

The Sabbath Recorder.

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—“BE thou faithful unto death, and I will give thee the crown of life,” said the Spirit to the messenger of the Christian Church. Faithful unto death does not mean faithful while you live but faithful though you die for it. Just see how the connection of these words in Rev. 2: 8-11, shows this,—“Fear not the things thou art about to suffer; behold, the devil is about to cast some of you into prison that ye may be tried,” etc. The connection shows that the faithfulness which is spoken of is that which is necessary to meet the trials and possible death, and means faithfulness at whatever cost. The Greek language, in this case, could not possibly mean faithful while you live. We have like expressions in other parts of the New Testament. Jesus is spoken of as “obedient unto death,” which means obedient unto the very last extremity.

—NO ONE of us is likely to be brought to death for his faithfulness and obedience, though this is not impossible, but the faithfulness and obedience we are talking about that do not count the cost are qualities demanded in our times as much as they ever were. Mr. Parkhurst has given us a good example in his attack on the government of New York City. The Anti-Lotteryites, of Louisiana, show the same faithfulness, and some of them under tests as severe as death, of this kind of obedience. This year is called a political year; it is rather the political year, and there will be abundant opportunity to have it known whether there are enough people in this nation, with a conscientiousness of this stripe, to stand on the right side of the issues which are rapidly forming themselves and which will soon be face to face before us, whether we will submit to bad men and bad methods in our politics any longer.

—WE have mentioned these things because they are things that everybody knows of and talks of, day by day, but there are a thousand other questions where faithfulness unto death is an issue. In every man's personal life, that life which is hidden from his fellows, he meets this issue daily. It confronts us whichever way we turn. It is an issue pertaining to all questions of conduct, to all relations of life.

—WE are not to blame for what people say of us, and are perfectly helpless as to the reputation they may give us, but no man is so hurt by his friends as the man who is given a better reputation than he deserves, and from whom people, from what they have heard, expect more than they have any right to expect. We have known men to fail, not because they could not succeed if left unhampered, but simply because they could not fill out the bill which their friends had made for them; whereas men of no greater ability, with no reputation whatever, but with one to make, or possibly having an evil report circulated about them, have succeeded. That man is to be congratulated who can go into any new place in life on his own merits, and who has an unfettered opportunity to show what there is in him.

—THIS reminds us of a story of an old Universalist minister whose friends were celebrating an anniversary of his connection with his church, and who took occasion to say a good many kind and flattering things about him. When he was called on for his speech he said that he was sure there was no such person in existence as they had been talking of, but there seemed so much personal reference to himself during the evening that he could not help thinking he *was* referred to occasionally; and he would say that the only thing he could think of that expressed his feelings was a passage of Jesus': “Pray for those that despitefully use you and persecute you.”

W. C. TITSWORTH.

Sisco, Fla.

—THE street-car strike at Indianapolis some weeks ago gives Mr. Bellamy, of “Looking Backward” fame what he considers a good opportunity to preach his doctrine of nationalism. The strike was handled very inefficiently, traffic was suspended for days, and the city was, during that time, in a state of chaotic disturbance. In his paper, the *New Nation*, Mr. Bellamy comments that this experience is a powerful argument against leaving great public services in the hands of private corporations, and advances municipal ownership as the remedy. But there is another side to the question which is presented in the *Indianapolis Journal* from the practical stand-point of an eye witness: “Suppose the city owned and operated its street-car lines and the employes had become dissatisfied, as employes are likely to do under any ownership, what sort of a mess would our inefficient city government have made of a strike at first hand? Mr. Bellamy's theories might work all right in his ideal municipality, but he doesn't know our weak-kneed Mayor, our own and only Buskirk, or their feeble and eccentric official associates. Bad as the whole business was, it might have been worse under the conditions suggested.” Mr. Bellamy has a pleasant way of looking on “the State” as an all-wise, all-powerful and all-good being. Would that it were! Perhaps it will approximate that ideal by-and-by. But at present one can only quake at the thought of putting the control of these great interests in the hands of such men as compose Tammany Hall and our mysterious City Council of Chicago.

—A RECENT *Union Signal* has an editorial on “The Ideal Sunday.” The writer thinks the old rhyme rather unreasonable:

“I'll awake and rise at the dawn of day
For I must not sleep holy time away.”

She pleads for a longer rest on the Sabbath morning and for more home life. She considers it “senseless cruelty” to require two sermons in one day of the preachers. She conveys the suspicion of an idea also that it is often cruelty to the listener. She believes in a “simple homely dinner” and rest for the servants, and expresses sympathy for “the coachman sitting on his box throughout the service

and wondering why some are called to worship and some to hold horses during the interval.” She urges upon her comrades the following Sabbath observance pledge recommended by the National W. C. T. U.

I agree:

1. To observe the Sabbath as a day of rest and worship.
2. To neither purchase nor patronize Sunday newspapers.
3. To use my influence, by word and example, against railroad and steamboat travel and excursions.
4. Not to patronize any store, barber shop, newsstand, drug store (except for medicines) bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them.
5. Not to send or call for mail on the Sabbath.
6. To make the Sabbath work at home as light and simple as possible that all may enjoy the privileges of the day.
7. To use my influence for legislation that will protect the Sabbath as a day of rest and worship.

In return for those of the lady's suggestions which are valuable to Seventh-day Baptists we are glad to offer one to her. If she thinks that one good sermon on the Sabbath is all that the minister should be asked to preach, and all that the people can thoroughly digest, we most cordially invite her to the Seventh-day Baptist Sabbath services, where her sensible idea is carried out.

—SOME three months ago the following notice was posted on the gates of the Cleveland Rolling Mills. “Now, and after this date, any employe who leaves his work or the yard during working hours, or is known to have entered or left a saloon, or to carry any beer or intoxicating liquors to the works, or is seen under the influence of liquor either coming to work, at work, or at any time during which he is supposed to be on duty, will be immediately discharged. W. B. Chisholm.” On pay day half a dozen men were told that their services were no longer required. Although there is, of course, some criticism of this action of the company as interfering with “personal liberty,” yet the sober sentiment of the better class of workmen is that the order is just. The work is dangerous enough for clear headed men and the employers have done a service to their men by requiring that their brains shall not be befogged by drink when at work.

—WHILE we are on the subject of the liquor traffic, what do the readers of the RECORDER think of the following argument against license by John G. Woolley? Some of us have been trying to see that high license diminishes the evil results of the saloon, and we have not met with much success. Won't some one puncture Mr. Woolley's argument at a vulnerable point and write an article for the RECORDER, setting forth the benefits of high license?

The saloon demoralizes everything that touches it. It has debauched the law and even the language. If you should ask a policeman where you could get a drink, he would never once suppose you meant *water*; even the word has become alcoholic.

So the word “license,” which every school-boy knows is permission, is interpreted by many very good people to mean exactly the opposite. Only yesterday, my

friend, the deacon, was saying that license is really restriction, for "Don't you see," said he, "it shuts up so many places."

How strange it is a perfectly free man dare not sell alcohol, at least not until after he shall have been "restricted;" a free man is prohibited, a restricted man is super-free, as it were. Funny, isn't it? No wonder restriction "comes high!"

While we were speaking, my friend's dog, a sedate old Irish setter, walked into the conversation with the city clerk's tag on his collar. Touching the tag, I said, "Now, what does that signify?"

Smart old man, the deacon! He said, "Why, that shows that the city law is anti-dog, and practically it signifies a policy of limitation, or restriction of dogs."

"Yes," I said, "but it isn't fair for you to ring in all the dead dogs. What does it show about this dog?"

Then he said the Republican party had given us all the temperance laws we ever had.

License opens ten saloons to shut up two.

I am told that certain homeopaths claim to multiply the potency by diminishing the drug. A drop of drug is put into a hundred drops of water, shaken, and a drop of the dilution again put with another hundred drops of water, and so on a thousand times or so, as if one should drop a single grain of quinine in the gulf stream off the Florida coast to cure the Scandinavian peninsula of ague. It might do. I'm no physician, but a license law which is a drop of prohibition in an ocean of permission does not impress me hopefully. *Similia similibus curantur* (decanter).

—AS I PASSED down the street yesterday, I came up behind a man who, although stout and broad-shouldered, had difficulty to keep on the sidewalk as he walked. He would lurch heavily toward the street, step clumsily out to save himself, and then bear back toward the shop windows. He had evidently been drinking what the boys call "tanglefoot" whiskey. My first impression—Lord forgive me—was that of amusement as I saw his queer antics; but as I passed him I could see, in spite of the grime and tangled beard, that he had what God intended to be a noble face. His forehead was high and his features clear-cut. He was in the prime of life, and very likely there was a wife, and maybe young children, at home waiting for his coming. I tried to put myself in the place of them. Think of it, if you can, without a shudder! That is the awful curse of the liquor traffic—not that it ruins the drunkard, body and soul,—but that it inflicts such torture as that on the helpless and innocent. Think of the heritage which the babies have from the father in their very heart's blood! Think of the wretched memories which will haunt them! Think of the almost irresistible bent towards the mire which their inborn impulses and their surroundings will give them, and then talk to me about "personal liberty"! No man has a right to make himself a brute. No man has a right to indulge even moderately in a habit which never does him anything but harm, and which, if it follows its natural law, will besot his manhood, ruin his home, and blacken the future of his children.

L. C. RANDOLPH.

MORGAN PARK, Ill.

OUR LAND AND OUR DAY.

THE GREAT WEST.

BY THE REV. A. E. MAIN.

The *London Times* says that the development of the West is unquestionably the most important fact in contemporary history. Extensive regions of country have been settled before, but never with such a tremendous rush of events. Possible riches and greatness have attracted men; and their movements have been with the speed and power of steam and electricity. And as this has had no precedent in human history, so it can never be paralleled, for there are no more new worlds.

Nineteen of the twenty-two States and Terri-

ories west of the Mississippi River are each larger than all New England. Montana would extend from Boston, Mass., east, to Cleveland, Ohio, west, to Richmond, Va., south. Idaho would reach from Toronto, Canada, to Raleigh, N. C. California would extend from Massachusetts into South Carolina; or, in Europe, from London across France and well into Spain. New Mexico is larger than Great Britain and Ireland. The greatest distance across Texas is nearly equal to the distance from New Orleans or Boston to Chicago. This great State could be cut up into 180 Rhode Islands; and, in area, it equals all the New England and Middle States, with Maryland, Virginia, and West Virginia added. In Europe it would extend from Norway to the Mediterranean Sea, and from London across the German Empire to Warsaw in Russia. The two Dakotas are six times as large as Greece, and twenty-six times as large as the two ancient kingdoms of Israel and Judah. With 50,000,000 of people, the population of the United States in 1880, Texas would not be as densely populated as Germany; the Dakotas as England and Wales; or New Mexico as Belgium. With the population of the United States in 1890 all in Texas, it would not be as dense as Italy; and were it to be as crowded as England it would contain 129,000,000, or twice as many as our entire present population.

Everything in the West is large; mountains, prairies, rivers, trees, railroads, ranches, herds, crops, business, thoughts, words, deeds. Western stories are said to be so large that it often takes a dozen Eastern men to believe one.

Counting all of Minnesota and Louisiana as west of the Mississippi, but not including Alaska, although that is a territory of vast resources, there are 2,115,135 square miles in the West, and 854,865 in the East, the population being almost two and a half to one. There are extensive regions unfit for cultivation on account of rocks, lava-beds, alkali, altitude, or lack of rain; but even these furnish much pasture, timber, or mineral wealth. The "bad lands" of the Dakotas comprise only about 75,000 acres out of 94,528,000, and even these are a good stock-range; and there is an absence of swamps, mountain ranges, and overflowed and sandy tracts. The 20,000 square miles of "bad lands" in North-western Nebraska are at least rich in fossils. And the "staked plain" of Texas is good for grazing, wheat growing, and mining. Even in Utah, Arizona, and Nevada, there are vast tracts redeemable by irrigation for agriculture and pasture.

Below the Grand Canon of the Colorado is a region larger than the ancient fields of the Nile, where, with irrigation, the products of semi-tropical countries would flourish.

According to estimates of surveyors, and others, which, of course, are only approximately correct, there are 785,000 square miles of tillable land west of the Mississippi, 645,000 of grazing land, 400,000 of timber land, and 285,000 valuable only as mineral land.

Several considerations, says Dr. Strong, should affect our estimate of these figures. As a rule those best acquainted with the West have strongest confidence as to its future. Land once thought to be worthless often proves, upon experiment, to be productive. Fourteen millions of acres of peculiar soil in Eastern Washington have been found to furnish some of the best wheat fields in all the world. And there has been a surprising development of material for supporting a population in Eastern Wyoming and Colorado, a region of mountain and plain, which, twenty years ago, was considered an in-

hospitable desert, good only for Indians. Sterile lands are often made fruitful by irrigation from Artesian wells, or from great reservoirs filled with water from the mountains; and once barren plains become fertile wheat fields, corn fields, vineyards, orchards, and gardens. And the mountain streams may some day do the double service of irrigating and applying immense systems of mechanical power. Most of the arable lands in the Rocky Mountains are in valleys; and with deep and rich soil they are very productive when irrigated. Much of the timber land would be tillable, if cleared; and Mr. Seward said the magnificent timber lands of Alaska would one day make that Territory the world's ship-yard. East of the Mississippi, including tillable, untillable, and waste lands, there are only 854,865 square miles. In New York, Pennsylvania, and New England, there are 94,500 square miles of unimproved land.

The mineral wealth of the West is immense. The production of gold in California, up to July, 1881, was \$1,170,000,000; and its annual product is from 18 to 25 millions. In seventeen years Idaho produced \$90,000,000 of gold and silver, and Montana about \$150,000,000. In twenty years Nevada produced \$448,545,000 in precious metals, and in twenty-four years Colorado produced \$167,000,000. In 1882 the output of Colorado was \$27,000,000; and in 1871 the Comstock Lode alone produced \$37,062,252. For the year ending May 31, 1880, the United States produced 55 tons and 724 pounds of gold and 1,090 tons and 398 pounds of silver. In 1889 the total product of precious metals was \$97,446,000. Thus, with the increasing transportation facilities of to-day for people, machinery, products, and the necessaries of life, these once uninhabitable lands are becoming regions of population and wealth.

Besides the gold and silver found in the West there is a vast supply of coal, iron, lead, copper, salt, sulphur, borax, sulphate of soda, gypsum, granite, sandstone, and marble.

