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—UNDER ordinary circumstances, Dr. Burchard would have died without attracting the attention of all the newspapers of the land, though the people of the city of New York would have done him honor at his funeral as they did. Seldom does a funeral of a private citizen call together such an assembly of men as did his. We have just met a prominent citizen of Plainfield, N. J., with whom Dr. Burchard was intimate, who knew him intimately and often received visits from him. The excellence of his character and the beauty of his life of simple Christian faith were above words. It pained him much that a mere accidental remark should have brought him his notoriety.

—IN popular opinion Dr. Burchard is the man who defeated Mr. Blaine and elected Mr. Cleveland, and that is about all the people think about him—an opinion which may or may not be true. But in the opinion of those who knew him best his was a good and useful life, and at one time one of the greatest factors for good in the life of our greatest city. As a preacher, at one time, he was most popular, and as a man he was greatly loved by those who knew him best. The world thinks only of "Rum, Romanism, and Rebellion," when it hears of him; thousands of people who knew and honored and loved him, think of a life of great usefulness in influencing many to become disciples of Jesus Christ. Since writing on this topic we are glad to see the protest of Dr. Henry S. VanDyck in the *New York Tribune* against this wrong done a good man's memory, and to read his tribute to the man.

—BUT as we remember Dr. Burchard we can not help feeling that there is a certain justice in this judgment that has overtaken him. There were faults in his style of speaking and preaching of which his famous alliteration is a good example. There seemed to be more words than thoughts in some things we heard from his lips. He was quite a master of words, but he opened no new vistas of thought. That a man should, for a while, be best known for his faults is a sad penalty to pay for them, but probably many men will take warning from this. Sometimes the most dangerous of all gifts for a young minister is the ability to speak on any occasion because of an easy facility in the use of words. If the gift of words is joined with the gifts of study and hard thinking it is a happy combination, but natural fluency tends to indolence, shallowness and, sometimes, to intellectual and moral decay, unless it is made secondary to thought and substance.

—THE *Examiner* has been explaining what it thinks true prayer is, taking its text from the story of the minister who instructed his congregation so well by his prayer that one of them said he prayed a better sermon than he preached. Ministers do not always stop with instructing their congregations; they sometimes furnish the hearer of prayer with a good deal of information as well. Some who read these lines have heard a noted minister of New England (now deceased) pray in something like this fashion:

"O Lord, thou knowest that when we became pastor of the First — Church in this place it numbered — members, a mere handful of people; and when thy servant left this church in — it had become a great congregation," etc., for some minutes in the same line of history of the First — Church of — during the pastorate of the man who was praying. We have heard the same man, praying in the pulpit of one of our churches, pass in review the lives of the dead with very complimentary references to them and compliment the living in fine style. One of our old ministers would give the congregation the complete Sabbath argument in his opening prayer. We have heard prayers which lectured the people, or some particular ones in the congregation, for their sins.

—WHILE we write these words we see how easy it is to see the faults of others in this matter, and realize how difficult it is to perform the duty of public prayer and reading the Scriptures in public worship in such a way that people will not be listeners to the "opening exercises," but will be participants in the worship of God. One of the most serious evils connected with Protestant religious life is that which centers the whole interest of the service in the preacher. The people do not go to church to worship God, but to hear a preacher. The preacher determines everything and the service nothing; and if the preacher happens to be the one you go to hear it is well, but if not you are disappointed. The preacher is tempted to feel himself a performer and to preach and pray for the ears of those who are present to hear *him*, not to worship. The paramount function of a preacher is to preach, but the paramount duty of a person in church is to worship God as well as to listen to a preacher. Much of the services in Protestant churches could not be better planned to defeat worship if they were planned with that particular end in view. The High Church idea that makes the preacher a priest for conducting a certain service is one extreme, and the thing we have been speaking of is the other. We believe there is possible a right way between the two and that it ought to be the especial study of all the churches to make the Sabbath services services in which *all* the people worship God, and do not simply listen to a minister as he prays and reads and preaches, and a choir in the organ loft as it sings. If we may be permitted to change a little Lyman Abbott's paraphrase of the beginning of a Psalm, we would make it read like this (to suit the fashion of things in many churches): "Let the people praise thee, O God; yea, let one man in the pulpit and four persons in the organ loft praise thee."

—THE trial of Dr. Briggs is now set down for the November meeting of the New York Presbytery. The only two charges brought against him are (1) teaching that the Old and New Testaments are not the only infallible rule of faith and practice, and (2) teaching what is called Progressive Sanctification after death. The meet-

ing on Monday, Oct. 5th, was a stormy one, but that of the next day was pacific, and it is to be hoped that Nov. 5th will find the Presbytery a good deal cooled off. It is quite interesting to find a little change in the attitude of some men. Some who, last summer, were counted against Dr. Briggs, are now found in the list of those who oppose his trial. A change of one vote would tie the ministers, but a considerable majority of elders are against Dr. Briggs. The accused emphatically denies the first item of his indictment, and if the question comes up for discussion and rigid definition we imagine that such confusion will reign in the Presbytery that it will be hard to tell what is orthodox; and as to the second item we have yet to find that any two agree as to what Dr. Briggs means by his doctrine of Progressive Sanctification. It is difficult to find out just what he does mean.

—FROM an article by Principal Fairbairn, of Mansfield (Congregational) College, Oxford, on "The Seminary Training for To-day," we clip the following, which we think one of the best statements of the conditions and demands of the times with regard to religion that we have seen:

Two tendencies mark living mind; first, a more radical inquiry into the roots and essence of religion, and next, a more comprehensive and constructive application of its truths. On the one side, men question religion more than they have ever done, investigate its sources with a thoroughness and an accuracy never before attained, search into its meaning and function with a jealous and vigilant skill born of scientific method, and, on the other side, they seek more from it than they have ever sought before. They are not satisfied with it simply as a means of saving souls or making men happy in death and peaceful for eternity. They require that its truths shall satisfy the reason, that its principles shall organize a happier and better ordered society, and that its professors shall be as good citizens of the State as of the city of God. This joint demand is the highest honor ever paid to religion. To question it thoroughly is to do honor to it as truth; to require that it create perfect men and a perfect society is to do honor to it as religion.

—"TO QUESTION it *thoroughly* is to do honor to it as truth." That is *thoroughly* true; but is there not a tendency to be afraid of thorough and radical questioning of religion? We hear this age called one of infidelity, but we doubt very much the truth of such a characterization. An age of skepticism it is, but an age of denial of the fundamental principles of religion we think it is not. Skepticism is the praiseworthy thing in all branches of knowledge now-a-days. If you go into a college class-room the spirit of investigation is the noticeable feature of the work. "Take nothing for granted," is the law; and finding out if a thing be well-grounded in fact is the order of the day; and that is skepticism. The skepticism with respect to religion is "born of scientific method" that our children and young people are brought up to in our schools. We honor the young man who demands his reasons of Darwin; why should we not hand him the Bible as freely and fearlessly as we do the last text-book in Geology? To question the

Bible thoroughly is to do honor to it as the word of God.

—BUT what is included in popular language under the general name of skepticism is really two things quite different in spirit and aim. One is destructive and only cares to destroy, while the aim of the other is to find out the permanent and eternal foundations of things for the purpose of building up upon them. No one has any right to investigate anything which lies within the range of human knowledge in any other spirit than that of reverence for the Creator and a determination to do his will. Agassiz used to say that "a physical fact is as sacred as a moral principle;" and it is true that one represents the Creator as the other does, but he who deals lightly and flippantly with ethical and religious matters has no right to receive men's respect. Ridicule may well be turned on the false; there is nothing destroys it sooner. But the spirit of seeking the truth no man should quench; wherever the search light may be turned.

W. C. T.

BEHOLD THE MAN!

P. C. WITTER.

"And Pilate saith unto them, Behold the man!" John 19:5.

We cannot turn back the wheels of time and sit with the multitude who were called upon to behold Jesus, as he was brought in, wearing the crown of thorns and purple robe; but we may examine there cords of his life as given by the apostles, and give our reason for believing him to have possessed the noblest attributes of perfect manhood.

Jesus had been brought to Pilate by the envious Jews, charged with being a person unfit to live, and we presume they had brought all the testimony within their reach against him. After a patient hearing Pilate exclaimed, "I find in him no fault at all." We have further testimony from the soldiers who were previously sent to arrest him. When they returned without him they were asked why they had not brought him. They exclaimed, "Never man spake like this man." We find this Jesus emerging from an obscure town, Nazareth, and wherever he went great multitudes followed him. His work as an evangelist lasted only about three years; but never in the history of man has any other made such achievements. The people everywhere acknowledged his superiority by the titles by which they addressed him. Any other than Jesus would have been filled with pride.

He taught both by precept and example that true manhood consists in reverence to God and kindness to our fellow-men. Hence the golden rule, and the summary of the law of God, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." If we examine the history of men we will find that each person has some prominent trait of character which gives him individuality. Abraham was faithful, Jacob was prevailing, Joseph was virtuous, Moses was meek, Joshua was valiant, Job was patient, Elijah was bold, Isaiah was graphic, Jeremiah was tearful, Peter was earnest, John was lovely, and Paul was zealous. But in the life of Jesus every trait of character which is worthy in the human mind is complete and without a peer. Josephus seems to have felt this when, writing of Jesus, he said, "If it be lawful to call him a man, then he bestows praise such as is uncommon for a Jew to bestow." He was invulnerable where other men would have been weak.

The tempter came to him in the wilderness after forty days of fasting, and found that he hungered.—But he could not turn him aside from his great work of human redemption to satisfy his hunger or to gain any worldly advantage. His disciples could not understand this, for returning to him on one occasion with food prepared which they pressed him to eat and he refrained, they marvelled, thinking that some one in their absence had supplied him. His answer astonished them, "It is my meat to do my Master's will."

In calling men to himself he allures no man to expect that by following him he will have a life of ease; but says to all, "If any man will be my disciple let him deny himself, take up his cross, and follow me." Both from his teaching and from his life a most savory and wholesome influence went constantly forth. Even skeptics acknowledge the moral bearings of his doctrines to be correct. Pure water cannot come from an impure fountain. We must conclude, therefore, that in the life of Jesus we have a perfect pattern that will be safe to follow in all its leadings.

We have thus far spoken only of the manhood of Jesus. He was also the Alpha and the Omega; he that was and is and is to come, the Lord Almighty. He is prefigured in prophecy as the stone cut out of the mountain without hands, which is to fill the whole earth. In the New Testament he is the Lord from heaven, and the kingdoms of this earth are to become the kingdoms of our Lord Jesus Christ. Never in the world's history has Christianity made more rapid progress than it is making to-day.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
'Till moons shall wax and wane no more.

THE KINGDOM OF HEAVEN.

REV. S. I. LEE, in *Outpost*.

Of the character of this kingdom Jesus gave many parabolic illustrations. Thus in one he teaches us that this kingdom is of such great value that he sold all he had to purchase it. In other words, to secure it, he gave up the glory which he had before the world was made, and he, the Lawgiver, was made subject to law, that through obedience to law he might make the law honorable in the sight of those who are under law; and was made subject to death, that through suffering the death penalty he might redeem from the curse of the law those who become citizens of the kingdom.

In another he teaches that in the present dispensation the children of the kingdom are constantly mingling in social intercourse and business relation with the children of the evil one. Like the wheat and the tares, they occupy the same field, but are distinct in their character. And again, he teaches us that the emissaries of Satan find a lodgment in the kingdom, like birds in the branches of a tree. And in the parable of the leaven hid in three measures of meal, I think he teaches that paganism like leaven not only permeated the patriarchal and the legal dispensations, but the gospel dispensation of the kingdom also.

Whoever reads the history of the past, must confess that in the patriarchal age idolatry was far more common than the worship of the true God, and that even the descendants of Abraham did not escape its influence. And after God gave them his law at Sinai, they proved themselves a wicked and rebellious people by refusing to serve the God who created the heavens and the earth, and choosing rather to worship the sun and all the hosts of heaven. Yet to them were given the oracles of God, and though he often chastised them for their perverseness, he did not utterly cast them off, but sent to them his only begotten Son, that he might stand as the repairer of the breach and set up that which was cast down. Many suppose that the leaven of paganism in the Christian dispensa-

tion is confined to Roman Catholicism, and that at least the true citizens of the kingdom are not affected by it. Let such search for any other than a pagan source for the Easter festival, the Christ-mass, and the Sun-day as now popularized among Christians. These are all of Pagan origin, Christianized, or named Christian, by the powers of Roman Catholicism, and in no other sense are they Christian.

One more parabolic illustration must suffice. Jesus compares himself to a householder going away to a far country, and committing his business to the care of his servants to attend to during his absence. This brings us to the present time. Jesus, the king of all who are Israelites indeed, and who for that very purpose was born into the world, will soon come again, the same Jesus, not as before, in humility to serve others; but in power and royal glory; comes not alone, but a great host of angels with him. He will come to reckon with his servants, and their reward he will bring with him. He will come to dethrone the prince of the power of the air from the position he has so long been permitted to occupy. And when he comes, the Adversary will be bound and for a thousand years shall deceive the nations no more.

But till Jesus comes to receive his own, and assert his authority, evil men and seducers shall wax worse and worse, deceiving and being deceived. Till then a form of godliness without power to control the life will continue as now, to be popular; while as in the beginning, so to the end of this dispensation, they that will live godly in Christ Jesus shall suffer persecution. 'Till he comes the kingdom is in apparent disorder. The unity he prayed for as the portion of his people is not realized; it is one crying, "Lo! here," and another, "Lo! there," and a constant strife for the chief seat and honored position. Many are prophesying in his name whom he knows not.

The present dispensation of the kingdom is one of love, humility, and service. Jesus came as the manifestation of God's love, and requires the citizens of his kingdom to love God supremely, and each other as themselves. In humility he, the King, reigns in this dispensation only in the hearts of his subjects, and through their love secures their obedience, and thus their citizenship is shown by their loving obedience, which distinguishes them from those who are aliens from the common-wealth of Israel and the kingdom of God, but who are mingling in the business, social and family relations of the present life with the children of the kingdom. The present dispensation of the kingdom is the one of greatest importance to us, as it is the one in which the question of our relation to it as citizens or aliens is forever decided. This is also the time for the citizens to do service for the King which will secure a reward, or even a crown when the King comes in his glory, or failing to do for him an acceptable service will, in the next dispensation, though recognized as citizens because of their birth-right, suffer the loss of all else.

SCIENTIFIC CONCEPTIONS OF A SPIRITUAL WORLD.

The general idea in regard to science is, that it has its beginning and end in the realm of the senses, deals only with sensible phenomena and their relations with each other, and can know nothing and lead to nothing beyond. In the present paper I propose to show that, notwithstanding all that is said about science as resting on the senses and being limited in its scope to sensible phenomena, it is nevertheless true that:

I. All science involves and rests upon a body of conceptions purely insensible and immaterial.

II. Science reveals much and implies much more as to the actual existence of a world of phenomena constantly around us, of which our present sense-faculties give no intimation or evidence.

III. Science discloses to us processes and powers at work in the past, that may well be expected to yield, in other places and periods, results surpassing the reach of our highest existing conceptions.

