildings which will cost 500,000 lire. It is designed that the exhibition shall consist of samples of the agricultural and industrial products of Italy and America, with the object of showing the kinds of goods that can be most advantageously imported. Work upon the buildings was commenced October 1st, and it is expected they will be completed by April 1st, 1892. They will occupy a space of about 100,000 square metres.

MARRIED.

PITTS—DENBY.—At Marlboro, N. J., Oct. 1, 1891, by Rev. J. C. Bowen, George Edward Pitts and Miss Julia Denby, both of Quinton, Salem county.
 CAMPBELL—STAFFORD.—At Shiloh, N. J., Sept. 24, 1891, by Rev. I. L. Cottrell, Mr. Elmer Campbell, of Stow Creek and Miss Lizzie Stafford, of Shiloh.
 HUMPHREY—ELWOOD.—In Henry, South Dakota, Sept. 23, 1891, by Rev. F. M. Horning, Mr. G. A. Humphry, of Albion, Wis., and Miss May Elwood, of Henry.
 RECTOR—NEWMAN.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, Sept. 6, 1891, Mr. Wilson C. Rector and Miss Cora M. Newman, all of Harvard, Ill.

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.
 BROWN.—In Alfred Centre, N. Y., Oct. 1, 1891, infant daughter of Emily Brown. T. R. W.
 TRUMAN.—In Alfred Centre, N. Y., Sept. 29, 1891, Leslie D., only child of Geo. W., and Cora Mae Truman, aged 4 months. T. R. W.
 SHERMAN.—In Alfred, N. Y., Sept. 28, 1891, Fredrick Sherman, aged 68 years and 4 months.
 He was born in Herkimer county, N. Y., and removed to this place in early life with his parents. He was the eldest of four children, two sons and two daughters, born to George S. Sherman. He has been a member of the First Alfred Church about fifty years, was baptized by Eld. Stillman Coon. He married Marilla Place in 1846. Only one child was born to them who survives her parents. Mrs. Sherman having passed away some years since, Bro. Sherman has always maintained an upright Christian character and in his declining days manifested a very strong faith in his Redeemer and was doubtless fully prepared for the change. T. R. W.
 ROSEBUSH.—In the town of Andover, N. Y., Sabbath morning, Sept. 12, 1891, Amanda Babcock, wife of George D. Rosebush, aged 70 years and 7 months.
 In October, 1832, when less than twelve years of age, she was baptized into the First Brookfield Seventh-day Baptist Church, Eld. John Green, pastor. Her first marriage was to Matthew Stillman. With him she moved to Cuba and thence to Nile, N. Y., where they lived until his decease. Her second marriage was to George D. Rosebush who survives her and mourns deeply his great loss. From the First Brookfield, she removed her membership to the Friendship Church; and, after her removal to Andover, to Independence, N. Y. Her attachment to her church was very strong, and for its upbuilding she zealously labored, never suffering trivial excuses to keep her from its means of grace. The Bible and hymn books were daily companions. She was a constant attendant upon Sabbath-school, and an active worker in the Ladies' Aid Society, and one who watched with increasing interest the progress of Christian missions. She will be sadly missed by the church and the many loved ones she leaves behind, among whom are three children, two brothers and one sister. Services at the church conducted by the pastor. H. D. C.
 EDWARDS.—In Greenwood, N. Y., Sept. 29, 1891, of cholera infantum, Albert L., son of Lewis and Adell Edwards, aged 3 months. J. K.
 PECKHAM.—In Grafton, N. Y., Sept. 24, 1891, of general debility, consequent upon old age, Mrs. Cornelia Brown, relict of Stephen Peckham, in the 86th year of her age.
 Sister Peckham was baptized by Eld. William Satterlee, into the fellowship of the Petersburg Seventh-day Baptist Church, about the year 1830. She continued a consistent member of this church until it became extinct, and never transferred her membership to any other church. She lived to a ripe old age, and enjoyed the confidence of all who knew her, as a genial companion, kind neighbor and a trustful Christian. Her married life was spent at the Peckham homestead, the latter part of which she has been cared for by two daughters. She leaves behind nine children and a large circle of relatives on her husband's side, who feel confident that her change was both a welcome and a happy one. Her funeral was held at her late residence in Grafton, Sept. 26th, at which time a discourse was delivered by the writer. B. F. R.
 CRANDALL.—In Rockville, R. I., Sept. 27, 1891, Mrs. Lucinda Crumb, aged 66 years, 9 months and 26 days.
 Sister Crumb was the third daughter of Benjamin and Polly Kenyon Burdick. She was born in Rockville, R. I., Dec. 23, 1824. At an early age in life she became a subject of saving grace and united with the Seventh-day Baptist Church in Rockville, which relation she held till her death. In 1848 she was united in marriage with Franklin Crumb. Three children were born to them, two sons and one daughter, only one of whom is living. She was a lady of remarkable amiability and Christian decorum, and the influence of her beautiful life will remain as a benediction to her bereaved family. A. MCL.

IRVING SAUNDERS expects to move his studio to Rochester. Sittings can be had at Alfred Centre until Oct. 6th. At Friendship from Oct. 8th to 18th, inclusive.

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

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Babyland.—The October number is here, and as enchanting to the little folks as the preceding numbers have been. With its gay jingles, little stories and pretty pictures, *Babyland* will quickly captivate the average baby (whether one or six years old). As it is only 50 cents a year, 5 cents a number, every mother will feel well repaid the investment. D. Lothrop Co., Publishers, Boston.

Our Little Men and Women.—A delightful number of a beautiful magazine for the youngest readers. There are pictures in plenty, large and small; short stories of a page or two, mostly illustrated;—verses to please the little folks—and all on fine paper, large type. This magazine cannot fail of being very interesting and helpful to the children whose ages range from five to nine, and it is but \$1 00 a year. D. Lothrop Co., Publishers, Boston.

The Pansy for October.—As with all the magazines published by this firm, is good clear through. We do not have to read all the stories to know whether it is wholesome for the children. Simple and pure, elevating while entertaining, it is always safe to turn over *The Pansy*—still in its wrapper—to their eager inspection. The young folks are the better and stronger for their association with such a wise friend and companion. The prospectus for the new volume announces many enjoyable features for the coming year. Serials by Pansy and Margaret Sidney, short stories, articles, poems, a profusion of pictures—it makes one wonder how so much can be given for so little. \$1 00 per year. 10 cents a number. D. Lothrop Co., Boston, are the publishers.

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MINUTES WANTED.

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GEO. H. BABCOCK.

PLAINFIELD, N. J., June 10, 1890.



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