

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 13.
Whole Number 2458.

FIFTH-DAY, MARCH 31, 1892.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER.

ON THE MOUNTAIN.

BY M. E. H. EVERETT.

Sons of the morn, your forms I see!
From the pure heights ye beckon me;
Your banners lifted to the breeze
Are white above the dewy trees.

Sackcloth the robes ye wear, no doubt,
With hempen girdles bound about;
Bare feet ye press to brier and thorn,
But joyously ye hail the morn.

No staff nor scrip nor sword ye bear,
Who tread in haste the highways there,
So great your message scarce ye heed,
The pressure of your mortal need.

Your songs announce the morning star
Whose golden rays outglimmer far,
Your voices wake the slumbering bird,
And cliff and rock your lay have heard.

And unto me all day ye sing
The praise and triumph of your king,
And smiling, beckon until I
May break away my bonds and fly.

ALFRED CENTRE, N. Y.

—THE question of direction is a very important one. If you hear of a case in which a ship came safely into port it means that the ship kept the right direction, and if you hear of a case in which a ship went on the rocks and was destroyed, it simply means that the ship's direction was wrong. But *direction* is a very serious question in the matter of *life*. When a *life's* direction is right it means coming into life's harbor in safety; and when a life's direction is wrong it means the ruin and loss of that life on the rocks of evil and sin. One cannot turn his face toward the right, toward goodness and his Father in heaven, and be going in the wrong direction; but if he turns his back on the right, on goodness and his Father in heaven, the direction is wrong and his end will be wrong, and he will lose that which is of the most possible account to him—his life. If one change the direction of his life from wrong to right, it is because he does that of which we wish now to speak—he *repents*.

—IF the meaning of *repentance* should be asked for, nine out of ten persons would undoubtedly say, "It is feeling sorry for one's sins." It is true that no man can soberly think of a wrong life without a great deal of feeling sorry, and probably there is no real case of repentance without a feeling of sorrow for that of which one repents. But if you take up the Bible word for repentance you will find that the Scriptures do not make repentance a matter of feeling, but one of using the judgment, of thoughtfulness, of deliberation and reflection. The Bible truly proceeds upon the truth that one's feelings have very little to do with controlling his conduct for the right, while his sober judgment has a great deal to do with it. One who goes by his feelings does right or wrong according as he feels, but one who is controlled by reflection and judgment does right no matter how he feels. So while it is common for us to say that repentance is feeling sorry for one's sins, (and it is true that no one repents without sorrow for his sins), the Bible uses a word for repentance which makes it mean "changing one's mind," and the Bible way of thinking is better than

our way. For just think. Have you not often seen people who have felt truly and very sorry for their sins and still have gone on doing the same thing after the feeling of sorrow has grown to be a little less keen? But one who changes his mind about the direction of his life will change the direction of his life. There is no such thing as changing one's mind about life and yet being of the same mind, and going on in the same life. There is such a thing as saying one has changed his mind about life and yet being of the *same* mind, but there is no such thing as changing one's mind about sin and not changing one's life too. Feeling sorry for sin, when it is very sharp and keen makes people promise a great deal in the way of change, but very, very many times they do not keep their promises, and they *never* keep their promises unless their sorrow is kept company by a change of mind that changes the life.

—WE may be very sure that changing one's mind about sin so that sin is given up is all the repentance the Bible knows anything about or teaches us anything about. Feeling sorrow for sin sometimes goes so far as to make men take their own lives from remorse; but remorse and repentance are as different as darkness and light; while remorse frequently destroys men and makes them give up all hope, repentance always saves them and makes them hopeful. Remorse makes a man feel that all is lost and there is no use trying any more, but repentance never makes him feel that way; it rather helps him see the new opportunity of life, and helps him determine that, instead of abusing this new opportunity and refusing it, he will accept it and use it for a new start in life. Remorse is turning one's eyes towards the dark things one has done in his life, while repentance is turning one's back on the dark things one has done, and his eyes towards the light of a better day and a new life.

—WHEN the Father in heaven sent men to teach repentance he sent them to proclaim that he offers men new opportunities of life. He gives us these opportunities as constantly as he gives us the sunshine, and as freely as he gives us the air. Every day gives us a chance for a new life, and if you change your mind about life, and have a new and better mind about it, your life will take a new direction and be a new life. We have two examples in the Bible that are worth thinking about. Judas and Peter both felt very bad about what they did in proving traitors to Jesus. One felt so bad that he destroyed his own life. His feeling was remorse. The other went away by himself and wept bitterly, but in that weeping there was also the thorough change of mind that made the same man a man of courage ever after. His feeling was repentance. With his new mind he turned his back forever on his old life, and his face toward the path of a true and brave disciple of Jesus, in which he walked to the day of his death.

—REPENTANCE does not alone mean getting frightened at what we have done or at the pun-

ishment we think we must some day meet, but it means taking the question of life, its direction and destiny, into thoughtful consideration either with feeling or without, and, after the reflection that becomes a sober person, dealing with this most serious question,—that of life. It is changing one's mind about the old and wrong way and having a new mind which is the beginning of a new life. Repentance is full of hope. It sees God's offers of opportunity and accepts them. It is the starting-point from which our whole conscious lives are determined by the will and the kingdom of God. Though the call to repent may seem like a warning it also contains a blessed promise, and opens the door of hope. The best thing that can come to any one of us where life direction is wrong is the message of God's Spirit calling us to change our minds that we no longer think the old things about sin, but think new and better things and walk in the new way.

W. C. TITSWORTH.

SISCO, Fla.

—WE meet once in a while a man whose countenance is so marked with honesty and gentleness that his very presence is an inspiration. Such a man is our brother Gerard Velthuysen, who is now spending a few weeks in America. The strength of his features and the size of his sturdy, Saxon frame, makes him a conspicuous figure. The story of his life is intensely interesting and may be new to many of the RECORDER readers. His father was an influential business man, being the leading confectioner of Haarlem. His shop was celebrated for the *Haarlemmer Halletjes*, certain peculiar cakes, the secret of whose preparation was in his possession alone. Our baker prospered and looked forward with anticipation to the time when he could turn over his growing business into the hands of his promising son Gerard. But by far the best day for the sale of the cakes was Sunday, when the crowds from the country and neighboring villages flocked to Haarlem. The father was an elder in the established church, but, like most of his neighbors, had too much Dutch thrift to allow small religious scruples to stand in the way of business. Besides, what could you expect of the elders when many of the priests were unbelievers, preaching for the money? Gerard astonished his father one day by declaring his conviction that the shop should be closed on Sunday. The father frankly expressed his opinion that the son was a fool; but when the business finally came into Gerard's hands he was true to his convictions although it cost him much trade. When his first child was born the question of infant baptism confronted him, and his study of the Bible made him the first Baptist in Haarlem. He, by-and-by, organized a church of which he was chosen the pastor, and, as the preaching made more and more demands upon his time he decided to give up his business and devote all his time to the Lord's work.

—THEN came the tract from Elder Wardner,

in Scotland, calling his attention to the Seventh-day Sabbath. He went to the Bible again and found that the observance of the day for which he had sacrificed so much was not enjoined there in the remotest way. There was only one Sabbath in the Bible. There was only one thing for him to do, and he did it. His brethren were grieved and endeavored to dissuade him; but, one by one, many of them went with him, and the first Seventh-day Baptist Church in Holland was organized. There are now 72 members of our denomination in Holland, and their influence is felt throughout the kingdom.

—AT a General Conference several years ago a good brother wisely said that Seventh-day Baptists, taking the Bible as the only rule of faith and practice, ought to be the best Christians in the world. They should be rounded, symmetrical Christians, and their Sabbath views ought not to "stand out on them like a big wart," but take their proper place alongside of other doctrines. Another brother added that "we ought to be covered with warts all over." We have reason to be thankful that our Holland brethren and sisters are large-minded and large-hearted. Their strong blows for temperance, their "Midnight Mission," whose work has since been taken up by a society incorporated by the Royal Government, and introduced into eleven other cities, have made them a conspicuous factor in Holland's forward movements, and a power for good. However their fellow-Christians may regard their Sabbath views, they have the sincerest respect for their character. They know that they are sincere and earnest, and that the name Christian is exalted by their holding it.

—THE facility with which divorces are obtained in some sections of our country is a national disgrace. Such language is certainly not too strong when we remember not only on what flimsy grounds the marriage contract is often annulled, but also that in some cases divorces have been obtained by one party without the knowledge of the other. Judge Rucker, in Denver, Colorado, the other day "roasted" the class of lawyers who undertake to engineer such crooked cases, and gave one of their clients a chance to meditate on his sins behind prison bars. It seems that Wm. B. Merrill obtained a divorce in the Arapahoe County Court with the assistance of a member of this "tribe of hyenas," as some one has appropriately named them. The proceedings were kept as secret as possible, and the divorced wife knew nothing about them until her husband married another woman. She then began proceedings against him. Merrill was found guilty of perjury in securing his divorce, and Judge Rucker sentenced him to fourteen years' imprisonment, the full extent of the law. We are glad to note that the courts and bar associations of Colorado are uniting to break up the fraudulent divorce practice.

—CLANG! clang! clang! The pedestrians rush to the curb stones as a fire engine and two fire wagons, drawn by magnificent, broad-backed horses at full gallop, come flying down the street. The hair of the drivers is flying in the wind, and the stern faces of the "fire laddies" are set straight ahead underneath their broad-rimmed helmets. The sight stirs the blood. The small boys rush down the street after the wagons. Their example is contagious. Let us go to see the fire. The entire west end of a great seven story building is all ablaze, and the wind is blowing strongly toward the east. The building must certainly be doomed. Several

engines are already in position and working furiously, the red sparks pouring from their smoke-stacks in blasts. The hose-pipes, like great anacondas, are trailed along the drenched streets. The firemen are directing streams of water on the blaze from the street, some entered the building through the windows, and some are on the roof. There is a great din of puffing and roaring and shouting, broken at times by the startling, terror-stricken scream of an engine calling for more fuel. It looks like a hopeless fight, but more engines are coming. They hastily connect with the hydrants at the street corners, the hose is uncoiled, and the powerful streams of water start. In the surrounding blocks there are from one to three engines at each corner, and now the flame is not so bright, great clouds of smoke and vapor are pouring forth, which means that the victory is won. Two or three firemen are hurt, but the rest remain faithfully at their posts. One of the walls falls in and the crowd presses back in terror. But the flames are dying down. The east half of the building is saved. The forces of nature are mighty and terrible; but they have yielded to the craft and heroism of man. These seem to promise that Chicago shall not again lie in ashes until the hand of God applies the torch.

—DOCTOR HERRICK JOHNSON, who has made a reputation as a license fighter, is now battling for the Sunday closing of the World's Fair. The writer heard him deliver a powerful address in the Third Presbyterian church of Chicago. He brings forward ten reasons for Sunday closing, chief among which are: Sunday opening is against our World's Fair precedents, and the best traditions and customs of our nation. It is a serious thing to act in utter disregard of the conscience of 10,000,000 Christians, and bring in that "mongrel thing," the European Sunday. It would be damaging and demoralizing to dump a "Devil's harvest" of 100,000 people in Chicago on Sunday, and set a precedent for all sorts of entertainments on "the Sabbath." It is unjust to the working men. It is said that seven States have already passed resolutions favoring Sunday closing.

—THERE lives a woman (you have all seen her) who, being of a temperament somewhat easy-going and disinclined to exertion, allows her household to live in dust and confusion eleven months of the year. But at certain periods when she has lost some valuable article, or when the hornets have built a nest in the corner of the room and stung the baby or when she is expecting important visitors, she is seized with a spasmodic resolution to reform. She sweeps down the cobwebs, dusts the furniture, puts things in strict order, dumps the dust into the back yard and then within two weeks slips back again into the old way.

Our worthy matron, Chicago, is just now engaged in the very praiseworthy act of cleaning house. Representatives of a number of the daily papers have presented to States Attorney Longenecker statements, documents and affidavits which make it very clear that at least a score of the alderman in the city council have been receiving bribes. Several ordinances giving valuable franchises have passed the council with such celerity and smoothness as is attained only when the track is "greased." Mr. Longenecker's assistant says that over \$500,000 has been paid to the aldermen to secure the passage of three ordinances. Seven "boodlers" already see Joliet looming up before them and probably several others will also be requested to change their checked garb for striped raiment.

While we bless the energetic originators of this movement, we cannot but lament the public indifference and laziness which allowed the city household to get into such a state of filth.

—IN the *Chicago Sunday Press* of March 20th, appears a solid four column article by our Bro. Rev. Niles Kinne, of Barry, Ill. In it he relates in an interesting, straight-forward way his experience in changing from the observance of Sunday to the Sabbath, and sets forth in telling manner his reasons for the change. He quotes from an authoritative Baptist church directory the passages of Scripture brought forward to prove the sacredness of Sunday and allows them, with a little help on his part, to give testimony as to the loose hit-or-miss methods by which Sunday has been bolstered up. He sums up at the close thus: "From the standing point of the Bible, genuine history, and the bar of sound, unperverted reason, I maintain that what is known as 'The Christian Sabbath' is not a divine but a human institution, both as regards the event it is designed to commemorate and also the day of its observance." The *Press* prefaces the article with the following head lines: "The Sabbath Day—According to Holy Writ it is the Seventh Day.—Heathens made Sunday. How the Rev. Niles Kinne, a stalwart Baptist, Found What he Declares Is the True Sabbath.—It was not Changed by Divine Authority.—Experiences of a Minister of Forty Years' Standing."

L. C. RANDOLPH.

MORGAN PARK, ILL.

OUR LAND AND OUR DAY.

VAST AREA AND RESOURCES.

BY THE REV. A. E. MAIN.

The conclusion was once reached that population was never likely to be very dense west of Newton, a suburb of Boston; the founders of Lynn, Mass., doubted whether the country was good for anything beyond ten or fifteen miles west, the extent of their explorations; the residents of Newport wondered why people would move out into the wilderness of Westerly and Hopkinton; the State of New York has scarcely yet ceased to be "out West," to many Rhode Islanders; and fertile prairies beyond the Missouri River were the Great American Desert, in our school geographies, not long ago.

How hard it is to realize that our country would make 18 States as large as Spain; or 31 as large as Italy; or 60 as large as England and Wales. The area of the United States is more than three times as much as that of Great Britain and Ireland, France, Germany, Austria, Italy, Spain, Portugal, Switzerland, Denmark, Holland, Belgium, and Greece. Here is room for the greatest continuous empire ever established by man.

Our lakes are said to contain nearly one-half of all the fresh water on the globe. The total length of rivers is forty or fifty thousand miles. On the east is the far-extending Atlantic seaboard; on the west the Pacific; and on the south the great Gulf.

The total area of the United States, not including Alaska, is 2,970,000 square miles. About one-half of this, or 15,000,000 square miles, is tillable. China proper, with a total area of less than this half, has a population more than six times ours.

The area of the United States, excluding Alaska, is equal to that of Great Britain and Ireland, Norway, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Greece, Turkey in Europe, Palestine, Japan and China proper. But the population of these countries is 650,000,000, or ten times our own.

Our food crops for 1880 were produced on one-ninth of our arable land; and it is estimated by good authority that we have enough tillable land to feed 1,000,000,000 people, or two-thirds of the world's entire population.

The product of precious metals from 1870 to 1880 amounted to nearly \$750,000,000; and during the next nine years to over \$735,000,000. One-half of the world's supply of gold and silver is produced in this country. Iron ore is mined in over twenty states, and we could furnish all the world may need. The deep English coal-pits are growing deeper; while we have enough coal near the surface to last for centuries. The production of iron ore, copper, and coal in 1880 exceeded that in 1870 by seventy-five per cent; and the amount of petroleum increased twenty fold. In 1880 our mining industries were greater than those of all Continental Europe, Asia, Africa, South America, Mexico and the British Colonies; and more than twice as much as Great Britain's. Thus, while thousands of square miles of wonderful mineral wealth are yet undeveloped, we stand at the head of the nations.