1. It is easy to show that whatever gives

unity or stability to science, has its seat and its origin in the realms of the unseen. There are certain preliminary conceptions involved and assumed in the prosecution of an inquiry into the facts of the external world. First among these is the belief in the constancy and universality of what we term the "laws of nature." This idea, expressed in the general formula that like causes under like conditions will produce like results, lies at the basis of all scientific reasoning, and is the great safeguard against a hopeless confusion of marvel and of chance. Indeed, we may go farther, and say that not only not all science, but all the practical life of mankind is adjusted upon this belief. Yet this is not so much a mere inference from frequent observation, as a necessary dictum of our minds; and we follow it fearlessly and unceasingly into regions far beyond the scope of experience and observation, into limitless depths of time and space, "The reign of law." This is the latest and largest conception of modern science; but the idea itself is one of the most abstract and intellectual kind.

Again, the whole department of mathematical science is one of pure abstract conception, a point, a line, a plane, are conceptions not only ideal, but unreal and incapable of real existence at all; position without magnitude, length without breadth or thickness, etc.

Yet, waiving this argument even, let us follow the same philosopher into his own domains; there, too, we shall find him equally helpless and inconsistent. He will have very much to say about gravitation and inertia, about the resistance and correlation of forces, about kinetic and potential energy, and the like. All this is his stock in trade, his law and gospel, his beginning and end of advanced science, and each and every one of them is a thoroughly and absolutely insensible conception. But this is not all. The scientist who urges upon the world the use and training of the sense-perceptions as the alpha and omega of science, can go not a step in his investigation without discoursing of molecules and atoms; of bonds and valences, of compound radicals and homologous series, of atomic collisions and centers of force, of disease germs and physiological units, and a host of other things of similar characters, all of them unseen and unfelt by the bodily organs, and known or believed in only through the mind. Truly the scientist, as much as the Christian, walks by faith and not by sight. He lives in an unseen world of laws and powers and existences, of which those untrained to scientific thought are wholly unaware. And if we turn to the history of scientific invention and discovery, we shall find that nearly all great achievements have been made by men under the inspiration of ideas as yet unseen and unrealized—in a word, by men of faith.

2. Passing now to my second main head, I desire to show that, as before stated, science reveals much, and implies much more as to the existence of a world of phenomena constantly around us, of which our present sense-faculties give no evidence or intimation. Let us take as a single illustration the limitation of human faculties in the realm of acoustics.

We know that the sensation of sound is produced by undulations, as they are termed, waves or "progressive vibrations" passing through the air or other media, and striking on the fibres of the auditory nerves. Now, the human ear is affected by vibrations ranging between certain limits only—not less than 16, nor more than 30,000 per second. Vibrations above or below these limits cannot give us the sensation of sound, and as the limit of audation varies in different persons, some can perceive sound clearly when to others all is silence. It is quite possible, therefore, that some animals, having a wider range than ours, can hear sounds which we cannot. The very air about us may be teeming with hallelujahs which we cannot hear, only because of the limitations of our senses. The sense of light, too, is demonstrably similarly limited.

3. Science shows us, finally, that if unseen and unheard realms of beings surround us, they represent advanced forms of development which must of necessity be unintelligible and problematical to our powers of thought. But it also shows that this would be in strict analogy with

the past history of all development, in which the material world has taken on aspects, and been filled with beings, successively higher in grade, of which no hint or prediction or understanding could be gained from those below.—*Christian Thought.*

MORAL RECOVERY.

There are so many, who, at one period or other in their lives, have gone very far astray from their original innocence, that it is most necessary to counteract the tendency to despair, which the spirits of evil do their utmost to foster. To the soul which, having once erred, has now been awakened, they whisper, there is no hope for such as you. You have put your hand to the sign-manual which gives you over to us, and we confidently claim the bond. We have put our mark upon you, and for the rest of your life you are ours.

The accusing spirits are identical with the tempting spirits, only they have dropped their masks. And, because they would fain become also the *destroying* spirits, they do all they can to drive sinful souls, either, on the one hand, to desperation and defiance, or, on the other hand, to that overwhelming melancholy which most often takes the form of apathy, but which also ends sometimes in madness, and sometimes in self-inflicted death.

It is well then to remember for our encouragement, that many have begun their lives unworthily, and even have deeply fallen, who have yet been recovered; that many have strayed into evil paths, and yet by the sovereignty of divine grace, have roused themselves to the resolute and tremendous effort of recovery, and have become shining saints of God.

I will not dwell upon the examples which Scripture gives us, because they will be familiar to all. It will suffice to mention two cases of men who were saved by a timely repentance.

Such a one was David. From the innocent nobleness of his youth, he fell into the crimes of a vulgar oriental despot stained with lust and blood; and he had to endure the retribution which shattered into ruin the former peace of his home. Yet, upon his utter repentance, God gave him once more a clean heart, and renewed a right spirit within him. He took not his holy spirit from him.

Such, too, in a different way, was Paul. He has told us, in tones of anguish, that he was the least of the apostles, not meet to be called an apostle because he persecuted the church of God. He confesses that he was once a persecutor and a blasphemer and injurious. He describes the desperate moral struggles which agitated for long years his inner life. Yet he won the final victory, and became the greatest of all the missionaries who helped to convert the world to Christ.

CARE OF THE EYES.

People usually begin to take care of their eyes when they give them trouble or show in some way signs of weakness. This is like locking the stable door after the horse is gone. A simple rule to follow in reading or writing is to sit in such a way that if a small ball were projected from the direction of the light to the work it would fly from the eye and would not rebound towards it. The light should be so arranged that it should not recoil to the eye; therefore, in reading, writing, or in hand-work, a person should not face the light, but the light should fall over the shoulder—over the left one if the person is right-handed, and over the right one if he is engaged with his left hand. If the eyes begin to pain during work it is a warning to stop at once. There is no more foolish habit than the common one of reading in the twilight or by any imperfect light. The eye is far too delicate an organism to be trifled with in any such way. The condition of the general health has a great deal to do with the eye. It is, therefore, dangerous for a person in very ill health, or when recovering from a long illness, to use the eyes as freely as when in perfect health. It is a mistake for a near-sighted person, or for one whose eyes have become worn with age, to put off the use of glasses. All oculists are agreed on this point.

Neglect to wear glasses at the proper time may permanently injure the eyesight. In case some foreign particle gets in the eyes it is usually under the upper eyelid. If the eyes are shut tight and a teardrop is allowed to pass around the ball, the obstruction will usually be washed out on the lower lid, where it may be easily removed. Taking hold of the upper lid at the corners, after the eye is shut, and pulling down, will start tears. Sometimes, if this fails, a soft fold of linen passed under the eyelid may be efficacious; but if the spot is still irritated it is best to see a physician as soon as possible, for it may be something that has passed into the eye so closely that it may need a surgeon's instrument to remove it. Lay a fold of linen wet with cold water over the eye while waiting for the physician. The so-called eye-stones are dangerous to use. A poultice should never be put on the eye except under a physician's direction. It is a common thing for eyelids to become sore from cold, and matter sometimes gathers upon them. An application of warm tea or warm water is as efficacious as anything to wash away these accumulations. The eyelids may then be oiled with a little olive oil, or pure glycerine, to prevent the matter from hardening upon them. A good way to strengthen the eyes is to wash them in clear, cold water, holding a little water in the hand and opening the eye in it. There is no remedy for either far or near sighted eyes except the use of glasses.—*New York Tribune.*

AFTER THAT, WHAT?

It is always well in movements of thought to look out for landing places. That is neither a wise nor a safe thinker who follows an alluring opinion reckless as to whither it may lead him.

There is a violent effort just now to get those who have accepted the Bible as God's Word to men to combine with this the notion that it abounds in errors, and that the number of those discovered by criticism, "higher" or lower, is increasing. But as the Scriptures are given us for practical religious uses, some of us are concerned about the mode, success, and value of their use, after what seems to us so unnatural and perilous a combination of hostile views is effected. Their power and efficacy with lost men has hitherto been in their absolute truth and divine authority over conscience, reason, feeling, and will. Can we rely upon their continuing to subdue and convert sinners when what has been reverently ascribed to them is abandoned for the conviction that they are wrong in much, and are certainly to be found wrong in more? "Thus saith the Lord," "hear the word of the Lord," have been phrases of singular incisive and arresting force. What will they amount to as agencies to arouse and save the soul, when they are no more insured against mistake than the fallible, misleading *ipse dixit* of man. *Falsus in uno, falsus in omnibus*, is an old rule which men will never throw away; and though a precept of the Bible may be imagined to have a moral power of its own, though linked with untruths on other matters, to the mass of men it will have none whatever. Accepted merely because conscience or reason—judged to be supreme as sources of divine truth above the written word—give it authority is just the same as not accepting it as God's command. Is it not time to ask about the landing places to which free thinking is crowding us?—*Christian Secretary.*

BE SHORT.

Long visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull if they are only short. We can endure many an ache and ill, if it is soon over; while even pleasures grow insipid and pain intolerable, if they be protracted beyond the limits of reason and convenience. Learn to be short. Lop off branches; stick to the main fact in your case. If you would pray, ask for what you would receive, and be done with it; if you speak, tell your message and hold your peace; boil down two words into one, and three into two. Always learn to be short.

MISSIONS.

THEY ARE NOT OUR ALLIES.

By the courtesy of a friend two numbers of the *Washington Sentinel*, a leading liquor organ, have come to our hands. In the former number a writer attempts to set aside the Sabbath institution by Christian testimony; and appears to think he proves from the Scripture that (1) "Jesus never enjoined the observance of the Sabbath as a moral duty in any form or on any day;" (2) "Jesus was himself a Sabbath-breaker;" (3) "not only did Jesus violate the Sabbath himself, he also encouraged and even commanded others to violate it." Paul's views, he says, were substantially those of his Master, namely, that the Sabbath belonged to Jews alone, and not to humanity. And he quotes from the Rev. M. J. Savage to the effect that New Testament writers make no mention of Sabbath-keeping as binding.

We need scarcely add that this writer seems to us either not to understand, or to misrepresent the Scriptures.

The article in the other number of the *Sentinel*, an editorial, brings strong and unanswerable proof from Protestant Christian authorities that one of the compromises between early Christianity and Paganism, was "the adoption of the old pagan holiday of Sunday for the Christian Sabbath," but this proof is not furnished with any friendly spirit toward the Christian religion.

The reading of these articles suggests two thoughts:

1. Liquor selling, liquor drinking, and infidel opposers of Sunday-keeping and of Christianity, are not our allies or real helpers of the cause represented by us as Sabbath-keeping Christians.

2. It becomes observers of the first day to examine well the foundation of their belief, which is so exposed to the attack of those who are not only hostile to this error, but to the truths associated with it in their faith and practice.

Bold indeed is the declaration that "thus we see that it was priestly 'expediency' backed by a murderous edict instead of a divine decree or an apostolic injunction, that made Sunday the Sabbath of the Christians."

TRUTH, "A STONE OF STUMBLING AND A ROCK OF OFFENSE."

Christ is the embodiment of truth. He says, "I am the way, the truth, and the life." John 14:6. And again, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." John 8:31, 32. The apostles boldly preached this truth of Christ that should make men free, but it was "unto the Jews a stumbling block, and unto the Greeks foolishness."

At first thought it seems strange that truth should be a stumbling-block to any one; but Peter tells us that it is because of disobedience and unbelief. Says he, "Wherefore also it is contained in the Scriptures, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe, he is precious; but unto them which be disobedient, . . . a stone of stumbling and a rock of offense." This Rock—Christ and his truth—was therefore a rock of offense on account of their unbelief. They were doubtless expecting the promised Messiah to come exercising kingly preroga-

tives with great pomp and ceremony, mingling only with those who were high in political rank, social standing and influence. But here is one claiming to be the Messiah who associates with the poor and oppressed, making no display of greatness or distinction. He has only a small band of followers, and they from the lowest rank of society. He teaches that God is no respecter of persons; that the rich and high in rank should not be puffed up, but that they should minister to the wants of the poor and needy. They admired his wisdom and marveled at his wonderful works; but because he was "unpopular," and because he did not teach those things which would be conducive to their own material interests, they were offended at him. And even after the wonders connected with his death and resurrection were past, fulfilling with wonderful exactness the prophecies relating to the promised Redeemer, yet on account of their arrogance and pride they would not believe on him. If his life and teachings had only conformed to their popular ideas and personal convenience, how gladly would they have become his followers; but as it was, they stumbled.

The Greeks were so wedded to their false systems of philosophy, and so environed by their wretched sophistry, that their disquisitions were based wholly upon rationalism. Hence to them the gospel of Christ was foolishness. But it was not only in the days of the apostles that truth was a stumbling-block to some and foolishness to others, but it has been so from those days to the present time. And to-day there are thousands of professed followers of Christ who are stumbling over some particular truth taught in the gospel. Perhaps truth in regard to baptism and the Sabbath is causing more people to stumble to-day than any other! How many there are who are ready to follow Christ in baptism provided it consists only in having a little water poured or sprinkled upon them, which can be readily brushed off with a handkerchief without their experiencing the least inconvenience! How many thousands there are who would like to embrace God's holy Sabbath if it were only more popular, or did not interfere with their worldly interests in any way! How many there are who would like to go to heaven if they could do so without experiencing any inconvenience or making any sacrifice in this life, if they could only go "upon flowery beds of ease!"

When men prize the love of God above everything else then truth is no more a stumbling-stone, but a stepping-stone to a higher life. During the past few weeks of my labor on this field I have been particularly impressed that the Sabbath truth is a stone of stumbling in this country. Sermons on the doctrine of the Sabbath have been preached and Sabbath literature has been circulated till the people are quite well informed concerning it; and many of them frankly admit that the seventh day is the only Sabbath; yet because it is unpopular, and they are afraid it would interfere with their temporal affairs, they will not accept it, and it thus becomes a stone of stumbling to them in their Christian walk. It is very evident that both individuals and churches are retrograding in this country because they will not accept God's Sabbath.

The Baptist denomination seems to be less active in this country than any other, though none of them seem to be doing scarcely anything either to bring sinners to Christ or to keep up an interest among themselves. Many of them, however, are always ready to speak disparagingly against "the old Seventh-day

Baptists." Just a few days ago, while we were engaged in a very interesting meeting at Stone Fort, one of the most prominent members of the Baptist Church assailed me, saying, "Your people are doing more harm than good, because you are causing so much Sunday desecration." I replied that I would quite agree with her that we were responsible, either directly or indirectly, for some of the "Sunday desecration," because we are holding up the light of God's truth in regard to the true Sabbath, and men were losing confidence in Sunday as the Sabbath. After a few minutes discussion this earnest advocate quite abruptly exclaimed, "Well, I don't know much about it any way, for I never studied the question." It was very evident to me that this professed follower of Christ was, with a great many others, stumbling over what she knew to be truth.

Now, in view of this manifest retrogression in the religious condition of this country, the question naturally arises, Shall we continue to preach the Sabbath truth if it is a stumbling-block and a rock of offense to the people, causing them to deteriorate rather than ameliorate religiously? Did the apostles, because they saw the gospel of Christ was a stumbling-block to the Jews, cease to preach it to them? No, but they preached it more earnestly. So should we more earnestly preach the truth in regard to baptism and the Sabbath, in connection with the rest of the gospel, to those who are now offended at it.

