

# The Sabbath Recorder.

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## THE OLD HYMN BOOK.

Yes, wife, we're going to move once more;  
The last time, I declare,  
Until the everlasting shore  
Sends word it wants us there!  
Some things this time with us we'll take,  
Some leave here in disgust,  
And some we'll lose, and some we'll break,  
As movers always must.  
The family Bible we will find  
Devoutly carried through;  
But also, wife, don't fail to mind  
And save that hymn-book, too.  
Though finger-marked and cupboard-worn,  
And shabby in its looks,  
I prize that volume, soiled and torn,  
Next to the Book of books.  
When David trimmed his golden lyre  
With song forget-me-nots,  
He left a flame of sacred fire  
For Wesley and for Watts,  
And many other singers, wife,  
Have made God's glory known  
In hymns and tunes that drew their life  
From echoes round the throne.  
I've sung them when, on lofty track,  
My heart soared through the sky,  
And every word and tone brought back  
A telegraph reply;  
I've hummed them when my soul with grief  
Feared all its prayers in vain,  
Till they have braced up my belief,  
And soothed my doubting pain.  
I've told them to the woods, and stirred  
The trees up to rejoice;  
I've joined in meetings where God heard  
Ten thousand in one voice;  
I've paused—these sacred words to hear—  
When life was gay and bright,  
And every sound that charmed the ear  
Brought glory to the sight;  
I've heard them when the sexton's spade—  
Had cut my life in two,  
And my sad heart, by their sweet aid,  
Has walked the valley through.  
Ah, wife, when heaven's great music burst  
Awakes my senses dim,  
I humbly hope they'll give me first  
A good old-fashioned hymn.  
I trust when our last moving day  
Has shown us God's good love,  
And we have settled down to stay  
In colonies above,  
We'll find a hundred earthly things  
Our hearts had twined about,  
And which—so tight the memory clings—  
Heaven wouldn't be heaven without;  
And somewhere, in that blessed place,  
God grant I may behold,  
Near by the precious Word of Grace,  
My hymn-book bound in gold.

—Will Carleton.

—A THING almost wholly unknown in this country and which if it should appear would be met with a scorn that would wither it, is the practice, very common in England, of preaching sermons that some one else has written. There are regular agencies for supplying clergymen with these sermons, and the strange thing to an American is that it should be done above board and as a matter of course. We have known ministers in this country to preach other minister's sermons, but they did it on the sly and felt disgraced if caught at it, and it was a disgraceful because a dishonest thing. No man has a right to use another's words as his own, but thought is everybody's and one may get his mind filled with thought from all places. A book of good sermons from some suggestive, spiritual preacher is one of the very best books for a minister's library—an honest minister's library; but one of the most dangerous for the library of a man who is indolent or not in the highest degree honorable with himself and when any man has reached the point of strictest honor with himself he will not be dishonorable with others.

—THERE used to be "literary bureaus" when we were in college; we used to get their circulars, dreadfully enticing things, offering for a consideration, and maybe just at a time when such assistance was particularly agreeable to think of, to furnish an oration, so many minutes long, and containing just so much eloquence and fine writing as would meet a present emergency of "Rhetoricals" or society in just the right style. We have known men to take advantage of these bureaus and send their money for the orations they passed off as their own. But a man must be pretty brazen to appear before a college audience with one of these things. The boys nearly always detected them. They were most always used by men utterly incapable of writing them, and the reception they received was enough to send a sensitive person into retirement for a lifetime. Frauds (of some kinds) fare hard in the average American colleges.

—SOME time ago Mr. W. T. Stead began a movement at Newcastle on Tyne, a large manufacturing city and seaport in the north of England, for the co-operation of the sound moral forces of the community in practical social reform. An organization was formed called a "Religious Conference," composed of people of all creeds, including Anglicans, Non-conformists, Catholics, Jews, and Positivists. There are one hundred and thirty religious bodies of all sorts connected with it. They hold important public demonstrations for the education of public opinion against gambling, betting, intemperance, and like evils. They look after the poor and see that they have proper dwellings, and by means of committees which are composed of all the denominations they do practical work everywhere through the city in suppressing crime and helping the needy. In this country the state of Maine is practically organized for religious co-operation of all people without regard to religious differences for church extension. In that State is a large percentage of people who attend no service, principally because the church accommodations are so distributed that many people are practically shut out from attending service. The organization intends to give the people of Maine a chance to hear the gospel preached. Religious co-operation and church extension mean laymen's work, which is becoming more and more the demand of the hour. The church is getting to be very busy in the Master's name. Ringing church bells and letting people know where there is going to be the gospel preached is good, but not enough; the gospel must be carried where the church has prepared the way for it by doing good.

—ON a recent Sunday evening Dr. Parkhurst of New York preached a sermon from the text, "Ye are the salt of the earth," and he rubbed a good deal of salt on the tender places of many people of New York. The subject of the sermon was the government of the city of New York. Nothing probably lately has created more of a sensation in New York City than this

sermon. There are two kinds of comments about it; the one kind entirely favorable, coming from the best people and papers of New York; the other kind is by those who are badly hurt, and have no reply but the old "politics in the pulpit" cry. Dr. Parkhurst believes that the government of the city of New York is one of the matters which concerns the kingdom of God on the earth as much as a revival of religion in his own church does, and the displacement of a ring of bad men belongs as truly to the advancement of righteousness which is a part of the kingdom of God as does the conversion of a man to Christ. Our government of whatever sort, national, State, or municipal, will never be good government while good men allow bad men to hold the offices. The primary meetings and the polls as truly represent the Christian's duty as does the prayer-meeting, or the worship on the Sabbath. Christians cannot be the salt of the earth unless they are active, like salt, and go in to save where saving is needed, and if they are not needed at the very beginning they are of no use anywhere. Salt will not cure rot, but it will prevent it. A Christian in the primary may prevent, and to prevent evil is the best way to not have it.

W. C. TITSWORTH.

SISCO, Fla.

—THE site of the World's Fair grounds at Chicago is almost entirely surrounded by Prohibition districts. The liquor men consequently have been working desperately to overthrow the law which protects this territory from saloons. The fight which was made against the constitutionality of the prohibitory law in Hyde Park signally failed. Petitions are now being circulated to secure the signatures of the necessary one-fourth of the voters of the district for a re-submission of the question of prohibition to the people. There would be little to fear were it not that voters are being imported from the World's Fair buildings and elsewhere in the interests of the saloon men. The temperance people may be assured that every method, foul or fair, will be employed to enable the distillers and brewers to girdle the Fair grounds with their infamous traffic. If they fail, they will be kept at a distance of at least two miles from the Exposition. The question is national, not local. It is hoped and believed that the dwellers of that favored region will have the zeal and watchfulness to protect the territory entrusted to them from these plague spots.

—A MASS meeting of Labor Unionists was recently held in Central Music Hall, Chicago, under the auspices of the American Secular Union, to protest against Sunday closing of the World's Fair. There were, of course, some bitter sneers and extravagant statements uttered; but there were also some plain, undeniable truths forcibly stated and the meeting is significant as showing the temper of a large number of working people on this question. On the subject of the sacredness of the day, it was declared that "there is not a word in the New Testament which so much as intimates

that the first day of the week should be observed as the Sabbath," and that "every Protestant holding to the sanctity of Sunday is tacitly acknowledging the authority of Rome." In regard to the motive of those who would have the Fair closed on Sunday, Judge Waite said, and very truthfully: "The attempt to close the Fair on Sunday is essentially a religious movement. Examine the petitions on file in favor of Sunday closing of the Fair and you will find that while something is said, occasionally, about a civil rest day, the petitions themselves are based invariably upon the 'sacredness' of the day." He added, "The sum and substance of it all is that Sunday closing would give the people a chance to go to church and listen to the sermons. (hisses) But they would rather go to the Fair. [applause] Religious legislation and religious regulations in conducting a great public enterprise like this are contrary to the genius of our institutions." In regard to the plea that the Fair should be closed in order to give the working men a rest day, Mrs. Corinne S. Brown sarcastically commented: "These Puritans do not seem to think the laboring man has sense enough to decide for himself as to whether a man shall go to church or the Fair on Sunday. I speak for a class of working people who cannot speak for themselves, a class which, if there is a God in heaven, is most terribly neglected by the heavenly Father. I mean the 20,000 children under fourteen years of age whose life is one long work day, and whose hollow cheeks appeal to your and my sympathy." Another speaker demanded that the producers have the right to visit the Exposition on the day when they could do so without sacrificing one-sixth of their income. The reason why the Fair should be open on Sunday, which was thought to be most conclusive, was because it is to be a *World's Fair*. "All the nations of the earth have been invited to participate. Even if we were to admit—which we do not—that a majority of the people of this country are in favor of Sunday closing, still that would not be sufficient. The entire population of the United States and Great Britain is less than a hundred millions, while the population of the world is over fourteen hundred millions. What right have the one hundred millions to ask the thirteen hundred millions to conform to one of their religious customs?" The meeting took its key note from a sentence in the treaty of the United States with Tripoli, made during the administration of George Washington: "The government of the United States of America is not in any sense founded on the Christian religion." Whatever opinion one may hold upon the subject, it seems at least to be a fact that the chief effect of the Sunday closing movement on a large part of the wage workers thus far is to drive them further away from Christianity and thus partially defeat the great object which all true Christians should have in view.

—A LARGE party of young people bearing the badge of the Epworth League boarded the train at a prosperous suburb the other night. They were evidently just from a religious convention and were full of spirits. They were no doubt moral and earnest young people in the main; but, O dear! I was ashamed of some of them. We can forgive people for being wicked; but it is hard to forgive them for being silly. A group of a half dozen as soon as seated began a wild scramble for candy which one of the number had concealed in his pockets. Two of the girls engaged in familiar antics with their escorts, which—well, I've no doubt they were

heartily ashamed of themselves after they got home and thought it all over. One young fellow allowed his open mouth to be used as a target for bits of candy by his friends across the aisle. He amiably endeavored to imitate the actions of a monkey with remarkable success, nature having endowed him with peculiar gifts in that direction. When the brakeman called "Auburn Park," a stout lady of advanced years, upon whose countenance an expression of stern disgust had been settling, got up and with a sigh of relief left the car. The cadet in military cap and cloak who sat in the corner was not of the pious kind and liked to have a roaring good time himself, but there were limits beyond which his self respect would not allow him to go. He arose in dignified silence and stalked into the next car. Robert Burns once wished for

"Some power the giftie gie us,  
To see oursels as ithers see us."

And a good many people have wished it after him. These young people were not hoodlums; but the sons and daughters of cultivated Christian people. They were not rowdies at heart; but simply thoughtless and full of animal spirits. O, young people, let us be jolly without being silly. There is a difference. We can laugh and joke without suggesting the Darwinian theory to the observer. God wants Christians to be bright and cheery; but let there be running through all our intercourse the thread of an earnest purpose. Let our actions show that down underneath the bubbling humor there is a solid rock of Christian character.

L. C. RANDOLPH.

MORGAN PARK, Ill.

#### JESUS, THE SON OF GOD.

BY THE REV. L. C. ROGERS.

The sacred Scriptures teach that there are three personal manifestations of the Godhead, as Father, Son, and Holy Spirit, and that these, being the same in substance, and equal in power and glory, constitute the one, only, and true God, whom all men are commanded to love, worship, and obey.

One of the leading designs of Bible teaching is to make us acquainted with the true God, and the part which each person of the Godhead acts in the plan of redemption. Thus God, as Father, stands at the head of the covenant, making the decree of salvation, opening the fountain of mercy, and sending forth the Son. God, as Son, appears, to make an atonement for sin by the sacrifice of himself, to witness for the truth, and bring in everlasting righteousness. God, as Holy Spirit, appears in order to apply savingly to the hearts of believing penitents the benefits of Christ's sacrifice and mediation.

The doctrine of the triune God is a glorious mystery; it is such a mystery as the sun is at noonday; it is bathed in brightness too dazzling for mortal eyes to gaze upon unveiled.

In the one person of Christ were the two natures, the human and the divine. Christ was very God and very man; God manifest in the flesh; the Immanuel. He was the revealer of the Father. "He that hath seen me hath seen the Father." He came down from the divine paternal bosom. He was the mouth-piece of Jehovah; he was the *Logos*, the Word which was with God, and was God, and was made flesh and dwelt among us. He had a true human body, and a reasonable human soul. "God sent forth his Son, made of a woman, made under the law." He was subject to fatigue, hunger, thirst, and like physical conditions. His hu-

manity was true and real. He was touched with the feeling of our infirmities, yet he was without sin; he knew no sin; he was holy, harmless, undefiled, and separate from sinners. His divinity did not set aside his humanity, nor did his humanity set aside his divinity. He was the Son of God and the Son of man. He was theanthropic.

Christ performed his public ministry by the divine energy of the Holy Spirit. Matt. 3:16, 17; 4:1. The Spirit of God descended like a dove and lighted upon him; "and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Christ was conscious of full acceptance with the Father, of perfect union with him. At twelve years of age he was conscious of his Sonship with the Father. Luke 2:49. The Holy Spirit was given to Christ as to no mere man—it was given without measure. John 3:34. Christ could be on earth and in heaven at the same time. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven." John 3:13. Christ had power to lay down his life and power to take it again. "No man taketh it from me, but I lay it down of myself." John 10:18. No mere man could say this. Some acts of Christ bespeak his divinity, some his humanity; both are there. What God hath joined together let no man put asunder. Christ being raised from the dead, was glorified with the glory which he had with the Father before the world was. John 17:5.

Christ's earthly life was full of infinite condescension; it teaches us love, meekness, and humility. "Let this mind be in you which was in Christ Jesus; who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. 2:5-11.

If we cannot comprehend the mystery of Christ's divine-human person, let us not deny it. "Great is the mystery of godliness." The Christian is glad that he has a Christ who has two natures in his one person, the human and the divine. Redemption's work could not, so far as we are permitted to see, have been accomplished without this ecstatic union. The doctrine has its assailants, in press and pulpit. Let the church be awake to this form of scepticism; it amounts almost to a denial of Christ's proper divinity, the divinity of his person and of his miracles; it looks and leads that way. Let us remember that the apprehension of Christ's proper divinity is the work of the Holy Spirit. "Flesh and blood hath not revealed it unto thee." Matt. 16:17. The Holy Spirit is promised to guide us into all truth.

ALFRED CENTRE, N. Y.

#### THE SUN IS UP.\*

Text.—Luke 24:13 and John 20:11.

Never in the world's history had the heavens been hung out with such deep crape as when the religious gentry about Jerusalem hunted the Divine man to death. It was the blackest yet the brightest, the most hopeless yet the most hopeful day the sun ever looked down upon. A large door in the wall of heaven was opened through which any one of the human race might pass if they wished. The greedy wolves, Messiah's sworn foes, who had long dodged about the Shepherd and gnashed their ivory teeth, rushed out now and plunged them into their victim. It

\*A sermon by Rev. D. Gibb Mitchell, of Cramond. Translated from the Broad Scotch by Rev. A. McLearn, Rockville, R. I.

was the sweetest blood they had ever drank. The flocks scattered and fled in all directions, lurking in out of the way corners. After awhile one or two wandered, down-hearted, to the tomb where the dead lie. Ah! none but they who have trod for the first time the road leading to the new home where their kith and kin lie know the feelings that gushed through the breasts of the loyal few, when the heart strives to pierce the earth and gaze into the face that lies stiff and cold beneath the sod, not knowing who is standing at their very back! we look down instead of up. But the marble coffin is empty, and they all stand transfixed with amazement. Where is he?

