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BE TRUE.

ANNIE L. HOLBERTON.

Youth hath its morning of pleasure,
And mid-life its full noontide glow,
Out of the wisdom we treasure,
Out of the folly we measure,
Fruits of our toil and our leisure,
A life's future harvest must grow.

Fancy's illusion may flatter
And passion's wild visions enthrall,
Beauty's frail blossoms may scatter,
Love may deceive, but what matter,
If 'mid the din and the clatter
The truth holds its birthright through all!

The right to stand firm and unswerving
Whatever the foes may assail,
Bravely its honor preserving,
Naught of its justice reserving,
True to the cause that's deserving,
The truth that with God shall prevail.

'Tis only the worthy desire
That holds the true spirit of life,
Whatever of good we inspire,
To whate'er the soul may aspire,
Our prospects can never be higher
Than the mark we reach in the strife.

Cherish each noble endeavor,
The goal in the distance desery,
True to conviction forever,
Life and love flowing together,
Ne'er to dissolve nor dissever,
Will grow to perfection on high.

—ANDOVER Theological Seminary has, for a few years, had, in its course of instruction, regular lectures upon the social and industrial questions of the day with a view to the preparation of its graduates in the practical work of applying the teachings of Jesus to the social and industrial problems of the times. Following this very naturally comes an experiment in practical Christian work in these fields to be tried in Boston under the name of the "Andover House." It will be an attempt to do in Boston what Toynbee Hall does in East London. As we understand it from the *Christian Union's* Boston correspondent, this "Andover House" is to be situated in the midst of the people it is desired to reach, and is to be a home where educated Christian young men will live and try to make a home for those who are in the hardest conditions of life and have nothing in their lives to give them a sense of human brotherhood and God's fatherhood.

—THE specific things that are to be attempted are: (1) finding out, as far as possible, the moral, social, religious, educational and industrial status of the people about them, their troubles, occupations, etc.; (2) coming into close, neighborly, living contact, and personal sympathy with the people, visiting and receiving visits from them as social equals so as to win confidence and co-operation; (3) assisting all churches, associations, organizations, charities, reading-rooms, schools and reform clubs in the neighborhood; (4) helping the helpless poor in their attempts to get justice from landlords, employers and all who cruelly and greedily oppress them; (5) organizing men and boys into clubs for social improvement; (6) keeping schools both for elementary and advanced schools; (7) doing direct religious work where no religious body is already on the ground. The

method of work will be philanthropic first, and then religious, but the motive will be found in the life of Jesus "who came not to be ministered unto but to minister."

—THIS experiment has no organic connection with Andover Seminary, but takes its name only from it, probably because Andover men are and will be prominent in it, and because it is a result of the work in lectures and study done at Andover for a few years. Professor W. J. Tucker called the meeting which set the matter really going, and made the chief address, but ministers and laymen of various denominations are in the movement, which seems to be Christlike and right in spirit, direction and scope. We understand that though connected with no specific church its aim is to bring the people to the church and not make them indifferent to it. Many churches in the country are doing the same work. Some believe in the philanthropic method first and the religious second, and some believe in reversing the methods, but so long as the spirit is that of Jesus the work is his also. One feature of the work will be a free discussion of all the social, moral, industrial and religious questions of the day, not under no direction but under the guidance of those who heartily believe that Jesus gave the message which is the solvent of these questions.

—THE visit of the Rev. Hugh Price Hughes to this country as a delegate to the Methodist Conference, and his addresses in various cities while here will undoubtedly give a good impulse to thought, discussion and action in the direction of reaching the people who do not go to church. This age of Christian men and women is beginning to realize the truth that the church is largely responsible that so many people do not attend God's worship in any form, and, although not wholly responsible, the church has no business to share at all in the guilt of this wrong condition, and must do its part to change. There are many hopeful signs, and the discussion now going on is one of them. If one gather together the things that have lately been done by the men and women of money for education, by the Vanderbilts of New York for a work of philanthropy, and the movements like the Andover House and those in many churches, he gets a hopeful aggregate of Christian activity going on in this country.

—IT is a question worthy of thought whether the ground taken by Dr. Huntington, which we gave last week, is the true one. This ground is: Religious vows and pledges should be confined strictly to the vows one makes and the pledges he gives when he joins the church, when he gets married, and, if he is going to be a minister, when he is ordained. If this is right, what of the temperance pledges, Christian Endeavor pledges and like vows? We raise the question and may say something to it in the future, and would be glad to hear from others.

—THE General Convention of the Universalists met at Worcester, Mass., Oct. 20th contin-

uing through three days. No subject seemed to receive more attention than that of foreign missions. They have a mission in Japan, and the leaders seem loyal to it. Some people can not see why Universalists should try to save the heathen, but we have seldom seen better reason for doing it than their missionary in Japan gives. It is quite as important to sow, in Japan, the seed of Jesus' life and teaching to make a Christian nation of it, with a true Christian civilization and Christian homes and lives as it is to save a few Japanese from perdition. To save the Japan that is to be on this earth, while it lasts, from heathenism is quite as important as to get more or less Japanese into heaven before the world comes to an end.

—A GOOD, sound stand was taken upon the moral questions of the day, upon education and upon the spirit of research that is abroad in the religious world. A sentence in the sermon of Dr. J. M. Atwood—"A man who thinks that God or his church has any interests that are not on the side of sound and honest and thorough scholarship may do for a campaign politician; but he will scarcely do to champion the cause of the fearless and light-enswathed Son of the Highest"—together with the expressed conviction that prophets and seers, who really discern and can proclaim spiritual truth to the spiritual understanding, are as necessary and valuable as critics, will give the tone of conviction about the uppermost question of the Bible.

—UPON the question of closing the Columbian Exhibition on Sunday there was such a division of opinion that no stand was taken. The people who thought "it is none of our business" carried the day so far as to have no vote taken, and then the Convention did not want it to go out to the world that way, so they passed the following resolution: "Resolved, That the remark that 'the opening of the Columbian Exhibition on Sunday is none of our business,' does not compass the reasons which moved this Convention." The look the thing has is very much in the direction of a desire on the part of a great many Universalists to have the Exhibition open.

—WE do not wish to take any part in the attempt to prove President Patton a "heretic;" and if, as we understand him now, in using the words "We continually see men going into the other world imperfect," etc., he was saying what some one else holds and not what himself believes, the word of such a man should be sufficient. But at the same time we do not believe that such a conviction as these words imply is anything to be ashamed of, and we do not see how they can be otherwise than true. But the Rev. Frank Hyatt Smith declares that the report of the address of Dr. Patton is correct, and says that he got the impression that Dr. Patton approved the doctrine now called progressive sanctification after death, a doctrine the New York Presbytery refuses to condemn by refusing (by a large majority) to try Dr. Briggs.

—TAKING the saying, "God does not pay at the event of the week, but He pays," as a text,

the New York *Tribune* has the following to say about two events which recently took place in the commercial world:

Over in Boston there was a business man who, in a very few years, had made by his own energy, shrewdness and tact a great financial success. He was a man of admirable traits, of a generous nature, genial, companionable and popular among his associates—one of the few who are not spoiled by good fortune, but retain the good-will of their fellows in spite of their getting ahead. Last year they said he was worth \$500,000, a great deal of money for a man who began with nothing, to get together at the age of forty. Last Thursday men said "Nervy" Evans was a very fortunate man, that he was one of the few who "get there." Last Friday morning in a little town in New Hampshire where he had gone for rest, he put a pistol to his breast and made an end of all of it. Dead! Is there anything in it to think of?

Last week there was a meeting of the directors of a great corporation here in New York. The president of the company was a man who had risen from very small beginnings to the possession of large wealth and a position of great influence in the business community. He, too, was a genial and generous man and presumably popular. Such confidence had the stockholders of his company in his ability and integrity that he administered the company's affairs for years without check and without supervision, no question being raised even as to whether he actually owned stock enough in the company to qualify him to act as an officer. He seemed to be in the enjoyment of all the good things of life. Of him, too, whoever had been asked a week ago would have said: "He is one of the favorites of fortune. He always gets there." But when the door of the directors' room opened that day something had happened to John Hoey. Not death; worse than that—disgrace. Is there anything in that worth thinking of?

Is it worth while to "get there" at such a cost? Here were two men who "got there," successful, seemed to be favorites of fortune and to be having an uncommonly good time—one dead, the other worse.

THE SECOND COMMANDMENT.

THADDEUS.

If God intended to forbid only the bowing down to and serving of images and idols, why does he first direct us to not make them? or, why did he say, "Thou shalt not worship any image," and make that the first and emphatic clause? The second commandment is too imperative and plain to be shaken by any construction of the "infinite." If we will ask, with all our heart, for the Interpreter to show us God's word, that we may remember and keep it, then only can we see the harmony and beauty in it and the necessity for it. Suppose the command were given to-day, to some Josiah or Hezekiah, to destroy all the idols and images in the land, as was done in Israel several times, who of the officers of the law would be able to discriminate between those made for worship and those for "ornament only?" Which of the images made by the Grecian or Roman masters, some to be worshiped and some for ornament only, could any of us select for destruction in fulfillment of law? Adrian's or Cæsar's? Confucius's or Columbus's?

In Exodus 23:24 God says, "Thou shalt not bow down to their gods nor serve them, nor do after their works; but thou shalt utterly overthrow and quite break down their images. Now, if the worshiping of images only was prohibited, why did God require that they be destroyed? It was because they would be "tempted to serve" them, and thus they would become a "snare" to draw them from the worship of the true God. Ex. 23:33. Yes, the Israelites were especially warned against strange gods; but are not all the Israelites of to-day also so warned? Are we constituted different in heart from them? Would not the placing of images in our churches to-day, just for ornament, be as real a "puzzle to a heathen," as any strange gods of the Romans or Amorites? While the command stands there must be a necessity for it, but we

find that the same excuse for not applying this command to this generation is given us in the case of the fourth commandment; "the times are changed;" "we are a progressive, enlightened people, therefore do not need that law;" and, therefore, we practically obliterate it from the Decalogue, just as many have done the fourth.

Is it not remarkable that neither Christ nor David are said to have spoken the name of a heathen god? David says, in Psalm 16:4, "Nor take their names into my lips." In Deuteronomy 12:3, "And destroy the names of them out of that place." Hosea 2:17, "I will take away the names of Baalim (many gods) out of her mouth, and they shall no more be remembered by their name." So in Zechariah 13:2. Whatever virtue or importance was connected with obliterating the names of gods will also apply to the destruction of the images of them, for if one may remain the other can; and if we cannot discern between the image of a god and that of a man, both made by the same workman, or like Trajan's, made both for honor and worship as well as for ornament, shall we presumptuously say, "We will have them for the cultivation of taste;" "for the perfection of art;" "for progressive Christianity;" "for civilization of mankind!" One great error of to-day in reading Scripture is the disposition to apply to the other fellow now dead—to nations of old and not to ourselves—all that condemns our preconceived notions and doctrines of traditional denominationalism or theological training. No "ideal" nor "progressive" Christianity can reach one iota above that already demanded, and no future events can add one idea to the meaning or application of the law given by the holy, infinite and omniscient God. Because our fathers were considered "good Christians" does not justify them, nor us, in using intoxicating drinks. Neither does a "well-regulated" polygamy, nor slavery with "royal treatment," nor theft, murder, covetousness, profanity, nor idolatry well regulated, become less sinful in time. The practices of to-day, if written in the language of the past, would sound just the same, mean the same and be judged by the same law as when that law was first given. Therefore we say that sin could not be sin in any age if God sanctioned it, else why is it written, "The commandments of God stand fast forever?"

Taking the article on "Second Commandment," in the SABBATH RECORDER of July 23d, we make, in substance, the following deductions from the arguments and statements of the writer, who seeks to defend image making: That the having of two wives at the same time, "if the first wife did not object," was not forbidden; that involuntary servitude (except for crime), "with royal treatment," was not forbidden; that the use of intoxicating wine, at weddings, was not forbidden; that "holy expediency" may qualify the law against "inherent, essential immorality." From all these we will again deduce, 1st, that there is no law but that of "circumstances;" and 2d, that there should be no judges of the law but the criminals. But, we provide by law for punishing for crimes committed; so we regulate a man in his future acts, and punish him for having sinned. If a man have a child by an illegitimate marriage we charge him for the support of the child, but never think thereby to justify his breaking the law; neither does God, by permitting man to sin, in any age, thereby sanction it in the face of his holy law. So we conclude that when any one says, "We, in this enlightened age, need no such commandment as was once given by

God to man," he makes himself wiser than God. "Whosoever shall break one of the least of these commandments, and teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven." "A jealous God," like a jealous man, is quick to discern the approach of a rival that might lead away the affections of his beloved, therefore he will have us put away from our midst all that corrupts the thoughts and steals the time that ought to be given to the enlargement of the good and useful.

Think of it! Five thousand dollars for a "bust!" Twenty thousand for a "statue life size!" One hundred thousand for a pedestal and appurtenances thereto, for a "goddess!" Could the "old heathen" have done more or better? Would one of them, if suddenly awakened in the presence of the images of our noble dead, or "lovely ideals" of "forms divine," be able to discover thereby any difference in our civilization, moral perceptions, or Christian enlightenment, from that of his day, on the subject of idols? Why, to prevent the poor, ignorant fellow from sinning we would have to placard every one of them, "For ornament only!" To explain the names thereon he must be cited to history before he could be taught anything of them. Therefore the words of the prophets: Hab. 2:19, 20, "Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach. Behold, it is laid over with gold and silver, and no breath at all in the midst of it. But the Lord is in his holy temple; let all the earth keep silence before him." Isa. 44:9, 10, "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god or molten a graven image, that is profitable for nothing?"

When we shall, each for himself, stand before the Judge of all the earth, to give an account for our deeds, we cannot say, in excuse for not obeying the Word of the Lord as we read it for ourselves (by God's grace), that some accredited minister of the church, or some very learned professor in a school, told us "it does not mean just what it says!" Let us take God's Word only, and man's cannot lead us astray. "Thy word is a lamp unto my feet and a light unto my path."

NEWTON, Iowa, Oct. 24, 1891.

FEET WASHING.

A. B. PRENTICE.

In the Sabbath-school lesson of Oct. 17th, we have these words of Jesus: "If, I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." John 13:14, 15.

The duty here enjoined is clearly defined and positive. There can be no mistaking what is to be done; it is "to wash one another's feet." And the obligation is imperative; "Ye ought." Nor have we any right to suppose that our Lord's words were limited to the twelve. They must apply to his followers in general for all time. But right here another question presents itself. Is the washing of "one another's feet" a religious rite to be observed in the church, or is it a personal service to be rendered those who are in need of it? The answer to this question is not given, nor even suggested in the words which Jesus here uses. If then we find the answer we must look for it elsewhere in the Scriptures. There is but one

other reference to this duty in the New Testament, and in that it is mentioned in a catalogue of good works. In speaking of the qualifications of the widow for a certain position, Paul says, she must be "well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5: 10.