England must go 3,000 miles or more for her cotton. We have a superabundance of coal, an essential factor in the production of power; and an immense supply of raw materials of cotton, wool, woods, hides, metals, for nearly every kind of manufacture, right at hand. American laborers surpass all others in skill, intelligence and inventiveness. At the International Electrical Exposition in Paris, a few years ago, the five gold medals for greatest inventions or discoveries all came to this country. And foreign writers acknowledge American superiority in machinery, tools, and attention to details in mechanical appliances. American labor can and ought to be the best paid, in the world; for, with right and wise legislation, America ought to stand at the front in the markets of the world.

From 1870 to 1880 the manufactures of France increased \$222,640,000; Germany, \$416,240,000; Great Britain, \$561,440,000; and the United States, \$997,040,000. In 1880 our agricultural products were \$2,541,000,000; our manufactures, \$4,297,000,000; and we won the first rank as a producing people.

South America, Asia, Africa, are waking to new life, under the influences of advancing Christian civilization; and with a higher life come more and higher wants. Five hundred American plows went to the native Christians of Natal, South Africa, in a single year. Iron manufactures and cotton goods, to the amount of many millions of dollars, are among the new demands of India, whose foreign trade has nearly quadrupled in thirty years.

Two-thirds of the world's inhabitants, a thousand millions, two-hundred millions of whom are in barbarism, are yet to be lifted up to Christian civilization; and with their elevation will come multiplying wants, many of which we can supply.

Matthew Arnold says, America holds the future. Amid the world's thronging millions, we can plant the gospel and many a Christian institution. We can send them the useful fruits of our agricultural, mining and manufacturing industries. But let us keep back the destructive products of corrupting fungus growths that have fastened upon our civilization, such as rum, infidelity and impurity. Then may we see the fulfillment of the words of Mr. Gladstone, when he said that the United States would probably become what Great Britain is now, the head-servant in the great

household of the world, because our service will be the most and ablest.

Behold, then, our national resources, so vast and varied! In inheritance of the fruits of centuries of material and moral progress; a wide-extending country, rich in the variety of climate and products, in its lakes, rivers and sea-coast; and in the facilities for travel and intercourse; the immense product of soil, mines and manufactures; the fertile brains and skillful hands of a free and intelligent people; and our golden opportunities, reaching round the world, and touching every land and nation! What a magnificent offering to lay at the feet of the King of kings, consecrating it to the glory of God and the work of redeeming and elevating our fellowmen.

WHAT NEXT?

BY THE REV. A. MCLEARN.

A congress of religions! Is it not among the possibilities that in the near future a mission will be inaugurated by our progressive doctors to liberate the fallen angels, and invite a delegation of the angelic hosts to sit in composite council of the church militant and those rebellious angels, to compare notes, and to arrange a common basis on which all of these classes can co-operate in harmonious efforts for the common good? In fact, is it too much to expect of these great reformers that they will even attempt a compromise between his Satanic Majesty and the Lord Jesus Christ himself? Now, let no one curl the lip of contempt just yet. Wait till a few things are considered. Do not be in too much haste to cry Bigot! Narrow-minded! Behind the age! Old fogy! Fossil! Etc.

1. What is the character of this congress? Let Dr. John S. Barrows answer: Brahmins, Buddhists, Confucianists, Parsees, Mohammedans, "Jews and other faiths." How many others, and who? Where shall we draw the line?

2. What is the object of this congress? Mr. Barrows shall answer this also. Among other things he says: "To promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the spirit of indifferentism, and not striving to achieve any formal and outside unity." If this is not a glaring contradiction in fact as well as in terms I know not where to look for it. "To promote and deepen the spirit of true brotherhood among the religions of the world," and at the same time not "seeking to foster the spirit of indifferentism!" "My soul, come not into their council; to their assembly be not my honor united." Think of the Lord Jesus Christ sitting in council with Buddha, Brahma, and all the other representatives of false religions for the purpose of "promoting and deepening the spirit of true brotherhood among the religions of the world!" If this would be a spectacle shocking to the moral sensibilities of Christendom, what right and by what authority have the professed representatives of Christ to come into such a relationship with the false rivals and deadly enemies of the Saviour of mankind? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my

sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18. See also Isa. 52:11. And yet in the face of all this solemn admonition, and many more like it, a committee of prominent representatives of the religion of Jesus Christ are to sit in council with representatives of the very same classes of people from whose assemblies God calls his people to come out and be separate. The very same sins that Jehovah abhorred and denounced in thunder tones are countenanced by many of these religions, and practiced by the classes who are invited to sit in council with the servants of Jesus Christ "to promote and deepen the spirit of true brotherhood among the religions of the world."

Is it any wonder that the gospel of Jesus Christ fails to have its desired effects now-a-days? Is it any wonder that God withholds his blessing from the labors of such men, and that they have to resort to such methods "to indicate the impregnable foundations of theism." What is to be said about the "impregnable foundation" of the religion of Jesus Christ? Jesus says: "Without me ye can do nothing." But these men think differently. They are going to impress the world with the idea of "the impregnable foundation of theism," the declaration of the Lord Jesus Christ to the contrary, notwithstanding.

The "promotion and deepening of the spirit of true brotherhood among the religions of the world" necessarily recognizes and countenances what these various religions embrace. For it is evident to the most superficial observer that the design of this congress is not to advance the good-will and the fellowship of a common human brotherhood only, but also the "true brotherhood" among the religions of the world." It is to be purely and absolutely a religious congress with religion left out—a fellowshiping of each other as co-religionists with the design of "promoting and deepening the spirit of true brotherhood among these religions, the Christian religion included." Think of Dr. Barrows and his reverend compeers sitting in a religious congress with priests of Brahmanism, Buddhism, Mohammedanism, Parseeism, and the representatives of all the abominations of the earth! Brethren of the Seventh-day Baptist denomination, do not allow yourselves to be led into such an ungodly entanglement. Do not dishonor the religion of our blessed Lord by lowering it to such an ignominious level. Do not be led by men who seek other methods to save a lost world than those established by him who says, "I am the way, the truth, and the life."

ROCKVILLE, R. I.

SAYING UNPLEASANT THINGS.

There is a certain class of people who take great satisfaction in saying unpleasant things. They call this peculiarity, "speaking their minds," or "plain-speaking." Sometimes they dignify it by the name of "telling the truth." As if truths must be unpleasant in order to be true! Are there no lovely, charming, gracious truths in the world? And if there are, why cannot people diligently tell these, making others happier for the telling, rather than hasten to proclaim all the disagreeable ones they can discover?

The sum of human misery is always so much greater than the sum of human happiness that it would appear the plainest duty to add to the latter all we can, and do what lies in our power to diminish the former. Trifles make up this amount, and in trifles lie the best and most frequent opportunities. It may seem a little thing to tell another what is out of place in her appearance or possessions; but if the information is unnecessary and makes her unhappy, it is clearly an unkind and unfriendly action.—Harper's Bazar.

THE HEART BOWED DOWN.

I.

This life is but an empty dream to many of mankind,
For while some gaily ride before, the others trudge be-
hind;
Some all the sweets of life enjoy, and others only sorrow,
Some all their troubles loan away, while others only
borrow.

II.

Some hearts must needs be broken that others may re-
joice,
Some lives must be made desolate to please another's
choice;
But grieve not thou, O weary soul, the daylight wanes
apace,
And when morn breaks another soul grieves in thy va-
cant place.

III.

Then cheer thee up, O sorrowing heart, 'tis but a tran-
sient sphere,
And lovers come and lovers go, and leave no footprints
here;
And as the wheel of fate turns round, some ride above
its tire,
While others, prostrate, lie beneath, crushed in the mud
and mire.

IV.

And who can tell? perhaps to-day, thou shalt exalted
be,
And whirl again in pleasure's hall, with careless step
and free;
For those who laugh, the world laughs too, but not for
those who sorrow,
So go thou forth with smiling face to greet the coming
morrow.

HARRY C. RUNYON.

PLAINFIELD, N. J.

THE STORY OF THE HUDSON BAY COMPANY.

The Hudson Bay Company's agents were not the first hunters and fur-traders in British America, ancient as was their foundation. The French, from the Canadas, preceded them no one knows how many years, though it is said that it was as early as 1627 that Louis XIII. chartered a company of the same sort and for the same aims as the English company. What ever came of that corporation I do not know, but by the time the Englishmen established themselves on Hudson Bay, individual Frenchmen and half-breeds had penetrated the country still farther west. They were of hardy, adventurous stock, and they loved the free roving life of the trapper and hunter. Fitted out by the merchants of Canada, they would pursue the waterways which there cut up the wilderness in every direction, their canoes laden with goods to tempt the savages, and their guns or traps forming part of their burden. They would be gone the greater part of a year, and always returned with a store of furs to be converted into money, which was, in turn, dissipated in the cities with devil-may-care jollity. These were the *couriers du bois*, and theirs was the stock from which came the *voyageurs* of the next era, and the half-breeds, who joined the service of the rival fur companies, and who by-the-way, reddened the history of the North-west territories with the little bloodshed that mars it.

Charles II., of England, was made to believe that wonders in the way of discovery and trade would result from a grant of the Hudson Bay territory to certain friends and petitioners. An experimental voyage was made with good results in 1668, and in 1672 the King granted the charter to what he styled "the Governor and Company of Adventures of England trading into Hudson's Bay, one body corporate and politique, in deed and in name, really and full forever, for Ys, our heirs, and successors." It was indeed a royal and a wholesale charter, for the King declared, "We have given, granted, and confirmed unto said Governor and Company sole trade and commerce of those seas, straits, bays, rivers, lakes, creeks, and sounds, in whatsoever latitude they shall be, that lie within the straits commonly called Hudson's, together with all the lands, countries, and territories upon the coasts and confines of the seas, etc., . . . not already actually possessed by or granted to any of our subjects, or possessed by the subjects of any other Christian Prince or State, with the fishing of all sorts of fish, whales, sturgeons, and all other royal fishes, . . . to-

gether with the royalty of the sea upon the coasts within the limits aforesaid, and all mines royal, as well discovered as not discovered of gold, silver, gems, and precious stones, . . . and that the said lands be henceforth reckoned and reputed as one of our plantations or colonies in America called Rupert's Land." For this gift of an empire the corporation was to pay yearly to the King, his heirs and successors, two elks and two black beavers whenever and as often as he, his heirs, or his successors "shall happen to enter into the said countries." The company was empowered to man ships of war, to create an armed force for security and defence, to make peace or war with any people that were not Christians, and to seize any British or other subject who traded in their territory. The King named his cousin, Prince Rupert, Duke of Cumberland, to be first governor, and it was in his honor that the new territory got its name of Rupert's land.

In the company were the Duke of Albemarle, Earl Craven, lords Arlington and Ashley, and several knights and baronets, Sir Philip Carteret among them. There were also five esquires, or gentlemen, and John Portman, "citizen and goldsmith." They adopted the witty sentence, "*pro pelle cutem*" (a skin for a skin), as their motto, and established as their coat of arms a fox sejant as the crest, and a shield showing four beavers in the quarters, and the cross of St. George, the whole upheld by two stags.

The "adventurers" quickly established forts on the shores of Hudson Bay, and began trading with the Indians with such success that it was rumored they made from twenty-five to fifty per cent profit every year. But they exhibited all of that timidity which capital is ever said to possess. They were nothing like as enterprising as the French *couriers du bois*. In a hundred years they were no deeper in the country than at first, excepting as they extended their little system of forts or "factories" up and down on either side of Hudson and James bays. In view of their profits, perhaps this lack of enterprise is not to be wondered at. On the other hand, their charter was given as a reward for the efforts they had made, and were to make, to find "the north-west passage to the southern seas," and in this quest they made less of a trial than in the getting of furs; how much less we shall see. But the company had no lack of brave and hardy followers. At first the officers and men at the factories were nearly all from the Orkney Islands, and those islands remained until recent times the recruiting source for this service. This was because the Orkney men were inured to a rigorous climate, and to a diet largely composed of fish. They were subject to less of a change in the company's service than must have been endured by men from almost any part of England.

The attitude of the company toward discovery suggests a dogberry at its head, bidding his servants to "comprehend" the north-west passage, but should they fail, to thank God they were rid of a villain. In truth, they were traders pure and simple, and were making great profits with little trouble and expense.

They brought from England about £4,000 worth of powder, shot, guns, fire-steels, flints, gun-worms, powder-horns, pistols, hatchets, sword blades, awl blades, ice-chisels, files, kettles, fish-hooks, net lines, burning-glasses, looking-glasses, tobacco, brandy, goggles, gloves, hats, lace, needles, thread, thimbles, breeches, vermilion, worsted sashes, blankets, flannels, red feathers, buttons, beads, and "shirts, shoes, and stockings." They spent, in keeping up their posts and ships, about £15,000, and in return they brought to England castor, whale fins, whale-oil, deer-horns, goose-quills, bed-feathers, and skins—in all of a value of about £26,000 per annum. I have taken the average for several years in that period of the company's history, and it is in our money as if they spent \$90,000 and got back \$130,000, and this is their own showing under such circumstances as to make it the course of wisdom not to boast of their profits. They had three times trebled their stock and otherwise increased it, so that having been 10,500 shares at the outset, it was now 103,950 shares.—From "*A Skin for a Skin*," by Julian Ralph, in *Harper's Magazine* for February.

TO THE UNMARRIED.

Would it not be well for the young, or unmarried of our people, to consider well, before they rush into married relation, whether their choice will meet with the approval of the divine Master? In many cases we have known them to leave God's holy Sabbath, and thus fail to keep it as commanded, and become a transgressor of the law, from the fact that they have chosen companions who do not regard it. This is a question that should be well considered by those who contemplate entering the marriage state; each should ask himself the question, Can I afford to give up my hope of heaven and become a violator of God's holy law for the sake of having a companion who will stand by me through this life? This question, if properly considered, is easy to decide. We fear that many of our young people rush into marriage relation without considering that their choice is going to interfere with their religious life, and thus make a sad mistake. We believe it to be the duty of all parents to teach their children the great danger of pursuing such a course, and thus impress upon their young minds the supreme importance of their being loyal to God and his law.

R. G. DAVIS.

MILETUS, W. Va.

HUNGER FOR THE BIBLE IN AFRICA.

The people of Uganda are very eager to get hold of the Bible. Only Matthew's Gospel has been translated into their own tongue, but the whole New Testament is issued in Swahili dialect, which is understood by some of the people. Every day three hundred people assemble in one of the churches to hear a passage of the Bible translated from the Swahili into their own language, the Luganda, as it is called. The most enthusiastic eagerness is expressed to get the books. One man offers a cow and a calf for a Gospel of Matthew. The missionary has on deposit ten thousand shells (the native coin) paid for books yet to come up from the coast. When the last lot for sale came up, some of the people wept when they heard that all had been sold before they had heard of their arrival. One woman, so writes the missionary, Mr. Walker, when she managed to get a copy of the Gospel of Matthew, ran off, saying that she must go and tell her friends, or "else the joy would kill her." When the last package came, containing one hundred copies of the gospel, the missionaries concluded not to sell any, but to lend them on security for a short time. This is a wonderful illustration of the power of the Bible to win its way to the hearts of a people just out of savagery, and it indicates that their grasp on Christianity is, in spite of persecutions, yes, perhaps even by reason of these persecutions, very firm. The last missionaries to arrive in Uganda, after a few months' close observation, write home that the Christianity of the people of Uganda is "vital, deep, and of the heart."—*Examiner*.

INDUSTRIAL EDUCATION FOR GIRLS.—In this age, when every woman can find some occupation suited to her gifts, parents are inexcusable if they do not have their daughters taught some art which might, if need should require, yield them a livelihood. An exchange says: "The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are likely to become poor and the poor rich. Skill added to labor is no disadvantage to the rich and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this."—*Christian Standard*.

SABBATH REFORM.

THE NINETEENTH CENTURY'S LAST AND HARDEST PROBLEM.

A child could decide at sight what ought to be done with rum and slavery. It requires no study to see that both ought to be abolished. The problems of polygamy and lotteries and ballot reform are almost as easy. The busiest workman can quickly decide them. But he can not drop his trowel, and, suddenly responding to the call for a "speech," mount a dry-goods box and propound a wise, just and final solution of the problems of capital and labor, of competition and combination. Those who have thought most on the subject, without the prejudices of the employee or employer, have not settled the question even to their own satisfaction. But the busy people themselves must settle at the ballot-box this question which cries so loudly in strikes, and boycotts, and bombs for answer. It will require great intelligence and great conscientiousness, to answer both wisely and justly, giving no undue weight to Capital's money nor to Labor's majority. We shall need the Sabbath, if for no other reason, to keep up the national stock of intelligence and conscientiousness and personal independence, that we may act aright amid the bribes of wealth and the threats of poverty. A republic cannot exist without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law.