Mary lingers; the others go away. She had been forgiven much, all the more she loved on that account. The lazy sun rises, blinking from his bed, shaking himself clear of his cold frosty folds, and travels forth. The hungry house-sparrows are wakened and are chirping and chattering gaily. But Mary has put in a weary, sleepless night. She arises like the sun, shrouded in clouds, with swollen eyes, dreading what may happen before the day closes. As the hoary-handed sons of toil are setting off to work they wonder, as they pass by, what hapless mortal she is, so early on the road with such anxiety depicted in her face. She stops by the grave sorely cast down. But he is not there; where is he? Have the angels been down on their silvery wings and carried him away, up to the house and home he spoke of before his death? Or have cruel robbers rifled the tomb and hidden him away? She sobs! "What ails thee, woman?" "What ails me? They have taken away my Lord and I know not where they have laid him. Angels! where is he? Tell me, have you seen him? Oh! grave, oh! death, is he with you? Tell me quick or else my heart will break!"

This is the sad wail of the nineteenth century, rising from the brink of the tomb. Science, queen of this fleeting world, did you see him entering in at your wide gate? Astronomy, is he lodging with you among the glittering stars, above the clamour of noisy tongues and the confusion of this mortal strife? Philosophy, is he walking and talking with you among the groves? Bride, where is the comely Bridegroom? How long is it since ye saw him? Does he never come skipping over the hills now like a roe to pay you a visit? Verily the church has killed her Christ! They have taken away my Lord and I know not where they have laid him. They have digged a hole and buried him beneath cartloads of traditions; they have stifled him beneath wreaths of roses. The house of the Bridegroom is no longer lighted up with the blaze of resurrection glory and hope; we have turned it into a dark, damp, dismal tomb, with the lamps blown out and the curtains pulled down! The two dumb idols Decency-and-in-order, and Let-us-stick-to-the-old-forms, are the two living dead gods we bow down to now. Shame on us all! Let us clear away the rubbish of dead formality from the church, burying it in the quarry-hole of the past, and let us make room for the King! He is coming! He is up and about. He could not live with death. He entered the portals of death for the keys. I imagine the dreadful struggle he had to get them. But nothing could deter him. He made the king of Terrors cower! He grasped them, wrenched them from his hand, turned and burst the gates and rose with the keys of death and hell dangling at his girdle! Man, the sun is up! A living Redeemer stands at our elbow. Decorum, give him room to move about in his own house.

Mary turns, and through a drizzling rain of tears gets a glimpse of a stranger standing by. "Woman, what ails thee? Who is missing?" "My Lord is missing, sir; they have taken him away and I am unable to make out where they have laid him." "Mary! daughter!" That one word is enough, she starts back. The word goes quivering into her throbbing heart, it awakens old associations. The memory goes back to times gone by. She thinks of the happy day when the anxious crowd, the weak and the weary stood round the Master, and he spoke a word big, broad and cheerful as the sun, "Come unto me, all ye that labor and I will give you rest." Long has she sighed for rest and happiness. That memorable day, her soul flies to its rest, as the tired dove after a long flight through tempests wild, finds home and shelter in its cozy nest.

Friend and brother man! In life's spring morning when the bosom was young your story and song was Immanuel; at mid-day you have changed your tune. Time has dug a deep grave in your heart and your rosy hope lies buried there. Sorrow lifts the sluices and the tears flow. Ah! it is bitter, it is sad to have seen the most blessed of sights, a Father in heaven, and opening behind his face an eternal flame, and then to feel that you have lost them. Well do you remember the startling warmth that made your bosom glow with the first fresh love of God, the love that thawed your cold bleak heart. There came down upon your soul a flood of light so new and fresh that all the world seemed like a new creation. Brother, sister, Jesus is out and looking for you again. He passed along the road and through the village last night. He wants to speak to you. Harken, he's calling, he is addressing you by your name. How brotherly! do you hear? God wants to speak to you before the awful judgment day. Amid the sounds of this deceptive world hear ye him. God sets his dreadful might in the heights of the firmament and the broad roaring sea, but shuts up his tenderness in the little drop of dew. He is as great in the rain drop that trickles down the branches as in the heaving, briny ocean. He pours his love into a single word that it may get into feeble hearts, as he makes the water small enough to enter the blades of grass. The tiny dew drop upon the rose leaf is big enough to hold the great sun that shines above, and the human heart is great enough to contain the infinite love of God.

Every blade of grass  
Keeps its own drop of dew.

But the Saviour is anxious now about Peter. Where has he gone? Away in guilty hiding, by himself. The Master has a "crow to pluck" with him, and it is better to have the matter settled now, than when standing in the white light of the great white throne. This thoughtless, headlong fellow could not forgive himself for the bare-faced lie he had told the comely maid, with a profane oath denying an old acquaintance. (She has been laughing at Peter's behavior ever since.) Wandering round with hanging head, and brooding over the blackest deed of his life, he meets the risen Lord. What a fool he could have made of Simon. He might have called him a cringing coward. But far from that. Knowing his sensitive nature, and desiring to save him from the crimson blush, he meets him by himself alone, lifts the load from his mind by assuring him that all his faults were over-looked—buried out of sight. "Leave the past alone, Peter, you have a great work to do for me yet." Aye, he did it! Grand satis-

faction—the past clean blotted out—without which thought no mortal could yoke to gospel work. God wipes out the past. The hand that was torn with the nail is drawn over the blotted page and all the ill we have down is covered up. "Without the shedding of blood" there is no wiping out of wrongs.

"It is time we were taking the road, Cleopas. Take your old cloak about you, get your staff, and let us be traveling—all things are wrong and nothing is right. I thought he was to be our man, but my hopes are blasted." The two set off, sad and careworn. The account of that conversation to Emmaus is nowhere in print, only a thread or two as a clue to the whole story. At the very height of the conversation a third person joins them, unknown, harkening to the substance of their sad recital. Grief and doubt have made them as blind as moles. Their father might have passed without their knowing it. He inquires what ill has befallen them, and the reason of such sadness. "What, man! did you not hear? That awkward two-faced pack of the city have killed the promised King of Israel. He is dead and buried. Some folks declare he is up and about again, but this I shall not believe until my own eyes have seen him." The stranger upbraids them for not knowing the Scriptures better. Wakening their souls, he goes back to Moses and the prophets; he unfolds book after book of the whole Word of God, foretelling the death and rising again. When they come to the end of the road leading down to their home, the intruder bids them good-night. But they catch him by the sleeve, and plead with him to come in for a few moments and have a bit of supper. As they sit at meat, all the time commenting on the burning story, their eyes are opened, and they see they have no other than their risen Master. But he vanishes in a twinkling out of their sight.\*

The two set off for Jerusalem, and as they hurry along the road, with blazing hearts muttering: "The Lord is risen indeed, is risen indeed," they pass by a number of young men talking in front of a small house. They fling the common sneer and with derisive laugh exclaim, "Hear the ranters babbling about a dead man!" Ah! that is here to-day. Men are standing at the street corners and roadside actually deriding us! We are not in earnest to let the sneering world know that Christ is risen. We are cowardly, evading the banter of silly souls, unfit for heaven and ripe for hell. We have seen the stuff that cowards are made of. Is Christ your companion on the road of life? Has he set your life aglow with his Spirit? Is he to you a living personal presence, making the journey home all bright and cheerful? Then tell to every soul you meet that Christ is risen indeed, is lodging in you the hope of glory. The effect of his rising was to the Master's old companions the dawning of the gospel day. He sent them out to take sides. And I know of no age when it was more becoming for young laboring folks—masons, dressmakers or clerks—to take sides for God and holiness than in our own proud, reckless age. His appearing chased away despondency and despair, to make room for himself. Nothing can enter a sponge when full. You must squeeze out what is in. So the heart must be dried and bleached. You must be hopeless, sick and life-weary ere you can be set ablaze with the down-coming of the sacred fire. The Spirit can do many wonders, but it cannot kindle water. Soak your heart with the things of time and sense, and you are as dead to Jesus as a hard lump of clay.

Fellowmen, hope on in God. Your lodgings are made sure for you bye and bye. Our big brother has seen to that. Be anxious to get home for shelter before the coming shower of God's wrath comes on. Say:—

I will love Thee in life, I will love Thee in death,  
I will praise Thee as long as Thou givest me breath,  
And say when the death dew lies cold on my brow,  
If ever I loved Thee, my Jesus, 'tis now.

## HISTORICAL &amp; BIOGRAPHICAL.

THE LATE REV. C. H. SPURGEON.

BY THE REV. WM. M. JONES, D.D.

As you were probably aware on the 1st inst., the world-wide famed preacher, C. H. Spurgeon, passed away at 11.05 P. M., the evening before at Mentone, South-eastern France. To-day is the first of three days funeral services at the Metropolitan Tabernacle. When you were in London last year, accompanied by my son Bertie, you went to hear him. I find by my diary it was Sunday, May 17, 1891. The *Freeman* says that Mr. Spurgeon preached that morning his last sermon. He seemed to be unwell, and supported himself on his walking-stick. I thought it would be interesting to you to know that you heard his last sermon, and to give you and the friends through the RECORDER my impression of him.

The prince of preachers of the 19th century has gone from us. He was courageous, for he never evinced the slightest fear of man; successful in more ways than gathering the largest church; and humble as a child. He was the paragon of precociousness. Had he died at twelve years of age it would have been no marvel; but he lived till he was 57. How puzzled his grandfather Spurgeon, himself a Congregational preacher, must have been, when the Spurgeon boy of six years asked, "Where do the wicked go to when they fall out through the pit that has no bottom?" When he was three or four years older, an aged Primitive Methodist preacher laid his hand upon the lad's head, saying, "My son, you will yet preach the gospel, and preach to more people than any preacher has done since the days of the apostles." I send you papers containing one of the best of phototypes of himself and wife, of the house in which he was born, and of the cottage where he preached his first sermon.

A good deal has been written, first and last, about the amount of his educational advantages; just now it is said, "In Greek, Latin and Hebrew, he probably excelled many of those who profess to be proficient in those languages." The reader will not fail to note the words "probably" and "profess." It is scarcely necessary to say as much as this in regard to his classical attainments, when it is known that, from about sixteen years of age, he threw himself soul and body into preaching, writing, and reading the old puritan fathers' works almost by the cart-load. Where has been the time to acquire these languages? I would to God that every preacher knew Hebrew as well as he did his own tongue; for our subject was master of the use of the English language. He was born to deliver a message, not to argue, but to announce the gospel. Spurgeon's ability to read twice through the Hebrew grammar, and remember it would not surprise us. Seventh-day Baptists have at least one such preacher, be it said to his and their honor; and we are thankful that his fertile brain has permitted him to live so long. As to Mr. Spurgeon, no apology is needed with regard to collegiate training. True, we remember reading at the time (1858) in the *Saturday Review*, that "Mr. Spurgeon picks up Latin as a hen picks up a hot nail!"

What matters all this in view of his *push and go*, his fertile brain, ready speech, never once degenerating into cant. Though the prince of exhorters, he had always something to say that was understood by the people, and moved their hearts to goodness and good works. He was brimful of good humor, of wit and wisdom.

"You tell too many jokes," said a grave, elderly preacher. "Oh! I have not yet told the half of my jokes," was the good natured reply. He emotionalized the people more than he intellectualized them. He was nothing if not original in action, gesture, tone of voice,—it was all Spurgeon, and no one else.

His voice was a golden trumpet of wonderful capacity. Whitfield once preached, of a morning in Moorfields (near where we now worship), to 30,000. At the time of the Indian mutiny, 1858, Mr. Spurgeon preached in the Crystal Palace to 24,000 people, and all heard him. His congregation at the Tabernacle has been the largest continuously, for more than 30 years, ever known.

He has done more to popularize the Baptist denomination than any other man. As I have heard him at public meetings, at the Baptist Union Annual dinner, and at his orphanage, it seemed as though he could not open his mouth without some innocently funny remark that would bring down the house, and yet he would always turn the occasion into one of grace and good-will. I send you the *Baptist*, the *Freeman*, and the *Commonwealth*, in which you will find a little world of opinion on the good man, and I would specially refer you to Dr. Parker's letter to the *Times*, as quoted by the *Freeman*, as the best and most rousing that I have read.

Mr. Spurgeon had his faults, but his graces were apparent in glorious contrast to them. His was the narrowest of creeds, but his life and his public teaching were the very broadest and most liberal in word and deed. One of the most remarkable issues, or results on others, of his life-work, is the notice which the State Church has taken of him. Thirty years ago it would not deign to allude to him or to his denomination. The following is no fulsome eulogy on him, delivered in St. Paul's, on Sunday last: "In the afternoon Archdeacon Sinclair preached from Psalm 91, to a large congregation. In the course of his sermon he said that England had lost her greatest living preacher in the death of Mr. Spurgeon. They had in the church of England two great orators, but he did not believe that there were any who for 30 years, every Sunday, could gather together, morning and evening, more than 6,000 earnest, patient hearers. No minister or teacher had ever had his sermons printed week by week, and tens of thousands of them read, as Mr. Spurgeon's had been in England and throughout the world. The thing was, in fact, without a parallel. Bitter would be the sorrow, and genuine the tears, in many a cottage in the colonies at the thought that unless there was still an unpublished supply of the deceased pastor's sermons, that messenger of faith and love would no more impart to them the glorious truths of the gospel of the Lord Jesus Christ. Mr. Spurgeon was truly honest and courageous. When he thought it was required he was willing to stand alone in maintaining what he conceived to be the truth of his religious convictions. His name was a household word throughout the world. He had great eloquence, a matchless voice, abundant humor, tender pathos, and he never failed to be interesting."

What did Mr. Spurgeon think of the Sabbath question? That is more than I can tell. I heard that he said, "Oh, that matter was settled long ago." A reporter said something about Mr. Spurgeon's horses being like Seventh-day Baptists resting on the Saturday, but I think it not likely that Mr. Spurgeon said it. But the *Sabbath Memorial* was sent to him for years, and other Sabbath publications. At one time,

700 copies of the *Memorial* were distributed at the Tabernacle, and some of the recipients wrote me.

Mr. Spurgeon was very attentive to any reasonable request. A friend in West New Jersey wrote, requesting information respecting a Christian worker who professes to have been a co-laborer with Mr. Spurgeon. I wrote to the latter who replied quite fully in his own hand. It is needless to say that I value that letter. I hope Mrs. G. E. Tomlinson has the letter from Mr. Spurgeon to myself in his own hand respecting getting a seat at the Tabernacle when her husband was here. It would be well to preserve it in the archives of the denomination.

In conclusion, may I say I hope our young people will take this lesson from the example of such a man,—a man of God, let us call him, as Charles Haddon, that is, courage, full conviction regarding duty, purity of heart, diligence in one's calling, abounding in love, and always humble. "Help, Lord, for the godly man ceaseth and the faithful fail from among the children of men." Notwithstanding the depression of the Psalmist, there is one thing certain, in that the world is all the better for the life and labors of Charles Haddon Spurgeon.

LONDON, Eng., Feb. 9, 1892.

## SABBATH REFORM.

SABBATH DISCUSSION BEFORE THE XIX CENTURY CLUB OF NEW YORK CITY.

BY THE REV. A. H. LEWIS, D. D.