People who are really anxious to stand on the solid foundation of truth and enjoy the divine presence, are not going to stand long upon a foundation that they feel giving way beneath them. Already a reaction is setting in in this country. Prejudice is giving way, and people are becoming more ready to hear our views. In the vicinity of Crab Orchard one Baptist church has gone to pieces, and two more are very nearly in the same condition. Some of their members have already embraced the Sabbath and joined our church, while others are very much concerned, and are investigating. I have learned that one more has begun to keep the Sabbath recently, and is waiting for an opportunity to join our church. There is great excitement in that community on the Sabbath question, and the people are very anxious for Eld. Threlkeld and myself to hold a series of meetings there. But Eld. Threlkeld has almost worn himself out on the field, and has certainly done very efficient work, and must have some rest; and the time for me to return to Alfred Centre to continue my studies has almost arrived, so we cannot go. The people of Stone Fort were equally anxious for us to continue the meetings there. I never saw a deeper interest there. Many of the Sunday people were very desirous that the meetings should be continued; but I had promised to spend some time with the people here. I find that two months is a very short time in which to look up the interests at several points. The meetings closed at Stone Fort with a sermon on the Sabbath question, to which the congregation gave perfect attention for over an hour. One man told me that we ought to preach more on this question. An earnest Christian lady, who would never before hear our views, told me after the discourse that she was almost a Seventh-day Baptist.

Now that Eld. Threlkeld will be obliged to rest awhile, I do hope that Eld. Huffman, or Eld. C. A. Burdick, or both, can come to this field for a few months. Let us pray that God may help us to present the whole truth of the gospel in such a way that it may become a rock

of safety upon which the people shall delight to stand, rather than a stone of stumbling and a rock of offense.

M. B. KELLY, JR.

PULASKI, Ill., Aug. 13, 1891.

WOMAN'S WORK.

THE Earl of Shaftesbury knew no power of money save its power to confer good. He believed in munificent donations as having vastly more good in them than bequests of equal value in dollars and cents.

Is it not unwise to make invidious comparisons between home and foreign missions? While there are so many points of likeness and relationship between the two, is it not true that for one to assert the greater importance of either above the other is to simply give expression to personal leanings, and in point of fact is to disallow the ruling of justice upon the question? Would not justice give to each its full share of importance as to question of need?

CONCLUSION.

Your Secretary feels deep regret that her own work has been so poorly done, and in all departments of it. Still, throughout the year she has grown more solicitous for herself that she be loyal to the obligations resting upon her, and desirous of ability to master more aggressive effort, and likewise that our women should become better acquainted with what other denominational women are doing for church work in the home and foreign fields, that by the knowledge of such labors they might have a fuller understanding of the design of our own little organization. It is knowledge that is lacking, not ability. There is latent ability in great abundance amongst our women, ready for growth when brought to the invigoration of the sunlight and fresh air of intelligent acquaintance with practical work.

There are some misapprehensions among us. Possibly some negatives briefly put may be of service in clearing these away.

It is *not* the desire of the leaders, nor of the friends of our women's organized work, that it shall antagonize the parent boards of the denomination. It is *not* our wish to work independently of either of them, nor to attain to a position of dictatorship. It is *not* to increase machinery and that of the impractical sort. It is *not* to set up a line of specifics for money and effort. It is *not* to neglect the old and steady streams of church beneficence. It is *not* to confuse and irritate the treasurers or other officers of either of our general boards. It is *not* to increase the current expenses of denominational work. It is *not* to create a means of letting the left hand know what the right hand is doing in the matter of contributions from women for denominational work. It is *not* from any ambition on the part of any woman among us—nothing of all this, nor of kindred spirit; nor has it ever been. We speak that we do know, and believe, and feel.

It is to supplement the work of the church as it has been by adding thereto those means which are in best accord with a woman's individual responsibility to the Great Head of the church, by whom, my dear brother, she has been included in an equal salvation with yourself, and to whom she owes a service of love equal to your own. Organization is a helpful factor for you, my brother, in church and home and business life, entering even into the ramifi-

cations of your own physical life. God has set his seal of approbation upon organized force, and that by practical demonstration throughout his created universe.

Something definite, my brother, is every time better for you than the indefinite. You believe this, and act upon it, else you would be lawyer, merchant, or something else interchangeably during the months of the year according to the temporary mood resting upon you. Definiteness of purpose, of knowledge, of interest, is just as essential to us, your sisters, as to you, our brothers. The special fund will draw more from your pocket-book than any body's indefinite wants. So will work held by the hand of definiteness of purpose and of plan be as good for us as for you, and in the end the most helpful to all of us.

For the organic influence upon any in the debility of doubts and fears and dislikes, we state some opportunities, which, if you please, you may caption as recommendations. We wish to work in harmonious auxiliaryship to our denominational boards, to wish for a sufficient independence to enable us to do what work we undertake by the best of business methods, our board officers each to receive the special work for which such officers are created. We desire for the advantage of definiteness in plan and purpose that in the estimates for the expenses of the years to come, that the Missionary Board shall continue to give to us each year the support of Miss Susie Burdick in the educational department of the mission work at Shanghai; and also give to us in keeping the support of the native helpers, now offering themselves to Dr. Swinney's work; and furthermore that it will give to us the helpful definiteness of the raising of some specified sum of money for home missions, said money to be expended by the Missionary Board as it may see fit. We desire for the same good, underlying reasons, including in all of this the enlargement of knowledge of the work, and interest in it coming from personal contact with a specified obligation to it, that our Tract Board will, out from its estimate of expenses for the coming year, and likewise for the years hereafter as they shall come, apportion to us some specific money raising, the disbursing of which shall be entirely in their hands; and that this money raised by us shall come to the Tract Board through the Treasurer of the Woman's Board, as also those moneys raised for missionary purposes to be passed to the Missionary Treasurer through the Woman's Treasurer. We desire that our women shall seek to raise specified sums so apportioned to us.

The request that our Treasurer be used as an officer appointed for work, and not as a figure head, should elicit the favor and not the criticism of both people and treasurers as it is based upon sound business judgment, and is precisely that course of action which every man amongst us would rightfully demand of organized, officered work conducted by them. The silliness of sending money out to Wisconsin to be returned to Rhode Island or to New Jersey would not long look silly if fundamental principles were to be taken into account, and a slight searching the matter would prove that there are ways of easy command which will readily overcome the objections now raised to the treasuryship of an auxiliary body. Once let the vital principles of organization life be settled; if they are not, the details will fall into regimental line ready for call to the front, and that for effective service under Christ the Captain of our salvation.

We desire that whenever any work so thoroughly appropriate for us as that of the dispensary enlargement shall arise that we shall be asked to do it; or if it comes first into the hearts of the women to do it, that as supplementing all previous obligations, that our work in such special effort may be deemed as good and acceptable service.

We desire that just so soon as our women are ready to assume the responsibilities of the advance step, that the medical missionary work of our station in Shanghai may be transferred to us for support.

We desire that the question of woman's responsibility to the church through the most effective method of developing it—organization for woman's work—shall become so allied to the conscience of the church that we shall at the earliest practicable day be made a chartered body, though still auxiliary, to receive the advantages accruing to chartered life.

We do desire that our women shall bring themselves into a more teachable attitude towards God's will concerning our Christian growth, remembering that if there be first the willing mind, there will follow by rational process increasing knowledge, that knowledge will beget interest, and interest will beget love.

That we women may prove ourselves to be more faithful students in the training school of organization service, and attain to that standing of love for practical work for the Master by means of which we shall give even that which he desires—ourselves—to him is the prayer of many a woman in our number.

In behalf of the Woman's Board, and approved by them, Aug. 10, 1891.

M. F. BAILEY, *Cor. Sec.*

MILTON, Wis.

WOMAN'S BOARD.

Receipts in September.

By F. A. Witter:	
Mrs. A. R. Coates, Richburg, N. Y., Miss Burdick's salary.....	\$ 1 00
Mrs. H. M. Satterlee, Richburg, N. Y., Miss Burdick's salary.....	5 00
Mrs. Ellen Irish, Nile, N. Y., Dispensary Fund.....	75—\$ 6 75
By M. F. Bailey, Sec.:	
Mrs. W. W. Kingsbury, Missionary Society \$5, Tract Society \$3, Board Expense Fund \$2.....	10 00
Mrs. J. D. Chrisman, Missionary Society.....	2 00
Miss Ruth Davis, Milton, Wis., Dispensary Fund.....	5 00— 17 00
Ladies' Aid Society, Brookfield, N. Y., Missionary Society \$2 50, Tract Society \$2 50.....	\$ 5 00
The Auxiliary Missionary Society of Minnesota, Missionary Society, C. M.....	3 45
Mission Band, Dodge Centre, Minn., Missionary Society.....	5 00
	\$ 37 20

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

NELLIE G. INGHAM, *Treasurer.*

THE TABLES TURNED.

Old Jacob Barker, one of the early lights of Wall street, once took offense at some action of his bank. A few days after he presented \$40,000 in bills—a much larger amount than the same figures represent nowadays—and demanded specie for them. The bank officials were equal to the emergency, but thought to revenge themselves for the scare Barker had given them; so they rolled out 40 kegs of \$1,000 each, the teller explaining that the kegs were filled with five and ten cent pieces. Barker saw the point, and justified his reputation for sharpness. He ordered the whole forty kegs to be unheaded on the spot, took a careless handful of coin from each keg, then calmly said that he desired to have the remainder placed to his credit. The bank had to lose his valuable custom or take this money, so it chose the latter; but the tedious count of the forty kegs' contents consumed many a profitless hour.

It is only here and there that a man could get to heaven if he had to prove by his wife that he had the old-fashioned Bible kind of religion.

“A GOOD tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

HISTORICAL & BIOGRAPHICAL.

THE MILL YARD CHURCH, LONDON, ENGLAND, AND THE SPOLIATION OF ITS PROPERTY.

This Seventh-day Baptist Church had its origin in the controversy which arose in some parts of England late in the sixteenth century, regarding the obligation and the perpetuity of the fourth commandment of the Decalogue. Its first members were, doubtless, gathered together and formed into a church by John Trask and his estimable wife, about the year 1618. As an earnest revivalist preacher the former taught, with other Christian precepts, the observance of the ancient Sabbath; and as a consequence he was subjected to public insult on the pillory at Westminster, and scourged thence to the Fleet prison, where he was confined for three years. Mrs. Trask lay fifteen years in Maiden-Lane and Gate-House prisons, in the latter of which she died, suffering this persecution for her strict adherence to the Sabbath. During succeeding years of the seventeenth century, upon others belonging to this church were also inflicted fines, imprisonment, confiscation of property, and even martyrdom, on account of their religious opinions. Among these was notably a pastor, John James, who was seized while preaching, Oct. 19, 1661, in Bull-stake Alley, Whitechapel, committed to Newgate Prison, and was sentenced to be "hanged, drawn, and quartered." He was accordingly executed, Nov. 26th following, at Tyburn, north-east corner of Hyde Park; his quarters were affixed to the gates of the city, and his head was exposed first at the north end of London Bridge, and afterwards upon a pole opposite the passage to the meeting-house where he was apprehended.

This church has been favored, from its earliest history, with the labors of members greatly distinguished in the different professions. Doctor Peter Chamberlain, an eminent surgeon, and the first physician to the royal family in the reign of three sovereigns, was a leader of the church in 1654. Able controversial works on the Sabbath were written by several of its pastors, such as William Sellers, in 1671; as Henry Sourby, prior to 1710; and as Robert Cornthwaite, subsequent to 1733. Dr. Joseph Stennett, a well-known Seventh-day Baptist clergyman of London, doubtless preached at times near 1720, to this congregation. The scholarly Daniel Noble ministered here for thirty years, in the second half of the last century. Nathaniel Bailey, the noted English lexicographer, whose dictionaries preceded that of Dr. Samuel Johnson, and were issued in at least thirty-one editions, was an influential member of the church for fifty-one years. Rev. William Henry Black, an accomplished antiquary, while pastor for thirty-two years prior to his death in 1872, performed most important services to his government. The Rev. Dr. William M. Jones, the present incumbent, has been an active missionary in Hayti and Palestine, is the editor of a quarterly magazine entitled the *Sabbath Memorial*, and has filled, for a term, the office of President of the London Baptist Board of Ministers.

Under the Toleration Act passed by Parliament in 1689, it became possible for Protestant Dissenters to own places of public worship; and accordingly by 1693, a piece of land, called "Mill Yard," in Goodman's Fields, in the eastern part of London, had been purchased for the church, and a chapel and other tenements erected on the land. These accommodations were obtained

chiefly through the liberality of a wealthy member of the church by the name of Joseph Davis, who, for the bold advocacy of his religious views, was imprisoned in Oxford Castle for twelve years just subsequent to the martyrdom of his pastor, John James. In the year 1700, this property was conveyed by a deed still valid and in force, to trustees duly appointed by the church, to be held in *trust*, that "it should be, at all times thereafter, used and enjoyed by a certain congregation of Dissenting Protestants that keep and observe the Seventh-day Sabbath on the day commonly called Saturday, for a meeting-house, or place of their meeting and assembling themselves together for religious worship as occasion should require." Subsequent to the death of Mr. Davis, in 1707, the church, by virtue of his will, came, after a time, into possession of the principal part of his estate, which has since served as an endowment to meet, in good part, by its annual income, the necessary expenses incurred in the maintenance of the church. For one hundred and ninety-two years the members of this body worshiped God in the chapel and on the grounds provided by this charity of Mr. Davis, sacredly held thus as a trust, and were enabled by his endowment to secure the services of learned, devout, and faithful preachers of the gospel, who greatly aided these members in upholding their distinctive faith and practice. As to this endowment, the church has always enjoyed, and does still enjoy, the unquestioned and undisturbed right to share very largely in its avails. As to this trust represented in the chapel and the grounds, the church has been compelled, at great expense, to defend, by litigation, its right to this property, after holding it for at least a century and a quarter in absolute peace and security. It is now in imminent danger of being practically deprived of any further use of the funds accruing from the sale of this property. Before passing to the next item it is best to notice here that, for over a hundred years, the trustees in charge of the chapel and grounds were members of the church, by whom they were elected in exact accordance with the terms of the trust deed given by Mr. Davis; and that in 1823 the Court of Chancery of Great Britain assumed the power to appoint in their place five trustees of this property, none of whom were members of the church, but all members of the Church of England. This Board, possessing self-appointing power with the approval of the Attorney-General of the Kingdom, the church has not since had any direct voice in controlling its chapel and grounds.

In 1885 this whole property was purchased by the London, Tilbury, and South-end Railway Company for £5,500, and the money was paid into the Court of Chancery. Thereupon the trustees of the property applied to the Chief Clerk of this Court for permission to build with this money a new chapel, and to purchase a minister's house adjoining, upon grounds selected by the church in Mildmay Park, in the northern section of London. To this permission the Solicitor to the Attorney-General objected; and the case was taken for adjudication to the Court of Chancery, and argued before Mr. Justice Pierson in January and February, 1886. This officer appeared at first favorable to the church; but thought, as he said, that "the ambit of the charity" enjoyed by it "should be enlarged." He accordingly issued the following enigmatical order, which has been the fertile source of the injurious and unjust treatment which the church has since experienced: "The Court being of the opinion,

that any chapel to be built ought in the future to be served by a minister in connection with the general Baptist Community; and to be used on Sundays and other times so far as the minister and trustees may think fit for the purpose of inculcating the tenets and practices of that communion, but without ceasing to maintain the doctrines of the Sabbatarian Baptist Community, for which the charity was originally founded." He directed that the case should be referred back to the Chief Clerk of the Court to inquire what modifications ought to be made in the present scheme for the management of the property, in order to secure the purpose which is defined above; and he further ordered that inquiry should be made whether the site at Mildmay Park proposed by the trustees is a fit and proper site for the erection of a new chapel to carry out this purpose.