From 1880 to 1890 the assessed valuation of property in South Carolina, Illinois, Vermont, and New York increased \$1,008,000,000, or 27 per cent; that in Kansas, Minnesota, Colorado, and California, \$1,160,000,000, or 107 per cent. The West will certainly surpass in agriculture, stock-raising, mining, and, one day, perhaps, in manufacturing. If the East commands European commerce, laden ships can pass out through the Golden Gate bound for the ports of teeming Asia.

The West surpasses the East in room and resources; will it not come to surpass the East in population and wealth also? And then in influence and power in the government of our country, and in all that affects national life, character, and destiny?

The world's empire, in its westward course, has had its seat in Persia, Greece, Italy, and Great Britain. Its course is westward still, toward our own mighty Western Empire. How important that we build its throne in national unity, fellowship, and righteousness!

A MAN can no more rid himself of fever by scraping off the accumulations on his tongue than he can rid himself of sin by the discontinuation of some of his sinful habits. The fever will coat the tongue again, and the old nature will continue to put forth new signs or repeat the old ones. The only remedy for man is the new birth, in which old things pass away and all things become new.

IS NATURE SIN?

BY THE REV. A. W. COON.

In view of the criticisms of Rev. J. Clarke, published in the SABBATH RECORDER, March 17th, upon a paper of mine published March 3d, I offer the following reply, which will correct any false views of my doctrine that might arise in the mind of any from the stricture offered upon a single hypothesis in my paper.

The hypothesis is as follows: "If angels in heaven sinned, and Adam and Eve sinned, having nothing sinful in their nature when they came from the hand of God, is it strange that all men that come into the world with like sinless nature, should sin as they did?" I am sorry that any one should be led to "doubt and unbelief," especially the well-established. I agree with my very highly esteemed brother when he calls it a grave question. So indeed it is, for it involves one of the fundamental articles of Calvinism, original sin, but I did not know that it was an article of faith in the Seventh-day Baptist denomination.

My brother seems to take it for granted that my idea, that little helpless infants are sinless, is not true, or I would have brought forth Bible proof. I took it for granted that they are not sinners or sinful because the Bible nowhere says they are. The doctrine of original sin is a branch of anti-Christian Romanism. Between two things both sinless it cannot be said that one is more or less so than the other. The point that I make is, if I make a point at all, that human nature of itself is not sinful as it comes from the hand of the Creator. I give some reasons for my belief in this paper.

1. Jesus says: "Except ye be converted and become as a little child ye shall not enter into the kingdom of heaven." Now, if little children, soul or body, are sinful and under the wrath of God, or "were by nature children of wrath even as others," as my good brother quotes Eph. 2:3 to prove, I cannot see why, logically, heaven is not mostly made up of little sinners.

2. All denominations, except Unitarian, believe that our Lord and Master, in his human nature, is very man. I may not understand what is meant by "very," but I suppose that he possessed all the elements, body and spirit, that make up the entire human nature, born of woman. He was very man in the same sense as he is very God. Yet he was sinless, notwithstanding his mother was of the same nature as any other human being. The Roman Catholics have manufactured a fabulous woman to save their doctrine, "Ever holy Virgin Mother of God." Do Protestants believe that? If Christ had a sinless nature, and that nature was very man, it would follow that human nature, *per se*, is not sinful. To illustrate: Take the babe in the basket of rushes and the other in the manger having the "very" nature of the first, could it be said that the latter is sinless and the other sinful?

3. The Bible gives a formal definition of sin. 1 John 3:4. "Sin is the transgression of the law." The *Shorter Catechism*, pages 152-154. "Sin is any want of conformity unto, or transgression of any law of God given as a rule to a reasonable creature." The infant cannot exercise reason and is not a rational being. The Bible makes the law the only rule of right and wrong, and recognizes only one kind of sin, transgression of the law, and holds all men responsible for sins done in the body only. It holds men responsible for voluntary choice, and affirms that if there is a willing mind it is accepted according to what we have, and not according to what we have not; that is, willing as God di-

rects, is accepted as obedience whether we are able to execute our choice or not. The Bible always represents sin as something done, or committed, or willfully left undone, and never as a part or attribute of soul or body. I find that texts relied upon as teaching the doctrine of constitutional sinfulness, when rightly understood, mean no such thing. The Bible assures us that all sin shall pass in review at the solemn judgment, and always represents all sin then to be recognized as consisting in "the deeds done in the body." Texts that support these assertions are too numerous to need quoting, as every reader of the Bible knows.

Dr. Finney makes the following statement: "When selfishness is understood to be the whole of moral depravity, or sin, its *quo modo* is manifest. Clear conceptions of these things will instantly reveal the occasion and manner. The only difficulty in accounting for Adam's sin, or the sin of his posterity, is the false assumption that there must be, and is something back of the free action of the will, and sustaining to those actions the relations of a cause or agency in itself sinful. If holy Adam and holy angels could fall under temptations addressed to their undepraved (or sinless) sensibility, how absurd it is to conclude that sin in infants, who are born with a physically depraved constitution, cannot be accounted for, without ascribing it to original sin, or to a nature that is in itself sinful." Dr. Edwards says: "Without divine illumination the moral character will, of course, be formed under the influence of the flesh; *i. e.*, the lower propensities will influence the will." We quote Finney's *Theology*: "The dogma of a constitutional moral depravity, or sin, is a part and parcel of the doctrine of a necessitated will. It is a branch of a grossly false and heathenish philosophy." How infinitely absurd, dangerous, and unjust then, to embody it in a standard of Christian doctrine, to give it the place of an indispensable article of faith, and denounce all who will not swallow its absurdities, as heretics!

Adam and Eve, doubtless, had desires and passions as we have, and through these they were beguiled into sin. Their propensities were in perfect equipoise. Not so the "profoundly helpless babe." Its propensities are all out of balance. It is physically depraved. It is said that the infant comes into the world indirectly or by agency. This may be true, but God is the author of all the laws of gestation, and no agency can change them; so, after all, God is responsible for its nature, whether sinful or not.

My good brother says, "Do not reason and revelation agree that in the nature of the case a corrupt tree cannot bring forth good fruit, (Luke 6:43); or a bitter fountain sweet water? James 3:11." In the first quotation Jesus is talking about seeing the faults of others, and teaches that in order to correct the faults of others we should first get right ourselves; and James is talking about double-minded men who serve God one day and Satan the next, and illustrates its inconsistency by a very appropriate object, a bitter fountain; but surely it does not relate to Adam or his progeny; besides it is believed that Adam was regenerate and made holy before Seth was born. If so, why should any one infer that his posterity were born sinners? because the Bible says, "Adam lived a hundred and thirty years and begat a son in his own image," etc. The character must be assumed, or it proves that he begat a saint as much as a sinner. It means that his son was a man like himself.

My brother says, "If the human race came into the world with as pure a nature as did Adam and angels, and they could die and go to heaven upon the ground of native holiness alone, then would it not follow that there is another way to heaven than Jesus Christ, and that he was mistaken when he said, 'I am the way, the truth, and the life?'" Here is another false assumption, *viz.*, that if the infant is sinless it must be holy. Goodness is not holiness. God pronounced all his works very good, man in the category. But was the horse, the fish, the rock, the tree, and the coon, holy? Holiness relates to character, and God does not make character. When Adam first stepped upon the stage of action he had simply his nature, and then began the formation of his character. He was a responsible being. So with every life. There is a time when responsibility begins; before this there can be no sin, for the reason that there is no character. "Without holiness none can see the Lord." Salvation is not based upon any one's goodness or holiness. Though the gospel does not say much about infants, yet I believe that in the glorious plan of redemption the Lord Jesus Christ, through his grace and the power of the Holy Spirit, does sanctify and make fit children that die in infancy, for heaven, so that they can sing the song of Moses and the Lamb with all the redeemed in heaven. What glory could redound to Jesus for saving a soul from sin that would not for saving a soul from conditions by which it would surely become a sinner?

Again says my brother, "If the doctrine be true that infants come into the world without any sin or taint in their nature, and death is the wages of sin, why is it that three-fifths of the human race die in childhood?" Here is another false assumption, *viz.*, that physical death is the wages of sin, whereas it is spiritual death. If sickness, pain, and physical death, are the direct results of sin, I wonder why Jesus did not so much as once refer to them as warnings to the wicked against sinning. Evidently he did not believe such a doctrine. The atonement saves from all that was lost in Adam, but it does not save from physical death. Saints suffer and die just the same as other animals that have never sinned. Let the reader explain John 5:24 (which see) by supplying physical death. If infants die because they are sinful why is it that a larger per cent of children die than of full-grown sinners? I can see no reason unless the child is prepared for death and the old sinner is spared to get ready for death.

My good brother quotes Eph. 2:3 as proving that infants are sinners by nature. I remark that the text does not say that. Natural justice would forbid it, besides it is possible that full-grown men and "profoundly helpless infants" are exposed to the wrath of God on account of their nature. To me it is a monstrous and blasphemous dogma that a holy God is angry with any creature for having a nature with which he was forced into being without his knowledge or consent. God is angry with men for their wicked actions, and not for their nature. I remark that it is common in the gospel to speak of the first condition of sinners before conversion as a state of nature, as opposed to a state of grace, but by it it is not meant that they have a sinful nature, *per se*. My prayer is that God will lead us into all truth.

ALFRED CENTRE, N. Y., March 24, 1892.

TRUTH needs no color; beauty no pencil.—
Shakespeare.

FAYERWEATHER'S MILLIONS.

Justus L. Bulkley, Henry B. Vaughn and Thomas G. Retch, as executors of the estate of Daniel B. Fayerweather, the millionaire leather merchant, who bequeathed the larger part of his fortune to colleges and hospitals, recently filed their inventory of the personal property in the Surrogate's Court of New York. This inventory shows that the personal property of the estate amounts to about \$4,924,401 58. There is only a comparatively small amount of real estate belonging to the estate. The personal property is as follows:

Mortgages on Chicago real estate, about \$500,000; notes of Hall & Vaughn, \$500,000. Railroad first mortgage bonds as follows: Central Railroad of New Jersey 7s, \$40,000; Chicago, Burlington and Quincy 5s, \$40,000; Chicago, Burlington & Quincy 7s, \$60,000; Cincinnati and St. Paul 4s, \$50,000; Michigan Central 7s, \$41,000; Lake Shore and Michigan 7s, \$71,000; New York and Harlem 7s, \$117,000; Chicago and North-western 7s, \$56,000; New York Central and Hudson River Railroad 7s, \$150,000; Delaware and Hudson 7s, \$35,000; New York, Lackawanna and Western 6s, \$80,000; Chicago, Milwaukee and St. Paul 5s, \$23,000; Syracuse, Binghamton and North-western 7s, \$30,000; Morris and Essex 7s, \$41,000; Rock Island 6s, \$50,000; Grand Rapids and Indiana 7s, \$35,000; Chicago, St. Louis and New Orleans 7s, \$20,000; other railroad bonds, \$79,600; nominal value of interest of estate in leather business of Fayerweather & Ladew, \$2,633,908; appraised value of these securities, \$1,857,735-61.

According to the will and the deed of gift which was signed by the executors after Mrs. Fayerweather had begun a contest over the will, the following colleges and hospitals will be benefited by the amounts set opposite their names; Bowdoin, \$100,000; Amherst, \$100,000; Williams, \$100,000; Dartmouth, \$100,000; Wesleyan, \$150,000; Yale, \$450,000; Columbia, \$200,000; Barnard College for Women, \$100,000; University of Rochester, \$100,000; Hamilton, \$100,000; Cornell, \$200,000; Lafayette, \$100,000; University of Virginia, \$100,000; Lincoln, \$100,000; Hampton, \$100,000; Maryville, \$100,000; Mariette, \$100,000; Adelbert, \$50,000; Washash, \$100,000; Park, \$50,000; Union Theological Seminary, \$50,000; Union, \$100,000; Haverford, \$50,000; University of the City of New York, \$100,000; University of Pennsylvania, \$50,000; Brown, \$50,000; Harvard, \$100,000; Princeton, \$100,000; Rutgers, \$100,000; Wells, \$50,000; Elmira Female College, \$50,000; Vassar, \$50,000; Cooper Union, \$200,000; Trinity, \$50,000; North-western University, \$100,000; Shattuck School, \$25,000; total, \$3,725,000. Presbyterian Hospital, \$50,000; St. Luke's Hospital, \$50,000; Woman's Hospital, \$210,000; Mount Sinai Hospital, \$25,000; Methodist Hospital of Brooklyn, \$25,000; New York Cancer Hospital, \$25,000; Manhattan Eye and Ear Infirmary, \$50,000; New York Eye and Ear Infirmary, \$25,000; Manhattan Dispensary, \$25,000; Montefiore Home, \$25,000; Society of St. Vincent de Paul, \$50,000; total, \$560,000.

This disposes of \$4,285,000. Then there are personal bequests which will take nearly \$600,000 to satisfy. They are as follows: Mrs. Fayerweather, \$10,000 and the house where they lived, at No. 11 East Fifty-seventh St., and an income of \$15,000 a year during her life; Mr. Fayerweather's niece, Anna Amelia Joyce, \$4,000 a year, so long as she remains unmarried; Lucy J. Beardsley, \$100,000; Mary Achter and Emma Drury Fayerweather, \$20,000 each: various employes, \$22,000.

If there is any money left after the amounts are paid in their entirety, it will be divided into ten equal parts, and the following will each get one part; Columbia, Yale, Harvard, Princeton and the Presbyterian Hospital; the remaining five parts going to the Woman's Hospital. The executors think that there will be a considerable sum to divide among these institutions under this clause of the will.

Mr. Fayerweather died November 18, 1890.

He left a will and four codicils. A large part of his immense estate was bequeathed absolutely to the executors named in the will, and for this reason the widow began a contest. After the executors had made a deed of gift disposing of the entire estate left to them the contest was withdrawn.

CHURCHES AND CHURCH-GOING A HUNDRED YEARS AGO.

If you were to ask any person specially interested in the church of England—not necessarily a clergyman of that church—which was the deadest and lowest and feeblest period of the church's existence, he would without the least hesitation reply that the reign of George the Second covered that period. This is universally accepted. I think, however, that one may show, without much trouble, that this belief is not based upon inquiry into the facts of the time. It is certain that the churches were what is commonly called "ugly," that is to say, they were built by Wren, or were imitations of his style, and had nothing to do with Early English, or Decorated, or even Perpendicular. Also, it is certain that the congregation sat in pews, each family by itself; that there were some few pews of greater dignity than others, where sat my Lord Mayor, or the aldermen, or the sheriffs, or the masters of the city companies. It is also certain that all the churches had galleries, that the services were performed from a "three-decker," that the sermon was preached in a black gown, and that the clergyman called himself a minister, and not a priest. All these things are abominations to the latter half of the nineteenth century. There were also pluralists; the poor were left very much to themselves, and the parish was not worked according to modern ideas. But was it quite a dead time? Let us see.