No one would think of saying that *bringing up children, lodging strangers, and relieving the afflicted*, are religious rites. Is, then washing the saints' feet a duty of a different character? It may be said that it rests upon our Lord's command. So also the duty of lodging strangers has behind it the apostolic command, "Be not forgetful to entertain strangers." Heb. 13: 2. Both are alike enjoined by divine command. As strangers are to be entertained when they need entertainment, so we should wash the saints' feet when the saints are in need of such service from us. Beyond this our duty cannot extend. The conclusion is therefore a necessary one, that the washing of the saint's feet, like the other Christian duties specified above, is not to be classified as a religious rite or ordinance. The kind of foot-wear, sandals, and the customs of Palestine at that time, make it also plain why Christ and the Apostle specify and urge this duty.

A CIRCULAR LETTER.

To pastors and people:—The Board of the American Sabbath Tract Society is anxiously devising plans for increasing the circulation and consequent usefulness of their tracts.

It has become necessary to reissue a number of tracts, the supply being nearly exhausted. It is thought best to do this in the form of a monthly periodical of eight or more pages, according to the size of the tract to be issued.

It is proposed to issue this series under the general head of THE SABBATH REFORM LIBRARY, with a sub-title indicating the character of the tract constituting that issue. This will require a regular subscription list, and will give us the privilege of mailing, in any quantities desired, at newspaper rates, which will be a great saving in postage.

We appeal to you, one and all, to aid in this undertaking to the extent, at least, of becoming regular subscribers to the series. The price is a mere nominal sum, 25 cents per year. But if every family in the denomination would take at least one copy it would aid materially in paying the cost of publication, would give the desired subscription list to start with, and would place our tracts in our own families where, first of all, they ought to be thoroughly read. After that they can be sent directly from the office, or by others desiring to send them out, wherever they can find willing readers. We hope they will go out in very large numbers. The success of the effort, at the start, will depend upon the answer which the people make to this appeal.

Copies of this circular letter are sent to the pastor or to some other official member in each church in the denomination. Will not those receiving them see that they are distributed to all the families in their respective churches on the first Sabbath after they are received? Then see that the society is canvassed, immediately, for subscribers. If the person receiving the circular cannot make the canvass alone, get some one else to do it; get several at it; go to every house; pass no one by; make a business of it; and send on the names, with the money,—25 cents each—just as soon as the can-

vass is completed. It can all be done in a week's time after the circulars are received and distributed. This whole preliminary business should be closed by December 1st. The list must be made up, and the first number must be printed and mailed before the close of December. What say you, brethren and sisters? Let your subscription lists be your answer. Send, as you have been in the habit of sending for all our publications, to J. P. Mosher, Agent, Alfred Centre, N. Y.

The fields are broad, the harvests are white, and the day hastens. "He that reapeth receiveth wages and gathereth fruit unto life eternal." "I must work the works of him that sent me while it is day; the night cometh, when no man can work."

By order, and on behalf of the Board,
L. A. PLATTS,
J. P. MOSHER, } Com.
A. H. LEWIS.

THE DRIFT OF THEOLOGICAL OPINION.

The Christian Inquirer.

We had heard so much about the drift of theological opinion one day that we became quite worried with it, and at night to escape it altogether took down a volume nearly a hundred years old, supposing that in the moss and rust of so long ago we should be safe from the ghost that is walking the grave-yards of the church, frightening women and children with the idea that the bottom has fallen out of truth, and that the sides of eternal morality are caving in. But alas, in that old book, the first thing we began to read about was a theological drift. We thought we must have made a mistake and got hold of the wrong book; but no, there it was, dated 1815, and the whole thing was the story of a theological drift. The names of Briggs, Vincent, Newton, MacQueary were not there, but instead were the names of Channing, Priestly, Belsham, Ballou and others of that day. Nothing was said about Union Seminary, but much about Harvard College. It was a wonderful drift. Its seeds were planted years before in the rubbish and chaff of the Half-way Covenant that carried into the New England churches many persons not soundly converted. It matured and ripened in the dreadful worldliness which prevailed among the people of God, and which brought forth its fruits in a sad apostasy. It got into Boston. When anything good or bad gets into Boston you may be sure of a racket. The drift showed itself first in the vestry of King's Chapel, then got hold of the First Church, and soon extended to all the churches of the old standing order, they being the Congregational. It swept every orthodox church in Boston into Unitarianism, except the Old South, and that was saved only by the casting vote of the pastor, Dr. Eckley, and he would have gone overboard but for the kindly advice and instruction of Drs. Stillman and Baldwin. It swept Harvard College into the maelstrom of error, the names of John Harvard and Thomas Hollis being insufficient to save it. It swept over the wealth, culture and influence of the Puritan metropolis. It left nothing but a couple of Baptist churches down at North End, that had been saved by their principles from the general wreck. It was prophesied that the whole of New England would be Unitarian in thirty years. Christians verily thought that their time-honored Bible would soon go with all the rest. The hymn-book was mutilated, Calvinism was ruled out, and vapid sentiment took its place. No fault was found with

"Nothing either great or small
Remains for me to do."

That had not been written; but the bolts were hurled at old Coronation, and

"All hail the power of Jesus' name"
was cast out. "Rock of Ages" was dug up and cast into the sea. It went on and on, until the saints began to think that God had forgotten the world, and that the sceptre had dropped from the paralyzed hands of Christ. It was drift, drift, drift.

By and by men began to feel for the old rock of truth and found it there. It was covered with sea-weed and drift, but it was there, where

the eternal God put it with his own hand. Park Street Church rose on what the jolly sailors on the drift called "Brimstone Corner." Griffin, Dwight, Beecher, Wisner and Winslow were heard above the din. The Recorder, the Puritan, the Watchman shook out their snowy pages, and the drift began to subside. Men wanted the Bible and the old truth, and were determined to have it. Unitarianism with its stolen churches and its stolen college began to slink away, and for half a century while all the evangelical sects have been bounding forward, Unitarianism has made no advance, but has been dying of dry rot.

And now we are in the sweep of another drift. Higher Criticism, whatever that may be, and New Theology, whatever that is, are opening gates, unlocking doors, and we get frightened. But we need not be. Higher Criticism may prove a help in the end, and New Theology may only show more clearly the anchorage of faith. The world was once submerged, but it was found after the flood. God's Word will be left after the drift has spent its force. Truth is eternal. The drift may sweep us away from the truth, but the truth itself is immovable. So we thought as we closed the reading of the old drift, and went to bed saying with Bengel: "Good night, dear God, we will meet in the morning."

THE BIBLE.

Rev. Dr. Wm. Henry Green, of Princeton Theological Seminary, preached to the college students of Princeton, in the Marquand chapel, recently, on "The Ways in which Attacks Upon the Bible are to be met." We know of no one better able to handle such a subject than this splendid Biblical scholar. He is thoroughly acquainted with the literature of the Bible and with all phases of the so-called Higher Criticism, and with the skepticism of the present and past ages. He first presented the strong argument in favor of the verbal, not mechanical inspiration of the Scriptures. He showed that attacks upon the Bible were not of modern origin, but that from the beginning it had encountered them, and had survived them, and ever will. But, to-day, the attacks come from unexpected quarters, and with the parade of great learning. Special attention is being given to them, because "with a great flourish of trumpets, literary critics announce that they have destroyed, if not the Bible, yet the old faith in the Bible, and these critics, too, number among them many holding a high place in the Church, and who profess to have the greatest love for Christ. They say, in arguments based on pretended inconsistencies of style and language, that the Pentateuch was not written by Moses, as it is therein expressly stated that the prophets did not prophesy, and that the accounts of miracles are myths." Upon the main point discussed, Dr. Green said: "There are two ways in which these criticisms have been met. First, by denying in toto their truth in proving, as can be clearly done, that Moses did write the Pentateuch, and that Daniel wrote the prophecy assigned to him during the Babylonian captivity. The other way of meeting the critics, the way which has attracted widespread attention, is by admitting the truth of their conclusion, at the same time affirming that it does not in any way vitiate the authority of the Bible, as it is the human, not the divine part which has been attacked. Thus many say the Bible is put on a firm basis and an impregnable position is occupied from which we cannot be dislodged. The trouble with this standpoint is that it admits as facts what is false, and that if a separation of the human and divine parts of the Bible is to be made, who is to draw the line? The question is as to the general trustworthiness of the Bible. Can we accept the old testimony at all if it is full of false statements in historical facts, which are not incidental but essential. If the stories of miracles are the emanation of the heated oriental brain, and the prophets were deceivers of the people; if the human history contained in the Bible is untrue, can we accept as true the statements, for which it is the only authority, concerning God? This is the point for which we are fighting, not as to the mere verbal inaccuracy, but as to the broad truthfulness and trustworthiness of the Bible, against a destructive criticism, which throws wide open the gate which would lead us down into a self-seeking rationalism."—*Ex.*

MISSIONS.

THE New York *Tribune* of November 7th, has the following from London, November 6th:

The Foreign Office awaits a response from Peking to the ultimatum demanding the adoption of adequate measures to punish the leaders in the recent outrages, and to secure a resumption of trade in the Hunan Province. Sir John Walsham, the British Minister to China, has been directed to give the Chinese Government until the end of the month to reply, when, failing satisfaction, the combined foreign fleet will seize Shanghai and other treaty ports on the Yang-tse-Kiang, and the Powers will take control of the customs of each port until the matter in dispute is arranged. The British admiral, who is now at Nagasaki, two days' steaming distance from Shanghai, has been warned to hold the squadron in readiness.

PLEASANT GROVE CHURCH, SOUTH DAKOTA.

I have much the same to write as before. Our regular services have been well attended, and with fair interest. The Christian Endeavor Society occupies the evening after the Sabbath, and the meetings are so attended and conducted as to be a source of encouragement.

Several of the brethren have their threshing done, and the yield is quite as good as anticipated at the time of my former report. Early frosts, however, did much damage to the corn crop.

A union meeting of the churches in this State was held with us. There was a goodly number of the friends from Dell Rapids. We were cheered and encouraged by the presence of brethren Morton and Whitford. We had intended to have one sermon in Scandinavian, but Eld. Ring objected, saying that all could understand the American and few the Scandinavian, and he deemed the time too precious to be thus occupied. The sermons were good, the whole services interesting, and I trust all were mutually strengthened and encouraged.

Perhaps I ought to say that we have done something in the direction of furnishing the church. Through the kind assistance of Bro. L. C. Randolph we secured an organ at a cost, freight included, of a little over forty dollars. From the Presbyterians of Flandreau, who have been refurnishing their pulpit, we secured a speaker's desk, twenty yards of good carpeting, a sofa, and two sofa chairs. The desk and carpet show wear a little, but the upholstery is almost as good as new. All this cost us only twenty dollars. We are needing a parsonage very much, but do not see how we can build one until the church is paid for.

There are several good quarter-sections in the vicinity of the church, and we are very anxious that they shall be owned and occupied by Seventh-day Baptists. I think the opportunities for a good strong church are just as good here as they ever were at any point in the West.

D. K. DAVIS.

SMYTHE, S. D.

FROM DR. SWINNEY.

SHANGHAI, Oct. 12, 1891.

It is a frequent thing in a sick room to find some friend patting or pinching the flesh of the sick one. This is done in a quick skillful way, being a very common practice both in this country and in Japan. We see something of the same in the open barber shops as we pass, where in finishing, the customer is struck quick sharp strokes upon the shoulders and back. Among the sick, it is greatly valued as a means of removing weariness, or of easing

pain. The present practice of massage appears to be only a scientific outgrowth of this ancient custom.

In reference to this very subject a pleasing incident occurred only a few days ago.

I was in my room busily occupied in writing when a faint knock came at my door. On opening it the smallest little girl in the school came in to deliver a message to my assistant. After standing in the center of the room in an undecided way for awhile, she finally came sideways toward me with her finger in her mouth, asking in her quaint, lisping way, if I was not tired, and if I did not want her to tap me on the back to rest me.

The request was quite unexpected, yet she was evidently putting her whole heart in the petition, as her smiling face and sparkling eyes attested. Though not very weary, yet I sat perfectly quiet while her baby hands patted away in true Chinese style.

When I thanked her she went away beaming with joy; and I said to myself, the dear little girl is entering early in life into the right way, in that she finds her greatest pleasure in striving to make others happy.

Another incident gives me joy. Recently by accident I heard a good word concerning my teacher's sister, Mary, who teaches the day school in the city chapel.

I was there as usual in the little room dispensing medicine to the sick. In the interval between the groups of patients coming and going a poor neighboring woman with her baby in her arms, sauntered in. Being at leisure I invited her into my room, and in talking with her of our heavenly Father and his love, she said, "Oh I know that, the teacher in there (pointing to the school) often tells me these things. My child goes there to school and when I go in to look after him, she frequently tells me of the doctrine." Quite often during my conversation with her, she made similar exclamations, and I was glad not only to feel that Mary was doing her best by the little children, but also to hear from one outside that she was striving to lead the mothers who came under her influence to true light.

Before the school was opened she told me her daily prayer to God was that he would give her some active work to do for him, and I rejoice that she improves the opportunities given her in his service.

We who have walked in this path longer than she, know how hard it is to speak to each and every one, because we do not know who will and who will not receive the message. Only faith in God leads us to make the effort, for their good.

Recently I was told of a case that has encouraged me very much.

Along our coast is a group of islands called The Chusan Archipelago.

One of these islands, Poo Doo, far away from the main land, is noted for the most beautiful scenery of any on the China coast. It is wholly given up to idolatry, being occupied exclusively by temples where only priests reside. By the will of the Emperor it has long been exempt from taxation. Annually large numbers of people make pilgrimages to this island. Only those in good circumstances go, as they only are able to hire a boat, and bear rich offerings to the idols.

Not long since some men, accompanied by their wives and a few relatives, hired a boat to take them there to worship. Just before reaching Poo Doo they were overtaken by one of the fierce typhoons that visit this part of the world,

and in a little while their boat was capsized. All clung to the upturned boat in great fright, calling upon the idols to help them. In the midst of the danger one woman suddenly cried out to the Lord Jesus to save her. The others remonstrated her saying "Why, that is the Jesus doctrine, you don't believe that! You are coming here to worship the idols. She said she had but little faith in them and now less than ever, and cried the more earnestly to Jesus to save her. No remonstrance could change her mind, and after a while when the boat went down and all the passengers with it, she was still crying to the Saviour for help.

Only two or three of the boatmen succeeded in reaching the shore, and they told the story of the journey.

Now when and where did this woman hear the story of the cross?

Who was the happy messenger that bore it to her, that she should have faith in the most trying time to call upon the Lord? Surely we do not know which will prosper, this or that, and thus we are encouraged more than ever to sow beside all waters.

EXTRACTS FROM THE ANNUAL REPORT.

FROM THE WOMAN'S BOARD OF THE CONFERENCE.

Miss Susie Burdick is now in charge of the educational work of our Shanghai Mission. She has been upon the field about one year and a half, and for the first year gave her time to the study of the language. She reports having given her time since January, 1891, to study, and also to the school work. She speaks of having had some trouble in securing proper language teachers, and also some with reference to getting native helpers. There has been much sickness, and during the latter part of the year in the school; and finally, upon the list of interruptions there came the threatenings of riots, because of which it seemed best to send the girls to their homes. "So," writes Miss Burdick, "the quarter, which has been so full of interruptions, does not even close properly and in order, but we will look forward to better success another year.