Representations were made to this Justice that the church, in its work, had been greatly hampered in latter years by the location of its chapel at Mill Yard, and by its repellant surroundings; that the new site at Mildmay promised much better opportunities for usefulness, and would be especially convenient to the members of the church in attending meetings; that the practice of the pastor in conducting religious services at other times than on the seventh day of the week would certainly be continued; that the church under the present administration had increased in numbers; and that the original provisions of the charity, as well as the interests of the church, required that the minister using the property and preaching to the congregation, should conscientiously advocate the tenets and practices of the Seventh-day Baptists, which are, on the subject of the Sabbath, radically different from those of the general Baptist communion.

Mr. Justice Pierson died soon after he issued the above order, and the further consideration of the case was brought before Mr. Justice North, who instructed the trustees to ask the First-day Baptists of London to add £2,000, or whatever other sum might be necessary, to the funds arising from the sale of the Mill Yard property, in order that a large chapel might be built, and then used by them and by the Seventh-day Baptists. Thus another church would acquire an interest in this property, and would doubtless be in condition finally to absorb it all. After due consultation with the Mill Yard Church the trustees declined to execute this order of Justice North, on the ground that the rights of the church and its future prosperity would thus be seriously abridged, and at last nullified. But they were informed by this judge that if they did not carry out his instructions he would himself take the matter into his own hands. He also ordered them to find some way by which this property could be alienated and transferred to another religious body; but they replied that, not being members of the church, they were forbidden to do this by the terms of the trust deed.

Thereupon, the trustees prepared, under the direction of the Solicitor to the Attorney-General, a communication addressed to the Secretaries of the Baptist Union, another London Baptist Association, relative to the order of Justice North. When this communication was sent, the pastor of the church, the Rev. Wm. M. Jones, waited upon these Secretaries, and respectfully and earnestly entreated them to decline any participation in the control of the property of the church, since such a participation would be contrary to the usages of Protestant Dissenters. They were urged to inform

the Court that the Mill Yard Church is capable of managing alone its own affairs, and has, according to the practices of all Baptist Societies, the exclusive right to do this. The Secretary of the Baptist Union, the Rev. Dr. Booth, seemed inclined to accept the view of the Rev. Dr. Jones; for he said, "According to our own Baptist principles, we have no right to interfere with the affairs of another church. We are independent churches." He thought that a council of his brethren should be called to consider the subject, and that the pastor of the Mill Yard Church should be invited to attend. The council was held, but the Rev. Dr. Jones was not invited. The Secretary of the London Baptist Association, the Rev. F. A. Jones, thought that the interference of the Attorney-General in the disposition of the church property was the proper thing. To the communication of the trustees he made an elaborate reply, plainly indicating a willingness to accept the proposition of Justice North. While affirming that "the present members of the church, with its pastor and other officers, should have the absolute control of its own affairs," he maintained that such a union between the church and other Baptist bodies would not introduce anything "inconsistent with its tenets." In behalf of his Association he informed the Court that a small chapel would answer only for "the Sabbatarians," because the day on which they hold their services is, "of all the days of the week, the least convenient, on account of the customs of the country, for public worship." He represented that £2,500 is too much money to be spent for the "Sabbatarians" alone.

(To be continued.)

SABBATH REFORM.

THERE is a movement among Reformed Jews in Germany for the better observance of the Sabbath. Whatever significance there may be in this, and the like movement in this country, so far as the Sabbath of the Bible is concerned, we believe it may be safely said to be one of the signs, which are multiplying, that the religious leaders of the world, as well as the civil leaders, are attaching an increasing value to the Sabbath idea; that men are beginning to see the blessing which a real, reasonable day of rest and worship has in it. We heartily believe that when the equilibrium between the past and present comes men will be better able to see how the roots of all the good of the present go back to and lie in many good things of the past, and that great good takes root back in the old Sabbath day. W. C. T.

THE name of W. H. Cossum is familiar to many of the readers of the RECORDER, as the young man who, two years ago, visited some of our churches, speaking upon the student volunteer movement for foreign missions. He is soon to enter upon his work as a missionary in China, to which he was set apart by ordination two or three weeks ago, at his home in Poughkeepsie, N. Y. Speaking of this event, the *Daily Eagle* has this suggestive paragraph:

There were several interesting discussions as a result of the questions put to him. Regeneration, the authority of the Decalogue, and the doctrine of future punishment, were rather warmly discussed. Mr. Cossum declared his belief that as an authoritative code the Decalogue has lost its force, adding, "You've got to get rid of your Decalogue before you can transfer your Sabbath to the first day of the week." He was not disposed to split hairs, however, and rested upon his ability to preach Christ.

The necessity of getting rid of the Decalogue

in order to justify the prevalent practice of Sunday-keeping has often been admitted by individuals in one way and another, but we do not remember to have seen it so forced upon a representative body of ministers before, and they Baptists! There is no dodging the issue. That body of Baptist ministers, by laying ordaining hands upon the young man after that utterance, practically said to him, "If you cannot keep the Decalogue and the Sunday, let the Decalogue go." And thus both he and they are willing to make void the law of God by their traditions. We do not question the entire sincerity of the young man in the declaration of his willingness to waive hair-splitting discussions, and to rest upon his ability to preach Christ; but we do most seriously doubt the qualification of any man to preach Christ in his fullness who esteems the law of God to be of such a character that it may be set aside by any man who finds it inconvenient to obey a certain one of its precepts. Jesus declared that he came not to destroy the law, but to fulfill (Matt. 5: 17, 18); and Paul declared (Rom. 3: 31,) that we do not make void the law through faith, but that we establish the law. Whoever, therefore, preaches Christ adequately, must teach the law in its entirety.

HOW I WAS BROUGHT TO THE SABBATH.

BY REV. M. F. WHATLEY.

Over three years ago I purposed in my mind to write out how I was converted to the seventh-day Sabbath, but affliction and bereavement so overcome me that I have delayed until now. Hoping that this may benefit some other struggler for the truth, I send it forth. Two little incidents in my child-life had much to do with forming my after-life. One was the first sentence that I ever read. It was: "No man may put off the law of God." This made a deep impression on my mind that I never forgot, and from that day to this, I have never doubted there is a God and that I was under obligation to render to him perfect obedience. The other was when I was advanced to my little New York reader No. 1, I read, "In the beginning God created the heavens and the earth in six days and rested on the seventh." This all took place before I was ten years old. I thought as most children would be likely to think, that Sunday was the seventh day of the week, and so continued to think until I was near twenty years old, when I was informed that Sunday was not the seventh, but the first day. I could hardly believe it, but being convinced Sunday was the first day of the week, I was informed that Christ rose on the first day of the week and that all Christianity had been instructed to keep the first day of the week instead of the seventh in honor of his resurrection. Now I thought this was clearly taught in the New Testament, that certainly good and pious Christians would not allow themselves to be duped into disobeying a positive command of God, without good and sufficient reasons. So I went on, relying entirely on my religious teachers, believing that they would not permit a misrepresentation of God's Word palmed upon the world.

So I accepted it, though I had never seen anything in the Bible authorizing the change. Yet I believed it must be there somewhere. About twelve years ago two small tracts came to my address from some friendly hand calling my attention to the fact that Sunday was not the Sabbath, and that there was no authority in the Bible for calling it so.

This I did not believe. My first impression was to throw them aside and pay no attention to them. Now here my cardinal principle steps in and asserts itself. "No man may put off the law of God." Now I thought if there is no authority in the Bible for the change, then the change is wrong. If the New Testament does teach that the change was made by the authority of Christ at his resurrection, then Sunday is the Sabbath and these tracts are wrong. So I

resolved to test the truth by the New Testament, not doubting that Sunday would be vindicated. I fully intended to do (as I thought) just what the Bible taught, but I was not half so strong as I thought I was; for when I had gone through the four gospels, I was perfectly bewildered; for not a word was to be found indicating a change, and the thirty-six hours in the grave and the Sunday morning resurrection were mere myths, gotten up more for the purpose of deceiving than to vindicate the truth. Now my strong resolution to do just what God had commanded to do, dwindled into a mere weakling; for I spent nearly five years in reading the Bible, history, commentaries, Bible dictionary—in fact everything that I could get my hand on, trying to read Sunday in, but to no purpose. The more I read, the more I saw that Sunday was a myth, a mere creature of tradition and paganism foisted on the church between the second and fourth centuries, brought into the church by pagan philosophies, out of which came the Catholic Church. Now what astonished me is that the Catholic Church owns her bantling, while the Protestants flounder around in the cesspools of tradition trying to read in Sunday at the resurrection, at the Red Sea, at the falling of the manna, Adam's first day was God's seventh, and Adam's seventh day was God's first, with a number of other absurdities equally without foundation. If my faith could have been wrecked, these men would certainly have wrecked it, but I thank my God, I am all right yet. The blessed old Bible is not to blame for any of these things, its teaching is so plain that a wayfaring man, though a fool, need not err therein. I have made no quotations, I could have made many, but thought them useless. The whole force of the argument turns on the one fact, Did God, Christ, or any one authorized to speak for them, anywhere say that the seventh-day Sabbath was done away and that the first day of the week was to take its place? I could find nothing in the Bible to warrant any such command, but on the other hand history furnished abundant testimony how Sunday was brought into the church. I want all who read this, and are struggling to be free from traditional error to do as my wife did. She never spent time on commentary, Bible dictionary or church history, but to her Bible; she said, "Christ said, Follow me; now that is what I will do; if Christ kept Sunday and tells me to do it I will with all my heart, but if there is nothing in the New Testament authorizing, by command to change the Sabbath from the seventh to the first day of the week, then it is without authority and I shall keep it no longer." In fewer months than I was years, she, with clearer faith, and a brighter hope, was enabled to throw off all tradition and to rely alone in the faith of God's dear Son. She collected every passage where "Christ says Follow me, her Sabbath-keeping was following Christ. Christ came down from heaven to do the Father's will, and that was her will to do his. I saw that her plan was much better than mine. She missed all those things so well calculated to make one skeptical.

I now wish to show the superiority of this method of studying the Word of God. It brings us directly to his word, and his word only. If one of the commandments can be changed, altered or amended without giving any command for so doing, may they not all have been changed. That there is no law in the New Testament authorizing the change, I will give one standard author. Buck, in his Bible Dictionary, says, p. 537, Art. Sabbath: "It must be confessed that there is no law in the New Testament concerning the first day." I could add a host of others equally as good, but it is not necessary. Wife and I were thoroughly convinced that the New Testament nowhere authorized the keeping of Sunday as a Sabbath and we abandoned it. We knew that it would subject us to some inconveniences and a great deal of unfriendly criticism, but to obey God was better than the favor of the world; for the favor of the world would soon pass away, but the favor of God would last forever. There is a multitude of excuses given for not keeping the Sabbath but not one of them finds a justifiable reason in the Bible, but their sun's day finds great favor with men. May the Lord open the eyes of all honest souls.—*Outpost*.

THE SABBATH RECORDER.

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"WORSHIP or service—which? Ah, that is best
To which He calls me, be it toil or rest—
To labor for Him in life's busy stir,
Or seek his feet, a silent worshiper."

WHILE planning for the work of the next year, don't forget that the Tract Society and the Missionary Society have need for funds to carry forward your work in those departments, and then continue to urge your church to hold on to the five-cent plan for raising money. The plan is a good one, and there is still a supply of pledge cards and envelopes at this office. Send for them.

THE Rev. John H. McNeill, the pastor of the Regent Square Church, London, has been spending some time in this country. He is a Scotchman by birth, education, and early ministerial experience. He has twice preached in the pulpit of Dr. John Hall at Fifth Avenue and Fifty-fifth Street, N. Y., and on Thursday last he spoke to the students in the chapel of Union Theological Seminary. Avoiding all reference to the session of Presbytery then in progress in the city, and the absorbing topic of interest in the seminary—the Briggs case—he gave a most instructive and inspiring address on the subject of preaching.

IN 1857 the Fulton Street noon-day prayer-meeting in New York was opened. It was intended mainly for business men, was strictly unsectarian, has always been kept in the hands of business men, and from the start was a pronounced success, in attendance, in promptness, and in spiritual power. For thirty-four years it has been a place of refuge for many a tried and tempted Christian, and a help to many a struggling soul into the light of redeeming love. Recently a brief address was given at the rooms by Killian Van Rensselaer, one of the early supporters of the meeting, reviewing the work which had been done by the meeting since its founding. But who can tell how much it has done?

WE are glad to note, in another column, the call of our Scandinavian brethren for a conference in Isanti county, Minnesota, next month. We hope it will be a large meeting, full of the Holy Spirit and of power. These brethren need the benefit of such personal contact with each other, and such a meeting under the leadership of a few brethren who understand the spirit and plans of the American brethren and work will do much to strengthen the bond between them and us. If some of our American brethren should attend the meeting, even if they could not understand much that is said, it would do much good. The exchange of greetings and the exhibition of interest in the efforts of the stranger brethren would encourage and help them.

It must be conceded that the "Higher Criticism" has an important place in the study of the Bible. For the Bible, as a book, is worthy

of our study; but we are not yet prepared to hold our faith in the grand truths of the Bible in abeyance, while the "higher critics" wait their pleasure to tell us whether or not we have any Bible. To do this we must assume that the findings of the "higher critics," whatever they are, are infallibly correct, which is quite as hard to do as to believe in the inspiration and divine origin of the Scriptures. At a recent meeting for Bible study it was claimed that we must do this until the principles of the "Higher Criticism," applied to the Bible, should decide in regard "to every word, every letter, every accent of the Old Testament," and so tell us how much of a Bible we have. The words of one of the leaders of the meeting were, "Until that time we must get along the best way we can with the Bible as it is." For the privilege granted in these words we are indeed most grateful. Meanwhile, we may comfort our hearts and strengthen our faith with the reflection that "the Bible as it is" is, after all, a pretty good book.

A READER of the SABBATH RECORDER wishes to know what is meant by the "Higher Criticism," about which so much is being said. It is that form of critical inquiry which concerns, not primarily the subject matter of a given writing, but its genuineness or authenticity. It inquires not, What are the teachings of the book? but, Is the book what it claims to be, or what it is claimed to be? The discussions which were had in literary circles not long ago about the authorship of Shakespeare's plays, in so far as they were critical studies, belonged to the class of "Higher Criticism." So in biblical studies, the Higher Criticism occupies itself with such questions as the authorship, the genuineness, the canonicity, etc., of the books of the Bible; and these questions it undertakes to answer from the internal evidences of the books themselves, such as their literary character, the peculiar style of the author, the idioms which time and place and circumstance would naturally require him to use, etc. The study of the Bible for the purpose of finding out what it teaches, either for the sake of knowing what its truths are, or for their moral or religious benefits, is no part of the "Higher Criticism." That is simply critical study of the word. The student of the "Higher Criticism" school takes the book and asks, "Is this the Bible?" The student of the Bible takes the book and asks, "What does this book teach me?"

