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THE SPIRIT OF NATURE.

Oh, Earth! Thou hast not any wind that blows
Which is not music; every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedge-row flower that grows,
And every little brown bird that doth sing,
Has something greater than itself and bears
A living word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them; a spirit broods amid the grass,
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
And touch of an eternal presence thrills
The fringes of the sunset and the hills.

—Richard Realf.

[Contributed Editorials.]

—COLUMBIA COLLEGE has made a practical move toward university extension by opening her courses of lectures to the general public. To some courses an admission fee will be charged, but some will be free. If any professor objects to the admission of the people his course will be restricted to the students, but probably few people will be shut out by such objection. Five lectures under the auspices of the College will be given in Cooper Institute. We very well remember when it was hardly expected that any young men outside a certain set of families would go to Columbia, and it was hardly known to exist, even in New York, except by a few; but its policy has changed, and under its present president, Seth Low, it is pretty sure to be broad in policy and more in touch with popular institutions and the people, and to be less a monastic institution and more a true college of the people. Dr. Barnard did very much to make Columbia broader and more popular, and Dr. Low seems likely to complete the work Dr. Barnard began.

—HOW LITTLE even the best of our daily papers are to be depended on to uphold the laws and support the law-abiding sentiment of the community when it is for their interest to break the law, and they can make money by so doing, is again illustrated. The last execution of a murderer by electricity at Sing Sing was reported, contrary to law, by most of the New York dailies. Of course the reports are largely fictitious, but the law, which a very great many of the citizens of New York regard as a good one, is broken just the same, and the newspapers which make loud pretense of great virtue in the case of other law-breakers and other laws similarly treated are the offenders, not only in this case, but the defenders of the breach of the law on the ground that the law is futile. The *Evening Post*, which has been greatly indignant because of the breach of the excise law in the matter of the proximity of the liquor saloons to school-houses, treats this crime of reporting the execution in a sarcastic vein; and the *New York Times*, which is nothing in its own esteem if not a reformer, defends the crime because the law cannot be executed. It seems too bad that we must attribute the spasms of virtue in our newspapers to shrewd business self-interest; but it looks very much as if it is "money makes the mare go," even in our best newspapers. When a newspaper de-

fends its crime on the ground that the law cannot be enforced, it puts itself on a level with the rogues who have spoiled New York for the past two generations. Let the law be repealed if it is not good, but let no newspaper of standing defend itself in the breach of a law that a very large number of people consider wise, upon the ground—"Well, what are you going to do about it." The Tweed attitude is really the attitude of the New York newspapers to the law making it a crime to publish an account of an execution in New York.

—WHAT the purpose of the law is is plain enough, and simple-minded people would say is righteous enough. The accounts of executions ordinarily published by the newspapers of a certain class are a disgrace to a Christian civilization and a menace to good morals. Many a beastly criminal has been made a hero in the eyes of a certain class of readers by the reports of his execution given in reputable newspapers. Sometimes the details are horrible and ghastly in the extreme, and they feed the morbid appetites of a class of readers who are only satisfied with the sensational and the dreadful. It would seem a righteous purpose to keep such untruthful and sensational accounts from the public, as it is a wise thing to have the execution itself take place only in the presence of such authorized and competent witnesses as will give the public assurance that the law is being executed aright. There are now pending test suits against certain newspapers who published accounts of an execution of four men some time ago, and we hope the cases will be pressed to an issue as soon as possible. A great many people would be glad to see the law upheld. It is a significant fact that the religious papers support the law.

—TWO THINGS in the report of the recent Southern Wisconsin Ministerial Conference interested us much. Mr. Main refers with pleasure to the fact that this Conference "endorsed the doctrine that it is competent, New-Testament-wise, and essential to the greatest growth and usefulness for every Seventh-day Baptist Church to have at least one duly chosen and ordained deacon and one elder, for religious leadership and the administration of gospel ordinances." We do not see any reason why any church of our order should be without the regular administration of the Lord's Supper, even if it does not see a Seventh-day Baptist minister from year's end to year's end. And we do not see any reason why we should read, as we do sometimes, that in a certain place are persons waiting to be baptized by a minister who is expected *sometime*. Where a denominational council or committee can be convened for the examination and setting apart of an elder who should be authorized to lead the church in the sacraments it would be more orderly and best to convene it, but many churches are so situated as to make such a council or committee impracticable, and it is, we believe, good order and good policy for the church itself to go ahead in the selection and qualification of

such a person as shall be its leader. Some churches may think they cannot have, among themselves, a ceremony for this setting apart such as is fitting to the case, but they can at least pass the necessary vote, and some of their members can pray and read Scripture, and they can all give the brother the right hand of welcome; and above all they can give him their earnest, faithful support in his duties.

THE other thing that interested us was found in Mr. Dunn's article on "How can we best provide for our pastorless churches?" He suggests that it is not quite so easy as some people think for a pastor of a large church to spend a quarter of the year away from his church and on a mission field. Doubtless much good is done sometimes by this method of supplying pastorless churches, but we believe it is just as good policy, on the whole, as for a farmer to leave his farm for three months to the chance labor of some other persons and go off and work another farm for that time. To be sure, the cases are not parallel in all respects, but every pastor has his plans for his work, and they are far-reaching into the culture of his people for the kingdom of God. If he were simply a person set to harangue a congregation once a week, and conduct a prayer-meeting and a Bible-class, and keep up a certain emotional condition in his people's feelings, possibly some one might be found to take his place without harm; and possibly the members of his church who have responsibility thrown on them by his absence get some good, but a true pastor has his plans laid for the culture of his people in Christian living and endeavor, and a three months' absence breaks these up. When he gets back he is at sea for awhile, the threads of his plan are in a tangle, and sometimes the pattern has to be set again. So taking this question from the side of the church and pastor, we do not believe it is good policy for a pastor to be away from his church for any prolonged absence; but taking it on the larger side of the whole kingdom of God, we do not feel at all sure that there are no times when such a policy would not be wise. A pastor usually comes home from these trips physically whipped, and wondering how the missionaries stand it all the while.

—THE *Living Church* has the following: "The Bishop of Ripon, in rebuking the falsehood of extremes, tells a good story of a young curate who rebuked a lady, conspicuous for her good deeds among the poor and outcast, with the words: 'You're a good woman, but why do you not do some really religious work, such as embroidering an altar cloth?'" An extreme, yes; but there is a good deal in the common religious talk and consciousness which makes it appear that people forget Jesus' words—"Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me"—the only reason he gave for inviting them to partake of the blessing prepared from before the foundation of the world for that kind of a religious life. We would do everything possi-

ble to fill up the churches for worship, the prayer-meeting rooms for Christian conference and praise, and the Sabbath-school rooms for the study of the Bible; we would magnify the worship part of religion in the family and everywhere else; but we would also break down the notion that religion consists alone in these things. A man's religion is the spirit of his life everywhere, and especially in such places as tend to make this spirit irreligious. There is too much of the notion that speaking and praying in meeting constitute "duty" and include all "religious work." The true religious worker is he, all of whose activities, everywhere, have the Christian's motive, and especially he who does good to others in Jesus' name. We are glad to note again and again how more and more practical are the aims of Christianity coming to be, and how it is enlisting the men of active business life, the young men and the strong men, who are giving their strength to the effort to save this generation to righteousness.

W. C. TITSWORTH.

Sisco, Fla.

—THE name of the gambler who was mentioned in the articles two weeks ago is Hankins instead of Hawkins. It isn't a matter of much importance, as probably none of the RECORDER readers will ever care to make his acquaintance, but it is just as well to have the name right.

—DR. LESLIE E. KEELEY announces his intention to found, about 18 miles north of Chicago, near the village of Glencoe, the permanent Keeley Institute of the world, where patients can be treated on a much larger scale, and with better surroundings, than at Dwight. His famous bi-chloride of gold cure, whatever its merits, is gaining a rapidly increasing patronage. It is still too early to form positive conclusions of this treatment or to make definite estimates as to the percentage of permanent cures. Most of the various bi-chloride of gold clubs state that the percentage of lapses is less than 3 per cent; but most of the members are of only a few months' or weeks' standing and have not borne the test of time. The medical fraternity, on the whole, are kindly toward the new cure, but they remember Koch's lymph and are shy of uttering too warm words of commendation. Their uncertain verdict is that there is "something in it."

—THE doctors, however, unite in saying that if the secret is such a boon to drunkards it should be given to the world so that all this diseased portion of humanity may reap the benefit. Dr. Keeley has this to say in his defense:

Now as to the formula I can honestly say that if I believed my remedy would be made in all its purity, handled only by the educated members of the medical profession, and administered in the proper way, I would most cheerfully throw it open to the world. The fact of the matter is, however, that my cure is the result of a system, and cannot be accomplished by the simple administration of a sovereign remedy. It involves the intelligent use of powerful drugs, gradations to suit the physical condition of particular patients, changes in the immediate agents employed at different stages of the cure, and an exact knowledge of the pathological conditions of drunkenness and their results. My system—for it is a system—would be a total failure in the hands of the ignorant, and even intelligent members of the profession who had not made a personal study of the disease of inebriety would fail as often as they would succeed. The result would be to discredit me and my discovery, dishearten the drinking man, and by the constant failures absolutely destroy the results of my years of toil and study.

Dr. Keeley is evidently an earnest and sincere man who believes in his mission. He is, withal, modest—does not want fire works displayed or

brass bands brought out in his honor. He goes on his straightforward way absorbed in the great work which he believes he is doing for humanity.

—INTOXICATING liquors will be sold on the World's Fair grounds, but no saloons or bars will be allowed. The Frenchman, Englishman, and German—and American, too, for that matter—will be allowed to sip his favorite glass of beer or bottle of wine as he eats his dinner at the hotel or restaurant. While this is far from being all that temperance people could desire it is at least all that can be expected under the circumstances. It is a cause of thanksgiving to know that the saloon will not greet one at every turn on the World's Fair grounds.

—SOME of the "practical politics" of the city of San Francisco have recently come to light by the revelations of a leading wire-puller. "Chris" Buckley, the famous blind politician, has, for the last fifteen years, held absolute sway over the Democrats of San Francisco and the State of California, making Boards of Supervisors, Governors and United States Senators as he chose. His party following has revolted and he is taking a vacation in London, and has there been letting out secrets before the astonished Englishman. These secrets are very profitable reading for American citizens. He frankly says that he gave Senator Hearst his seat in Congress. His only grievance is that, although Hearst put \$100,000 into the fight for renomination and election, he (Buckley) never got a dollar of it. Among other corrupt things which he charges against the professional office-seekers of his State, he says that in the "Legislature of a Thousand Scandals" twenty-four Senators "pooled issues and had an agent named Taylor. They made about \$8,000 apiece, but refused to pay Taylor his commission. He then turned around and sued them in open court."

—THE conclusions of this remarkable man, who knows whereof he speaks, ought to be read by every man who loves good government and his country's fair name. He says: "The fact is, the ballot is a more dangerous thing when given to everybody than people imagine. The people are indifferent to their political duty and this results in a system of 'practical politics' in every great American city. The only other power is the newspaper, which is equally dangerous, because it is under no curb and is responsible to no authority." When asked if bribery can be put down in politics, his reply was, "I can only answer by saying what has often been said before. You can never get pure politics till you have the united action of a majority of honest, public-spirited citizens. Until you get that, all corporated interests, all heavy interests, in fact will simply be compelled to protect themselves against adverse legislation."

—THE Guardian of the Peace at the Chicago mission school last Sabbath took his seat near a cluster of unruly boys for the preservation of order. A boy began to make a disturbance and the Guardian reached over and pulled his ear. The boy was plucky and determined not to weep, but to regard it in the light of a good joke, whereupon the ear was pulled harder. The smile still continued, although a little less spontaneous and hearty, and the Guardian determining to make an impression, gave an extra twist, which brought the corners of the mouth down. Just at that moment the chorister began to sing, "Gently lead us." I hope the inner smile which sprang up was not irreverent, for it suggested some questions.

—I WONDER if it is always possible to manage a mission school or a public school, or children in a family, purely by love. I once read a story of a twelve-year-old girl going into a large district school where some of the scholars had been the terror of former teachers, and conquering them by love and a few tears shed at the right time. I have read stories of young women in a mission school taking a class of half-grown boys accustomed to vice and hardened toward religion, and winning them by earnest and patient love. No doubt many such instances are true, although some of the stories give evidence of having been manufactured by some one who "never was there." Love is a mighty power—the great power for regenerating the world; but it needs to be mingled with justice and occasionally with retribution.

—DR. HOLLAND, in *Nicholas Minturn*, tells of a charming young woman full of zeal, who gathered together a class of boys in a mission school. They were veterans at the business and "on the make." They expected to have presents given them and be considered as "lambs," and the worse their behaviour, the more love and presents. The boys acted outrageously, and the persevering teacher pushed her affection and patience up another notch. Matters grew worse, and the teacher, in despair, finally asked the ring-leader to call at her house. The boy followed her home, throwing snowballs at her all the way, and appeared later in her parlor—expecting the customary tears and a present to "heap coals of fire on his head." It always rejoices my soul to read the passage where the young lady steps into the room and, in a sudden revulsion of feeling, seizes the boy by the hair and boxes his ears till she is tired. And it was the most natural thing in the world, that the boy from that moment was her loyal follower. He found she had pluck and spirit and muscle and his admiration was unbounded.

—THERE used to be a boy in the Chicago mission school, keen, bright, but unutterably mischievous, and the leader in all petty annoyances. One day, when he had been unusually troublesome, the Guardian of the Peace could endure it no longer and gave him a healthy chastisement. The boy departed in high dudgeon and the Guardian followed. They sat down together on the curbstone outside and talked it all over. Before they got through both of them were crying. From that day the boy was the most-loyal and helpful member of the school. He has grown up to be a noble and useful man, and sometimes drops in to eat dinner with the Guardian, to the great satisfaction of both.

—IT IS possible that people of this age do not exercise the justice element enough in the management of children. I would not give aid or comfort to those parents who place themselves up on a self-righteous throne and treat their children in such a stern and unsympathetic fashion as to drive them to alienation and hatred. Justice should always be tempered with love; but then, love should be tempered by justice. Solomon said a long time ago, "Spare the rod and spoil the child," and he also says in effect, "Spare the love and spoil the child." Both elements are needed, and there are times when the justice should predominate. Christ turned on the cruel and selfish Jewish rulers with the stern denunciation, "Woe unto you, Scribes and Pharisees, hypocrites." Kind and loving words would have been wasted.

—THE other day I was reading a package of old letters which were long ago laid sacredly

away in an ancient chest,—letters covered with dust and stained by time—written thirty-five years ago by a young wife who had just left her far-away home in the East for her new home in the West—to her absent husband. They breathed such a spirit of tender love and affection, such a joy of living and hope for the future, such a love for the Master and eagerness to work for him, that, as I remembered the noble and unselfish life which sealed and confirmed the words, my eyes filled with tears. The hand that wrote the letters has laid aside the pen. The father and mother are lying side by side in the old country graveyard; and, as I thought of my own joy of life and hope for the future, it came over me that it will be, after all, only a short time, when I, too, must lay aside my work and, whether it has been done well or ill, place it at the Master's feet. God grant that each one of us in the years which he shall allot us, may give our hands and brains and hearts to do the work which he has for us to do. May this be our purpose for the new year on which we have just entered.