"On the fifth of June one of the little girls died, after an illness of two weeks. She was eleven years of age, and had been in the school a little more than two years. She knew the story of our Saviour, and I have had the most perfect confidence that she has gone to Him, for surely she had never rejected Him, and then we have the promise, 'Whatsoever ye shall ask the Father in my name, He will give it you.' It was a great satisfaction to be able to give this child a Christian burial, from which all idolatrous ceremonies were entirely absent. The services were conducted in the little chapel. The girls had selected the hymns. Mr. Randolph read the beautiful words, 'Suffer little children to come unto me,' and other well-chosen passages. Prayer was offered by the blind preacher, who, with Dzau-Tsung-Lan, spoke of the resurrection and our precious hope of a hereafter. Then the little girl was laid to rest in the Christian burial-ground near the mission. During the services six of the relatives listened with much more quietness and attention than we had thought possible, and we most earnestly prayed that their thoughts might be directed to the one true God, our heavenly Father."

A little-day school has been opened during the year, being held in the city chapel. The beginning was a small one, but the number has increased. Miss Burdick spoke with pleasure of the opening of this school, and looks for good

to come from it. There is in the spirit of her reports, and of all her letters, a deep satisfaction in the work, faith in it, readiness to meet its requirements, and a desire to do all helpful, aggressive work which can well be done, trusting the Lord of all to rule over it all.

M. F. BAILEY, *Sec'y for Woman's Board.*

THE HOLLAND MISSION.

From this interesting and important field we have the following annual letter:

HAARLEM, August 3, 1891.

My labors during the last year were without any disturbance and in the usual way. During winter-time, two sermons on the Sabbath-day, during summer-time one; the Sabbath-school every Sabbath afternoon except one, our chapel being used by the Rotterdam Church for the baptism of a brother, whose eyes were opened for baptism and Sabbath by means of *De Boodschapper*. We received in the Haarlem Church two members; one died, and two non-residents withdrew, forsaking the Sabbath also; two, who lived nearer to Rotterdam, joined that Church. The number of the members of the Haarlem Church, residents and non-residents, is at present 31. Our deacon reports the receipt of 822 77-100 guilders for rent and repair of the chapel, sustaining of the minister, and missionary funds. The little Church enjoyed peace, and although not greatly increased in number, it prospered spiritually by exercising strength in the Lord. It is my sincere belief that we have great reason to praise the Lord for the good testimony that He did give to us, as a flock, before other denominations, that the keeping of His holy Sabbath makes no narrow-minded, no lazy or dull people. We had the great privilege to join in many good works with other Christian people, and to have the experience that they valued our assistance.

As you know, my elder son and brother John Van der Scheur are standing at the head of the Midnight Missionary movement in this country, namely, in this sense, that they are everywhere the men who make a way. Since May my son altered somewhat his labors for the same interests, because he was asked to raise up by his personal calls the minds of the Christians in towns and villages for assistance. We judge it a remarkable fact, that non-Sabbatizing Christians asked for a Sabbath-keeping laborer among our soldiers, who are destined for our colonies; again a Seventh-day Baptist, and that in this town (Haarlem) one of our Church members, was asked to become the leader of the Midnight Mission. I cannot tell how my heart rejoices in this token of confidence by those who heretofore held the opinion that the Sabbath kills true Christianity.

A young sister, member of our Church, a maid servant 23 years of age, has given herself unconditionally to the service of our Saviour, by becoming what they call in England a "Bible woman." This step is the result of a long and earnest struggle before God. It is in no sense "sensationalism;" no, it is—at least we trust it is—the ripe fruit of earnest examination of self before God. And so we trust the Lord Himself will help this indeed poor maiden, as well spiritually as financially.

We rejoiced very much in the visit of the dear brothers, Mr. Babcock and Dr. Whitford. It is always a blessing for us to have such visits. We hope our chapel may become the property of American friends. We trust that Bros. Babcock and Whitford will present what we talked here about that affair, and I hope a good result may follow.

As for me, I was asked several times for lectures on temperance subjects, and my daughter goes on with her school with much earnestness, zeal and sacrifice. It is not much that I tell you, but is it not a great privilege to serve the Lord as well as we can? No doubt, in His own good season, we will see fruits.

May God bless the Conference abundantly! We pray for that blessing, and recommend ourselves to the prayers of all.

Yours in Christ, G. VELTHUYSEN, SR.

The pastor of the little Church at Rotterdam, F. J. Bakker, who also distributes a large amount of general religious and Sabbath literature in the city and among seamen, is aided, independently of the Board, by friends, principally at Milton Junction, Wis.

(To be continued.)

WOMAN'S WORK.

WE are all too prone to give God the last. We tarry until the cup overflows, and promise that we will give what runs over. Truly put for too many people.

LORD REAY states that in 1890 411,000 persons were relieved in India through the agency of the Dufferin Fund Medical Mission for Women. Thirty-eight hospitals are connected with this Association, employing forty women physicians, while two hundred and four young women have taken up the study of medicine under its auspices.

THE Icelandic Lutheran congregation in Manitoba and the North-western States recently celebrated the three hundred and fiftieth anniversary of the translation of the Scriptures into Icelandic.

"I TELL you what it is, gentlemen," said Wilberforce, the late Bishop of Oxford, turning round at a dull missionary meeting, "the church of England is being choked with dignity. What you want is to take off your neckties and shake the starch out of them."

IT is discouraging work to teach civilization to Indians, but it is not so utterly disheartening as to try to teach the same lesson to the tenement-house population of this country.—*The Indian's Friend.*

THE *China Missionary Medical Journal* contains an interesting symposium on the subject of the "Church's duty in relation to Medical Missions." The articles are contributed by a number of prominent medical missionaries in China, and all alike emphasize the value of the work and the need of complete equipment in the matter of men and instruments, especially of hospitals, with a complete staff for each; also that they should be directly connected with evangelical work in the direct preaching of the gospel, and should be held strictly subsidiary to such preaching, and made to contribute to the conversion of men in every possible way.

CHINA has paid in full claims for damages by the Wusley mob which looted the mission premises at Foo Choo in June. Among other items, 5,000 taels (about \$7,000) was awarded the foreign ladies and Sisters of Charity for the indignities they had suffered. But these ladies, through the British consul, return the money to the vice-roy to be distributed among

the poor, and request that the culprits, condemned to branding with hot irons for participation in the mob, be spared this part of their punishment, "as such disfigurement would always mark them as criminals, and preclude all possibility of their reforming and leading better lives." Their noble request was granted, and the vice-roy issued placards informing the people of the kindness and generosity to their enemies shown by these Christian ladies, holding it up as an example for the Chinese.

MY EXPERIENCE.

Dear Sisters;—There was a time, and that not very long ago, when I had no interest in the organization of women except in our own local Benevolent Society; but as our attention has been called, from time to time, to special work which we as women have taken upon ourselves to do, it has broadened our views and we not only see the necessity but the beauty in united effort. Last fall, during the absence of our Treasurer, Mrs. Ingham, from her home, I consented to look after her part of the work in the Board, thinking there would not be much to do. I was judging by my own disinterestedness. I attended the Board meetings, heard so many very interesting letters read, and learned how sure it is that many are working and saving that they might help on the Master's work, I came to know that this spirit of giving of our very own, and not through the husband and father, but in our own names, had been largely brought about by the kind but urgent words of our Woman's Board. While there were also letters of more unpleasant character, which, for the moment, were very depressing to the hearts of these women, they were an incentive to them to put forth greater efforts, and to devise better means to harmonize the feelings of the sisterhood, and to accomplish more for him who said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

It has often occurred to me that it would possibly stimulate some other one not more interested than I was, to give expression to the change which came to me by the gaining something that was definite as to the plans and workings of our women, organized. Since we women are united by organization in an effort to serve the Master, and have officers duly appointed to lead, to plan, to work with and for us, ought we not to show our loyalty to them and to the best interests of the cause, by doing what we can through them? It should make no difference to us in the matter of co-operation with them if the Board is located in the East or in the West. There is strength in unity, just as much for us in this work as in any other. It is my belief we ought to try to increase this band of union by all good and wholesome efforts within our abilities. MRS. M. J. CRUMB.

MILTON, Wis.

WOMAN'S BOARD.

Quarterly Report.

DR.		
Balance on hand July 31, 1891.....		\$164 52
Receipts in August.....	\$ 34 75	
" September.....	37 20	
" October.....	95 00—	166 95
		\$331 47
CR.		
Amount forwarded to A. L. Chester, Treas.....	\$ 47 95	
for Miss.....		
Burdick's salary.....	25 00	
Amount forwarded to J. F. Hubbard, Treas.....	40 50	
Paid M. F. Bailey, Board Expenses.....	10 50	
Treasurer's Expenses.....	70—	\$124 65
Dispensary Fund on hand.....	111 64	
".....	56 07	
".....	24 80	
".....	14 51—	206 82
		\$331 47
E. & O. E.	NELLIE G. INGHAM, Treas.	
MILTON, Wis., November 1, 1891.		

BANK OF ENGLAND.

When I made up my mind to visit the bank and its celebrated vaults, I found that the matter was not so easy as some may imagine. A writer to the London edition of the New York Herald says: "Since the dynamite scares in London, it is exceedingly difficult to enter the portals of the bank." But accompanied by my banker friend, whose name is world-famous, and whose doings and sayings influence the exchange of two continents, the locked up treasures were opened to my wondering gaze. The first impression is that of being in the order department of a wholesale trading establishment. We are first introduced to the scales, or, as it is termed, the "grand balance." The scale is worked by hydraulic power, and is the most sensitive weighing machine in existence. The foundation, which is of solid concrete, is sunk to a depth of sixteen feet, so that not a jar can affect the clean balance. The manager sets the hydraulic power in motion by means of a small wheel, and then touches an ivory button at the side. Immediately the entire scale, weighing hundreds of pounds, sinks some seven inches, and is ready for weighing. We will first weigh a postage stamp. On each side the scales are fitted with weights, amounting to 400 ounces. When gold is to be weighed, the smaller weights on the balance are withdrawn, and the gold placed on one of the two ledges. The gold is made up in 400-ounce bars, and the difference of one-thousandth part of an ounce can be detected. The stamp being added to the 400-ounce weights, another ivory button is touched, and the index jumps a distance of six inches! Think of it—six inches on the index for a postage stamp! But the most wonderful incident was yet in store for me. "Supposing a bar contains more than this scale is made to weigh," explains the manager, "any other scale would go its limit and give no sign. Not this one, however." To prove this he adds one-quarter of an ounce more than the maximum weight, when, instead of the index moving, there is a pause of some few seconds and then an electric bell commences ringing. There is something terribly human about this mechanism, which declines to execute a task of which it is incapable. This is the only balance of its kind in the world. The maker has never constructed a duplicate.

There is also the room where the sovereigns and half sovereigns are weighed when sent in by bankers and others. Here, again, hydraulic power is used. A machine consisting of a complicated system of counter weights, looks not unlike a sewing machine as to its lower half. This is completely enclosed in glass. A long feeder, like a tube cut in half down its length, and made of brass, is set at an angle of forty-five degrees, and is filled with a long role of sovereigns. These turn as they slip down on to a circular movable plate, slightly larger than a sovereign. For a moment the plate seems to be deciding upon the merits of that particular coin. Then, as if it had made up its mind conclusively, it deftly turns the coin to the right and it slips down a metal tube into a till below. But if the coin proves to be lighter than the standard weight, the delicate machine turns it to the left and condemns it to the guillotine. Again one is impressed with the "human" idea of a hand weighing the sovereigns. One can almost fancy that a hidden person is feeling the weight. There is more than a mere mechanical look about the momentary indecision of the scaleplate; it is really rather that of an intelligent animal. These machines weigh coins at the rate of twenty-six per minute, and a day's weighing amounts to about one hundred thousand pounds sterling.

Along a passage we enter a large room—really a vault—which is surrounded from floor to ceiling by iron doors or safes, which at their opening might be five feet high by five feet wide. One of these is opened, and shows rows upon rows of gold coins, in bags of two thousand pounds sterling each. One is handed to me to hold, and after doing so for a moment I decide I will not carry it home. The dead weight is

enormous. Another door is opened, and we observed a pile of bank notes. The manager takes out a parcel of one thousand one thousand-pounds sterling, and says: "Take hold." I do so, and am told I am holding one million pounds sterling. I should have wished to hold it longer, but they wanted it, so I put it back.

"This small safe contains eight million pounds sterling," continued the polite manager, "and you are in the richest vault of the Bank of England and of the world. This small room at present holds eighty million pounds sterling." By this time my appetite for wealth is nearly gone. I am nauseated with the atmosphere of bank notes. My senses are dulled with the oppressing spectacle, and I hail with delight the merry plashing fountain in the courtyard. Here are the quarters of the thirty-four guardsmen who nightly patrol the establishment. A double sentry is posted at each gate, and as they load with ball cartridge it is not a safe place for an enterprising burglar to tackle. The officer of the guard has a bed-room in the bank. We are hurried into the changing department, where notes are changed for gold or silver, or notes for other notes. There is where the criminal side of life is exposed in all its phases. The Bank of England dare not refuse to cash any note presented, provided it is a genuine one; but any suspicion on the part of the cashier is the signal for an alarm by electricity to the detectives at the entrance to the courtyard. These detectives are stationed in the boxes at either side of the main gates, and they at once respond to the alarm and follow up or arrest the suspected person. From the time one enters the bank until one leaves it, one is constantly under police espionage. The porters, the clerk, or the beadle may be, and often is, a detective belonging to the network which embraces the whole institution.—Watchman.

TRACT SOCIETY.

First Quarterly Report, from August 7 to November 1, 1891.

Table with columns for 'In account with THE AMERICAN SABBATH TRACT SOCIETY. GENERAL FUND.' and 'Dr.' and 'Cr.' entries including 'To balance from Annual Report', 'Cash received since as follows', and 'By cash paid as follows'.

INDEBTEDNESS. By loans at 6 per cent interest. \$2,225 00. E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Nov. 1, 1891.

MISSIONARY SOCIETY.

Receipts in October.

Table listing receipts for the Missionary Society in October, including entries for C. F. Loofboro, Welton, Iowa, and various churches and individuals.

Table listing receipts on field for various churches and individuals, including Albion Church, Madison Harry, Marion Church, and others.

Received by Loans \$687 32. E. & O. E. WESTERLY, R. I., Oct. 31, 1891. A. L. CHESTER, Treasurer.

SABBATH REFORM.

W. H. MORSE, M. D., Westfield, N. J., says in the Gospel in all Lands for August:

The Scriptures utter not a word of the first day of the week being substituted for the seventh as the Sabbath.

The primitive Christians observed as holy days both the seventh and first days of the week.

Paul, in Col. 2: 16, refers to the seventh, and not the first, day.

As the Sabbath is to the Christian a Christian institution, its proper observance is determined by the spirit of Christianity.

Say "Lord's-day," or Sunday, not Sabbath, as Christians do not observe the Sabbath (that is, the Jewish Sabbath). Why is it not a good idea for clergymen to rest on Saturday, as Sunday is one of their working days?

We heartily endorse the fourth paragraph, in which, however, he seems not to follow his own advice not to say, "Sabbath;" and would add that the Scriptures utter not a word of the seventh day being called the "Jewish Sabbath." But we have the impression that it is called the Sabbath of the Lord our God, and that our Lord said it was made for man, and that he is its Lord. A. E. M.