There were a hundred and nine parish churches in London and Westminster. At forty-four of these there was daily service—surely a recognized indication of religious activity. At one of these there were three daily services; at all of them—the whole hundred and nine—there were services every Wednesday and Friday, and on all holy days and saints' days. There were endowments for occasional sermons in nearly every church. So much of the Puritan spirit remained that the sermon was still considered the most important part of church service; in other words, sound doctrine being held to be essential to salvation, instruction in doctrine was considered of far greater importance than prayer or praise—a fact which quite sufficiently accounts for the slovenly character of church services down to thirty or forty years ago. The singing was deplorable, but the sermons were sound.—*Walter Besant, in Harper's Magazine for March.*

THE GREGORIAN CALENDER.

When a clock has for a time been going too fast or too slow, two things have to be done: it has to be altered, first, so that it may go at the proper speed, and, secondly, so that it may show the correct time; it has to be regulated, and it has to be set right. With regard to what might be called the clock of the year, or rather of the calendar or the almanac, the first of these corrections is by far the more important; but both were attended to in the sixteenth century. This supposed clock of the year had been going too slow, but it was made to go faster by the year which it measured off being made a very little shorter; and the clock was at the same time set forward.

All this was done by Pope Gregory XIII., or under his direction, and the result is the calendar now in almost universal use, named from him the Gregorian Calendar.

The shortening of the year, so that the equinoxes, etc., might no longer fall back, was brought about in a very ingenious way. The

number of years having 366 days had to be reduced somehow, for the dates had been going back at the rate of about one day in 128 years. It was observed that this made a very little more than three days in 400 years; and then it was further seen that these three days could be got by grouping the century years in fours like the years in general and making only one in every four of them a leap year. In ordinary course these years were all leap years; but, by a decree which Pope Gregory issued in 1582, it was ordered that after the year 1600 there should be three of the century years with 365 days and the fourth with 366. The well-known rule for finding what years are leap years applies to the century years only after their two ciphers are cut off. It may be stated thus: Divide the date-number of the year by 4; if there is no remainder it is a leap year. Should the date-number end with two ciphers, these are to be struck off before dividing. As the groups of four years ending with a leap year always start afresh after each century year, the division of the last two figures by 4 will be sufficient (as 92 instead of 1892); and the rule may be given thus: Divide by four the last two figures of the date-number, but the first two when the last two are ciphers; if there is no remainder the year is a leap year. It will be seen that, as 18 or 19 are not divisible by 4 without remainder, 1800 and 1900 are not leap years, but, as 20 is so divisible, 2000 is one.

Our leap years have thus been accounted for, as well as that interruption of their occurrence which leaves some persons for seven years without a birth-day. The change that was thus introduced does not secure absolute exactness, but it approaches this so nearly that the clock of the year will not need to be regulated again for something like thirty centuries. Astronomers tell us (and their computations are wonderfully precise) that the length of the year is about 365 days, 5 hours, 48 minutes and 46 seconds. To add an extra day every four years, which is the uninterrupted leap year method, is to make the year 365 days and 6 hours long; but this is 11 minutes and 14 seconds too much. The correction by omitting three leap year days in four centuries, as has just been explained, reduced this by the four-hundredth part of three days, that is, by 10 minutes and 48 seconds. The year is thus still left too long by 26 seconds; but that surplus will barely amount to a day of 24 hours, or 86,400 seconds, in 3323 years; so the need for any further meddling with our leap year is a very long way in the future.—*Rev. George McArthur, in April St. Nicholas.*

SOME ONE PLEASE ANSWER.

Is anything biblical Christianity which we should not find in the sacred Scriptures if we had not first got it from tradition?

What Scriptures would suggest a distinction between Christian fellowship and church fellowship?

With two courses before us, is it ever right to choose the one that will less please Christ? Is it sin not to do right? J. P. HUNTING.

ALFRED CENTRE, N. Y.

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.

GENERAL BOOTH'S encouragement to backsliders is, "It's a pity you fell, but it's no use lying there; get up."

SABBATH REFORM.

AN exchange tells its readers that "Rabbi Samuel Sale, of St. Louis, has created somewhat of a commotion in Jewish circles at home by proposing a change of the Judaic Sabbath to the day observed by Christians as Sunday." But Sunday Sabbathists are loud in the declaration that it is the Saturday (the Seventh-day) which constitutes the Judaic element in the Sabbath. They like to quote the fourth commandment for Sabbath-observance, but are careful to say that it's *Jewish* to keep the Seventh-day. Now, will our exchange please tell us how this Judaic element can be put over onto the "day observed by Christians as Sunday"? If the Seventh-day can be put over onto Sunday, which will it, then be—the Seventh-day or the First-day? Into just such confusion and inconsistencies do men fall when they insist on making distinctions and designations upon biblical questions which the Bible does not make. There is no such distinction in the Bible as Judaic Sabbath, or Christian Sabbath. The only Sabbath known in the Bible is "the Sabbath of the Lord thy God," which is the same thing from Genesis to Revelation. The first day of the week, within the same broad limits, is known only by its one title, "The First-day of the week." If Bible students and teachers would observe this fact and speak according to it, it would soon clear away the fog which now envelops the traditional Sunday question.

IT MAKES ALL WRONG.

Under this heading, the following dialogue is being quoted from *Kind Words*, to give emphasis to the importance of a careful, conscientious observance of the Sabbath. It is a point that can hardly be too strongly urged. The Sabbath is purely and only a religious observance, and as such should be observed with religious care and conscientiousness. The dialogue runs thus:

"Please, father, is it wrong to go pleasuring on the Lord's-day? My teacher says it is."

"Why, child, perhaps it isn't exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums!"

"Yes, John, I am glad that you are; I want you to do them well, and be quick and clever at figures. But why do you speak of sums just now?"

"Because, father, if there be one little figure put wrong in the sum it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then it makes it all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added: "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."

The doctrine here emphasized, that to be a little wrong is altogether *wrong*, is both reasonable and scriptural. See James 2: 10, 11. But how would this principle apply to the keeping of Sunday instead of the Sabbath. The only Sabbath of the Lord our God is the seventh day (Ex. 20: 8-11, Gen. 2: 3), the true "Lord's-day" (Isa. 58: 13, Mark 2: 28), instituted and commanded for the reason that "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 11. But modern teachers are telling us that the first day of the week is the Christian Sabbath, "Because that on that day Christ rose

from the dead, which is a greater thing than the creation of the world." Here, then, are two things which, considered as Sabbath arguments, are wrong—first the day of the Sabbath, and second the reason for it. Now does not that make it all wrong? Can men quote the fourth commandment for Sunday-keeping? Certainly not. Can they substitute Sunday-keeping for Sabbath-keeping without explicit divine commandment for so doing? Surely not. Does not the keeping of Sunday, and that for a different reason than that given by the Lord for Sabbath-keeping, make such Sunday-keeping wrong according to the principle illustrated in the above dialogue? Let those who are giving it circulation make answer.

THE SABBATH FOR BOTH JEWS AND GENTILES.

BY ELD. A. C. LONG.

When the claims of the Lord's Sabbath are urged upon the people, we are frequently met with this, "The law was given to the Jews and not to the Gentiles." "You are going back to Moses." "Away with your Jewish Sabbath," etc. The people who use these expressions have usually a great hatred against the Jews, and will not keep that day because the Jews kept it. Now if they persist in rejecting everything connected with the Jewish people, then they must reject the *new covenant*, for it was made with the Jews. Jer. 31: 31. They must reject the *Bible*, for it was written by Jewish authors. They must reject the *promises*, for they were given to the Jewish people. See Rom. 9: 4. They must reject our *Saviour*, for he was a Jew. They must reject *salvation*, for salvation is of the Jews. John 4: 32.

Paul says that the Gentiles are strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2: 12. This being the condition of the Gentiles, one would think that they have no reason to boast against the Jews; yet they do, implying that the Gentiles can be saved on easier terms than the Jews. Paul says, "Boast not against the branches" (the Jews). Rom. 11: 18. Instead of the Scriptures teaching that the Gentiles have a pre-eminence above the Jews, they teach the very opposite. Paul says, "What *advantage* then hath the *Jew*? *Much every way*; chiefly because that unto them were committed the oracles of God." Rom. 9: 1, 2. "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the service of God, and the *promises*." Rom. 9: 4. From the above we learn that the Jews have been God's favored people, and continued to be held as such until they disobeyed his law, when he cast them off. Now, as we desire the favor of God, we must obey his law; for if we do not, as he is no respecter of persons, he will also cast us off.

Though the promises all pertain to the Jewish people, yet God in his mercies has permitted the Gentiles to participate in these blessings, through faith in Christ, and obedience to God's law. As Paul says, "That the Gentiles should be *fellow-heirs*, and of the *same body*, and *partakers* of his promise in Christ by the gospel." Eph. 3: 6.

If we ignore the ten commandments, which pertained to God's ancient people, we must also ignore the promises that pertained to them, for the promises were based on conditions of obedience. There is but one plan of salvation for both Jews and Gentiles. In the former dispensation both Jews and Gentiles who desired salvation, were not only required to observe the ten commandments, but also the ceremonial law; but as this latter law was abolished

by Christ, no one is required to observe it now; but as the ten commandments are not abolished, both Jews and Gentiles, who desire salvation, should observe them.

These commandments have God for their authority, and springing as they do from their relationship between God and man and between man and man, they must endure as long as this relationship exists. They stand or fall together; and as long as it is wrong to kill, steal, or bear false witness, so long it will be wrong to violate the Sabbath of the Lord; and if it is wrong for Gentiles to kill, steal, or bear false witness, it is also wrong for them to violate the Sabbath. These ten commandments are equally binding upon all. The Saviour says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. And Paul says that the doers of the law shall be justified. Rom. 2: 13. The Sabbath command is a part of the law, and of the will of God revealed to mankind, Gentile as well as Jew. The Apostle John says, "This is the love of God, that we keep his commandments." 1 John 5: 3. Do Gentiles love God? If so, they must show their love by keeping his commandments, the fourth not excepted, for his commandments are not grievous.

From these arguments we must conclude that the Gentiles have a Sabbath to observe. There are many other arguments to show that the Sabbath is designed for the Gentiles as well as the Jews, and that it is not an institution peculiar to the Jewish people. The institution of the Sabbath at creation, over two thousand years before there were any Jews, shows that it was made for the whole human race. The record says, "And God rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3. Here we have the institution of the Sabbath at creation for the human race. And to confirm this our Saviour says, "The Sabbath was made for man;" and consequently wherever we meet men on this globe we are fully convinced from the language of our Saviour that the Sabbath was made for them, and that they should observe it.

The Gentiles are specially called upon by Isaiah the prophet to observe the Sabbath. "Also the *sons of the strangers* that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that *keepeth the Sabbath*, from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isa. 56: 6, 7.

In obedience to the above requirement we find the godly Gentiles, in the days of the apostles, observing the Sabbath. Twelve years after the resurrection of Christ the Gentiles request Paul to preach to them on the Sabbath-day to which request he complied. Acts 13: 42. The godly Gentiles observed the Sabbath at Thessalonica, for Paul reasoned with them on the Sabbath-day, and convinced them that Jesus was the Christ. And some of them [the Jews] believed and consorted with Paul and Silas, and of the devout "*Greeks a great multitude*." Acts 17: 4. As the Greeks were Gentiles we have here a *great multitude* of them observing the Sabbath. "And he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the *Greeks*." Acts 18: 4. Here we find that in the apostolic days the godly Gentiles observed the Sabbath of the Lord, which is the seventh day. May the Lord help the godly Gentiles of this day to observe the same Sabbath as well as the rest of his commandments, that they may not be found "without hope and without God in the world," at the coming of our Saviour.—*A tract reprinted from the columns of the Advent and Sabbath Advocate.*

MISSIONS.

EACH church in the San Jose Presbytery of California has promised to spare its ministers four Sundays during the year to visit the feeble churches, and an evangelist has been put into the field in addition to the synodical missionary.

THE Superintendent of Presbyterian Home Missions in the Synod of Nebraska, writes that the crops have been immense, and poor people are trying to pay their debts. More good workers, and showers of blessings from above are the present greatest needs.

IN Roscoe and vicinity, S. D., without saloons, 90 per cent of the people attend religious services; in Lewiston, Mon., an attendance of forty to sixty at church and Sunday-school is good for a little community that has a drinking place for every fifty persons.

THERE are said to be over 2,000 villages in the West without church, chapel, or regular preaching. Eureka, S. D., with over 100 English speaking people, and 700 German Russians, many of whom understand English, heard no sermon in English for almost two years.

ACCORDING to the *Interior* there are thirty different nationalities in every city of our country that has a population of over 100,000. Ninety-seven countries were represented in the immigration of last year. Four hundred and fifty-five thousand immigrants came from Europe alone. Only 122,000 were English speaking, 92,000 were Germans, 52,000 Italians, 50,000 Scandinavians, and 126,000 from other European countries.

SEVENTH-DAY BAPTISTS AND FOREIGN MISSIONS.

BY WILLIAM C. WHITFORD.

By the report of the appropriations for 1892, as appears in the supplement to the *RECORDER*, of Feb. 25, 1892, it may be seen that the Seventh-day Baptist Missionary Society is devoting a considerable more than twice as much money to the work in the United States as to the work in China. This year is exceptional, in that the Rev. D. H. Davis is absent from his work in China and among the workers in this country; but the Missionary Society does not devote half of its funds to Foreign Missions in any year. When we call to mind the amount of money that the Tract Society is devoting to mission work and the amount the various churches are expending for the work at home, the question arises, Are we doing that which is reasonable and expedient, to say nothing of the question of duty?

Three reasons suggest themselves why Seventh-day Baptists should increase their Foreign Missionary work much more than by simply sending back Brother Davis and his wife after their vacation.