From the foregoing we conclude our contemporary's idea is that "the nineteenth century's last and hardest problem" is the preservation of the Sabbath. On this point we will not take issue with him. It is certainly true that the national stock of intelligence and conscientiousness, especially the latter, needs careful nurturing. We also agree that the Sabbath of the Lord our God is, perhaps, the best means to this end. But when it is suggested that there can be no Sabbath without law (evidently civil law) we take exceptions. In the first place, God, who gave the Sabbath to the world, has no need of civil law to give sanction or authority to his commands. In the second place, it is not possible for a Sabbath made by, or resting on, civil law to give any special training of conscience. We have civil laws against murder, theft, unchastity, etc., and laws designed to promote honesty, industry, and pure morality among men. How would a civil Sabbath be more effective in making men conscientious than such civil laws as these? No. If the consciences of men are to be touched and trained by the Sabbath, it must be by placing the Sabbath upon them simply and purely as an ordinance of God. Show, by the Scriptures of divine truth, that the Sabbath is God's institution for man's spiritual good, and that its faithful observance is a test of loyalty to him, then its keeping becomes a matter of conscience, and every such observer is trained in conscientiousness generally. But when men leave the Word of God and appeal to the civil law to perpetuate the Sabbath (Sunday), they practically turn the higher element of conscience out of it. The problem of this last decade of the nineteenth century respecting the Sabbath is, How can Christian people be brought back to the true Bible Sabbath? Its effects on the consciences of men will then be plain enough.

THE WORK SPREADING.

We have just learned of two brethren, members of a Baptist Church in Western New York who have recently embraced the Sabbath doctrine, though one of them has been in a state of unrest on the subject, at times, for forty years. Some two years ago these two men chanced to be talking upon the subject, when they decided to refer it to their pastor for light. At first he seemed to give encouragement that he would

preach upon the subject and clear up the matter for them. As time passed on he did not do this, and one of the brethren reminded him of it. But still he did not speak. At last, having accepted a call to another church, he moved away, leaving his promise to clear up the subject unfulfilled. The two brethren then joined in a letter to their late pastor, reminding him that he had, so far, disappointed their expectations of light, and stating that as they no longer had the privilege of listening to his discourses they would be glad to have him answer, in writing, certain questions on which they desired information. We take the liberty here to copy these questions, to which, as yet, they have received no answer. In this manner the truth is being forced upon the attention of men. Sooner or later they must listen to its voice, and in the end it will prevail.

Did God, after he finished the work of creation, "bless and sanctify" the seventh day of the week? or was it simply the seventh part of time, without reference to any particular day of the seven?

Are we not commanded to refrain from labor on that day which God once "blessed and sanctified," and thereby made holy time? "In it thou shalt do no work." Do we obey the command when we work all that day, and make it the busiest of the seven?

Is there sufficient proof in the Bible that God has taken away the blessing he once put upon the seventh day, and made that day a common or secular day? If so, where?

Is there any proof in the Bible that God blessed and sanctified any other day of the week for a weekly Sabbath? If so, where?

Is there any proof that Christ, or his apostles, or the Christians in the days of the apostles, refrained from labor on the first day of the week, and kept it in place of the Seventh-day Sabbath? if so, where?

Do we not learn from the early Christian Church fathers that the Sabbath was kept for hundreds of years, and that Sunday was kept as a Christian festival; that people went to meeting and after that in pursuit of their ordinary business? Do not church historians inform us so?

Do we not learn, by the same historians, that after a great deal of opposition, they, the church, declared the Sabbath null and void, and that the people should refrain from work on Sunday, and with the help of the civil government enacted laws to punish the Sabbath-keepers? If so, are not the Catholics right in claiming that the church has changed the Sabbath, and that the Protestants, when they left their church, carried it with them and grafted it in the new Protestant churches? Can it be successfully proved that in this the Catholics are wrong?

SHE READ IT.

It was my privilege to call on Dr. Barrows, chairman of the committee on the "Religious Congress" for the World's Columbian Exposition, in behalf of Dr. Main, who is arranging for our denomination to be represented in that Congress. Dr. Barrows being indisposed, his cultured wife acted for him. In explaining to her who and what our people are, I mentioned our University at Alfred Centre, and Dr. Lewis of Plainfield, N. J. She replied immediately: "Now I know who you are. Is not the *Outlook* published there, and Dr. Lewis the Editor? We have taken it for years and I read it too." While other things were said in praise of the *Outlook* and our people, I could but wonder how many other cultured people in the homes of the 50,000 clergymen to whom the *Outlook* has been sent, could say, "We have taken it for years, and read it, too." I believe that this plan for the spread of Sabbath truth has proved the broadest and best of any yet adopted, and that the fruits already apparent are as but "a drop in the bucket" compared with what shall be seen in the future.

IRA J. ORDWAY.

CHICAGO, March 22, 1892.

RATHER UNCERTAIN.

The *Occident* quotes the following, doubtless as a good argument, from Prof. R. C. Smythe, D.D., on the change of the Sabbath:

"The view, therefore, which I am constrained to take of the change of the Sabbath to the Lord's-day, is that the apostles approved of, and perhaps instituted, the latter as a day of special religious observance, but left its development into usages and needful auxiliary regulations, its establishment as a Christian Sabbath in social, political, national, and religious life, to the free development of Christianity itself, as a world-subduing power. Christianity, they seem to have believed, would care for its own day."

Truly, it expresses very uncertain conviction. The professor is, by the exigency of the case, "constrained" to take the view that the apostles approved of the First-day Sabbath, and "perhaps" they "instituted" it, leaving all usages and regulations to the social, political, and national life, etc. Inasmuch as the apostles left no record of all this, "they seem to have believed" that Christianity would care for its own day. But this is as good argument as Professor Smythe or anyone else has. There is no Scripture command or obligation given in the New Testament, or in the Word of God, for the falsely called "Christian Sabbath," and as for "Lord's-day," the term belongs to only one day, namely, the seventh. See Ex. 20: 10, Mark 2: 27, Isa. 58: 13.

Christ's kingdom "is not of this world." John 18: 36. He has left no religious obligation or duty for society, or politics, or nations to regulate; and just as soon as we look to any or all of these objects for instructions or regulations concerning moral or religious duty, we put that to which we look in the place of Christ. We may "think" and "believe" and "conclude" in regard to ten thousand things, but the reverent Christian will want, for all religious and moral duties, the Word of God. Supposing the same arguments were used in respect to forgiveness of sin, or salvation through Christ, it would be considered the veriest chaff. A similar argument on the Sabbath is no better. "What is the chaff to the wheat? saith the Lord."—*Signs of the Times*.

HERBERT SPENCER'S VIEWS.

Herbert Spencer lives in a quiet charming way among his books and friends in London. He still has "views;" in fact his seventy years of life seem to have made these views somewhat more pronounced than ever. Possibly the effects of advancing age may be seen in his inclination to take the dark side of things. He has lately expressed his apprehension that society was going to the dogs. He believes State socialism is the alarming danger that now threatens mankind. State socialism will be the destruction of individual liberty. When individual liberty of thought and action goes, all is gone that makes life worth living. From State socialism mankind will drift into military despotism. It is the next step. Then will come the downfall of nations and pandemonium will be let loose. There will be a terrible struggle, from which America cannot hope to escape. In our republic, as elsewhere, he sees the State absorbing more and more the individual activity of man, and "intermeddling in all manner of ways in what should be private enterprise." Some day the people will awake to the fact that the State has absorbed the individual utterly. It is then that the struggle will begin, the terrific struggle of the individual to regain his lost rights. Mr. Spencer is the world's champion of individual liberty, such liberty as few men, even in a republic, have any conception of, and at present he thinks he sees that the drift is entirely away from the freedom of the individual. He says the American believes he is free, but that he is not at all so.

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way, but it is to stand apart and above it; and to produce the impression of a holy and separate life—this only can give us a true Christian power.

MISSIONS.

FIVE cents apiece were given to twenty-five Bible-school scholars, which they invested in pop corn, garden seeds, flowers, lemons, etc., and, by selling the products they raised \$16 for home missions.

THE reports of a missionary at Point Barrow, Alaska, as to the sale of rum to natives and the cruel treatment of native women and girls, by white men, illustrate almost beyond belief the rapacity and brutality of bad men.

THE young people of the Presbyterian Church in Newark, N. J., are doing a grand work in the way of keeping men and boys from saloons, by means of a reading room open every night, and religious services on Sunday evenings.

THE head man of a Chinese town says that his children are made better than other children by attending Christian schools, and wants a missionary and wife to come and teach the people, promising them safety and a house to live in.

The Church at Home and Abroad says that New England never saw such a period of growth and material prosperity as it is now enjoying. But this material prosperity, and the large numbers of foreigners that are settling on Eastern farms and in Eastern towns and cities, unite in calling for a great increase of Christianizing and Americanizing influences. Of course the West is growing in prosperity and power; but Eastern cities, like New York and Chicago, and others less great, will long be leading centers of moral, intellectual, and political power. And therefore, home mission work is needed in the East as well as in the West.

A COMMITTEE of Western young people have sent out a most earnest and excellent appeal to the young people of the North-west to attend their next Association; and to all the young people of the denomination to go to the Conference. We heartily second the appeal. Mr. Ordway, of Chicago, is asking for funds, to be sent to the missionary treasury, to be used in sending out the Morgan Park Seventh-day Baptist students, to do evangelistic and Sabbath-reform work during the summer vacation. This is a grand movement, worthy of our interest, prayers and money. One of our young brethren has written a strong appeal on behalf of foreign missions, that every other young person ought to read. It is the plain truth, plainly and forcibly stated. And, now, dear brethren and sisters that are not young, we want you to go to the Associations and to the Conference, too; we want your sympathy and prayers for our young men and women; and we want you to help send them out into the glorious harvest field.

ELDER BAKKER, of Rotterdam, writes to friends at Milton Junction of attending the yearly general meeting of the Temperance Union at Utrecht, and of visiting a brother and sister of the Rotterdam Church at Harderwyke, the brother being a missionary among the soldiers who rendezvous at that place. On Sundays brother Bakker visits the ships, and on Fridays the lodging houses of immigrants that are on their way to America. Among these people, coming from Germany, Hungary, Bohemia, Poland, and other countries, he finds many Romanists. Thus he has conversation with hun-

dreds of people about Jesus, and many receive his tracts, those on the Sabbath and baptism, and many furnished by the London Religious Tract Society. During the quarter he made 83 visits, and conducted 46 meetings. Three persons have embraced the Sabbath, two young women and one young man. The means of the young man's conversion was a Dutch translation by brother Velthuysen of one of Dr. Wardner's tracts.

JAPAN.

In the middle of the sixteenth century, following Portugese merchants, Francis Xavier visited the Sunrise Kingdom. Converts to the Church of Rome were reported in large numbers, including nobles and princes. In 1582, an embassy, with letters and presents, was sent to the Pope, in token of allegiance. In two years, after the embassy's return, 12,000 more converts were baptized. Missionaries and merchants were both successful; but, by their arrogance, they awakened distrust.

Spain and Portugal were then united; and a Spaniard, when asked by a Japanese how his king had managed to get possession of half the world, replied, "He sends priests to win the people; he then sends troops to join the native Christians, and the conquest is easy." Such an answer naturally fanned the existing fires of ill-will; and, in 1587, the banishment of missionaries was decreed. The edict was renewed in 1596; and, in one day, twenty-three priests were put to death.

The Roman Catholic converts were not conciliatory, but defied the government and made war against the native religion, destroying temples and idols. In 1612 and 1614, many were put to death; churches and schools were destroyed; and the foreign religion was declared to be treason against the native government and religion. Portugese merchants were driven out, excepting from the island of Desima; and, in 1622, there was a terrible massacre of native Christians. In 1637, a conspiracy was discovered between Japanese Catholics, the Portugese and Spaniards, to overthrow the imperial throne and set up in its place a government by the See of Rome. Persecution then rose to its height. The Japanese were forbidden to leave their country; and it was decreed that, "so long as the sun shall warm the earth," if any Christian, or the king of Spain, or the Christian's God, or the great God of all, should be so bold as to come to Japan, he should pay for it with his head.

In 1639, trade was transferred from the Portugese to the Dutch, who, as enemies of Spain and Romanism, were tolerated, but soon confined to the island of Desima. In 1640, native Christians seized a fort and openly rebelled. By the aid of the Dutch they were overcome, and thousands were put to death; and for over two hundred years thereafter the ports of Japan were closed even against trading vessels.

In 1852, owing to complaints about the treatment of American seamen wrecked on the coast of Japan, our government sent Commodore Perry with an expedition to demand protection for United States ships and sailors, and to secure a treaty for purposes of commerce. On a Sunday in 1853 seven American ships of war enchored in Yeddo Bay. Spreading our flag over the capstan of his ship and placing the Bible upon it, the Commodore read the 100th Psalm, and, with his crew, sang, "All people that on earth do dwell."

The President's letter was delivered to the Emperor, and, in 1854, a treaty was signed.

Following this came treaties with Great Britain, Russia and Holland. Thus without the firing of cannon or the shedding of blood, the doors of Japan were opened to commerce and to the gospel.

Since then Japan has experienced most remarkable progress, intellectually, socially, politically, and religiously. Great changes are seen in the government, with its cabinet and assembly, in schools, in the daily life and customs of the people, in trade, in the army, navy and finance, in manufacturing and farming, in postal facilities and projected lines of railway and telegraph, in the giving away of caste, in the adoption of Roman letters and the Christian Calendar, in new coinage and a new tax system, and in many kindred signs of advancement. Publications multiply; newspapers increase, in twenty-five years, from none to more than 2,000; the number of pupils increase 200,000 in one year; the ancient edict against Christians is a dead letter; toleration is advocated by editors, orators, authors, and statesmen; the gospel is eagerly listened to; Christian churches and workers are multiplying; Buddhism is losing ground; and leading citizens have advocated accepting Christianity as a state religion, in the interests of national progress.

And yet a woman that lived eighteen months in Kobe, opposite a chapel where there was preaching every Sunday, said that she had never seen one native enter that chapel, and that missions in Japan were a failure. The fact was, that chapel was expressly for foreign residents, while the mission premises were in another part of the city.

Of course Japan is not yet redeemed; but in view of its wonderful advancement, we are glad to know that one of our best theological students thinks that Seventh-day Baptists ought to be planting the seeds of truth in the midst of the springing moral and intellectual life of that stirring people.

MISSIONARY ITEMS.

CONTRIBUTED BY E. H. S., GARWIN, IOWA.

—THE American Board of Commissioners for Foreign Missions, whose present headquarters are No. 1 Somerset Street, Boston, Mass., was organized in 1810, and now has missions as follows: The Maratha, in Western India, commenced in 1813; Ceylon, 1816; Hawaiian Islands, 1819; Western Turkey, 1819; Madura, Southern India, 1834; Eastern Turkey, 1835; Zulus, in South Africa, 1835; Foochow, China, 1847; Central Turkey, 1847; Micronesia, 1852; North China, 1854; European Turkey, 1858; Japan, 1869; Spain, 1872; Western Mexico, 1872; Austria, 1873; West Central Africa, 1880; East Central Africa, 1881; Shamse, North-west China, 1881; Northern Mexico, 1882; Hong Kong, 1883.

—THE number of missionaries from the United States, employed, is over four hundred, and of native pastors and preachers, about two thousand.

—DR. KERR, in connection with his far-famed hospital at Canton, during a period of thirty-six years, has treated over 520,000 patients, prepared twenty-seven medical and surgical books, and trained one hundred assistants, chiefly Chinese.

—THE 35,000 native Christians in China gave, during last year, \$44,000 for the spread of the gospel in their own land, more than \$1.25 for each individual.

—OVER one hundred new Protestant missionaries have reached China and begun work there since the Shanghai Missionary Conference in May, 1890.