WHY I CHANGED.

About seven years ago several copies of the Signs of the Times and a package of tracts, Seventh-day publications, were sent to me in hope, the sender wrote, that I would give them a careful consideration.

Raised among those who kept Sunday as the Sabbath, I did as they did, supposing, as a matter of course, that Sunday was the Sabbath. As to the Jews keeping Saturday, I supposed that was one of their errors, like their rejection of the Messiah. But upon even a slight reading of some of these publications I was much surprised and even alarmed, for it suggested that never, in any reading of the Bible, had I ever seen therein any statement about the day of the Sabbath being changed by divine authority, and that if not so changed, then surely, I

was keeping the wrong day. The latter thought troubled me much for, if true, then I would have to change and keep the seventh day; but to this I was opposed on account of the trouble that would result, living as I was among Sunday-keepers. So I put those publications out of my sight, being suspicious that a thorough consideration of the subject would, on Bible authority, compel the change. But I desired to read them, for the subject was new and interesting and the thought kept coming that, perhaps I really am keeping the wrong day and, now that my attention has been called to the subject and considering the great importance of it, it evidently is my duty to consider it, for how can I "remember the Sabbath day to keep it holy," (Ex. 20: 8,) unless I know what day is the Sabbath? Yet, seeing more plainly something of the personal trials that the change would bring, I still delayed. But an earnest desire and determination to live the Christian life in respect to the fourth commandment as well as to all of the other commandments of the moral law (the ten commandments), finally prevailed, and a thorough investigation ensued.

I first considered those Seventh-day publications. They were easily understood and were apparently irrefutable. The largeness of the amount of applicable Scripture presented to prove that the seventh day still is the weekly Sabbath, greatly surprised me. I was able to get but few publications on the Sunday side of the question. The last was the Rev. A. E. Waffle's prize book, "The Lord's Day: Its Universal and Perpetual Obligation," a standard work, I was told. I supposed it would prove Sunday to be the Sabbath if provable from the Bible, and so I earnestly began the reading of it, and was much pleased until it failed to do this. The very effort to prove, from the Bible, the change of the day, did, by the passages quoted or referred to, soon show me more than ever the weakness of the Sunday side of the question and the strength of the other side though doubtless the author did the best he could, considering the material at his command. In considering this side of the subject another surprise appeared, this time on account of the small amount and the vagueness of the scriptures quoted or referred to for proof, together with the eye-evident unfitness of some of the passages so quoted or referred to.

In the beginning of this investigation my thought was to consider the arguments on each side, then turn to the Bible for the decision, but the Bible indicated this as I went along and decided the question before I had finished the arguments. The decision was this, that the seventh day of the week (beginning at sunset on Friday and ending at that time on Saturday), not only once was, but just as certainly still is, the Sabbath of the Lord our God (Ex. 20: 10), the day on which he ended his creation work and on which he rested; the day he blessed and sanctified because that in it he had rested from all his work (Gen. 2: 2, 3); the day he calls his own, his holy day (Isa. 58: 13); the day of which the Son of man is Lord and that was made for man (Mark 2: 27, 28); the day that we are specially called on to "remember," keep holy, (Ex. 20: 8), and that shall endure (at least) till heaven and earth pass away, for Jesus says that till then one jot or one tittle shall in no wise pass from the law (of which the fourth commandment is a part, Ex. 20: 8-11), till all be fulfilled. Matt. 5: 17, 18. As heaven and earth have not passed away, the whole law is still in full force and, consequently,

its fourth as well as its other commandments and also the Sabbath of the seventh day.

My investigation ended on the 25th of July, 1885, ever since which time I have been (all alone) regularly keeping the Sabbath-day, although, of course, it often unavoidably brings me into conflict with those who keep the first day. But better this, far better, well I know, than be in conflict with our Maker, who, and who alone, has right to specify the day, the very day, that man should keep, and why, as the Sabbath of the Lord their God.

OMAR B. M'CURDY.

WANAMAKER, Ind., Nov. 1, 1891.

JUDGE HAMMOND'S OPINION.

We have repeatedly made mention, in these columns, of the King case in Tennessee. The *Mail and Express*, of Nov. 23, summarizes the case and quotes from Judge Hammond's opinion which gives a clear view of the practical workings of the Sunday laws. We quote:

A case of unusual interest, as it involves the constitutional validity of laws touching the observance of the Sabbath, has very recently been decided by the United States Circuit Court for the Western District of Tennessee.

One R. M. King, a citizen of Obion county, in that State, was indicted in the Circuit Court of that county for creating a common nuisance by working on Sunday. He plowed in his fields on that day. He was a farmer, and that was his daily vocation. He was arrested and taken before a justice of the peace and was fined \$3 repeatedly, under section 2,229 of the Code of Tennessee. This is the only legislation in Tennessee prohibiting work on Sunday of this particular kind. He paid the fines, but continued to plow on Sunday as before. His neighbors had him indicted as a common nuisance for a crime at common law, with the purpose of having him more severely dealt with for the misdemeanor than the penalty under the statute. King proved that he belonged to the religious sect of Seventh-day Adventists, which denies that there is any divine sanction of the change from the seventh to the first day of the week, and that he conscientiously and very strictly observed the seventh day as required by the fourth commandment; that he was a poor man and could not well give up two days in the week from work; that he did not work near any place of worship or disturb any one engaged in worship by his work, which was done in a secluded place; and he affirmed his right to religious freedom of thought as a defense, and relied upon the statute as exclusive of all other offense or punishment; and denied, under his plea of not guilty, that it was an offense at common law to plow in one's fields on Sunday. The Court, having charged the jury that in Tennessee it is a nuisance at common law to work in one's field on Sunday, and that the defendant being a Seventh-day Adventist did not exempt him, he was convicted by the jury, which fixed his fine at \$75, and was committed to jail, upon the sentence of the Court, until the fine and costs were paid.

He appealed to the Supreme Court, taking, among others, exceptions to a very bitter and denunciatory speech of the prosecuting attorney, severely arraigning him and his sect for its wickedness and immorality, comparing them to the Mormons, etc. The conviction was affirmed, but without any written opinion by the Court, and King was again sentenced to jail until the fine and costs were paid. Thereupon he petitioned the United States Circuit Court for a writ of habeas corpus, alleging that he was deprived of his liberty without due process of law, denied the equal protection of the law contrary to the fourteenth amendment of the Constitution of the United States, and denied the religious freedom guaranteed him by the Constitution. The illegality of his imprisonment was denied by the State. King moved for his discharge upon this return to the writ on the grounds already mentioned in his petition.

In rendering his opinion, Judge Hammond says: "The verdict of the jury, and the judgment of the State Circuit Court thereon, and its affirmance by the Supreme Court of Tennessee, is to us here, and to all elsewhere, necessarily conclusive testimony as to what the common law of Tennessee is in the matter of King's plowing in his fields on the Sundays mentioned in the indictment and proved in the record. As to the petitioner, whether he be an unfortunate victim of an erroneous verdict and decision or not, it is due process of law, and according to the law of the land, that he should be bound by

it everywhere, except in a court competent to review and reverse the verdict and the judgment upon it; and surely it was not the intention of the fourteenth amendment to confer upon this court, or any other federal court of any degree whatever, that power.

"It was the belief of Mr. Madison and other founders of our government that they had practically established absolute religious freedom and exemption from persecution for opinions solely in matters of religion; but while they made immense strides in that direction, and subsequent progress in freedom of thought has advanced the liberalism of the conception these founders had, as a matter of fact they left to the States the most absolute powers on the subject, and any of them might, if they chose, establish a creed and a church and maintain them. The most they did was to set a good example by the Federal Constitution, and happily that example has been substantially followed, and by no State more thoroughly than Tennessee, where sectarian freedom of religious belief is guaranteed by the Constitution; not in a sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday-observances, but only in the sense that he should not himself be disturbed in the practices of his creed, which is quite a different thing from saying that in the course of his daily labor, disconnected with his religion, just as much as other people's labor is disconnected with their religion, labor not being an acknowledged principle or tenet of religion by him, nor generally or anywhere he might disregard laws made in aid, if you choose to say so, of the religion of other sects. . . . The fourth commandment is within a foot of the common law on the statute, and disobedience to it is not punishable by law, and certainly the substitution of the first day of the week for the seventh as a part of the commandment has not been accomplished by municipal process, and the substitution is not binding as such. The danger that lurks in this application of the aphorism has been noted by every intelligent writer, . . . and all agree that this commandment is not more a part of our common law than the doctrine of the Trinity or the Apostle's Creed.

"The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man, or set of men, to live among us and find exemption from its influences and restraints. Sunday-observance is so essentially a part of that religion that it is impossible to rid our laws of it, quite as impossible as to abolish the custom we have of using the English language or of clothing ourselves with garments appropriate to our sex. The logic of personal liberty would allow, perhaps demand, a choice of garments, but the choice is denied. So civil or religious freedom may stop short of its logic in this matter of Sunday-observance. . . . It is not altogether an individual matter of benefit from the rest, for undoubtedly to each individual one day of the seven would answer as well as another, but it is the benefit to the population of a general and aggregate cessation from labor on a given day which the law would secure. . . . The fact that religious belief is one of the foundations of the custom is no objection to it. . . . Religion has put our race and people in the very front of all nations in everything that makes the human race comfortable and useful in the world."

CHARACTER.

It is well for the young in the church to know that Christ lays great stress on character. While he wants his followers to do good he requires them to be good. Quality with him is of more importance than quantity. He wants the young to become full-statured men and women in him, to be filled with the fullness of Christ, to be Christ-like. Rightness with God is the true standard of all greatness. The Christian is great and only great as he is good, and he is good only as the Lord Jesus perfectly sanctifies the heart and the life to the service of the redeemed and the Redeemer. A true character counts, and is potential in the estimate of divine wisdom, which is not and cannot be affected by mere glitter.—*Standard*.

SELF was the worst seed in Adam's apple. Toward God it is self-will, which is rebellion; toward man it is self-love, which is hardness of heart. To root out self, Christ came "to be formed within."—*Hare*.

THE SABBATH RECORDER.

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THINK thy high thought and fit it with a song,
As heavy seeds have soft and silvery wings;
Some favoring wind may waft it far away,
To fill a barren waste with sweetest things.

PRESIDENT HARRISON has issued the usual proclamation for thanksgiving service. It comes this year on the 26th of November.

IT is said that the smallest church in the world is at St. Lawrence, near Ventnor, Isle of Wight. Its seating capacity is twelve.

A METHODIST paper inquires, "Why do some of our ministers and many of our people go to the markets on Sunday? The thing is wrong. Stop it." We might ask, Why do so many of our own people go to the post office on Sabbath morning? The thing is wrong, Brethren, don't do it.

R. M. KING, the Sabbath-keeper in Tennessee whose case has now gone before the Supreme Court of the United States, on charge of violating the Sunday laws of that State by plowing in his field on Sunday, died last week near Dyersburg, in that State. It is believed that the case will be pushed by the friends of King to its final test, it being now before the highest tribunal in the land. It is to be hoped, at least, that this will be done.

ABOUT the opening of the school year, perhaps early in September, the Yale Divinity Hall at New Haven, Conn., was considerably damaged by fire, and further by water in extinguishing the fire. Repairs are now going forward quite rapidly, and it is expected that it will be ready for use, by January first. Brother Boothe Davis, whose room was in the building, was ill in Westerly at the time of the fire. He is now in school again, and hopes to fully regain his health and strength.

ONE of the saddest mistakes a Christian can make is to think that the world is to be won for Christ by conformity to worldly standards of life and thought. "Come out from among them and be ye separate," is an imperative demand. A religion which puts no difference between its possessor and the worldling will not save him from the worldling's doom. The world needs to get upon higher planes of living, and if we as Christians are to have any part in bringing it there, we must first go upon that higher plane ourselves, and then lift up.

LORD SALISBURY, in a recent lecture before the Chemical Society of London, said: "Astronomy is, in a great measure, the science of things as they probably are; geology is the science of things as they probably were; chemistry is the science of things as they are at present." And the *Electrical Engineer* adds: "Electricity is the science of things as they probably will be;" and, we add, the religion of Jesus Christ is the

science of eternal verities,—of things past, of things present, and of things to come. It has nothing to do with probabilities, in either tense.

IT has just been discovered that a large syndicate in New York is engaged in smuggling opium, on a wholesale scale, into that city. It is believed that many wholesale druggists in the city are engaged in the business. The man who appears to be the agent for the syndicate is under arrest, and there is evidence that he has been delivering the poisonous drug to the city of New York at the rate of 2,000 pounds per month. Statistics showing the comparatively small number of Chinese in the city and the considerable numbers of those who are known not to be victims of the opium habit, placed along side of this discovery of the enormous quantity of opium brought into the city, makes some startling suggestions as to the numbers who must be becoming victims of this terrible evil habit. Is our metropolitan city to be cursed with this Oriental form of intemperance? And shall it become the pest house from which this terrible curse must be spread all over our land?

ON the third page of this issue will be found a circular letter and an appeal concerning the re-issue of some of our tracts. Let no one say that we are rushing into new publications when we are having a hard struggle to maintain those we already have. We are doing nothing of the kind. Some of our most valuable tracts are going out of print. Either they must be reissued or we must cease to supply the demand for them. The latter we cannot do. Now, the plan proposed for their reissue seems to the Board to be the best plan considering the cost, both of publication and of distribution. There should be no hesitancy on the part of any family in the denomination to subscribe at once to the series, when the opportunity is offered by some local canvasser, and thus give the Board the necessary mailing list so that the tracts can be sent by the cheap postage rate, and give them at the same time a little money to pay printer's bills. The movement should be started at once, and closed up on short notice.

THE visit of Sir Edwin Arnold to this country revives the memory of the interest awakened a few years ago by the appearance of the famous "Light of Asia," from his fertile and somewhat imaginative pen. He is to give some public readings from his own poems while on this visit, which, no doubt, will be greatly appreciated by those fortunate enough to hear them, though it is doubtful whether anything he may read will create any more interest than did the appearance of that panegyric of a heathen religion. The announcement of Sir Edwin's plan moves the *Detroit Free Press* to suggest that he is going to read his own poems partly because that is the classical thing to do, and partly because it is the only way he can make absolutely sure of their being read with any profit to himself. The suggestion, although made from a purely business standpoint, is a little bit savage. To say that Mr. Arnold would not be heard or read with interest and pleasure by those who hear or read, would hardly be true; as to the question of profit to him we are not qualified to speak.

THE *Peculiar People* for November, while no more interesting than recent numbers, contains various interesting articles. A continued article by the late Prof. Franz Delitzsch tells of many efficient Christian scholars of early times,

who were of the stock of Abraham. An extended article on Baptism as a Jewish rite, is of considerable interest, showing that baptism was considered by the Jews as an initiatory ceremony, and expedient for spiritual regeneration, and that it was observed before the time of Christ. This article is from the pen of Bro. J. M. Carman, of Sisco, Florida. An appeal to Jews by a Jewish Christian, to Be Honest, is worthy to be read by them and ought to cause them to think, and heed the claims of the gospel. Interesting articles on the condition of Israelites in Russia present a marked contrast to the statements of Goldwin Smith, and other defenders of Russian oppression. The editorial remarks on Jewish missions continue the thoughts of those in the October number, and show that methods which are perfectly legitimate in the case of missions to the heathen may do harm when applied to Israelites. Like our other publications, this magazine deserves a more careful and constant reading by all our people.