I. We have been very prominent in the past few years in spreading abroad the truth concerning the Sabbath. Many having the plain Word of God before their eyes have been blinded by tradition. We have opened their eyes. Since the first of January, this work has received a wonderful impetus in the publication of the *Sabbath Reform Library* and in the opening of the Tract Depository in New York. May this work prosper. I believe it is God's

work. But that is not what I am talking about now. People who read our Sabbath literature and whose consciences are aroused will begin to make inquiries concerning the denomination which publishes this literature. They will judge us by the work we are doing. You may say that the truth will stand on its own merits. That is so to a great extent. But an audience is prone to look back of a sermon to the preacher; and the preaching loses much of its effect not only when the preacher directly contradicts his teaching by his life, but also when he fails in some other relation in life, which is not directly concerned by his word of teaching. For example, if a pastor spends a good share of his time in hunting and fishing, the people will not be as likely to listen to his teaching concerning the necessity of a change of heart in order to be at one with God. They will say to themselves, his whole soul is not in his preaching, and whether their thought is true or not it will have its effect. Or a minister may be shut up constantly in his study and people may conclude that his teachings are all theories, and that he knows nothing about practical life and the needs of men and women that are at work in the world.

Of course these illustrations do not exactly fit, but perhaps they will answer to help show the grand truth, that the words of a man are judged not only on their own merits, but with respect to the other words and the acts of the same man. This is true not only of the minister of the gospel but also of the teacher; and in fact, of any man in the world. It is true also for bodies of men, social organizations of various kinds. It is true of the individual local church and of the church universal. It is true of our denomination. Therefore, when some sincere Christian, attracted by our Sabbath tracts, begins to inquire about us and finds out just what sort of people we are who hold this strange (?) doctrine, he is prejudiced for or against the truth in just so far as we come up to his standard of Christian living and of Christian activity. What would he conclude, if we appeared to be concentrating our efforts upon one point of the law, and to be paying little attention to the preaching of the gospel? I thank God that we are so well able to stand the test of investigation. We are up to the average in Christian living; we are preaching the gospel in many parts of this land and making special efforts in this direction beyond the limits of our firmly established churches; we are helping in the work in Europe; we have also a few missionaries among the heathen. But we need more workers in China. We are living in the missionary age. Christendom believes in foreign missions. The church that has little or no care for the heathen is not up with the times. Yea more, it is not up to the obligation which our Master has laid upon it, and so it will be judged by those earnest evangelical Christians who happen to inquire concerning it.

It has often been said that every man and every dollar sent abroad has a reflex influence on the work at home, so that the men and money should by no means be reckoned as subtracted from the work at home, but rather added. And it has been said, the more money given for foreign missions the more will be given at home; the more men sent to the heathen the more Christian workers will there be at home. It is also true for us that the more we do for foreign missions the greater will be the influence for the Sabbath here in the United States.

II. Much can be said of the need of the heathen. Half of the people in the world have

not yet heard the gospel. To be sure the need is very great in this country. Here there is one ordained minister of the gospel to every six or eight hundred of the population; in China one ordained minister of the gospel to every six or eight hundred thousand. Their need is more than one thousand times as great, for many of the people who are not Christians in this land have heard the gospel often and need only to be persuaded; while in China there is need first, that the gospel should be heralded. Words are utterly inadequate to express the need. Shall we fail to do as much as we can to help our brothers for whom Christ died, out of the darkness into the light? A friend of mine, a young man from Japan, was speaking a few days ago about his early life—the struggles which he had to be obedient to his conscience, and the failure and how that he was in despair because he felt the need of a helper outside of himself, and with a strength greater than his own. After a time he happened to hear a native preacher telling about the crucifixion of our Lord and of his words on the cross, "Father, forgive them, for they know not what they do;" and he accepted the Saviour the first time that he ever heard of him. The majority are not so easily won, but the need of all is the same. Shall we, possessing the knowledge of the way of salvation, keep them in ignorance of it? Christian missionaries came to our ancestors when they were in like darkness. We owe not only our salvation, but also our civilization, to the missionaries of the cross.

III. The argument from Scripture is conclusively in favor of missions. The Old Testament has promises rather than commands; for example, the words to Abraham, "And in thy seed shall all the nations of the earth be blessed." And there are many other passages which teach the universality of Messiah's kingdom. In the New Testament there are many promises also concerning the glad tidings of great joy which shall be to all nations; but the teaching of Christ culminates in the command, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world."

Did you ever stop to think what is our warrant for spending so much time and money in teaching the doctrine that the seventh day is the Sabbath? If we keep the Sabbath ourselves why should we care what the rest of Christendom may do? We find our warrant in the words of our Saviour quoted just above, teaching them to observe all things. Jesus came not to destroy the law but to establish it. Therefore that is to be a part of our teaching. We are to instruct the world concerning the Sabbath, only an incidental to spreading the gospel among all nations. Can we plead that God has given us a special commission to preach the Sabbath and to exalt that truth above other truths? I think the scripture will not support that idea, and there are few Sabbath-keepers who hold it. Shall we plead that there is work enough at home and that we cannot fill the field which we have already occupied? To paraphrase the words of another, we must yield a part of the home field to the First-day people, or else give over a large portion of the foreign field to the devil.

I would that our Missionary Board had so much money that it would be obliged to make urgent appeals for men to go. Other Mission-

ary Boards are sending about the missionaries who are at home on vacation to gather up recruits. Shall we not soon send a re-inforcement to the little company in China? Shall Brother Davis and wife be sent back alone? It is not Shanghai alone that needs the gospel, but thousands of other cities also. The results of our mission have not, perhaps, been as large as many hoped; it is our part to work and leave the results with God. China moves slowly. There will be a great turning to Christ there some day. Shall not many of the Christians be Sabbath-keeping Christians?

For our own sakes, for the sake of the heathen, for the sake of the love our Saviour has shown to the world, let us strengthen ourselves to the work.

NEW YORK CITY.

WOMAN'S WORK.

"I AM not skilled to understand
What God hath willed, what God hath planned:
I only know, at his right hand
Stands One who is my Saviour."

"A STRAIGHT line is the shortest in morals as well as geometry." The straight line of Christian duty is by that duty which lies nearest to you.

NOT needed. Do not pay. Nay, sister, but the achievements of the Women's Missionary Societies stand in proof of their need, in proof that they do pay, and point with unerring finger to their divine origin.

THE best way, says one, to raise money—for church work he is speaking—is to put your hand down into your pocket until you get a good grip on the money and then—raise it. The principle applies to the matter of increasing interest in our work. Be sure you have some first, then can you add to it. The assumption is that there was money in the pocket. If not, then what is to be done about it? Make some. Earn some. Pocket stands for place, receptacle for money. If there, it can be raised by the above rule. If there is no interest in our work, then what? Get it. How? Through your love for the Master, inform yourself concerning his work as it stands to-day, 1892.

"BUT do not ask me to work in them, I am too timid," says one. "I cannot work before others." "And I," says another, "am not competent. My work would be all blunders." Is that it? Is that the whole truth? No, no. Out with it, and let the world have your frank confession. "I am timid, that is true; but I am too self-conscious, it hurts to say it, but that is a bottom fact. I should blunder, and not do as well as others, but down in my heart there is this muttering, 'If I can't do better than others, I'll beg off and do nothing,' and that is being too proud for a Christian woman. My Father, forgive me, and help me to know what thou dost mean for me, for thou dost say, 'for behold, the kingdom of God is within you.'"

ONE IS GONE.

"The workers fall but the work goes on." This thought has brought me more of comfort than any other since the death of our beloved co-worker, Mrs. D. P. Rogers, of New London, Ct. It is not possible for me to add anything to the beautiful testimonial from him who stood

nearest in the relation of pastor to her; but as a member of the Woman's Executive Board, I would gladly emphasize the statement of her helpfulness to it, and express the hope that some one may take up her work and fill her place.

She believed in this organization and was loyal to it, as to all other departments of denominational work. As Secretary for the Eastern Association, it was my blessed privilege to communicate often with her and quite often to enter that "upper chamber," and truly those visits "can never be forgotten." Did the outlook ever seem dark or discouraging and fears arise to hinder with their shadow the best efforts for the Master's cause, her letters always brought help and cheer, for they were always hopeful and grateful for the many mercies heaven so kindly bestows, breathing out praise and thanksgiving and earnest desire to do her share in sending out the blessed gospel of peace on earth, good-will to men, and salvation through a-crucified Saviour. She was active in both body and mind; her hands were so busy with some beautiful gift for those whom she loved, some kindly deed of charity, or some token of remembrance now so fondly cherished by many who will revere her memory.

With all this she kept well informed concerning the movements of the religious world, and of the current events of the world's history, a thing quite remarkable to such a degree for one of her age. Indeed, she never seemed old, she kept so young and fresh in spirit. She rests from her labors, but her works they do follow her. Not only have we who were privileged to be near her met with a heavy loss, but those on the far-away mission field have indeed lost a faithful and true friend, whose prayers daily ascended for the divine blessing on their labors, like sweet incense from a warm, loving heart. When the Christmas Box shall be opened again how they must miss the beautiful gifts which never failed to go from her dextrous fingers, every stitch being interwoven with love and sympathy and heart-felt appreciation of all their sacrifice. She rests, but many will rise up and call her blessed.

MRS. E. A. WHITFORD.

MILTON, Wis.

WHAT A ZENANA IS.

The house of a Hindoo of good position is divided into two parts. The zenana is that portion of it which is occupied by the women. It is generally situated toward the back of the house. In the centre of it there is an open court twenty or thirty feet square. This is surrounded by a verandah. You see here and there all round small doors. These conduct to the private apartments of the women. As the custom in India is for the young men, when they get married, not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court, and in the verandah which surrounds it, that much of the work of our zenana missionaries is done. Should the husband of one of the ladies of the zenana wish to enter, he must first give notice of his approach, either by knocking or by a loud cough. The ladies at once draw their chuddahs over their faces and make a rush for their separate apartments. A lady missionary of much experience would be able to tell you of many such scenes of which she has been an eye witness. This small court

is the only place in which a zenana lady is allowed in the open air, if open air it may be called. When she has reason to go beyond the walls of the zenana she is either carried in a close palki or conveyed in a bullock cart, which, of course, is curtained all around. Should she require to walk a few steps a large sheet is thrown over her, so that no one may see her.—*The Missionary.*

"EVEN as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up and kisses him withal;—
So God from man sometimes withdraws His hand
Awhile, to teach his infant faith to stand;
But when He sees his feeble strength begin
To fail, He gently takes him up again."—*Quarles.*

As to the doubts which harrass some believers—we are warranted in saying that these doubts arise, not because they think God unable or unwilling to save them, but because they are unwilling to believe that he will. "All things are possible to him that believeth," said our Lord himself.

A THOUGHTFUL pastor has given the work of the Woman's National Indian Association on their list of objects to be aided by a regular annual collection. This is patriotic; it is Christian; it is remembering a large number of native American heathen who are totally unprovided for religiously by any other society. Pass the news along, and invite your own pastors to follow this noble example.

CANON FARRAR has said: "We are accustomed to think that there is little progress in missions unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported; but there is a blessed work going on quietly and secretly, something like the mighty influence of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals, and which men are ingenious to smother? But these convictions will by and by break out into conversions to God. We cannot tell what secret influence is going on as the result of Christian living and laboring among the heathen. The fact is, there is vast deal to be thankful to Almighty God for, which can never be seen in the society's reports."

RESOLUTIONS,

Adopted by the Ladies' Missionary Society, of Salem, W. Va.:

WHEREAS, It has pleased God to remove from life our beloved sister, Mrs. Augusta Davis, who, by her active Christian life, has endeared herself to all her co-workers in this Society, therefore,

Resolved, That while we deeply regret and lament the death of our sister, we bow in humble submission to the will of our heavenly Father.

Resolved, That we, as a Society, extend our heart-felt sympathy to her friends and relatives.

Resolved, That a copy of these resolutions be sent to the bereaved husband and to the SABBATH RECORDER, with a request for publication.

ELSIE BOND,
CORA RANDOLPH, } Com.

THE SABBATH RECORDER.

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

"For the weariest day, may Christ be thy stay!
For the darkest night, may Christ be thy light!
For the weariest hour, may Christ be thy power!
For each moment's fall, may Christ be thy all!"

INTELLIGENCE has just reached us of the death of Dr. George Tomlinson, of Shiloh, N. J. Dr. Tomlinson has long been the senior deacon of the Shiloh Church and has been a man of great religious power and usefulness. He had just passed his 84th birthday. A fuller notice will be given in due time.

A BROTHER writing of the Christian Endeavor topic on which we are publishing weekly notes in connection with the Sabbath-school lesson, says he used last week's topic in his prayer-meeting and found it very helpful. That is encouraging. It is for this purpose that we publish these outlines. We shall be glad to know that others use them, and find them helpful.

WALT WHITMAN, the poet, died at his home in Camden, N. J., March 26th. Early in December last he was attacked with pneumonia, but his robust constitution held out against the attack until the above date, when he passed quietly away. His funeral took place on Wednesday, the 30th. No sermon was preached, but a Philadelphia minister read selections from the Scriptures and from the dead man's poems; and addresses were made by several of his personal friends, including his biographer, Dr. R. M. Bucke, and Col. Robert Ingersoll.

THE New York and Brooklyn, N. Y., and the Newark, N. J., Conferences of the Methodist Church have been in session the past week. These Conferences have special interest just now because at them delegates are appointed to attend the quadrennial General Conference which meets this year in May, at Omaha, Nebraska. It is thought no efforts will be made by any district conference this year to send women delegates, but the question cannot help being one of absorbing interest. If we remember correctly, the majority of the conferences have voted adversely upon it, but the report on the subject which will be made will open the whole question, which appears to have come to stay.

A CORRESPONDENT writing over the name of Vera wishes to know why we do not publish a lesson leaf besides the Quarterly, and suggesting that we should have an illustrated quarterly adapted to the wants and capacities of small children. These are not new questions, but we are glad to know that some are still thinking of them. It will be remembered that we published the lesson leaves for a number of years, and finally discontinued them for the reason that, with other and better helps, they seemed no longer necessary. The question of illustrated helps for children is one we have talked of much, but which we have never undertaken because, with the limited number of those who

would use them, we could not publish them except at prices which would put them out of the reach of those for whom they are desired. If some one will tell us how this difficulty can be overcome we should be glad to publish such helps.

THE time for the annual meetings of the Associations is again drawing near. Two months hence the series will be in progress. It has already been announced, in some of the Associations at least, that the young people are making preparations to attend. That is right. We hope it may be so all along the line. We hope also that there will be larger numbers of the middle aged and elderly people present than we have had for some years past. And then we hope that all will come, both old and young, in the spirit of prayer and earnest consecration. These annual gatherings ought to be seasons of special blessing and refreshing from the divine presence. The annual meeting of one of these Associations with any church ought to be like a season of revival to that church. Then from those centers of gracious revival influence the delegates going back to their own homes and churches should carry torches of holy fire that should burn through the entire year. Shall it be so? Let those who are planning to go to Association this year give answer.