THE people of Europe and America were astonished last week with the announcement of the sudden and unexpected death of Mr. Parnell, the Irish agitator, and, at one time, leader of the Home-rule party in Ireland. In spite of his great faults Mr. Parnell was a strong man and a patriot, and did as much as, perhaps more than, any other of his countrymen to call the attention of the world to the condition of his country, and to arouse a public sentiment in her favor. It is to the credit of all English speaking peoples, that, while in sympathy with the Irish cause, which he so ardently advocated, they would not excuse his scandalous social deformity, and for this practically dethroned him from his position as leader of his party. Having done his work in that place it was doubtless best that he should be taken out of the conflict and his place left without dispute to a better man, if not to an abler leader. It is a little remarkable that the very day which gave to the world the news of Mr. Parnell's death should also announce the death of Sir John Pope Hennessy, M. P. for

North Kilkenny. Immediately after the exposure of the O'Shea divorce case in December, 1890, Mr. Hennessy stood for North Kilkenny, defeating the Parnellite candidate by an overwhelming majority. The sudden death of these two men, following so soon after the tragic death of poor President Balmaceda, of Chili, and of the pompous General Boulanger, of France, forcibly reminds us of the vanity of the struggle for fame, and the unsatisfying nature of all victory or conquest whose excellence is not centered in the fadeless crowns of the eternal life.

JUST here we may be permitted to apply to the Bible a test, which, if it be not a very scientific one, is certainly a very practical one, and one which cannot be ignored in the treatment of this subject,—the test of its fruits. In giving a standard for the just judgment of men, our Lord said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" The law is applied with equal force to doctrines. If our Bible will not stand this test let it be "hewn down and cast into the fire." But it has been standing the test for centuries. By its teachings crimes of all sorts are condemned, and criminals are converted into good, law-abiding citizens; men lost in the mazes of sin and death are shown the way of righteousness and life. According to its teachings and leadings, purity supplants vice, love drives out hatred, peace on earth and good will toward men take the place of strife and carnage and bloodshed. In the light of its blessed influence the sorrowing find comfort, the hopeless find hope, the dying are borne aloft on the wings of faith, the living are taught to live, and the gates of eternal rest are opened wide to the weary and the heavy laden. Here are fruits such as nothing else has ever borne, and shall we be frightened away from them because, forsooth, there may be some doubt in the mind of some "higher critic" about the exact authorship of some obscure passage in Genesis or the book of Job? No. Let Drs. Briggs, Evens, Behrends, and all the rest, throw what light they can upon the subtle questions which may be raised about the dear old Book; meanwhile, there is a world of work for the rest of us in using the Word of God to guide souls into the ways of holiness, happiness and heaven. While they are turning the light through their microscopes upon "every word, every letter, and every accent of the Old Testament," and the New Testament, too, if they wish to, let us humbler folks give ourselves with renewed diligence to the study of its divine truths, that we may more effectually win men to righteousness and truth.

ON the first day of this month the Leland Stanford University, at Palo Alto, Cal., was formally opened for the reception of students. Up to that date over four hundred boys and ninety girls had been admitted, while more than a thousand applications have been made. The founding of this university is the work of Senator Leland Stanford, and was begun about seven years ago. Mr. Stanford took up this work as a monument to the memory of his only son, Leland Stanford, Jr., whose death was such a sorrow to him. "In founding the university and endowing it as few institutions in this country are endowed, Senator Stanford has had in view mainly the large class of boys and girls who desire to make their own way in life the moment they come out of school. While the higher education will not be neglected the

greatest attention will be given to those special studies that will enable pupils to do something for their own support as soon as they are graduated. For this purpose the schools in mechanic arts, in manual trainings, and in all the sciences, will be made the most perfect in the country. The collections already secured in botany, mineralogy, and geology, are among the most valuable in the world; and in other sciences collections and apparatus will be equally perfect in time. With a faculty thoroughly in earnest, good results ought to be accomplished in original work." The endowments are munificent, and buildings, apparatus, and general appointments, are as nearly complete as money and human skill can make them. It is an effort to strike out in a line of educational work which shall combine all the highest and best features of a literary institution with the most practical application of a higher education to the industrial arts, reminding one of the movement which culminated in the founding of Cornell, at Ithaca, N. Y., some twenty years ago. With all the success which may come to such institutions, and they deserve much, there is room for the small colleges which meet the wants of large classes of students, which could never be met but for their humble and most praiseworthy efforts.

THE BRIGGS CASE.

It may be of interest to our readers just now to review very briefly this case.

Some time last year, the Union Theological Seminary, in which Dr. Briggs was a professor, chose to transfer him to the professorship of Biblical Theology. In January, 1891, at his inauguration, Dr. Briggs delivered an address which was criticized in various quarters as containing sentiments contrary to the Bible and to the standards of the Presbyterian Church. At the meeting of the General Assembly in May, the committee on seminaries declined to confirm Dr. Briggs's appointment, until some properly constituted authority should decide the question of his soundness concerning which so much was being said. This, under the rules which make all seminary appointments subject to the approval of the General Assembly, would prevent Dr. Briggs from going on with the work of the professorship until the agitating questions were settled. But the trustees of the seminary decided, by a strong majority, that he should be retained, the plea being made that his appointment was only a transference to another chair and not a new appointment and, therefore, not subject to the Assembly's rule. In the meantime the seminary directors submitted to Dr. Briggs a series of eight questions which he answered to the entire satisfaction of the directors. The questions and answers are as follows:

1. *a*—Do you consider the Bible, the Church and the Reason as co-ordinate sources of authority? Ans.—No. *b*—Do you believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice? Ans.—Yes.
2. When you use the terms "the Reason," do you include the conscience and the religious feeling? Ans.—Yes.
3. Would you accept the following as a satisfactory definition of inspiration: "Inspiration is such a divine direction as to secure an infallible record of God's revelations in respect to both faith and doctrine"? Ans.—Yes.
4. Do you believe the Bible inerrant in all matters concerning faith and practice, and in everything in which it is a revelation from God as a vehicle of divine truth and that there are no errors which disturb its infallibility in these matters, or in its records of the historic events and institutions with which they are inseparably connected? Ans.—Yes.

5. Do you believe that the miracles recorded in Scripture are due to an extraordinary exercise of divine energy, either directly or indirectly through holy men? Ans.—Yes.

6. *a*—Do you hold what is commonly known as the doctrine of a future probation? *b*—Do you believe in purgatory? Ans.—No (to both).

7. Do you believe that the issues of this life are final, and that a man who dies impenitent will have no further opportunity of salvation? Ans.—Yes.

8. Is your theory of progressive sanctification such as will permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless? Ans.—Yes.

At a meeting of the New York Presbytery, of which Dr. Briggs is a member, and whose semi-annual session was held last week, the Committee of Prosecution, by previous appointment, presented the following charges and specifications to which Dr. Briggs is expected to reply on Wednesday, November 4th, next:

Charge 1.—The Presbyterian Church in the United States of America charges the Reverend Charles A. Briggs, D. D., being a minister of the Presbyterian Church and a member of the Presbytery of New York, with teaching doctrines which conflict irreconcilably with, and are contrary to the cardinal doctrine taught in the Holy Scriptures and contained in the standards of the Presbyterian Church, that the scriptures of the Old and New Testaments are the only infallible rule of faith and practice.

These hurtful errors, striking at the vitals of religion, and contrary to the regulations and practice of the Presbyterian Church, were promulgated in an inaugural address which Dr. Briggs delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has, with Dr. Briggs's approval, been published and extensively circulated and republished in a second edition with a preface and appendix.

Specification 1.—Dr. Briggs declares that "there are historically three great fountains of divine authority—the Bible, the Church, and the Reason"—thus making the Church and the Reason each to be an independent and sufficient fountain of divine authority.

Specification 2.—Dr. Briggs affirms that, in the case of some, the Holy Scriptures are not sufficient to give that knowledge of God and his will which is necessary unto salvation, even though they strive never so hard; and that such persons, setting aside the supreme authority of the word of God, can obtain the saving knowledge of him through the church.

Specification 3.—Dr. Briggs affirms that some (such as James Martineau, who denies the doctrines of the Holy Trinity, the Incarnation, the Atonement, the Resurrection of the Body, the personality of the Holy Ghost, who rejects the miracles of the Bible and denies the truth of the gospel narratives, as well as most of the theology of the epistles), to whom the Holy Scripture is not sufficient to give that knowledge of God and of his will which is necessary unto salvation, may turn from the supreme authority of the word of God and find that knowledge of him through the Reason.

Specification 4.—Dr. Briggs asserts that the temperament and environments of men determine which of the three ways of access to God they may pursue.

Specification 5.—Dr. Briggs makes statements in regard to the Holy Scriptures which cannot be reconciled with the doctrine of the true and full inspiration of those Scriptures and the "Word of God written."

Specification 6.—Dr. Briggs asserts that Moses is not the author of the Pentateuch, and that Isaiah is not the author of half the book which bears his name.

Specification 7.—Dr. Briggs teaches that predictive prophecy has been reversed by history, and that much of it has not, and never can be, fulfilled.

Charge 2.—The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D. D., being a minister of the Presbyterian Church, and a member of the Presbytery of New York, with teaching a doctrine of the character, state and sanctification of believers after death, which irreconcilably conflicts with, and is contrary to, the Holy Scriptures and the standards of the Presbyterian Church.

This second charge is followed with copious extracts from the inaugural address, and from the introduction and appendix to the same which appeared in a later edition of the address.

It is to be hoped that in the four weeks

allotted him for the task, Dr. Briggs will be able to put what he does believe into such straight, plain English that it shall not mean one thing to one set of readers and directly the opposite thing to another set. A champion of a school of criticism which claims to itself the right to sit in judgment upon writings as old as literature itself, and commonly believed to have been written by inspiration of God, ought to be able to write in his mother tongue so that the average scholar could be reasonably certain that he knows what he is reading. And then let us hope that Dr. Briggs, having vindicated his orthodoxy or shown his heresy by his own clear-cut statements of what he believes, will be permitted to go his way, without further ado, whatever that way may be. If a man honestly differs from his brethren, we can see no good reason why he should be blamed for it; and most certainly we can see no good reason for complaint on his part if he is asked to step down and out of a position in which he is made to appear to propagate and defend views which he does not hold. We have no sympathy, on the one hand, with heresy-hunting, nor, on the other, with the cry of persecution, on the part of those who have departed from the faith and who are asked to go where their departure leads them. Let Dr. Briggs tell us, then, what he does believe, and let that settle the controversy. This is due to the peace of the church, and to the prosperity of the cause of Christ; is not an unreasonable thing to ask, and ought not to be difficult to perform.

SQUARE ISSUES.

205 W. MADISON ST., CHICAGO, ILL., Oct. 5, 1891.

Dear Editor;—Did W. C. T. put it candidly and squarely when he wrote in the RECORDER of Oct. 1st, as follows, in regard to the substitute temperance resolution: "Put the resolution before any candid person and he will say that the Seventh-day Baptists put themselves on record as declaring that the drinking of liquor of any kind, and in any amount, and in any circumstances, is a sin?" If he had put in his declaration, "the use of intoxicating liquors as a beverage, either in moderation or excess, is a sin," there would be quite a difference in his declaration, and it would be more candid and square. "Let's have square issues and square fights over them." I did not, and do not, like the circumlocutive "moral evil" for the word "sin," though I voted for the substitute resolution, and think the Conference did itself honor in adopting it.

Will W. C. T. be so kind as to answer squarely these two questions:

1. Is drunkenness a sin?
2. If he answers in the affirmative, will he tell us *wherein* it is a sin? O. U. W.

GEMS FROM DR. MACLAREN'S SERMONS.

There is only one thing that promises less than it performs and which can satisfy a man's soul; and that is cleaving to God. Go to him, let nothing draw you away from him. Let us hold by him in love, thought, obedience; and the lies that tempt us to our destruction will have no power over us, and we shall possess joys that neither pall nor end, nor leave behind them a bitterness upon the lips. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Better what Christ offers in the cup which he drank off, whereof, though the taste may be bitter at first, what remains is his own joy, perpetual and full.—*Treasury.*

YOUNG PEOPLE'S WORK.

STRIVING.

There is no rest without the toil,
The patient, strong endeavor;
'Tis he who wins divides the spoil,
The coward takes it never.

We cannot all the prizes take;
We cannot all be thriving;
We can our evil selves forsake—
We always can be striving.

To dare is better than to doubt,
For doubt is always grieving;
'Tis faith that finds the riddles out,
The prize is for believing.

To do is better than to dream;
Life has enough of sleepers;
To be is better than to seem—
The sowers are the reapers.

—Henry Burton.

CHRISTIAN Endeavor is our watchword. There can be no endeavor without conscious striving. He who is an earnest endeavorer must be such because of effort put forth with intent.

THIS must be also "for Christ and the Church." The church is the body of Christ; of this we are members. If we serve Christ, the head, we must be unswervingly loyal to the church, his body. Indifference to the church cannot exist in the heart of one who truly endeavors. The church is more than what it seems to be. Its claims are such that they must be regarded even when those influences which ordinarily enforce those claims are removed. Whether the pastor is such as you desire him to be or not, be loyal to the church. Whether the members are all as you think they ought to be or not, be true to the church. Let all be moved by this feeling, and your earnest striving will, with God's blessing, accomplish good in his kingdom and for his glory.

"GO AROUND THE WORLD."

It is with a feeling of anxiety, almost of dread, yet with self-confident boldness born of the consciousness of possessing the truth, that a young man of ordinary sensitiveness, holding adverse views to those about him, takes his place almost alone in one of the largest seminaries of our land, composed of learned professors and talented young men. At least such were the feelings that I had, when, two years ago, I entered upon my course for the ministry.

I have had no particular occasion for my fear, as I have been left entirely unmolested, save that one man, with a long nose and an endless tongue, tired me almost to death with his long disquisitions about Canright and the Sabbath, as I chanced to meet him on the trains or in going to and from classes. He was so fond of talking himself that he never gave me a chance to answer him; but it was unimportant, as there was nothing to answer,—he never getting to his point before I had to excuse myself for want of time, or we came to the end of our journey. I finally bought Canright's book to appease the fellow, but as he left the seminary soon after I have not since been curious about its contents. I let Canright rest; for I think I must know about all there is in the book anyhow.

But this is only incidental to my mention of another experience, equally unimportant, save that I wish to use it to introduce the subject which heads this paper. About six months after our arrival my chum was asked to fill a vacancy in a church choir. It chanced that a young lady, the daughter of the Professor of Homiletics, was also one of the singers. At one of the meetings for practice she said to my

friend that her father had a cure for his Sabbatarianism, which she would tell him if he promised not to take offence. The promise was given, and she revealed to him the secret (?) of his cure, which, as her father said, was to take a trip around the world—being careful, of course, to go the right way! The very best of people, even in the presence of refined company, will, in an unguarded moment, stoop to slang. And so it proved here. He (my chum) said: "Oh, it's that chestnut!" I wonder what the Professor thought when she told him, as of course she did!

The Scriptures speak of answering a fool according to his folly, which, I suppose, may mean to give an evasive or light answer to an insincere question. And although this objection to Sabbath observance may be made by wise heads who know better, and we may answer them in a spirit which plainly says to them that we know that they know better, yet this same question may be asked in sincerity, and when so asked should be answered in a like spirit.

I well remember the first time I had this objection brought to my attention. I was then considering the Sabbath question with a view to embracing the seventh day of the week as the Sabbath. One of our ministers loaned me a sermon which he had written on one of the phases of the question. Toward the close of the sermon he mentioned the fact that the world is round, and hence the week could not be identical in time at any two or more points of longitude. It seemed to me superfluous for him to mention the objection, let alone to answer it. I do not often rely on "intuitions," unless they are of undoubted credibility, yet here I seemed to know intuitively that this was a foolish objection. But I did not skip over the answer as given in the sermon; the elder had taken the pains to write it, and I was curious to know what sort of an answer would be given. But the answer was a little disappointing. It left a doubt in my mind that was not there before. The answer was something like this, though I do not remember the exact words: Somewhere in the Pacific Ocean, far from either continent and convenient for all, without trouble on our part and with unanimity of consent, there has been fixed by international law an imaginary line, a certain meridian, in crossing which the seamen and all on board make a correction of a day, according to whether they are losing time going with the sun or gaining time by sailing in the opposite direction. Such was the answer as I remember it. But what has international law to do with it? And what if that line ran through our town instead of an uninhabited ocean? And then this "common consent" talk sounds so much like the "common consent" argument for Sunday that the association is unpleasant.