AN interesting ceremony was that at Bordentown, N. J., Nov. 12th. It was the dedication of a monument erected by the Pennsylvania Railroad to commemorate the 60th anniversary of the operation of the first steam railroad in the State. "On Nov. 12, 1831, the John Bull, a locomotive brought over from England by Colonel John Stephens, in August of that year, made its first trip with a load of passengers over a piece of track laid between where the monument now stands and a granite shaft about 3,500 feet eastward of it. After a long and bitter fight the project of a steam railway had advanced far enough to justify a public trial trip, and accordingly on that day, just sixty years ago to-day, a large number of members of the Legislature and other State officials, boarded the two carriage-like cars, and the train made several trips over the short line without accident or delay. Among those who were aboard this, the first train to be hauled by steam, was Madam Murat, the wife of Napoleon Bonaparte's nephew, Prince Murat." Isaac Dripps, the engineer of the John Bull on this first trip, is still living and is in the 83d year of his age. He has been a witness of many and marvelous changes in all phases of railroading. The old engine is also still in existence, being carefully preserved in the United States National Museum in Washington.

IT will be seen by a reference to the abstract of the proceedings of the last meeting of the Board of the Tract Society, that the pastors of all our churches are asked to preach on the first Sabbath in December, or as near to that time as practicable, upon the duty of our people to take and read our own publications. This is a most excellent suggestion. Some of our pastors, no doubt, keep such matters before their people. These will be most prompt to respond to this appeal. If there are any who do not often talk upon such subjects to their people it will not be too much if we urge them in this case to heed the appeal of the Board. It is a sad truth that many of our people are not well informed concerning the issues that are stirring the religious world to-day, and consequently are not awake to the grand opportunities which the times have brought to our very doors, and to the grave responsibilities which these opportunities have laid upon us. It is, in part, the work of our various publications to furnish the information which we all need to have. Such publications are the strongest allies which the pastors in any denomination can have. Will any fail to return the small favor which is asked

by the vote of the managing Board of all our publishing interests? We trust not. Remember the time—the first Sabbath in December, or if that is impracticable or inconvenient, then some other Sabbath as near to that date as possible. The inspiration of a uniform service throughout the denomination on this subject is very desirable, but if any cannot join in it, then a service at some other time would be better than nothing. Let us have it, and let it be the very best we can give.

HOW MANY of our readers have read the October number of the *Outlook*? All who have not should not fail to do so. We owe it to ourselves as individuals, and to ourselves as a people to read our own publications. We are too much in the habit of saying that we know all about the Sabbath arguments and therefore we do not need to read. But do we know all about the current agitation of the Sunday question, and the way the doctrines we hold fit into the problems which are stirring the whole Christian church to-day? Could we, if asked to do so, give an intelligent statement of the relations of the Sabbath question to the social, the political or the religious thought and life of our country to-day? It is to be feared that not many of us could do so. And yet no question holds a more important relation to that thought and life than does this same Sabbath question. If we have the truth on that subject, as we are sure we have, that truth must, in some way, do its work in reforming at least the religious thought and life of our day and of our country. It is not sufficient that we believe that the seventh day is the Sabbath, or that we faithfully observe it, but on every possible phase of the great question we should be thoroughly posted, with a readiness and a zeal to do what we can to help solve the important questions that are continually coming up, and to settle them right. It is the aim of the *Outlook* to lead in this grand work of which every Seventh-day Baptist should be an intelligent and faithful supporter. The October number of that quarterly, it seems to us, is especially rich in material adapted to this end. The busy man will find plenty of short, fresh and pithy articles, while the student will find plenty to occupy his thoughts in the longer and more elaborate ones. Get a copy and read it; keep posted; be always ready for work, and be doing something.

DR. PATTON OR "W. C. T."

In the last issue of the RECORDER, "W. C. T.," commenting on the reported statements of Dr. Patton concerning the dogma of future probation seems to endorse the sentiments expressed by the doctor's language. The quotation is as follows: "I am pretty sure, there is no doctrine put in jeopardy by the simple affirmation of this belief." Subject to corrections, it seems to me that a man might go into the field entertaining this view and yet preach Jesus as earnestly, with all his might, and during all his life, to the heathen, as though he held the Church view. "We continually see men going into the other world imperfect; they must be imperfect when they reach there, and need some time for restoration and change."

If these quotations represent Dr. Patton correctly, and if he was in his right mind, his folly is without excuse. For a man of his ability and scholarship, believing as he has always done, that the opportunities of salvation are limited to this life, to give public expression to such sentiments is out of all reason and consistency. Is it a fact that a man *without a motive* can labor

as "earnestly, with all his might, during all his life," as a man *with a motive*? If we really believe that salvation is impossible after death, will we, *must* we not preach with more earnestness, than we possibly could, if we believed that, failing in this life to secure salvation, there is certainly an opportunity in the future life to correct our mistakes in this? If such spiritual apathy exists so universally in christendom with the "church view," would it improve matters so far as earnest labor is concerned, to lessen the motive? How does this theory agree with the Pauline teaching? "For we must all appear before the judgement seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Knowing therefore the fear of the Lord we persuade men." Or how does it comport with the teaching of the Lord Jesus Christ himself, in the parable of the rich man and the beggar? Luke 16: 20-22. We should be very happy to hear an explanation of this passage from any of the advocates of the second probation dogma. Of course, we do not understand Dr. Patton to advocate the doctrine of the second probation; but we feel sorry that a man of his ability and standing should express himself so carelessly and unwisely. When he says: "We continually see men going out of the world imperfect; they must be imperfect when they reach there, and need some time for restoration and change," we are reminded of the simplicity of the good old Scotch woman when dying, the night being very stormy, she remarked when she heard the wind roar, "What a fearful night to be fleeing through the air." We are more than astonished that a man like Dr. Patton should give expression to such childish ideas. And it is only the thought that the doctor is in his dotage that would lead us to excuse him for such folly. How different such teaching is from that of the great apostle to the Gentiles, who tells us that "we shall be changed in the twinkling of an eye." And if the living are to be changed at the appearing of Christ in so short a time, is there anything to forbid the thought that those who go before are changed as quickly? And more especially when we consider that it is to be the vile, corruptible bodies of the living that are to be so instantly prepared for the presence of the Lord, and it is the redeemed spirits of those who leave the world, we feel all the more the absurdity of such reasoning as is here attributed to this eminent divine.

Now, if Dr. Patton believes that the opportunities of securing salvation are limited to this life, every one must see the inconsistency of his language given above. And how "W. C. T." can call his speech "a good one, and no man would need to be ashamed of it," is for him to explain. He says that Dr. Patton has said plainly and bluntly what Dr. Briggs has said in enigma. This shows that "W. C. T." understands Dr. Patton's language to teach future probation whether he meant it or not, and it looks very much like an endorsement of the sentiments expressed by the language of Dr. Patton. It may be said that this endorsement is only concerning the doctor's views of progressive sanctification; but it must be remembered, that Dr. Patton was talking about future probation as well as progression. And we must not mix or confuse ideas. No one denies that there will be progression on the part of the saved. The issue is, will there be opportunity in the life to come for those who go out of this life unsaved to secure the favor of God? The question is a fair one, and a very pertinent one. Let our answer be yes! or no! And let us under-

stand each other; but let there be no uncertain sound given to the trumpet of the gospel. In conclusion, we ask "W. C. T." to tell us wherein are the sentiments expressed by the language of Dr. Patton "reasonable and scriptural".

A. McLEARN.

THE ISANTI YEARLY MEETING.

The Yearly Meeting of the Scandinavian Seventh-day Baptist churches of Minnesota and Wisconsin was held with the Isanti Church, Isanti county, Minn., Nov. 6-8.

Eld. C. J. Sindall was chosen chairman of the meeting.

The meeting throughout was given to preaching and devotional services.

The introductory sermon was preached by C. J. Sindall on Sixth-day at 2 P. M., from 2 Cor. 5: 14.

On Sixth-day at 7.30 P. M., Andrew Carlson preached from Mark 6: 30-44.

Sabbath morning, after a short prayer-meeting, C. J. Sindall gave a warm and earnest sermon from 2 Peter 3: 11-14.

On Sabbath afternoon at 2 o'clock an evangelist, Miss Amanda Gustafvson, preached an excellent and eloquent sermon from the 145th Psalm, after which there was a conference meeting of an hour, which was very spiritual and tender. It was good to be there.

Sabbath, 7.30 P. M., O. U. Whitford preached from Rom. 3: 24.

Sunday morning after a good prayer-meeting a fine sermon was preached by Gunnare Naumann on the work of the Holy Spirit, from John 15: 26-27.

Sunday afternoon at 2 o'clock C. J. Sindall preached a missionary sermon from Luke 19: 41-44, which was followed by a missionary address by O. U. Whitford. A collection of \$11 50 was taken up for missions.

Sunday evening at 7.30 o'clock two sermons, by Andrew Carlson and O. U. Whitford, were preached from Daniel 2: 44, 45.

This service closed the Annual Meeting. The attendance was good and the weather fine. The interest was good throughout, and the meetings were spiritual, encouraging, and profitable. All the services were in the Swedish language excepting the sermons and remarks by the writer of this report. Our Scandinavian brethren and sisters are the best, most attentive listeners I ever saw. They will listen to a sermon of an hour to an hour and a quarter in length with interest and unflagging attention. The elderly people cannot speak the English very well and can understand a sermon better in the Swedish tongue, but the children and young people can speak and understand the English very well.

O. U. WHITFORD.

SPECIAL INDUCEMENT.

In order to introduce the SABBATH RECORDER into new homes, we have decided to offer the paper from now until Jan. 1, 1893, for the price of one year's subscription, \$2 00. This will give the paper free for the remainder of the present year. Would it not be a grand idea for each of our present subscribers to furnish one new subscriber at the price named, and thus help bestow a double blessing? Let us make united efforts in this matter, and try to place the RECORDER into more families the coming year than it has had the privilege of entering during its history.

YOUNG PEOPLE'S WORK.

TELL ME SOMETHING KIND.

If thou canst tell me something kind
That has been thought of me,
If thou canst lift my spirit up
To moods of buoyancy,
Then speak the words, I pray thee, dear,
However light they seem.
Withhold not from me anything
That adds to life's sweet dream.

If thou canst tell me of some one
Whom I have chanced to aid,
If thou canst point to me some spot
That I have brighter made,
Then softly whisper unto me,
In accents fond and low.
The kind truth never hurts nor harms,
But sets the heart aglow.

So come with light and warmth and cheer
To meet me every day,
Reflect to me the world's bright smiles,
And hide its frowns away.
Oh, hast thou sorrows of thine own?
Have others injured thee?
Unburden as thou wilt, thou'lt feel
My tender sympathy.

But if some cruel, heedless tongue
Has uttered words of hate,
With justice or injustice cursed
My errors, hesitate
Before thou tell'st me what will bring
But shadows in my life.
God knows we all have need of love
To calm our secret strife!

If thou canst tell me something kind
That has been thought or spoken,
If thou canst lift a spirit up
Too oft by treach'ry broken,
Repeat it, dear, my faith inspire,
However vain it seems;
For I would fain be trustful still,
Nor wake from life's sweet dreams.

—Ella A. Giles, in *Christian Register*.

THE dreams of life are its realities. It is not what we handle and touch that is the most real. The world of faith, hope, and love is the real world.

MOSES "by faith . . . endured, as seeing him who is invisible." Faith then is that strange means whereby the unseen world is real to us and the secret powers and forces which move the outer world become known to us. The world is too apt to deny the secret unknown force. The work of the Spirit of God the world attributes to circumstances, to the human will, to the influence of men.

"THE God of hope fill you with all joy," prayed the apostle Paul. It is a blessed fact that he is a God of hope. The world of hope may be unreal in one sense, but its influence in the present world is undoubted. It is hope which like an anchor to the soul, sure and steadfast, lifts us above the failures and disappointments of the present, and insures success for the future by the inspiration it gives the spirit. A cruel man is he who takes from the soul its hope. A giver of blessing is a friend or companion who in a time of doubt or despondency cheers by holding out the joys of hope. The more hope one has the better it is for him.

AND love, the greatest of these heavenly graces, is often despised as the most unreal of all, while yet it is the most potent, the very essence of Deity itself, for "God is love." Love is the great sweetness of life, the one comfort of this otherwise sad world, the perennial spring of all our joy. The love of God to man is the only ground of our faith and hope. The love of man to God is the sure motive to right living and the attainment in this life of the divine ideal. The love of man for his fellows is the very essence of all true religion and mo-

rality. Verily it is the unseen realm of faith, hope, and love which, pervading the outer world of seeming, confers upon it its own verity.

THE EVE OF THE ELECTRIC LIGHT.

Our nights in cities and large villages are being turned into day by the blaze of the electric lights. We welcome them. They render the work of the policemen and night watchmen easier. Sin loves the covering of darkness. The night for dissipation. Sin and its forces are in league with darkness. Day for honest work and workers; night for criminals and carousals. The electricity of the night is deteriorating, and so there is resort to stimulants to spur the flagging energies.

Under the blaze of electric light the honest citizen breathes easier, and the courtesan and carouser find it harder to ply their methods of madness. The electric light is a vigorous symbol to express the striking characteristics of the hour. A blaze of revealing light falls upon every human character. It is quite impossible for one to cover one's self. "There is nothing covered that shall not be revealed" is evolving into positive fulfillment to-day. The path we tread blazes with light, and a hundred eyes watch and a hundred ears hear. The incidents and accidents of life are exposed to modern investigations. The unrestrained freedom of the home-life is blazoned on the street corners; the whispered secrets are proclaimed from the housetops. There is a good and evil in this. The good is, it leads to greater watchfulness and carefulness; the evil is, it may mingle indiscriminately the evil and the good, and, indeed, warp the good into the evil. It gives little favor to mistakes or simplicity. It reckons little on previous good character. Turn on the electric light, whatever the consequences.

So runs the spirit of the age. We are not apologists. We would create no shield. We hide no crime or criminal. Those in high or low stations must feel the electric blaze about them, and live accordingly. Sin will come to the surface; it is of volcanic nature.

The electric light of to-day's investigations is making havoc with many a life from many an unexpected quarter. Startling surprises fall on eye and ear daily. The innocent heart aches and bleeds and dies for the guilty. Would that it might be shielded. In spite of tears and griefs we cry to the engineers, Drive your engines, and turn on the blaze, and make night day. More electric light! Turn it on, editors and preachers and teachers and magistrates and citizens, and turn night into day. Give us the twenty-four hours of bright light. It may make some cringing and scampering, but the exercise will be healthy. Society will be more refined. The city will sleep better. Rogues and rascals and bats and owls and vampires will fly back to their dens and caves; turn on the light!