DR. PARKHURST truthfully, as well as wittily, says "The wicked flee when no man pursueth," but they make still better time when some one is persuing." There is a wholesome truth in this. Christian people too often think and speak of God's promises concerning the victory of his kingdom in the world as though they had only to wait his time to see the promise fulfilled. This is a very grave misapprehension. On the other hand, it is equally wrong to think and act as though we thought the purposes and plans of the Almighty would come to naught if we should fail to come to the rescue. We need an unflinching trust in the certainty and stability of God's purposes and promises; we need also to know that his plan of conquest for truth and righteousness embraces the services of all his faithful children in love and true humility. "It is God that worketh in you both to will and to do of his good pleasure." Child of God, don't sit with folded hands and wait for error, and falsehood, and sin to flee; but take the sword of the spirit and put them to flight.

THE *American Farmer* tells its farmer readers that the best way to drive a bright boy in search of a position as a dry goods clerk is to give him a choice lot of seasoned elm chunks to split, with a dull axe with a splintered helve, on the first warm day in spring. The editor has evidently been a boy himself and knows how it is. But the lesson is much larger than that relating to how to keep boys on the farm. He is a wise father who knows how to keep his boys so employed that their work shall be to them a pleasure rather than a drudge. The employer of men studies his own interests as well as those of his employes when he studies to keep them cheerful and contented with their lot. And that pastor or religious leader of men is a success who gets the most people to work for Christ with joyful good will and earnest purpose. Religion, with all the toils and sacrifices which it implies, is not drudgery but a joyous, abounding life. It is not splitting dry and gnarled chunks with a broken axe on a hot day, but it is reveling in the luxuries of

hard, honest, persistent toil, with the inspirations of a better life here and in the world to come, filling the soul with unutterable joy.

WE have before given some account of Dr. Parkhurst's efforts to promote reform in the administration of the New York City government. One of the practical results of this effort is the closing of liquor saloons on Sunday. As illustrating what such a man can do in such a city as New York, we quote the following from a Monday morning paper. We cannot help asking, if one man can produce such results almost single handed, what might a hundred men do? What might not the whole Christian community do, not only for Sunday, but for every day in the week, if all would stand together? The following is dated in New York on Sunday evening, April 3d, and speaks for itself:

It was difficult to-day to find a saloon in this city to which admittance could be gained. The few that did admit customers through side doors or rear entrances had "lookouts" stationed outside and no one who was not well known could get in. The most frequented places down town were closed tight, and men might be seen singly and in groups going from saloon to saloon in vain search for a drink. It was probably the driest Sunday New York has ever seen. Most of the hotel bars were closed, but in some of them drinks were served with crackers and cheese at tables. Dr. Parkhurst's agents were out in force as usual, but it is doubtful if they secured much evidence. There were a larger number of policeman in citizen clothes going from saloon to saloon, but they were able to make but few arrests. One down town saloon-keeper, whose place had not been closed before in years, said: "Our closing to day is not due to the action of the police. It is a concerted plan in a great measure and if the public can stand it we can. Dr. Parkhurst, I believe, will find out that the people know better what they want than he does, and if the people go dry a few Sundays, I think that such a howl will arise as will result in some satisfactory law permitting us to keep open during certain hours on Sunday." Notwithstanding this, it is said that the general closing of saloons at 12 o'clock last night and to-day is due to the fact that the police notified the saloon-keepers that they must close.

FROM DR. SWINNEY.

The following letter was written by Dr. Swinney to her mother, and is sent for publication by her brother:

"You will be pleased to hear of our country trip, I know. As this people have only one holiday time in the year, they make a great deal of it. So I waited until they had had four days of their festivities, then the fifth day we started. We were to go at 8 o'clock in the morning to the boat, with stove, dishes, food, kettles, beds, and a large box of medicines. But I rose at 5 o'clock and went four miles to see a patient before I could leave; returned before eight, ate my breakfast, and we were off a little after eight. Went across the river and a few miles to the home of one of our Christians, who opens her house for me to see the sick. The teacher of the Boy's Boarding School went with us to preach in the large waiting room, and two of the large (grown) school girls went to talk with the women. In the afternoon, when the tide served, the boat was to come up to a certain point, and we were to go to that landing and meet it and start for Tse So. The boat was very late coming, we waiting at the landing two hours for it in the cold. There were a few houses there, and they invited us in. The crowd of neighbors followed, and after talking a little while to them about the doctrine I saw a little child before me in a woman's arms with the small pox, the scabs beginning to fall off its face. Turning around I saw another, a larger child, standing at my elbow, in the same con-

dition. In a short time I made it convenient to pass out of the house, preferring to sit out in the drizzling dampness and wind rather than to stay inside. When the crowd would come up too close around me I would move away to get into the wind for safety and to escape the small pox odor.

We had a pleasant journey the rest of the way, reaching Tse So in the night. During the evening we had thunder and lightning, clearing off with a strong wind, and bitter, bitter cold weather. As the women there had invited me to come and talk to them because in the holidays they had leisure, I proposed to avoid seeing the sick and go into their homes only, if possible. The first day we were invited into four homes and had long talks with the women. The next day we were in eight homes, some of them very fine, some very poor, and all with eager, interested hearers. Friday, at noon, when we went to the boat to dinner there was a boatload of ten sick people waiting, who had heard I was to be there, and came to be treated, and another little boat moored beside it with a man who had come in his bed, unable to leave his boat. The box of medicine we had to bring with us in order to treat the sick in the first place we visited. It is too large to go in our boat, so stays on the prow, being covered at night with a gum cloth. The weather was the coldest we have had this winter, and I stood out on the prow of our little boat in the cold north wind, stepping down on their boats to see them, then going back to the medicine chest to give out medicine until my hands were so cold they would work no longer, and this both in the morning and at noon. Crowds and crowds of people were standing on the bridge and bank begging for medicine. As they found I had medicine with me I was sure they would not let me peaceably visit in the homes on the morrow (the Sabbath), and hardly knowing what to do I decided that we should all come to the boat at 4 o'clock and start toward home, stopping at the first village to spend the Sabbath among the women.

By 6 o'clock we had reached a village, and on inquiring its name they said "S Tsau," and there we anchored. In the morning, after breakfast and prayers, the women of the first house, after we stepped up upon the street, invited us in. I stopped in the first court, talking to the neighboring women, while my assistant and the two school girls went back into the inner court of the women of the house, thus keeping the noisy part of the crowd by me, the others having quiet talks with one or two women apiece, making four groups of us talking at a time. Very near noon a young man of the better class came up in the company about me and asked if I was a doctor. I answered, and he wished to know if I was treating the sick. I said no, not to-day, and he asked, "It is your Sabbath, is it not?" saying that he was a relative of Dzau Tsung Lan, my teacher's father. He said, "You don't want to stay here; come across the bridge to my home, I have a large pleasant reception room; you will have it much pleasanter there, and hearers as well." I promised to go after dinner, at 2 o'clock, and long before the time he was waiting to take us to his home. It was but a little way off, and a fine large house. Here we had nice groups of people to talk to, remaining till nearly night. The young man was much interested in Acts, and read two or three chapters, saying that he did not know we had such things in the gospel, and that he understood more than he ever did before. I gave him Acts and Matthew, written in the charac-

ters the educated use, and not in our every day Shanghai conversational characters. When we first went to his home he brought his wife, two little children, and his mother, and introduced them. His father is not living, he is therefore the man of the house. When we left he said his house and home was at our service any time we wanted to see the sick and talk on the doctrine. Wasn't that wonderful? I think we were pressed with the crowds in Tse So on purpose to send us to this village. When we were leaving that man's house toward night the eldest school girl (Erlow's daughter,) came to me saying there was one young woman who was anxious to hear more, and wanted to go to the boat with us, that we might teach her something to commit to memory so she would not forget it. I said if one went on our boat all the rest might want to, and then what would we do? Finally I thought we would try, for we could not refuse her. She sat very quietly for about an hour, and learned a short prayer by heart. When ready to go she asked if she might have the tract, and then wished us to go home with her. This was unlooked for, as it was about night; but I said yes, we would go, for I felt anxious to know where she lived, should we come again to this place. Her father and mother seemed quite old and feeble; she is their only child, and unwilling to marry her betrothed unless he will come and live at her home in order that she might care for her parents. Her mother was also unwilling for her to marry. We have thought much about her since. We started for home after dark, and at daylight the following morning were here at the landing about a mile from our home.

During the visits in these three places I realized more than ever the value of the medical work in gaining the confidence of the people, and in the opening of their homes and their hearts to us and the gospel, that otherwise would be closed to all other missionary influences for their good.

In this station at Tse So that has been opened over a year we have now rented a room, in order that we may not presume on the official's kindness too much, who has been pleased to invite and entertain us so many times. The room is long and can be divided into two apartments; it has also two yards, one on either side.

If we have health and strength this year we hope to make a number of visits there, both to see the sick and to talk to the women. Pray for these heathen sisters that they may not only hear the words of life, but understand and believe.

Your loving daughter,

ELLA F. SWINNEY.

SHANGHAI, China, Feb. 10, 1892.

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.

FROM AN OLD CONTRIBUTOR.

I feel as if I wanted to give my testimony once more to the readers of the RECORDER to the goodness of God, for it is a long time since I did anything of this kind. I will use the words of the Psalmist, with which to begin: "Bless the Lord, O my soul, and all that is within me, bless his holy name, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases, who delivereth thy life from destruction." During the past year I have had three attacks of the grip, one quite severe, and I had no idea that I should live through the winter; but here I am now two-thirds into the first month of spring, and have better health in mind and body than for the past nine and a half years. During the past winter I was very near the borders of the grave. My physician told my friends the first time he came to see me, that I would not live, and he told others, who inquired about me, the same story. O how glad I am that I could look death in the face with so little fear! I never felt more clear in my soul in relation to my Christian experience and acceptance with God than I do at present; and I never felt more settled and established in the truth of the fourth commandment, "The Sabbath of the Lord thy God." I think I have had the experience that the Apostle Peter speaks of: "But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Peter 5: 21. I wonder many times what my life has been spared for, after being as good as buried for the past nine and a half long, weary, suffering years, when so many who were younger than I have passed away. I feel like renewing my consecration to the service of my blessed Master, and doing all I can to promote the advancement of Bible truth, and the spread of vital godliness throughout the land, and the world. I ask the prayers of God's people. J. T. HAMILTON.

PORTVILLE, N. Y., March 23, 1892.

YOUNG PEOPLE'S WORK.

SYMPOSIUM

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

Why I observe the First-Day Sabbath.

1. Meaning of "Sabbath." As "Sabbath," like "baptize," is a non-English word without an English meaning we must go to the original for a definition. שבת, the verb means (a) to rest; (b) to cease; שבת "Shabbath" the noun derivative, (a) rest; (b) cessation; especially a period of rest (a) day; (b) week; (c) month; (d), year; (also applied to the product of the land during the year) and is the word commonly transliterated "Sabbath." Cognate forms occur but without other meanings. "The Sabbath" to the Hebrew was the "rest period," usually meaning the weekly Sabbath-day, but equally applicable to the rest year enjoined on the land and vineyards, (Lev. 25 : 1-6, 2 Chron. 36 : 21) and to other periods than the recurring seventh, as 1st, 10th, 15th days (Lev. 23) and the 50th year.

2. Origin of the Sabbath. Its ground the nature of man. It is the law of his physical, mental and spiritual being. This law discovered without divine revelation by all primitive nations by experience of its need.

3. Institution. Like marriage, instituted an ordinance at creation. Its sacredness derived from man's sacredness as a child of God.

4. Obligation. Sabbath law is a part of the moral law, a transcript of the nature of un-fallen man.

5. History. (1) Institution at creation followed by period of moral decay in which its religious observance was lost. (2) Re-established by Moses for special reasons as a religious day, followed by period of Jewish Nation during which Sabbath became the center of a dead formalism. (3) Christian period. The Sabbath rescued by Christ from formalism to a spiritual observance. The Holy Spirit teaching the fitting day.

6. Question answered. I keep one day in seven because God so created me. I keep the First-day because (a) I feel no obligation to keep any other day, the exact day of Edenic Sabbath being uncertain; (b) my rule as a Christian is loyalty to Christ in all things, and Christ honored the First-day unmistakably and above other days. At the completion of his redemptive work by the significant act of lying in the grave he made a studied example for us as to the Jewish Sabbath. By his appearances to his disciples and by his institution of his church by the descent of the Holy Spirit, he made a studied example for us as to the First-day. The Apostles certainly recognized and acted upon this example, not in the spirit of formalism—for they still met with the Jewish Christians on Jewish Sabbath—but they showed their preference by bringing in the general observance of the Lord's-day—though this as other non-Jewish features of the new church, was for the sake of harmony, left to the individual conscience; (c) because I believe the world can be drawn to honor Christ's Sabbath, while I do not believe they would keep the Jewish Sabbath.

H. TOPPING.

FIFTH ADDRESS.

It Makes a Difference.

While I have reasons which I think sufficient

*Omitted in its proper place.

to justify my observance of the seventh-day of the week, I realize that I shall, possibly, not convince many of you that my reasons are good and sufficient, and so it will neither surprise or discomfit me if the majority of the people in this audience keep right on for a number of years in the observance of Sunday, even after hearing my reasons for the observance of the seventh day. Nor will it disturb me if I shall incur the charge of crankiness for holding views which, to the majority of people, seem peculiar. Yet, like one of old, "I think myself happy in being permitted to speak for myself," and I want to join in thanking our Seminary for their courtesy, so kindly extended, for the statement before you of our reasons.

If there was ever a time when a person ought to have clearly cut reasons for his religious faith and practice, it is at the present time; for never has there been so little excuse for believing things without evidence, and never has there been so many capable of weighing the evidence given in support of religious beliefs. And if a man, to-day, stand aloof from the great mass of intelligent, religious thinkers on account of his religious belief, that man of all men ought to have clear and sufficient reasons, or, at least, what he regards as such, and they must have a foundation deeper than mere sentiment. For anything apparently against that unity so essential to the Christian Church in her onward conquest must be an important principle. I am a Seventh-day Baptist because I see such a principle to be involved in Sabbath-observance,—the principle of absolute loyalty to God; and also because I have a sort of Baptist contempt for ecclesiastical authority or any authority which seems contrary to that of God as revealed in his Word.

The time is too short for a satisfactory statement of all the reasons I have, therefore I shall adopt, in the main, the reasons already stated by my colleagues better than I could myself state them, and will notice only a few additional considerations which strengthen my present convictions.