L. C. RANDOLPH.

MORGAN PARK, Ill.

FEET WASHING.

BY THE REV. CHARLES A. BURDICK.

In the SABBATH RECORDER of Nov. 19th, on the second page, we find an exposition of John 13: 14, 15, where the washing of the disciples' feet is recorded. The exposition embraces these points, that the words, "to wash one another's feet," are to be taken literally; that they must apply to his followers in general for all time; that the service is not to be observed as a religious rite or ordinance in the church; but that it is "a personal service to be rendered to those who are in need of such service from us." And the article closes with these words: "The kind of foot-wear and the customs of Palestine at that time, make it also plain why Christ and the apostle (1 Tim. 5: 10) specify and urge this duty."

Now is this the lesson we are to learn from that remarkable act of the Saviour and the words accompanying it? Is the duty enjoined in the words, "to wash one another's feet," to be limited in its application to the exigencies described by the writer in the words: "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?"

I agree with the writer that the words, "Ye ought to wash one another's feet," were not intended to institute a religious rite or ordinance in the church; and for the following reasons:

1. If feet washing is an ordinance in the church, then it stands on the same footing as baptism and the Lord's Supper, and forms an essential part of the Christian system, and would of course be embraced in the body of apostolic teaching. How is it then that the gospels of Matthew, Mark and Luke, and the Acts of the Apostles give no hint of such ordinance? John's gospel, which alone mentions the washing of the disciples feet, and the words accompanying it, was not published, as is commonly believed, until quite a number of years after the first three gospels. Matthew, Mark and Luke are supposed to contain the substance of the apostolic teaching in the churches. But there must be a serious defect in them, if they entirely pass over one of the Christian ordinances.

2. The washing of one another's feet has nothing in it of the character which gives sig-

nificance to the ordinances of the Lord's Supper and baptism. The Lord's Supper symbolizes the sufferings of Christ who died that we may live. Baptism points to Christ as our once buried and now risen Redeemer, and represents the believer's death to sin and resurrection to a new life through faith in Christ's death and resurrection. Thus these ordinances hold up before us Christ in his office of Redeemer. But feet washing in the church, so far as my acquaintance with the practice goes, is viewed, by those who practice it as a religious rite, as an exercise of *humility* in imitation of Christ's example. So it is something in the *believer* that is publicly exhibited in the rite of feet washing. The act says to the beholder, "I am humble enough to wash my brother's feet."

So it seems to me that the claim of feet washing to be a Christian ordinance is not supported by the records of apostolic teaching, nor by the character of the act. But I cannot believe that the words "ye ought also to wash one another's feet," are meant to be taken in their literal sense, and as enjoining as a duty the personal service of washing the saints' feet, "when the saints are in need of such service from us." My reasons are:

1. This interpretation narrows down the lesson to a single specific service of a comparatively trifling character, and limits its application to comparatively rare occasions in the life of most persons; for the times "when the saints need such service from us," must be when they are not well able to wash their own feet.

2. This interpretation does not compare with the circumstances of the occasion when the act was performed and the words were spoken; for according to Luke's account of that supper, the Saviour was rebuking the spirit of strife for superiority among the disciples, and teaching them a lesson of humble, loving service to one another which is equally applicable to all his followers in all times and in constantly recurring circumstances.

If Luke's words, chapter 22, verses 24-27, are put in their right chronological order, strife arose among the disciples while at the table, "which of them should be accounted the greatest." Jesus said to them: "The kings of the Gentiles exercise lordship over them," "but ye shall not be so; but he that is greatest among you let him be as the younger; and he that is chief as he that doth serve. For whether is greater he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." If Luke records these words in their right connection, which most commentators, in opposition to Meyer, claim, and which we have no reason to doubt, then the feet washing recorded by John (who omits the account of the institution of the Lord's Supper) took place on the occasion when this strife arose. And we may suppose that very naturally in connection with his words, "I am among you as he that serveth," he rose from the table, laid aside his garment, girded himself with a towel, and put himself in the very attitude of a servant in washing their feet. Having resumed his seat at the table he said, "Ye call me master and Lord; and ye say well, for so I am. If I, then, your Lord and master, have washed your feet, ye also ought to wash one another's feet;" which is to say—if the act and the words are symbolic of the servants' office, "If I your Lord and Master serve you, ye also ought to serve one another." Viewed in this light as a symbol, there is in the act and the words not only a rebuke for their strife for superiority, but a most important lesson for all

his followers in all time. How much broader in meaning, how much more exalted in conception, is the lesson thus interpreted than if understood to apply (among those who use the modern "foot-wear") to one of the acts of a nurse washing the feet of one who needs to have this service performed by another.

But are there other examples in the Saviour's teaching of words used symbolically in a much broader sense than their literal meaning? Of secret prayer he said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Does any one believe that the Saviour meant these words to be taken literally? If he did, then we have a very specific direction how we should proceed when we pray in secret; and if we do not enter into a closet and shut the door we do not obey his command. A closet with the door shut is used as a symbol of privacy, in opposition to the manner of the Pharisees praying at the corners of the streets, etc. Again, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Did the Saviour mean to give us direction what we should do in the possible exigency of being smitten on the right cheek? If so, the lesson is lost to most of us. No, there is a lesson here for every one of us against retaliation, returning evil for evil, taught in the symbolic use of words denoting a specific act when taken literally. He also said, "If thy right eye offend thee pluck it out, and cast it from thee." "If thy right hand offend thee (cause thee to stumble) cut it off and cast it from thee." Can we take these words literally? They and the words before quoted are examples of a characteristic of oriental forms of speech which abound in the use of words with a symbolic meaning.

It seems to me, then, that all the facts in the case demand that we should understand the act of washing the disciples' feet as a symbolic act, and the words, "ye ought also to wash one another's feet," as symbolic language, both together teaching the broad lesson of loving and humble service of one another, applicable to all disciples in all ages.

I have offered the above suggestions, not for the purpose of criticizing the article referred to, but because I think there is a very important lesson for us all in the act and in the words under consideration, and which none of us ought to lose by a wrong interpretation.

PARINA, Ill., Dec. 16, 1891.

CREDO.

BY THE REV. O. D. SHERMAN.

What think ye of Christ? Matt. 22: 42. It is evident that Christ was anxious that the world should have a true conception of his indwelling being. The key note of the situation is involved in this question he asked of the Pharisees: "What think ye of Christ? Whose son is he?" What is behind this manifestation that your eyes behold? Is it God or man? Peter exhorts his brethren to, "Be ready to give an answer to every man that asketh you a reason for the hope that is in you." 1 Peter 3: 15. It is said the world is drifting now. Old formulas of faith are being battered to pieces. The question is pressing now as never before. What think ye of Christ? Whose son is he? God's way of advancing his truth in this world is his own. First He reveals it, second, He asks men to believe it, and third to confess it,—be witnesses for it. Whatever we may think of the apostles and early disciples, one thing we will agree on; They were men in dead earnest. They believed with all

the heart, and preeminently they believed in one great fact and truth, and believing, they were ready with their answer. They believed that the world's greatest need was to know God, and Jesus Christ whom he hath sent, and it was not only their duty but glorious privilege to make a confession of their faith to all mankind. In this paper I shall endeavor to tell what I think of Christ.

There are but two ways by which, and through which, a person can form opinions and formulate a belief in regard both to the facts, teachings, and being of Christ. These are: First, the record,—what is written; and second, what the Apostle John speaks of in his first epistle (5: 20), "And we know that the Son of God is come and hath given us an understanding, that we may know Him that is true, and we are in him that is true, even in his Son Jesus Christ."

The New Testament is the record. There is none other. Almost wholly it is the record of his life, his sayings, his death, resurrection, and the elucidation of his doctrines. I accept the record. For me it is true. The witnesses who wrote were competent, having a perfect understanding, as one of them, Luke, says, of all things from the very first. Again, they were divinely inspired. Christ promised that He would send to them the Holy Spirit who would bring to their remembrance what things he had spoken to them.

1. I believe Christ, subjectively, is God at work. His creative, preservative, conserving power and being, manifested. Is this right? What is the record? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." John 1.

2. I believe that Christ is the manifestation of God in visible presence to mankind. In the Old Testament he is called the "Angel of the Covenant." God assured the Old Testament leaders, "My presence shall go with you." He was the pillar of cloud by day, and of fire by night, that led the children of Israel forty years through the wilderness. Is this so? Hear what Paul says (1 Cor. 10: 1-4): "Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea. And were all baptized unto Moses in the cloud, and in the sea. And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ."

3. I believe that in the fulness of time, God was manifested in human form and became the incarnate Christ. The man Christ Jesus—the Son of God (John 1: 14), "And the Word was made flesh, and dwelt among us and we beheld his glory!" (Hebrews 1: 3) "Who being the brightness of his glory and the express image of his person." Christ is thus allied to us, both on the man side and on the God side. We have in us something of God, by virtue of our creation, for, "God said let us make man in our image and after our likeness." Gen. 1: 26. So that part of the substance of God is in every human soul. Marred, defaced, obscured, almost blotted out, but not so entirely lost but that it may be restored by the grace of God. In Christ dwelt the fulness of the God-head, so that he could say, "He that hath seen me hath seen my Father also." And thus he became for us God manifested, and the first born among the brethren; Our Elder Brother, the Head of

the Church; One with us, yet infinitely above us, one knowing our need, and abundantly able to succor; Perfect in our humanity, nothing lacking in God.

4. I believe that the Holy Spirit is Christ communicating directly to our spirits; the still small voice that spake to Elijah in the wilderness, and the mighty moral power in the world now, as he has ever been, reproving the world of sin, of righteousness and a judgment to come. "If a man love me we will keep my words, and my Father will love him and we will come unto him and make our abode with him." John 14: 23. "But the Comforter which is the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you." John 14: 26. Also note John 15: 26; 16: 13-16, Acts 1: 6-8; the apostolic commission; etc.

Such is my conception and belief in the being of Christ, and of course it involves the conception and belief in the being of God, or the doctrine of the Trinity. Whether it is orthodox or heterodox; whether it squares with the old or the new theology I cannot say. I have only written from my open Bible, and the understanding God has given me. I do not see that it is harder to grasp such a conception of unity in trinity, "one in three," than many other things, even of those that come within our every day life. Body, soul, and spirit, what are we? O! the mystery of our own being! We are accustomed to think of one human mind, connected and ruling one manifestation, and yet hypnotism proves that even one finite mind can possess and rule two or more manifestations. If the finite can do this how much more the infinite. "Great is the mystery of godliness."

The reasons for my belief are:

1. My understanding of the record. Thus I read the Scriptures.

2. The agreement of my need, of my aspirations, of my best and purest thoughts to this view. I need just such a teacher as Christ; just such a friend and such a Saviour. Human life needs the Christ life to give it meaning, to give it power. It needs the babe of Bethlehem, the song of the angels, the pure and sinless life, the ready hand and dust covered feet that went on errands of love. For all its pain and sorrow and strivings it needs the agony of Gethsemane, the crown of thorns and the cross of Calvary. For the triumph of its faith in the unseen, and the assurance of its hope it needs the glories of the resurrection morning. "Because I live ye shall live also."

There was an orphan girl at a boarding-school once, who moved among her companions like a ray of sunlight. Upon her neck, held by a tiny chain, she wore a locket. She was never seen to open it nor would she allow any one else to open it. None of her companions knew what was inside. They supposed the likeness of some dear friend. The girl sickened and died. After her death her friends opened the locket. They found no likeness there, only these words written,— "Whom having not seen ye love; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." 1 Peter 1: 8. Said Christ to Thomas, "Thomas, because thou hast seen me thou hast believed, blessed are they that have not seen, and yet have believed."

MYSTIC, Conn.

CHRIST never sent anybody to anyone else who came to him for any kind of help.

HISTORICAL & BIOGRAPHICAL.

A WELCOME DEFENSE OF THE MILL-YARD CHURCH.

It will be remembered that in two numbers of the SABBATH RECORDER issued last fall, there appeared an article giving a history of the struggle through which the Mill-Yard Seventh-day Baptist Church of London, Eng., is passing to prevent certain First-day Baptist bodies in that country from wresting its property from its hands. This article has since been quite widely distributed in England, especially among prominent Baptists. A copy of it came under the notice of the editor of the *Christian Commonwealth*, an organ of the Congregationalists of Great Britain, and published at 73 Ludgate Hill, London.* In the issue of Dec. 17, 1891, of this paper, appear two editorials upon this subject, which we insert below:

THE "SEVENTH-DAY" PARTY.

The Seventh-day Baptists in America have published a somewhat stinging manifesto, retrospective in its particulars, and referring to the conduct of the Baptist Association of London in relation to Mill-Yard Seventh-day Baptist Church. The church worshiped in an ancient chapel, which was one of the monumental and historical landmarks of Old London, and has only recently been improved out of existence by the railway extension in the metropolis. Mill-yard chapel was a curious institution of the East End. It stood near Whitechapel church, and those who visited it were always impressed with it as an antiquarian curiosity. Its history is thrilling to read. One of the pastors of the church, John James, was seized while preaching, October 19, 1661, committed to Newgate, and sentenced to be "hanged, drawn, and quartered." He was accordingly executed on November 26th, at Tyburn, north-east corner of Hyde Park. His quarters were affixed to the gates of the city, and his head was exposed first at the north end of London Bridge, and afterwards upon a pole opposite the passage to the meeting-house where he was apprehended. Soon afterwards another leading member of Mill-Yard chapel was imprisoned in Oxford Castle for twelve years for the bold advocacy of his religious views. The Seventh-day Baptists have not been successful in England as a body of religious propagandists, but they have been peculiar sufferers for conscience sake, and are able to display a wonderful roll-call of spiritual heroism.

OLD MILL YARD.

The demolition of Mill-Yard Seventh-day Baptist chapel came about through the purchase of the property in 1885 by the London, Tilbury, and Southend Railway Company for £5,500, and the money was paid into the Court of Chancery. A strange history followed, which is not terminated yet. It must be remembered that an endowment was left to this church in 1706, which is now worth about £300 a year. This is the result of the will of the very member who was imprisoned in Oxford Castle, Joseph Davis. Thus the little church, of peculiar views but with a wonderful and honorable historical record, should be found well equipped with resources, which must, in the name of everything just, righteous, and Christian, be accounted entirely its own.

*If we are rightly informed the paper here quoted is published in the interest of the denomination styling themselves *Christians*, sometimes popularly called *Campbellites*.—L. A. P.