Several readers of the RECORDER have asked me to give an account of the late discussion before the XIXth Century Club. In doing this I take occasion to thank the regular New York correspondent for the faithful, though comparatively brief report given by him at the time. What I give below is more for record in these columns than otherwise. The following is the outline of Colonel Shepard's address which he sent to those who were to review him. He had forty-five minutes for the opening speech, and ten for the closing. The reviewers had twenty minutes each:

## POINTS.

## I.

The Sabbath is a revelation by God to man. Man's obligation to keep the Sabbath arises from his obligation to obey God.

Obedience in remembering to keep the Sabbath holy is the measure of the happiness of individuals, families, communities, and nations.

## II.

The day was established at the creation. The Fourth Commandment formulates the rule for the observance of the Sabbath.

One seventh of time, weekly, is the rule as to the duration and recurrence of the Sabbath.

Entire cessation from labor, for man and beast, rest and sanctifying the day, is the rule as to the method of remembering the day.

Our Lord Jesus Christ did not repeal the law, but confirmed and interpreted it.

## III.

The Sabbath is inwoven into the structure of

- The spheres.
- The earth.
- Man's physical nature.
- Man's intellectual nature.
- Man's moral nature.

## IV.

It fulfills man's obligation, if he keeps the Christian Sabbath, or Sunday or the Lord's-day.

## V.

- The Jewish Sabbath.
- The Apostolic Sabbath.
- The European Continental Sabbath.
- The British Sabbath.
- The Sabbath in Asia.
- The Sabbath in Africa.
- The American Sabbath.

## VI.

The preceding review exhibits the great truth that God blesses the Sabbath day.

The following is the outline of my reply :

Mr. President, Ladies and Gentlemen :

First of all, accept my thanks for the honor, which your invitation confers, to occupy a place upon a platform which is broad enough in its charity and fearless enough in its faith in truth, to "prove all things, and hold fast that which is good." The millennium will hasten in proportion as men rise above the narrowness of partizanship and of traditional creeds, into the clearer light of genuine investigation and ever-abiding truth. Such inquiry shines above the ordinary methods of seeking truth, as the jewel of electric light in the hand of the Statue of Liberty glows above the lamps of the coasting vessels that lie in the harbor.

It is not needful that I review in detail the address to which we have listened. I accept the Bible as basis of argument touching the Sabbath. I accept much that appears in the first three divisions of the address. On the origin and general nature of the Sabbath I am compelled to dissent from the third proposition, under the second head, that "one seventh of time weekly is the rule as to duration and recurrence of the Sabbath." This proposition is out of accord with the philosophy of the Sabbath, with the Bible, and with history. It practically destroys Sabbath-keeping. According to it one may as well observe Wednesday as Sunday; or observe three hours a day, for three days, or three hours on some other day in each week. If this seems absurd the trouble is with the proposition and not with the analysis of it. This seventh-part-of-time-theory is a modern invention, devised as a means of avoiding the obligations imposed by the Sabbath, and for the purpose of connecting Sunday in some way with the fourth commandment. Logically it is destructive of the fundamental idea of Col. Shepard's address, for, according to it, any other day in the week, any "seventh portion of time," is equally as good as Sunday.

I heartily agree that Christ did not repeal or annul the law of the Sabbath. He interpreted the law anew, clarified the conception, and purified the practice of his time. He strengthened the Sabbath by pruning, that it might grow to larger proportions, as the vital point of contact and union between God and men. The Sabbath is not a mere rest-day. It is the agency, the method by which God comes to and communes with his children, men, in that attribute of his we call time, *i. e.*, the measured portion of duration.

But all this only refers to the Sabbath. It has nothing to do with the Sunday. Sunday has neither place nor history in the Bible, as a Sabbath, or a sacred, or a commemorative day. It is distinctly referred to but three times in the Bible. The evangelists all refer to one and the same day, the day on which the resurrection of Christ was made known to the disciples. But in all they say, and in all which Christ says to them, there is not a word concerning the Sabbath, the change of the Sabbath, the introduction of Sunday, or the observance of it in any way as commemorative of Christ's resurrection. Everything which is recorded concerning that day shows that Christ was seeking to prove his resurrection, not to commemorate it. Nay, more; the Bible does not state that Christ rose on Sunday. In the addition to Mark's gospel (Mark 16:9-20), an attempt is made by the use of a comma to create an inference that he rose early on Sunday morning; but in the genuine gospels

no such statement is made. There is no case of "traditional creed" more marked than the popular idea that Christ rose on Sunday. On the contrary, Matt. 28:1 distinctly states that "late on the Sabbath"—which closed at sunset—he had already risen. Justin Martyr, a Greek philosopher who came to Christianity by way of Neo-Platonism, is the first writer who states that Christ rose on Sunday, and the first who gives any account of the observance of Sunday for that reason, or any other reason.

The book of Acts, which forms the core of New Testament history after Christ's death, mentions Sunday but once. Acts 20:7. This reference is to a public meeting, held on what we now call Saturday evening, and the context shows that Paul and his companions traveled as usual on the following day.

In all the epistles there is but one reference to Sunday. 2 Cor. 16:1, 2. This is an order to the Christians at Corinth "to lay aside at home," until such time as Paul should reach there, such sums of money as they were able, to aid the poor at Jerusalem. It was a temporary arrangement, and but a slight modification of the practice of the Jewish synagogue, concerning special funds for benevolent purposes.

Rev. 1:10 is adduced as the authority for calling Sunday the "Lord's-day;" but there is no evidence that the term applies to any day of the week; and Canon Lightfoot, who leads the authorities on patristic questions, gives the weight of his opinion in favor of the idea that the passage refers to the day of judgment, as pictured in the Revelation, and not to the Sunday.

Sunday legislation began under pagan rule. It is not a Christian, but a pagan conception. So is the union of Church and State. The first Sunday law, that of Constantine, 321 A. D., was made in terms wholly pagan, and without a trace of Christianity in it. His hands were dripping with the blood of his kindred at the time he made the law. It was part of a general paganizing of Christianity which took place between the middle of the second century and the opening of the fifth; a paganizing which made the Christianity of the succeeding centuries a composite system in which pagan methods, pagan theories, and pagan practices, were largely in the ascendant; a paganizing which produced the Roman Catholic Church. The work of eliminating these pagan elements is but fairly begun, under Protestantism.

Modern Sunday theories and modern Sunday laws were developed during the English Reformation. The "Puritan Sunday" was a compromise between the position of the English Seventh-day Baptists, and the Roman Catholics, and the Church of England. The modern arguments, which have appeared in the address of the evening, have all been developed since 1595 A. D., when Bownde issued the first book enunciating "the change-of-day theory," a theory until then unknown.

The illogicalness and the self-destructiveness of modern Sunday reformers are most apparent. If they really want to help the masses, by a compulsory rest on Sunday, the State must provide for their culture and entertainment. The policy which compels leisure and makes no provision for it, which closes libraries and museums and leaves the devil's schools,—saloons,—open, is suicidal. If the money and labor which are being spent by the friends of Sunday to close the Chicago Exhibition were turned into an effort to close Chicago saloons, and dives, and gambling hells, so as to make that city a fit

place in which to gather the millions who will come to the Fair, it would be far wiser and better. If the Exhibition be closed, it will be a barren victory. The real question is not touched by that issue. The Sabbath question is a religious one. It belongs to the work of the church, to the pulpit, and to the religious press. It is a question to be treated by Christian men, as Christians, not by politicians. Increasing weakness and repeated defeat will accumulate until the question be taken out of politics and left to the realm of religion where it belongs. Sabbath-keeping is a matter between the individual and God, and each one must determine the matter from that stand-point.

In his opening speech Mr. Shepard announced that he "Wanted to spike the guns of the Seventh-day Baptists in advance." To do this, he went into an elaborate discussion to show that since the world is round, and turns over, it is impossible to keep the Sabbath. In illustration of this he sent two men around the world in opposite directions. But he got them so mixed up before his illustration (?) was complete that the audience laughed heartily at his self-imposed discomfiture. This was his argument in advance. After his self-defeat I had only to state that neither commerce nor science had ever found this supposed difficulty, and that Seventh-day Baptist missionaries, and those keeping Sunday, had labored side by side in China for a generation, coming and going, from both East and West, without confusion or trouble. The manner in which the audience greeted this fact showed how childish such quibbles appear to intelligent people.

In his closing speech Mr. Shepard gravely assured the XIXth Century Club that any proposition to break up the present order of things and return to the Sabbath, would produce "Anarchy." How this could be, he did not demonstrate, and the reception which his fears met at the hands of the audience, indicated that they did not fear for the foundations of the Republic, even if the observance of the Sabbath were to prevail.

Colonel Shepard also told the Club that if he could have a couple of days time and a library of cyclopedias, he could undoubtedly show that many of the authorities cited in favor of the Sabbath and against the Sunday, were incorrect. But the Club had not made any arrangement for the necessary research and so the authorities had to stand unimpeached. In treating Sunday as the Sabbath Mr. Shepard assumed the change of the day and the transference of the law with a lofty indifference to the facts in the case. That the truth concerning the Sabbath and the Sunday commended itself to an audience as cultured and discerning as can be gathered in New York or elsewhere, was repeatedly and enthusiastically demonstrated in many ways.

THERE is a prodigious power in singleness of love for Christ, in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry, I have come to estimate Christians, not so much by brain power or purse power as by heart power. Weighing is a safer measurement in a church than counting.—*Dr. Cuyler.*

## MISSIONS.

### "AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

According to the Scriptures, there should be a two-fold sending forth of those who go to preach the glad tidings of salvation; first, and most important because absolutely essential, by the Lord himself, who, through the infinitely wise Spirit chooses his own true laborers. Secondly, by the church, guided by the same Holy Spirit, in its outward recognition of the heavenly call, in sympathy and prayers, and in financial support.

Under the inspiration of an excellent letter from one of our western theological students, in which he expressed his deepest feeling in regard to the great work before him and before our people, the Missionary Secretary was led to prepare an "Address" to our churches, in the hope that many of the young men studying for the ministry would sign it. This hope has been abundantly realized; for the paper now lies before us with sixteen signatures.

AN ADDRESS TO SEVENTH-DAY BAPTISTS.

Dear Brethren;—We the undersigned, students for the ministry, and to graduate in the year affixed to each of our names, desire to make to you the following statements:

Having dedicated ourselves to the Lord's service, it is our earnest wish to labor in that part of the world-wide field which most needs us.

We would not underestimate either the attractiveness, demands for self-denying work, or real importance of settled pastorates, or any other denominational positions; but it is to the great *mission fields*, also, that Providence is constantly calling our attention, and to ever-whitening harvests.

The home field has a special urgency of demand upon Seventh-day Baptists; because the people not only need the universal gospel message, but are ready to listen to the preaching of the Sabbath and the doctrine of believer's baptism. Men are needed to establish preaching circuits; to work large districts as itinerant missionaries; to strengthen the things that remain in long established centers of Seventh-day Baptist influence; and to do the work of evangelists, in town and country.

The great foreign field, with its many millions without God and hope, has claims upon Christian people yet unfulfilled. And it seems to us that if the members of our churches would even tithe their increase, for the Lord's cause, we could at least double our missionary work in both Christian and heathen lands.

We observe, with deep interest, the widely and rapidly spreading influence of Sabbath truth; our hearts are stirred by the existence of sin and sorrow everywhere, that call for the healing power of the gospel; and it is our purpose to stand ready to go to the home or foreign field of labor, as the Lord of the harvest shall send us forth.

We do not come as objects of your benevolence or charity, or asking for places; but simply as your willing fellow-workers in the Lord and Master of us all.

It was the original intention to print the names of the signers. But there was some difference of opinion, on this point, among themselves and also outside their number; again, sixteen thoughtful young men could not be expected to look upon such a comprehensive subject as that contained in the paper from exactly the same point of view; a few of them desired that slight alterations be made in the language of the address; and, should there be any unsympathizing critics, it were better, also, not to publish the names.

A few of these young men are to graduate this year; a few next year; and so on. In this noble band of students for the ministry, there are young men of thorough scholarship, marked ability, and earnest Christian devotion. Any denomination might well feel proud and thankful for such a loyal, capable, and consecrated company of future workers. The offering they make of themselves, and the spirit in which it has been made

has stirred our own soul; it is grand and most inspiring. Nor would we forget, in our gratitude and enthusiastic hopefulness, the young women who are also ready to go forth unto work, trials, and blessing.

The Missionary Board warmly greets these and other men and women, in whose hearts have been enkindled the sacred fires of Christian sacrifice and service. You are needed to go forth, when the Lord of the harvest shall command it, as reapers skillful in the use of the gathering sickle.

And again we appeal to our churches for an increase of funds, that we may send out more laborers into fields that promise to reward so well all prompt and faithful endeavor. The seeds of truth we sow to-day are surer of blessing than if we wait for to-morrow. We appeal to our pastors to exhort the people, again and again, to lift up their eyes and look on the field; and then behold how the Lord of the harvest is answering our prayers for laborers. For it seems to us that if our churches can be aroused by any human agency, divinely blessed, this movement of our students ought to stir us to a degree of hopefulness, enthusiasm, and benevolence, never manifested before.

If we show ourselves ready for this glad event in our denominational history, then may we feel sure that out from an army of excellent young people, east and west and south, the Lord will call forth other laborers, in his own good time.

### THE GREAT COMMISSION.

Our Lord's great commission was given to his disciples after his resurrection and previous to his ascension, prefaced by the words, "All authority hath been given unto me in heaven and on earth." It reads as follows: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

Christ speaks as a sovereign; no longer as "the Son of man that hath not where to lay his head," but having conquered death and the grave, he stands in resurrection power and glory proclaiming a religion for the entire world and commissioning his disciples to be the heralds thereof.

What a revealing of the divine will was contained in this command, as new and startling as it was grand and glorious. A salvation for all people, recognizing the need of every child of Adam, and with full power to supply that need. Well might his hearers have queried how such a work could be accomplished had he not told them that *all* power in heaven and earth had been given to him; and because of this he had the right to commit this great work to their hands, and then as an assurance that it could be done he adds the consoling words, "Lo, I am with you always, even unto the end of the world."

It is a pleasing thought that this authority was not to be used to coerce the nations but to win them. No one will be forced into his kingdom, but drawn into it by the manifestations of his wondrous love. All power over the hearts of men, to attract, to subdue and to bring them back to God, had been given him; and his disciples were the instruments he was going to use to perform the work. They were to be workers together with him in the salvation of the world. An honored position indeed.

This commission is two-fold, missionary and pastoral. As missionaries they were to go and

disciple all nations, then baptize them into the name of the Father, Son and Holy Ghost, thus setting upon them the visible seal of discipleship, causing them to declare by this act that they had died to the old life of sin and risen to a new life in Christ. Then would follow the pastoral work of "teaching them to observe all things [not some] whatsoever I commanded you"; showing that he gave no non-essential commands, but wished the whole counsel of God declared unto them. When the disciples are made, the work is only just begun. They must then be drilled and trained for God's service and glory.

That this command includes all the followers of Christ no reasonable mind can question, for surely the eleven could not disciple all the nations, and the words, "Lo, I am with you always, even unto the end of the world," is a sure guaranty that all are included. In view of this fact might it not be well to inquire, What our duty is? The obligation is precisely the same as that which rested upon the immediate disciples, *viz.*, to "disciple" and "teach." Where? at home or abroad? What does the command say? "Go ye, therefore, and make disciples of all the nations." This is very explicit. There is no question about it. "The field is the world." The relationship existing between the home and foreign work is an intimate one. I do not see how they can be separated. Nothing short of a world-wide evangelism is broad enough for the followers of the One who gave himself to redeem the world. "If any man have not the spirit of Christ he is none of his." If we partake of his spirit our hearts will go out after all the fallen sons and daughters of Adam instead of only a few living in our immediate neighborhoods. Had the primitive disciples reasoned as many modern ones do and remained in Jerusalem until all were converted there, what would our lot have been? Instead of that "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

Over eighteen hundred years have passed away and the work is not yet completed. A great deal remains to be done. Millions are still in heathenish darkness and the breezes are wafting to our ears daily the cry, "Come over and help us."