A short time ago I was talking with a young man, an earnest worker in one of our promising churches, upon this very subject. We had a long distance to go together; it was in the night, and we were driving. He asked me how I would answer that objection about the world's being round. If the world were flat or cubical, he would be all straight on the question. For his own part he knew there were no valid grounds for objection here, but others asked him the same question, and he could not answer it to the satisfaction of himself or anyone else, and it bothered him. I confess I was taken unprepared; I had, in truth, never expected to be called upon to answer the question, seriously. I had never before heard the objec-

tion made in a serious manner. I had heard it made many times, but always by those who were trying to dodge the question of keeping the Sabbath. They said that as a last resort, as a subterfuge, and knew they were quibbling. But here it was fairly asked for an honest purpose. How should I answer it? For some reason I did not mention the international line; that line is a man-made concern, and I do not believe the Sabbath needs any man-made props. We had quite a talk over the question, during which I said some profound things which afforded partial relief to my mind if not any great enlightenment to his, which I am afraid they did not. I thought I would send him something on the question when I found it, which I shall do; but I have not yet found anything to send.

I wish, Mr. Editor, that you would ask some one to write something on this subject, or that some one would volunteer to give a good, short, clear, satisfactory answer to what I find to be a common objection. I have sometimes thought I could do it myself, and then again I have thought that I could not. Just now the latter opinion prevails with me. If my mind changes on this matter, I will take advantage of it and give you the benefit.

But in the meantime some one may know just the thing to say. If so, may we not have it? And let it not be dry or filled with "exegetics," but full of light and life—something that we young people can understand. P.

ORIGIN OF A FAMOUS HYMN.

Probably one of the most universally popular hymns ever composed is Charles Wesley's hymn—

"Jesus, lover of my soul,
Let me to thy bosom fly," etc.

The origin of this hymn, as recently published in one of the Richmond papers, is not correct. The statement is there made that the words were suggested by a little bird seeking refuge from a hawk by flying into the study of Charles Wesley and lighting in his bosom.

On the contrary, this hymn was written by Wesley in a spring house, where he had taken refuge from a mob. He, with his brother John Wesley and Richard Pilmore, were holding one of their evening meetings on the common (for then Methodism had no churches), when a mob attacked them, and they had to flee for their lives. They at last found temporary shelter from the stones with which they were pelted behind a hedge. After lying there for some time, we are told, the darkness deepened upon them, and they found their way to a deserted spring house, where they washed their faces, brushed the dirt from their clothes, and felt at least a moment's security from the missiles which had pelted them. It was the storm of fierce persecution that assailed him, not the flight of a hawk after a sparrow, that suggested the immortal hymn. We are told that Charles Wesley had with him a piece of lead hammered out into a pencil, with which he wrote the hymn.

The flight of the mob and the cooling waters of the stream helped to form this hymn, no one would doubt.

It was the "tempest" of wrath and indignation which assailed him that suggested the hymn. How wondrously did the writer that night of flight from a mob to a protecting shelter pen the words which have helped thousands to fly to the bosom of Jesus!—*Rev. Dr. E. M. Peterson in Manchester Leader.*

THE devil will never be lonesome as long as there are people in the church who expect to get to heaven without it costing them a cent of money.

EDUCATION.

CRITICISM OF THE AMERICAN SYSTEM OF EDUCATION.

The following are the notes of criticism of our educational system made by a distinguished educator in Berlin, well-known on this side of the Atlantic. He has had unusual opportunities for forming a judgment, and while his criticisms may seem to us somewhat severe, we must admit that they have much foundation. They were made in response to a request of President Harper, and we reproduce them here regretting that we cannot also reproduce the comments and illustrations made on each point.—*Ed. Sec.*

THE STUDENT.

Those who come to Berlin are, as a class, superior. Yet many of them give evidence that serious mistakes have been made in their education.

1. They have not been taught the value and the purpose of their studies. Hence they have pursued them in a perfunctory, mechanical way, because required by the course and necessary to pass the examination and secure a degree. The studies have not been rational, have not been pursued wisely and have lacked inspiration.

2. They have learned many things, but have not become students. Some place or profession has been the inspiration, not a love of study or a passion for truth. They have not cultivated the spirit of the student, and have not become life-long investigators. They imagine their education finished, when it has, in reality, not begun.

3. They mistake the accumulation of learned material for mental power. As the Germans say of such persons: "Sie wissen viel, aber sie können nichts." (They have much knowledge, but understand nothing.) They themselves have not been educated, but their minds have been made a store-house. They have exercised their memories, but they have not become scholars and thinkers.

4. They lack method. This is general and its effects are lamentable. Students from our best institutions do not know how to study; hence they waste time and effort. They have not learned how to handle a subject; their work is hap-hazard, not systematic, cumulative and progressive. They are doomed to drudgery where they might be masters.

5. Heterogeneity is apt to take the place of thoroughness. Instead of being profound and exact, their ideas are general and confused. They are quick and ready, but not penetrative. Their thinking lacks evidence of severe discipline.

6. They do not understand the age and its peculiar requirements; hence they do not appreciate the special adaptation of the scholar to the times.

Often there is a lack of comprehensive views respecting the subjects they have studied. Conceit, of course, is found. Frequently they are ignorant of the literature in their favorite studies, no doubt due to the lack of good libraries during their course. Many do not know how to use a library.

CRITICISMS OF PROFESSORS.

Many of them are not specialists in their special departments. They have neither love nor peculiar adaptation for their spheres. They require too little of themselves and of their students. They are not progressive, do not keep up with the researches in their departments. Their work is routine. Their views are too local. More specific:

1. They may teach, but they do not train. They lack the very element which has made the Jesuits so efficient. They communicate knowledge, but forget that the student can only be educated by what he does for himself, not what others do for him. They want to help the student, but fail to help him to help himself. They do not consider that men are not educated by others, but that they always educate themselves. Hence they do not throw the student on his own resources, do not make him do enough for himself. They want to promote intellectual growth by external additions, whereas it always consists in inner development. The mind is treated as a mechanism rather than as an organism.

2. They teach what others have taught, but do not teach the student to think for himself. They deal with abstractions rather than with living thought and fruitful ideas.

3. They neglect the feelings, which determine all values. A one-sided intellectualism is the result, which is severed from the heart with its tastes, its impulses, and its inspirations.

4. They ignore the will—the ethical element in edu-

cation. They elaborate subjects, but fail to develop the will and to educate men. Hence the intellectual purpose as a life-calling is lacking in the student.

There is a sad lack of pedagogical and philosophical principles on the part of educators. Many are too dogmatic, and forget that they exist for the students, not the students for them. They are more careful about systems of thought than about the freedom, the spontaneity, the life, and the growth of the student.

CRITICISM OF OUR INSTITUTIONS.

Our whole educational system lacks unity of purpose. It cannot, in fact, be called a system, for it lacks organization. It is disintegration, contrariety, confusion, rather than system. Our education needs reforming and systematizing.

Most of our colleges are only academies, and should be treated as preparatory schools, instead of professing to finish men. With their limited means and few men they attempt too much. They profess to do much of the work now done in the German gymnasium and university, and in less than half the time, and must, of course, fail. In many instances more stress is laid on externalities, such as buildings, than on thorough scholarly work. Many of them are run in narrow denominational grooves. Their teachers are chosen from their graduates; hence traditional methods prevail. Inefficient teachers are appointed, and it is difficult to get rid of them.

Where the chief aim is training for denominational purposes we cannot expect a liberal education in the best sense. An educational scheme is adopted to which all students must adapt themselves, while the individuality, the personal peculiarity of the student is ignored.

Details are difficult, because the very foundation is wrong. False principles vitiate the whole. Not so much is reform needed as an entirely new beginning. I find that many American students after spending some time in universities, regard our institutions as lamentably inefficient. Some speak with bitterness of their course in America. Instead of building on what they have learned, they declare that now they are obliged to unlearn what they have learned.

There is much to be said about the method of teaching in the special departments—but there is too much. Our theological seminaries are no better than our colleges. Some of the most earnest of their students declare that they are utterly unfit to meet the demands of the times.

TEMPERANCE.

—THE national convention of brewers declare for high license.

—CALIFORNIA has one place where liquor is retailed for every seventy-five of the population.

—THE Brotherhood of Locomotive Engineers expelled nearly four hundred members the past year for intoxication.

—THREE hundred and seventy-five railway corporations in this country forbid the use of intoxicants by their employes.

—ENGLISH papers state that the American lady delegates made the most effective speeches at the great temperance meetings in London.

—A MASSACHUSETTS paper spoke of a saloon-keeper as being interested in a "graveyard" business; and an action for libel with damages at \$5,000 has been begun against it by the man.

—THE total membership of the Catholic Total Abstinence Union of the United States is something over 53,000. The societies of New York, Chicago, Baltimore and Washington are not auxiliary to the Union.

—A RECENT advertisement in the *Derry* (Ireland) *Signal*, reads: "Wanted: A man and his wife as care-takers for a gentleman's country house. One must be sober." Was it too much to expect both to be?

—A DISCHARGED soldier at Omaha, Neb., recently drew \$800 for his five years' services in the army, and bought a ticket for Philadelphia, intending to start East in the afternoon, when he fell into the hands of a hotel runner, who induced him to drink and visit some low dives. At the end of three days the ex-soldier turned up dead broke. It was afterward ascertained that the victim had a wife and five children in Philadelphia, and that he had saved his entire five years' wages for the purpose of establishing himself in some business.

—THE cause of prohibition is making great headway in Sweden. Already many parishes or communities enjoy absolute prohibition. Total abstinence societies are numerous and strong. Clergymen take an active inter-

est in the work; altogether the outlook for prohibition is encouraging. At a recent parliamentary election, six candidates of the prohibition party were elected. The cause of temperance has long received official recognition and support. Last year, twenty-five thousand crowns were appropriated toward this cause. Of this appropriation a certain sum is set apart as prizes for the best essays on the best method of dealing with the traffic. The remainder of the money is to be employed in printing and distributing the essays.

—A GENTLEMAN traveling in Essex called at the house of a friend, when he met with a young minister who was just going to preach in the neighborhood. The lady of the house offered him a glass of spirits before he entered upon his work, which he accepted. An elderly man who was present, thus addressed him:—"My young friend, let me offer you a word of advice respecting the use of liquors. There was a time when I was as acceptable a preacher as you may now be; but by too frequently accepting of the well-designed favors of my friends, I contracted a habit of drinking, so that now I never go to bed sober if I can get liquor. I am, indeed, just as miserable as a creature can be on this side of hell!" About two years after this, the traveler had occasion to call again at the same house, and made inquiry concerning the unhappy old man, when he was informed that he had been some time dead. It was stated, that, towards the close of his life, he had not drunk to the same excess as formerly; but it was only because he could not obtain spirituous liquors.

POPULAR SCIENCE.

CHARACTERISTICS OF PLANETS.—Mercury is the nearest to the sun. Venus is almost the same size as the earth and rotates on her axis in nearly the same number of hours. Mars is smaller than the earth, has two moons and is most like it as regards possibilities of habitation; water and land are equally divided on Mars, and the poles of the planet are icebound. Jupiter, the giant planet, is 1,230 times as large as the earth and has four moons. Saturn has a gorgeous system of rings which completely surround it, and in this respect is unlike any other planet. Uranus is seventy-four times as large as the earth and has four moons. Neptune has one moon, is 105 times as large as the earth and is the furthest planet from the sun yet discovered.

TWO CYLINDERS IN ONE.—A new departure in compounding locomotives, which is almost as radical as the idea of compounding itself was, has been put into practical and successful operation by F. W. Johnstone, superintendent of motive power of the Mexican Central Railway. Coal costs about \$11 per ton on the Mexican Central, and Mr. Johnstone undertook to reduce fuel consumption by the introduction of a compound system of his own, in which the high-pressure cylinder is encircled by the low-pressure cylinder. The high-pressure cylinder is 14 inches in diameter, and the low-pressure cylinder has a diameter of 30 $\frac{3}{4}$ inches, which is equal to a cylinder 24 $\frac{1}{4}$ inches in diameter. The stroke is 24 inches, and the two rods of the low-pressure piston are coupled with the single high-pressure rod to one cross-head. In a competitive test of 12 trips with a single engine, the compound locomotive showed economy in fuel of about 25 per cent, which means a great deal on a road where the fuel account is the largest item of operating expenses, being 22 per cent of the total.—*Scientific American*.

THE MOON'S SHAPE.—Referring to the fact that the photographs of the moon, taken at full, give that body an egg-shaped appearance, with the small end pointing toward the earth, a recent writer argues that this goes to prove that planet's non-globular shape, as was indeed to be expected. According to this writer's reasoning, matter at the surface of the moon is acted upon by two important forces—the law of gravity would arrange the matter in a globe around the centre, the moon alone considered, and the attraction of the earth, being always exerted in the same direction relative to the moon's center, would constantly draw all fluid or plastic matter to the side next the earth; the sun shines not less than 325 hours consecutively on any given point on the moon's surface, and it is not probable that water on the surface would remain frozen under such continued sunshine, so that doubtless the fluid part of the moon's surface, obeying the constantly acting force that generates the tides on the earth, have long since gathered themselves together on that side of the moon nearest the earth. This idea, it is claimed, is not inconsistent with anything developed by the shadow of the moon in eclipses, nor with any known fact.—*American Analyst*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

Oct. 8.	Christ Raising Lazarus.....	John 11: 21-44
Oct. 10.	Christ Foretelling his Death.....	John 12: 20-36.
Oct. 17.	Washing the Disciples' Feet.....	John 13: 1-17.
Oct. 24.	Christ Comforting his disciples.....	John 14: 1-8; 15-27.
Oct. 31.	Christ the true Vine.....	John 15: 1-16.
Nov. 7.	The Work of the Holy Spirit.....	John 16: 1-15.
Nov. 14.	Christ's Prayer for his Disciples.....	John 17: 1-19.
Nov. 21.	Christ Betrayed.....	John 18: 1-13.
Nov. 28.	Christ before Pilate.....	John 19: 1-16.
Dec. 5.	Christ Crucified.....	John 19: 17-30.
Dec. 12.	Christ Risen.....	John 20: 1-18.
Dec. 19.	The Risen Christ and His Disciples.....	John 21: 1-14.
Dec. 26.	Review.	

LESSON IV.—CHRIST COMFORTING HIS DISCIPLES.

For Sabbath-day, Oct. 24, 1891.

SCRIPTURE LESSON.—John 14: 1-8, 15-27.

INTRODUCTION.—After our last lesson Jesus instituted the "Lord's Supper," an ordinance to be perpetuated in the church. Christ is now soon to be smitten and his sheep scattered. He has foretold his death and speedy return to the Father, and a cloud of sorrow cast its shadow over them. They will soon see him on whom their hopes depend, spit upon, abused, tortured, and the verdict of a mock trial, from which he will make no appeal, will send him to the cruel, shameful cross. There they will behold him pierced and bleeding and in agony, and will see him yield up the ghost. That they may be prepared for this, and that troubled and dying saints in all future ages may have comfort, yes, that the divided church and doubting masses may be at last led to unity of faith, he utters the words of this and the following three chapters. Jesus now invites us into the "Holy of Holies" to receive "the revelation of his inmost heart."