Strange that in a country where property is so sacred as to be our national fetish, this is not so reckoned in the case of the unfortunate Seventh-day Baptists. They appear to be regarded by their fellow Baptists as being eccentric, and say they have been told by certain Baptists that "their church is a nuisance and ought to be made to cease"! This is perhaps a little vindictive on the part of these more numerous and powerful Baptists of another section; for Baptists of all kinds are very plainly and frequently given to understand by many other "sorts of Christians" that all Baptists are eccentric, and are a perfect nuisance in the religious community. This sort of feeling is so often betrayed about Baptists, especially when they are worthy of their name and profession, that they should be exceedingly careful how they borrow such methods of delineation. The Chancery Court judges, by an unfortunate ambiguity of judgment, gave the London Baptist Union a chance for obtruding a finger into the pecuniary pie in this instance. The manifesto now issued by the Seventh-day Baptists of America shows up certain officials of that Union in a very opprobrious aspect. The document is entitled, "The Mill-Yard Church, London, England, and the Spoliation of its Property," and is contained in the columns of the SABBATH RECORDER, an American journal. What the American Baptists will think of this exposure of unspeakable shabbiness, blended with ill-disguised cupidity, on the part of their co-creedists in London can scarcely be doubted. The result of the attempts of the London Baptists to secure this property for their own body, and of the temporizing of the Law Courts, resisted by the trustees on very natural grounds, is every way lamentable. Already the law costs have mounted to £2,160! This has been paid out of the purchase money, and the interest accruing from the sale of the chapel. If the trustees continue faithful to their stewardship and if the London Baptist officials should continue their astonishing policy of claiming money left for a purpose which they antagonize, mainly for the propagation of Seventh-day Sabbatarianism, then in a short further period the milking by the lawyers may end the conflict by the exhaustion of the source to be drained. But there will remain the stigma applied by watchful and keen eyed critics like the editor of the *Church Times*, who, writing on this strange and disgraceful business, concluded his caustic observations thus: "It used to be required in stewards that a man be found faithful: but if a Dissenting steward nowadays objects to see the funds committed to his charge misapplied, or, in point of fact, stolen, he will incur the obloquy of his fellow Dissenters in doing his duty."

SABBATH REFORM.

NATIONAL CONVENTION OF THE AMERICAN SABBATH ASSOCIATION.

The third annual convention of the American Sabbath Association convened in the Central Presbyterian church of Des Moines, Iowa, Dec. 16, 17, 1891, and was attended by delegates and other prominent Sunday Reformers from almost every State in the Union.

Thinking that some account of the convention from one who attended would be of interest, I send you the following:

The convention was called to order by the president, Col. Elliott F. Shepard, Editor *Mail and Express*, of New York, at 2 P. M. At the opening a half-hour was given for devotional exercises, which were conducted by Geo. F. Magoun, D. D., Ex-president of Iowa College at Grinnell. During his remarks he said: "We thank God that amid all the darkness and crime in the world we have ever had a Sabbath made sacred by *our fathers*." (The italics are mine.) He did not affirm that the Sabbath (Sunday) was made sacred by God, and thus far he gained our respect.

Devotional exercises were followed by remarks by President Shepard, in which he discussed the aims and workings of the Association. During his remarks he spoke as follows. Concerning the Sabbath he said: "It is one seventh of time," and concerning those who violate Sunday he affirmed: "They violate the 10th commandment by coveting God's time; the 8th by stealing God's time, and the 4th by trampling upon God's time." He asserted that all nations who are behind the times in science, art, literature, agriculture, etc., are those who do not observe a Sabbath, and pronounced this "a grand argument for the Sabbath." The burden which rested heavily upon the Association, and was the general subject of all addresses and discussions, was: "Shall the Columbian Exposition be opened on Sunday?" Many reasons were given by the various speakers why the Exposition should be closed on Sunday; but not a speaker that I heard made the attempt to give a scriptural reason for the closing.

During the convention General Secretary, J. H. Knowles, D. D., Editor *American Sabbath*, rendered his annual report in which he gave a general survey of the work for the year and the prospects for the future. He emphasized the fact that in enforcing Sunday observance, "physical force alone will avail very little." Edward Thompson, D. D., of San Francisco, Cal., was pleased that "all good people demand Sunday reform—Protestants and Catholics, Trinitarians and Unitarians."

The representative address, perhaps, of the convention was delivered by Herrick Johnson, D. D., of Chicago, on the subject of "Closing the Exposition on Sunday." He treated his subject under ten heads as follows:

1. Close the Columbian Exposition on Sunday because it is the precedent established by all Expositions of the past.
2. Because of the many petitions demanding it.
3. Because to open the Exposition on Sunday would be against the conscience of ten million church members.
4. Because to open the Exposition on Sunday would be a national humiliation.
5. Because thus to open the Exposition would be a fearful menace to social order.
6. Because to open the Exposition on Sunday would open the door for all kinds of entertainments and traffic to be open on Sunday.
7. Because it would be taking the down grade for labor while Europe is taking the up grade.
8. Because it would turn the laborer over into the hands of men who desire to work him 365 days in the year, and thus kill the laborer.
9. Because it would force Sunday labor upon employes and railroad men.
10. Because it would be selling the Lord's-day for a few pieces of silver which would be as bad as selling our Lord for a few pieces of silver.

The first nine divisions of the address he expanded exhaustively, but entered into no discussion whatever upon the last division.

He also refuted six objections which are urged against closing the Exposition on Sunday; none of them, however, were based upon the Bible nor had any relation to Christianity. He affirmed that people had a right to attend the Exposition on Sunday if it was held open. The two words in italics he gave special emphasis. He maintained strongly that "the rights of others must not be interfered with" in exercising personal liberty. I wondered if he could apply this principle in the matter of Sunday

legislation, which the convention favored so strongly. Dr. Thompson pleads "for the Sabbath on the ground of American law, not on the ground of a Mosaic institution; a Sabbath adopted by our fathers." He "does not believe in making men religious by law, or desire to force them to enter even the doors of a church, or to contribute one penny—we only desire to force them to take a rest—in the interests of good health, mind, body and soul."

Hon. T. J. Lamb, of Madison, Wis., recently spent fifteen Sundays in the Old World and deeply deplored the Sunday violation he saw in the various cities he visited. He says: "At Milan I found the banks closed on Saturday, it being a holy day; a day established by a human hierarchy being observed, but open on Sunday, an institution established by Divinity being desecrated." At other cities he found fairs open, business in progress, side shows improvised, and all manner of traffic carried on upon Sunday.

Dr. Thompson knew a clergyman in the West who was late to Sunday-school because he stopped on the way to have his photograph taken and it required more time than he had anticipated. Many instances were cited by the speakers of the loose way in which Sunday is observed by professors, and of open violation by others, and Sunday legislation was urged to suppress this deplorable state of affairs. One speaker, whose name I did not hear, arose from the audience, unannounced, and informed the convention that he was State President of some labor organization, and thought he voiced the sentiments of nine-tenths of the working men of Iowa when he declared himself strongly in favor of closing the Exposition on Sunday. He further said: "I really am not much of a Christian, but am *everything* for Sunday." (Applause.) Another speaker plead earnestly for the "American Sabbath and American Christianity." I wonder what kind of Christianity that would be?

Hon. A. G. Scott, of Kearney, Kan., thought "a week without Sunday is like a country without flowers; it is like a year without summer; it is like a night without morning; nothing but sorrow, darkness and death." Addresses were made by Rev. J. P. Mills, Chicago; Rev. A. L. Fisher, Des Moines; Mrs. E. H. Slocum, Toledo, Iowa; Hon. L. S. Coffin, Fort Dodge, Iowa; J. B. Helwig, Ohio, and others who have become prominent in the work of Sunday Reform.

During the convention and by its unanimous vote, a telegram was sent to Samuel Gompers, President of the Federation of Labor, which was then in session at Birmingham, Ala., asking for their co-operation in the work of closing the Exposition on Sunday. Toward the close of the meeting the convention passed a series of resolutions all bearing upon the Sunday Reform work. During the meeting eighty new names were enrolled as members of the Association, the membership fee being \$1 each, while Drs. H. A. Johnson and Edward Thompson were made life members by the payment of \$1,000 by a "friend." Col. E. F. Shepard was elected President for the ensuing year, and the place of holding the next convention was decided in favor of Chicago, to convene the second Wednesday in Dec., 1892.

Upon the whole, while the meetings were sometimes quite well attended, I thought there was not much enthusiasm exhibited by our First-day friends. Some of the meetings were very sparsely attended, indeed, while at other churches through the city the usual revival meetings continued, as if no "Sabbath Association" convened near them. The meetings reminded me of political mass meetings far more than of religious gatherings, since very little Scripture was interwoven by the speakers, very much civil law and legislation was prominent, and for every *smart* thing the speakers said the audience responded by applause, sometimes drowning the voice of the speaker for a time.

I returned to my home feeling thankful that I observe not a Sabbath "adopted by our fathers," not the "American Sabbath," nor yet the "Sabbath made sacred by our fathers," but the Sabbath made sacred by the great Jehovah and enjoined upon all mankind.

E. H. SOWELL.

GARWIN, Iowa, Dec. 20, 1891.

MISSIONS.

COPIES of the last Annual Report of the Missionary Society will be mailed free to any addresses furnished the Missionary Secretary.

THE American Board Almanac of Missions for 1892 is filled with valuable facts and figures relating to foreign missions, to societies, their work, and the wide field. Those who do not know what is being done to bring the world to Christ might be helped and inspired by the information packed into these few pages. Price 10 cents. Twelve copies, \$1. Address A. B. C. F. M., 1 Somerset St., Boston.

EXPLANATION.

One brother writes: "The people ask, 'Why do the Board send Eld. H. to such a strong church with such an old and strong minister as Eld. Prentice?' Please tell me what to say."

Well, say that *the Board has not sent* Elder Huffman to the Adams Centre Church. We received a very earnest request from that church, through its pastor, that Elder Huffman might be allowed to go there and hold revival meetings, they offering to pay the expenses. The desire for his coming seemed to be so strong that we gave our consent. That church is to pay into our treasury a sum at least equal to his salary and traveling expenses for the time he is there, and in consideration of his labors. Thus, practically, he turns aside, for a time, from his appointed field of labor—feeble churches and places destitute of gospel preaching—and, for that time, the Young People's Committee is not responsible for his salary.

There have been times in the past when general missionaries have labored for weeks in large churches, and feeble churches have, with some justice, felt neglected. But while Elder Huffman labors in Adams Centre he is not supported by funds contributed for strictly home mission work. And we hope that as the result of our missionary evangelist's labors there many souls will be saved, and the contributions of the church for our general work be largely increased.

A VALUABLE COLLECTION.

"The Baptist Historical Collection which will soon be placed in rooms specially prepared for it, in the new Fire Proof Building at Colgate University [Hamilton, N. Y.], already contains 29,000 documents.

"These documents, for the most part, consist of Reports of Societies, Local and National, Minutes of State Conventions and Associations, Catalogues of Institutions of Learning, Missionary Magazines, Reviews, Histories of Churches, Manuals, Church Covenants, Sermons—Historical and Memorial, and all Denominational Books.

"The value of this collection will largely depend upon its completeness. If complete, the history of the Baptist Denomination can be traced in every State and county of this country.

"Many of the reports still needed are in the hands of those who would gladly furnish them if their attention was called to this collection.

"Widely scattered, these works are of little value or use; but, massed together in a library of Denominational Literature, they are of incalculable worth, both for the student and the historian."

Mr. Samuel Colgate, of New York, has asked

our aid in securing for this collection Seventh-day Baptist publications, books, reports, etc.

We suggest that the Tract Board furnish as complete a set as is practicable of its own publications. Our people ought to be glad to be thus represented.

And we earnestly ask all who can help us make up complete files of Reports of Conference, Societies and Associations to let us know what they can do.

Those who have copies, especially old ones, can well afford to take pains to help forward an undertaking of such interest and importance to ourselves. Please inform the Missionary Secretary as to what you will do.

FOUKE, ARK.

Fouke, Miller county, Ark., is about sixteen miles south-east from the city of Texarkana, on the new Texarkana and Shreveport Railway, six miles west of Red River, three west of McKinney Bayou, and six north of Sulphur River, with an elevation above the river of sixty or seventy feet.

The timber growth is pine and oak, with walnut, pecan, ash, cypress, bay, and magnolia, along the bottoms. Soil—a few inches of gray loam, with subsoil of red clay. Crops—corn, cotton, sweet and white potatoes, oats, peaches, apples, apricots, figs, pears, plums, berries, etc. Price of land in the colony reserve, \$4 an acre; more remote from the station, \$2; in the richer bottoms from \$5 to \$10. The location of Fouke has the name of being one of the best in all the country. This seems to be the opinion of competent judges. It is attracting the attention of First-day people; but Brother Shaw desires to hold the land for Seventh-day Baptists.

The settlement numbers twelve or thirteen Seventh-day Baptist families, with one in Texarkana, three ten miles north-west, and two or three families of Sabbath keeping Methodists, twelve miles north. The church has from forty to fifty members.

Bampfild Academy has been organized, and is to apply for a charter as a Seventh-day Baptist institution. It opened in September with sixteen pupils; and it was expected that the number would be doubled after cotton picking. Brother Shaw is the principal, and has been assisted by his daughter.

The *Sabbath Outpost* is published at Fouke; and one of the best ways to encourage and help Brother Shaw and our cause in the South-west, is to subscribe for this monthly, which is only fifty cents a year.

Our brethren there have made shingles and burnt brick; but they are exceedingly anxious that a cotton mill should be established to give employment to such as need work. The country around can furnish an adequate supply of cotton; and manufacturing interests are certainly developing in the South.

We were much pleased with Southern Texas; for example, Berclair, Goliad county, the home of Elder Whately and of his son, a physician; but Fouke, Ark., certainly has just claims to the consideration of all who desire to live in the South and want a timbered country, and to the favorable attention of all who are interested in the progress of our cause in that section of the country.

It is the home of two of our estimable ministers, J. F. Shaw and S. I. Lee.

In all that vast extent of country known as the South-west, with unsurpassed opportunities for gospel and Sabbath reform work, we have only three missionaries. The number ought to be greatly increased.

FROM S. H. BABCOCK.

Agreeable to the request of the Missionary Board for mission-work by pastors on the Home Field, having been granted leave of absence for one month, I spent the last three weeks of November and the first week in December with the little church at Coloma, Wis., and among scattered Sabbath-keepers in Wau-shara and Adams counties, in this State. I spent the first week in and about Coloma Station. Preached twice at the Station in the M. E. church and attended a prayer meeting service there led by the pastor of that church. Held one service at the home of Dea. Lowe, on Sabbath-day, with a few Sabbath-keepers who got together there, and tried to exhort and encourage them to be steadfast and faithful. Called upon the different families and lone Sabbath-keepers at the Station and on Burr Oak Prairie. Bro. O. U. Whitford now joined me, and for the three weeks following we labored together.

On Sixth-day, Nov. 20th, we went to Fish Lake, which is some ten miles north-east of Coloma. Here are two Sabbath-keeping families, one of which, consisting of a Bro. Mills, his wife and his wife's mother (a Mrs. Spaulding), are recent converts to the Sabbath, and have become members of the Coloma Church. We held three meetings at the school-house here, and attended a meeting at the Seventh-day Advent church in an adjoining neighborhood.

On Sunday, Nov. 22d, we went from Fish Lake, some three miles north-east, to Bro. Dell Greene's, and held meetings that afternoon and evening at a school-house near by. The following day Bro. Peter Hamel, who lives about three miles north of Hancock, the first station north of Coloma, on the Wisconsin Central Railroad, came with team and conveyed us to his place, where we held meetings in the school-house near by the two evenings following. Bro. Hamel's family is the only one that keeps the Sabbath at this place. The inhabitants are mainly skeptics, and except in case of a funeral there are no religious services ever held nearer than Hancock.