I have heard it remarked from my earliest recollection, and I have heard it more recently from some of my brethren in the Seminary, that it makes no difference what day we observe; one day in seven is all that is necessary *really*. While there may be some who accept such a suggestion as the best solution of a difficulty, yet, without some Scriptural encouragement for it, no loyal follower of Christ can say, "It makes no difference what day I keep," unless, indeed, he believes the Bible requires no day to be kept as a Sabbath. Therefore there are some who from certain passages in Paul's Epistles, find a supposed foundation for the "no-difference" theory. Of these passages, Rom. 14: 5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," and Col. 2: 16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days," are quoted the most often. I have taken some pains to determine the views of different scholars on these passages, and it would be interesting to compare carefully the views of those I have consulted; but, in the time I have, I can only say that the best scholars disagree as to whether the weekly Sabbath is included in the "days" referred to in these passages; some, like Dr. Shedd, characterizing them as secondarily holy days as distinguished from the Sabbath; others, like Dean Alford, inferring that "sabbatical obligation to keep any day,

whether seventh or first, was not recognized in apostolic times." The reasons for the first view seem to be (1) that the command to observe the seventh day was a part of the moral law, and (2) that other days, besides the seventh, were called sabbaths in the Old Testament Scriptures. I have never seen or heard any good reason for the second view. It seems to me that whether or not the weekly Sabbath is here referred to, is a matter of great doubt; and that the idea of the abolition of the day of the Sabbath drawn from this scripture can never amount to more than a very poor theory at the most. But, even if the opinion of the more conservative on both sides of this question be the correct one, that the Sabbath is meant, what, in the absence of every preconceived notion, would we naturally infer as to the meaning?

Paul was writing to a people among whom were Jews, who were placing altogether too much stress upon the things prescribed in the ceremonial law, as if salvation depended upon these things; while the burden of Paul's preaching had been "Christ and him crucified." "Neither is there salvation in any other." "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Paul wrote to the Galatians, as he notices their ascetic tendencies to place all importance in these observances, afraid, lest, after all, they had forgotten the great truth which he had emphasized,—salvation through faith in Christ. Why would it not be more reasonable to suppose, that when Paul said: "Let no man judge you in respect of the sabbath days," he was continuing right along the line of reform which Christ himself instituted to free the Sabbath from the abuses which the Jews had heaped upon it, and not that he meant by this language to sweep the institution out of existence, and to say, You are under no obligation to observe the Sabbath? The fact that they were attaching the same importance to the Sabbath, *viz.*, a means of salvation, as to the festival days of the old economy, was sufficient reason for mentioning it in the same connection. Dr. Boise says on Col. 2: 16: It appears that the Judaizing teachers, in their ascetic tendencies, were prescribing rules on all these points, which the apostle did not approve of. The expression of this disapproval is all that the verse means. It is one of the first clear notes sounding forth in the world liberty of conscience. In respect to the perpetuity and proper observance of the Sabbath, the words of our Lord should never be forgotten: "The Sabbath was made for man and not man for the Sabbath."

Perhaps my prejudice in favor of *food* and *drink* is an additional reason why I oppose the abolition idea of all things mentioned in this verse, since Paul says, "Let no man judge you in meat or in drink." I most seriously doubt whether the idea of the abrogation of the so-called Jewish Sabbath would have occurred to any, were it not that the Christian Church must needs justify herself in the observance of a day, which she has discovered after so many centuries to have no better Scriptural warrant.

If, now, we turn to the 4th chapter of Hebrews, where the Sabbath is the subject under discussion, and not referred to merely as an illustration, we find it treated as something permanent and abiding. Types and shadows of which Christ was the substance, which passed away when their anti-type came are discussed further on in the epistle. So the Sabbath, as a type of the heavenly rest must abide until that which it foreshadows appears. There are two

thoughts I wish to urge against the no-difference theory.

1. It is not consistent Baptist doctrine. If a Baptist say, It makes no difference what day you observe as the Sabbath, he would have difficulty in meeting the argument for infant baptism, sprinkling, etc. "I konw," says the advocate of these customs, "that βαπτισμα generally means to immerse, but it is the spirit of the ordinance, and not the letter concerning which God is particular. Sprinkling is so much more convenient and popular, God cannot be greatly displeased with this deviation from the true method." If the Baptists say that the apostolic fathers recognized the observance of Sunday, the Pedito-baptists can urge the same thing for infant baptism.

2. We cannot say that it makes no difference what day we observe, and still hope to institute a Sabbath reformation in this country. If we say that popular custom should determine what day ought to be observed, we get away from good Bible, Baptist ground. God himself founded the institution of the Sabbath, and he likewise appointed the day for its observance. So that, so far as he has revealed himself to us, the institution and the day are one in the mind of God. He never left a matter, which he considered of any great importance, to the caprice of human reason for decision. He is not the author of confusion, yet confusion must be the result, if the no-difference theory prevail. If there is to be a Sabbath reformation in this country, it must be religious reformation, for the Sabbath is a religious institution. Now, all religious and moral reforms must begin in the consciences of men. It is only as the enlightening, enlivening power of God's eternal truth flashes in upon the soul, that the conscience can be aroused to life and activity. There must, therefore, be a divine, a Bible basis of appeal to the consciences of men on this great question. All appeals based upon human reason must necessarily fall short of this. And it strikes me, brethren, that you have a hopeless task in convincing the intelligent, thinking men of to-day, with the open Bible before them, that Sunday is the divinely-appointed day for rest and worship. The popular mind sees, as the church is beginning to see, that there is no Scriptural basis for Sunday. It is a fact worthy of note that so-called Sunday desecration has increased in this country in proportion to the realization of this truth.

In conclusion, allow me to suggest what has been suggested to me as a strong reason why we ought to observe the seventh, rather than the first day of the week. Here are a pair of balances; in one scale-pan I place all the passages in the New Testament quoted and alleged to be in favor of Sunday. In the other scale-pan I place all the passages in the New Testament in which the Sabbath is referred to, allowing no more than what they obviously teach as to the example of Christ and his apostles, with reference to its importance and perpetuity. And I, as a reasonable being, am convinced by the preponderance of evidence in favor of the seventh day. As a loyal child of God, in the absence of any direct command, so far as the New Testament is concerned, I must be influenced by the clearer indications of his will. Not because I fear the dreadful consequences of disobedience; not because I fear I can't get to heaven if I don't obey, but because the more obvious teaching of God's Word is the law of my life, and where that leads I trustingly follow. The inconveniences which such a course may involve are not worthy of my consideration. The idea that I can't go

around the world without losing my reckoning is with the majority of people a difficulty of the head rather than of actual experience. (By the way, it always seemed strange to me why it should be thought that a Seventh-day Baptist cannot go around the world without losing his reckoning, while a First-day Baptist has no trouble.) What the Fathers have written on this question, and what all good men since then have said, shall not move me from my course, for the Bible is before and above them all. The mortal hopelessness of effecting a change in the practice of the Christian Church, shall neither discourage nor discomfit me, for "truth is mighty and will prevail." If God be for it who can be against it? The only consideration is, what does the Word of God teach?

I have listened to the eloquent appeal of Evarts; I have studied the logic of Boardman and of Waffle; my head has been almost turned by the reasoning and rhetoric of Stone; I have reflected upon the pleasing theory of Dr. Hulbert, and have heard with admiration the defense of my brethren here; but I have neither heard from any of them a reason so good as the Bible reason for the observance of the Sabbath, nor a day so good for Sabbath-observance as the day which God himself blessed and sanctified. And after all, it has seemed to me that if every reason for the observance of Sunday, except what could be found in the New Testament, could be excluded from the mind, and the Christian Church were universally observing the seventh day, a careful study of the New Testament would suggest it to no one, that God ever intended the first day of the week to be observed for any reason whatever.

T. J. VANHORN.

OUR MIRROR.

THE Y. P. S. C. E. of the Shiloh Church has recently completed its first year's work, and has chosen officers and appointed committees for the ensuing term.

In retrospect, we are very much encouraged, not only by the goodly number added to our membership, but more by the spiritual growth of the individual members, which illustrates how Christian growth results from Christian activity.

The committees in the discharge of their duties have discovered new fields for work. The Missionary and Tract Committee, at the beginning of the year, acting upon the suggestion of the Rev. A. E. Fulton at the late National Convention, canvassed the society for missionary and tract weekly subscriptions, and the collections are taken at each meeting. The Literature Committee have succeeded in obtaining a contributed library, the volumes of which are circulated among the members. The committee are now making collections of choice quotations, to be used in connection with the library; another work is reporting the pastor's sermons to the aged or invalids who are not able to attend church. The Temperance and Social Committee are just now preparing a literary and social entertainment, to be given in Academy Hall the coming week.

We have renewed our pledge of \$25 toward the support of Bro. Huffman; have also pledged to assist in sustaining the Tract Depository in New York, etc. Acting upon the suggestion of members of this society, a Local Union has been formed with societies of adjoining towns. Mr. Frank Bonham, of this society, is elected its first president. At our last meeting, which was the regular consecration meeting, seventy-nine were present, and several absent members sent passages of Scripture to be read.

COR. SEC.

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 III.—GOD'S WORKS AND WORDS.

For Sabbath-day, April 16, 1892.

SCRIPTURE LESSON.—Psa. 19:1-14.

INTRODUCTION.—"To the chief Musician, a Psalm of David." Another grand song committed to the master of the praise service in the sanctuary of God. The glory of God in nature and Scripture is worthy the chanting of terrestrial and celestial choirs. David, while keeping his father's flocks, became familiar with the book of nature as well as Scripture, and here he compares and contrasts them, magnifying the excellency of their divine Author. True science will never contradict Genesis. Neither the "higher" nor any other criticism will rob us of these two volumes of the same work. Is the air now full of flying missiles aimed at Inspiration? Do we hear one say, "The Bible contains the Word of God?" and another reply, "The Bible is the Word of God"? Are theories "latitudinarian" and "evangelical"? Be calm and fearless. We have yet a citadel of the Christian faith. "The Word of the Lord endureth forever."

TIME.—Neither the title nor subject indicates the date or place. Only can we suppose that David wrote it during his "sunny and hopeful manhood." Probably between B. C. 1055 and 1035.

EXPLANATORY NOTES.—"The heavens." A variety, including the watery, the aerial, the solar and starry heavens. Possibly the heaven of heavens, the things of which hath not yet "entered into the heart of man," is included. "Declare." Are declaring. God's power, wisdom and goodness. "The glory of God." The outshining of his intrinsic excellence.—*Murphy*. God's glory, power, skill is declared by the heavens, but not his holy will which is set forth in his law. "Firmament." Expanse, sky. "Handiwork." The work of his hands. v. 2. "Day unto day uttereth speech." One day poureth forth speech and another takes it up. An everflowing fountain of praise. "Sheweth knowledge." The knowledge of God and his glory. "Sheweth" is a term signifying to keep alive. A living knowledge. v. 3. Though nature utters no audible voice, yet there is a language of it that is universal. Every person of all languages may thus be led to worship the true and living God. v. 4. "Their line." Perhaps the day line. Or, line of conduct proclaiming the duty of worshiping God. "Their words." The testimony they bear. "End of the world." The bounds of the habitable globe. "In them." The heavens. "Set a tabernacle." Pitched a tent. A place for the sun is assigned. v. 5. "A bridegroom." Like a bridegroom gloriously appareled is the rising sun, "coming out of his chamber," or from the night of repose. "Rejoiceth." No weariness to the sun, no exhaustion. It speeds its way onward with swift regularity, as a "strong man running a race." v. 6. "His going forth." Daily course. "End of the heaven." From the east where it rises. "Unto the ends of it." His circuit, or circular path is to the other side of the heavens. A complete journey is daily made. "Nothing escapes the penetrating rays. The animal and vegetable kingdoms are affected and given life. The heat in coal is said to be stored there by the sun's rays, and our lights find their origin in sunlight. Accepting the doctrine of "the correlation of forces," all forces used by man are from sun rays. So says Science. v. 7. This and the two following verses are in the Hebrew, each written with ten words, as the commandments referred to are ten. "The law of the Lord." Revealed truth distinguished from truth in nature. "Is perfect." Hence needs no changing, cannot be altered. It is complete and is the axiom of moral truth. Christ magnified it and made it honorable. Isa. 42:21. "Converting the soul." Brings it back from ignorance and sin.

God's law is a guide unto the way of right living. By the law is the knowledge of sin. No man is converted who does not turn to obey the law, to delight in it after the inward man. Rom. 3: 31; 7: 12, 22. "The testimony." Referring to the Decalogue. Ex. 25: 16. It testifies or witnesses to the right way. It witnesses against the disobedient. "Sure." Faithful, steadfast. "Making wise the simple." Undeveloped reason, inexperienced minds opened to conviction will be given wisdom. "If any man will do his will, he shall know of the doctrine." v. 8. "Statutes . . . commandments." Continuing the same thought in reference to the law—revealed law. "Are right." Everlasting righteousness. "Rejoicing the heart." The converted soul is first made wise and now happy. True joy is found in obedience. "Is pure." No error in the Decalogue. "Enlightening the eyes." Removes ignorance, selfishness, and prejudice. v. 9. "Fear of the Lord." The Moral Law requires reverence. "Is clean." Nothing about it to corrupt men, but it makes holy. "Enduring forever." God's revealed will is never changed. Jesus fulfilled but did not destroy. "Judgments." Judicial decisions. What God declares right. "True and righteous." Manifestly just. v. 10. "More to be desired." Are the divine decisions as to duty. "Than gold." Leading to the eternal treasures of truth and life, they are beyond all earthly treasure valuable. "Sweeter than honey." From the comb honey comes pure. A symbol of great enjoyment. The joys of obedience are beyond all other pleasures. v. 11. "Servant warned." Warned of danger, of duty; they are life principles showing the true way. Not all heed the warning. "In keeping of them." Notice the reward is *in*, not simply *for*, keeping the law. "Great reward" is given to the obedient child of God. The ways of the Lord are precious to the saint. v. 12. "Who can understand?" Sins of error or infirmity may be distinguished from willful disobedience. To sin against light is most fearful. God only knows the far-reaching consequences of error. Well may one pray, "Cleanse thou me from secret faults." A holy man desires complete cleansing, even from private faults unknown to the world. These secret faults are hardest to overcome. v. 13. "Keep back . . . from presumptuous sin." Defiant acts. Self-confident are so many, relying on their own strength, they are liable to rebel against Jehovah's authority. Presumptuous sins seldom find repentance. "Dominion over me." A slave to sin and evil habits. "Then shall I be upright." Perfect. Complete in parts. True to God. "Innocent from great transgression." Perhaps not some definite sin or crime, as murder or Sabbath-breaking, but continued and manifest transgressions of an habitual law-breaker. Matured and developed guilt. Constant neglect, salvation delayed. v. 14. "Words . . . meditations." Not only deeds but words and thoughts are to be guarded and brought into compliance with holy principles. Purity within and without, freedom from secret as well as open sins, is the Christian's desire.