WOMAN'S WORK.

"Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured fourth;
For love's strength standeth in love's sacrifice;
And who so suffered most hath most to give."

AT the Annual meeting of the Congregational Missionary women the receipts reported for the year were \$141,438 08. This is the report of the Board of the East. It also reported having 23 branches, 1,126 auxiliaries, and 521 mission bands. Nine new missionaries were sent out under its auspices during the year.

OUR women undertook last year to raise \$1,000 to enlarge the dispensary in our station at Shanghai. They did it, and so much more that at a meeting of the Missionary Board held a few days after the Westerly Conference, your Secretary said she believed there would be no trouble in making the amount \$1,200, that it would almost raise itself, and it did come as if of its own accord. The full \$1,200 now lies in the care of the Missionary Treasurer for the above specified purpose. When letters come asking why this money is tied up and not already being used upon the field for its specified use, we are sure that the anxiety to have it put to its defined purpose is as good as the desire which the givers of it had that it should be raised. If any feel that the money is tied up to the disadvantage of anybody or anything, —disadvantage in an unpleasant sense—then do we know that not all are acquainted with the present obstruction in the way of a speedy and full accomplishment of the design of the little fund. There is no one either here or there who desires to stay the progress of this work. The money raised by the women is not tied up. You would not be able to find an obstructing string about its present place of deposit if other things were equal to the good condition of that little pile of consecrated mites—money so promptly raised because your hearts were in it. If you mean—but you cannot mean that—that your identical dollars are to go to the use to which you have given them, then give up at once all such concern. If the whole amount were a really large one, then would we speak out with gratefulness that the prompt sending of the money is, under the circumstances, the saving of some interest money to the Board managers, as they might be obliged to hire. As it is, your money is doing a little good by being on hand. Furthermore, if the Board were free from debt, and thus conditioned could advance instead of being crowded to retrenchment, you would find the Board members as delighted to advance as an army to the front for certain victory.

BECAUSE of the straitened condition of denominational finances, your Woman's Board members have asked that you will this year work for general funds, both Missionary and Tract general funds. Of course, we must first meet, or better, must surely meet existing claims for specified funds, the first of which is our teacher's salary. But these being provided for, the general fund work is just as definite a thing, so far as we are concerned, as though the items in the bill included therein were ours to settle, and were therefore in our hands for such purpose. Not that we would prefer to be working so, for it is not a woman's best way of working. She is forever more entangled, if you please, is most intimately linked with the details of to-day, and to-day, not obliged so much to provide for the pro-

verbial rainy day, as to see that this day, whatever its outward condition, gets its rightful share of her helpfulness. And yet who would, more, who does work best in that way? The design of the general fund is to cover the wants of the special funds, these making that. It is withal a test of even greater love to the Master that his children stand by the unpleasant task when this comes to be the next duty, than to leave it to others that we may carry the more agreeable service. This is just as true in those cases where people may be oblivious to the fact of their selfishness in preferences. The general fund work is not only a definite line, but a pre-eminently practical one for us for the year. If enough money comes to our general board treasurers to cover current expenses and indebtedness, and more too, those who have the matter in hand will give to the people—and amongst them are our own women—quick occasion to see them in the midst of aggressive service, upon old lines extended and into inviting fields yet untrodden. And they would work with better heart than they can while, like an individual in straitened circumstances, they are obliged to place and replace the pieces of money to see where they will best fit a given space—to put it in the homely parlance of the time-worn way of putting it, to turn the dollar over and over to see which side will go the furthest. Believe this, sisters, and the while keep up good courage, good faith. Let us give to these general boards of ours the right hand of fellowship, and, down-south-fashion when giving this hand of Christian greeting be sure it holds the gift of our most loyal service together with our silver and our gold until the treasuries shall be full, past indebtedness over-flowing into aggressive service for the master.

THERE is pressing need of still other aggressive effort in behalf of our Shanghai workers. That all know who look across the water with desire for the maintenance and the growth of interests established there. Our women feel it. That's a woman's way of knowing many things. But it is a God-given way, so let it be cultivated. Some are not specially interested in general fund work. If there are any who simply will not send their moneys labelled "general funds," but who will send if they can mark them with a precisely thus and so, such ought to be allowed their right to send their contributions with the tag of specifying attached to the parcels. If there are others, and there should be many such, who will indulge this class of people to work as much as they please for specialities, particularly of the aggressive sort, and will do it by their own selves looking after the honor of the general treasury, the end desired by all will be really accomplished. Or, better yet, if any are sufficiently anxious for the aggressive steps to be taken to clear the track for them by having all old and present obligations surely taken care of, their efforts cannot fail to give joy and thanksgiving. Something definite, so have we always held it, is forever better than the anything indefinite. This year do we claim that general fund work is pre-eminently definite, and practical. It will if generously contributed to put our general boards in condition to do precisely that thing which every class amongst us desires of them, namely, to hold old fields and plans already well taken, and to push on to new ones.

It would be well-nigh silly to ask if it has ever occurred to you that we are an independ-

ent people. We would not stand alone for anything in the world, and go without our brothers and sisters, whom we love round and round, but neither will we take dictation—but very little of it—nor that from many persons, no, not more than an independent grown-up boy or girl is going to be led about by the wee-bits. This show of independence too many of us carry into our denominational work. Societies are organized, and to them the individuals making the people entrust denominational work. Then up stands a brother here or a sister there, and not more afraid of each other than brothers and sisters in a family each, or either, or both of them will declare by their word or their works their unwillingness to be held under what seems a dictation. "You shan't tell us we must," is about what they say, and each one goes on as he feels that he must or she feels that she ought to. This is done, often all for the common cause, and the "shan't tell us we must" is a sort of scare-crow. This look of independence keeps the timid some how frightened. But underneath it all is such genuine brotherly and sisterly, yes and Christian, love that the most timid one in the family need not feel any genuine fright. Even the most independent ones are forevermore ashamed of any who are too timid to serve the Master by the very best that is within them; up comes the family pride of the brother or the sister in behalf of every member in the family. It takes sturdy independence to be a Seventh-day Baptist. This fact doubtless is a factor in the matter of other lines of personal independence. It is helpful to take this view of it sometimes, and from it to reason that there is no better, nor more pacifying, way than for each one to do individually the best that one can do, remembering not our fears of each other, but the rather our fears for each other, and trusting always to the love and fellowship that each does really have from the other, and meantime learning more expressive uses of that Christian sympathy which is brotherly and sisterly. Children at play say "One, two, three—ready!" and off they go for royal good fun, to see which will get there first. The regiment under arms at the order of the colonel to "Forward, March!" keeps step company by company and shoulder to shoulder each man with his brother in arms, and it is together that they stand or fall. Christians in the race press toward the mark for the prize of the high calling of God in Christ Jesus. My Christian sisters, laying aside every weight, and every ugly habit which fetters us, let us trust each other, love each other, work for each other, and with each other, but all for the blessed Master.

THE Great Physician has intrusted you with the medicine that heals the sick. The Great King has given you the meal with which to feed the hungry. We all have warrant for laboring to spread the sacred work of God; and more than a warrant, we have a statute, from the throne, a peremptory command to preach the gospel of Jesus Christ to every creature.—*Spurgeon.*

ALONG the West African Coast there are now 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the gospel has reached about 8,000,000 of benighted Africans.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
 REV. W. C. TINSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.
 L. C. RANDOLPH, Morgan Park, Ill.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.
 REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

J. NO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"O WAIT, impatient heart!
 As winter waits, her song-birds fled
 And every nestling blossom dead.
 Beyond the purple seas they sing!
 Beneath soft snows they sleep!
 They only sleep. Sweet patience keep,
 And wait, as winter waits the spring."

NOTICE of the services of Sabbath-keepers in Providence, R. I., will be found in our Special Notice column. We are glad to say that it is now expected that Bro. O. D. Sherman, of Mystic, will preach for them on Sabbath, April 2d, and Bro. W. C. Daland, of Westerly, on the 16th.

A SLIP of the pen made Bro. Main, in his article on "Our Land and Our day," last week, speak of Abraham as emigrating from the land of Uz instead of Ur. The slip also escaped the notice of the proof-reader. The man of Uz was a very different person. Or have the "Higher Critics" mixed us all up on the matter?

THE age in which we are living is well characterized as a practical age. Will it pay? is a question asked concerning every enterprise one is solicited to engage in, and what will it do? is asked of everything that is offered for our acceptance. The religion of Jesus Christ has not escaped,—does not seek to escape,—the test of these searching practical questions. The more ministers of the gospel recognize the justice of these tests and lay its messages of life and love, of health and beauty, of purity and power upon the homely, every day affairs of men, the better it will be for all interests involved.

WITH this thought in mind we were glad to speak last week of the work undertaken by Dr. Parkhurst in New York. In different lines but answering the same practical questions of the power of Christianity to purify and save men, other ministers are making special efforts. For example, we note that Dr. Howard Duffield, Presbyterian, of the same city, has begun a series of sermons on what he styles "All-round Religion." Two sermons have already been preached. The first was on "Parlor Religion, or Social Christianity," which was treated in a style both cultivated and unconventional. The next topic was "Shop Religion, or Commercial Christianity," to be followed by "Pocket-book Religion, or Philanthropic Christianity," "Ballot Religion, or Political Christianity," and "Domestic Religion, or Household Christianity." With similar ends in view Dr. McArthur, Baptist, also of New York, is giving a series of sermons on what he calls "Quick Truths in Quaint Disguises." He has already preached on "The Short Bed and the Narrow Covering," and "Healing Handkerchiefs, and Satanic Spirits." It is said that his hope is to give a new interest to comparatively unknown portions of the Bible, and to show the practical application of narratives, beautiful in themselves as revelations of Oriental civilization and instructive in their application to the practical duties of one's daily life.

WE have no sympathy whatever with sensational clap-trap,—with anything "catching," in topics or methods of treatment of sacred themes, designed simply to draw, amuse, or entertain;—but we have warmest sympathy with, and heartiest commendation of, whatever brings pure gospel truth to the apprehension of plain, practical people, and lays its healing balm upon the putrefying sores of suffering, sinning humanity, in personal, political, private or public life. It is the glory of this blessed religion that it carries a cure for every ill of life, a healing for every wound which sin has made. He serves best the cause of religion and its divine Founder, who brings most of its blessings to those who need them most. God is honored when men are saved.

THERE is food for thought in the suggestion of another that in Genesis the promises are made; in Revelation they are fulfilled. In Genesis is the seed time; in Revelation is the harvest. The former gives us the Paradise Lost; the latter, the Paradise Regained. Such is the story of the wonderful book which we call the Bible. In the parts of which it is composed it is hardly less striking. Thus the gospel of John opens with Christ in the bosom of the Father, and ends with a saved sinner in the bosom of Christ.

BRO. J. L. HUFFMAN sends an account of the recent revival work at Farina. As we had already received from Bro. C. A. Burdick, the pastor at Farina, a somewhat fuller account, we do not give Bro. Huffman's letter in full. Some things, however, are worth repeating, and which we suppose Bro. Burdick's modesty prevented him from saying. Bro. Huffman says: "The work at Farina was one of the most pleasant and profitable I have ever attended. The church was in harmony, and their pastor had been faithful in getting everything in readiness. It has seldom been my privilege to see a church more generally and fully awakened than this one now is. I look upon Farina as one of our most hopeful fields. The village, surrounding country, and especially the Seventh-day Baptist Church and society, are on a "boom." There was eighteen thousand dollars' worth of grain and stock bought and shipped at Farina station in four days while I was there. The Seventh-day Baptist people are ahead in the business, both in the village and the farming and fruit growing. Our church has been greatly strengthened by new families moving in during the past year. Two families came while I was there; another is expected soon."

IT is mere sentiment to speak of one time as being more important than another time, simply because it is a certain time rather than some other time. A sort of undefined superstition lingers in the minds of many people that there is something specially cumulative and important in the closing years of a century, etc. Ecclesiastical history records that so strongly did this superstition prevail in the closing years of the tenth century that nearly all departments of human industry were almost wholly paralyzed. As the year 1,000 drew on, a sort of gloom settled down upon the people as if some great calamity was about to fall upon the world. It is easy to characterize this as a senseless superstition, but is it, in principle, more so than many of the references we see in print, or hear from pulpit or platform about the "closing decade of this nineteenth century"? There are grand things happening all about us,—things to encourage,

inspire and enthuse a man for the best work there is in him; but the power of these things is in the things themselves, and not at all in the fact that in less than ten years from now men will be dating their letters and business documents with the figures 1900. The years fly not more swiftly in the last decade of the nineteenth century than they did in the fourth decade of the sixteenth century; it is not more true that the days of these years come not again, than it is that all time once past is forever gone, and the responsibilities resting upon the people of God for the uses or abuses which they make of time and opportunities which God has given them, are neither greater nor less because coming at one time rather than at another time. The servant of God needs to look about him with wide open eyes and seize with diligent hand the work God gives him to do, and do it with his might, and do it *to-day*. That is the only true issue, and that the only time that is more important than another.

RECORDER ARREARAGES.

TO EACH READER.

The Committee appointed to consider the matter of RECORDER arrearages, desires to lay the following facts before the readers of the RECORDER:

1. There is now due on subscriptions about \$4,500. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the RECORDER.

2. The men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.

3. We are sometimes asked why the RECORDER cannot be afforded for less than two dollars per year. A few facts will answer this question:

(a) The main cost of making a newspaper is involved in making the first copy. It costs as much to prepare for printing one copy of a paper as it does to prepare for printing one hundred thousand copies.

(b) It costs over \$4,000 per year to publish the RECORDER at its present list, which is a little over two thousand subscribers.

(c) Five thousand subscriptions, promptly paid at one dollar each, would barely cover the cost for five thousand copies.

(d) When the price was \$2 50 per year, the RECORDER was barely self-supporting. When it was reduced to \$2, it was hoped that the list would be materially increased; but that hope has not been realized, notwithstanding earnest efforts to accomplish it. Experience shows that any further reduction of the price would result in still greater embarrassment.

4. The publishers are anxious that all who desire the RECORDER shall have it; they are not inclined to "push" the settlement of these accounts unkindly. On the contrary, they feel assured that all will see that the necessity for settlement is imperative. It is exceedingly desirable that those who are in arrears make settlement before, or at the time of, the approaching sessions of the various Associations,—a representative of the RECORDER will attend each of these meetings—in order that the annual report of the RECORDER may show no arrearages. The publishers also desire that all who are now subscribers shall continue as such, and that the list shall be much increased.

In behalf of the Board,

C. POTTER, JR.,
 A. H. LEWIS,
 L. E. LIVERMORE, } Com.

PLAINFIELD, N. J., March 20, 1892.

THE Chicago Sunday Press, of March 20th, publishes the Rev. N. Kinne's experiences and views on the Sabbath question. As soon as we can get to it we hope to give it to the readers of the RECORDER. In the mean time it is an interesting sign of the times that such a paper—one having so wide a circulation—should give so much space to such an article. It fills four long columns, and every sentence is packed full of that clear-cut, logical statement of biblical truth which we have learned to expect whenever Bro. Kinne takes up his pen to speak. It is a good thing to put into a Sunday edition of a great city daily.

CONSOLATION.*

When dying daylight's ruddy glow
Melts into twilight's purple sheen,
And evening vespers, soft and low,
Like incense rise from hearts akin;
A minor chord sighs trembling through,
For hearts are wrung with grief and pain,
And voices oft attuned to praise
Now softly sing their low refrain;

For one sweet voice which erst was heard,
Making the melody complete,
Has gone beyond home's sacred shrine
To join the choir at Jesus' feet.
She sweetly sang the songs of earth,
But early plumed her wings for flight,
And went to join in that sweet song
That echoes through the realms of light.

Ah! ye who loved her most and best,
Who gave to her your tenderest care,
Who miss her when the morning breaks,
And miss her every passing hour—
Behold her there! nor think of her
As lost, or gone beyond your ken;
Ye would not call her from the skies,
Nor bring her back to earth again.

There, wandering thro' the pastures green,
And waiting by the waters still,
She beckons you with waving palms
To upward mount the holy hill,
And stand where brightest sunlight falls
To lighten all the paths you tread,
And turn life's shadows—silver lined—
To richest blessings on your head.