From Bro. Hamel's went to Dakota, some nineteen miles south-east, where there are two parts of families which are all that remain of the Dakota Seventh-day Baptist Church, and, with the exception of two other English speaking families, the entire community is made up of Germans. Here we held one meeting, in the home of Sister Crandall, widow of Dea. Benj. Crandall. All, except one, of the Sabbath-keepers were present, also a First-day family and a school-teacher who boards with Sister Crandall.

On the 27th we returned to Coloma Station and remained until the following week. In the meantime, Bro. Whitford preached twice and the writer twice at the M. E. church, and Bro. W. preached on Sabbath-day at Dea. Lowe's. Also made several visits and calls. The pastor of the M. E. Church treated us kindly and gave us a very cordial invitation to come again.

Tuesday, Dec. 1st, we went to Adams Centre, in Adams county, which is some twenty miles west of south from Coloma and twenty-five miles north of Kilbourn City. On the way we called upon a Mr. McIntyre, who lives two miles north of Friendship, the county seat of Adams, whose wife is a Seventh-day Baptist; and a Mr. Hoard and wife who live in Friendship, formerly of Cartwright, Wis. Near Adams Centre are some six Sabbath-keeping families, numbering about thirty-five persons, some of whom formerly lived near Milton.

About eighteen years ago Eld. James Bailey

visited that section and organized a Seventh-day Baptist Church of eight members. Not receiving needed encouragement and help thereafter, they became discouraged, some moved away and the Seventh-day Adventists coming among them about this time, rather than continue destitute of religious privilege for themselves and their children, they united in organizing a church of that faith. But some of them, still being Seventh-day Baptists in sentiment, and hence not in harmony with the distinctive doctrines of Adventism, are not satisfied with their present relationship. We held six meetings here and had arranged for another, but on account of a rain storm were prevented from holding it. At each place visited the people seemed very much gratified and repeatedly urged us to come again.

Dea. Lowe, Brethren Peter Hamel, Dell Greene, Varnum Hill and Orlin Mills, kindly assisted with conveyance from place to place.

The severe drought of the past season has left a great many through that section with limited resources, and some of them will find it difficult to get through the winter without suffering, especially if there should be much severe cold and stormy weather.

Amount of expenses chargeable to the Board, is \$6 92.

WALWORTH, Wis.

WOMAN'S WORK.

WOMAN'S EXECUTIVE BOARD.

President—Mrs. Euphemia A. Whitford, Milton, Wis.

Corresponding Secretary—Miss Mary F. Bailey, Milton, Wis.

Treasurer—Mrs. Nellie G. Ingham, Milton, Wis.

Recording Secretary—Mrs. Celestia Bliss, Milton, Wis.

Secretary, Eastern Association—Mrs. Agnes Daland, Westerly, R. I.

Secretary, South-Eastern Association—Miss Elsie Bond, Salem, W. Va.

Secretary, Central Association—Mrs. M. G. Prentice, Adams Centre, N. Y.

Secretary, Western Association—Mrs. Mary F. Whitford, Nile, N. Y.

Secretary, North-Western Association—Mrs. Harriet Clarke, Milton, Wis.

Secretary, South-Western Association—Miss Eva Shaw, Fouke, Ark.

Shanghai Christmas Box Committee—Dr. Phebe J. B. Wait, 412 Ninth Ave., New York City.

Home Mission Box Committee—Central Association, Mrs. Irving Crandall, Leonardville, N. Y.; Eastern Association, Mrs. E. R. Pope, Plainfield, N. J.; Western Association, Mrs. C. M. Lewis, Alfred Centre, N. Y.; South-Eastern Association, Miss Flora Randolph, Salem, W. Va.; North-Western Association, Mrs. S. E. R. Babcock, Nortonville, Kansas.

A BOX-OPENING SERVICE.

The Ladies' Society, of Milton, Wis., met at the home of Miss Mary Bailey, Nov. 25th, for the semi-annual box-opening service. A programme was presented, consisting of singing, responsive reading, prayer, both of thanksgiving and consecration, reading of appropriate selections, reading slips taken from the boxes, experiences in their use, and suggestions in reference to the same, filling the time so admirably one could but rejoice for the opportunity.

The service was full of interest and profit, and while the snow flakes were falling so gently and quietly without, we could but pray that the divine influence might come in the same quiet all-pervasive manner, filling each heart with purity and beauty, not covering up, but driving out all that is unseemingly selfish or ignoble.

Pennies do not at all measure our sense of gratitude to the Giver of all our mercies; if we

attempted to express it by quantity, we should need the wealth of the millionaire.

But if, in token of recognition of some blessing received from our loving Father, some prayer answered, some gift from His bountiful hand, we drop even the mites, the nickels, the dimes, or whatever a grateful heart prompts from our little store, the thank-offering box comes to be one means of communication with Him, a tangible thing in expressing a noble impulse; an altar of offering perhaps; an educator whose lessons are of great value and a means of grace leading us to higher and better things. I doubt if any who have used it in the spirit in which it originated, or the spirit of Mrs. Pickett, would be willing to do without it. We have little to do with amounts. In His hands a penny can and often does accomplish wonderful things. But we are to remember the silver and the gold are His, we are only stewards who must give account of our stewardship; but may it never be found that we have used dollars for self gratification and given only pennies to the Lord.

E. A. WHITFORD.

WOMAN'S RELATION TO MORAL AND CHRISTIAN ENTERPRISES.

"Not what I have but what I do is my kingdom."—*Carlyle.*

Some portion of the vast "web of human history" falls to the lot of every life. Weave we must in this great factory of life, passing the ceaseless shuttle forth and back as day succeeds day and year follows year. And to the eye of the great Master the fruit of our looms is valued both for the quality of labor put into it and for its relation to all other work.

No life work can be independent in itself. The man who raises wheat is related to the inventor of his farming tools, to the person who grinds it, to the one who makes the loaves into bread, to the furnisher of the implements for making and baking it, and so on *ad infinitum*. The same is true of brain work. As we look into this matter, it is plain to see that all along the line of human events, woman has so left the impress of heart, brain, and hand, that there can be no question of her molding agency.

This is first seen in her home work—a work that will tell for good or ill, not only to those homes that grow out of hers, but to those of her neighbors. It is a joy to know that the influence of the home of every true woman, whose character is rounded out with sweetness and strength, is to help fashion the homes down the ages to come.

Would you see the saintly face of a Madame Guyon, whose very sweetness and purity has been carved by the chisel of misfortune and opposition? Behold, it looks forth from behind prison bars! What of the long list of Red Cross heroines, who believe that "to pity distress is but human, to relieve it is God-like"?

Let Kate Marsden, the founder of leper hospitals, speak from her sledge, drawn by reindeer on a five-thousand-mile journey in midwinter, through Asiatic Russia, in search of a cure for leprosy said to be known to Siberians, to take with her to her life work in India among 250,000 lepers. She will say, "No gain but by its price."

Nor would the name of Helen Chalmers so brighten every page which it adorns, if she had not possessed a spirit of rare self-denial and sacrifice as she transformed vile courts and rows into avenues of safety and pleasure.

The companionship of the insane, whose champion she was, gave a Dorothea Dix to the world, who, for over fourscore years was tireless in her life of sacrifice for the unfortunate. A woman of indomitable will and extreme faith, it has been said of her, "the faith force that made Dorothea Dix always victorious seems to be the final analysis of her wonderful powers." In her philanthropic life she planned for herself a work untouched by any other, and whose

many obstacles called into requisition all the heroism of her noble nature.

Then, again, the name of Jennie Cassiday. What sweet perfume it bears with it, like the flowers whose mission she established! The environment of a sick-room and life of constant pain and suffering gave birth to this ministry that sends the blossoms of our land in their wealth of beauty and sweetness to the shut-in, to the pain-racked in hospital, boarding-house, and even in prison.

To no woman has fallen the legacy of a grander work than that which it has been Mary Clement Leavitt's privilege to enjoy in her eight years as around-the-world missionary of the Woman's Christian Temperance Union. It has cost her something to hold over sixteen hundred meetings among people speaking forty-seven languages, to lie seriously ill four different times in hotels and elsewhere, to encounter storms at sea that mowed down vessels far and near, some terrible wrecks being before her eyes, her own vessel foundering soon after she left it,—to say nothing of travelling alone and unprotected, often among a class of people little accustomed to show respect or favor. If any one asks if this temperance missionary work was needed, let Canon Farrar answer when he startles us with the statement that England makes one hundred drunkards in India for every one made a Christian.

Miss Gurney, with her faith undertaking in the founding of a Christian Police Association, with its two hundred branches extending throughout the United Kingdom, with distant bands in Canada, Tasmania, Australia, Cape Colony, China, and South Africa, beholds marvellous results, but her work has proved no "flowery bed of ease" mission.

The Soldiers' Home in Ireland, of which a sergeant-major said, "It's a regular heaven, the greatest boon a soldier ever had," stands as a monument to the indefatigable effort of Miss Elsie Sanders, with its Bible and Prayer Union and Soldier's Christian Association extending into England and Scotland.

And what shall be said of Florence Nightingale, the "angel of Scutari;" of Sarah Robinson, the "queen of the garrisons," and Clara Barton, the "angel of the battle-field"? Iron crosses conferred only for the bravest deeds, and red-cross brooches in gold and precious stones, the gifts of earthly royalty, but faintly typify, methinks, the meed bestowed by the King of kings on these daughters of the cross.

With reverent hand and grateful heart let us give an important place on this record to the fragrant names of Harriet Atwood Newell and Ann H. Judson. In all missionary life there are crosses and self-denials, but at this day they are few compared with those endured by the pioneers. A way was then to be made. Now one has only to follow in the footsteps of others. The rays of the torch they carried have with undimmed light illumined the pathway of their followers in all the years since gone.

This grand century has well been denominated the missionary epoch of the world. About midway of the century there was recognized a want that was unmet. Women in heathen lands were not being reached by the servants of God then in the field, and the women sent out by the agencies then in existence were far too few for the necessities of the case. But under divine ruling there is no emergency without its complement.

"In the heart of man a cry,
In the heart of God supply."

So our mothers joined hands in a service for the weal of all the sisterhood, and the sequel proved that they enrolled themselves none too soon, for simultaneously a cry of hunger seemed to arise from the women of heathen lands for they knew not what, but God knew that it was the bread of life that he had bade the daughters of Christendom to bear to them, and Woman's Missionary Societies have since been a potent factor in the world's redemption.

"A sacred burden is this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin;
But onward, upward, till the goal ye win."

—Abstracted from *Missionary Helper*.

THE SABBATH RECORDER.

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

"FOR no one doth know
 What he can bestow,
 What light, strength, and beauty may after him go;
 Thus onward we move,
 And, save God above,
 None guesseth how wondrous the journey may prove."

BEGINNING with January 1, 1892, the American Sabbath Tract Society is to maintain a room at No 100 Bible House, New York, which is to be a depository at which supplies of all our books and tracts may be had, and which shall serve as the New York office of our periodicals, especially of the *Outlook* and those tracts which, beginning with this year, are to be issued monthly. The room will be kept open during business hours, and all Seventh-day Baptists visiting the city will be welcome there.

THE form of the *Outlook* for 1892 is to remain as in the quarterly issue but it will be issued monthly instead of quarterly, and it will give more attention to the popular phases of current thought upon the Sabbath question. Its name, *The Sabbath Outlook*, indicates exactly its purpose to give its readers the fullest picture of the condition and immediate prospect of Sabbath Reform, in all its phases. The January number has been unavoidably delayed a little on account of changes in the title page, imprint, etc., but it will soon be in the mail.

IN the missionary columns this week Bro. Main calls attention to the valuable collection of pamphlets, etc., being made in the interest of Baptist history. For several years we have sent Minutes of our Conference, etc., to this collection. As it is to be kept in a fire-proof building, and is to be always accessible to every one interested, it may in time become a valuable collection to the future historian of our own people as well as to that of the Baptist people generally. Should any one who reads this paragraph find in his possession any old Minutes of Associations, Societies or Conference, we should be glad if such person would send the same to this collection. Forwarded to Samuel Colgate, No 50 John Street, New York, they will be thankfully received, properly classified and carefully preserved.

UNDER the head of "Literary Briefs and Personals," the *Standard*, Chicago, has this note:

Mr. Eugene Field, in his list of words and phrases which should be discarded as not good English, includes the word "above," in certain connections. He says:

Never use "above" as an adjective. "The above extract" is a barbarism.

We question Mr. Field's grammar. "Above" in such a clause as "above extract" is not an adjective. The expression is illogical, and is equivalent to "the extract which is above," meaning "above what is here written." It is a preposition, and the usage is entirely correct.

We question the *Standard's* orthography. Indeed, "illiptical" is a very ill-spelled word. Perhaps it was the proof-reader's fault.

ONE of the hopeful tendencies of the times with respect to Christian work is the increasing interest taken in it by laymen. This is seen not only in the numbers of laymen who are giving themselves to distinctive forms of evangelistic work, nor yet alone in the interest awakened among young men through various Christian Associations, but also in the largely increased contributions of Christian business men for the founding and maintenance of missions and other institutions which, directly or indirectly, promote the cause of pure religion in the world. For example, it is said that the Baptist laymen of Chicago have pledged themselves to raise \$120,000 for city missions. Of this amount \$100,000 is to be set apart as a permanent fund, \$10,000 is to be used for the current expenses of church extension work, and the remaining \$10,000 will be applied to the establishing of a central mission station. Similar work is done in other cities and other work equally Christian is being done by laymen of other denominations everywhere. A cause that is strong in such supporters is strong indeed.

THE late papal encyclical on socialism treats especially of that very secular matter the tenure of property. Speaking of this document, Archbishop Corrigan, who, as an American citizen, owes highest allegiance to the American government in all secular matters, says "The Holy Father is the teacher, and every Catholic must regard him as the supreme earthly authority." That the teaching of the encyclical in this particular case is in harmony with our government does not remove the danger which threatens us in the utterance of the Archbishop concerning it. The doctrines of our government are to be supported by every Catholic, not because they are the doctrines of the government but because they are the deliverances of the Holy Father. It follows, of course, that if the teaching of the Holy Father and the holding of the government upon this question had been diverse, "every Catholic," according to Archbishop Corrigan, would be obliged to yield obedience to the pope in defiance of the government, because they "must regard him as the supreme earthly authority." If such teaching as this is not treason to the government, it is difficult to define what treason is.

MR. EDWIN ARNOLD has on hand a project which he thinks must be of interest to the entire world, particularly to the religious world. It is nothing less than the restoration of the holy temple to the Buddhists. It is said that Jing Asoka of India, 300 B. C., began building a great temple for Buddha Gya, near where he sat under the Bodi tree, and obtained universal knowledge. Century after century work progressed on this grand temple, and it became the seat of the Buddhistic religion. But by the lapse of years and gradual neglect it fell into the hands of the Brahmins, and to-day the curious anomaly exists that Bangkok, of a Buddhistic religious the center, is occupied exclusively by Brahmin votaries. Mr. Arnold does not make public all his plans. He thinks he has under way plans by which the Brahmins can be persuaded to surrender the property without resistance on the one hand, or the exercise of force on the other. It looks like a gigantic scheme to buy the property. He has already procured the necessary civil authority in the matter and thinks the ecclesiastical negotiations are pretty well settled. If the project does not reach maturity within a year, Mr.