LEADING THOUGHT.—God's power, wisdom, greatness and glory are visible in the heavens, and his holy will concerning men revealed in his Word, especially the Living Word, Jesus Christ.

SUGGESTED THOUGHTS.—It is a wise man who sees God *both* in creation and grace. The study of nature ought not to injure our faith in the revelation by word. Only a fool, in view of the wonderful heavens we behold, would say, "There is no God." A "perfect law" means, among other things, a perfect, unchangeable Sabbath. In the fourth commandment God supplied a need of all mankind, all races and tongues, all dispensations; "the seventh day is the Sabbath of the Lord thy God."

PHRASES FOR FURTHER STUDY.—Glory of God. Line and words. Law of God. Perfect. Converting. Righteous altogether. By them warned. Errors. Presumptuous sins. My Redeemer.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 10th.)

KNOWLEDGE OF GOD'S WILL.—Psa. 19: 8, Eph. 5: 17, Phil. 1: 9, 2 Peter 1: 5.

The true Christian undertakes a life-long work of self-discipline. He resolves that the great business of his life shall be to do God's will and train himself for his immortality. This cannot be the result of his own effort unaided. A purpose to do right is needed, but it is not all that is necessary. To do right he must know what is right. His purpose so manly must be guided by intelligence. He adds virtue to faith and then knowledge to virtue. For this knowledge he goes direct to God's Word. The law and the testimony enlighten his eyes. Whoever determines to follow Christ and receive the gospel as his hope must, as opportunity is given, acquire the knowledge of God's will and be an intelligent person. He is bound to be intelligent in those things

which concern his belief and duty. When Saul said, "Lord, what wilt thou have me to do?" he uttered a cry for knowledge. A converted mind longs for the knowledge of duty. God insists on this knowledge as an element of true Christian character. Being in the catalogue of spiritual graces it means moral discrimination. We have natural and speculative science, but possessing a knowledge of this does not make one a follower of God. The rule of life is God's holy law, and as faith is not completed without virtue, virtue is not completed without moral discrimination. The well-proportioned Christian character has this third element which, though dove-tailed into faith and virtue, is yet distinct. Let virtue be free and enlightened, let it be combined with the habit of moral discrimination. This is to be attained by diligence. "Giving all diligence, add to virtue knowledge."

SCRIPTURE REFERENCES.

1. Seek perfect knowledge. 1 Cor. 14: 16-20, Psa. 19: 7.
2. Knowledge aids godliness. 1 Thess. 4: 1-6. Eph. 5: 8-13.
3. It begets praise. Psa. 119: 7, 171; 140: 1, 2.
4. Leads to obedience. Psa. 119: 33, 34, 73, 144, 98.
5. Comes from God. Prov. 2: 1-7, James 1: 5-7.
6. Lack of knowledge dangerous. Hosea 4: 6, Isa. 5: 13-16.
7. A final issue. Isa. 11: 9, Hab. 2: 14.

—"MORE to be desired than gold."

—DAVID'S estimate of God's word and law does not seem to be that of most men.

—NOTWITHSTANDING the words of Jesus about gaining the whole world and losing the soul, there are thousands among professedly religious people who seem willing to take the risk.

—THERE are exceptions to all rules, it is said, but usually the class referred to are not faithful students of the Bible nor attendants at Sabbath-school. The restraints of God's law, and the lessons taught from Sabbath to Sabbath are not pleasing to the worldly minded.

—INVESTIGATION will prove that the great majority of men and women who are stable-minded and efficient members in the church, acquired the habit of Bible-reading early in life, and were quite regular in their attendance at church and Sabbath-school. Such rarely become apostates and disloyal to the truth.

—WELL did our Corresponding Secretary, in his report of the Sabbath-school Board say: "There could be no stronger guarantee for the solid unity, firm stability, and spiritual life of the church than the regular attendance of all the membership upon the Bible-school. The churches that most nearly accomplish this are the strongest of our denomination, of *any* denomination, and those that most neglect this are the most unreliable and subject to backsliding and dissolution."

—If this be true—and who can doubt it?—what a responsibility rests upon each superintendent, teacher, and scholar; and how earnestly should they endeavor to maintain the interest and regular attendance of the school. The Sabbath-school is sometimes called the "spiritual gymnasium" of the church; and to neglect it, or the systematic, reverent study of God's Word, is to neglect to maintain the vitality and perpetuity of the church of our Lord Jesus Christ.

HOME NEWS.

Ohio.

JACKSON CENTRE.—There is now quite a revival interest in our church. Eld. J. L. Huffman is spending a week or two with us on his way from Illinois to the Western Association. We expect baptism on Sunday, April 3d, and we hope others may follow later. Bro. Huffman will be at Portville, N. Y., next week. †
MARCH 30th.

A SHORT LIFE SKETCH.

Mrs. Hancy Rogers Green, the only daughter of Thos. S. and Sarah Rogers, of Waterford, Ct., was born on the 22d day of March, 1864, and died at Nyack on the Hudson, March 20, 1892. She was buried at Waterford, Ct., on what would have been her 28th birthday. Services were held at both places by the writer, assisted at Waterford by the Rev. O. D. Sherman, of Mystic.

While in school at Alfred Centre, N. Y., she was baptized by the Rev. C. M. Lewis, and united with the First Alfred Church. On account of the sickness of her brother Herbert, she returned to her home in Brooklyn, N. Y., to care for him in his last sickness. It is just nine years since he passed from this scene of toil and pain. She united with the Seventh-day Baptist Church of the City of New York by letter, Jan. 6, 1883. She was a faithful, consistent Christian sister, much interested in all the work of the church, being also Secretary of the Seventh-day Baptist Circle of King's Daughters, who have lost a faithful member by her death. The church has also lost a member whose sweet, unselfish spirit drew all who knew her to them. She was married Oct. 10, 1889, to Harold B. Green, of Brooklyn, N. Y. A beautiful home was by them established at 144 Decatur street, in that city.

Hancy was a devoted friend, a dutiful daughter, a loving sister, a gentle and affectionate wife, simple in her life, without much display, but faithful in all the duties of her life. Her life, through which virtue shed its light, becomes hallowed and immortal in our memories. The goodness of her life sheds glory upon her home, upon her friends. To show one prominent trait of her nature, we give an incident that occurred while she was sick. She always put her whole soul and mind into whatever work she undertook. On Friday night before her death, in her delirium she was teaching the children in her usual earnest way. She told her children to sing "Coronation," and striking up in a clear voice she sang that hymn. A short time before death, happening to see a Bible in the hands of her sister-in-law, Mrs. Lander, she requested her to read the fifteenth chapter of John. And after the reading of that, she said, "Please read the last six verses of the fourteenth chapter." She was prepared to live, in that she was ready for death. She lived so true a life that everybody loved her. Her life carried a rich earnest and pledge of the reward which is in store for her. Her life will linger in its sweet beauty, a most precious legacy; her tender sympathy, her quick intuition, her beneficent influence, her gracious ministrations upon the altar of her home, will abide forever in all our memories.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path which reaches heaven.

"The light of her young life went down
As sinks behind the hill
The glory of a setting star,
Clear, suddenly and still.

"As pure and sweet her fair brow seemed
Eternal as the sky;
And like the brook's low song her voice,
A sound which could not die.

"The blessing of her quiet life
Fell on us like the dew,
And good thoughts where her footsteps pressed
Like fairy blossoms grew.

"Sweet promptings unto kindest deeds
Were in her every look;
We read her face, as one who reads
A true and holy book.

"Then seems a shadow on the sky,
Her smile no longer cheers,
A dimness on the stars of night,
Like eyes that look through tears.

"Alone unto our Father's will
One thought hath reconciled,
That He whose love exceedeth ours
Has taken home his child.

"Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

"Still let her mild rebuking stand
Between us and the wrong;
And her dear memory serve to make
Our faith in Goodness strong."

J. G. B.

FROM THE SCANDINAVIAN FIELD.

I have for some time thought of letting our American friends know something about the lately organized Seventh-day Baptist Church in Asaa, Vensysel, Denmark.

Some time ago a Methodist clergyman was convinced of the Bible Sabbath and commenced keeping it. He became also convinced of the Scripture baptism, and was accordingly immersed. This minister, A. C. Christensen by name, continued to preach the new light he had found in the Word of God, and so a little company of Sabbath-keepers was gathered out, and was organized into a Seventh-day Baptist Church. I think they number about a dozen members. I have had some correspondence with this brother, and according to the impression gotten from it, he is an earnest, devoted, spiritual-minded Christian. His circumstances do not allow him to devote all his time to the work of the gospel. But he makes trips out on the field whenever he can. The churches in South Dakota have aided a little in his support. In a recent letter he speaks of a trip lately made where the interest has been unusually good, and some more have commenced to obey the Lord in the keeping of his Sabbath. I hope the brethren in Holland will unite their interest and sympathy with this new company of Sabbath-keepers, that they may be mutually strengthened. I think the Scandinavian churches in this country will try to do something for the support of the work there.

It has been my privilege to labor among my Scandinavian brethren in the North-west during the past two months. This work I have enjoyed much. God has granted his Spirit to accompany the preached word. Sinners have wept over their sins and God's children have been brought closer to him and to each other. I have also had opportunity to distribute tracts and papers. I have found people willing to listen to the word spoken. We have generally had meetings twice a day. Our meetings have always been the best during the daytime. I believe it is well pleasing to God to give our best time to his service,—to "seek first the kingdom of God." Meetings and meeting-houses of other denominations have been opened to us. My temporal wants have also been well supplied. And what I prize above this, my own soul has been greatly blest, and I feel the precious love of God filling my heart.

I have visited and held meetings at the following places in Iowa where there are some Sabbath-keepers: Elon, Forest City, Kiron, Exira and Elkhorn; and in South Dakota: Big Spring, Centerville, Danville, Swan Lake, Lennox and Dell Rapids. There are many other places that I intended to visit but time will not now permit. I hope soon to be able, if God is willing, to visit again these and other places. I realize the truth of our Saviour's words, "The harvest truly is great, but the laborers are few."

O. W. PEARSON.

FROM MARQUETTE AND VICINITY.

On the 18th of the present month I was called to attend the funeral of sister Emelia Tickner, at Marquette, Wis., and as it was the last of the week I remained over the Sabbath and till Sunday afternoon, and preached six times, including the funeral sermon, to large and attentive audiences. A very deep feeling seemed to prevail at every meeting. The recent death of some six of the inhabitants, among them Mother Tickner and her daughter, who were especially noted for their deeds of love and Christian faithfulness, has greatly wrought upon the entire community. In a private letter received from Bro. W. D. Tickner since returning to my home, he says: "The people of Marquette are stirred as they have not been before for many years." For some time past the M. E. Church has been closed against our people, but Bro. T. says: "Whenever you or any of our ministers come, the church is at your disposal." I was very cordially invited to the homes and hospitalities of the people, and as I availed myself of the few opportunities afforded, and conversed with the people, there was a manifest desire for a better state of things, and if the interest could be followed up by some competent person, I think good would result.

On Sunday afternoon I went home with Dea. J. H. Noble (some eight miles distant) where I preached Sunday and Monday evening at a school-house near by. The Congregationalists have a church here of some twenty-nine members, recently organized, and a flourishing Y. P. S. C. E. Dea. Noble and family are the only Sabbath-keepers at this place, but they are "true blue" and are letting their light shine in defense of God's down-trodden Sabbath. A daughter of Bro. Noble's is anxiously awaiting an opportunity to be baptized and unite with the Seventh-day Baptist Church.

Our missionary, Bro. Whitford, expects to visit that part of his field as soon as he can, and it is very desirable that he may be able to do so soon.

The words of our Saviour concerning the greatness of the harvest and the fewness of the laborers is emphatically true of the great North-west. Bro. W. ought to have at least two co-laborers on his field, and what ought to be *can be* and *will be* when as a people, our time, our means and our *selves* are *fully* dedicated to the Lord.

S. H. BABCOCK.

WALWORTH, Wis., March 28, 1892.

A WONDER WORKING GOD IN THE PERSON OF CHRIST.

Christ saith, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens I was there; when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." Prov. 8:22, 23, 27, 29, 30. Again Christ saith, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1:1-3. Thus Solomon speaks of God in the person of Christ, before the creation and in the creation. And John speaks of God creating all things in the person of Christ. The apostle Paul speaks of God creating all things in the person of Christ; consequently God in the person of

Christ created all things that were created in six days and he rested on the seventh day, and he blessed the seventh day and sanctified it, because that in it he had rested from all his work which God, in the person of Christ, created and made. Consequently, as God, in the person of Christ, rested on the first Sabbath, that makes him Lord of the Sabbath. So he also gave the law from Mount Sinai, to the Israelites, containing the ten commandments, among them the fourth, through which the voice cometh, "Remember the Sabbath day to keep it holy." So we see that God, in the person of Christ, came into the world in the form of a child, performing a miracle that this people might be more inclined to believe in the existence of a God. This child, arriving at the age of twelve years, and being very wise, compared with the highest educated class, would perform another miracle, causing the people to believe on him; then still performing more miracles by raising the dead, restoring the sick, and other like things, causing the people to believe in their God in the person of Christ. He gave himself into their hands and suffered death, and was buried and rose again, showing still more miracles. He preached his own gospel and kept his own Sabbath. Luke 4:15, 16. He gave all the ordinances of his church, of which he is the head; he ascended to heaven where he is God in the person of Christ. In the end his people shall appear before him to give an account of their deeds; those that have done well will inhabit that new world where there is nothing of a sinful nature, neither sorrow nor death, and the wicked will be doomed to everlasting destruction. So God, in the person of Christ, had prepared a glorious home in the garden of Eden, in the beginning, where there was nothing known of sin; and in the end he has prepared for us a home where we can be his people and he can be our God.

G. B. K.

SALEMVILLE, PA.

TRACT SOCIETY.

Receipts in March, 1892.