Then let your evening vespers rise
In notes of triumph borne above,
On wings of faith to Christ, the Lord,
Who called your dear one home in love.
Then let your songs in triumph rise,
Inspired by faith's exultant ring,
Let thoughts of her—safe with her Lord—
Sweet peace and comfort to you bring.

Mrs. C. M. LEWIS.

ALFRED CENTRE, N. Y., March, 1892.

NEW YORK CITY DEPOSITORY WORK.

The words of cheer, the substantial expressions in the shape of funds which have come from our appeal, have afforded much pleasure. The thought came to us as we entered upon our work, while the young people are to co-operate, why not give those "isolated Sabbath-keepers" the privilege of doing something? It was a wise thought, and the result has proven it. Hardly a day passes that we do not receive names and money to help forward this particular enterprise. All the names thus far received have come through this channel, with two exceptions, and we expect the good work will go on until all have responded. We have now entered upon the third month of our labors. We have between five and six thousand names upon our lists; have received fifty dollars for the Library, twenty-five being a check from Bro. Charles Potter for one hundred names, and have sold about fifty dollars worth of books. Of the Library No 1 we have sent out about three thousand copies, and are now sending out Nos. 1, 2, and 3, to the present list. We do not wish to slight any one. We knew that the "lone Sabbath-keepers" were peculiarly enthusiastic, and we hope that the people, as an entire body, may see what is before them in the present opportunity afforded, and embrace it.

*Lines dedicated to the Rev. L. E. Livermore and family on the death of his daughter Corinne, who passed to the heavenly rest in the triumphs of Christian faith, Feb. 24, 1892.

That all may fully understand the situation, we ask space for the publication of the following letter, which was sent to lone Sabbath-keepers, as their names and addresses were furnished from the subscription books of the RECORDER. If any reader of this letter, in this form, who is not a lone Sabbath-keeper, shall feel himself personally appealed to, and will respond with money, or names, or both, we shall be glad. Our object is, by any and all means, to extend the good work. This is the letter:

Dear Friend:—This is addressed to you as one of the four hundred "lone Sabbath keepers" whose aid we seek in our new enterprise of placing the Sabbath Reform Library in fifty thousand homes, where the Sabbath is not now kept. You can become an important agent in this work.

1. Please send us at once, and from time to time, the addresses of as many such families as you may know, or can learn of, especially in your own neighborhood and State. The Tract Society will furnish all such with the Library without cost. [If any one chooses to send the price of subscription, it will be thankfully received.]

2. If the Lord has blessed you with means to aid in sending out the truth—it will cost about two dollars per thousand, or twenty-five cents per hundred, to write, wrap, and mail, per month,—we shall be glad to receive such sums monthly, quarterly or yearly, as God shall lead you, in answer to prayer, to send us. If this sum could cover a definite number of names, you would know that you are thus directly carrying the truth into as many homes; truly a blessed work.

3. If you can use few or many of the tracts advertised in the RECORDER for gratuitous distribution, we will send all you can use.

4. We feel that the time has fully come when all our people, by all means in their power, must awake and unite to spread the truth, for the triumph of which we have so long waited and prayed. The more we can do as individuals, the greater blessing will come to us. You who are isolated can become important agents and centers of light if you will take hold of the work earnestly, seeking God's guidance. In short:

Please send us as many names, one in each family, as possible, better 100 than 10, and 1,000 than 100.

Send as much money, in smaller or larger sums, as you can conscientiously devote to the Lord's cause. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

Distribute all the tracts you can, in addition to the Library.

If you can sell any of our books, or get cash subscribers to any of our periodicals, we will allow you a commission on all money thus taken. Send money by draft, postal order, postal note or postage stamps.

In behalf of the American Sabbath Tract Society,
J. G. BURDICK,
In charge of Tract Depository at Room 100, Bible House, New York City.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 25, 1892.

Candidates for the Presidency are numerous and the uncertainty is as great as ever. New York Republicans, it is said, favor Sherman. Alger is in the field. Reed's friends are likely to bring him forward, and others who have been named on the Republican side will not be forgotten. If Harrison does not have a majority on the first ballot, and if his opponents can unite on another then that other might be nominated. These are two large "ifs" and the majority of people here anticipate Harrison's nomination. On the Democratic side there is still greater uncertainty. Could Hill carry everything before him as he has done, or would he lose New York? is a question with many. The late Republican gains in that State look ominous for Hill. On the other hand, he can say "see what I have done heretofore." He is much pleased with his Southern trip, and says that the "Alliance" and the democracy will pull together. He went South on the invitation of Alliance people. The general opinion in Washington is

that Hill and Cleveland will be shelved, but who the nominee will be few undertake to foretell. He will be a good Democrat, "tried and true" is about as near as the prophets get. Gorman, Palmer, Boies, are named as often as any, though Flower, Whitney, Bayard, Campbell, Gray, Carlisle, Watterson, Morrison and Vilas each have supporters.

This week the discussion of free wool and the tariff is to be interrupted by a few days of silver debate. The anti-silver men in both parties will try to amend the "Bland bill." The measure most likely to unite them and poll the highest vote is one looking toward an international monetary conference. Dilatory and obstructive tactics cannot effect much. The rules of this Congress provide that the majority can go ahead with business if they wish, and the days of filibustering nonsense are by-gone, though in the Senate it is still possible for a long winded minority to talk *ad infinitum*.

A tardy reply from Salisbury refusing our Government's request for the adoption of a *modus vivendi* has been received. It is unsatisfactory, and active preparations are being made to seize sealing vessels sailing under British colors on high seas. This must be done or a tame surrender made. Will Salisbury resist seizure? The English are very jealous of their flag and Salisbury would like a popular diversion to save his political neck. The British squadron in the South Pacific has been ordered north. The situation is certainly threatening.

War with England is thought possible by but few. Most say that the Christian civilization of the age and the vast commercial, political, domestic, and international interests of Great Britain and of the world effectually forbid war between the two great Anglo-Saxon nations. Others in a different tone declare we have whipped her twice and can do it again. Neither of these classes is infallible, and certainly not the last. Admit, for example, that in time the United States could humble English power; admit that we are rich, strong, united and patriotic enough to drive England from this continent, and even to overturn Queen Victoria's seat, but let it be remembered that Great Britain is always armed and spends seventy millions a year to keep armed. So far as ships, fortifications, and drilled men go, she could at the first fall lay Uncle Sam flat on his back in the mud. War is not the old stage coach affair of 1776 and 1812. There is time enough before the next Presidential election for the United States to be crippled by an overwhelming assault.

CENTRAL ASSOCIATION RECORDS.

I am very anxious to obtain the record book of the Central Association containing the records of that body from its organization down to 1870. I have obtained them since that time. But the matter which I wish to obtain is before that date, viz., its missionary work. Now, will whosoever has that record book in his possession, kindly send it by express, to my address at Berlin, Green Lake Co., Wis.; I will gladly pay charges, and will return the book in as good condition as I receive it. J. M. TODD.

If the story of Eden and the deluge, of Jericho and Joshua are myths, or fables, and not literal facts, then, to the still rational mind, all that follows them is equally so; and faith, lost in those who foretold his advent, can never be so savingly and logically found again in Christ and his apostles.

YOUNG PEOPLE'S WORK.

SYMPOSIUM

On the Sabbath question. By students in the Theological Seminary at Morgan Park, Ill., Feb. 4, 1892.

THIRD ADDRESS.

Was There a Change?

What I shall say will come under two main heads: I. Negative arguments. II. Positive arguments.

I. *Authority for Sunday is not in the New Testament.* The resurrection is the great argument adduced for Sunday. But that redemption is greater or less than creation or that redemption culminated with the resurrection on the first day of the week are statements which those who make them cannot prove, or bring Scripture to prove. And if each and every one were granted, nothing is gained in support of Sunday, because the Bible nowhere connects the thought of resurrection with the Sabbath idea. But I very much doubt if we can tell on which day of the week Christ rose from the tomb. I have studied the question somewhat and have come to agree with Dr. Schaff, who says: "Opinions are much divided, and arguments about equally balanced."

The appearances of Christ are also cited in evidence of the sanctity of Sunday. But to me it seems perfectly natural that Christ should make himself known to his disciples as soon as possible, and he appeared on other days of the week as well as the first. The assembly of the disciples in the evening of the same day was "for fear of the Jews," for self-protection and not for commemorative purposes. "After eight days" they were met again, and Christ cured Thomas of his scepticism. I hope something besides bare assertion will be brought forward to show that this expression means the following Sunday if one is expected to believe it; for the straight translation of the Greek, according to Thayer's lexicon, makes it come upon Monday. If those who say this is an idiomatic expression meaning a week will bring forward an example of its being so used in Greek literature, I will grant the point.

The first day of the week is mentioned once in the Acts (20: 7, R. V.): "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow." This passage is said to prove that the custom of the church at Troas was to hold regular religious services on Sunday. According to the custom of the Jews, they had come together at the close of the Sabbath for their evening meal, and Paul preached his last discourse to them before leaving for Jerusalem, never to see their faces again. It was a special farewell service, as the passage implies by giving the reason for his preaching,—"intending to depart on the morrow." The epistles mention the first day of the week once (1 Cor. 16: 1, 2), where Paul orders the Corinthian church to lay by in store, according as the Lord had prospered them, upon this day. The argument is that this implies regular Sunday services and that the reference is to a public collection. But the best commentators, who have no case to plead, say that it means a private laying by at their own home. So Meyer translates it, and Dr. Bois of our Seminary, Morgan Park. Schaff says: "This was not a weekly offering at their meetings for public worship, but each at his own home." Ellicott: "It does not follow from what is here said that the church convened on that day."

Lange: "We cannot find here any special observance of the day."

It has been claimed by some as an argument for Sunday that the day of Pentecost when the Holy Spirit was poured out fell upon Sunday, but Prof. Hackett says that it came upon the Sabbath that year. Rev. 1: 10, where John on the Isle of Patmos says: "I was in the Spirit on the Lord's-day," is also quoted for Sunday. I should like it if some tangible proof were brought forward by those who urge this point with such confidence. The same Greek expression for "Lord's-day," *κυριακη ημερα*, does not again occur until the year 170 A. D. In the meantime we find the first day of the week spoken of several times as the "Sun's day."

Thus I have briefly reviewed all the passages which are quoted for the change-of-day theory and find the evidence utterly lacking. Allow me to quote two or three admissions by prominent First-day writers. Neander says (*History of the Christian Church*, Vol. II, p. 186): "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the law of the Sabbath to Sunday." E. T. Hiscox, of your own denomination (Baptist), author of several standard works on the Baptist confession of faith, etc., says: "There is manifestly no Scriptural evidence of a change of the Sabbath from the seventh to the first day of the week, nor is there, in my opinion, *any divine authority* for such a change." Perhaps Papal authority may not be very savory to this audience, but here is a quotation from Cardinal Gibbons, of Baltimore, which represents the Catholic position. He says: "Read the Bible through from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

II. Affirmatively. *The Sabbath is uniformly honored and observed by the Apostles.* If at the resurrection the Sabbath was changed, why do we find it retaining its name "Sabbath," and Sunday uniformly designated by its ordinary title "first day of the week?" The seventh day of the week is mentioned sixty times in the New Testament and always with the same respect as in the Old Testament and by its *own name*.

We find the church at Jerusalem worshipping every Sabbath twenty years after the resurrection, as is testified to by both Paul and James, the brother of our Lord. Acts 13: 27; 15: 21. At Antioch Paul preached in the synagogue on the Sabbath, and the Gentiles asked him to remain and preach again the next Sabbath, and nearly the whole city came out to hear him. That does not look as if the Gentiles were in the habit of meeting Sundays, or that Paul preached on the Sabbath because he could not get a hearing on Sunday, as is commonly held. In Iconium Paul preached in the synagogue, and a multitude both of Jews and Greeks believed. At Philippi Paul held a service on the Sabbath "where prayer was wont to be made." Such expressions do not sound as though the Sabbath had yet become a dead letter, although this was twenty years after the resurrection. At Thessalonica on three successive Sabbaths Paul taught in the synagogue "as his manner was." Apparently Paul was not making much of the resurrection argument for First-day observance! At Corinth Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks. . . . And

he continued there a year and six months, teaching the word of God among them,"—seventy-eight Sabbaths.

It is generally alleged that the Jewish converts in Jerusalem met on the Sabbath as well as upon the first day of the week, and that the Gentile converts met upon the first day of the week only. But, as you see, the evidence is all the other way. We have no evidence whatever that any portion of the church met on the first day of the week for worship; while we have abundant evidence that the apostles and both the Jewish and Gentile branches of the church met regularly on the Sabbath, or seventh day of the week.

You remember that Paul had trouble with some of the brethren at Jerusalem because he was not teaching the Gentile converts to practice circumcision and to observe the Jewish ceremonial law. How does it happen that nothing was said about his course in respect to the Sabbath if, as is alleged, he was allowing his converts to disregard it and was teaching them to observe Sunday? The fact is, Paul strictly kept the Sabbath and as strictly taught others to do so, as his own testimony confirms when at Rome, near the close of his life, he called the chief of the Jews together and said to them: "Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem."

If time permitted, I should like to take up the history of the Sabbath and Sunday in the post-apostolic church. But abundant evidence is at hand showing that in the time of Socrates and Sozomen, after Constantine's famous Sunday edict, the Sabbath was generally observed both in the Eastern and Western churches by refraining from labor, while Sunday was observed as a church festival day. The Sabbath was not extinct until some time in the fifteenth century, and the first instance we have of the fourth commandment's ever being applied to Sunday was in the sixteenth century at the time of the Puritan movement in England, and at that time Saturday still retained its name, the Sabbath." F. E. PETERSON.

MEN AND WOMEN IN LITERATURE.

When Esop's lion hinted to Praxiteles that if the leonine mind had been given to the carving as well as to the eating of the human form divine, the canons of art might have been somewhat modified, he only expressed a sentiment not restricted to the tribe of Felis Leo. There runs through the whole range of folk lore, myths and popular stories the same temper of retort. The man is ever ready to say to the woman, "You're another," as he feels the sting of her setting forth of his delinquencies. The woman is none the less ready to tell the story in her way, to the seeming disadvantage of the male version.

Modern literature, with its "all-round" learnings, is inclined to take both sides of the same situation. This is very noteworthy in Shakespeare. Lady Macbeth is the tempter and upholder of her husband, while Gertrude's sin is the work of the stronger will of the usurping king. In the one case it is the man, in the other the woman, who drifts powerlessly into evil. Both Rosalind and Viola put on male attire to win their lovers, but they match, one below, the other above, her degree. Orlando, the younger son of a Country gentleman, and Orsino, the Duke regnant of Illyria, stand at quite opposite ends of the social scale. So, again, while Desdemona and Imogen are equally victims of the jealousy of their husbands, wrought almost by the same treachery, Othello suffers, while Leonatus Posthumus is delivered from the consequences of his error. Tennyson is inclined to show this disposition to try both sides

of the same issue. Perhaps it is fairer to say that he re-opens the old case for a second hearing. Enoch Arden is the set off to Penelope, and King Arthur's forgiveness of Guinevere is the reversal of the story of Othello.

But in spite of the effort of modern novelists to find situations outside of established lines, there is a certain tendency which betrays the influence of sex. The woman's heroine and the man's hero are apt to mate above their conditions. Thus of Scott's heroes, the greater part aspire. But, on the other hand, Miss Austen's heroines approach life from the side of good match-making. Fannie Price, Annie Eliot, Catharine Morland, the Bennet girls—Jane and Elizabeth—Jane Fairfax and the Dashwood sisters, all wed above their position. They are, of course, gentlewomen, but without expectations, and are wooed and won for their own sakes. Emma as an heiress is the single exception. So it is with Miss Bronte's heroines. Jane Eyre and Lucy Snowe are governesses. Caroline Helstone is a portionless dependent. Shirley Keeldar is indeed an heiress, but she is not the leading character, though she gives her name to the novel.