Arnold proposes a visit to India to consummate the plan. It is certainly a gigantic undertaking and will, when completed, mark the great persistence and skill of the man who has undertaken the task. But we cannot help asking, What of it? Of what concern is it to the great world whether the great temple is in the hands of the Brahmins or the Buddhists?

AN OPEN LETTER.

BLOSSBURG, Pa., Dec. 30, 1891.

To the Editor of the SABBATH RECORDER:

If it is proper I should like an answer to the following questions through the SABBATH RECORDER:

First. Has the Seventh-day Baptist denomination specific articles of faith?

Second. If so, are these articles of faith binding upon the ministers of the denomination; also upon the members of the different churches of the denomination?

Third. Are Seventh-day Baptists orthodox to the extent that they believe the scriptures are inspired; that Christ was divine? Do they believe in the Atonement and the Trinity?

Fourth. Are ministers ordained by the Seventh-day Baptists who disbelieve in the orthodoxy as declared and taught by the denomination?

I am informed that I am licensed by the First Alfred Church to preach the gospel. Am I expected to preach the gospel in harmony with the doctrines, teachings and articles of faith of the Seventh-day Baptists, or am I licensed to preach the gospel after my own opinions and doctrines, even though they contradict and deny the vital principles of the Seventh-day Baptist denomination?

Yours Truly,

P. A. BURDICK.

REPLY.

It is quite proper that our correspondent or any other person should ask the foregoing questions, or any other questions relating to our faith and practice as a people. We take pleasure in answering as follows:

First. The Seventh-day Baptist denomination has specific articles of faith, prepared by order of the General Conference of churches, approved by that body in 1880, and published first, in the form of a leaflet, and later, in connection with other matter, in the *Seventh-day Baptist Hand Book*.

Second. The General Conference possessing the prerogatives only of an advisory body, and having no jurisdiction over individuals as such, these articles of faith are not binding upon ministers or church members in the sense in which such articles are binding when issued by bodies which possess legislative and executive power in such matters. But the churches, which by their delegates compose the General Conference, are morally bound to conform their own articles of faith to those of the General Conference; the churches have disciplinary power over their individual members, official or lay, and the Conference has the right to exclude from its membership any church not in harmony with its declaration of faith and practice. In this sense, and in this way, these articles of faith are binding upon all members of Seventh-day Baptist churches, ministerial and otherwise.

Third. According to their published standards, Seventh-day Baptists do believe in the Inspiration of the Scriptures, in the Divinity of Christ, in the Atonement, and in the Trinity.

Fourth. So far as we know, ministers are not ordained by Seventh-day Baptists who dis-

believe the doctrines as declared and taught by the denomination.

It may not be our province to say what was the intent of the First Alfred Church, or any other church, in any given case; but on general principles we may say that when a Seventh-day Baptist church licenses one of its members to preach the gospel it is expected that he will do it in harmony with the doctrines, teachings, and articles of faith of the Seventh-day Baptist denomination. It would be a strange proceeding indeed for any church to license one of its members to preach individual opinions and doctrines which contradict and deny the vital principles of the denomination with which it is in harmony! It is fair to presume that should Bro. Burdick so misunderstand his license from the First Alfred Church, and should set himself at work to overthrow the vital principles of the Seventh-day Baptist denomination, the First Alfred Church would, without much delay, inform him that he had mistaken the nature of his license and ask him to cease his destructive work. Should he refuse or neglect to heed this counsel, the church would, we think, revoke his license, that is, withdraw its sanction from his work. Should the church fail to do this her simple, plain duty in the matter, she would herself be a fit subject for the exercise by the General Conference of its constitutional "power of exclusion of churches from membership in the Conference for the want of harmony, either of *faith* or *practice*, with the denomination."

OUR CHINA MISSION.*

It is nearly forty-five years since our first missionaries set sail for China, their foreign field of labor.

Although they were leaving home, friends, and all that was near and dear to them and a long and hazardous journey lay before them, they hesitated not; nor were they intimidated by the many trials and privations that awaited them in that far off land. Their hearts were full of missionary zeal, and love for those benighted souls they were going to evangelize.

When one of their number was asked when they expected to return, her reply was, "never." There were only two things that would ever induce them to return; that was failure in health, or the lack of support. Several times were they compelled by sickness to return for medical treatment and rest; but never until their health entirely failed, and one of their band was laid to rest in that far off land, did they entirely abandon the field.

They have done their work wisely, and they have done it well; they have been the pioneers that have opened the way for others to follow. The work they have wrought and the good they have accomplished eternity alone will reveal.

When we compare the condition of China at that time with what it is at the present, we see much to encourage. Then but one or two mission posts had been established. Now there are evangelists of different denominations in every province except one. Schools have been established, churches have been organized numbering over four hundred; and if we think this is but little to accomplish, for so long a period of time, let us remember, "large bodies move slowly," and China is a vast body to move.

Her inhabitants are numbered by millions, and the persistence which is the *strength* of

*Read at the Semi-annual opening of the Thank-offering boxes, Thanksgiving day, at Albion, Wis., Nov. 26, 1891.

her heathenism, may at some future day be the strength of her Christianity. The power which is latent in this great people may possibly make them one of the mightiest factors of the world. How grand the thought that our denomination may assist in this glorious work.

With renewed zeal and redoubled efforts what may we not hope to accomplish in the years to come. Let us arouse from our lethargy, and count no sacrifice too great for so noble a work; let us cultivate a true missionary spirit, and follow in the footsteps of our Saviour, who was a missionary to this earth, and who left to us his last great command, "Go ye into all the world and preach the gospel to every creature."

While he does not require all to go into foreign fields of labor he does require us to use our influence and give of our means for the support of those we have sent to that field. Already has our medical missionary sent over the "Macedonian cry for help," and shall not we as a denomination be responsible if her call is not heeded?

She truly is doing a noble work; accomplishing much and reaching many that could only be reached through her instrumentality. Let us then send her an assistant, if one can be found, before her health shall fail and it should be too late.

Again, by the death of Susie Davis our mission has been weakened. For she was about to enter school to prepare herself for the mission work she so dearly loved. Who is there among our young people, East or West, that will volunteer to take her place and accomplish the work she had so wisely planned for her. Who can listen to the cry of those benighted souls, and resist their appeal.

"We are longing, ever longing,
For some tidings from the Throne;
And our blistered feet are thronging,
Where no gospel seed is sown.
We have waited, waited, waited;
Till our hope is almost fled;
But the blessing seems belated;
Shall it come when we are dead?"

My brothers and my sisters, for the future success of our China mission let us pray, labor and wait. In God's own good time it will succeed; and in the future years to come we may hear their glad refrain:

"We are living Christians, living;
You have snatched us from the grave;
For the truth which you are giving,
Is the blessing that we crave;
We shall be your joy forever,
When we meet around the Throne;
And eternity shall never
Dim the gems we call our own."

C. A. BABCOCK.

REVIVAL AT ADAMS CENTRE, N. Y.

It may be interesting to the readers of the RECORDER to know that we begin the new year here in the midst of a precious revival of religion. We commenced meetings the 9th of December, and for three weeks we have had meetings day and night. Last night there were thirty-six forward at the anxious seat, the most of whom expressed themselves as having found hope in Jesus.

Being the last night of the year, all were invited forward, Christians to consecrate themselves anew to God and his work, and those not now Christians, but desiring to be. Though the congregation was large not over ten or twelve stayed back. About two hundred spoke of their love for the Master, some very aged ones who have been long in the service and others young in years and in the cause. I think it was one

of the best seasons that can ever be enjoyed in this world and a foretaste of the glories of the world to come. It was surely an heavenly place.

The meetings are to continue, at least, for a few days longer. The Adams Church is one of the most prosperous churches I have ever labored with. It has a large, intelligent, and active membership. A faithful pastor who has been with them for twenty-three years, and he has the hearts of the people with a growing affection on the part of pastor and people. Today is the covenant meeting of the church and we are expecting there will be persons who will offer themselves for baptism and church membership.

As soon as through here I am to return to labor a time longer with the little churches in the Western Association.

If my correspondents will address me at Nile, Allegany county, N. Y., letters will reach me as my wife is stopping there for a time.

J. L. HUFFMAN.

JAN. 1, 1892.

"WHOSE OX," ETC.

There are a very few preachers and religious thinkers in our country who have not the natural ability, or training, to define the difference between tweedle-dee and tweedle-dum. Our pulpit and platform ability can evolve a discourse from an adverb, a conjunction, or preposition; can divide into longitudinal sections the finest specimen of capillary matter that was ever found in a second growth on any theological pate, however shiny; it can eisegete into scriptural texts ideas God and the angels would fail to find therein; can beat out moral questions into a thinness in comparison to which tissue paper is like China's wall; while of moral principles, however subtle in themselves, it can make such fine-spun applications as to necessitate, for the ordinary intelligence, a Lick mental telescope to discover, and many other feats of intellectual jugglery is it able to perform; but when it comes to a consideration of a certain phase of religious matters, the support religion receives, directly or indirectly, from the State—a support that is inconsistent, unjust, unfair, and therefore un-Christian and un-American—the average theologian's sensibilities seem suddenly seared as with a hot iron.

There is a failure to detect the dishonesty and unfairness in the exemption of church property from taxation, which exemption besides is so palpably inconsistent with our theory of the union of Church and State, that it surprises one that there should ever be any claims made that we have here no such union.

Sabbath legislation, under the disguise of civil, sanitary, and other pretensions, is an insult to the ordinary intelligence, and "it gives one a pain" to think that the "Sabbath" reformers cannot see it in that light, and since they do not, what hope is there that they will ever see that such legislation is alike subversive of Christian as well as American principles?

Strong is the spell that error weaves,
In midnight madness for mankind;
And deep the trace that error leaves
Impressed upon the human mind.
Bright must the rays of God's light break,
And strong the power of truth must be,
Ere men from error's trance awake
And think, and act, and dare be free.

H. B. MAURER.

CHRIST never failed to distinguish between doubt and unbelief. Doubt is, can't believe; unbelief is, won't believe.

YOUNG PEOPLE'S WORK.

THE LITTLE MAID FOR ME.

I know a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little
elf,
For she never helps her mother, or her sister, or her
brother,
But, forgetting all around her, lives entirely for herself;
So she simpers and she sighs
And she mopes and she cries,
And knows not where the happy hours flee.
Now let me tell you privately, my darling little friends,
She's as miserable as miserable can be,
And I fear she's not the little maid for me.

But I know another maiden,
Whom I've often seen arrayed in
Silks and ribbons, but not always; she's a prudent little
elf;
And she always helps her mother, and her sister, and
her brother,
And lives for all around her, quite regardless of herself;
So she laughs and she sings,
And the hours on happy wings
Shower gladness round her pathway as they flee,
Now need I tell you privately, my darling little friends,
She's as happy as a little maid can be?
This is surely just the little maid for me.

—Harper's Young People.

The selfishness of the girl whose thought and care are all devoted to one person, and that one herself, is a defect readily recognized and disliked by all but the girl who exhibits it.

There is another kind of selfishness, more subtle because it masquerades under quite an opposite name, into which bright ambitious girls of this age are very apt to be led. There are so many calls from outside for workers in benevolent organizations that girls very often conclude that some line of public work is of so much importance that it entirely supersedes the claims of home and must always be put before the work done for "her mother, or her sister, or her brother." At bottom this reasoning is wholly selfish, for the conclusion would never be reached were it not that the outside work offers more pleasure, variety, and applause than the quiet work at home. And nothing is more common than for girls to over-estimate the good they are doing in public work, the results often being far from commensurate with the toil expended.

There has been lately laid to rest in a New Jersey city one whose death has been a most remarkable testimony to the power which can be exerted by a young woman whose life is devoted to the duties which lie nearest her hand among kindred and friends. This lovely girl, whose calling away we can scarcely understand from our earthly point of view, lived so quiet a Christian life from day to day, performed all little home duties with so sweet a humility, that an outsider might have thought her days tinged with a most decided sameness. Her name was not often found in reports of committees, and her public utterances were few indeed. But when it became known that those loving eyes could never again look encouragement to friends and pupils, that that cheerful voice was forever silent, and that those patient hands had performed their last helpful services, then was revealed how immense had been the influence of that single quiet life, how wide the circle whom she had blessed, how far reaching was the good which she had accomplished during her short life. And why? Because her life was spent for others, and herself was held as last to be considered in her eyes. Oh! that our girls would see that while they need not refuse to do outside work for which they can conscientiously take the time, their first strength, their freshest efforts, and their most loving thought should

be given to the home in which God has placed them, and that no amount of charitable work abroad can atone for a mother having an undue weight of care, a sister whose only remembrances of home are unhappy ones, or a brother who has gladly escaped from the uncongenial atmosphere to one of questionable pleasure. It is the woman who "looketh well to the ways of her household" of whom the Scripture says, "Her price is far above rubies."

THE GOOD AND BAD EFFECTS OF THE PRAYER-MEETING PLEDGE.

BY MR. CHARLES H. WELLER.

In the face of the continued and manifest success of our grand Society of Christian Endeavor, it may seem unnecessary if not quite impossible to discuss this one of its distinguishing characteristics. However, in the majority of our great organizations, and pre-eminently in the history of the Christian Church, have existed features which have been long criticised, and reasons have been found for approval or for revision or for elimination.

The purpose of a pledge is in order that by the expression of a good resolution in definite language as an aid to the memory and a stimulus to the desire for truth, the promptings of the Holy Spirit—for the conscience is nothing else—may be less frequently disregarded and the good acts more faithfully performed and repeated. These are the effects that are desired and it is only when it accomplishes these ends that the pledge is efficient. So we must make a careful discrimination in considering a pledge of any kind, that it be used as a means and not as an end. It pleased God to make the Mosaic Law a means of sanctifying his early people and of making them ready for that service which should be "in spirit and in truth." In much the same manner we use the law of the pledge to be "our school-master to bring us unto Christ." The result in both cases shall be the same, "a nearer walk with him" and a love that makes obedience only pleasure.

First in our prayer-meeting pledge, and I am glad it has been put first, is, "Trusting in the Lord Jesus Christ for strength." The rest is unnecessary if we remember this clause. Have we not even earthly friends whom we would trust for many of our supplies? Oh, let us then much more have a perfect faith in the love of God. All that we have is a gift, and a heart realizing and grateful can but fulfill the rest of the vow. "To do his will and to read the Bible daily" are but the outcome of a complete trust. Would that the pledge could make more tangible the reasons which should impel to the duties instead of the unmeaning acts in themselves.

If the effects are evil at any point it is in the possible assumption by some that a true service can be rendered from simple observance of the obligation expressed; that our debt to God is paid when we have read a portion of His Word and sent up a prayer to Him in fulfillment of our "task."

I would not bear the inference that the pledge tends to produce word-service instead of heart-service, for this is surely rare, though possible. God requires, or what is better to loving followers, desires a complete abandonment of self, the utter giving over of the "I," the will, and we must not be satisfied with nominal obedience.