May such a sense of our responsibilities, as sons and daughters of the Most High, living in this wonderful age, possess our hearts that we cannot rest short of an entire consecration of our time, money and talents, to the evangelizing of the world.

MRS. N. WARDNER.

MILTON JUNCTION, Wis.

"He who does not withstand," says Coleridge, "has no standing-ground of his own." This is true both of convictions and of character. Opinions held so loosely and so calmly that we make no fight in their defense are hardly held at all. They certainly do not hold us, much less uphold us. There is truth in Mrs. Browning's saying that entire intellectual toleration is the mark of those who believe nothing. So of character. There may be worlds in which it is possible to be good without having to fight for it, and in which the whole drift of things "makes for righteousness." In such worlds the instincts of goodness may grow up as naturally as the flowers grow, and maintain themselves in full vigor as easily as the stars in their courses. But that is not the case with our world. We live on the debatable ground of the moral universe, between the lines of the great opposing hosts of light and of darkness. There is no ease for us because there is no neutrality possible to us. And the attempt to be neutral, to drift with the drift, is itself a taking sides with the evil cause, a renunciation of the only authority that has any claim to our obedience. So we must fight to make good our standing-ground. Character must be built up by the effort of resistance to mere tendency, and by overcoming obstacles. The man who has not to fight the world, the flesh, and the devil is in a perilous state. It must be because these have ceased to need effort to hold him in allegiance to their evil powers.

## WOMAN'S WORK.

### THE POTTER'S HAND.

BY M. J. CLARKSON.

To the potter's house I went down one day,  
And watched him while moulding the vessel of clay;  
And many a wonderful lesson I drew,  
As I noted the process the clay went through.

Trampled and broken, down-trodden and rolled,  
To render it plastic and fit for the mould;  
How like to clay that is human, I thought,  
When in heavenly hands to perfection 'tis brought.

For *self* must be cast as the dust at His feet,  
Before it is ready for service made meet;  
And *pride* must be broken, *self-will* must be lost—  
All laid on the altar, whatever the cost.

But lo! by and by a delicate vase,  
Of wonderful beauty and exquisite grace,  
Was it once the vile clay? Ah, yes, yet how strange,  
The potter has wrought so marvelous a change!

Not a trace of the earth, nor mark of the clay;  
The fires of the furnace have burned them away.  
Wondrous skill of the potter—the praise is his due,  
In whose hands to perfection and beauty it grew.

Thus to souls lying still, content in God's hand,  
That do not his power of working withstand,  
They are moulded and fitted a treasure to hold,  
Vile clay now transformed into purest of gold.

—Selected.

A NATIVE Christian girl, a graduate of one of the Christian colleges in India, has been appointed to the charge of the post-office of Mandapasoli.

THE Presbyterian Church of Scotland is, next to the Moravian Church, the missionary church. Last year from a membership of 185,000 in 570 churches it raised \$400,000.

IN case of the Moravians, the secret of their being the missionary church is in the fact that the whole church is missionary in spirit. They do not do their work by proxy, not so much as by a missionary board, but each one holds himself ready to obey the Master's injunction to give the gospel. This church is the least in numbers, the Benjamin amongst the tribes of churches, as some one has said of it, and it is the poorest, yet it outranks all others proportionally, in the number of its missionaries, and the amount of its missionary contributions.

A YOUNG man was talking to a pilot on one of our big steamers. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was pilot." "Then," said the young man, "I should think you must know every rock and sandbank on the river." The old man smiled at the youth's simplicity, and replied, "Oh, no I don't; but I know where the deep water is."

THERE is a point for us in the incident just cited. We have been but a few years, it is true, trying by an organized effort to assist the church in its systematic lines of labor, but we have been long enough in it for many of us to know where is the deep water of God's path for us in it. Have all struck rock and sandbar, and have felt that it is a childish thing for us to work in this way, that nothing is gained, but the rather that the good old way where our personal obligations were more largely carried by proxy was the better way? Then are we really looking for obstructions, and not for the deep channel of God's choice for each of his children—personal effort to reach him by personal service to him. Do we know so well as we ought the path of God's deep water for our service? Do enough of us know it?

SAYS Fenelon, "Cheered by the presence of God I will do at each moment, without anxiety, according to the strength he shall give me, the work that his providence assigns me. I will leave the rest without concern, it is not my affair. I ought to consider the duty to which I am called each day, as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory, that is to say, with exactness and in peace."

### WHAT ONE WOMAN THINKS.

A sister writes a letter of personal good-will and cheer, and knowing that an impersonal handling of some of her thoughts will be accepted by her in good part, and by you with interest, it gives pleasure to pass the word down the line. The year 1891 though fraught with extra trials was yet one of spiritual growth; this thing one cannot fail to detect, and of it she is herself gratefully conscious, thanking the Father for his merciful leadings. There is an undercurrent of gratitude to him for all of this, and a confident realization of the fact that we are not obliged to carry more than we are able to; but that it is only by the to-days that we are asked to live aright. The promise, too, is "As thy days so shall thy strength be."

Confined to her room at the time of writing, she says, "I have been looking over some of the work we have done during the past year, and have been wondering if we were growing in our knowledge of the demands of our work as Christian women, and in our love for it, and our willingness to meet these demands. Are the plans for the Dispensary enlargement being carried out? Are Dr. Swinney's urgent calls being met? Are you receiving answers to your "Circular Letter?"

She speaks with earnestness of her interest in the Home Mission and the Shanghai Holiday box work, and of a determination to stand by, personally, the use of the Thank-offering box, and says surely the nearer we live to him the more shall we recognize the fact that he has a rightful claim to all that we have and all we are. She asks, "Are the different Associations meeting their share, or planning to meet their share, of the various expenses of the coming year? Do you know how many women there are in our denomination who are members of our churches? Do you know how many of these are actually interested in our mission work, home and foreign? How many are witnessing for Christ? "God is rich"—and she puts it well, "in his blessings to very many of the women of the Seventh-day Baptist denomination. We can give back to him of that which he bestows far more than we do. We ought to feel the increasing obligations that are coming to us continually. We must open our hearts, our hands, our purses more widely if we were to do that which it is our duty to do. May it not be said of us as of God's people of old, 'He gave them their request; but sent leanness to their soul.' Do we yet feel the burden of perishing souls to that extent that we are not only willing to do but cannot help doing for them? How many of us are ready to take a lesson in self-denial? Shall we limit this duty to our dear brothers and sisters who have given up home and native land to carry the good news to our darkened sisters? Shall we not give up something for Christ and his work? How many of us have given until we feel it? Are we not ready now to prove God, to bring our offerings, to consecrate our money, and to receive the blessing? Dr. Cuyler says, 'Unless Christ is allowed full control of the will and the affec-

tions, with the key to the purse also, there can be neither joy nor power in the Christian life.'

"I feel that we have made some progress. We have encouraged our workers; but it is so little that we have given out from the abundance with which God has blessed us, both of temporal and of spiritual blessings. The plea from China by Mrs. Davis, just before leaving the land of her adoption,—did we read it as a notice or a story to be glanced over and forgotten? Have we given her any more evidence of our interest in and love for the work since she has been with us in the home-land? Are we growing better acquainted with each other, more interested in the common cause of saving souls?"

"We are only a speck in the great Christian world. But if we were alone we could yet do our duty."

### AN UNBELIEVER CORNERED.

The New York *Telegram*, a paper of general circulation, recently published a Christmas article by Colonel Ingersoll, in which he scoffed at Christmas and its associations. Dr. Buckley, of the New York *Christian Advocate*, rebuked the *Telegram* severely for introducing such poison into the families of its patrons. The paper attempted a reply, and Colonel Ingersoll came to his help. To all this Dr. Buckley rejoined in his paper of Jan. 21st, and in the most effective manner. As an argument *ad hominem*, it has rarely been equaled. After quoting Ingersoll's fulsome puff of some whisky that had been presented to him, and his boast that he was ready to offer his final account whenever it was called for, Dr. Buckley concludes as follows:

"This is what he says of himself. Unless he changes, when he appears before that bar what he can truthfully say will be something like this:

"I was born where thousands of the best and most philanthropic people believed that there is a God, that he is the Father of all men, and that all men are brothers. I ridiculed their faith in God in an abusive, frivolous, irreverent manner. If I admitted that there might be a Supreme Being, I took pains to say that he could neither 'be helped nor hurt,' and that people need not trouble themselves about the Infinite.' Most of these persons believed that men are placed in this world to prepare for a glorious destiny, and rejoiced in the thought of an immortality of peace, love, and joy. They were often tempted, but believing in God and in Jesus Christ his only Son, and in a punishment to shun and a life eternal to gain, they struggled on and tried to teach their children the sentiments that had been so helpful to them. I caricatured and denounced their faith. I was ever ready to sow the seeds of unbelief, and on one occasion chose the Christmas season to ridicule the carols of faith, hope, and love by slandering the gospel and declaring it a message of eternal grief. I despised and traduced the religion that contains the Sermon on the Mount, the Parable of the Good Samaritan, the Parable of the Prodigal Son, the Prayer of the Publican, and the story of the Penitent Thief. I eulogized whisky, and my portrait and name were the companion and encouragement of drunkards. The suicide fortified himself by my teachings, saying that if there was any hereafter he would have a better chance than he had here, and if there was none he would never know it. The more calculating criminals rejoiced in my teachings, and the publishers of obscene publications to be sent through the mails counted upon me as their defender. I did all this, and gave those from whom I took the bread of life only the cold stones of unbelief, to chill and sink them in despair, and the scorpions of my own venomous words against the Church of Christ.

"Yet such is the state of this man's mind that he says, 'I do not believe that a solitary being can rise and say that I ever injured him or her!' The wisdom of Jesus characterized such a mental and moral condition: 'If the light that is in thee be darkness, how great is that darkness!'"—*N. H. Journal.*

# THE SABBATH RECORDER.

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 REV. W. C. DALAND, Westerly, R. I., Young People's Work.

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

THE bird that in the evening sings  
 Leaves music when her song is ended;  
 A sweetness left which takes not wings,  
 But with each pulse of eve is blended.  
 Thus life involves a double light;  
 Our acts and words have many brothers;  
 The heart that makes its own delight,  
 Makes al-o a delight for others.

WE are requested to say that the regular communion service of the New York Church will occur on Sabbath, March 12th, at the usual time and place of service. The covenant meeting will be held the evening previous at the house of Prof. Stephen Babcock, at 344 West 33d street. Members, especially those out of the city, will please take notice.

THE pope has just put into the hands of the cardinalate, a dispensation concerning Lent, favoring persons who are suffering from the *grippe*. The dispensation lessens the severity of the fasts imposed during this season, for all persons whose enfeebled condition requires more nourishing food, and who otherwise might suffer personal injury rather than violate the law of the church.

WE are glad to note that Sabbath-keepers in Providence, R. I., have made arrangements to hold regular Sabbath services in that city. The place of meeting is at 98 Weybosset street, and Bible-school service is at 2 o'clock, with preaching or praise service at 3 o'clock. The work was inaugurated last Sabbath, Bro. G. J. Crandall, of Ashaway, preaching for them. We trust this movement may prove a blessing to many.

THE Rev. Phillips Brooks as pastor of Trinity church, Boston, received a salary of \$10,000 a year; but as bishop of Massachusetts he gets only \$4,000, which is the limit of a bishop's stipend. It has been suggested that the difference between these two salaries is a pretty big price to pay for the notoriety and authority which the bishopric brings. Let us say rather that it is the sacrifice this famous preacher is willing to make for what he believes to be the call of God to a higher and wider field of duty and usefulness.

WHEN a man puts forth a new doctrine or a new interpretation of an old doctrine, he makes haste to say that all of the best scholars of the country, or perhaps of the world, agree with him. This is supposed to settle the question of its correctness, but it reminds Dr. Broadus of a story. A man manufactured a baking powder, and advertised extensively that all the best grocers kept it on sale. When asked who were the best grocers, he answered promptly, "only those who keep my baking powder!" The man who agrees with me in doctrine, in politics, or manner of thought or life, is, of course, a scholar and a man of eminently good judgment!

MR. JOHN D. ROCKEFELLER, who had already given over one million dollars to the Chicago University, recently gave another million as a "special thank-offering for returning health." It is specified that this shall remain forever a permanent fund, the interest only to be used for the expenses of the University. The gift is in the form of bonds payable in gold, April first, 1892, at which time accrued interest from December first, 1891, will be due. This accrued interest is also a part of the gift. This little thank-offering is reported to have been received by the trustees with thanks. Of the truth of the statement we have no doubt. But what a Rocky feller, he must be to be flinging millions of gold in this way!

THE following bit of family history, clipped from the *Christian Advocate*, seems worth repeating. A similar case of longevity we think would be hard to find:

Henry Church, Sr., of Hundred, W. Va., died the other day at the age of ninety-nine years. A few months ago his sister died at the age of ninety-one. They were the children of two eccentric characters, known as "Old Hundred" and "Ninety-and-nine" in that part of West Virginia. "Old Hundred" was a native of England and a British soldier during the Revolutionary War. He was not naturalized until he was one hundred years of age. He deserted from the British army and made his home in the then wilderness along the Ohio, where Henry Church, his son, was born. "Old Hundred" lived to be one hundred and twelve, and his wife one hundred and nine. The combined age of the four—father, mother, son, and daughter—was four hundred and eleven years.

A CURIOUS law suit is reported as now pending in a Virginia court. A lady brought her infant to an Episcopal church to be baptized. Before the ceremony began, the father of the child arose and requested a stay of proceedings, saying to the clergyman, "If you christen that child, you do it against the wish and religion of the father. I am a Baptist and protest against the ceremony being performed." The mother declared that she wished the child christened, and the ceremony was accordingly performed. The father then had the clergyman arrested under a law which gives a father control of the spiritual and general education of his child until it arrives at the age of maturity. The case has gone to the courts, where it will be tested. We shall be interested to know how it is decided.

It has been well said that the size of an offering does not depend upon what is taken out of the pocket-book, but upon what is left in it. It was on this principle that Jesus estimated the gifts at the temple, when he said of the poor widow who had given her two mites, that she had given more than all the rich men who had cast their offerings into the treasury. "For all they have cast in of their abundance, but she, of her penury, hath cast in all that she had, even all her living." She had given little and had nothing left; they had given large sums and had a superabundance left. So to-day, the man whose income is one hundred dollars and who gives ten of it, gives liberally since he has left only a small allowance for necessary personal and family expenses; but the man whose income is \$100,000, and who gives \$10,000 only, has given less liberally, since he has still many times enough to supply all his reasonable wants. In the light, therefore, of Jesus' own estimates of liberal giving it seems just to say that liberality is to be measured not by what is given but by what is left.