Perhaps the reason is not far to seek. The male mind dwells on the thought that his hero should win by doing. The lady of masculine regard is ex-officio a goddess, a princess, a prize to be fought for. The thought of the feminine mind is to picture its ideal as being worth the fighting. She must show herself a heroine as well as be entitled one. The masculine thought is to win; the feminine is to reward. When this was managed in the simple old fashion of knight-errantry, by sheer fighting on the one side and interested looking-on on the other matters adjusted themselves with ease. But the complications of modern civilization have brought in all manner of modifying considerations, and the society novel of to-day greatly turns upon the adjustment of these. It deals with the questions of mutual surrender and this ever-fluctuating balance makes the subject of the fiction of the present. Family opposition, religious incompatibilities, conflicts of temperament—all these have to be considered between Caius and Caia and the point of dispute is what substantial justice to the rights of each requires of each. Authors of either sex will unconsciously take their own side, and hence it is very rare that sex in authorship does not betray itself. No man has as yet succeeded in passing for a woman, and no woman has remained undetected under a male pseudonym. It is true that, in case of felicitous authorship, the writer is most likely to disclose the secret and claim the renown, but it is not probable that it would remain unsuspected. It is not that male or female author could not, by abnormal cleverness, accomplish the task, but that neither would do it. When it comes to the point, both desire to do that which belongs to their own province; and the greater genius, the more it is constrained by its own special limitations.—*Atlantic Monthly*.

OUR MIRROR.

AT Adams Center, N. Y., on the evening after the Sabbath, March 5th, the King's Daughters gave a temperance entertainment in the church, of a high literary character, consisting of a Bible-reading, essay, recitations and songs. A collection was taken of about eight dollars, that will be used for the Mizpah Sailor Mission, in New York.

VOLUMES have been written of the hand. Wondrous instrument! With it we give friendly recognition, and grasp the sword, and climb the rocks, and write and carve and build. It constructed the pyramids and hoisted the Parthenon. It made the harp, and then struck out of it all the world's minstrelsy. In it the white marble of Pentelican mines dreamed itself away into immortal sculpture. It reins in the swift engine; it holds the steamer to its path in the sea; it snatches the fire from heaven; it feels the pulse of the sick child with its delicate touch, and makes the nations quake with its stupendous achievements.—*Talmage*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1: 1-6.
April 9.	The King of Zion.....	Psa. 2: 1-12.
April 16.	God's Works and Words.....	Psa. 19: 1-14.
April 23.	The Lord my Shepherd.....	Psa. 23: 1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51: 1-13.
May 7.	Delight in God's House.....	Psa. 84: 1-12.
May 14.	A Song of Praise.....	Psa. 103: 1-22.
May 21.	Daniel and his Companions.....	Dan. 1: 8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2: 36-49.
June 4.	The Fiery Furnace.....	Dan. 3: 12-25.
June 11.	The Den of Lions.....	Dan. 6: 16-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72: 1-19.

LESSON II.—THE KING OF ZION.

For Sabbath-day, April 9, 1892.

SCRIPTURE LESSON.—Psa. 2: 1-12.

INTRODUCTION.—The name of David is prefixed to seventy-one Psalms in the Hebrew copies, to which the Septuagint version adds eleven others. Critics consider many of them not his composition, judging from style and subject matter. Concerning this second Psalm there can be no doubt, as it is cited as David's by the inspired writer of the book of Acts. It was written after David had fixed the seat of his government at Jerusalem in spite of the malignant opposition of his enemies. It appears to be eminently and directly prophetic, being a prediction of the Messiah's kingdom, and an exhortation to earthly kings and rulers to accept it. It is called the "Coronation" of the Hebrew hymn book.

EXPLANATORY NOTES.—v. 1. "Why do the heathen rage?" Astonishment and reproof. Why such wicked conduct? The words of the Psalmist are concerned with the then present time, but only so far as they are typical of greater things to come. Whatsoever opposeth and exalteth itself against Jehovah and his Anointed is vain and sure to fail. The word "rage" expresses the impatient and rebellious feelings of any who are against God's holy law and his providence. "And the people." Peoples. Masses of men, including Jews as well as Gentiles who "Imagine." Devise, plot. "Vain things." In which they cannot succeed. Vain and abortive is the result of all opposition to Jehovah's plans. Jesus is and will be King of kings, God over all, and blessed forevermore. v. 2. "The kings . . . and rulers." Represented by Herod and Pilate, and all who join hands to crucify Christ or oppose his government. Statesmen have, and do now, subsidize the arts of diplomacy to prevent the progress of the gospel. For votes and office they are ready to crucify the truth and do the bidding of the rum and every evil traffic. "Stood up." Took their stand to resist, as quoted by the disciples in Acts 4: 26. "Take counsel together." Not merely gathered in one place, but drawn together for one purpose. "Against the Lord." God the Father. "His Anointed." Anointing was the form of consecration to a sacred office. Oil typifies the spirit of grace. Jesus is set apart to be the King and Priest, possessing the gifts of the Spirit without measure, and furnished in a perfect manner for the great work he came to accomplish. "Saying." A word supplied, indicating the cry of the reckless people, as in v. 3. "Let us break their bands asunder." The bands of divine law. Even now to maintain an error men in clerical robes say, "God's law is done away." "Cast away their cords." Cords of righteousness and truth. Worldly powers want none of these. They cast off restraint and call license to do evil freedom. "Personal liberty" is the cry of the rum seller and gambler and licentious man. All this is a revolt against God and his Anointed. v. 4. "He . . . shall laugh." Shall a swarm of flies resist a cyclone, or a pile of stones stand before the explosion of dynamite? "The Lord shall have them in derision." Will opposers of truth forget that God is just and omnipotent? Will wicked men, unrepentant, talk that God is merciful and will not notice their defiant action? Worldly wisdom setting itself against God! God will deride it. v. 5. "In his wrath." Righteous indignation. "Vex them." What nation that has opposed God has stood? "Fellow-citizens, there is no God," cried a member of the French National Assembly, and the people shouted, "No God!" Reason was made goddess, and blood flowed in the streets of Paris. No God, no sanction of law. Then God vexes the nation (1 Chron. 28: 9), he casts it off. v. 6. "Set my King . . . Zion!" In spite of the

puny warfare of Pharisees and Herod and Pilate and Roman soldiers against Jesus Christ, he sits to-day the Prince of peace, the Lord of nations, and by the power of his gospel he will subdue all kingdoms. Even his enemies will further God's purposes, unwittingly. Acts 4: 27. v. 7. "I will declare the decree." For a decree. Christ presents his credentials. Here is the covenant of redemption. "Jehovah hath said of me." At his baptism, on the mountain of Transfiguration, attested by his miracles, in a thousand ways God has declared, "Thou art my Son." The Sonship of Jesus and title to the throne is vindicated. He is "the Son of God with power." Rom. 1: 4. Not a created being, for Christ had glory with the Father before the world was. The expression "Son" is applied to him in his peculiar relation to the Father and to man. Truly God and truly man, and implying equality with God. John 5: 18-30. He is God and Creator of the heavens and the earth. Heb. 1: 8-12. With reference to his condition in this world as the Messiah the title is conferred on him. "This day." When the ministry began and during its continuance for the redemption of men. "Begotten thee." Not a mere conception and birth of a human being. Christ was the incarnation of God. Immanuel. The only begotten Son of God "as to his divine human being and personality in time."—*Hovey*. v. 8. "Ask of me." Says Jehovah to his Son, who, in behalf of sinners, suffered and died. For this he was promised a glorious reward. "The heathen for thine inheritance." All things are delivered unto him of the Father. Matt. 11: 27. Being lifted up, he will draw all men unto him. "The uttermost parts of the earth" will become his possession. The gospel shall triumph and the kingdoms be Christ's. v. 9. His rule extends also over those who reject his authority. The obedient are saved, the opposers of Christ are chastised. As judge, he discriminates between the bad and the good. See Matt. 3: 12. v. 10. "Be wise," etc. An exhortation to rebellious men to submit to God's authority and to the beneficent purpose of his salvation. "The fear of the Lord is the beginning of wisdom." v. 11. "Serve the Lord with fear." With reverence. Do not break the bands of law or cast away the cords of truth. "Rejoice with trembling." As service goes with fear, so true joy goes with pious trembling. v. 12. "Kiss the Son." To kiss is a token of fealty. Here it means a submission to his authority, a reasonable service. To withhold honor from the Son is to dishonor the Father. God has been patient with the rebellious, but there is no anger or wrath like that of a patient being. The "wrath of the Lamb" (Rev. 6: 16), though "kindled but a little," will destroy the impenitent. God waits to be gracious, but his spirit will not always strive with man. "Blessed." Happy. "Are all they that . . . trust in him." Here and hereafter. A hundred-fold now and life eternal. Read Psa. 34: 8, Prov. 16: 20, and Rom. 9: 33, the testimony of three as wise men as ever lived.

LEADING THOUGHT.—Jesus is Lord of all; his kingdom embraces heaven and earth; let all people accept his sway, for vain is the arm of man to prevent his rule.

REMARKS.—The Holy Spirit furnishes the thought for this Scriptural poem. It is a song of the highest theme that can engage the attention of devout students of the Word.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 3d.)

CHRIST'S KINGDOM.—Do I belong to it? Psa. 2, Matt. 11: 11.

"The kingdom of Christ," "The kingdom of God," and "The kingdom of heaven," are phrases referring to the same thing. Among God's people at the time of Christ's birth and during his ministry there was an expectation of a new and perpetual kingdom. Such a hope was based on Old Testament prophecies, especially such as Daniel 7: 13, 14, and Psalm 2. The successors of David should sit on a throne; break the yoke of oppression; set free his captive people. Blessed were to be those who trusted this eternal ruler. But contrary to the expectation of Jewish teachers, this King set up a spiritual kingdom and called upon all, Jews and Gentiles, to turn from sin, and let Christ rule and reign in their hearts. Christ's kingdom may have reference to a state of things in heaven, or to a personal reign on earth, or to the reign of God in men's hearts; but we like to believe that it is a state in which Christ pre-eminently rules, and that it has some great reference to the church, or state of things the Messiah set up. It is then a kingdom of purity which makes necessary a people prepared for it by repentance, or a turning from sin. Subjects of this beautiful kingdom must have their hearts into a state suitable to Christ's reign. They must be born of the Holy Spirit.

Well may the Christian Endeavorer ask, Do I belong

to this kingdom? And am I truly "for Christ and the church?" What are some things implied by this?

1. As the soul does not live in anything so much as that which it loves and delights in, therefore adherence to the truths and doctrines of God's Word, receiving them in love, is implied. This is growth in faith and grace.

2. Adherence to the positive institutions of Jesus Christ, attending to all the means of grace. "Not forsaking the assembling of ourselves together," etc. "Keeping the ordinances as delivered to you." 1 Cor. 11:2.

3. Inviolable attachment, in love and obedience, to the holy law of God. 1 John 5:3.

4. Strong attachment to Christ's people, and labor for the increase of his kingdom. Psa. 122.

5. Making his example a mirror of all moral excellence and completeness. Treading in his steps.

Blessed kingdom! Happy subjects! Christ must overcome all things. He must increase. Encouraging is the prospect to the friends of Christ.

SCRIPTURE REFERENCES.

1. The kingdom at hand. Matt. 3:1-6; 4:17, 23; 10:7.

2. An eternal kingdom. Dan. 2:44, Luke 1:32, 33; Heb. 12:28.

3. Who inherits the kingdom? 1 Cor. 6:9, 10; 15:50, Gal. 5:19-21, Eph. 5:5, Matt. 5:3, 10; 18:3; 25:34-36.

4. A spiritual house or kingdom. 1 Peter 2:5, Heb. 3:6, John 18:36.

5. Who may discern the truth and know the mysteries of the kingdom? Matt. 13:11, 1 Cor. 2:10, 1 John 2:27, John 7:17.

6. Praying for the kingdom. Psa. 122:6; 51:18, Matt. 6:10.

7. The final issue. 2 Peter 1:11, 2 Tim. 4:18, Rev. 22:14.

—FOR Sabbath-keepers to have intelligent convictions, and be rooted in them is not excessive prejudice; not unreasonable zeal or warmth in favor of a sect, or opinion.

—WITHOUT bigotry the teacher can guard the truth with great care, and when fit occasion demands can set forth the distinctive views which we as a people hold.

—THOUGH these views do not comprise all the truth, yet they form an integral part of Bible teaching. Not to teach them, or present them occasionally is to belittle them, and tell the world that they are "non-essentials." We cannot afford to compromise the truth by a compromising literature in the school or a compromising way of teaching some of the lessons.

—A SEVENTH-DAY Baptist school should have Seventh-day Baptist helps and literature, or else we have no business to be Seventh-day Baptists. Every utterance of teacher, superintendent, and the printed page should speak directly, plainly, Scripturally. The whole truth should be designedly met, looked in the face, or the teaching will not beget people of principle, people who have roots, grounded in the truth, and who see it on all sides.

—SABBATH-SCHOOL leaders cannot be truly successful who have not the principle of Paul, who said, "For I shrank not from declaring unto you the whole counsel of God."

—TEACHERS sow thoughts, and a life time feels the impress of the teaching. Can any of our schools afford a literature, or to select teachers that sow Pedobaptist seed, or the seeds of no-lawism, no-Sabbathism? If any do, then the crop will be of a like character. If our churches are true to the truth as it is in Jesus and a perfect law, then must we see to it that that which comes before our schools, by our sanction at least, is thus true. The young people of to-day are the ones who will make the men and women of the years to come. What kind shall they be?

ENVY is fixed only on merit, and, like a sore eye, is offended with everything that is right.

HOME NEWS.

New York.

FIRST ALFRED.—We are pleased to mention again the visit of Eld. Velthuysen to this place. After an absence of four or five weeks, spent in Wisconsin, Illinois, and Michigan, he returned to Alfred last week, and on Sabbath, 26th, preached for us. His simple and earnest manner, with an evidently devout, sincere spirit made his words deeply impressive. His account of the work in Holland, in its various phases, was intensely interesting.—In these notes last week, it was said that Mrs. D. H. Davis spoke to the primary Sabbath-school about Susie Davis's work among children in China. It was of Susie Burdick's work of which she spoke.

S. R. S.

New Jersey.

PLAINFIELD.—On March 12th we had the pleasure of receiving three members into our church—one by baptism and two by letter.—The last quarterly review in our Sabbath-school was one of our best. A "key-word," such as Hope, Safety, Ruin, Help, Sacrifice, etc., had been chosen for each lesson, and these were developed by so many short, but excellent papers or addresses, by members of the school. The superintendent had also drawn upon the blackboard a ribbon, and the colors being in sections, and in various shades of light or dark, represented very strikingly the general character of each lesson.—Rev. L. E. Livermore and his family have the sympathy of our church in their great affliction by the death of their daughter. A large number of our congregation attended the memorial service at New Market. The discourse by Dr. Lewis, on the "Triumphant passage from the earthly tabernacle to the heavenly mansion," was both comforting and helpful.—On Sabbath morning last Dr. Lewis preached upon the "Commercial Power of the Liquor Traffic." He showed very clearly and forcibly that the great power of the liquor interests and influence, both moral and political, rests upon a commercial basis. From the enormous profits of the liquor traffic a never exhausted corruption fund is secured, which is used to control municipal electors, State politics and national issues. Also to purchase votes of legislators and courts of "justice." Its commercial power prompts men—and sometimes so-called "good temperance men"—to vote for legalizing the traffic in order that their taxes may be lessened. The pastor suggested as remedies, a universal campaign of temperance education, increased efforts for the reformation of individual men, the abolishing of all restrictions against the manufacture and sale of liquors based on a money consideration, and to raise by every possible means the moral and Christian sentiment of the people. "The great power of the liquor traffic," he said, "can never be undermined until we cease to protect and strengthen it by methods which increase its commercial grasp and its money influence."

MARCH 24, 1892.

J. D. S.

Iowa.