EXPLANATORY NOTES.—v. 1. "Troubled." By the treachery of Judas, the foretold denial by Peter, the malicious acts of his enemies, the knowledge that he was to be taken from them, and other unknown events. What human heart can stand all this without the comfort of the Spirit? "Ye believe in God." Your confidence in the one true God is unshaken, therefore remain true in your faith in me, whom you have called Lord and Master. v. 2. "My Father's house." The place whence he came and to which he will soon return. "Mansions." Permanent dwelling places. A home for all who will come. "Prepare a place for you." Not for himself but for his disciples. He came to save. His preparation is by the atoning death and by his present office and work as Intercessor. Also by preparing our hearts for the place. v. 3. "And if I go." Or since I go. "I will come again." At his second appearing. At the resurrection. Then only will his people receive the fullest joys of a completed redemption. v. 15. "If ye love me." As you profess. "Keep my commandments." Which? Nine, or all of them? The gospel precepts? The only practical way to express love for one who has authority to lay down laws for his people is to cheerfully observe them. "Why call ye me Lord, Lord, and do not the things which I say?" How about the fourth commandment? v. 16. "I . . . Father . . . Comforter." Notice the mention of the three "Persons of the Trinity" in this verse. One only and true God, yet different manifestations. The Comforter or Holy Spirit always existing, should soon come to them with greater fullness and grace. "Abide . . . forever." Christ in his office was to return to heaven, the Spirit to abide with us. v. 17. "Spirit of truth." He communicates the truth of God. The Spirit of revelation. Eph. 1: 17. "Whom the world." Unregenerate. "Cannot receive." Because not cognizant of his operations. "But ye." Being spiritually minded. "Know him." Understand from whence come conviction, repentance, faith and love. "Dwelleth in you." Thus giving the knowledge of Christ. v. 18. "Will not leave you." Bereaved, or as orphans. He had recently called them "little children." "Will come to you." In the Spirit of truth. They shall not be deprived of his grace. v. 19. "A little while." Within a day. "Seeth me no more." After the crucifixion and burial the world saw him not. "Ye see me." During the forty days, and by faith always. "Ye shall live also." Ye have eternal life imparted and that because ye believe in me, the "resurrection and the life." v. 20. "At that day." When the Spirit powerfully comes. They will rapidly learn what now they are so slow in comprehending. The relation of Christ to the Father, his divinity, the relation God sustains to them all will be known." v. 21. "Hath

my commandments." In memory. "Keepeth them." Observes them in heart and life. (Obedience is the test of love. "Loved of my Father." This intimacy and perpetual fellowship with God brings peculiar blessing from above. Such will observe special manifestations of Christ's glory and love for them. v. 22. "Judas." Iscariot had gone out, and this must have been Lebbeus or Thaddeus. Matt. 10: 3. "How is it," etc. Looking for the immediate establishment of an earthly kingdom, they supposed the manifestations referred to would be visible to all instead of being only spiritually discerned. v. 23. Jesus seems not to directly answer but emphasize, what he had already said in verse 21. Some addition is made to it by way of a promise of the manifestation of the Father, and the abode of both Father and Son with the faithful ones. v. 24. In a negative form the great principle is again stated; love and obedience are inseparable. His words proceed equally from the Father. v. 25. "These things." Just spoken, which may have been all they could receive at that moment. More would be said hereafter. v. 26. "Send in my name." In his behalf, for the accomplishment of a yet more complete work. "He shall teach." Concerning Christ's words and works. "All things." Needful for spiritual well-being. "Bring to remembrance." This is evidenced in the writings of the gospels and epistles afterward. The Spirit enlightens the mind and seals the truth upon our hearts. v. 27. "Peace I leave." Though his bodily presence may be gone, they shall have the peace which comes in viewing him by faith. "My peace." Which he himself enjoys. It "passeth all understanding." "Not as the world giveth." Not a mere wish for peace, as the customary parting salutation which the world gives, but Jesus gives peace which arises from a sense of sins forgiven and the abiding presence of God. Receive this peace and "be not afraid."

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 7, 1891.

The opening of the Ecumenical Conference in this city to-day is regarded as one of the most important and far-reaching events that have taken place in the history of the Methodist Church on the Western Hemisphere. All branches of the Methodist Church, with a single exception, are represented at the Conference. The single exception is the Evangelical Association, which, according to the apportionment of delegates made by a joint committee presided over by Bishop Foss, would have had nine delegates. These it asked to be excused from sending, on the ground that its General Conference would be in session at the same time as the Ecumenical Conference. Fears are expressed here that the internal difficulties of the Association may have had something to do with its not being represented at the great gathering of the followers of John Wesley.

The Conference, which is composed of 200 foreign and 300 American delegates, was formally called to order this morning in the Metropolitan church. When the first Ecumenical Conference was held in London, ten years ago, the Lord Mayor of that city entertained the delegates at his residence by tendering them a reception. One of Washington's ex-Mayors—Mr. Matthew G. Emory—now a prominent and wealthy business man and for many years a member of the Methodist Church, has tendered the delegates a reception which will be held this evening, and those of the delegates who were fortunate enough to have attended the first conference will be able to make a comparison of the hospitality extended by the chief official of royal England's principal city with that of a private citizen of the capital of this republic. The delegates are all being handsomely entertained here, the foreigners from a general fund and the Americans at private expense. This Conference has no legislative functions, its sole object being to promote fellowship. There are to be two sessions daily, except Sunday, during the two weeks, beginning to-day, and admission to the public is to be by ticket only, the tickets

being issued under the supervision of the local church authorities.

It is pleasant to chronicle the fact that Rev. Dr. T. S. Hamlin, President Harrison's pastor, delivered an able sermon last Sunday against the opening of the World's Fair on Sunday. He takes issue with the gentleman whose opinion I quoted last week as follows: "In the discussion in the religious press and on the platform it is presumed that the managers of this Exposition want the doors opened on Sunday, and that they intend so to do. In other words it is taken for granted that the members of the board are antagonistic to our American traditions. This is unfair. These men ought to be given credit for reflecting fairly and honestly the wishes of the people, whose will should control in the decision." The speaker called attention to the fact that the Centennial Exposition at Philadelphia was a great success although it was not open on Sunday. He contended that the argument used about opening the gates on Sunday to give the workmen a chance to visit the Exposition was a fallacious one, as all employers would allow them to visit it during the week. But here is the most significant statement made by Dr. Hamlin: "I have heard it stated by a gentleman who vouched for its truthfulness that the brewers of Chicago offered to subscribe half a million dollars to the guarantee fund conditioned upon the Exposition being opened on Sunday. It is a significant and pitiful fact that not one of you regard this statement as incredible. It is precisely in line with things the men engaged in the manufacture and sale of liquor are constantly doing."

The annual meeting of two local organizations—The District of Columbia Woman's Christian Temperance Union, and the Young Men's Christian Association—which are making themselves important factors in the struggle for the moral reformation of the National Capital, were held this week. Good showings were made by both of them for the year's work just closed, although the members of neither are entirely satisfied with what has been actually accomplished, and it is well that they are not, for with satisfaction would have come lethargy and stagnation, whereas what is needed is increased energy and a determination to make this year's work better than that of last year, and this, both associations give evidence of having to an unusual degree.

Mrs. Harrison has returned to the White House which has at last been evacuated by the force of painters, frescoers and decorators who have had possession of it for several months, and the old house is for the first time in many years as clean and bright as a new pin from cellar to attic. This week there has been an unusual number of visitors, as the Washington people are all crowding it to examine and pass their criticisms upon the new decorations in the green room, the dining room, and the ceiling over the main lobby. The criticism is mostly favorable, but not entirely so. C. A. S.

MR. SPURGEON AND THE GOSPEL.

Mr. Spurgeon has, in one of his published sermons, the following characteristically pointed and pungent paragraph: Be wise; that is, believe the gospel as it comes from God. You will not be wise to doubt it; but you will be wise to believe it, for it is true and sure. This is an age of doubt; it is in the air. No man is now-a-days thought to have any sense if he does not doubt even the best-established truths; and yet I do not think that it takes any great quantity of brain to be a doubter. With a very strong effort I might manage to doubt—to doubt my father's word (I have never done it, mark you!); to doubt my brother's faithfulness; to doubt my wife's love to me. By such efforts I should doubt myself into an abyss of misery, and should become a glorious fool. To turn the

power of doubting upon spiritual realities would be even more fatal; for that would take away my hope beyond the grave and plunge me in despair. Doubt is sterile; it produces nothing; it destroys, but it cannot create. I have long been a believer, and I find that my joys all come to me by the road of believing, and none of them by the wretched lane of doubting. I have believed this Bible to be God's Word; and after all the destructive criticisms which I have heard, I still believe it. I have believed Christ to be my Saviour; and after all the doubts of his deity and atonement lately vented and invented, I still believe it—ay, and believe it none the less. I have believed God to be my Father, and though I have seen his Fatherhood dragged in the mire, I still believe it. I believe heaven to be my home; despite the insinuations of Satan, I still believe it. I have never yet gained health, joy, comfort, holiness, through doubting; nay, I have never gained a piece of bread or a drop of water through doubting. So many are doing the doubting, and doing it very completely, that I need not trouble myself to assist them, but may quietly go on believing and enjoying the sweet results of faith. Our experience proves that it is wisdom to believe the Lord. He is God that cannot lie. Why should we doubt Him?

HOME NEWS.

New York.

ALFRED CENTRE.—The autumn weather has been remarkably fine. Oats, buckwheat and corn have been excellent crops and have been secured in good condition. Recent rains have filled cisterns and refreshed the fall pastures.—At the monthly meeting of the Y. P. S. C. E. for Oct. Dr. Platts spoke on "Our young people and the Conference," emphasizing the importance of some general movement among the young people of the denomination in the work of the American Sabbath Tract Society.—On the evening of Oct. 10th, Prof. F. S. Place, gave the term lecture before the Alleghanian Lyceum on "Birds." The Orophilian, the Athenæan and the Alfridian Lyceums were, by invitation, present, filling the large lecture room of Memorial Hall. All were delighted as well as instructed by the lecture.—The fall term (ten weeks) is now half out. This term will close on Tuesday, Nov. 10th, and the second term of the year will begin on Wednesday, Nov. 11th. S. R. S.

ALFERD.—Eld. L. C. Rogers, from the Centre, continues to supply the pulpit of this church with great acceptance. He also is superintendent of the Sabbath-school which follows immediately after the preaching service.—Mr. John Hamilton has a herd of two Jersey and two grade Jersey cows, from which, between March 1st and October 1st, seven months, he made 1,024 lbs of butter, besides selling 530 quarts of milk. He calls that a good record. R. S.

Rhode Island.

FIRST AND SECOND WESTERLY.—Sabbath-day, Sept. 23d, a young lady, Miss Mary Saunders, who has been very feeble in health for about three years, but who seems to be better now, made a statement to the Second Westerly Church of her Christian experience, and asked for membership therein after baptism. The request was granted and after the preaching service we repaired to the river, while Mary followed the Lord in this blessed ordinance. Thus another was added to that host who have separated themselves unto the Lord, thus again we were rejoiced in the privilege of gathering at the water's side. Mary has long been a believer in and a lover of her Saviour. There are others who are looking towards this step and we hope they will take it soon. God is blessing us as we serve him and how sweet is his service.

Brother D. H. Davis occupied the pulpits of the 1st and 2d Westerly churches, Sabbath day, Oct. 3d, speaking to the people of the work as carried on in our Shanghai Mission. Brother Davis gave a very clear portrayal of the work in the different departments and the ways in which they were able to approach the people with "The Jesus Religion." Sister Davis was present and although not feeling well, joined with Bro. Davis in singing some of the gospel songs in the Chinese language. The speaking, singing, and reading were all enjoyed, and we feel that the service could not but make that far away mission more real to all and help give to each a deeper interest in the work thereof. We should think that for the people of our churches to come into contact with

Brother and Sister Davis, with their spirit of intense interest and devotion to the work cannot fail of great good. Shall we not all pray for the success of this work, and as these friends come to us give to them the hand and word of encouragement?

Thursday evening, Oct. 8th, a bright and beautiful evening, there was a gathering at the home of the pastor, made up of the friends of the 1st Westerly Church. The evening was passed in social converse and song, and partaking of the refreshments prepared and furnished by the guests. All seemed to have an enjoyable time. The gathering of these friends with their words of cheer and good-wishes respecting our future work on the new field to which we are going, was indeed encouraging to us. We remember with tenderness the many pleasant occasions enjoyed with this people, both in a social and spiritual way, during the four years and a little more in which we have labored among them. It is our desire that while the relations, which have in many ways been so pleasant and so much enjoyed, must now be severed, the future shall be brightened with the memories of the past, and that God's blessings shall attend, and abide with them in the future. For this we wish and pray.

MR. AND MRS. E. A. WITTER.

Illinois.

CHICAGO.—We spent Sabbath, Oct. 3d, with our people in Chicago. The attendance at the mission school was small that Sabbath, it being the first in the Hebrew new year, which is very strictly observed in Hebrew families. The attendance of our people at the church service was very good. After an excellent and refreshing covenant meeting, and a fifteen minutes' sermon, the Lord's Supper was administered. It was a season of great spiritual enjoyment to the church, and a source of strength and encouragement to all from the manifest presence and power of the Holy Spirit.

The evening after the Sabbath Mr. and Mrs. Ordway gave a reception in honor of brethren Randolph and Peterson, who are supplying with preaching our church in Chicago, and are students in the Baptist Theological Seminary at Morgan Park. A general invitation was extended to our people in Chicago and its suburbs. There were thirty-five persons present, and if all who were invited could have come it would have been a much larger gathering. The evening was very pleasantly spent in making new acquaintances, in social conversation, in music and song. After an elegant collation of substantial and fruit, wit and humor mingled with solid suggestions and thought, and expressions of pleasure flowed in post-prandial speeches, the host leading and his guests not slow in following. When the reception broke up each said to the other, "What a pleasant and enjoyable evening we have had together!" That reception will go far in encouraging and strengthening the young brethren in their work, the theological and medical students who were present and strangers in the city, in uniting the church in Christian work, in cementing the brethren and sisters in Christian love and fellowship, and in giving enduring strength and growing power to the church. Would it not be a source of strength, growth, and true pleasure, if in some of our large and strong churches, those who can should follow the good example of the host and hostess of this occasion.

O. U. W.

Wisconsin.

MILTON.—The season has been unusually favorable for farmers; crops are fine and have been secured in good condition.—The school year has opened with a good attendance and excellent work is being done.—Mr. Ezra Crandall, whose health has not been good for sometime, started with his wife, on Monday for California, intending to spend the winter if everything is favorable. X.

SUPERSTITIOUS.

The following is sent to us by a correspondent now in Kansas, who secured the specimen of modern Romish literature from a young Catholic to whom it had been sent by a solicitous sister, living almost under the shadow of the great cathedral in New York City. It fitly illustrates the superstition and semi-idolatry which the priesthood seem anxious to foster, even in these days of boasted intelligence. The prayer and the dissertation upon its advantages are printed upon the same sheet, and present claims that are not only reprehensible, but amazing for brazen audacity and defiance of the teaching of Christ and the Scriptures.