AN educational bill for Ireland has been introduced into the British House of Commons, by Mr. Jackson, chief Secretary for Ireland. In introducing the bill the Secretary noted the increased growth of school attendance in Ireland, but stated it was still twenty per cent behind the attendance in England. He believed the remedy was in a compulsory educational system. The bill proposes to compel the attendance of children between the ages of six and fourteen years of age, to prohibit the employment of children under eleven years of age in factories and at other manual labor, and to make illegal the employment of children between the ages of eleven and fourteen years, unless their proficiency in certain studies should be certified by some competent authority. The bill also looks to the free school system, with better pay for teachers. It seems to be received with a good deal of favor. We have seen nothing in the various schemes for benefitting Ireland which promises better things than this educational bill. It should, however, be kept diligently out of the hands of the Catholic Church, or it will become a mere tool in the hands of designing priests. Free and liberal education, under the management of the church would be an anomaly.

IN the missionary department this week appears an appeal to the Seventh-day Baptists by our young men who are preparing for work in some of the many and varied fields now open before our people, and some of whom are nearly ready for work. We who have long been praying the Lord of the harvest that he would send forth laborers into his harvest ought to hail the signs of the coming harvesters with joy. But in our joy let us not forget that it is a law of the spiritual as well as of the material harvests that he that reapeth receiveth wages. More and more the question of what we will do for the evangelization of the world, and for the world-wide spread of Sabbath truth narrows down to a single question. It is not a question of opportunity; God is graciously answering our prayer for opportunities with wide open doors in almost every direction. It is not a question of laborers; God is bringing to us and raising up among us men with willing hearts and cultured minds ready to say, "Here am I, send me." But it is the single, simple, direct question of how much we will give to send abroad the precious truth. The time will soon come, if it is not already here, when we must give far more liberally than we have been doing, or cease praying, "Thy kingdom come." Are we ready for the alternative? Again, this is not a question of ability, but of a willing heart. As a people, God is increasing our wealth much more rapidly than we are increasing our gifts for the spread of his truth. What will we do about it? But we began writing simply to call attention to the appeal and Bro. Main's comment upon it.

## "DARKNESS AND DAYLIGHT," OR LIGHTS AND SHADOWS OF NEW YORK LIFE.

IN this new and finely illustrated work a noble Christian woman tells the thrilling story of her personal experience in gospel, temperance, mission, and rescue work in a great city. No recent publication is now commanding so much attention nor has any other called forth such ringing words of "God-speed" from ministers and eminent women. It has been preached about from famous pulpits, read by tens of thousands of subscribers, and made the subject of many a clergyman's Sunday evening lecture. Its authorship is fourfold, its four authors being



no less than Mrs. Helen Campbell, Rev. Lyman Abbott, D. D., Col. Thomas W. Knox, and Inspector Thomas Byrnes, Chief of the New York Detective Bureau. Each writes from a long and deep personal experience.

Mrs. Campbell, the principal writer, certainly was a woman commissioned of God, and "In his name" spent many years as a city missionary literally "In Darkest New York." What a wonderful work she did. How devoted and blessed her labors were. It is a story never to be forgotten. This unique volume presents these thrilling experiences of Christian endeavor with the hundreds of pathetic and amusing scenes that were packed into them; it portrays life in a great city by day and by night "As Seen by a Woman"; it shows the power of the gospel to redeem souls from the lowest depths; it gives striking testimonies of the redeemed; and from all these rich and varied experiences it draws living truths for head and heart that are worth to any reader ten times the price of the book. Mrs. Campbell's account of rescue-work is full of wonderfully touching incidents. Stranger stories are here told than romance ever dreamed of, every one of them drawn from real life by a woman's hand. In every chapter she weaves in anecdote after anecdote, incident after incident, story after story, and the reader's attention is held breathless to the end of the volume. "Strange but most suggestive is the fact," says Bishop Coxe in warmly commending this volume, "that Christ is to be visited in these dens and dives; there are those whom he will bear in mind when he says: 'Ye visited me'; or, when he says: 'Ye did it not to me.'"

Rev. Dr. Lyman Abbott's life-long interest in City Mission work, and his personal share in that work, pre-eminently fitted him to write for this book. In his Introduction to it he says: "My interest in these phases of city life dates from my college days. From that day to this—over a third of a century—I have continued the studies then begun, and the subject of this book has been one of the great subjects of my study—sometimes in literature, often in life." Mrs. Mary A. Livermore and Miss Frances E. Willard testify that no appeal from temperance advocates can do more to promote the cause of temperance than the thrilling scenes and incidents so well described in this book.

One of the most absorbingly interesting portions of the book is that written by Inspector Byrnes giving the ripe experience of thirty years of detective life. Many of the startling revelations he makes are taken from his private diary. They have never before been published.

This fascinating volume is indeed a wonderful tale of Christian love and faith, all alive with intense and striking reality. The best of it is that it is a pure and elevating book from beginning to end—a volume for the family circle. On this point the words of Rev. Dr. Twichell (who has a family of ten children) and Rev. Dr. Magoun, President Iowa College, are worth quoting here: Dr. Twichell writes,—“My wife says that she is going to set our young people on the book right off, for the good it will do them;” and President Magoun says,—“My family finds, where other books on our shelves lack interest, this one always holds and rewards attention.” It contains 252 superb engravings, every one of them made from photographs taken from life, mostly by flash-light. Every face is a portrait, every scene a stern reality. In looking at these splendid illustrations the reader sees at a glance just how gospel work is carried on by day and by night by rescue-bands; he is shown strange sights in out-of-the-way

places that are rarely or never seen by the casual visitor; he is taken into cheap lodging-houses, and cellars; into the homes of the poor; into newsboys' lodging-houses; into the police and detective departments, etc.; in fact nothing seems to be omitted. Many of our readers know almost nothing of city life, and many who are, in a general way, familiar with the city know nothing of its dark phases hidden away in its dismal alleys, cellars, and garrets. To all such this book will be a revelation. It is published by A. D. Worthington & Co., Hartford, Conn., and is sold by subscription.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 4, 1892.

The Social Carnival is ended and not a few rejoice. Rest is welcome to the tired out swimmers in the gay sea of fashion and display. They and others have now time for calls, informal visits and teas and friendly intercourse without the crowds, the expense, the vanities and vexations of that competitive exhibition of wealth, taste and luxury, called the social season.

The first Christian bell that pulsed the uncivilized air of this western world is now in this city. It was originally put in a church at Isabella, San Domingo, early in 1494, and together with the church was soon after removed to the "City of the Plains" which was made the capital of the Island. In 1842 the city was ruined by an earthquake and the bell silenced. About twenty-five years ago the same bell was accidentally discovered in the arms of a fig tree growing amid the ruins of the ancient belfry on the site of the crumbled city. The bell is of bronze eight inches high and has upon its exterior a Gothic F and the image of San Miguel.

Over a thousand girls are sent yearly for vagrancy and misdemeanors to the Washington seminary of vice, called a work house. Those who spend a few terms there and are not soon destroyed by disease become confirmed evil doers and some of them mothers of their kind. Our judges and all good people deplore the situation, and Congress has heretofore voted the District a Girls' Reform School but has failed to vote an appropriation. These young girls do not know what home and motherly care and industry and virtue are, and they never had a good opportunity to know. They should be under judicious and kind matrons in country homes and fed and clothed and taught to work in the house, dairy, garden and milk yard, and initiated into the elements of Christian civilization. The object lesson pointed out many years since by George E. Harris, the President of the New York Prison Association, ought not to be neglected. He found in one rural district a progeny of work house and jail occupants, paupers, drunkards, prostitutes and criminals, numbering many hundreds, all descended from one vicious mother, her children and grandchildren and collateral descendants being substantially all of them a burden upon the public. He estimated that there were twelve hundred in this single line of descent, and that they cost the public about fourteen million dollars within a period of seventy-five years.

Opinions here leave the Democratic situation in respect to Presidential nominations practically unchanged. Many think that Hill can unite Democratic voters in New York and that they are solid for him. Even the "kickers" declare that they will vote for the nominee, not excepting Hill. The majority fear the New York situation. Gorman, Palmer and Boies are fa-

vorites with many such. The more prevalent opinion continues to give Harrison the Republican nomination, though others are named. Robert Lincoln, Jerry Rusk, and Senator Cullom have each many friends. Senator Allison says "he is not in it." Blair must have the Prohibitionists in view. There are several gentlemen on both sides who will take the nomination if it is thrust upon them!

The House naval committee are looking into the merits of the Berdan iron-clad ship-destroyer, a vessel to be two hundred and fifty by forty feet with sixteen feet draft and an estimated speed of twenty knots. She is to be provided with a hydraulic buffer that will stop her without injury eight feet from an enemy, and automatically discharge a huge sub-marine gun sending a shell carrying a fourth of a ton of powder into the bowels of the fated ship. A most dangerous pill to the enemy if well administered.

War vessels of modern type are very expensive, and useless in peace. Why can we not have swift sailing ships useful for carrying passengers, mail, perishable commercial articles and other objects of trade, that can be speedily converted into ship destroyers and war vessels? We want no fleet of immense iron clads and huge guns that will be out of date in a decade or so. We have skill, money and patriotism enough to provide swift sailers to carry our foreign mails and minister to a reviving commerce, such craft being specially adapted to be armored, or converted into rams, or torpedo hurlers, or submarine gun carriers and the like, upon short notice. We neither need a large standing army nor a large fleet of huge iron-clads, but we do need the means for quickly providing ships for defense. And when the occasion arises, offense may be the best defense, and of the elements of offense speed is more important than weight. The big ships and big guns will disappoint expectation. The little wren will drive a flock of robins from the orchard, and swift vessels will overmatch slow sailers though more powerful. The little Monitor could get all about the statelier Virginia *nee* Merrimac, and her speedy movements were an important factor in the famous Hampton Roads fight. A speedy merchant, passenger and mail marine that will be at least approximately self sustaining, and that is adapted to quickly put on "fighting clothes," furnishes problems for inventors, capitalists and patriots.

CAPITAL.

TRACT SOCIETY.

Receipts in February.

Church, Nile, N. Y.	\$ 12 61
Plainfield, N. J.	82 07
Westerly, R. I.	23 86
Second Verona, N. Y.	5 50
Chicago, Ill.	5 05
Hebrew Paper	2 50
Milton Junction, Wis.	22 52
Prof. E. M. Tomlinson, Alfred Centre, N. Y., Hebrew Paper	1 00
Mrs. Ida F. Kenyon	2 00
Employes Publishing House	5 00
A. K. Rogers, Baltimore, Md., Hebrew Paper	1 65
Mrs. E. E. McFadden, Ogden, Utah	2 00
A friend	2 80
Mrs. W. R. Gillings, Akron, N. Y.	3 00
Mrs. Selina E. Rogers, Brookfield, N. Y.	75
E. J. Potter, Oakland, Cal.	10 00
Income, Dividend bank stock	17 50
Woman's Ex. Board	53 50
Ladies' Sewing Society, Ashaway, R. I.	15 00
Mr. and Mrs. C. B. Rogers, Jacksonville, Fla.	12 00
F. S. Wells, Plainfield, N. J., Hebrew Paper	5 00
Howard Y. Stillman, Westerly, R. I.	5 00
Cash	5 00
Friend, Sisco, Fla.	1 12
A friend of Israel, Hebrew Paper	10 00
I. L. Cottrell, Shiloh, N. J.	1 50
Collections at Quarterly Meetings held at Otselec and Lincoln, N. Y.	5 82
Mrs. L. Burdick, Leslie, N. Y.	2 00
	\$ 315 75
Contributions for rental and furnishing New York Office, Bible House:	
C. B. Cottrell, Westerly, R. I., Rent to April 1, 1892	\$81 25
Furnishing and other expense	\$222 43
E. H. Cottrell and J. M. Titworth, one desk and chair	40 00
	\$ 343 68
E. & O. E.	
PLAINFIELD, N. J., March 1, 1892.	J. F. HUBBARD, Treasurer.

## YOUNG PEOPLE'S WORK.

It is right for you, young men, to enrich yourselves with the spoils of all pure literature, but he who would make a favorite of a bad book, simply because it contained a few beautiful passages, might as well caress the hand of an assassin because of the jewelry that sparkles on his fingers.—*Joseph Parker.*

THE books we read may be our best friends or our worst enemies. Their influence is just as real as our helpful friends or harmful associates in flesh and blood.

THERE are many sorts of bad books. A few may be mentioned. There is the book which makes wrong appear right or which portrays evil so as to make it attractive. This sort will not be able to harm us if we shun them at once and remain true to purity, virtue, and uprightness as we have been taught by Christian parents and pastors. But such will exert a subtle and gradual influence for evil which may soon destroy all the effects of our training. The safe way is to avoid all such at once.

ALSO of a most evil nature are books—and also newspapers, review articles, or people—which seem to indicate that one may do wrong and yet not lose thereby, that it does not always pay to do right, and that necessity (so-called) may demand what is wrong. Any book which in its sentiment runs counter to the great fact that right and truth and holiness are imperative demands upon the soul, and that every thought, word, or act of evil is sure destruction to the life of the soul is bound to have a hurtful influence upon him who reads it.

THE above mentioned opinion is akin to the thought that God is not ruling in this our universe, or that God is not in the universe, that he is but nature. What the world needs more than anything else is the firm belief that God is and that those who are on his side will surely win sooner or later, that whoso does wrong will not gain thereby, but that he who is in the right, though he stand alone amid countless privations and hardships, will in the end be found with God triumphant. Literature which is opposed to this great fact and which therefore destroys faith, hope and courage for what is the truth and will of God will undermine what is the only sure foundation for a high and noble life and from such we must flee lest it poison our spiritual lives.

### IS THE YOUNG MAN ABSALOM SAFE?\*

BY MRS. G. M. COTTRELL.

Truly it is a grand thing to be young; yet youth is not without responsibility. "Rejoice, O young man in thy youth," says the wise Solomon, "and let thy heart cheer thee in the days of thy youth . . . but know thou that for all these things God will bring thee into judgment." Some time we will see what this wise man says to the young woman, for she is by no means forgotten by him, but for the present my interest centers upon the young man. Perhaps it is because I have a brother and son. Perhaps it is because I realize that there are many slippery places for a young man's feet. A few weeks ago a young man rode with my little boy who was driving home from town

\*For the Nortonville, Kan. Y. P. S. C. E., June 6, 1891. Requested for publication in the SABBATH RECORDER.

alone. The stranger went on afoot. When James told me that he expected to sleep by the roadside on his way to Atchison, I exclaimed: "Poor boy! Why didn't you ask him in to supper? Perhaps he was hungry. He was somebody's boy. Who knows but that my boy may be homeless and hungry some day?" No matter who it is or what his circumstances, I feel an interest in the welfare of the young man. Some have gone from our midst to work—others may go—and as they leave home I ask this question: Is the young man safe?

David asked this question concerning his son Absalom. It impresses me as one of the most touching events in Bible history when that loving, anxious father exclaimed: "Is the young man Absalom safe?" Let us rapidly review Absalom's history up to the time these words were spoken. In 2d Samuel 3:3 we find that he was the third son of King David. In chapter thirteen the record is given of his plot to kill Amnon, his eldest brother who had outraged Tamar, a beautiful sister of Absalom. David was so angry that Absalom fled and was absent three years, when David recovered from his grief for Amnon and longed for Absalom's return. This was discovered by Joab, the King's nephew, who planned Absalom's return; but it was two years more before they met and were reconciled. (2d Sam. 13, 14.) The fifteenth chapter records how Absalom won the hearts of the people by his winning ways, and plotted against his father's life and throne. The succeeding chapters tell how the friends of the King defend him successfully and kill 20,000 of Absalom's deluded followers. Absalom is caught by his long hair in a tree and killed by his enemies. A messenger is sent to carry the tidings to his father, who greets him thus: "Is the young man Absalom safe?" Alas! Absalom was not safe. "And the King was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" We are speechless with sympathy in the presence of such a broken-hearted cry.