The remainder of our pledge pertains more particularly to the meetings of the society and are truly productive of good results. It can not be denied that some excuse themselves from participating in the meetings when the reason

is at best equivocal. And though the effect seems evil there needs to be care in criticising the place of the fault. "Is the law sin," or is it our disobedience and violation of the law? The pledge, if in harmony with Christ's Word, and if accepted by us, is to be obeyed. "Whosoever shall confess me before men," is in direct accord with the wording of the pledge, and if we find members of our societies who are excusing themselves from their obligation, look to him who violates rather than to the law he violates.

One of the best results is the improvement in expression and in the perceptible growth from testimonies of word into testimonies of experience. And not only in expression but in better love for God and greater sincerity of service. It is well to feel the promise of presence that is pressed to us by the pledge. We need more often to be where the spirit may enthuse our hearts and make our lives more devoted to this portion of God's work.

LEONARDSVILLE, N. Y.

DOING BUSINESS BY A PHONOGRAPH.

Butler's publishers are overrun with people who want to canvass for his book, and the firm has adopted a novel and original way of doing business with them. Book agents are all great talkers—they have to be—and most of them, especially those of the gentler sex, drive the busy publisher almost distracted when they make application for a contract. Yet this new plan of the Butler people is so ingenious that the most case-hardened agent goes through the mill in silent astonishment and signs his application with a yip.

The pretty blonde clerk who sits next the door tells the whole story:

"Why, it's like this: A man opens the door and he sees me, and he says: 'Do you publish the Butler book here?' And I say, 'Yes sir; do you wish to apply for an agency?' Oh, I can tell an agent every time. And then he says: 'Well, I'd like to talk with some man in charge about it.' Then I say: 'Sit right down here, please. There is a prospectus, there is a territory book, there are circulars, and there is an application blank. Now just let me hook this into your ears, and the head of the firm will talk to you.'

"You see, it's an Edison phonograph he sits down to, and before he fairly knows where he is, zip, zim, quackety quack, the machine begins to talk to him.

"It starts in, 'How do you do? Glad to meet you. You wish to canvass for the Butler book?' And then the agent always nods his head to the machine as if it were a live being. Then the phonograph goes on to tell how very busy the publishers are, and that they feel sure he will appreciate this labor-saving device which they use in talking to him.

"Then he is told, 'Take a circular which lies at your right hand. Look it over carefully, and please stop the machine while you do it.' So with the prospectus, etc. Then the machine asks him to examine the territory book at his left, where he can see what sections have not yet been assigned to other agents. It tells him where to find pen and ink to make out his application, and to pay 'the young lady who first waited on you'—that's me—'two dollars for a prospectus.' Finally the machine says: 'Now, if there is any point in which it is absolutely necessary that you have further information, the young lady will conduct you to one of the firm. But remember, you must be brief, for their time is valuable.' And then the agent nods again, where he would get mad and go out if he

had been talked to so face to face. But he can't get mad at a machine. Then the phonograph says, 'Good-day' loud and sharp, and the agent hands me his application and his two dollars, meek as Moses, and goes out.

"Oh, it works first rate. Not one agent out of ten asks any questions or wants to see one of the firm when he gets up from the phonograph. An agent named O'Neil, from South Boston, was one of the first to try it, and he was so carried away with it that he rushed across the street to the State House and brought over First Clerk Edgett to try it. Mr. Edgett went through the turn, and said he was almost persuaded to go canvassing for the Butler book himself." *The Phonogram.*

SUN-RISE PRAYER-MEETING.

The young people of Milton arranged to have an early prayer-meeting on New Year's morning. Fifteen minutes before midnight the bells at the college, church, and public school began in unison to toll away the departing year. Slower and slower they tolled until just twelve o'clock when they began with joyous tone to ring in the first day of 1892. It rained all night and the frozen earth not taking in the falling water the streets were a slush of mud; yet when the bell rang again at half-past six, while it was still dark, people old and young, (mostly young) men and women, from all the churches began to gather at the appointed place. The meeting was led by Mr. Royal Bullock, and continued for over an hour. It was truly an inspiring gathering. The unpropitious weather did not seem to dampen the spirits of those present. The main thoughts were: Look ahead, not back; depend on Christ, have a purpose in life. All were presented with cards containing a pledge to read the Bible and pray every day for one year. We trust that many have signed the pledge, and that their actions will prompt and encourage others to make the same resolutions. We are working for the unsaved in Milton.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

- Jan. 2. The Kingdom of Christ Isa. 11: 1-10
- Jan. 9. A Song of Salvation Isa. 26: 1-10.
- Jan. 16. Overcome with Wine..... Isa. 28: 1-13.
- Jan. 23. Hezekiah's Prayer and Deliverance. Isa. 37: 14-21 and 33-38.
- Jan. 30. The Suffering Saviour..... Isa. 53: 1-12.
- Feb. 6. The Gracious Call..... Isa. 55: 1-13.
- Feb. 13. The New Covenant..... Jer. 31: 27-37.
- Feb. 20. Jehoiakim's Wickedness..... Jer. 36: 19-31.
- Feb. 27. Jeremiah Persecuted..... Jer. 37: 11-21.
- March 5. The Downfall of Judah..... Jer. 39: 1-10.
- March 12. Promise of a New Heart..... Ezek. 36: 25-38.
- March 19. Review.....
- March 26. The Blessings of the Gospel..... Isa. 40: 1-10.

LESSON II.—A SONG OF SALVATION.

For Sabbath-day, Jan. 9, 1892.

SCRIPTURE LESSON, Isa. 26: 1-10.

INTRODUCTION.—There seems to be no special connection between the last lesson and this, other than the fact that in the kingdom of Christ is complete salvation. Of this salvation will God's people forever sing. We have passed by fourteen chapters of Isaiah's prophecy. Eleven of these, 13-23, contain chiefly a collection of utterances, each of which is called a "burden." Chapters 24-27, including the lesson of to-day, form a prophecy somewhat connected with ten "burdens" and are a general summary.

TIME AND PLACE.—About the same as last lesson.

EXPLANATORY NOTES.—"In that day." When God's people are restored to their inheritance and to his favor. "This song." Of salvation. "Strong city." Jerusalem. Guarded by the Lord. God is its strength.

"Appoint for walls." Christ our salvation is the defender of his people. v. 2. "Open ye the gates." The captive people returning, cry out in chorus, responding to the sentiment of verse 1. "The righteous nation." The great body of the captive Jews in Babylon seem not to have apostatized from the true religion and true God, although their disobedience brought them into captivity. They were cured, at least, of idolatry. v. 3. "Thou wilt keep him." Religious reflections are begun for the consolation of all believers. "In perfect peace." See Phil. 4: 7. The mind having confidence in God shall not be worried by persecution, poverty and trials. "Mind is stayed." Thoughts, devices are supported by God. "He trusteth in thee." Therefore needs no other support than what Jehovah assures. v. 4. "Trust . . . forever." Be confident in God at all times. Let no trials prevent it. "In the LORD JEHOVAH." *Be Jah Jehovah.* The original word retained in the translation to express God's holiness and majesty in the highest sense. "Everlasting strength" Rock of ages. Like the rock, God is unchanging and furnishes protection forever. v. 5. "Dwell on high." Emblematic of the enemies of God's people. "Lofty city." Babylon. It was literally laid low, and so shall that be brought low represented by it. v. 6. "Feet of the poor." Those who have been oppressed shall rise in triumph. God's needy ones shall find strength in him for overcoming. v. 7. "The way of the just." Literally, "The way to the just is uprightness." They may pass through all manner of trials, yet God is upright in his dealings and they shall come to see it. "Thou, most upright." An address, in this song to God. "Weigh the path." Make straight or level the way of his justified ones. "The ways of man are before the eyes of the Lord, and he pondereth all his goings." Prov. 5: 21. v. 8. "Thy judgments." Statutes, laws. In their afflictions they sought by obedience to obtain God's favor, to please him. "Desire of our soul." Is to God himself that he would deliver them. "Remembrance of thee." They desire to call to mind the appellation by which God would know. v. 9. "My soul . . . in the night." They would seek God early and constantly. "Spirit within me." With the whole heart, mind and strength would they desire, seek, and find their deliverer. "Judgments are in the earth." When suffering punishment for their transgressions they were led by it to learn righteousness. A school-master to bring men to Christ. In days of affliction men and nations are more likely to cultivate piety and virtue. The captivity was a great discipline to those not beyond redemption. v. 10. "Let favour . . . wicked." In prosperity the wicked forget God. In their heart is no gratitude for God's bounty. They feel no need of friendship with God. Only by taking away their property, health, and friends will they come to their senses. Even then they often curse God and die. "Land of uprightness." When many about them are pious before God, so that the land is called one of integrity, even then the wicked will love sin and pursue iniquity. "Not behold the majesty of the Lord." The wicked are so spiritually blind that God's loveliness in character is not seen, and his faithful, merciful dealings with men are not observed. Surely a wicked heart is willfully perverse.

LEADING THOUGHT.—God's true people have unbounded confidence in him, and are kept in peace all ways.

SUGGESTED THOUGHTS.—The confiding heart finds protection in God and in his church. Christ is salvation and a wall of defense. A proud heart is an abomination to the Lord, and shall be brought low. Let God order thy footsteps, they shall go in paths of peace. Seek the Lord early and earnestly, and learn righteousness. Let the perverse course of the wicked teach thee wisdom and warn thee of danger. Appreciate God's goodness and use his bounty to the praise of his name, lest ingratitude be thy ruin.

PHRASES FOR FURTHER STUDY.—Salvation will God appoint. May enter in. Perfect peace. Staid on thee. Bringeth down. Steps of the needy. Way of the just. Way of thy judgments. Desire of our soul. Spirit within me. Majesty of the Lord.

STAND upon the edge of this world ready to take wing, having your feet on earth, your eyes and your heart in heaven.—Wesley.

POLISH is well, if applied to the right place, in the proper way. But a carpenter would be foolish if he should polish away the teeth of his saw. We want preaching like a good auger that takes hold right away, cuts all the time, quits when through.

TEMPERANCE.

—THE hop area in England in 1891 was 56,148 acres.
 —THE Weiss Wine Co., of Monroe, Mich., has a stock of 100,000 gallons of wine in its cellars.

—IN the Supreme Court of South Dakota a case has been brought to test the prohibitory law.

—A RECENT issue of the Philadelphia Record says: "The New England brig *Jane Adeline* arrived at South Street wharf yesterday from the gold coast of Africa, via Porto Rico, where she distributed \$50,000 worth of Massachusetts rum among the natives."

—THE inland revenue from malt liquors in Great Britain during the last fiscal year—April 1, 1890, to March 31, 1891 inclusive—amounted to £9,781,398 (to £9,410,426 during the preceding year), the total production having been 31,927,303 barrels (to 30,868,313 barrels in the year previous).

—JUDGE TAINTER, of Hartford, Conn., decided that wholesale liquor-dealers located outside the State cannot sell liquor in Connecticut without taking out a license in each county where the liquor is sold.

POPULAR SCIENCE.

FOUR different mountain peaks in Idaho are from thirteen to twenty-three feet lower, by actual measurement, than they were fifteen years ago, and it is believed that this settling is going on with many others. The idea is that quicksands have undermined them.

AN alchemist, when experimenting in earths for making crucibles, found that he had invented porcelain, and a watchmaker's apprentice, while holding a spectacle glass between his thumb and forefinger, noticed that through it the neighboring buildings appeared large, and thus discovered the adaptability of the lens to the telescope.

HEAVY WOODS.—There are 413 species of trees found within the limits of the United States and Territories, sixteen of which, when perfectly seasoned, will sink in water. The heaviest of these is the black ironwood (*Candalia ferrea*), found only in Southern Florida, which is more than 30 per cent heavier than water. Of the other fifteen, the best known are the lignum vitæ (*Guaiacum sanctum*) and the mangrove (*Rhizophora mangle*). Texas and New Mexico lands, full of queer, creeping, crawling, walking, and inanimate things, are the homes of a species of oak (*Quercus grisea*) which is about one and one-fourth times heavier than water, and which, when green, will sink almost as quickly as a bar of iron. It grows only in mountain regions, and has been found westward as far as the Colorado desert, where it grows at an elevation of 10,000 feet.

EDUCATION.

—THE closing of the University of Kiev, in Russia, because the students became so disloyal that they endangered the government, is significant. The University is one of the oldest and best in Russia, and the sentiment of its students seems to be the prevalent one in nearly all the universities. Disaffection towards the present despotic government is most marked in the educated youth, and these will be in control by and by. Kiev seems to be in sympathy with the students, and Kiev is no insignificant place. It is on the Dnieper River, about 700 miles due south of St. Petersburg, has 100,000 inhabitants, an immense trade, a military school, a famous convent that annually attracts thousands of pilgrims, and is the capital of the Province of Kiev. It was the first capital of Russia, and the first place in the empire where Christianity was preached—in 988.

—ONE hundred years ago girls were not allowed to attend any of the public schools of the country. When the first high school for girls was opened in Boston in 1825, there was such an outcry against the innovation and so many girls applied for admission, that after a year or so the scheme was abandoned, and was not attempted again until 1853. In 1774 the first academy for women was opened by Moravians in Pennsylvania; in 1789 the first seminary for women in New England was inaugurated in New Bedford, Mass., and Mary Lyon, in 1836, founded a college for women in that State on the broadest basis ever before attempted. Oberlin College was opened on the co-educational plan in 1833, and Antioch College in 1852. But these were innovations which met with much discussion and opposition, even among women themselves.

HOME NEWS.

New York.

SCOTT.—Having but just entered upon our work with the church and society at Scott, a word or two in reference to our surroundings may be of interest to the readers of the RECORDER. We arrived here in the midst of a severe storm, and the weather continued bad for several days, and as a consequence slow progress was made in getting our goods from Homer, the railroad station, seven miles distant, and getting them settled in the parsonage. But at the present writing we have them quite satisfactorily arranged, and things begin to assume a home-like appearance:—On the evening of December 21st, at the close of the first day that we had made any attempt to occupy the parsonage, the people gathered to the number of about fifty, and gave us a semi-surprise. The evening was spent in social converse and making new acquaintances, giving and receiving words of welcome, which greatly cheered the pastor and wife. Many material tokens of good-will were left, which were greatly serviceable both pecuniarily and as evidence of kindly feeling upon the part of the people. We greatly desire the blessing of the Lord on our labors on this field. B. F. ROGERS.

DEC. 27, 1891.

New Jersey.