It is harder to do wrong to-day than ever before, and it is easier to do right than ever before. The world grows better with every decade. There is more light, and light is the symbol of peace and hope. "He that doeth truth cometh to the light." Every newspaper ought to be like the glowing headlight of an engine, revealing the social track a long way ahead. Every pulpit ought to blaze with most intense light. O preacher, turn it on, a steady, clear, white light, that will make it easy to see paths of privilege, and hateful to walk in shadowy places. Turn it on, and the sceptical notions of ignorant young people will vanish in thin air. Open wide the word, and preach it believingly, lovingly, and powerfully, and the light will flash from it, and the wise shall see their paths and walk therein with joy. Never did we need such light as now. Never was the opportunity so grand to win young souls into the kingdom.

Never did sin look more hideous or righteousness more lovely. More light, teacher, in your class, and your boys will soon be walking manfully in paths of obedience. They would rather than not, they are only waiting for more light. The Life is the light of the world. It is His life you are teaching. Falter not in your faith and effort. More light; and this means more power. Power waits on prayer. Prayer shall be your first business, and because it is secondary our church machinery rusts, and our boys and girls grow up and go out and wander in the dark. O for more light in our churches! Why not? This is the divine order, and divine pledges are at hand, prodigal with power.

Every Christian Endeavor Society ought to be an electric plant to light the town or city brilliantly. So many splendid young men and women are out in the dark, and stumble and are defiled. So many young men fail to enter the church. Why? Because not invited and made to feel that they are specially wanted. More light to show that you are happier and better, and that your path is safer and easier. Yes, more light!

This light says a cleaner life for the individual; a purer life for the family, and so save it from scoundrels; a better record in business, and so keep the reputation already enjoyed. Nothing escapes observation. The upright and onright citizen will rejoice in the increase of light. The innocent will step out into the blaze with greater conscious security. The fraudulent and repeaters and "heelers" will abhor it. The moral man will be glad, and the Christian will rejoice. We speak for more of the moral and spiritual electric blaze in our cities and villages, in our politics, in the schools and churches and homes, in society, everywhere more light. O spirit of the living God, intensify the light we already shed, and help us do our best to turn night into day. More light! —The Rev. H. C. Farrar, in the *Golden Rule*.

TAKING THE VEIL.

National Baptist.

The papers tell us that on Tuesday, Aug. 25th, sixteen young women were accepted as novices at the Convent of the Third Order of St. Francis, and that forty-three others took the black veil and entered irrevocably upon their lives as nuns. Of course it was an occasion of much triumph, and not a little complacency on the part of the Roman Catholic hierarchy, under whose auspices this consecration took place.

To us the announcement causes inexpressible sadness. The action seems to us entirely removed from the spirit of the Scriptures. We find nothing in the example of our Lord or his apostles, or in their teachings, to commend any such course. The prayer of our Lord was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is not by shutting ourselves out perpetually from men that we are able to influence them for good. The great moral power in the world is the power of Christian example, which is largely lost when Christians shut themselves out from the world.

The vows which are taken are based on a misconception of the will of God and the path of usefulness. By the vow of chastity, women shut themselves out forever from the most honorable office to which God calls women, the high, hallowed, divine priesthood of maternity. There is nothing in which woman comes more into sympathy with the divine, than in becoming the parent of an immortal spirit, and taking upon herself the cares and sacrifices which elevate, soften, refine and purify her own nature, all of which are expressed in the single word *mother*.

This use of the word *chastity* is an abuse of that honored name, and an affront to every

pure wife and matron. Is it only the nuns who are chaste? Is not a woman chaste who has led a life of married purity, whom God has blessed with children, whom she has trained for earth and for heaven. Has not all history honored as a miracle of chasteness Lucretia, a wife and mother, who could not endure even involuntary bodily contamination, and died in an honorable and divine agony of grief and shame?

In the vow of obedience, these misguided women put themselves absolutely under the control of their official religious superiors, of men having all the human characteristics of imperfection, ignorance, pride, love of supremacy and control, and earthly passion. The vow has no limitations; it is absolute; there is nothing which the priest can demand of the nun that her vow does not oblige her to render. The natural result of this unlimited authority on the one hand, and of this absolute obedience, on the other, are what might be expected of human nature. But what they are is largely, from the very nature of the case, unknown; no sight, no sound, passes outside the convent walls. It is only now and then, as in the case of the nun Barbara of Krakow, that a revelation is made of cruelty and despotism such as startles the civilized world.

The nuns who take these vows are young, ignorant, enthusiastic. Their enthusiasm has been inflamed by every form of appeal, by every address to the imagination, by pictures of the beauty, the serenity and sweetness of a conventual life.

Not seldom, it may be supposed, a nun wakes up to find that she has been profoundly in error, that she has been misled, that the life is one to which she is not called, that within the convent there is the same human nature, there is the same heart hunger, as without. Her soul craves once more the voices of her parents, she longs for her home; an innocent love, which she thought to please God by suppressing, rises within her soul. Add to this the revelation which comes to her of the jealousies, of the heart-burnings, of the narrow ambitions, of the love for supremacy, of the petty religious gossip, which make up the atmosphere of the nunnery. Add yet darker and more horrible possibilities to which we will only in the faintest way allude. The nun realizes that in taking her vows she has made a hideous mistake, has ruined her whole life, has violated the human nature and the woman nature with which God endowed her. She would give the whole world if the vows might be retracted, and if the convent doors might be opened. But it is impossible; the doors open but to admit.

Can anything be conceived more wretched than a life thus spent? All the experience of the Middle Ages attests that there is not on earth a nearer approach to hell than a religious life out of which the joy and hope and inspiration have departed.

The whole system of a conventual and monastic life is foreign to the genius of a free country. There ought not to be any institution that is not open to public inspection; there ought to be the opportunity for it to be ascertained positively that no sane person is detained in any institution contrary to his own will, or after his own desire to be an inmate has ceased. There would be much less objection to the convent and the nunnery if they were as open to the inspection of the public authorities as are all Protestant charitable institutions.

Of course, the secular journals have nothing of criticism to offer upon the ceremony of which we have spoken. Into the reasons of their silence we do not inquire. But it seems time that some one uttered what must be in every heart in reading the narrative of this sacrifice begotten of superstition and mistaken religious impulse.

TEMPERANCE.

—THE money paid in one year for four glasses of beer a day would pay for a carriage.

—ANOTHER W. C. T. U. has been formed in the Bahamas on the Island of Abaco, the northernmost of the group.

—MAINE'S new liquor law now in force is the most severe one which that celebrated prohibition State has ever enacted. Experience has shown that in dealing with the liquor traffic gentleness is wasted.

—WHAT explanation will those give of the efforts of Kaiser William to secure laws against drunkenness, who have insisted that beer was a temperance drink, and pointed to Germany as a proof of it? The Kaiser says that drunkenness has become a national peril, and is using all his influence for its repression. But the tenacity with which the people hold to their idol, Gamberinus, may be seen in the almost unanimous vote by which the Bundesrath the other day rejected the Kaiser's bill. The dispatch says the rejection had "a sobering effect upon the Kaiser," but the pity is that it will likely have an opposite effect upon the nation.

—EVERYBODY respects a young man who refuses to drink, and in these days sensible men, even those who are not opposed to drinking on principle, are giving up the consumption of alcohol as a bad practice. They know by experience that it is one of the most serious of the obstacles to material success. Hunt out the real cause of half the bankruptcies and you would find it in drinking. Discover the true cause of the inability of young men to get ahead, and in the majority of cases it would be drinking. The country boy who tries his fortune in the city cannot afford to take that risk. He must be in fighting trim always, with every power at his full command.

—THE liquor traffic costs the people of this country over a billion dollars a year, which largely comes out of the pockets of the workingmen. This billion dollars is worse than wasted, for it brings nothing but woe, crime, misery, pauperism, and death. Every dollar of the billion goes to support the most gigantic monopoly which ever cursed a nation. This billion of dollars, if spent for food and clothing and other necessaries of life, would do away with three-fourths of the poverty, crime and misery which now desolate the land. Here is a chance for the political papers of the country, who think a billion dollars of some account, to rally to the temperance reform, which, if triumphant, would bring untold blessings to the toiling millions of America.

DRUNKENNESS is both a sin and a disease. It is a sin, to commence with, and after having passed through its first stages and fastened itself securely upon its victim, it becomes both a sin and a disease. Alcohol is a distinct and certain poison; so declared by many leading physicians and scientists. When taken into the system regularly as a beverage it in numberless cases results in drunkenness. Drunkenness comes from drinking, and the drunkard always commences as a moderate drinker. Drunkenness is to be treated both as a sin and as a disease. The grace of God can save any drunkard from his sin, even to the "utmost," and multitudes have thus been saved. Medical treatment has done much to save drunkards, and every effort in that direction should be joyfully hailed by every true friend of temperance, and due credit given for all good accomplished. At the same time all moral and social means possible should be put forward for the salvation of the inebriate.

—SAVING A DRUNKARD.—Edward Payson Weston, the once famous pedestrian, is living in England and working in the cause of temperance. In a recent address he related the following incident:

The other day I saw a man striking a woman outside a public house. I went up to him and said, "Don't be such a coward as to strike a woman—strike me." "I will if you don't mind your own business." "Well, do it; but don't strike that woman. It's a manly thing to strike me, but it's cowardly to strike her."

He struck me, and was amazed that I didn't return it. "What!" he said, "you won't strike me back?" "No; but if you and your wife will come and take a cup of tea with me I shall be glad of your company."

We went into a coffee palace hard by and we had some tea. He said, "I don't know your name, but you've made me ashamed of myself. Will you shake hands?"

I said, "You need not be ashamed of anything you've done except striking that woman. Ask her to forgive you, and go home quietly with her, sign the pledge, and you'll be twice the man you were before."

That man has taken my advice, and his wife told me that although he was out of a situation then, he has got one to-day, and all is going on well with him and his home."

POPULAR SCIENCE.

An aluminum steamboat is now running on the Lake of Zurich, Switzerland. It weighs only about half a ton, or half the weight of an ordinary boat of the same size. The vessel carries eight persons, and with a two-horse power petroleum engine, easily makes six miles an hour.

The process of whitening sugar, remarks the *Boston Globe*, was never known until a hen walked through a clay puddle and then strayed into the sugar house. Her tracks were, of course, left in the pile of sugar, and when it was noticed that the spots where she had stepped were whiter than the rest, the process of bleaching sugar with clay was adopted.

NEW COLORING MATTER.—It is said: Some Belgian manufacturers of glass and porcelain have recently introduced from Germany a new coloring matter, which can be fixed without the use of fire. In this process a mixture of two solutions, of which one consists of 100 parts of strong potash and 10 parts of acetate of soda, and the other of 15 parts of acetate of lead in 100 parts of water. The second solution consists of 50 parts of borax dissolved in 100 parts of hot water and 20 parts of glycerine. Sixty parts of the first mixture are mixed with 40 parts of the second. When the composition has been applied, the objects are placed in a bath, which is composed of 1 part of borax dissolved in 12 parts of water, mixed with 50 parts of hydrofluoric acid and 10 parts of sulphuric acid. After being allowed to remain in the bath for ten minutes, the objects are washed in clean water, when the color appears as clearly as when the objects are fired.—*Scientific American*.

MICROBES AND CARPETS.—In our endeavor to be comfortable in this vale of tears, there is a tendency to overlook the elementary laws of hygiene, and in no respect, perhaps, more so than in the superabundance of curtains and carpets—those non-patented contrivances for hindering the free circulation of fresh air and stultifying nature's automatic arrangements for the deodorization and disinfection of our homes. Carpets are always objectionable when they are not designed to permit of easy removal for cleansing purposes without the necessity of turning a room topsy-turvy. In most houses the carpet only comes up once a year, by which time it is as full of microbes and accumulated filth as its interstices will allow. No wonder, then, if our rooms preserve a musty smell in spite of periodical opening of windows and vigorous sweepings, which only displace a portion of the dust to settle promptly elsewhere in some less accessible spot. Fixed carpets are even more objectionable and unwholesome in bedrooms, for there they absorb the fetid emanations of the night, and soak up various decomposable materials for future use. The ideal would be a polished wooden floor garnished with rugs in sufficient number to give an aspect and feeling of comfort, while admitting of easy exposure to the salutary influence of air and light. Rugs, carpets and curtains ought to be frequently shaken and hung up in the fresh air if they are to remain sweet, not once a month or year, but twice or thrice a week, if not oftener. At this price only can we hope to deprive confined spaces of their native unwholesomeness, and the sooner housewives lay this maxim to their hearts and act upon it, the better.—*Hospital Gazette*.

CYCLING: ITS USE AND ABUSE.—Those who believe in the necessity of physical exercise, and we belong to their number, have need also to remember that even so good a thing as this is in excess an evil. The use of the cycle is a form of bodily recreation in itself doubtless wholesome; none the less is it open to the mischievous effects of undue indulgence. Tempted by the ease of movement, combined as a rule with attractive scenery, every one tries it. Every one too finds he can do something with it, and considerations of weather, constitution, age, and health are apt to be dismissed with summary imprudence. One fruitful source of injury is competition. In this matter not even the strongest rider can afford to ignore his limit of endurance. The record breaker, who sinks exhausted at his journey's end, has gone a point beyond this. The septuagenarian who tries to rival his juniors by doing and repeating his twenty or thirty miles, perhaps against time, is even less wise. Lady cyclists, too, may bear in mind that their sex is somewhat the weaker. So likewise among men the power of endurance varies greatly, and it is better for some to admit this and be moderate than to labor after the achievements of far more muscular neighbors. In short, whenever prostration beyond mere transient fatigue follows the exercise, or when digestion suffers and weight is markedly lessened, and a pastime which ought to exhilarate becomes an anxious labor, we may be sure that it is being overdone. He that would reap its best results must content himself with much less than this; but unless he can observe such moderation, he had better abstain from it altogether.—*The Lancet, London*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

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

LESSON IX.—CHRIST BEFORE PILATE.

For Sabbath-day, Nov. 28, 1891.

SCRIPTURE LESSON.—John 19: 1-16.

INTRODUCTION.—After the events narrated in the last lesson, Jesus was taken before the Jewish Council, or Sanhedrim, over which the high priest presided as official head. A hasty and unfair trial followed, in which witnesses were hired to bear false testimony against Christ. He was adjudged guilty of blasphemy, and pronounced by the high priest to be deserving of death. He was next taken before Pilate, the Roman governor, for sentence and execution, under the charge of sedition or rebellion against the Roman government as one who assumed to be king of the Jews. Pilate, on examination, found him to be without fault, and proposed to release him, but was met with the clamorous demand of Jewish priests and people, that Christ should be put to death, and the guilty Barabbas released. Then follow the events recorded in our present lesson.