But was not Absalom in danger long before his father asked this mournful question? Even in his hour of apparent prosperity was the young man safe? Had his father cried earlier, "Is the young man Absalom safe?" might not his anxiety have been of some avail to save him from his sad fate?

Just look at Absalom's picture! You see a youth handsome in form and feature, elegant in apparel and courtly in manners, rich and highborn, yet gracious and affable to everybody; his brilliancy challenged admiration, and he was such a prince of good nature that he stole people's hearts. But Absalom was not safe, because back of all his graciousness there was unutterable baseness. Given over to lust, extravagance, and vanity, he was ready, in order to compass his ends, to be guilty of basest perfidy and even to redden his hands in his own father's blood; he was capable of sacrificing sacred interests, betraying solemn trusts, and committing foulest crimes to attain his selfish ambitions. The fair exterior we beheld in his picture was but the glistening of the serpent's coil. When he spoke honeyed words the poison of asps was under his lips. He was as hollow-hearted, cunning, and cruel as the spider that spins its glistening web and then lies in wait for its innocent prey.

A ship once went out of New York harbor with sails set, flags flying, cabins decked with flowers, and passengers waving farewells to

friends on the pier. Three days afterward that vessel was a wreck foundered in mid-ocean, crushed in pieces by the waves, and its passengers lost or clinging to spars and masts in the sea. A fragment of its keel tossed up on the shore revealed the cause of its destruction. Its timbers were unsound, eaten with dry rot; and they crumbled under the blow of billows which a hardier vessel would have outridden in safety. Such a ship was young prince Absalom. As he rode in state through Jerusalem how many envied him his noble birth, his manly beauty, his popular, winning ways, his brilliant prospects as the successor to the throne of David,—heir apparent over all the lands from Egypt to the Euphrates. But look again! Three months later the corpse of Absalom was rudely thrown into a pit in the woods and covered with stones while the only one to mourn was that miserable father in the chamber over the gate. Now take a backward glance. Long before the final ruin came do you not see causes at work for Absalom's destruction like dry rot in a ship's timbers? Look closely and examine Absalom's elements of danger:

(1.) *Parental mismanagement.* Some parents allow the child unlimited indulgence instead of maintaining wise restraint, and thus put the child in peril. Others rule with a rod of iron, and hedge in the child with such arbitrary restraints that he is tempted to rebellion at the earliest opportune moment. Both methods are a peril to the child. Eli ruined his children by overindulgence, but David's treatment of Absalom was unkind. The young man did wrong under grievous provocation. Because of his father's displeasure he was a fugitive three years, and when he returned he was not forgiven for two years. If David had drawn his erring boy closer to his heart he might perhaps have saved him from the tragic fate. Parents are to be pitied who see their children go to ruin, realizing that an excess of either indulgence or severity was the cause.

(2.) *Parental sin.* David's own life had not been pure. He knew it and his family knew it. No parent can live an ungodly life and maintain unbroken his hold upon his children's respect.

(3.) *A wealth of natural endowment.* Absalom was a splendid specimen of physical beauty, and beauty is a snare. He was brilliant in intellect. His beauty and his talents inflamed his vanity and made him ambitious for worldly glory. Many are in danger from just such natural endowments as Absalom's. Genius has ruined many a soul. He who has gifts should pray for humility, remembering that they are from God and to be used always and only for his glory.

(4.) *Wealth.* It is pleasant but perilous to be reared in the lap of luxury, supplied with means for gratifying every wish, and beyond the need of labor. A fortune is to most young men a positive misfortune. It was in mercy rather than in anger that God ordained that man should eat bread by the sweat of his brow. To have a rich father and nothing to do but seek pleasure may seem desirable, but scarcely anything could be more deplorable. Any young man who develops real manhood in the midst of such environment is to be congratulated.

(5.) *Filial irreverence.* The promise to the child that honors his parents, that he should "live long on the earth," received a new sanction over the dishonored early grave of the disloyal Absalom. The youth who is restless under just home control and disrespectful to

parents is taking a step in Absalom's downward course.

(6.) *Selfish ambition.* Absalom was in danger, not from ambition, but from selfish ambition. David accepted the throne as a trust from God, for the people's sake. Absalom sought it for personal aggrandizement. The one was the spirit of Cromwell saying: "If I can do more for England than any other man, I am willing to do it." The other was the spirit of some modern politicians saying: "To the victor belongs the spoils." The young man who seeks honor for selfish ends does so in the face of Absalom's ruin. Merited glory is seldom sought. It is the just reward and not the motive of labor.

(7.) *Ungoverned passion.* Absalom's ardent, impulsive temperment was one element of his popularity; but it was uncontrolled by judgment or principle. A fiery steed, or a steam-engine, or a quick temper is a good servant when kept well in hand. In the power of uncontrolled steam hundreds of lives may be lost. A condemned murderer standing upon the scaffold said: "If I had learned to master my temper when I was young I should not be here to-day."

(8.) *Irreverence for God.* "The fear of the Lord is the beginning of wisdom." Absalom was in peril from a lack of deep religious conviction. The only instance of a religious act in Absalom's history is his request to go to Hebron to fulfill a vow; and this was only a pretext to hide rebellion, thus adding hypocrisy to his crimes and sinning against God as well as man. Without the love and fear of God there can be no truly upright character. Reverence for God ought to be written indelibly upon every young man's heart.

Absalom, who lived three thousand years ago, is a type of many a young man of to-day. Such handsome, gifted, and gracious youth are not uncommon. But alas, how many a choice young man becomes a wreck! Hope rises sun-like, but ere it reaches the meridian it has passed forever into the dark banks of threatening clouds, and is lost. When an Indian on the prairie hunts a wild horse, he never follows him in a direct line. He knows that the mustang's course is the curve of a vast circle, so the hunter strikes across the country for the spot where he knows the horse will be at the end of his gallop. When he comes up breathless, thinking his enemy is far away, the hunter suddenly leaps from the grass at his feet, throws a lasso and takes the animal captive. So Satan schemes for the youth of to-day. In an hour he least expects it his destruction comes. And a scarcely less melancholy fate awaits his associates. Along with Absalom went a band of whom it is said that "they knew not anything." They came to know when it was too late. Man perisheth not alone. What ruin may be wrought upon others by one unscrupulous young man! And what language can describe the woe that comes to those who cling to a ruined child with the intense love of King David. May the young man in our hearts be a source of rejoicing instead of mourning. "Where withal shall a young man cleanse his way? By taking heed thereto according to thy word."

OUR MIRROR.

INDEPENDENCE.—The Christian Endeavor Society of this place held its Semi-annual Meeting for the election of officers, evening after the Sabbath, Feb. 20th. Owing to much sick-

ness and other adverse circumstances no meeting had been before held since last December. A literary programme was carried out and then the following officers were elected: President, L. C. Livermore; Vice-President, Mrs. M. A. Crandall; Secretary, Mabel A. Clarke; Treasurer, Ella May Crandall; Programme Committee, Mr. and Mrs. J. M. Green; Lookout Committee, Samuel and Ella May Crandall. A small amount was pledged toward Eld. J. L. Huffman's salary. The society is interested in his evangelistic work, but not financially able to do great things. SEC.

The Quarterly Meeting of the Local Union of the Y. P. S. C. E. of Southern Wisconsin was held at Albion, Wis., in connection with the regular Quarterly Meeting on Sunday, 2.30 P. M., Feb. 28th.

PROGRAMME.

1. Meeting was opened by the President, Prof. Edwin Shaw, of Milton, with singing.
2. Prayer, Rev. S. H. Babcock.
3. Scripture lesson by President.
4. Minutes of previous session read and adopted.
5. Reports of societies given and adopted.
6. Literary programme:
  - 1st The Missionary Committee, by Mr. S. A. Babcock. Mr. Babcock being absent this was read by the Secretary, both of Walworth.
  - 2d. My God sends thee his Love, by Miss Minnie Crandall, of Rock River,
  - 3d. Music by the Society, No. 63, in Gospel Hymns, No. 5, "Glory be to God, the Father."
  - 4th. Prayer-meeting Music, by Miss Lillie Rood, of Milton.
  - 5th. Our Church Covenant—What it is and do we live up to it? by Mr. W. H. Greenman, of Milton Junction.
7. Miscellaneous business.
8. A conference meeting was led by T. J. VanHorn, of Morgan Park. Much interest was manifested, and much good was gained by all, we are sure.
9. Music, No. 74 in No. 5,—"God be with you till we meet again."
10. Adjourned to meet with the next Quarterly Meeting at Utica, Wis.

H. E. WALTERS, Sec. Local Union.

STATEMENT FROM THE TREASURER.

An idea has come to me that it would be fitting to have a statement of the receipts of the Young People's Committee published occasionally in the RECORDER, after the manner of the treasurers of the other funds. I do not know why I have not thought of it before.

To make the matter clear let me begin at the beginning of the receipts for salary of the Rev. J. L. Huffman.

Received up to Aug. 17, 1891,*	\$204 35
Receipts since Aug. 17, 1891:	
New Market	5 00
Second Brookfield	3 75
Rock River	4 50
Walworth	10 00
Rockville	15 00
Nile	15 00
Scott	7 50
Adams Centre	14 00
Little Genesee	15 00
Clark's Falls	5 00
First Hopkinton	12 50
First Brookfield	18 75
Berlin, N. Y.	5 00
Milton Junction	12 50
West Hallock	15 00
Pawcatuck	6 00
West Edmeston	1 25
Waterford	5 00
First Verona	10 00
Lost Creek	5 00
Nortonville	10 00
Shiloh	6 25
Hebron	9 49
DeRuyter	5 00
Independence	7 00
Jackson Centre	4 50
Milton	25 00
Watson, reported by J. L. H.	10 25
Individuals	2 52
Church, Adams Centre	50 00
Total	\$520 11

E. & O. E.

WILLIAM C. WHITFORD, Treas.

\*For items see page 66, Minutes of 1891.

Allow me to take this opportunity to remind those that have not paid the amount of their pledges that this is the closing month of our year and that we desire to meet promptly the obligations that we have undertaken. You will notice that we have been helped by the church at Adams Centre to the amount of one-twelfth of the whole sum. Shall we not, therefore, make an effort to pay into the treasury of the Missionary Society more than \$600 before April 1st?

WILLIAM C. WHITFORD.

41 E. 69TH ST., NEW YORK CITY, March 1, 1891.

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 XII.—REVIEW.

For Sabbath-day March 19, 1892.

I. INTRODUCTION.—Open service with singing, concert reading of Psa. 125, prayer, singing. Then let eleven scholars, one at a time, recite the titles and texts of the lessons in their order. Have short map exercise showing and describing Jerusalem and Judah, Babylon and land of captivity. Let brief mention be made of persons prominent in lessons and of books from which lessons are taken. Singing. Assemble for class review.

II. REVIEW QUESTIONS FOR CLASSES.—What is prophecy? Have all the prophecies in the lessons been fulfilled? Who is the central figure of prophecy? Repeat Golden Text for Review Lesson.

LESSON I.—Title? What is said of a Branch? What should the Spirit do? How will the poor be treated? The wicked? Under the figure taken from the condition of animals what is taught? What reference to the spread of gospel truth? Leading Thought?

LESSON II.—Title? Outline? What is the strong city? What is appointed for walls? What is meant by this? How will the righteous be kept? What is the meaning of Jehovah? Why do not the wicked regard the character of God? Leading Thought?

LESSON III.—What sin of Ephraim mentioned? What made them drunkards? What effect did wine drinking have upon judges and rulers and priests? What does physiology teach in regard to the effects of alcohol upon the brain and other physical organs? Is it then a sin to do anything unnecessarily that will injure the temple of the Spirit? Explain verse 13.

LESSON IV.—Title? Outline? Leading Thought? Who was Hezekiah? For what did he pray? What was the answer to his prayer? What happened to the Assyrians? The fate of Sennacherib?

LESSON V.—Of what does the prophet complain? What is said of Christ's sufferings? What prophecy in regard to his burial? Who buried Jesus? Leading Thought? Golden Text? Is any part of this chapter quoted in the New Testament?

LESSON VI.—What is the invitation here given? Any similar call in the New Testament? Where? What did God promise to make with his people? What was the Messiah called in verse 4? What is its significance? What are the wicked exhorted to do? With what results? What comparison made between God and man?

LESSON VII.—What proverb in Israel here repeated? Its meaning? What was the old covenant? The new? Any change in God's laws? Was the Decalogue abolished? How is the law written in the heart? What extra helps in keeping the law under the new covenant? Leading Thought?

LESSON VIII.—Who was Jehoiakim? What were his sins? Who was Jeremiah's secretary? What did he read before the people and princes? Who read it before the king? What indicated the hardness of the king's and his servants' hearts? What punishment threatened the rebellious king and the people?

LESSON IX.—Title? Outline? Leading Thought?

Of what was Jeremiah accused? By whom? For what reason? What was done to the prophet? What did Hezekiah afterward do?

LESSON X.—When and by whom was Jerusalem taken? Who was then king of Judah? How made king? Cause of his downfall? Cause of the captivity? Fate of Zedekiah and his children? Leading Thought?

LESSON XI.—Who was Ezekiel? Where and when did he prophecy? Peculiarity of his writings? Outline of this lesson? What promises given? How fulfilled? What does the heart represent? Evidences of the new heart? What shall the heathen know? What reference to prayer? Next lesson?

III. CLOSING EXERCISES.

1. Some exercise by the primary class.
2. Blackboard exercises by Superintendent or some one appointed.
3. Closing responses. *Supt.*—Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.

*School.*—And every man that hath this hope in him purifieth himself, even as he is pure.

*Supt.*—Herein is love, not that we loved God, but that he loved us, and sent his son to be a propitiation for our sins.

*School.*—If God so loved us, we ought also to love one another.

*Supt.*—This commandment have we from him. That he who loveth God loveth his brother also.

*School.*—The grace of our Lord Jesus Christ be with us all, Amen.

4. Closing hymn, or five minutes' service of song.
5. Dismission.

TABLE OF THE PROPHETS.

The following table of the prophets is made by the Rev. W. C. Daland, and is used by him in his lectures on this portion of the Bible. The first column embraces those prophets whose utterance refer mainly to Israel and Judah, the second principally to other peoples, and the third are what are usually called the Messianic prophets. These distinctions cannot, in all cases, be sharply drawn but they indicate general characteristics. The table will be found helpful in reviewing the lessons of this quarter.

PERIOD I.		
<i>Jehoshaphat to Exile of Israel. B. C. 900-721.</i>		
Joel.	_____	_____
_____	Jonah.	_____
Amos.	_____	_____
_____	Obadiah?	_____
Hosea.	_____	_____
PERIOD II.		
<i>Hezekiah to Exile of Judah. B. C. 720-588.</i>		
_____	_____	Isaiah. (a)
Micah.	_____	_____
_____	Nahum.	_____
_____	Habakkuk.	_____
Zephaniah.	_____	_____
PERIOD III.		
<i>The Exile. B. C. 588-536.</i>		
_____	_____	Jeremiah.
_____	_____	Ezekiel.
_____	_____	Isaiah. (b)
_____	_____	Daniel.
_____	[Obadiah.]	_____
PERIOD IV.		
<i>The Restoration. B. C. 536-424.</i>		
Haggai.	_____	_____
Zechariah.	_____	_____
Malachi.	_____	_____

"O how bright, cheerfully bright, our Sabbath-school;  
Faithful friends and teachers here we meet;  
How our hearts cheerily think of Bethany,  
While we sing at Jesus' feet."  
—Fanny Crosby.