PLAINFIELD.—We recently had the pleasure of receiving into our church four members by baptism. It is pleasant to announce also that our young people have lately completed the organization of a Christian Endeavor Society. The Society started out with forty-one active members, and others are coming in. It is officered as follows: President, Arthur L. Titsworth; Vice President, May Tomlinson; Secretary, Ernestine Smith; Corresponding Secretary, Wm. C. Hubbard; Treasurer, Bessie E. Titsworth.—Our Sabbath-school is in a prosperous condition. The last quarterly review was a very pleasant and profitable occasion. Three excellent papers were read by members of the school, containing respectively the "Incidents," the "Persons" and the "Teachings,"—the pastor summing up the quarter's work in a few well-chosen words. In connection with the review we had our Christmas exercises. These consisted chiefly of appropriate songs and music, and the bringing in of useful presents to be bestowed upon some people outside ourselves, who are not so abundantly supplied with such things. Each class at first presented a representative gift by one of its members, who at the same time recited an appropriate passage of Scripture. These exercises and the review, coupled with the sermon by Dr. Lewis in the forenoon, on the theme, "Christmas gifts to Christ," conduced to bring the blessed Saviour unusually near to us.—A number of the Christian women of the city are earnestly advocating the organization of a "Union Mission and Rescue Band." Several large meetings have been held, with speakers from the Florence, the Jerry McAulay and other New York City missions.—The music lovers of Plainfield are enjoying a rich feast this winter. Three courses of subscription concerts are being given by our two local organizations—the "Choral Society" and the "Melopoia"—and the New York Philharmonic Club. These are all furnishing music of a high order, and are being enthusiastically supported by their appreciative friends.—A happy and prosperous New Year to all the read-

ers of the SABBATH RECORDER and their friends.

J. D. S.

JAN. 1, 1892.

Wisconsin.

BERLIN.—Our Semi-annual Meeting was held with this church Dec. 12, 13, 1891. The weather was fine all through the meeting, and we had a fair attendance with a good degree of interest from the start. Eld. Geo. W. Hills preached the introductory discourse. Eld. O. U. Whitford was present and greatly helped in the preaching. Deacon Lowe and two of his children, of Coloma; Deacon Noble and wife from Marquette; Bro. V. Hill and wife and Sister L. J. Crandall, from Dakota, cheered and helped us much by their presence and words. The best of all was the presence of the Holy Spirit, working in the hearts of the people. Several arose for prayers at the first invitation, and such a degree of interest was manifested that Bro. Geo. W. Hills consented to stay and hold evening meetings during the week, and on Sabbath, Dec. 17th, baptized seven willing candidates into the church, and the next day another came forward with request to be baptized, and to unite with the church, which was joyfully granted. One joined the church by letter, making nine additions in all. We are having some extra meetings still, and are hoping that others will come and go with us. Praise God for his continued mercies! Brethren, pray for us.

H. F. C.

DEC. 28, 1891.

ALBION.—We reached here with our family Thanksgiving night, after an enjoyable ride of two days and one night from Alfred. The children were sick, but after two or three days of care were much better, so that we set vigorously about the work of settling in our new home. The weather was mild, but we were doomed to disappointment, for on Dec. 2d I was obliged to take my bed and call in a physician, and for two weeks was unable to do any work. I was unable to preach till Dec. 12th, and then it proved to be too much for me.—The people have been very cordial in their attentions.—There are many about here sick with *la grippe*. One of the old land-marks of this place has just been removed in the person of Duty J. Green.—The meetings have been well attended, and a good spirit has been manifest. There are evident signs that the people, or many of them at least, have been getting ready for better work and days. Many have been and are praying for a revival of pure religion. We are looking forward toward the week of prayer, and hoping that it, with its meetings, may be blessed to our spiritual quickening.—The Y. P. S. C. E. prepared and gave a good entertainment on Christmas eve. Especial thanks should be given to Prof. Herbert Edwards, and his assistant, May Burdick, who were untiring in their efforts for the success of the entertainment.—There is a young ladies' band here that gave a very good concert in the church last Wednesday evening.—There is plenty of material here, and good material, too, for most excellent work. We ask all interested in the prosperity of our beloved Zion and of the cause of Christ in the world, to pray for us, that we may lead this people up into a higher conception of the life that may be ours in Christ Jesus.

E. A. W.

MILTON.—We see a number of familiar faces of old students and graduates who, at the holiday season, visit their *alma mater*.—President Whitford attended the State Teachers' Association, at Madison, long enough to hear the address of Superintendent Draper, of New York.

—The young people held a sun-rise prayer-meeting on Friday morning, Jan 1, 1892.—The Sabbath-school had an entertainment on Christmas eve. It was for the children especially. Gifts of clothing, provisions and the like were also made to the poor. These gifts were given into the charge of a committee of the King's Daughters, which distributed the presents on Christmas morning.—A number from this place had the pleasure of seeing and hearing Sir Edwin Arnold, at Janesville, Dec. 30th.—A brief account of the Jubilee Sessions of the literary societies will be sent to the RECORDER soon.

E. S.

Minnesota.

DODGE CENTRE.—Just now there is a first-class opening for some of our people to engage in the hardware business here. A firm of two, one of whom should be a practical tinner, would do well. This opportunity will soon pass; somebody will secure it without much delay.—Several important improvements have been made during the year. New buildings of some kind in every part of the town have been erected, and within the last week the streets are lighted for the first time with the bright new street lamps. We all love this light better than the darkness.—But the Chicago, St. Paul & Kansas City Railroad is helping very much. A good turning-table and an additional half-mile side-track were put in some months ago. Now a water-pipe is being laid from the tank to the depot. This will enable the engines of the fast trains to take water at the same time that the business is being done at the depot. By having these water-pipes at the various watering stations the fast trains are to make the run from Minneapolis to Chicago in one hour less time than formerly. Thirteen hours instead of fourteen to pass over the 430 miles between those two cities. Also Dodge Centre is now made the starting point for the "milk train," running daily to St. Paul and Minneapolis. It is also the starting point for a train running to Manley Junction, Iowa. These trains go out in the morning and return at night. Thus a coal-station and a round-house are needed. The coal-stand is up, and the round-house, 60x64 feet, with two pits, is in process of erection. Thus things are moving toward the building up of the town.—Dodge Centre is 64 miles west of the Mississippi River, on the Chicago & North-western Railroad, and 72 miles south of St. Paul, the State's capital city, with Minneapolis, the greatest flouring city in the world, only ten miles further away, on the above mentioned C. St. P. & K. C. R. R. Being at the junction of these two important thoroughfares, at the very center of the county, and surrounded by a good farming country, it can hardly fail to make advancement as the years go by. Let it also be remembered that there are now Sabbath-keepers enough to give good encouragement to a Sabbath-keeping business man. This hardware stand ought to be occupied by our people. The winters! Yes, the Minnesota winters. Well, our boys are feeling uneasy because this winter acts as though it were going to be as open and mild as the three last winters have been. Our boys want more ice for skating and more snow for sleighing.—The church must keep making advancement. It must by all means hold its place, however large the town may become. The church is not a temporary affair. It is not simply to save the present generation; but it is to grow stronger and continue to save through the oncoming generations.—At present, brethren W. D. Burdick and D. B. Coon, students in the Theological Seminary at Morgan Park, Ill.,

are spending vacation with us. The meetings are doing us good. Bro. Editor, a Happy New Year to you and to all the dear readers who love our Lord Jesus Christ. May joy and happiness in God's service be felt by all, the first day of the year, and continue through all the 366 days of this long year. S. R. WHEELER.

DEC. 31, 1891.

IN MEMORIAM.

MRS. A. C. BURDICK.

Tacy E. Green was born in the town of Independence, N. Y., March 20, 1822. The winter after she was 12 years of age she spent in the family of Eld. W. B. Gillette, who lived at what is now the village of Nile, N. Y. There she became a subject of God's saving mercy and was baptized by Elder Gillette.

On her return to Independence she became a member of the Seventh-day Baptist Church, organized about that time. She attended school at Alfred Academy during the second term taught by J. R. Irish, and also the first term taught by Wm. C. Kenyon. In the winter of 1840-41, she moved with her parents to Alfred Centre, and at that place she was married Aug. 18, 1842. In a little more than one year after her marriage, she with her husband moved to Independence, where they remained eleven years, and in the spring of 1855 they moved to the town of Milton, Wis. Having brought letters of standing with them, they became members of the Rock River Church at its organization. Here they lived until the breaking out of the Rebellion in 1861, when her husband and only son (then 18 years old) enlisted as volunteers in their country's service, in the 13th Wisconsin Regiment, for 3 years. Soon after her husband's and son's enlistment, she with her three little girls (the youngest 5 years old) came back to Independence, N. Y., to avail herself of the advice and counsel of her parents and brother. The next three years she spent mostly at Alfred Centre, where she rented rooms and boarded students of the University in order to help pay expenses of keeping her three daughters in school. But her physical ability was not equal to her ambition, and she was obliged to return to Independence where she had a severe attack of sickness. After her husband's return from the army, in the winter of 1864, they continued to reside at Independence till Oct., 1867, when they again moved to Alfred Centre, bought a small piece of land on South Main St., where they erected a pleasant home and at which they have resided until it is now broken up by her sudden death. A little more than two years ago her husband was stricken down with rheumatism and has been almost a helpless invalid ever since. From the first, she devoted her untiring energy to administering to his sufferings until her strength, feeble to begin with, failed. By the advice of friends, and hoping to be benefited thereby, about two months ago she, with her husband, went to Mt. Clemens to try the mineral baths at that place, where they remained six weeks, but they failed to benefit her and in two weeks after returning she was suddenly seized with a severe attack of bronchial pneumonia and in spite of all that loving hands could do, in one brief week, after suffering intensely, which she bore patiently and without a murmur, she quietly fell asleep in Jesus on the morning of Dec. 15th, aged 69 years, 8 months and 25 days.

She was a devoted wife and mother, the constant light of her home; she was a faithful representative of true Christian discipleship and an earnest worker in the benevolent societies of the church, and was, by divine grace, fully prepared to pass on to her heavenly home.

T. R. W.

MRS. J. T. DAVIS.

Lydia S. Knight, wife of the Rev. John T. Davis, was one of eight children born to John

W. and Mary Davis Knight. Her birth-place and youthful home was in Jackson, Ohio. From that early home she removed with her father's family to Tama (now Garwin), Iowa. She gave her life and heart to Christ when about fifteen years of age, and became a member of the Jackson Centre Seventh-day Baptist Church, from which she took her letter of standing and became one of the constituent members of the Garwin Church, in the year 1861. She was married to John T. Davis July 3, 1869.

She, with her family, resided a few years at Albion and at Milton, Wis., after which they removed to Welton, Iowa, where her husband was called to the pastorate of the church. From that place, after eight years of happy, faithful Christian life they removed to Alfred Centre about two years ago.

She passed to the higher life after protracted and very painful illness, Dec. 28, 1891, leaving her husband and three children to mourn their loss.

Her life has given a beautiful example of earnest, constant and happy faith in Christ, always cheerful and patient, never murmuring, even in suffering. She had the exquisite satisfaction of seeing all her children take the Christian profession. Her heart was keenly alive to all the interests of the church and true religion, and to this life work she was devoted. As might be expected her husband had a strong and faithful helper in her, and her children a devoted and affectionate mother, and her home a peaceful and beautiful light. All that affection and watchful care could do for her was done by her companion and sons and little daughter. She leaves her aged mother and seven brothers and sisters and very many other relatives and friends to mourn their loss of a very dear and loved friend. The funeral services were held on the last day of the old year, conducted by the pastor the Rev. T. R. Williams, assisted by the Rev. H. P. Burdick, the Rev. D. E. Maxson, and the Rev. L. A. Platts. T. R. W.

DUTY J. GREEN.

Duty J. Green was born in the town of Brookfield, N. Y., Jan. 22, 1802, when about fifteen years of age he moved to the town of Alfred, where he remained till the summer of 1841, when he came to Wisconsin, and in the early spring of 1842 settled in Albion, at which time there were but four other white families in the neighborhood. Here he made his home and identified himself with all the interests of the town. He was always interested in the cause of education and Christianity.

He was converted when about sixteen years of age, while in the observance of Sunday. Some years afterwards he united with the First Alfred Church and retained his membership there until he came to Wisconsin. He was married Nov. 2, 1826, to Mary G. Coon, daughter of Stephen and Sarah Coon, who survives him, though quite feeble. There were six children born to them, four of whom are still living.

When the Albion Church was organized in 1843, Brother Green was one of the constituent members. He always had a deep interest in the welfare of the church, and while life and strength were given was always faithful in the performance of his Christian duties.

He died at his home in the afternoon of Dec. 25th, aged almost 90 years. Surely a good man has gone, a pillar of the church has fallen, and it becomes us to bow, not only our heads, but in spirit, to him whose voice is heard, not only in the winds but in the still small voice, heard only within the sacred chambers of the soul.

All the later years of his life, Bro. Green found great pleasure in the reading of his Bible. When so enfeebled by age as to be unable to work,

it was a pleasure to sit with open Bible and read from its treasures, and talk of their riches with those who called to see him. The funeral services were held at the church on the afternoon of Dec. 28th, when services were conducted by the writer, speaking from Job. 5: 26, Rev. 14: 13.

E. A. WITTER.

FROM REV. J. H. WALLFISCH.

Since money has been subscribed to aid Bro. Wallfisch by parties who do not live near us at Garwin, and therefore do not hear from him through his private letters to me, I take this way of informing all somewhat respecting his labor. From Kolmar, Germany, he recently wrote us, and from his letter I make the following extracts: "Many thanks to you all for the 84 marks (\$20 16). November 1st I was publicly baptized (immersed) at Breslau, by my intimate friend, Rev. Jean Kradofer, the pastor of the First-day Baptist Church, with fourteen others, one Jew among them. I did not join that denomination. I am a Seventh-day Baptist, since I am really a Baptist, believing in and keeping the seventh day of the week as the Lord's Sabbath. I have confessed it already to a goodly number of Christians, and defended this truth. I hope to find very soon time enough for a deeper study of the Sabbath truth, in order to be able to do more for it systematically. Then I shall, if not earlier, write a tract about it in English and German, for publication. I am sure it is not very hard to promote the Sabbath truth among the Jews. Being engaged for London to preach the gospel in German and English in the new hall of the Mildmay Mission to the Jews, I shall have much opportunity to promote the Sabbath truth. Since we intend to organize a Hebrew Christian congregation in London I shall do my best to give it the Seventh-day Baptist stamp. Yesterday afternoon we had twenty or more Jewish young men with us for private conversation about Christ; nearly the last one asked about the changing of the Sabbath from the seventh to the first day of the week. My colleague, Rev. Baron, from London, was a little afraid to permit me to answer this question, but he finally consented; so I confessed the Sabbath truth as I understand it from the Bible. Pray, all, for me, that the Lord will guide and help me. May your love and confidence not change."

Bro. Wallfisch has been partially engaged by the Mildmay Jewish Mission of London, but if finally engaged he does not remove there till May, or later, and still needs our assistance. We shall send him another draft about the last of January, and will be glad to welcome contributions for him by any who are interested in him and his work. The following is a statement of our receipts for Bro. Wallfisch to date:

A. M. Brinkerhoff, Garwin, Iowa.....	\$1 00
Jacob Knight, ".....	1 00
Amanda Davis, ".....	25
A. B. Knight, ".....	1 00
Nettie VanHorn, ".....	50
W. L. VanHorn, ".....	1 00
Mrs. B. F. Dobson, ".....	1 00
Mrs. R. Ford, ".....	25
Addie Ford, ".....	1 00
H. E. Ramsey, ".....	1 00
M. E. Morrow, ".....	1 00
E. F. Davis, ".....	1 00
J. B. Furrow, ".....	3 00
Mrs. D. C. Burdick, Nortonville, Kansas.....	5 00
H. F. Clark, Berlin, Wis.....	2 00
Welton Church, Welton, Iowa.....	7 00
C. T. Goding, Newton, Iowa.....	5 00
Martin Ling, Grand Junct on, Iowa.....	50
Mrs. E. Saunders, ".....	1 00
B. C. Babcock, ".....	1 00
D. P. McWilliams, ".....	50
Charlotte McWilliams, ".....	2 50
Total receipts.....	\$37 50
By draft.....	20 16
Balance on hand.....	\$17 34

E. H. SOCWELL.

GARWIN, IOWA, Dec. 31, 1891.