EXPLANATORY NOTES.—v. 1. "Pilate therefore took Jesus and scourged him." Pilate's act in scourging Jesus brings out in strong light his character as the weak ruler and the hesitating time-server, since he had himself declared, before the scourging, "I find no fault in him." He may have thought that the public disgrace and humiliation of Jesus, and the exhibition of his helplessness in the hands of the law, must convince the Jews that he could be, in no real sense, a rival to Caesar or a menace to the Roman government, and thus prepare the way for his release; or he may have hoped, by subjecting Jesus to public scourging, to awaken the sympathy of his countrymen in his behalf and thus win their consent to his discharge. Whatever may be said of Pilate's convictions or sense of justice, he certainly proved himself to be without the courage of his convictions. v. 2. "The soldiers platted a crown of thorns and put it on his head." These were Roman soldiers and subject to the control of Pilate. The crown of thorns was a crown-shaped wreath, or device for the head, woven or braided from the twigs or slender branches of some of the several species of thorn which were common in Palestine. This crown was doubtless intended as an instrument of torture, and together with the purple robe, the ensign of royalty, was the offering of a cruel and contemptuous mockery. v. 3. "Said, Hail, King of the Jews! and smote him with their hands." To the derisive pretence of homage to royalty these soldiers add the indignity of blows upon the cheek of the sinless and exalted Jesus. v. 4. "Pilate therefore went forth again." Probably from the Prætorium, or judgment hall, where the soldiers had led Christ in mock procession after his public scourging. "I find no fault in him." This is Pilate's public announcement of Christ's innocence, but he goes forth to parley with his enemies, not to proclaim the discharge of the faultless prisoner. v. 5. "Behold the man!" Pilate's words doubtless expressed far more than he himself was able to comprehend; for there stood before him *the man* in whom the world's hope centered, and from whom the world's help must come. A greater than Solomon was here. Pilate, however, only saw the patient, guileless man, who stood before him, bedecked in the habiliments of contemptuous mockery, but who had passed through the ordeal with a spirit so benign, a bearing so noble, a countenance so illumined by the light of a higher life, that it would seem that to look on him must be to be convinced of his innocence of crime and call forth from every beholder the united cry for his release. v. 6. The chief priests . . . and officers . . . cried out, Crucify him! Crucify him!" Pilate's hope was doomed to disappointment, while the painful fact found there its reverse illustration, that unreasoning envy and hatred can never see good in the victim, even though he may

be an angel in disguise. "Take ye him, and crucify him, for I find no fault in him." The motive which finds expression in the thought that if we cannot do right without endangering personal interests, we may do the next best thing and relieve ourselves of responsibility by making others responsible for the use and results of the power we possess, is in its nature a self-surrender to the demands of the evil doer. The reason which Pilate gives for his surrender to the Jews was the one great reason why he should have released Jesus. v. 7. "We have a law." The law relating to blasphemy is doubtless referred to. See Lev. 24: 16, Deut. 13: 1-5. The Jewish leaders were double-dealing in their methods. In their Council they condemned Christ as a blasphemer. Before Pilate they demanded his death as one guilty of sedition. Now that Pilate has apparently surrendered they propose to inflict the death penalty for blasphemy, an offense not punishable under the Roman law. v. 8. "When Pilate therefore heard that saying he was the more afraid." Pilate's foreboding of trouble was increased by the testimony of the Jews respecting Christ's claim to be the Son of God. It suggested the probable divine displeasure, a danger even greater than the alienation of the Jews. v. 9. "Went again into the judgment hall." Thrice before had Pilate taken Jesus into the judgment hall for examination, but this time to raise the question of a higher nature and relationship. "Whence art thou?" It was not with Pilate a question of nativity, but rather one of divine relationship. He wished to know whether indeed the prisoner before him was the Son of God. v. 10. "I have power to crucify thee, and I have power to release thee." This is the announcement of personal and official responsibility for the life or death of Christ, since the power to determine which it should be rested alone with Pilate. v. 11. "Thou couldst have no power against me except it were given thee." Power is of God. Its bestowment is God's gift. Its use is man's opportunity and responsibility. The greater power of the rule involves the greater responsibility, and its abuse the greater sin, and yet, Christ's words were true. "He that delivered me unto thee hath the greater sin." Without personal prejudice or enmity, and with the instincts of a just judge, Pilate had sought, but in a temporizing way, to save Christ from an unjust and ignominious death, while "he," the high priest, the official head and representative of degenerate Jewish ecclesiasticism, had delivered into his hands him that was guilty of no crime with the deliberate intent to pursue the hateful purpose of murder, until its consummation should be reached in the death of him who was not only the Son of man but also the Son of God. The sin of the one was the sin of indecision and weak surrender to the dominant influence contrary to his own convictions of right and justice; the sin of the other was the sin of a deliberate purpose to compass, under the pretense of divine right, the death of Christ. v. 12. "Thenceforth sought to release him." To seek the ends of justice while hesitating to use the power of just judgment is to parley with duty and invite defeat. "Thou art not Caesar's friend." These things were said for effect, not because the Jews had any special love for Caesar, or desired the perpetuation of their own state of vassalage under the Roman government. Pilate was doubtless exercised by the fear of possible Jewish influence against him at the court of Rome. v. 14. "It was the preparation of the Passover." John describes the day on which these events took place by their relation to the feast of the Passover, and not as the other evangelists are supposed to do by their relation to the weekly Sabbath. In verse 31 he describes the same time as related to a high-day Sabbath, and in the 42d verse calls it the "Jews' preparation." (1.) The Greek term παρασκευη (*paraskuee*) here rendered preparation, is used in the New Testament only in connection with the events which transpired at this annual feast of the Passover. (2.) There were, by divine appointment, days of holy convocation or sabbaths connected with the feast of the Passover. See Lev. 23: 4-8. (3.) There were high or great days connected with the celebration of the Jewish feasts, and recognized as such in the New Testament times. See John 7: 37. In the light of these facts it is therefore a question among scholars whether the Sabbath, which followed the day of the crucifixion, was a festival Sabbath, or the weekly Sabbath, and consequently whether Christ was or was not crucified on Friday. "About the sixth hour." Mark 15: 25 says it was the third hour. The discrepancy is supposed, by many, to have arisen in the transcribing of the original manuscript by mistaking the Greek letter zeta, the letter used as a numeral for sixth, for the letter gamma, used as a numeral for third, thus making the copy say sixth instead of third hour, the mistake being repeated in many later copies. v. 15. "Away with him! crucify him!" Greater vehemence and boldness, on the part of the Jews, is now manifest as the result of the governor's

hesitancy and indecision. v. 16. "Delivered him unto them to be crucified." Irresolution and weak parleying have borne their fruits, and Pilate becomes reluctantly responsible for the death of him in whom was no fault.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 8, 1891, at 2 P. M.

Chas. Potter, President, in the chair. There were present seventeen members and two visitors.

Prayer was offered by Rev. J. G. Burdick. Minutes of last meeting were read.

The report of the committee on "Interests of the *Outlook*" was taken from the table. The committee desired to change the report in three points, recommending that the form remain the same; that the name be *The Sabbath Outlook*, and the size sixteen pages per month. Communications on this subject were read from L. A. Platts, G. H. Lyon, J. P. Hunting, O. U. Whitford, N. Wardner, H. D. Clarke, J. P. Mosher, W. D. Tickner, G. J. Crandall, E. H. Lewis, C. Latham Stillman, A. E. Main, and A. R. Crandall, all approving in general the plan of change.

On motion, the report embodying the changes as suggested was adopted. (See report as published in the RECORDER, of October 22d.)

The questions of price, advertising and premiums for the *Outlook* were referred to the committee on "Interests of *Outlook*."

Report of committee on "Distribution of tracts and suggestions concerning future publications" was taken from the table, and after discussion concerning postal rates, was referred back to the Committee with instructions to add a clause concerning the method of distribution.

On motion, A. H. Lewis was added to this committee.

A communication was received from Lester C. Randolph accepting the position of contributing Editor to the SABBATH RECORDER.

On motion, a sum not to exceed twenty dollars was appropriated to Bro. Randolph for such publications as he desired.

The Corresponding Secretary reported having had placed in the Anniversary Minutes a form of bequest to the Society.

Communications were read from L. A. Platts and O. W. Pearson concerning the interests of the *Evangelii Budbarare*.

On motion, five dollars was appropriated for an extra issue of said paper. It was voted that through Dr. Platts we request Bro. Pearson to continue as Editor of the *Evangelii Budbarare*, and also to engage in such missionary work as he may be able to do in his locality.

It was voted that the Agent be authorized to receive subscriptions from new subscribers for the SABBATH RECORDER from date to Jan. 1, 1893 for two dollars.

It was voted that all pastors be requested to preach on the first Sabbath in December, or as near that date as possible, upon the question of the necessity and duty of all our people taking our denominational publications.

A communication was received from A. E. Main concerning the need of pushing Sabbath reform work in the South-west, and suggesting that the RECORDER review in its columns each number of the *Outlook*.

It was voted that a committee of three be appointed to consider the question of securing a room in New York City as head-quarters from which to issue certain of our publications. A. H. Lewis, J. F. Hubbard, and G. H. Babcock were appointed such committee.

The mailing of printed matter abroad as requested by W. M. Jones was referred to A. H. Lewis with power.

J. A. Hubbard and J. M. Titsworth were appointed the auditing committee for the year.

The Treasurer presented his quarterly report, which was referred to the auditing committee, and upon their favorable report was adopted. He also reported cash on hand \$722 30. Bills due \$717 69.

Bills were ordered paid.

Bro. Main gave us some earnest words concerning the necessity of our awakening to the use of the opportunities opened to us in this country for furthering our work as evangelists and Sabbath reformers.

The Board adjourned after the reading and approval of the minutes.

A. L. TITSWORTH, *Rec Sec.*

THE RUSSIAN JEWS.

In the name of the anointed Saviour, the well beloved Son of God, grace, mercy and peace to all that love him.

I have read in the SABBATH RECORDER and *Peculiar People* about the distressed Jews in Russia. I request, yea, I beg, all Christians, who are not doing so, to pray to God in the name of Jesus of Nazareth that he provide for them. Would it not be a good petition therefore to ask in faith? John 14: 13, Matt. 7: 11. And, that works may accompany faith, cannot some plan be devised by Christians to aid them? I, though very poor, would like to contribute a little if I knew where to send it; it may be that there are many others of like mind. Could not the Moderator of the Seventh-day Baptist Conference appoint a committee to take this matter into consideration with the view of inviting other Christian denominations to act also?

Surely the suffering condition of those Jews appeals to every benevolent heart and pleads for immediate action. Though the difficulty be as a mountain so large and so high that our eyes see but a small part of it, yet if the word of Him who created the universe and framed the heavens can be brought to bear upon it, it will be removed. Oh that Christians generally would give the matter careful consideration!

R. NEWTON.

FAYETTEVILLE, N. C., Nov. 2, 1891.

A SUGGESTION.

To the Editor of the SABBATH RECORDER:

By an article on the first page of your issue of October 8th, I understand the writer to agree with M. R. Vincent, that "it is better to affirm that the Bible contains the word of God instead of the Bible is the word of God."

Will not he, or some one else, tell us common people how, as we wander through its mazes, we can recognize the Word of God when we happen to run across it in the Bible? We are glad it is there, but what rule can we have for not missing it, or for not calling it man's word? We were taught that "all scripture is given by inspiration of God." 2 Tim. 3: 16.

Because each of the evangelists wrote only a part of the superscription on the cross, are we to believe that they were not impressed of God to write these words only:

Matt—This is Jesus,	the king of the Jews.
Mark—	The king of the Jews.
Luke—This is	the king of the Jews.
John—	Jesus of Nazareth, the king of the Jews.

All united give the complete superscription, "This is Jesus of Nazareth, The king of the Jews."
C. T. GOLDING.

HOME NEWS.

New York.

ALFRED CENTRE.—Several of our ministers have visited this place during the past few weeks. Among those were the Rev. J. G. Burdick, of New York; the Rev. E. A. Witter, who is on his journey from Rhode Island to Wisconsin, where he is to find his future home; the Rev. A. H. Lewis, who is doing some work with the theological class by way of reviewing the term's work in Ecclesiastical History; and the Rev. W. C. Daland, who is on a little trip for rest.—The winter term of Alfred University was opened on Wednesday, Nov. 11th, with the largest registry of students ever made on the first day—182. The registry on the second day rose to over 200, and still they come. S. R. S.

Wisconsin.

MILTON.—President W. C. Whitford lectured in Whitewater, Nov. 14th, on some subject connected with his recent transatlantic rambles. His topic for chapel talk last Thursday was "The European Home of the Pilgrim Fathers."—Milton has never had, at least not in recent years, a regular Lecture Course. Such an enterprise is now being agitated with the idea of making a few dollars to be expended in lighting our streets at night.—This matter of street-lighting is another thing in which Milton is sadly behind the times—in the dark as it were.—And this reminds us of side-walks. Are all villages afflicted with faulty side-walks?—However, Milton is a very good place in which to live, after all. E. S.

MILTON.—The next Quarterly Meeting will be held here the last Sabbath in November.—The weather this fall has been most favorable for farmers, and very pleasant for us all.—Our young people have in mind some union meetings with a special view to doing gospel work here in our own town.—Dr. Will H. Crandall started for Louisville, Ky., Nov. 4th. He goes South for his health and expects to be gone all winter.—Dea. Chas. Cornwall and wife are spending a few weeks in South Dakota.—Samuel Phelps Leland will deliver one of his very interesting lectures in our church, Sabbath evening, Nov. 14th. He gives the proceeds, above expenses, to the Reading Room Association of the College.—At our last Missionary concert, Miss Bailey and Mrs. O. U. Whitford gave most excellent and instructive talks in reference to our missions and their needs.—A number went from here to Whitewater to hear Lyman Abbot lecture.—The Philo's Oratorical Contest promises to be up to the usual high-water mark of excellence. E. S.

Nebraska.

LONG BRANCH.—The weather here is fine just now and the people are very busy gathering their corn, which is a good crop, but not as good accordingly as last year, for it was entirely too wet in the first part of summer. There was not very much wheat raised, but some fine crops, yielding sometimes as high as thirty bushels to the acre. U. M. B.

THE GOSPEL.

The old truth becomes new by fresh reception and experience. The gospel presented is old, received is new; looked at outside is objectively old, received within is subjectively new; old as the storehouse, new as my daily supplies; old as the ancient fountain gushing from the rock as it did millenniums ago, new as the particular

water which fills my empty cup to slake my returning thirst; old as the sun, new as the beams that each morning stream through my windows to rouse me from slumber and help me in the new work of the new day. The tree of life is the same that grew in Paradise, but it produces new fruit, old in nature and efficiency, new to me in the nourishment it yields, in the life it sustains. It will still be both old and new in the Paradise above. "It yieldeth its fruit every month, and its leaves are for the healing of the nations."—*Rev. Newman Hall, D. D.*

"AVENGE NOT YOURSELVES."

An Eastern story tells of the haughty favorite of an Oriental monarch who, as he was passing threw a stone at a poor dervish or priest. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by-and-by, and then I will repay him for it." Not long afterward, this same dervish, as he was walking in one of the streets of the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish, seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying, "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish, and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

THE assailants of the truth of the Bible seem to proceed upon the assumption that as man had a hand in its production there must be error in it, God's agency furnishing no security against it. Professor Sanday, of Oxford seems to go on the same assumption when he says in his new volume, "The Oracles of God," that "if it should be proved that the Law, as we have it, was not written by Moses, or that the 110th Psalm was not written by David, the explanation of Christ's reference to them under the erroneous names 'must lie in the fact that he is . . . not only God but man.'" That is, God in the God-Man was no security, vs., misquotation, Christ was as exposed to it as if he had been mere man. Even in God's Word we cannot tell where we may not be misled by some error due to the humanity of Christ: "Verily, verily I say unto you" notwithstanding!