—HOW MUCH the Sabbath-school is indebted to Fanny Crosby and other hymn writers we shall never know until the great day for distribution of eternal rewards.

—BUT writers of hymns and music expect that they will be sung, not for their sakes, but because of the inspiration, encouragement, comfort, spiritual edification, and great interest

awakened in the school which spirited singing imparts. The success of any school is assured when you get all who can sing to join heartily in that part of worship.

—BUT deliver a school from disorder when the bell rings and the organist commences to play. One class or part of a class stands up. Another class or part of a class sits in a disinterested way, some looking at their lesson helps, others gazing about. Don't, don't do it. "Rise at the sound of the organ" was an oft repeated expression from J. M. Stillman, that "all-music man." Let me tell you, scholars, that there was something besides music in Dr. Stillman when he made, so often, that request.

—DO NOT forget it. "Rise, all rise, at the sound of the organ or bell," and all sing, sing in the spirit—and letter too if possible—any way, sing.

—BY the way, superintendents, do you ever have a five minute service of song in your schools? Do you gently hint that there is too much "dragging" and have them try it over? Did you know that there are people who take no interest in your school because you are so sleepy about the singing? Wake up and improve if you see a chance. There is winning power in song.

—BUT who selects the hymns for your school? Is it left for you or the chorister to select them on the "spur of the moment"? That, too, is wrong. As important as it is for a pastor to select his text early in the week is it important for you to select hymns early and have them sustain some relation to or be in harmony with the lesson. The singing should be and can be part of the commentary on the lesson and emphasize its central truth.

—PASTOR, superintendent, and chorister should work harmoniously and have a "mutual understanding." That means mutual help and mutual concession and the good of the school at heart.

—AND now "we will close by singing No. \_\_\_\_\_"

"Have you spent a pleasant day?  
Come again, come again;  
Would you learn the better way?  
Then come, come again;  
Here you'll find a welcome true,  
Hearts that warmly beat for you;  
They will tell you what to do;  
O come, come again."  
—Fanny Crosby.

H. D. C.

HOME NEWS.

New York.

WATSON.—We are having most excellent sleighing and have had for two months past, and it is improved by lumbermen on a large scale, and many million feet of logs are on the way to the saw mills, where, in the spring and summer, it will be sawed into lumber and then shipped to market. Then also some forty loads of freight are transported by here on sleighs, from the depot at Lowville, into the north woods on Dr. Webb's new railroad. Sleighing then with us is a blessing.—Our new meeting-house is now ready for its coat of plaster. The management has been most excellent, the workmanship could not be beat in Northern New York, and we expect to have one of the most pleasant rooms for worship that can be found in any country place. We cannot be too thankful to the Board and others that have helped us in this our time of need.—We have met with a great loss in the death of the two neighbors,

Alfred Williams and Christopher Stukey, passing away in so short a time.

THOS. R. REED.

Wisconsin.

ALBION.—The Quarterly Meeting of the Southern Wisconsin churches was held with the Albion Church, beginning Sabbath evening, Feb. 26th. E. M. Dunn preached a very interesting sermon from the text, "Thy kingdom come." At the close of the sermon nearly an hour of prayer and conference was enjoyed, led by Bro. Geo. W. Hills. A spirit of live Christian service was manifest all through the meeting, many bore testimony to the saving power of divine love.

Sabbath morning Bro. Velthuysen brought very earnest and helpful words from Matt. 8:11. In the evening he spoke again of the work of his son and daughter in Holland, showing clearly how God leads those who will follow and open to them doors of usefulness. At the close of the morning sermon the Lord's Supper was served and enjoyed by a large company of Christian people. The Sabbath-school lesson was taught by topics, five brethren being chosen for that work. The lesson was made interesting and we hope profitable to those in attendance.

Sabbath afternoon we gathered at the water's edge where five young people followed Christ in the beautiful ordinance of baptism. One of the members was a wife and mother. Others were intending to go forward but were prevented by sickness. At the close of the evening service these were received into the church.

Sunday morning Bro. Geo. W. Hills preached a very interesting discourse from Num. 14:25, and Deut. 1:40. Earnest appeals were made to God's people to enter the doors of opportunity that they may gain for Christ.

Sunday evening Bro. S. H. Babcock preached a very earnest and helpful discourse, which was followed by an interesting conference meeting. So deep was the interest that it was decided to hold meetings every night during the week. Some new ones started during these meetings. Two wanderers expressed their purpose to return and a young lady made a start, asking the prayers of God's people for her.

Many have been cheered by the good things of the Quarterly Meeting, and its influence will long be remembered and felt. Surely God is good and ready to give good gifts to those who seek him.  
PASTOR.

THE PRAYER-MEETING.

There is no appointment of the church more essential to deep spiritual growth and mutual helpfulness than the prayer-meeting—nothing that so effectually breaks down the barriers which often exist among professed Christians as the social worship of the prayer-meeting.

There is in this worship a social freedom which is attached to no other part of church worship. Here it is that people learn each other's experience and become enlisted in each other's interests. They hear in the language of prayer the expression of each other's trials and temptations, and wants and joys, and, often in the language of others, they read the experiences of their own hearts and lives. All the elements of praise and prayer, such as adoration, thanksgiving, confession, repentance, forgiveness, submission, faith, etc., may and ought to find expression in the social prayer-meeting and touch the heart-strings that will vibrate with sympathy in the breast of each worshiper.

The prayer-meeting is the church assembled for the expression of its spiritual life in prayer

and praise. Yet, as necessary as is the prayer-meeting to true Christian living and deep-rooted piety, there is, perhaps, no appointment of the church more neglected by the majority of professed Christians, and as a result many of our churches are burdened with a cumbersome load of silent, inactive members who are guilty of unpardonable carelessness and sometimes open sinfulness. I regard it a sin to be absent from the prayer-meeting when no good reason can be given for our absence, and not much less sinful is it to remain silent when we are present. The history of Christian experience has ever been that those who attend the prayer-meeting on all possible occasions and take an active part in the worship, are the strongest and brightest Christians, while those who bear no part in the worship, or remain away from the meeting, rarely survive the floods of temptation that pour in upon them through the unguarded door they have thus opened. Look over the circle of your acquaintances and note those who are alive and earnest in the Master's work, who, as the Sabbath approaches close up their business and strive to keep the Sabbath "holy," who carry their religious convictions out into their secular dealings, into the social circles and every day conversation and life; then go to the church prayer-meeting and you will find them there joining in prayer and praise. These are the men and women who contribute liberally to our Tract and Missionary Societies, and invoke God's blessing upon these Boards and upon the work committed into their hands. These are the men and women of whom Christ said, "Ye are the light of the world," and "Ye are the salt of the earth." If we speak negatively, these are not the men and women who talk long and loud of the "unproductiveness of missions;" of the "great cost of our Tract work;" of the "high price of the RECORDER;" nor are these the men and women who have allowed a vast unpaid subscription to the RECORDER to accumulate on the books of our Publishing House. The heathen receive the gospel, the missionary and pastor are paid and the poor have the gospel preached to them as the result of men and women frequenting the prayer-meeting and contributing to its interest and usefulness.

The church that sustains an interesting social prayer-meeting and succeeds in interesting all in it, has no need of periodical revival efforts, since such a church is in a continual revival state and, by their united prayers and godly examples, the wayward and ungodly are led to Christ. In such a society there are little, if any, bickerings and ill-feelings, because people who pray together seldom have any difficulty in living pleasantly together. The person who each morning prays, from his heart, "Our Father," will, during the rest of the day, by his acts, say, "My Brother." Were it not for the prayer-meeting and the faithful ones who maintain it our sorrowful earth would be filled with despair and struggling humanity engulfed in absolute darkness.

Let us thank God for the prayer-meeting and its hallowed and divine influence upon the hearts of mankind, and let us thank him for the lives and examples of so many heroic praying men and women who are, and ever have been, "the salt of the earth."

E. H. SOCWELL.

GARWIN, Iowa.

THE growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.—Payson.

For the SABBATH RECORDER.

HOPE.

Hope on,  
It nothing will cost,  
For no time is lost,  
Your faith it will strengthen,  
Your life it may lengthen.  
Hope on.

Hope still,  
With happy good-will  
Your measure 'twill fill.  
Your joys it will heighten,  
Your cares it will lighten;  
Hope still.

Hope ever.  
'Tis just what you need,  
If you would succeed.  
Complaint it will fetter,  
'Twill make you the better.  
Hope ever!

ANNIE L. HOLBERTON.

CAROLINA, R. I.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin convened with the church at Albion, Feb. 26, 1892.

On account of the funeral of Mrs. Lois C. Colgrove, at 10 A. M.,—the hour appointed for the Conference,—it was not called until afternoon.

At 2 P. M. the Quarterly Meeting was called to order by H. Hull, Vice-President, in the absence of the President, A. B. Spaulding, and prayer was offered by Eld. Velthuysen, of Haarlem, Holland.

The first paper was one read by N. Wardner, in the absence of its author, W. W. Ames, on the topic, "What is the true relation existing between our churches and our denominational Boards?"

The second paper was by S. H. Babcock, on "What are the present needs of our churches in their mission growth?"

The third, "What are the reasons why Christians should organize themselves into churches?" by N. Wardner; and the fourth, "What are the great needs of the North-western mission field?" by O. U. Whitford.

This fourth topic brought out an animated discussion, participated in by several.

The fifth paper was on "What is the church of Christ as taught by the New Testament? Who are its members? Who have a right to partake of the Lord's Supper?" by H. Hull. This topic also drew out considerable discussion.

E. M. Dunn, the programme committee, reported the following for next session, which was adopted:

1. What is the true relation between church and State? E. A. Witter.
2. What attitude ought our denomination to assume towards Christian work in the large cities? L. C. Randolph.
3. What is true consecration? F. E. Peterson.
4. What is the true relation between the work of the school and the work of the church? W. C. Whitford.
5. Exegesis of 1 Cor. 15: 35-54. N. Wardner.
6. Exegesis of Galatians 3: 23-25. O. U. Whitford.
7. What is the Higher Criticism? Geo W. Hills.
8. Are the books of Job and Jonah literal history; if not, what are they? S. H. Babcock.
9. How is the book entitled, "The Songs of Solomon," to be entitled; and what are its teachings?
10. What conditions are essential to the prosperity of the church? H. Hull.

Adjourned to meet at Utica in connection with the next Quarterly Meeting at 10 A. M., after prayer by O. U. Whitford.

GEO. W. HILLS, Sec.

To do God's will—that's all  
That need concern us; not to carp or ask  
The meaning of it, but to ply our task  
Whatever may befall,  
Accepting good or ill, as he shall send,  
And wait until the end.

OUR BOOK EXCHANGE.

It is a pleasure to offer a word of appreciation of Our Book Exchange, the newly organized book concern at 100 Bible House. Our First Alfred Sabbath-school has recently purchased an invoice of books from the Exchange at very large discounts on market prices. The Exchange can furnish promptly any book desired, and at prices lower than those of any jobber we know of. This is a Seventh-day Baptist Exchange for Seventh-day Baptists, and ought to be a source of saving to all our people. At the prices quoted in our bill the profits must be little or nothing.

E. H. LEWIS, Supt.

A JEWISH WEDDING.

Admission to the floor of the synagogue is by card, to the galleries by favor. The reading-desk on the floor is covered by the "chuppah," or marriage baldachino. It consists of four slender posts supporting a cover of richly figured silk, with massive satin fringes. On each side, except the eastern, is an arch of smilax, evergreens, and roses. Ushers are in black frock suits, and wear high silk hats. At 5 P. M. the assistant-reader of the congregation chants the psalm of thanksgiving in Hebrew, to which responses are made by a trained choir in the gallery. Next the ministers, chief among whom is the venerable father of the groom, descend from the platform and approach the door as the bridal procession enters. Returning to places within the chuppah, they are followed by the bridegroom, supporting his mother on his arm. The bride follows, accompanied by her mother, brother, and an old nurse, who, like those of her race in the West Indies, is faithful in solicitous attendance to the last. Eight little children, cousins of the bride, bearing baskets of flowers, come last.

Pure white satin is the dress of the lady, who is covered with a diaphanous veil, and carries a bouquet of flowers. Face to face with the bridegroom she stands composedly while the ritual is read. The first cup of consecrated wine, to be sipped by groom and bride, is then presented. If the obligations of matrimony are not now understood by the quietly happy pair, it is not the fault of the officiating rabbi, whose long but sterling address in English is punctuated by apt Hebrew quotations. Wifely and husbandly duties are set forth with great force and precision. The officiating minister then takes a glass of wine in his hand and pronounces the seven prescribed benedictions. Bridegroom and bride taste the wine and thus symbolize participation in the joys and pains of earthly life. The wedding-ring, plain and unadorned, as the emblem of simple contentment; perfectly rounded, as signifying concord in endless union—is placed on the bride's finger by the groom, with the words, "Behold thou art consecrated unto me by this ring, according to the law of Moses and of Israel." Reading the "kethubah," or marriage contract, as formulated by the fathers, is omitted, for the sufficient reason that it has already been subscribed in private. Now comes an interesting performance on the part of the newly wedded husband. The goblet from which he and his wife have drunk is deposited on the floor, and by his foot is crushed into a thousand fragments, and that with a vim that speaks eloquently of his resolve to put his foot on any and all evils that may enter the family circle until death shatters it. The first kiss under the new relation is then given, the bridegroom offers his arm to his spouse, and with a proud air of responsibility leads the willing yoke-fellow from chuppah to entrance, and thence home to the wedding-feast.—*The Century*.

MISS CHARLOTTE M. YONGE, the writer, recently subscribed \$10,000 for building a missionary college at Auckland, New Zealand.

## TEMPERANCE.

—THERE is no class of American citizens that have suffered more from the drink curse than the old soldiers. The drunkenness seen on every hand at their unions is most deplorable. The action of the committee on their national encampment at Detroit, deciding to spend five thousand of the ten thousand dollars for the banquet for wine, should call forth vigorous protests from every Christian church and from every person having the welfare of our land at heart. When will all the American people wake up to the danger that the liquor traffic is threatening?

—THE seriousness of the cigarette to inhalation lies not alone in the fact that it involves a steady absorption of poison, but in the utter hopelessness of the habit and the entire inability of the indulger to give it up. Once a cigarette inhaler, always one. In this respect it resembles with painful similarity the opium habit. One may stop the use of a pipe or cigar, or the use of tea or beer or whi-key, but the morphine and tobacco-inhalation habits, if well established, are practically incurable. Tobacco smoke contains aqueous vapor, carbon soot, nicotine, traces of certain organic acids and of such hydrocarbons as creosote, and of products of the aniline series, such as pyroline. It is the nicotine, however, which probably does the harm.—*Medical Record.*

—THE DRINK CURSE IN FRANCE.—The following is a translation of an article which appeared in the issue for July 13th of *Le Petit Journal*, which is the most largely circulated of Parisian daily newspapers, its sales averaging something like 900,000 copies per day.