GRAND JUNCTION.—There is not very much of interest to write about in a small society like ours, but we are willing to contribute what we can toward making the Home News column interesting, and should be glad to see news from many of our small societies who do not now let us hear from them through this medium.—Eld. Socwell was with us last Sabbath, and preached several times; the attendance was good, notwithstanding the cold weather and rough roads.—Welcome Wells, of Milton, Wis., is visiting among us and seems to enjoy the privileges of our country and society. Brother W. H. Ingham, of the same place, spent last Sabbath and

Sunday with us. On Sabbath afternoon he led our young people's prayer-meeting, and encouraged us very much by his earnest words of helpfulness. He promised to visit us again in the future; all will be glad to welcome him.—Our young people's prayer-meeting, lately organized, meets each Sabbath afternoon at 3 o'clock, and is well attended by nearly all of our young people.—We wish that some of our Sabbath-keepers who contemplate changing their location would come and see our fine country instead of going elsewhere, away from society and Sabbath privileges. Land may be purchased near us reasonably at present, but is increasing in price each year. Farms are for sale here on the prairie, also in the woods along Coon River, so we think almost any purchaser could find a suitable location near us. Our country is fertile, markets good and near by, plenty of coal mines right at home, and a full supply of wood for fuel near at hand. Come and aid us in building up a strong society and in holding our share of this productive country. *

MARCH 25, 1892.

Nebraska.

HUMBOLDT.—It is very much like winter to-day, and in fact as bad weather as we have had at any time during the season. To be sure it is not so cold, but it is more disagreeable than common, for it snows and sleets and rains alternately. We have had but little good weather yet, but we think that spring will come with a rush when this storm is over, being so near the equinox.—William Hurley and family left for Nortonville, Kansas, last week, and so there is one family less at Long Branch. Others talk of going, and so the same story is being told of another society being broken up by death and removals.

U. M. B.

OUR DUTY AND OUR PRIVILEGE.*

"By the plain teaching and commands of the Word of God, by the manifest proofs that modern missions are the work of God, we are called upon to help publish the gospel in all the world with renewed consecration of our powers and possessions." Does not Christ say to us as plainly as to his disciples of old,—“Go ye into all the world and preach the gospel to every creature?” He also said, “If ye love me ye will keep my commandments;” and can we not show our love to him by keeping this command?

When we think that three-fourths of the human race are without the gospel, that two out of every three people in the world have never heard the good news, if our hearts are loyal to Christ ought we not to be aroused? We talk about home missions and foreign missions, but the Bible does not. That speaks of only one kind of missionary work to be done, the preaching of the gospel “to every creature,” to the Indians upon the frontier of our own land as well as to the Indians in the far East; to those down trodden by sin in darkest America as well as to those in darkest Africa. An unsaved soul is precious in God's sight. It matters not whether it is found in China or in this village.

When I say that it is the duty of every one bearing the name Christian to be a missionary, do not think that I mean that we should leave our homes, cross the ocean, or in this land enter upon the duties usually performed by the so-called missionaries. In the case of the three sisters, were not the two who stayed at home and worked for the support of the third as truly missionaries as the one at work in the foreign land? “The one thing needful is consecration,—consecration to Jesus Christ.” With this we

*An essay by Miss Nettie Crandall, read at the Missionary Concert recently given by the Y. P. S. C. E., of Milton Junction Seventh-day Baptist Church, and requested for publication in the SABBATH RECORDER.

will be ready for our work whatever it may be, whether at home or abroad.

Upon those now classed as "young people" the burden and responsibility of church and denominational work must soon fall. We hear a great deal in this day about skilled workmen. The object of the Junior and Young People's Endeavor Societies is to prepare the young for active work. How can any one think that Endeavor work is the work of the Evil One, when our motto is "For Christ and the Church?"

The Society does not aim to take the place of the church or do the work of the church. It is as much a part of the church as the branch is a part of the tree or as the hand is a part of the body. The Young People's Society has been likened to a certain kind of stone. "Fresh from the quarry it is easily cut and shaped, but when it is put into a building and exposed to the wind and weather it becomes hard." So the young people, under the Christian Endeavor inspiration, can be shaped according to any church lines, and when once they are "put into place" they help to strengthen the walls of Zion.

Not long ago we heard a letter telling about the work of the Bible-woman in Holland. A letter from Elder Huffman tells of his work. He says: "I am to labor among the small and pastorless churches and in communities where there are a few Sabbath-keepers if there is no church in the locality. The results have been very encouraging up to this time. I have held several protracted meetings with good results in every place. I am pleased with the work and am so glad our young people are taking hold of the work so nobly. I am glad to be thus closely connected with them in the good work, and to know I have their sympathies and prayers. I only wish I could do more for the cause of the Master. I expect to labor some time yet in the Central and Western Associations, then to spend some time in southern Illinois and other parts of the North-western Association. May the Lord bless you in the good work."

We may think that we are doing very well in missionary work, that, perhaps we are giving more than our share, but are we giving enough so that we feel it? or are you like the woman who said: "I am coming around soon with my subscription paper for the missionary cause, and I want you each to give fifty cents or one dollar. You will never feel it." Is that the way in which God gave to us, giving something he did not feel? No. He gave his only Son. He gave the best he had. We rejoice because of this great gift. Shall we not give back to him in a way to make his heart glad? Shall not every one of us pour out our treasures and show the Lord Jesus that we love him with all our heart, soul, strength and mind?

REVIVAL IN FARINA.

By an arrangement with the Missionary Board the services of Bro. Huffman were secured for a series of meetings in the Farina Church. He began his labors on Friday, Feb. 26th, and closed last evening, March 21st. The interest increased from the very first to the last. Three unconverted persons, or non-professors, rose for prayers on the first evening. There were very few unconverted persons in our society except the young, and most of these took a stand for Christ during the first week of the meetings, and offered themselves as candidates for baptism and membership. One week ago last Sabbath I baptized and received into the church sixteen candidates, and there are at least two or three, if not more, who have not yet fully taken a public stand for Christ, but who, I think, will yet offer themselves for baptism and membership. Some backsliders have returned, and most of the members have been greatly revived. The M. E. Church had engaged an evangelist,

and he came and began a series of meetings the next evening after our meetings began; in consequence of which our congregations the first two weeks were mostly, though not entirely, made up of persons of our own society, especially in the evenings. By mutual agreement the day meetings were so appointed that all who wished might attend at both places, ours being held in the forenoons and those at the Methodist church in the afternoons. Ministers and some members of both societies attended these day meetings at both churches, and entire harmony prevailed between the societies.

The meetings at the Methodist church closed at the end of about two weeks, after which most of their congregation, both converted and unconverted persons, attended the meetings at our church till the close. Our meetings continued one week longer than they otherwise would have done on account of this fact and the evident seriousness of many of the unconverted new comers. Although none of these took a decided stand yet the interest among them seemed to increase, and a number asked for prayers. The continuance of the meetings was profitable and the work seemed to take still deeper hold of the hearts of the members.

One of the interesting features of our meetings was the number of ministers present during the last week, and their cordial co-operation in the work. Rev. J. Townsend, a Baptist minister, son-in-law of Sister Clawson, has been spending the winter with Mrs. Clawson. He and his wife have been constant attendants and earnest workers in the meetings. The pastor of the Methodist Church was with us during this part of the meeting. Besides these, Bro. O. U. Whitford, and Rev. David Spencer, an agent of the Bible Society, were present and took part during the latter part of the meetings.

On the whole, the meetings have been of an unusually interesting character. The sermons, about forty-four in number, if I count correctly, were very instructive, beginning with the fundamental principles of Christianity, the character and necessity of the new birth, and the harmony between the precepts of the gospel and the laws of man's moral nature; and toward the close making a searching application of the truths taught to the conscience and heart.

Our people paid to Bro. Huffman for the Missionary Board and the support of his revival work \$155 07, besides \$20 which the Y. P. S. C. E. paid him on their pledges, which goes to the Young People's Committee.

In closing I will offer the suggestion that Bro. Huffman should be allowed two or three months' rest from his revival labors during the summer, and without discontinuing his salary. A man who labors as he does, going from one revival work to another with no intervening rest, and preaching much of the time twice each day, ought to have two or three months' rest during the year, and richly earns his salary for the whole year. Very few men could stand the amount of work he is doing, and he will break down sooner or later unless he has seasons of rest. I make this suggestion with no hint from Bro. Huffman and without his knowledge of my intention to do so.

C. A. BURDICK.

A FRIENDLY CRITICISM.

To the Editor of the SABBATH RECORDER:

In your issue of March 3d is an article on sin which arrested my attention. After careful reading I find some views advanced I deem incorrect. As I am a stranger to the writer, also to most of the readers of the RECORDER, I trust I may be pardoned for presuming to offer a little friendly criticism. The sentiments expressed on sin which are applicable to free responsible moral agents in the first half of the article are not questioned; and

what is regarded as objectionable seems to be taught rather by implication than direct assertion, and pertain to the moral and physical status of infants. The writer after remarking, "I know that some of our doctors teach that little children are born into the world sinners—that they are sinners by nature," says: "Now the infant, soul and body, all that is born is simply natural, and is the work of God himself; and if there is any sin about it, it must be the work of God. Therefore God must be the author of sin, which is absurd. Sinful substance, of soul and body, all the attributes that make up the being, is the work of God, and can have no moral character." The above seem to me, at least by implication, to be extraordinary statements. Does not the writer entirely ignore the fact, that the whole human family are lineal descendants of Adam, and does he not also represent every infant born into the world as the product of an original, or special act of creative power, and that each infant comes into the world as spotless and pure as did Adam when he went forth fresh from the hand of his Maker? Is such a view true to the facts pertaining to the status and relations of our infant race? Death was the final consequence of sin. What means the scripture, "In Adam all die," and the fact that countless numbers of little children have died, and are dying before it was possible for them to commit actual sin? And what is the significance of the following portions of the Word of God? "Therefore as through one man sin entered into the world, and death through sin, and so death passed unto all men, for that all have sinned. Death reigned from Adam to Moses even over them that had not sinned after the likeness of Adam's transgression." Rom. 5: 12, 14. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Ps. 58: 3. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51: 5. We certainly need nothing more to prove the erroneousness of our brother's view.

One thought more. If all infants are born pure and free from any taint of sin, they can have no part in the redemptive work of Christ, for the simple reason that they need none. Christ came to save the lost. Consequently all our race who die in infancy reach heaven in some way independent of the atonement of Christ, and could not adopt the language of the heavenly song, and say, "Unto him that loves us and washed us from our sins in his own blood," etc. Such an idea is inadmissible, and cannot, therefore, be truthfully maintained.

The difficulty in the minds of many truly pious people arises from their inability to reconcile the existence of native hereditary depravity with the known character of God, and therefore even the plain import of some portions of the Word of God must be, in some way set aside. Some of the scriptures that I have quoted may be regarded as announcing some of the most occult and myterious truths within the whole range of revealed religion. A writer in the Encyclopedia of Religious Knowledge, remarks that, "Perhaps there is no one truth in the Scriptures more strictly fundamental, than that of human depravity. The whole scheme of Christianity presupposes and recognizes its existence, and all its provisions of grace and truth are adapted to its relief." If any one asks me how those things can be, I reply that the counsels of Jehovah are too profound to be fathomed by the finite mind; but I would not therefore dare to reject, or attempt to explain away, what the Word of God and every page of human history declare to be true; but with unwavering faith in the love and the mercy of God, I leave to the disclosures of eternity the vindication of the divine integrity.

BARRY, III.

N. KINNE.

EDUCATION.

—REV. GEORGE T. PURVES, D. D., pastor of the First Presbyterian Church, Pittsburgh, Pa., has been elected professor of New Testament Greek in Princeton Theological Seminary.

—LAKE FOREST UNIVERSITY, Illinois, will lose its president, Rev. Dr. W. C. Roberts, he having accepted the position of senior secretary of the Board of Home Missions of the Presbyterian Church.

—OBERLIN COLLEGE is the recipient of \$40,000 from the estate of Miss Julia Dickinson, of Michigan, one-half of the fund being designated for the endowment of the chair of lady principal, and the remainder for the department of physical culture for women.

—A WEALTHY Chicagoan, whose name is withheld, has proposed to build for Yankton (S. D.) College a science hall and chapel to cost \$50,000, provided the college will lift its present indebtedness of \$45,000 and secure an endowment of \$100,000. The college management has determined to try for the prize.

—EIGHTY-THREE of the 533 students attending lectures at Sydney University are women, of whom five are included in the Faculty of Medicine. The benefits of the University are extended in all respects to men and women equally, both as to teaching and the granting of degrees. No system of separation of the sexes has been adopted anywhere in Sydney, and no need for one has arisen. The number of women attending the classes in arts and sciences is much larger than that of those taking up the study of medicine.

—PRESIDENT ANDREWS, of Brown University, who has received a flattering offer from Dr. Harper to join the faculty of the graduate department of Chicago University, says that he has not yet given an answer, and will not do so for some time, and that he will not leave home in any case inside of a year or two. He intimates that he will not go at all if sufficient money is raised for the execution of his plans for the development of Brown. The faculty have united in a memorial requesting him to remain.

—A MOST important announcement bearing upon the education of women comes from New Haven. Beginning with the next academic year, the post-graduation courses of Yale University leading to the degree of Doctor of Philosophy are to be open to all persons without distinction of sex. Yale is not going to provide an annex after the manner of Harvard, or to become a rival with the institutions furnishing the regular academic education to women; but for post-graduation studies opportunities will be afforded to women on a larger scale than are available elsewhere in this country. The significance of this step is the greater in view of Yale's well-known conservatism.

—THE State School Commissioner, of Georgia, under notice from the Bank of Scotland, dated March 2, 1892, will take steps at once to secure a large sum of money held by the Bank for the education of colored people. The story of this fund starts when Archibald McLearn was dying on the Gowrie plantation, on the Savannah River, in 1828. The faithful attendance of his negro slaves so won his gratitude that he sent a dying message to his brother, John, in Glasgow. The message, it seems, was carried across the water and delivered, for when John McLearn made his will six years later, he left \$1,500 for the education of the faithful negroes. Georgia trustees were appointed, but as the laws of Georgia forbade the education of slaves they could not apply the bequest and the trustees resigned. Others were appointed in Glasgow, and the money lay in the Bank of Scotland for half a century. There it is now, and as Georgia now appropriates money for the education of negroes there is nothing to prevent the carrying out of the purposes of the bequest. Active steps to this end were taken by the late School Commissioner, Gustavus J. Orr, in 1885, and the matter has finally come to a point where it will soon be settled. Dr. Orr was acquainted with the facts through a letter from the son of William Lloyd Garrison. The matter is now in charge of the United States Consul, Levi Brown, at Glasgow.

—It appears that, in the address of a Catholic bishop at the funeral of Cardinal Manning, it was said that "the struggle for education is not yet over. The deadliest and hottest battle will soon be fought." There is a large and growing (we believe) element among the Catholic laity of this country in favor of our public schools, but its existence will not prevent the occurrence of that "greatest and hottest battle."

TEMPERANCE.

—MR. GLADSTONE writes to a correspondent: "Our present licensing system is a discredit and a calamity to the country."

—GOJUMARA in Japan is a total abstinence village, and each house has a motto on the door, "Frugal in all things, liquors prohibited."

—THERE are ten thousand teetotalers in the railway service of Great Britain, and twelve thousand among the sailors in the naval service.

—THE value of the food products of our country for a single year is about \$600,000,000. The cost of alcoholic drinks is about \$1,485,000,000.

—IN the Hawaiian Islands there are about fifty native temperance societies, with a membership of over two thousand. Their pledges include opium and awa as well as alcohol. Awa is an intoxicant manufactured by the natives, and said to be more disastrous in its effects upon the human system than even the imported liquors.

—THE Cleveland, Ohio, W. C. T. U. are in comfortable rented quarters. The large room is nicely furnished, a new piano purchased, books and temperance papers are for sale, a superintendent engaged to be in constant attendance, and the meetings are well attended. At noon tea and coffee are furnished to working girls at a nominal price.

—THE Woman's Christian Temperance Union of Muskogee, Indian Territory, is erecting a neat and commodious structure, the lower story of which will be used as a school-room and assembly hall and the second as a library and reading-room. The cost of the building when completed will not be far from \$2,000. It is their ambition to form a school for boys, and as there are several schools for girls and none for boys in this town it will be seen that no better location could be found. Teachers will be employed under the auspices of the W. C. T. U. The books used and the course of study will be under their control.