ONE STANDARD FOR BOTH SEXES.

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little fellow he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha; it hain't no place for wimmen or girls, but it won't hurt a boy."

Says I, "Josiah Allen, the Lord made Thomas Jefferson with just as pure a heart as Tirzah Ann, and no bigger ears and eyes; and if Thomas J. goes to the circus Tirzah Ann goes too."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and that Josiah was just that easy turn that he would have let him go with 'em. But, says I:

"Josiah Allen, if Thomas Jefferson goes with those boys and gets to chewin' and smokin' tobacco I shall buy Tirzah Ann a pipe."

And that stopped that.

"And about drinkin'," says I, "Thomas Jefferson, if it should be the will of Providence to change you into a wild bear, I will chain you up and do the best I can by you. But if you ever do it yourself, turn yourself into a wild beast by drinkin', I will run away, for I never could stand it, never! And," I continued, "if I ever see you hangin' 'round bar-rooms and tavern doors, Tirzah Ann shall hang too."

Josiah argued with me. Says he: "It doesn't look as bad for a boy as it does for a girl."

Says I, "Custom makes the difference; we are more used to seeing men. But," says I, "when liquor goes to work to make a fool and a brute of anybody it don't stop to ask about the sex, and makes a wild beast and idiot of a man or woman, and to look down from heaven I guess a man looks as bad layin' dead drunk as a woman does."

Says I, "Things looks differently from up there than what they do to us—it is a more sightly place. And you talk about looks, Josiah Allen. I don't go on clear looks; I go on principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tirzah Ann—; as for Thomas Jefferson's soul, he bein' a boy, it hain't of no account?' No! I shall have to give an account to him for my deakin's with both of these souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a greater desire to do wrong—which I won't dispute," says I, lookin' keennly onto Josiah, "he has greater strength to resist temptation. And so," says I in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang too."

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace to him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin' holt of every duty that comes to him with a brave heart and a cheerful face; and helpin' to right the wrong and protect the weak, and makin' the most and best of the mind and the soul God had given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones. — *Samantha Allen.*

You may lose a great deal for Christ, but you will never lose anything by Christ. You may lose for time, but you will gain for eternity; the loss is transient, but the gain is everlasting.

A FAMINE.

There is to be within the next twelve months a famine in this land, but it is to be a famine of the means to carry the vast product of the soil. There is to be a famine of cars, of locomotives, a famine of the methods by which this enormous product of the fields of the country have produced may be conveyed to the sea, and so go abroad where it is needed. There are times when a great surplus of product is thrown upon the market and not consumed, and that is generally a time when there is a general lack of prosperity throughout the country; but this year we have a phenomenal condition of the harvest, unequaled for many a year; of prices greater for our products than have been secured for them in the last ten years; of the railways receiving whole and remunerative rates for what they carry; and having more than they can do, and a demand from the other side of the water, owing to the horrible conditions there, which will take the whole of our surplus; and it will probably be unequal to the demand. These conditions are going to make railways more than usually prosperous in their net earnings; going to give an unusual business to every house, no matter what the particular article in which it deals; are going to put an amount into the hands of the farmer such as he has not had in a long time before; are going to lead to construction of new lines of railway; are going to make a demand for iron, coal and coke; are going to pour back into this country in the next fiscal year twice the surplus of imports of money over the amount we expend abroad.—*Chauncy M. Depew.*

Books and Magazines.

Babyland for January, with its dainty pictures, sweet little stories and gay jingles is here. Baby never fails to find this magazine engaging from cover to cover, and so long as babies are in our midst, just so long will *Babyland* continue to be a source of comfort and delight both to baby and mamma. Adapted to children from one to six. The price is only 50 cents a year; 5 cents a number. D. Lothrop Company, Publishers, Boston.

Our Little Men and Women for January is a number well worth having. The pictures are bright, attractive and pretty, the verses and rhymes expressive of melody and sweetness, and the stories are made for boys and girls, by writers who know how to make them. On the whole, the best thing to be said of *Our Little Men and Women* is, that it is really what it claims to be, a magazine for boys and girls (from five to nine years) and this to our mind is the best recommendation it could possibly have. The price is only \$1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

The contents of the January *Pansy* will delight all its readers as well as help to create more. *The Pansy* is peculiarly adapted to the needs of the young people, but every member of the household is always sure to find something of interest as well as help. Its stories are characterized by that high moral tone which stamp this magazine as the young folks' friend, its sketches graphic and real, its poems, pictures and verses replete with incident, interest and merit, making this publication one we can everywhere heartily commend to the family, the reading-room and the home. The price is only \$1 00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

The January *Wide Awake* comes with a store of good things for young and old that are as entertaining as they are varied. It brings to its readers stories by Molly Elliot Seawell, G. Adams, Captain C. A. Curtis, Maria McIntosh Cox and the two bright story tellers who write under the *nom de plumes* of "Dorothy Holcomb" and Abd el Ardavan," the Arab. It has sketches by Amanda B. Harris, Lieut Col. Thorndike, Harriet Maxwell-Converse, Zitella Cocke, Otis T. Mason and Sally Joy White. It has poems by Celia Thaxter, Anna J. McKeag, Clara Doty Bates and others. It has pictures by L. J. Bridgman, George Foster Barnes, Virginia Gerson, Childe Hassam, Hy Sandham, Irving R. Wiles, Clifton Johnson, Charles Monte and E. H. Garrett.

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SPECIAL NOTICES.

☞ THE Rev. J. H. Wallfisch desires his correspondents to address him at 60 Newington Green, London, N., England.

☞ ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

☞ THE Rev. B. F. Rogers having removed from Berlin, N. Y., to Scott, Cortland county, N. Y., desires his correspondents to address him at the latter place.

☞ A WELL-established hardware business, in a Sabbath-keeping community, is for sale at the inventory price of the stock on hand. There is a good tin shop in connection with the store, and the whole will furnish a paying business for two men. Parties desiring to inquire further about this business can be put in communication with the proper persons by addressing this office.

☞ THE Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will greatly oblige, WILLIAM C. WHITFORD, 41 East 69th Street, New York City. NOVEMBER 22, 1891.

☞ THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches will be held with the Shingle House church, beginning on Friday evening, Jan. 8th, with a prayer-meeting. Preaching Sabbath morning by J. Kenyon, and in the afternoon by J. L. Huffman. There will be services Sunday and Sunday evening, and B. E. Fisk and G. W. Burdick have been invited to attend. C. R. VOORHEES, Clerk.

☞ 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 nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ THE 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 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 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 1th 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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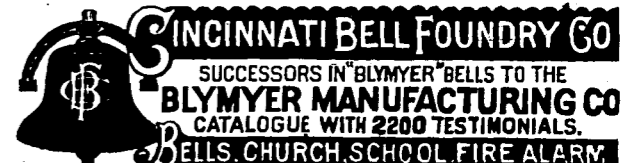
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MARRIED.

SHUMWAY—SEELY.—In Independence, N. Y., Dec. 23, 1891, at the home of the bride's father, Mr. Silas R. Seely, by E. J. Kenyon, Uri W. Shumway, of Austinburg, Pa., and Miss Nellie M. Seely, of Independence.
COVEL—SAXTON.—In Willing, N. Y., Dec. 23, 1891, at the home of the bride's father, Orren Saxton, by E. J. Kenyon, Hiram B. Covell and Miss Nellie E. Saxton, all of Willing.
DRISSE—CRANDALL.—At the residence of the bride's father, Mr. Lauren B. Crandall, West Edmeston, N. Y., Dec. 23, 1891, by the Rev. C. A. Burdick, Mr. Claude E. Dresser, and Miss Cora D. Crandall, both of West Edmeston.
VARS—SATTERLEE.—In Berlin, N. Y., Dec. 23, 1891, by the Rev. S. J. Duggan, Frank Vars and Evelina S. Satterlee, all of Berlin.
ECCLESTON—COLLINS.—On Christmas Eve, at Potter Hill, R. I., by the Rev. G. J. Crandall, Mr. Charles P. Eccleston and Miss Mattie D. Collins.
HULL—MACKAY.—At Milton Junction, Wis., at the residence of George B. Mackay, the bride's father, Dec. 23, 1891, by the Rev. W. C. Whitford, Mr. Freeborn L. Hull and Miss Lou Emogene Mackay, both of the above named place.
EDWARDS—POTTER.—At the home of the bride's father, Dea S. R. Potter, in Albion, Wis., Dec. 26, 1891, by the Rev. E. A. Witter, Prof. Herbert R. Edwards, of Alfred, Allegany Co., N. Y., and Miss Harriet Mabel Potter, of Albion.
BILL—BULL.—At the residence of the bride's mother, in Milton Junction, Wis., Dec. 24, 1891, by the Rev. Geo. W. Hills, Mr. Charles R. Hill and Miss Nora Hill, all of Milton Junction.
BROTHERTON—MITCHELL.—At the home of Mr. and Mrs. E. D. Bliss, the cousins of the bride, in Milton, Wis., Dec. 23, 1891, by the Rev. E. M. Dunn, Mr. James W. Brotherton and Miss Catherine Mitchell, both of Cobourg, Ontario. The latter has been spending a year in Milton.
REYNOLDS—LAMBERT.—At the residence of the bride's parents near Comings, Kan., Dec. 23, 1891, by the Rev. G. M. Cottrell, Mr. C. E. Reynolds and Miss Anna B. Lambert.
STILLMAN—ROBINSON.—At the Seventh-day Baptist parsonage, Nortonville, Kan., the evening after the Sabbath, Dec. 26, 1891, by the pastor, G. M. Cottrell, Mr. Edwin Stillman and Miss Zilla Robinson, all of Nortonville.
STILLMAN—WRISTER.—In Nortonville, Kan., New Year's Eve, Dec. 31, 1891, by the Rev. G. M. Cottrell, Mr. Frank M. Stillman and Miss Dora M. Wristler, both of Nortonville.

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.
IN the notice of the death of Alma Andrews, Dec. 24th, the writer intended to say that her last words to her pastor were, "that all was well with her." By some oversight, perhaps in copying, these words were omitted, and the words which the writer intended to add are made to appear as the last words of the dying girl. At the request of friends we make the correction. L. A. P.
WOOLWORTH.—In the town of Alfred, N. Y., Dec. 30, 1891, Julia Ann Woolworth, in the 83d year of her age.
Miss Woolworth was the third of twelve children born to Elijah and Caroline Smith Woolworth. Her native place was Tarin, Lewis county, N. Y., but she has lived in Alfred since 1819, where her life has been that of a trusting exemplary Christian. T. B. W.
GOODWIN.—In Alfred, N. Y., Dec. 31, 1891, of pneumonia, Harmon Goodwin, in the 79th year of his age.
Mr. Goodwin was a man of quiet demeanor, of considerable literary taste and ability, and there is reason to believe that he died as he had lived, at peace with God and man. Brief funeral services were conducted by the writer at the home of his son, and the remains were sent to Cortland for interment, where others of the family are buried. L. A. P.

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

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HOUSEL.—In West Union, N. Y., Dec. 16, 1891, of pneumonia, Cynthia A., wife of S. B. Housel, in the 72d year of her age.
Formerly she was a member of the M. E. Church. She was called a good Christian woman. She has left a husband, one son and his family, and a large circle of other relatives. J. K.
KINGSBURY.—In Rushford, N. Y., Dec. 19, 1891, William W. Kingsbury, in the 75th year of his age.
The subject of this notice was born at Cherry Valley, Otsego Co., N. Y., Aug. 15, 1817, and moved with his father to the town of Rushford, Allegany Co., N. Y., at the age of 13 years, locating in the now beautiful valley lying between Cuba and Rushford village, but which at that time was one continuous wilderness. Here amid the privations of the early settlers he grew to manhood. He was married Oct. 10, 1848, to Betsey, daughter of John C. and Martha Bassett, of Independence, N. Y. To them were born three sons, all of whom, with the aged mother, are left to mourn the loss of a lifelong companion and a most kindly and self-sacrificing father.
LAWTON.—At the residence of her daughter, Mrs. W. E. Witter, in Oneida, N. Y., Dec. 9, 1891, Joanna Belknap, wife of the late Joseph Lawton, aged 83 years, 8 months and 18 days.
She was born in Williamston, N. Y., made a profession of religion when 19 years old, and on Jan. 6, 1830, in her 22d year, was happily married to Joseph Lawton at Mexico, N. Y. God blessed them with two children, Mrs. N. M. Williams, of Hornellsville, N. Y., and Mrs. W. E. Witter, of Oneida, with whom she has made her home. With her husband she was a member of the First-day Baptist Church of Verona, but after embracing the Sabbath became a member of the First Verona Seventh-day Baptist Church. For a good many years she has been an invalid and for nine years confined to her room, but loved ones tenderly ministered to her wants, and her great sufferings only serve to display the beautiful graces of her saintly life and fit her for a joyous and triumphant death. L. B. S.



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Card of Thanks.

In this public manner we would desire to express our thanks to the neighbors for their many acts of kindness, and our appreciation of the tokens of sympathy from friends far and near, in our late affliction. J. T. DAVIS AND FAMILY.

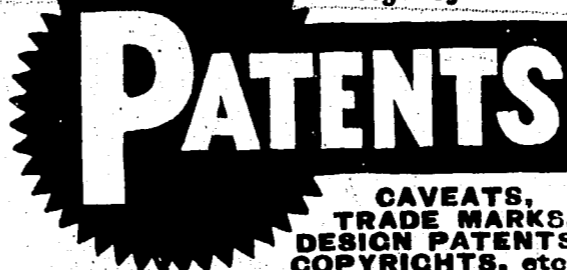
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A farm of 85 acres, 65 acres under cultivation, the remainder good pasture, with good buildings, consisting of dwelling-house, large barn, horse barn, wagon-house and other out buildings, will be let on easy terms for one year, five years, or longer term to suit tenant. Twelve cows to let with the farm, or for sale. Situated in the town of Verona, N. Y., two miles from First Seventh-day Baptist church. Seventh-day Baptist preferred. For further particulars, address D. H. Davis, Alfred Centre, N. Y., RECORDER office.

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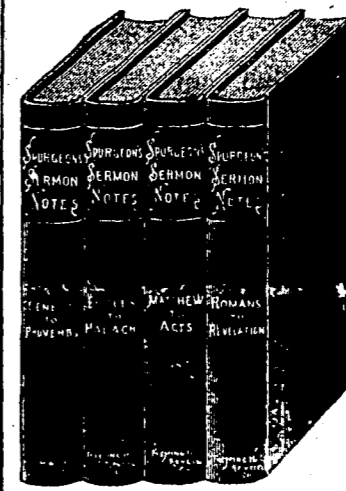
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PLAINFIELD, N. J., June 10, 1890.

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