Church, Shiloh, N. J.	\$ 33 96
Plainfield, N. J., \$31 24, \$59 55	10 79
Adams Centre, N. Y.	40 00
Westerly, R. I., \$50 95, \$20 09	71 04
Richburg, N. Y.	3 00
Leonardsville, N. Y., \$22 53, \$20 96	43 49
Walton, Iowa	18 50
Waterford, Conn.	4 00
Nortonville, Kans.	15 00
New York City	17 70
Little Genesee, N. Y.	16 16
Chicago, Ill.	3 40
Walworth, Wis., Hebrew paper	2 00
Sabbath-school, Plainfield, N. J.	50 00
Collection, Yearly Meeting, New Jersey churches	6 30
E. E. Whitford, Factoryville, Pa.	5 00
Mr. and Mrs. J. H. Babcock, Jackson Centre, Ohio	4 31
Charles Potter, Plainfield, N. J.	200 00
Young People's Committee	12 50
George H. Babcock, Plainfield, N. J.	500 00
Mr. and Mrs. F. W. Hamilton, Alfred, N. Y.	20 00
Wm. A. and Dea. W. P. Langworthy, New York City	50 00
J. A. Baldwin, Beach Pond, Pa.	5 65
D. and E. C. Whitford, Wolcott, N. Y.	5 00
Mrs. D. C. Burdick, Nortonville, Kans., Hebrew paper	100 00
Irving Saunders, Alfred Centre, N. Y.	2 50
Employees Publishing House, Alfred Centre, N. Y.	5 00
	\$ 1,327 70

E. & O. E. PLAINFIELD, N. J., April 1, 1892.

J. F. HUBBARD, Treas.

RESOLUTIONS OF RESPECT.

The following were passed by the Alfredian Lyceum:

WHEREAS, it has pleased the Father, in his infinite wisdom and his knowledge of what is best for all his creatures, to remove our sister, Mrs. Hancy Rogers Green, to the better land; therefore,

Be it Resolved, That we, the Alfredian Lyceum of Alfred University, have lost a dear and sympathizing friend, whose influence among us has been pure and uplifting.

Resolved, That we extend to the stricken family and friends our heart-felt sympathy.

Resolved, That a copy of these resolutions be sent to the husband of the deceased, and that their publication in the SABBATH RECORDER and in the Alfred Sun be requested.

ANNA L. LANGWORTHY,
ALICE M. MAXSON,
NINA G. HINMAN,
ETHEL A. HAVEN,
CLARA L. STILLMAN, } Com.

EDUCATION.

—THE Medical Department of the University of the city of New York received last year gifts amounting to \$350,000.

—THREE of the four Old South prizes given to graduates of the Boston high schools for the best essays on historical subjects, were awarded to girls on Feb. 22d.

—THE Senate of the University of St. Andrews, the oldest in Scotland, has decided to open to women the University's departments of theology, arts and sciences.

—UNDER the laws of New York no absolute college charter can be granted until an endowment of \$100,000 is raised; but where prospects are good for raising that sum a charter which runs five years, called a "provisional charter," may be granted.

—It is announced that Yale University is to have a preparatory school near Sharon, Conn. The ground and present buildings, a fund of \$150,000 for building, and an endowment fund of \$500,000 have been given for this purpose by Mrs. Hotchkiss, widow of the manufacturer of the Hotchkiss gun.

—THE Boston branch of the Vassar Students' Aid Society has offered a \$200 Vassar scholarship to the applicant that passes the best entrance examination in June, 1892. The competition is restricted to localities represented by that branch, and applicants are to communicate with Mrs. Frank H. Monks, Monmouth street, Brookline, Mass.

—A GERMAN authority says that almost a third of all humanity—that is, 400,000,000—speak the Chinese language. Then the Hindu language is spoken by more than 100,000,000. In the third place stands the English, spoken by almost 100,000,000. Fourth, the Russian, with 89,000,000, while the German language is spoken by 57,000,000 tongues and the Spanish by 48,000,000. Of the European languages the French is fifth in place.

PROF. WILLIAM J. TUCKER, D. D., of Andover Theological Seminary, has been, by the trustees of Dartmouth college, unanimously elected to the presidency of that institution. He carries with him, if he accepts, an excellent reputation and has the advantage of being preferred for the place by a large majority of the graduates of the college. His previous record has been such as to speak decidedly in his favor.

—THE trustees of Chicago University have considered thoroughly the subject of affiliation with various Western academies and colleges. This project is one of much importance and, if adopted, will give to the students of the colleges and academies entering into such relationship, the full University examinations, and will confer upon students of remote colleges passing those examinations, the certificates and degrees to which they would be entitled were they actually studying at the University, and will grant diplomas and degrees and fellowships affording free tuition for one year in the graduate schools in the University to those students annually who shall have earned the Bachelor's degree. It also will provide that the president of the minor college shall be elected to membership in the University council, and will give preference, when engaging instructors for special service in the University, to approved instructors in the affiliated colleges.

—THE *Montreal Witness*, speaking of Protestant and Convent schools in the dominion of Canada, has this to say: "Of the number of Protestant girls who attend convent schools in Canada, a large proportion become Romanists, or are tainted with Romanism. Whatever the religious ladies who carry them on may say to the contrary, and they say a great deal to the contrary, these schools are first and foremost proselytizing institutions, where the whole moral influence that can be exerted on behalf of the Roman Catholic religion is brought to bear upon the impressible characters who are ruthlessly subjected to it by their parents and guardians. The same is the case with boys. One in a Roman Catholic school was asked by a solicitous friend if he remembered to say his prayers. He answered, 'Oh, yes, I say my beads over every day.' The excuse given by the parents in this case was the universal one. 'It was absolutely necessary. The boy must have an education, and there was no Protestant school to which we could afford to send him.' The Protestants of all denominations have long felt the danger in which children of parents either indifferent to religion or over confident in the stability of their own children are constantly placing the young people who are hereafter to hold important positions in society and especially those who are to be the mothers of Protestant Canada."

POPULAR SCIENCE.

TO TAKE OFF THE SHINE.—It is not generally known, but very well worth remembering, that the shine can be easily and quickly removed from the shoulders and elbows of one's gowns by a gentle friction with emery paper. Don't rub too hard, just enough to raise a little nap, and then, in the case of cashmere or other smooth goods, go over the place a few times with a warmed silk handkerchief.

EGGS FOR DYSENTERY.—The egg is considered one of the best remedies for dysentery; beaten up lightly, with or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of the stomach and intestines, and by forming a transient coating on these organs, enables nature to resume her healthful sway over a diseased body. Two or at most three eggs per day would be all that is required in ordinary cases; and since eggs are not merely medicine but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.

MILK, A MICROBE KILLER.—Dr. Freudenrich has found, by experiments, that the cholera bacillus, if put into milk drawn fresh from the cow, dies in an hour, and in five hours if put into fresh goat's milk. The bacillus of typhoid fever takes twenty-four hours to die in cow's milk, and five hours in goat's milk. Other microbes suffer a like fate in varying periods. But he has also found that milk maintained for an hour at a temperature of 231 degrees Fahrenheit, loses its power to kill microbes—a statement which is of interest in the face of the common teaching which makes the purification of milk depend upon its being boiled. Again, the bactericidal properties of milk become weaker the older it gets, for cow's milk after four days, and goat's milk after five days, cease to have any effect upon microorganisms.

THE COLD BED.—If trustworthy statistics could be had of the number of persons who die every year, or become permanently diseased from sleeping in damp or cold beds, they would probably be astonishing and appalling. It is a peril that besets traveling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But, according to *Good Housekeeping*, it is a peril that resides also in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family often suffer the penalty of sleeping in cold rooms and chilling their bodies, at a time when they need all their bodily heat, by getting between cold sheets. Even in summer weather a cold, damp bed will get in its deadly work. It is needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide.

A METEORIC STONE.—Frank Newell, a cattleman of Texas, in the Choctaw nation, reports that on a recent afternoon a large meteor fell on the prairie. It was imbedded at least twenty feet in the earth, and protruded twelve feet in the air. The meteor, when seen by Newell, appeared in the air like a monster ball of fire. When the earth was struck it fairly trembled, and there was a spluttering and sizzling like unto a piece of hot iron dipped into water. The meteoric stone was as hot as a furnace several hours after it descended to the earth. Newell estimates the weight at several tons. The meteor fell about 8 o'clock on the prairie near a small water-course called Frick's Creek. Newell was on horseback, about 500 yards distant. Newell's horse trembled with terror, causing him to dismount. It was not until the next morning that Newell and his neighbors could approach near the meteor, and then only to within a distance of about fifty yards.

GOING TO SLEEP.—Scientific investigators assert that in beginning to sleep the senses do not unitedly fall into slumber, but drop off one after another. The sight ceases in consequence of the protection of the eyelids, to receive impressions first, while all the other senses preserve their sensibility entire. The sense of taste is the next which loses its susceptibility to impression, and then the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. Furthermore, the senses are brought to sleep with different degrees of profoundness. The sense of touch sleeps the most lightly and is the most easily awakened; the next easiest is the hearing, the next is the sight, and the taste and smelling awake last. Another remarkable circumstance deserves notice: certain muscles and parts of the body begin to sleep before others. Sleep com-

mences at the extremities, beginning with the feet and legs, and creeping toward the center of nervous action. The necessity for keeping the feet warm and perfectly still as a preliminary of sleep is well known. From these explanations it will not appear surprising that there should be an imperfect kind of mental action which produces the phenomena of dreaming.

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

SPECIAL NOTICES.

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

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

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

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. C. B.

CONTENTS

Contributed Editorial Paragraphs..... 209
 Our Land and our Day..... 210
 Is Nature Sin?..... 211
 Fayerweather's Millions; Churches and Church-going a Hundred Years ago; The Gregorian Calendar; Some One Please Answer; Central Association Records..... 212
SABBATH REFORM—Paragraph; It Makes all Difference; The Sabbath for both Jew and Gentile..... 218
MISSIONS—Paragraphs; Seventh-day Bap'tists and Foreign Missions..... 214
WOMAN'S WORK—Paragraphs; One is Gone; What a Zenana is; Resolutions..... 215
EDITORIALS—Paragraphs..... 216
 From Dr. Swinney..... 216
RECORDER ARREARAGES; From an Old Contributor..... 217
YOUNG PEOPLE'S WORK—Symposium; Our Mirror..... 218
SABBATH-SCHOOL—Lesson; Christian Endeavor Topic; Paragraphs..... 219
HOME NEWS—Jackson Centre, Ohio..... 220
 A Short Life Sketch..... 220
 From the Scandinavian Field; From Marquette and Vicinity; A Wonder-working God in the Person of Christ; Tract Society—Receipts; Resolutions of Respect..... 221
EDUCATION..... 222
POPULAR SCIENCE..... 222
SPECIAL NOTICES..... 223
BUSINESS DIRECTORY..... 223
CATALOGUE OF PUBLICATIONS..... 223
MARRIAGES AND DEATHS..... 224

MARRIED.

MILLER—CRANDALL.—In Danielsonville, March 17, by the Rev. F. L. Knapp, Henry J. Miller, of Dayville, and Miss Elizabeth Crandall, of Alfred Centre, N. Y.
 HONEYSETT—FEATHERSTONE.—At the Seventh-day Baptist parsonage, in Walworth, Wis., and by the pastor, Feb. 24, 1892, Mr. Jesse E. Honeysett, of Footville, Wis., and Miss Jennie E. Featherstone, of Harvard, Ill.
 KILHOFER—YOUNG.—At the home of the bride's parents, in the town of Sharon, Wis., by Eld. S. H. Babcock, March 15, 1892, Mr. Jacob Kilhofer, and Miss Edna Young, both of Sharon.
 HEIDLEBAUGH—SHULTZ.—At the Seventh-day Baptist parsonage, in Garwin, Iowa, March 30, 1892, by the Rev. E. H. Scovell, Mr. J. C. Heidlebaugh, and Miss Lettie M. Shultz, both of Garwin.
 HALL—ANDERSON.—At the residence of the bride's parents, in Parlee, Kans., Wednesday evening, March 23, 1892, by the Rev. G. M. Cottrell, Mr. Edwin R. Hall and Miss Maggie Anderson, both of Parlee.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

TRASK.—In Andover, N. Y., March 27, 1892. Josiah Trask, in the 74th year of his age.

Br. Trask had been troubled for years with heart difficulty. A few weeks ago he was prostrated upon his bed when pneumonia setting in soon closed his life. He was fully conscious that he was nearing the great change, and met it joyfully, trusting in Jesus in whom he had trusted for salvation from his youth. His former church relations were with the M. E. Church, but changing his views of the Sabbath, he became a member of the Seventh-day Baptist Church of Independence, with which he remained to the close of life. His funeral was held at Independence, March 29th, Eld. H. D. Clark assisting, and his remains were taken to Hallsport for burial. He has left of near relatives, a wife and four children.

J. K.
 MAXSON.—In Bath, Steuben county, N. Y., March 12, 1892, of consumption, Cyrus Maxson, aged 57 years.

The subject of this notice was born in Genesee, Allegany county, N. Y., Aug. 25, 1834. He united with the First Seventh-day Baptist Church of Genesee, April 11, 1857. His life work was music, which he continued to follow with success as long as his health would permit. He was Professor of Music at Alfred University from 1859 to 1862. In 1869 he took up his residence in Bath. Aug. 31, 1873, he was married to Miss Mary Scott. He has been a regular attendant at the Methodist Church, an earnest worker in the Sunday-school, where he has been teacher, superintendent, and treasurer for 17 years. The officers and teachers attended his funeral in a body. The services were conducted by Revs. E. G. Piper and V. P. Mather. His wife and one daughter survive him.

A. L. M.
 SEARLE.—At West Edmeston, N. Y., March 15, 1892. Mrs. Ora Searle, wife of Clarence J. Searle, in the 33d year of her age.

Sister Searle was the daughter of LeRoy and Elizabeth (Coon) Maxson, and had spent her life in this vicinity. Early her heart turned to the Lord, and she was baptized by Eld. Stephen Burdick and united with the First Brookfield Church at Leonardville. Some six years ago she removed her membership to the West Edmeston Church, where it remained until she was called away. She was married to Mr. Clarence J. Searle about twelve years ago, with whom she had made a very pleasant home to be thus desolated by her death. She was possessed of a helpful and sympathetic spirit and honored the profession of Christ. A very large circle of friends and kindred mourn over the loss they have met. Besides husband and parents, already mentioned, she leaves two daughters, the younger a babe of four weeks.

C. A. B.
 LEWIS.—At the home of her son, Wm. H. Lewis, of Rome, N. Y., March 20, 1892, of paralysis, Mrs. Henrietta, relict of the late Clark Lewis, aged 76 years.

She was born Oct. 20, 1816, in New Berlin, Chango county, N. Y., of which place her ancestors

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For Sale.

The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

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

Notice.

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

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