—FELIX L. OSWALD, M. D., in a recent article in *The Congregationalist*, of Boston, on "The Progress of Temperance," cites the following concerning alcoholic medication from Dr. Greene, of Boston:

While fifty years ago American and English physicians had to offer an apology for their private dissent from the doctrine of the stimulant mongers, Dr. Greene, of Boston, holds that no sophistry can excuse the indirect encouragement which the liquor traffic receives from the precedent of medical prescriptions. He says: "As a result of thirty years of professional experience and practical observation, I feel assured that alcoholic stimulants are not required as medicine, and I believe that many, if not a majority of, physicians to-day of education and experience are satisfied that alcoholic drugs are worse than useless, and we have only to overcome the force of habit and of prevailing fashion to find a more excellent way, and a time will come when they will all look back with wonder and surprise to find that they, as individuals and members of an honored profession, should have been so far compromised."

—WHEN the time comes that indulgence in intoxicating liquors and offering them in hospitality calls out an apology, and the total abstinence from such beverages and their utter absence from the entertainer's table is the thing to be expected everywhere, then will the full fruition of the heroic efforts of such women as Lady McDonald have shown herself to be, as noted in the *North-western Christian Advocate*, be realized:—

A pleasant story is told of Lady McDonald, wife of the late premier of Canada, who has long been an abstainer. Another lady of high position met her at dinner one day, and was surprised to see that she took no wine, and at length asked—

"Did you not set out wine when you entertained the Marquis of Lorne?"

"Never," was the prompt reply.

"But did you not feel that you must apologize?"

"Certainly not. Wine is not a natural beverage, and so should rather come in than go out with an apology."

This answer and that example led the other lady to become an abstainer also.

—"LICENSE or no license," has been the burning question in many towns in Massachusetts for some time past. The following cities of that State are now under a no-license regime: Worcester, Haverhill, Chelsea, Brocton, Somerville, Cambridge, New Bedford, Marlboro, Fitchburg, Newton, Malden and Quincy. The cause is gaining ground.

—JOHN G. WHITTIER in a recent letter writes: "I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization."

SPECIAL NOTICES.

☞ The Rev. J. H. Wallfisch having returned from London, England, to Germany, desires his correspondents to address him at Goerlitz, Gobbin, St. 3, Germany.

☞ THE Treasurer of the General Conference wishes to express his readiness to receive and forward any contributions of money which our people wish to make for the suffering Jews in Russia. One such contribution has already been received. Address, WILLIAM C. WHITFORD, 41 East 69th St., N. Y. City.

☞ F. J. Bakker having moved from Katendrecht to Molenkade 7, Kralingen, near Rotterdam, Holland, desires his correspondents to address him at the latter place.

☞ 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.

☞ 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.

☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ 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. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 1th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

☞ 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.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Next Term commences Wednesday, April 13. Rev. J. ALLEN, D. D., LL. D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 25 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

J. A. PLATTS, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, W. C. WHITFORD, Treasurer, Brookfield, N. Y.

ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, R. I.; Mary C. Burdick, Little Genesee, N. Y.; B. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 80 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. Jos. M. TITSWORTH. D. E. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas., A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. B. POPP, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

WM. L. CLARKE, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

MILTON COLLEGE, Milton, Wis. Spring Term opens Mar. 30, 1892. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. Euphemia A. Whitford, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " " Treasurer, Mrs. W. H. Ingham, " " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. Agnes Daland, Westerly, R. I. " South-Eastern Association, Miss Elsie Bond, Salem, W. Va. " Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. " Western Association, Mrs. Byron J. Whitford, Nile, N. Y. " North-Western Association, Mrs. Harriet Clark, Milton, Wis. " South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Commencement, June, 4-8, 1892. Rev. S. L. Maxson, A. M., B. D., President.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 288 pp. Fine Cloth. \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 80 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been vacant in the literature of the Sabbath question. 5x7 inches; 218 pp.; fine muslin binding. Price 80 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition. Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests; and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

TRACTS

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Manrer, with introduction by Rev. E. T. Hiscox, D. D. 50 pp. Price 5 cents.

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Manrer. 24 pp. Price, 5 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scriptural passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 18 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 18 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Examples. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue? 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

EVANGELICAL TRACTS.—"God's Love," 6 pp.; "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"THE SABBATH OUTLOOK." A 16-PAGE RELIGIOUS MONTHLY.

TERMS.

Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor. C. D. POTTER, M. D., Associate Editor.

CORRESPONDENCE.

Communications should be addressed to Room 100, Bible House, New York City, N. Y.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY

DEVOTED TO

JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS.

Domestic subscriptions (per annum)..... 85 cents. Foreign..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

Rev. WILLIAM C. DALAND, Editor.

ADDRESS.

All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland, Westerly, R. I.

"DE BOODSCHAPPER."

A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND

IN BIBLE SCHOOL WORK."

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"EVANGELII BUDBARARE."

A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA

TERMS.

Three copies, to one address, one year..... \$1 00 Single copy..... 35 "

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. O. W. Pearson, Summerdale, Ill., that sample copies may be furnished

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at

ALFRED CENTRE, N. Y.

TERMS.

Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50 "

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST,"

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY

By the South-Western Seventh-Day Baptist Publication Society.

TERMS.

Single Copies per year..... \$ 50 Ten copies to one address..... 4 00 "

ADDRESS:

THE SABBATH OUTPOST, FOUKE, ARK.

GRATEFUL--COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN,

ATLANTIC BUILDING, WASHINGTON, D. C.

Mention this paper.

DR. TAFT'S ASTHMALENE never fails; send your address, we will mail trial BOTTLE FREE THE DR. TAFT BROS. CO., ROCHESTER, N. Y.

Yes, I'll Tan Your Skins! Either Fur or Hair Skins, and make them soft, light, tough, odorless and moth-proof. Calf Skins for Coats, Gloves, Mittens and Rug. And thick haired steer or cow hides fanned whole for robes; make best on earth. I give an extra price for Black Calf Skins; and sell the "Frisian Fur" Coats, Robes, Gloves and Mittens, made to order and measure. Circulars on application. F. H. Crosby, Rochester, N. Y.

CONTENTS.

On the Mountain—Poetry; Contributed Editorial Paragraphs... 194
Our Land at our Day... 194
What Next? Saying Unpleasant Things... 194
The Heart Bow'd Down—Poetry; The Story of the Hudson Bay Company; To the Unmarried; Hunger for the Bible in Africa... 194
SABBATH REFORM:—The Nineteenth Century's Last and Hardest Problem; The Work Spreading; She Read it; Rather Uncertain... 194
Herbert Spencer's Views... 194
MISSIONS:—Paragraphs; Japan; Missionary Items... 194
WOMAN'S WORK:—Paragraphs... 194
EDITORIALS:—Paragraphs... 200
RECORDED Arrearages... 200
Consolation—Poetry; New York City Depository Work; Washington Letter; Central Association Records... 201
YOUNG PEOPLE'S WORK:—Symposium; Men and Women in Literature; Our Mirror... 202
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs... 203
HOME NEWS:—First Alfred, N. Y.; Plainfield, N. J.; Grand Junction, Iowa; Humboldt, Neb. 204
Our Duty and our Privileges... 204
Revival in Farina; A Friendly Criticism... 205
EDUCATION... 206
TEMPERANCE... 206
SPECIAL NOTICES... 206
BUSINESS DIRECTORY... 207
CATALOGUE OF PUBLICATIONS... 207
CONDENSED NEWS... 207
MARRIAGES AND DEATHS... 207

CONDENSED NEWS.

The Behring Sea matter still remains unsettled.
The Standard Oil Company Trust has been dissolved.
The oldest widows now living of Revolutionary soldiers are said to be Ann Young, aged 101, and Nancy Raines, 100 years old.
Twenty ex-convicts from Italy were detained at Ellis Island, March 24th. They admitted that they were liberated felons and will be promptly returned.
The Republic of Brazil will be well represented at the Chicago Fair. The government and the several States have made liberal appropriations for that purpose.
Private advices received from Santiago de Cuba state that an American syndicate is negotiating for the purchase of several large producing silver mines in that locality.
Dr. Agnew, one of the consulting physicians in the President Garfield case, and the surgeon who performed the most delicate operation, died at his home in Philadelphia last week, aged about 75 years.

MARRIED.

DAVIS-BRIGGS.—In Independence, N. Y., March 22, 1892, by Elder J. Kenyon, at his home, Louie Engene Davis, of Andover, and Miss Mabel Briggs, of Hallsport.
REUTERSKIOLD-TEFFT.—By the Rev. Geo. W. Hills, at his residence in Milton Junction, Wis., March 16, 1892, Charles C. Reuterskiold, of Sumner, Wis., and Oliva C. Tefft, of Utica, Wis.

DIED.

PHOET 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.

CLARK.—In Fulmer Valley, N. Y., March 22, 1892, at the home of his son, John H. Clark, M. D., Peleg Clark, aged 93 years, 3 months and one day. Mr. Clark was born in Petersburg, Rensselaer Co., N. Y., and came to Independence 54 years ago. He was a member of the Seventh-day Baptist Church in Petersburg during its existence. For several years it has been evident that he was approaching the close of life, by the gradual failing of vital forces. He fell asleep in Jesus, without

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

sickness or suffering. He was the last of his father's family, and leaves only one child, Dr. Clark, with whom he lived and by whom he was kindly cared for. His funeral and burial occurred at Hallsport, March 24th. J. K.

GREEN.—Nyack, on the Hudson, N. Y., March 20, 1892, Mrs. Nancy Rogers Green, only daughter of Thomas S. and Sarah Stillman Rogers, of Waterford, Conn., and wife of Harold B. Green, of Brooklyn, aged 28 years, lacking two days. Funeral services were held at Nyack, and burial at Waterford. Fuller notice will be given in a later issue. J. G. B.

BOND.—Athis home on Iron River, Michigan, March 29, 1892, of paralysis, D. M. Bond, M. D., aged 63 years.

He was the son of Deacon Levi Bond deceased, and came with the family to Wisconsin in 1849. In his youth he made a professor of Christianity and united with the Seventh-day Baptist Church at Lost Creek, W. Va., and afterwards with the Church at Milton, Wisconsin. For 25 years he lived at Johnstown Center, Wis., and had a very extensive practice in Rock and Walworth counties, where he made hosts of friends. Afterward he practiced in Janesville, and for the last 10 years in Michigan where he died. The remains were brought to Milton for burial, accompanied by his immediate relatives and other friends, where funeral services were held in the Seventh-day Baptist church. He leaves behind a sorrowfully bereaved wife and three children, Mrs. E. B. Saunders, of Milton, F. L. Bond, M. D., and Lillian M. Bond of Iron River, Michigan, and two brothers. E. M. D.

DOUSER.—In Milton Junction, Wis., March 16, 1892, Miss Clarinda Douset, in the sixtieth year of her age.

Sister Douset was born in Steuben County, N. Y., and in an early day moved with the family to Wisconsin. About fifteen years ago she became a convert to the Sabbath truth, and joined the Seventh-day Baptist Church at Milton Junction, of which she remained a faithful member until death removed her. She was the fifth and last of a family of brothers and sisters to be taken away by the grip with its complications, in less than two years. G. W. H.

FURROW.—At the home of her son-in-law, Lewis Vanhorn, near Humboldt, Neb., March 11, 1892, of old age hastened by the grip, Mrs. Elizabeth Furrow, familiarly known as "Aunt Lizzie," relict of William Furrow, aged 88 years, 2 months and 13 days.

Mrs. Elizabeth Furrow was the daughter of Jesse Maxson, and was born in Virginia, now W. Va., Doddridge County, on Middle Island Creek. She was married to William S. Furrow, April 19, 1822, in Clark county, Ohio. Of the twelve children born to this aged couple, only four survive the mother; John Furrow, Fouke, Ark., Mrs. Sarah Vanhorn and Mrs. Mary Hurley, Humboldt, Neb., and Cecilia V. Hurley, Nortonville, Kansas. Her aged husband, 92 years old, preceded her about four years. She professed faith in Christ early in life, was baptized and united with the North Hampton Church, Clark county, Ohio; removing with her husband to Port Jefferson, Shelby county, she united with the Port Jefferson Church; again removing to Stokes township, Logan county, she united with the Stokes Church; she then removed to Long Branch, Nebraska, in 1856. Sometime after the Long Branch Church was organized, she joined that Church, of which she remained a consistent member and died in its fellowship. She lived only about five hours after she was taken sick. The funeral services were held at the house of her son-in-law and were conducted by her last pastor, and a sermon was preached by him from Psalm 17: 15. "I shall be satisfied, when I awake with thy likeness." Then she was laid to rest by the side of her aged husband to wait the coming of her Saviour. U. M. B.

LANGWORTHY.—At her home in Moody Co., South-Dakota, March 8, 1892, of scarlet fever, Alta Pearl, youngest child of Edward and Elizabeth Langworthy, aged 13 years, one month, and eight days. S. R. W.

5000 BOOK AGENTS WANTED FOR DARKNESS & DAYLIGHT or LIGHTS AND SHADOWS OF NEW YORK LIFE A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction By Rev. Lyman Abbott, D. D. A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 250 thousand. 5,000 more Agents Wanted.—Men and Women. \$2.00 a month. (C) Experience and capital not necessary. For We Teach All. Give Credit and Extra Terms, and Pay Freight. Outfit Free. Write for Circulars to A. B. WORTHINGTON & CO., Hartford, Conn.



None Such CONDENSED Mince Meat

Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—and insist on having the NONE SUCH brand. MERRELL & SOULE, Syracuse, N. Y.

The World's Columbian Exposition.

Send 50 cents to Bond & Co., 576 Rookery, Chicago, and you will receive, post paid, a four hundred page advance Guide to the exposition, with elegant Engravings of the Grounds and Buildings, Portraits of its leading spirits, and a Map of the City of Chicago; all of the Rules governing the Exposition and Exhibitors, and all information which can be given out in advance of its opening. Also, other Engravings and printed information will be sent you as published. It will be a very valuable Book, and every person should secure a copy.

LIFE OF C. H. SPURGEON.

By the noted Author, Pastor, Journalist and Platform Orator, RUSSELL H. CONWELL. 500 Pages, 75c. OUTFIT FOR 30c. ELEGANTLY ILLUSTRATED. Greatest Chance yet ONLY \$1.50. ever had to Make Money. EVERY CHRISTIAN FAMILY WANTS HIS LIFE. It is full of intensest interest from beginning to close. It is a mine of valuable information, and filled with the purest thought, keenest wit, richest experience and truest philosophy. IT WILL PAY YOU TO WORK FOR US. Remember we allow our agents to give to every one who buys this book, which retails for only \$1.50, a free six months' subscription to "THE CHRISTIAN," which was Mr. Spurgeon's Favorite Paper, he having had it for years, and having said of it: "THE CHRISTIAN" is the Best Paper that comes to me. It requires a salesman to sell some books; this one anybody can sell, because the people want it, and the premium we give (THE CHRISTIAN) makes the work still easier. The people are anxious to have the book, and wait with the money to pay for it. WILL YOU TAKE IT TO THEM? Sample Book, prepaid, and "THE CHRISTIAN" six months, for only \$1.60. Best Terms. No Time to Lose! To Our Agents. Act Quick! The first to send 30c. (postage) for Outfit, gets the territory. Address JOHN K. HASTINGS, Mgr. of "THE CHRISTIAN," 47 CORNHILL, Boston, Mass. (Preserve this, it may not appear again. Mention this paper.)

INCINNATI BELL FOUNDRY CO SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO CATALOGUE WITH 2200 TESTIMONIALS BELLS, CHURCH, SCHOOL, FIRE ALARM Please mention this paper. The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, THE VAN DUZEN & TIFF CO., Cincinnati, O.

EST'D 1854. NO VACATIONS.

Bryant & Stratton's Business College SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building; No. 451 Main St., Buffalo, N. Y. OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly forty years under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

Farm for Sale.

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.

Desirable property, consisting of Dwelling house, 38x38, 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.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.

DAVIS'S POEMS.

160 Pages. Richly Bound in Red Morocco. Price by mail, 65 cents, three for two dollars and five cents returned with books. Price Reduced from One Dollar. Address, D. H. DAVIS, Quiet Dell, Harrison Co., W. Va.

SABBATH RECORDER

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

Charles F. Randolph 91 S. Sweeney Ave.