THE enormous mineral wealth of the State of Washington is now attracting the general attention of capitalists here and in Europe. The coal area alone, it is asserted, equals that of Pennsylvania. The value of the product mined last year is estimated at \$4,000,000. The iron ore deposits are also very large. Large iron and steel works have been established at Kirkland and Tacoma. Gold and silver deposits in paying quantities have been discovered in several counties, also lead, copper, grain, limestone and marble.

ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.

FOUR HUNDRED MILLIONS OF SILVER!

WHAT DOES IT MEAN?

David A. Wells, in Harper's Weekly.

The Treasury of the United States had in store on the 1st of October, 1891, 348,341,193 silver dollars; \$15,848,620 in the form of subsidiary silver; silver bars to the value of \$41,579,253; trade dollars (bars), \$2,394,260—total, \$409,161,326, or in round numbers, \$400,000,000. The government, furthermore, is increasing this immense store by buying seven additional tons of silver every working-day in the year.

Now what does \$400,000,000 worth of silver mean? Stated in figures, or expressed in words, it conveys to minds as ordinarily constituted no definite idea other than that of an incomprehensible something, endowed with certain potentialities—possibly for good, possibly for evil. Yet silver is a physical entity, possessing the properties of length, breadth, thickness, capacity to occupy or fill space, and weight. Let us apply these properties to the \$400,000,000, and note some of the results of such application.

Coined into dollars, the product will weigh over 22,000,000 pounds avoirdupois, or 11,000 net tons; and if its movement is desirable, will necessitate for so doing the use of 1,000 railroad freight cars carrying eleven tons each, or 2,200 cars carrying five tons each, or 5,500 two-horse wagons carrying each two tons.

A cubic inch of pure silver weighs about 0.38 pound, and a cubic foot about 657 pounds. Hence the \$400,000,000, if melted into a solid mass, would occupy some 33,500 cubic feet, which in turn would make a solid column of pure silver a foot square and about 6 1/2 miles high—the Washington Monument being 550 feet. Assuming a load of 100 pounds per man, an army of 220,000 men would be required to carry the mass, and would make a file, in close order, 80 miles long, occupying 30 hours in "passing a given point," allowing nothing for halts or "rests."

The Treasury counts its silver by weighing it, which is the part of wisdom, in view of the fact that a man, counting at the rate of 200 dollar pieces per minute, steadily for eight hours a day, Sundays included, would be kept busy for considerably over eleven years.

Piled one upon the other, the \$400,000,000 would attain a height of 675 miles; and placed side by side, they would carpet a room 50 feet wide and nearly 24 miles long.

Great, however, as is the mass of silver at present in the "treasure-house" of the government, it is being steadily increased by the purchase of 54,000,000 additional ounces every year, or at the rate—as before stated—of seven tons for every working-day of the year.

SPECIAL NOTICES.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

THE next Semi-annual Meeting of the Seventh-day Baptist churches of Berlin, Marquette, and Coloma, Wisconsin, will be held with the church at Berlin, commencing on the evening before the second Sabbath in December, 1891. Eld. G. W. Hills has been invited to preach the introductory discourse, Eld. S. H. Babcock, alternate.

Sisters Elders Wardner, Ames, and McLearn, and Nellie Hill, Julia Lowe, Lizzie Crandall, and Brother G. B. Shaw were requested to prepare papers for this meeting.

A cordial invitation is extended to all who can and will come. H. F. CLARKE, Clerk.

THE annual meeting of the Ministerial Conference of the Western Association will convene at Nile, N. Y., Dec. 29th and 30th. The following programme has been prepared:

- 1. Introductory Sermon. G. W. Burdick.

- 2. What constitutes a true revival of religion in a church? How is it best promoted? H. B. Lewis.
 - 3. What is the new birth? J. Summerbell.
 - 4. Is our system of pastorates best adapted to the development and extension of the church of Christ in the world? D. E. Maxson.
 - 5. What is the design and general plan of the epistle to the Hebrews? M. B. Kelly, Jr.
 - 6. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. Clarke.
 - 7. A conference on the question, What can we do to increase the interest and faithfulness of this conference? J. T. Davis.
 - 8. What constitutes a true enthusiasm in preaching and other gospel work? L. A. Platts.
 - 9. What is the New Testament teaching concerning the conversion of the Jews? J. M. Carman.
- MARTIN SINDALL, Sec.

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist churches will convene with the church of Marlboro, commencing on Sixth-day afternoon, Nov. 13, 1891, at 2.30 o'clock P. M. Opening sermon by J. G. Burdick.

EVENING.

- 7.30. Praise service, conducted by J. G. Burdick.
- 8. Conference meeting, led by L. E. Livermore.

SABBATH MORNING.

- 10.30. Sermon by A. H. Lewis.

AFTERNOON.

- 2.30. Sabbath-school, led by Superintendent.

EVENING.

- 7.30. Sermon by J. G. Burdick.

FIRST DAY MORNING.

- 10.30. Sermon by L. E. Livermore.

EVENING.

- 7.30. Sermon by A. H. Lewis.

But as we have since learned that Rev. David H. Davis and wife will be present, doubtless the above programme will be somewhat changed. We pray for a good spiritual time.

H. L. DAVIS, Church Clerk.

THE Quarterly Meeting of the Seventh-day Baptist churches in Southern Wisconsin will convene with the church at Milton, on Sixth-day evening, Nov. 27th at 7 o'clock.

So far as the programme is completed, it is as follows:

SIXTH-DAY EVENING.

Preaching.

SABBATH-DAY.

- 10 A. M. Sabbath-school.
- 11 A. M. Sermon by Eld. S. H. Babcock.
- 3 P. M. Sermon by Eld. N. Wardner.

EVENING AFTER THE SABBATH.

- 7 P. M. Praise, prayer, and conference meeting, led by E. B. Saunders and Eld. Babcock.

FIRST-DAY.

- 10.30 A. M. Sermon by Eld. G. W. Hills.
 - 2.30 P. M. Meeting of the Y. P. S. C. E. led by Prof. Edwin Shaw.
 - 7 P. M. Preaching yet to be arranged for. A large gathering is desired and expected.
- E. M. DUNN.

THE Ministerial Conference of the Southern Wisconsin churches will meet in connection with the Quarterly Meeting to be held at Milton, Wisconsin, Nov. 27th, commencing Friday at 10 o'clock A. M., with the following programme:

- 1. What is the true relation between our people and our denominational boards? W. W. Ames.
 - 2. What is the relation between the Passover Feast of the Jews and the Lord's Supper of the Christian churches? N. Wardner.
 - 3. How can we harmonize the words of Christ in Matt. 22: 27-40, with the teachings of the Decalogue? A. C. Burdick.
 - 4. How can we best draw out and utilize the Christian ability of business men in church work? E. B. Saunders.
 - 5. What is the true relation between Church and State? F. O. Burdick.
 - 6. How can we best provide for our pastorless churches? E. M. Dunn.
 - 7. What are the present needs of our churches in their mission growth? S. H. Babcock.
 - 8. What would be the advantages and cost to a company of twenty-five of our Seventh-day Baptist ministers of a trip to England, the Continent, and Palestine? Is such a trip feasible and advisable? W. C. Whitford.
- E. B. SAUNDERS, Sec.

- A programme for a Young People's Hour, at Milton, Wis., Sunday, Nov. 29, 1891, has been arranged: 2.30 P. M.—Praise Service.
 - 2.40 P. M.—Reports of Officers.
 - 2.45 P. M.—Report of Nominating Committee.
 - 2.50 P. M.—A Free Parliament. Our Tools.—How to use Them. Conducted by President.
 - (a) Lookout Committee. Dora Potter.
 - (b) Prayer-meeting Committee. Hal M. Burdick.
 - (c) Social Committee. Eda L. Crandall.
 - (d) Bible-school Committee. Marion Rose.
 - (e) Missionary Committee. Lewis Babcock.
- Each topic open for general discussion. 3.40 P. M.—The "Sunday Question" at Eau Claire, Chas. S. Sayre. 3.45 P. M.—Report of Committee on Resolutions. 4.00 P. M.—Consecration Meeting.

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.

A COVENANT and prayer-meeting of the New York Church, will be held at the house of Prof. Stephen Babcock, 344 W. 33d St., New York, on the eve of the third Sabbath in November. Communion Sabbath-day, Nov. 21st. Rev. L. E. Livermore is expected to preach, and to assist in the ordination of Dr. E. S. Maxson to the office of deacon.

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

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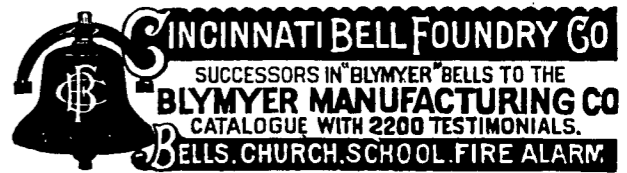
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MARRIED.

GREENMAN—ROGERS.—At the residence of the bride's mother, in Milton Junction, Wis., Nov. 12, 1891, by the Rev. Geo. W. Hills, Mr. Wm. Henry Greenman, of Milton, and Miss Jennie E. Rogers, younger daughter of the late Rev. James C. Rogers.
AYERS—BRANDALL.—In Milton Junction, Wis., Nov. 12, 1891, by the Rev. Geo. W. Hills, Mr. Warren Ayers, of Walworth, and Mrs. Harriet C. Brandall of Milton Junction.
ATKINSON—PRENTICE.—At the residence of the bride's parents, Mr. and Mrs. N. B. Prentice, 814 North Carolina Avenue, Washington, D. C., Nov. 7, 1891, by the Rev. Dr. Gibson, Mr. John F. Atkinson, of Lebanon, Ind., and Miss Carrie E. Prentice, of Washington.

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.
BOYCE.—In Cayler, N. Y., Oct. 26, 1891, of diphtheria, Pearl Elizabeth, younger daughter of Henry D. and Dora I. Boyce, aged 2 years, 7 months and 28 days.
This precious little girl was visiting with her mother in Cortland, where there were several cases of diphtheria, and on their return was taken with the disease. Fond parents did all they could, but the bright little one gave way, and angels bore her to that heavenly land of joy and blessedness.
Bear her softly, holy angels,
Past the ranks of God's evangelists.
L. E. S.
BOYCE.—In Cayler, N. Y., Nov. 5, 1891, of diphtheria, Henry D. Boyce, aged 39 years, 11 months and 13 days.
The devoted father, whose health had been poor from catarrhal affection of the throat, fondly cared for his little girl till she died, and then, in just six days, he was taken with the same disease, and in four days more passed into rest and was laid beside his precious little Pearl.
L. E. S.
BURDICK.—At his residence in Clifford, Pa., Nov. 4, 1891, Dea. Phillip Burdick, aged 77 years, 4 months and 3 days.
A suitable obituary will appear soon. A. W. C.
BONHAM.—At her daughter's home in Camden, N. J., Nov. 2, 1891, Mrs. Beulah M. Bonham, daughter of Jacob and Margaret Randolph, aged 82 years.
She united with the Seventh-day Baptist Church of Shiloh about 60 years ago. She was very much attached to her church, and retained her membership in it until death. In 1832 she was married to the late Hezekiah Bonham. She was the mother of four children, only one of whom is now living. Her remains were brought to Shiloh, where services were held in the church, and interment made in the cemetery where so many others of her family and relatives have been laid to rest.
I. L. C.
CRANDALL.—In Rockville, R. I., Nov. 6, 1891, Mrs. Eliza Nichols Crandall, aged 87 years, 2 months and 13 days.
Sister Crandall was born in Charleston, R. I., Aug. 24, 1804. In November, 1830, she was united in marriage with Samuel Crandall, of Rockville, who still lives. She was, together with her husband and three of their children, baptized and united with the Seventh-day Baptist Church in Rockville, September, 1846. She was one of New England's excellent mothers, a woman of more than ordinary mental endowment, and beloved by all on account of her remarkable social qualities. Her interest in the church was unwavering till she fell asleep in Christ, after a season of severe suffering. She leaves an aged husband and one son, and a very large circle of friends to mourn their loss.
A. M. C.

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

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LANGWORTHY.—At her home near Dodge Centre, Minn., Nov. 11, 1891, Effie, daughter of Joel G. (deceased) and Arvilla Brown, and wife of Willis A. Langworthy, aged 33 years, 9 months and 1 day.

Effie was born in Wisconsin, Feb. 10, 1858, brought to Minnesota when about two years old, and has lived here ever since. She united with the Dodge Centre Seventh-day Baptist Church when a girl, grew to be a useful, steady-working Christian woman; was church organist about 12 years; was faithful to her trust, never faltering nor taking offense and stopping work because everything was not always as pleasant as desirable. She worked in the Sabbath-school, worked in the woman's society, worked everywhere as occasion required. The funeral was largely attended. Oh! what sad work to carry to the grave one so young and so willing to work through long years. Gone to her reward. With her "It is well." S. R. W.

DAVIS.—In Nortonville, Kan., Nov. 5, 1891, of lung trouble, Wm. C. Davis, in the 83d year of his age.

Bro. Davis was born in Warren Co., Ohio, Jan. 18, 1809. He removed to Southern Indiana about 1835, and to Walton, Ia., in 1861. Since 1874 he has resided in Kansas. He had been twice married and had buried both his wives. Eleven children survive him. He was a man of steady habits, firm Christian principle, and died in the Christian faith. Sermon by his pastor from Psal. 73: 1, 24. G. M. C.

MARSH.—In De Soto, Kan., Nov. 2, 1891, of typhoid fever, terminating in congestion of the lungs, Mrs. Malina Weale Marsh, in the 33d year of her age.

She leaves a husband, Ira D. Marsh, and two little children, and many sympathizing and mourning friends. She patiently bore her eleven weeks of sickness, kissed her little ones good-bye, and looked the same to the rest. The funeral was at Nortonville, Kan. Sermon by Rev. S. M. Hood, pastor of the United Presbyterian Church, assisted by the writer. G. M. C.

THE people generally cannot be to frequently and earnestly warned against inordinate love of gain and desire of pleasure that generally prevails. It is corrupting society and sapping the foundations of our noble governmental structure and imperiling its very existence. The principles of the gospel which are the ground work of happiness, life and immortality, have need to be more vigorously enforced. Constant watchfulness is not only the frequent warning of Scripture but is demanded by the drift of worldliness and folly around us.

Interesting.

ANDOVER, N. Y., Nov. 9, 1891.
Rev. A. W. Coon, Dear Sir:—I take pleasure in expressing my gratitude to you for the quick and easy way you removed a troublesome cancer from my face, and I wish to advise those who are suffering from the like cause to call on you at once and find relief. May you long live to bless suffering humanity. Yours very truly,
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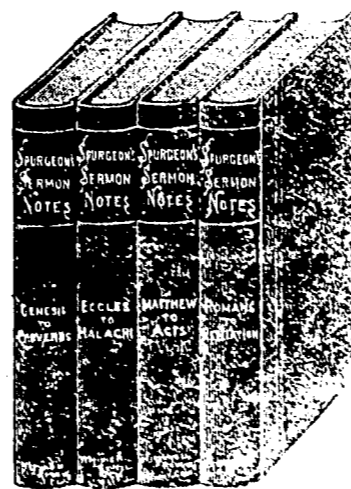
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