THE POPE'S PRAYER.

"O, Adorable Saviour, dying on the cross for my sins; O, Holy Cross of Christ, I believe in thee. O, Holy Christ, guide me in all good truth, and save me from an unprovided death. Crucified Jesus of Nazareth, give grace to put the wicked enemy from me, now and at the hour of my death, and forever, Amen, Sweet Saviour."

ADVANTAGES OF THIS PRAYER.

"This prayer was founded in the year 1035 or 1036, and was sent from the Pope to the Emperor Charles I., before going to battle, for safety, and they that repeat this prayer, or have it about them, shall never die a sudden death,

nor be drowned, nor be burned, nor shall they fall into the hands of their wicked enemies, nor be poisoned, nor shall they be overpowered in any battle. Being read over any woman in labor she shall be delivered, and when the child is born, places the prayer on their right side, and he or she shall never be troubled with misfortune, and if you see a person in fits, place this on their right side and he or she shall rise up and thank you. And they that write this prayer from house to house shall be blessed by the Lord, and he or she that laughs at this prayer shall have four years punishment, and they that wear this prayer about them shall have three days' warning before their death."—*Standard.*

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.

Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth.

To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart
And "let the sunshine in."

A NUT FOR OUR HIGHER CRITICS.

We hear a great deal about destructive criticism. About the time when I was a young man, living in Germany, there appeared a book—some of you, perhaps, might have met with it—a German book, afterward translated into English. It was called "*Die Bernstein-Hexe*" ("The Amber-Witch"). It was edited and had an introduction by a clergyman of the island of Rugen. He related how, some time after he was appointed to his cure in the island of Rugen, in a chest in his sacristy he found a number of old documents. Most of them were simply parish registers, bills, registers of marriages and deaths, and other things relating to the parish; but amongst them all was a roll. It was written in old German, and proved to be the narrative, by one of his predecessors, of the trial of a woman for witchcraft in the island of Rugen. He deciphered and published it, and sent it forth into the world.

It cast a great deal of interesting light upon things that were going forward, and views that were held in what might be called the sub-Reformation period, a short time after Luther and his contemporaries had passed away.

The German reviews took it up. They were greatly delighted with the book. It was just at the time that Strauss and his fellow-critics were digging away at the foundations of the New Testament, and proving to their own satisfaction and to the satisfaction of a great many other people, that there was internal evidence, from the Greek of the New Testament writers, that those books could not have been written at the period at which they professed to have been written.

Well, this book was widely read and much praised by the reviews and the critics of Germany. They had it in their hands and under their eyes for about twelve months; and when they had expressed their delight at it, and the light it cast upon the post-Reformation times—upon the ideas and the life of that day—the clergyman of the island of Rugen wrote to the German newspapers and reviews, and said:

"Reliable critics you are of the Greek of the New Testament books! The book you have been reading and praising is the production of my own brain in my own study in the last five years. You were not able to discover the deception and to detect the forgery in your own language. You may be dismissed as critics of the Greek of the books of the New Testament!"—*Rev. F. Ashton Binns.*

MISCELLANY.

HOW DOROTHY HELPED.

BY DORCAS.

"If you was only a boy now!"

"If I only was," Dorothy sighed sadly.

"But you ain't, and so there's no use thinking about it. The house'll have to go for I can't lift a finger to save it, and no more can you, neither. If you were only a boy, you could have been earning many a dollar by this time; but girls is sort of worthless stock, make the best of them you can. I ain't saying that you are more useless than the most of them," the complaining father added, realizing that patient little Dorothy did a woman's work about the house, and had waited on him and nursed him as but few women could have had patience and strength to do, since his long attack of inflammatory rheumatism.

"You do all you can, I know. It ain't your fault that you can't earn a cent, but if you was only a boy now!"

Dorothy had heard that plaint many and many a time before, and had always felt rather culpable, as if she might have been a boy just as well as not, if she had not been inconsiderate enough to be a girl. She would have been glad enough to be a boy, and just now she wished more than ever that she could transform herself by some process into an embryo lord of creation.

"Hard times" were the usual thing at the little brown house at the foot of the hill, but just now things were in a worse plight than usual. Dorothy did not know exactly what a mortgage was, but she regarded it as being inseparable from a home as its roofs or its walls. It was one of the first things she ever remembered hearing people talk about, and whenever any treat or luxury had been spoken of, it always had to be given up at last, however reluctantly, because of the mortgage. When she was a very little girl, indeed, she had a dim fancy that it was a very hungry monster, that had to be fed all the time, or it would gobble up their little brown house for a lunch some day. She knew better than that now, but still she knew it was as insatiable as the monster of her childish imagining, and it assuredly did make life a very hard, cheerless struggle for the little family of two.

Now it seemed as if the mortgage was going to make a meal of the home at last, in spite of the years of hard work to save it. The father had been taken ill early in the summer with inflammatory rheumatism, and though late fall had come, he was only just able to sit in his big arm chair and worry and fret all day. It was hard for him, poor man, but nobody ever knew how hard it was for patient little Dorothy, who had all the nursing added to her other cares, and, besides, the close confinement to the house, and the work which was really beyond her strength, had to listen to the continual lament that she was not a boy, so that she could earn money enough to save the house. As steadily as any woman she went about the house, doing the daily work, and when at last everything was in scrupulous order, and an old neighbor had dropped in to have a pipe with her father, she looked wistfully out of doors, where a bright November sun was glorifying even the mellow stubble in the corn fields, and ventured to ask if she could not go out for a little while.

"Oh, yes, I suppose I can get along without you," her father answered reluctantly. "Girls always want to be gadding, so I am used to getting along without you. Don't be gone long though."

"No," promised Dorothy, and in a few moments she was trudging along the road, enjoying the fresh air, which was a treat to her, after her long confinement to the house with only an occasional outing. She had to cross the railroad track, and in the distance she heard the whistle of the express, which always stopped here for water. Dorothy paused to watch it come thundering along. She liked to see it come gliding along the shining rails, and stop with a noisy

whistle, that made her jump a little, though she was expecting it.

While she was standing there, a lady opened one of the car windows, and, looking out, beckoned to her.

"Do you know whether there is any place where I can get any apples or ginger nuts, or anything for my little boy?"

"No, there isn't." Dorothy answered. "I am sorry, and I would have brought something for him if I had known."

"That's very kind in you," said the lady, smiling at the earnest little face, and Dorothy's willingness to be obliging. "It would be a good business for some one to have something to sell here, I should think."

She put down the window again, and Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

Dorothy gave a little hop and a skip and a jump at the thought. She had been on the cars once with her father, and had looked wistfully at the tempting basket that the train boy carried along the aisle, and she knew she could fix just as tempting a looking basket. When she went home full of her scheme, she found her father ready to admit that perhaps this was a way in which she could make a little money, if she was a girl, and he was quite willing for her to make the little necessary outlay to have the crisp, delicious ginger nuts, and the snowy popcorn in bags all ready to sell. The basket was ready by train time next day, and fairly quivering with excitement, Dorothy went to meet it. She passed along from window to window holding up her basket, and either the bright eager face, glowing with the wind and excitement, or the good things in the basket were more inviting than the passengers had seen before that day, for there was no lack of customers, and when she ran gaily homeward the basket was empty, and her little bag was full of silver dimes and nickles.

To be sure, there was not so very much in the basket, and some people might not have thought there was a fortune in the leather bag, but it was the first money Dorothy had earned, and it seemed more than all the wealth of the Indies to her. One dollar and thirty-four cents! Why, if she could feed that hungry mortgage at that rate every day, the little brown house would not be gobbled up after all. It was nearly all profit, for she had raised the popcorn herself, and the little red apple-tree had borne unusually well that year, and she could fill many a basket from the barrels in the cellar.

"Well, you couldn't have done much better if you had been a boy," said her father.

"Could I have done any better?" asked Dorothy, imploringly. This was a supreme moment in her life. If her father would only admit that she was as good as a boy, her cup of happiness would overflow.

"No, I will say for you that you couldn't have," said her father magnanimously. "In fact, if you had been a boy, you might not have thought of it in the first place, and then again, if you was a boy, you couldn't have made the ginger nuts."

There was a steady market for the little business woman, and as her apples were polished to the highest degree of shininess, and her popcorn was of the snowiest, and the ginger nuts perfection, her wares were always in demand. The mortgage was satisfied, and the little brown house was safe, not only for that time, but for always, for as the months went by and still Dorothy prospered, she formed the ambitious plan of possessing that mortgage herself. She did pay it all off at last. It was a long task, but Dorothy had learned patience long ago.

She was very happy when the day came that made the little brown house their own, but I think the keenest part of her satisfaction came when her father said: "Well, really, Dorothy, you air every bit as good as a boy, and a good deal better than most of them."—*Ex.*

THE school of experience is not a free school. We have to pay our own tuition.

SPECIAL NOTICES.

A GENERAL meeting of the Scandinavian Seventh-day Baptists of Minnesota and Wisconsin, will be held with the church in Isanti County, Minnesota, commencing Nov. 6th, and continuing over Sabbath and Sunday. All Sabbath-keepers, and others wishing to come, are cordially invited.

For particulars address John Larson, Athens, Isanti Co., Minn.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler, and Scott churches will be held with the Otselic Church the last Sabbath (31st) of October. Rev. H. B. Lewis is expected to preach the opening sermon, on Sabbath morning.

L. R. S.

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.

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

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

THE 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 14th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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CONDENSED NEWS.

It is rumored that disturbances have broken out in Rio Janeiro.

Henry M. Stanley and wife, accompanied by Mrs. Tennant, the mother of Mrs. Stanley, have started on a tour of Australia.

James Steebe, aged eight years, died at Elizabeth, N. J., Oct. 11th, from hydrophobia. The boy was bitten about two weeks ago by a mastiff.

Charles Stewart Parnell, the noted Irish leader and Home-rule agitator, died at his home in Brighton on Tuesday, Oct. 6th. His death was sudden and unlooked for.

The national league of Great Britain has issued a manifesto stating that its members should elect a new president and executive, and inviting branches in Great Britain to take immediate steps to this end.

The famine in the Volga Valley has caused widespread sickness among the starving inhabitants of that district. Thousands of peasants are already prostrated by typhus fever.

The Alpine Club is building a hut for signal purposes on the peak of Monte Rosa, at an altitude of nearly 15,000 feet. The hut has the highest site of any building in the world. The Queen of Italy has subscribed a large sum toward its erection.

The French Budget Committee has adopted the government proposal to abandon the railway tax of 10 per cent. This, it was estimated, would have yielded about 41,000,000 francs a year. In return, the railway companies reduce freight rates on fast trains to the extent of 42,000,000 francs.

King Kalakakau, Secretary Windom, Bradlaugh, Meissonier, Admiral Porter, General Sherman, General Johnson, Von Moltke, Sir John Macdonald, Hannibal Hamlin, P. T. Barnum, Laurence Barrett, Kinglake, Lossing and Bancroft, James Russell Lowell, Balmaceda, Boulanger, William Henry Smith and Parnell—all these distinguished men have passed away in 1891.

A. A. Parker celebrated his 100th birthday at Fitzwilliam, N. H., Oct. 8th. He graduated from the University of Vermont in 1813, and is said to be oldest living college graduate in America. He practiced law for years, was intimate with Daniel Webster, and has served in the Legislature more terms than any other member. As a colonel on the governor's staff in 1820

he acted as escort to General Lafayette. Mr. Parker still retains possession of all his faculties.

A meeting of Ministers summoned by the Minister of Commerce, was held at Vienna, Oct. 9th, to discuss the course proper to be taken by Austria at the Columbian Fair at Chicago. After a general interchange of views it was announced that the State would contribute 15,000 florins to aid the Austrian exhibit there. All those present concurred in the opinion that the grant was sufficient, and agreed to the formation of a government commission to arrange for a proper and creditable representation of Austria and Hungary at the Fair.

The rector of the Pantheon recently wrote to the Under Home Secretary of the Italian government, declaring that if fresh demonstrations were made at that place the ecclesiastics would raise a protest before the whole world, and would perhaps reconsecrate the Pantheon. The Secretary replied that, in view of the great irritation at present felt by the people of Rome, any attempt to prevent their entry into the place would probably cause excesses which would afterward be regretted. After further negotiations the Pope has decided to reconsecrate the Pantheon, but the ceremony will be performed in the quietest manner possible.

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.

WHIPP, E.—In Hornellsville, N. Y., Sept. 30, 1891, Cecil Henneth, only son of F. W. and Jennette Whipple, and grandson of M. A. Green, formerly Railroad Ticket Agent in Alfred, aged 1 year, 4 months and 7 days.

Funeral service was held at the home in Hornellsville, Oct. 1st, and the remains were brought to Alfred Cemetery for interment. J. S.

EVANS.—In Providence, R. I., Oct. 2, 1891, Mrs. Clara T. Clarke Evans, wife of Benjamin F. Evans, and daughter of Grove D. and Lydia M. Clarke, in the 32d year of her age.

Sister Evans gave her heart to God in her 12th year, and was baptized by Rev. D. E. Maxson and united with the Seventh-day Baptist Church of Milton, Wis. She graduated from Milton College in 1880, and has spent the greater part of her time since in teaching, and has been very successful. She was married to Mr. Evans the 25th of last June, and now the Master has claimed her as his own. As a Christian she did not say so much as many, but her life was one of faithful service. She was brought to Ashaway for interment, and the large attendance at her funeral and the many beautiful flowers on her coffin, attested the regard in which she was held in the community. The relatives have the sympathy of all the people here. G. J. C.

BABCOCK.—Hermon Babcock was born in Brookfield, Madison Co., N. Y., April 9, 1838, and died at Milton, Wis., Oct. 2, 1891, of paralysis.

He came with his parents to Albion, Wis., when about ten years of age. While a young man he experienced a change of heart and united with the Albion Seventh-day Baptist Church. Soon after, he married Miss Charlotte A. Odell, and moved to Utica, Wis., moving his membership to that church, where it remained to the time of his death. He moved to Milton but a few days previous to his death, expecting to make that place his future home, but death has called him to his eternal home. Mrs. Babcock remains to await her Lord's call to join him there. By this, and like events, we are all taught that "There is but a step between me and death." 1 Sam. 20: 3. G. W. H.

WHENEVER the devil wants to perform a piece of extraordinary meanness he puts on his Sunday clothes and assumes a very solemn look.

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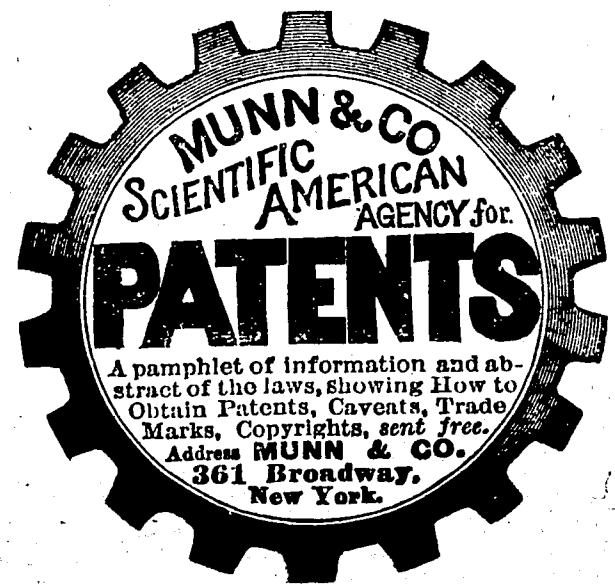
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