"It has been said with truth that, of all the dangers menacing our agricultural population at the present day, the gravest and most difficult to fight against is alcoholism. No one can have been a resident of a country district without being struck with the development of this scourge during the last thirty years, the deplorable effects of which are everywhere visible. The habit of saving, that was so long the strength and the glory of our tillers of the soil, is gradually disappearing. The money-box of the liquor-seller swallows up, sou by sou, the wages, that formerly, in the form of silver pieces, were hidden away in some corner of the clothes-press, to be brought out when enough was accumulated to buy a little piece of ground. The peace and harmony of families is seriously impaired. In the villages the women are reduced, like the wives of workmen in the towns, to haunt the doors of the drinkshop in order to rescue the bread of their children from the alcoholic gulf. In most of our hamlets the drunkard, who was formerly the exception, has multiplied by contagion. Once the peasant never entered the cabaret except on a Sunday to leisurely sip a few litres of wine and play a long game of cards or bowls for the scot. Today, when idle and when going to work, whether it be holiday or not, the rural laborer never meets a comrade without inviting him to take a glass—a glass of brandy, be it understood. One glass means two; for it is only common civility to call for another, and if, as often happens, friends drop in, each one treats in his turn, until the man who came in just to take a nip, goes away charged with a half-pint or a pint of spirits, almost always adulterated. This guzzling of spirits (and what spirits! for the country tavern-keepers do not hesitate to sell the most frightful mixtures for gain) is not a rare occurrence. Repeated daily, it becomes pernicious in the last extreme. When a young man begins drinking, only to do like the rest, habit soon makes it a necessity, and rapidly he becomes imbruted. The agricultural laborer is only willing to work for the sake of procuring the pleasures of new carousals. Deprived of liquor, he is stupid and brutal; when drunk he is transformed into a savage beast. Tied to this animal, who covers her with blows and even refuses to give her food, the unhappy wife loses courage and sometimes takes to drink in her turn. So much the worse for the children. They will follow the example of their parents."

No more terrible picture was ever drawn from actual life than the above. It seems that a revolution is going on in France—a revolution which is destroying the one class of her people who have been her stability, and the foundation-stone on which she has built the magnificent structure of a mighty nation. The agricultural class referred to above are the ones who, going to their secret hoards, poured into the lap of the nation those milliards of francs which were required not only to meet the expenses of the war with Germany until the capitulation of Paris, but then to pay the unexampled indemnity which that country exacted as the price of peace. Great as was the rapidity with which the

United States recuperated after the civil war, and paid off the larger portion of her immense war debt, it was but child's play in comparison with what France did after the Franco-Prussian war. No other country ever had a rural population which could respond to such enormous demands by pouring into the nation's purse their accumulated savings. If the article above quoted from *Le Petit Journal* be true and we have, unfortunately, no doubt but that it is correct,—the rum curse has fallen upon this industrious and saving class. From a nation of thrifty and frugal and hard-working men, they have become drunken and debauched, working only to obtain money wherewith to continue their potations, and even starving their wives and children to do so. In place of the peasant's wife having laid up, in some snug corner, bulky accumulations of silver coins, saved piece by piece, wherewith to purchase a bit of land and become an independent freeholder, she is obliged to go and wait at the door of the village wine-shop in order to waylay her husband and obtain money for the bare necessities of life, before he goes within and wastes it in drink. No longer, it seems, can the French peasants be pointed to as an example of a people who can indulge in drinking their light native wines as freely as we drink tea and coffee, without becoming sots, and without losing their well-earned reputation for industry and frugality. From drinking wine they have gone to drinking brandy, and that of a most abominably adulterated kind. In place of being economical they are spend-thrifts; in place of being industrious they are loafers. The consequences, it is not too much to say, will prove fatal to France.—*Toledo Blade.*

## EDUCATION.

—MR. ROCHEFFELLER has now contributed \$2,600,000 to the Chicago University. Its other gifts raise the total sum to about \$4,000,000. At this rate the Chicago University will soon have a princely endowment.

—NEW students for the Chicago University continue to send in their names in increasing numbers. No day passes on which names are not added to the student list. They come from every part of the country and for all classes and all departments in the University from the academy to the graduate schools.

—AT Appleton Chapel, Cambridge University, Feb. 22d, a musical festival was held in commemoration of James Russell Lowell. The programme was arranged by Professor Child, of the English department. Among those present were Oliver Wendell Holmes, Charles Eliot Norton, President Eliot and Bishop Brooks.

—THE agricultural colleges are now establishing dairy schools. That in connection with the Minnesota State College opened Nov. 16th, with sixty students in attendance, and at the Wisconsin Dairy School there are ninety-six students.

—THE higher education of women is making great progress in Sweden. The number of women students in the universities there is now larger and is constantly increasing. There are eighteen women students in the Upsala University, thirteen in Lund, and eight women are studying medicine in the Carolinske.

—THE three largest libraries in the world are National Library at Paris, the London British Museum, and the St. Petersburg Imperial Public Library. These contain respectively 2,290,000, 1,500,000, and 1,000,000 volumes. The libraries in the United States containing over 100,000 volumes, named in order from the largest, are: the Congressional Library at Washington, Boston Public Library, New York Astor Library, Harvard University Library, New York Mercantile Library, Chicago Public Library, Cincinnati Public Library, Philadelphia Library Company, Boston Athenæum, Albany State Library, Yale College Library, the House of Representatives Library at Washington, and the Wisconsin State Historical Library at Madison.

—AT Harvard 210 courses are offered in the liberal arts and sciences. It would take a student forty years to pursue all these courses.

"WHEN Deacon Gill was asked what was his business, he said it was to serve God; but he pounded iron to pay expenses."

TO ATTEMPT to keep up a Christian life on the first experience of conversion is an absurd as for me to try to live on the milk fed to me in the nursery over threescore years ago.—*Dr. Cuyler.*

HERE is a bit of wisdom that should be carefully read and religiously heeded by those who are striving after beautiful and symmetrical characters: Many people seem to forget that character grows, that it is not something to put on, ready-made, with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth and strengthens with the strength until, good or bad, it becomes almost a coat of mail.—*Epworth Herald.*

## SPECIAL NOTICES.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

A GOOD POSSESSION.—Every Sabbath-school ought to have a good library, and especially in country and village churches, or towns that have no public library. The opportunity to read good books ought to be considered, books of good religious tone, pure thought, for the life of the pupil or reader is largely colored by what we habitually read. The American Sabbath Tract Society is prepared to furnish such books to our schools at the lowest possible terms, at low prices. The Sabbath-school at Alfred Centre, E. H. Lewis superintendent, has just procured through us a fine assortment of miscellaneous books and we should be pleased to duplicate the order for other schools. J. G. B.

A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

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.

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

THE 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. H. 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 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.



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MARRIED

BATES-GRAVES.—At the home of the bride's father, the Rev. William Graves, near Rice's, N. Y., Feb. 1, 1892, by the Rev. J. F. Nelson, assisted by the Rev. A. B. Prentice, Mr. Sheldon Simmonds Bates, of Adams Centre, and Miss Florence Ann Graves.
RAINEAR-HARRIS.—At the parsonage, Shiloh, N. J., March 2, 1892, by the Rev. I. L. Cottrell, Mr. Richard B. Rainear and Miss Flora V. Harris, both of Shiloh.
HARRIS-TOMLINSON.—At Shiloh, N. J., March 2, 1892, by the Rev. I. L. Cottrell, Mr. L. Hoover Harris and Miss Jennie Lind Tomlinson, both of Shiloh.
STILLMAN-HIBBARD.—In Plainfield, N. Y., Feb. 25, 1892, by the Rev. Wm. C. Pyer, Mr. Lamont Stillman, of Brookfield, N. Y., and Miss Nettie Hibbard, of Plainfield.

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.

SMITH—Lucinda Green, daughter of Edward and Ruth Green, was born Feb. 23, 1814, and died in Friendship, N. Y., Feb. 19, 1892, nearly 78 years of age.

In youth she accepted Christ as her Saviour, in whom she trusted through all the trials of a long life. Uniting with the First Alfred Church, she retained that membership until called to the church above. Jan. 3, 1835, she was married to James T. Burdick, who died Oct. 11, 1848. To them were given six children, only two of whom reached mature years. At the age of 31 she was married to Ashbel Smith, with whom she lived for about 37 years. Since his death, and for the past ten years, she has lived with her son, James T. Burdick, Jr., in Friendship, where she died. She had been confined to her bed for the last fifteen months, many times feeling that the hour of departure was near. Last May her daughter, who had been her companion from infancy, was suddenly taken from her, leaving an only son to watch the last departing breath of a devoted mother, gone to join the loved ones "over there." Services were conducted at the house, Sabbath evening, by M. B. Kelly, and burial at Alfred, on Sunday. J. T. B.

DEALING.—Martin Edward Dealing was born in Ohio, March 23, 1817, and died at Adams Centre, N. Y., Feb. 3, 1892.

He was a son of Benjamin and Sarah Dealing. He served honorably in the army of the nation's defenders in the late war. He was a prominent and valued member of the Grand Army of the Republic. He was an upright business man, an honored citizen, and a highly esteemed neighbor. Three civic organizations, —the Masonic, the G. A. R., and the Grange, were represented in large numbers at his funeral and marched in procession to the church and grave, in testimony of their esteem for their fallen comrade. He leaves his wife and five children, and his aged father and mother, as well as many other relatives and friends, to mourn his loss. "No man is sure of life." Job 24:22. A. B. P.

STUKEY.—In Watson, N. Y., Feb. 21, 1892, of inflammation of the bowels, Christopher Stukeby, P. M., of Watson, aged 48 years, 2 months and 7 days.

Bro. Stukeby was born in Louraine, and came to this country when a small boy. He soon found a home with Aunt Sophia Burdick, of blessed memory. She gave him good counsel, which was not lost on the boy when he became a man, for he was noble in character and honest in purpose, true to his conviction and his family. He was a soldier from 1862 to 1865 in Company I, Fifth New York 88th Artillery, but came home in poor health, and received a small pension. He married Cornelia S. Williams Jan. 27, 1868, who survives him, with eight children to mourn their loss. He experienced a change of heart in early life, and joined the Seventh-day Baptist Church of this place, and remained faithful unto death. He was a great sufferer in life, and now rests in death. His funeral was largely attended by friends and the Grand Army Post, the Judge of Lewis county being present. The sermon was preached by the pastor, assisted by Rev. Mr. Fisk, from John 16: 16. "Again ye shall see me," and this is our hope. T. R. R.

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REED.—In Watson, N. Y., Nov. 1, 1891, of scrofula, after months of suffering Archer A. Williams Reed, aged 37 years, 5 months and 2 days.

She was married to Justin E. Reed, Dec. 18, 1872, and resided in Brookfield, N. Y., several years after marriage, and was a member of the West Edmeston Church at the time of her death. She was a good mother to her five children, left to mourn a mother's loss. But her trust was in God, and unto God she committed her children, and fell asleep in Jesus. She loved the worship of her Redeemer, and was faithful to testify of her attachment to Christ. T. R. R.

WEBSTER.—At her home in Albion, Wis., Jan. 15, 1892, Mrs. Rebecca T. Webster.

Sister Webster was a daughter of Chora Mattison. She was born in Coventry, R. I., Aug. 23, 1825. She was converted in early life and baptized by Elder Tillinghast into membership with the Wood River Free Baptist Church, and was married Nov. 20, 1843, to Nicholas M. Webster. Soon after marriage she and her husband began keeping the Sabbath. The family came to Albion in Sept., 1854. Sister Webster united with the Albion Church April 11, 1869, of which she continued a most worthy member till called to the church triumphant. E. A. W.

PALMER.—In Rockville, R. I., Feb. 26, 1892, Mrs. Amey E. Palmer, wife of John M. Palmer, aged 66 years, 3 months and 1 day.

Mrs. Palmer was a member of the Six Principle Baptist Church of Wood River, in the town of Richmond, R. I. She was a woman universally beloved on account of her consistent and devoted Christian life. Her husband and five children survive her. A. M. C.

CRANDALL.—In Charlestown, R. I., March 1, 1892, Miss Sarah Ann Crandall, in the 77th year of her age.

Sister Crandall has been a faithful member of the First Hopkinton Seventh-day Baptist Church since Nov. 10, 1835. "Blessed are the dead that die in the Lord." G. J. C.

BABCOCK.—In Ashaway, R. I., Feb. 22, 1892, Welcome B. Babcock, in the 73d year of his age.

Bro. Babcock made a public profession of the religion of Jesus Christ Aug. 12, 1837, and became a member of the First Hopkinton Seventh-day Baptist Church. He was a faithful Christian, a strong believer, so much so that he knew the truth of the doctrines of our holy religion. He said, only a few days before his death, "I have passed the high billows, I am now in the still waters of the harbor." G. J. C.

CRANDALL.—In Ashaway, R. I., Feb. 25, 1892, John Alanson Crandall, in the 68th year of his age. G. J. C.

BOSS.—In Westerly, R. I., Feb. 29, 1892, of typhoid pneumonia, Thomas W. Boss, in the 62d year of his age.

Mr. Boss was born in the town of Hopkinton, R. I., in 1830. He was converted in 1846, and united with the Seventh-day Baptist Church at Rockville. For a time he lived in Wisconsin, and in 1867 he transferred his membership to the Pawcatuck Seventh-day Baptist Church. Mr. Boss was several times married, and leaves a widow, three sisters, and four brothers to survive him. Despite many disadvantages he was always known as a consistent and cheerful Christian. Funeral services were held at his late residence, conducted by the Rev. A. McLearn, assisted by the pastor of the Pawcatuck Church. Interment at Ashaway, R. I. W. C. D. THOMAS.—At her home, Jan. 30, 1892, of a lingering cancerous trouble of the liver, Mrs. Martha A. Thomas.

She was the daughter of Isaiah Crandall, and was born at Almond, Allegany Co., N. Y., Feb. 28, 1820. She was converted in early life and united with the First Alfred Church. She was married July 6, 1844, to Silas S. Thomas, of Alfred, and with her family came to Albion, Wis., in the spring of 1855, and united with the Albion Church. Possessed of great patience and meekness in suffering and in life's labors, she wrought well for the Master till called up higher. E. A. W.

BURDICK.—Suddenly, in Monroe Co., Wis., Feb. 16, 1892, Daniel C. Burdick, aged 67 years, 7 months and 2 days.

Bro. Burdick was born in Otsego Co., N. Y., July 14, 1824. Moved to Walworth, Wis., and married Susan Tucker March 12, 1850. Came to Dodge Centre, Minn., in May, 1876, and united with the Seventh-day Baptist Church, which membership he held until death. In the spring of 1883 he moved with his family to Cartwright, Wis., thence to Vernon county, thence to Monroe county, where he died. S. B. W.

LOOFBORO.—At Milton, Wis., Feb. 22, 1892, of the grippe, followed by spinal meningitis, Miss Mary Luella, daughter of Mr. I. N. and Mrs. A. M. Loofboro, aged 21 years, 5 months and 22 days.

The deceased came with her parents and the rest of the family from Welton, Iowa, a few years ago.

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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

Notice.

Any one thinking of spending the winter in Florida can be accommodated with a neat four-room cottage, on a pleasant thoroughfare of Daytona City, by applying to C. H. Greene, Daytona, Fla.

Notice.

Desirable property, consisting of Dwelling house, 36x36, two stories; Barn, and two vacant lots, is hereby offered for sale in the village of Alfred Centre, N. Y. Property is located in center of village, near Post Office and University grounds. Terms to suit purchaser. Apply for particulars to O. E. Vars, Andover, N. Y.

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A good dairy farm, containing 100 acres, is under good cultivation, commodious buildings, situated one mile from Alfred University. For further particulars address P. O. Box 63, Alfred Centre, N. Y.

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GEO. H. BABCOCK.

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

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