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## DROPPED OUT.

BY MRS. M. A. DEANE.

One morn, I noted in the throng,  
A bright and happy pair;  
A husband, noble, brave and strong,  
And wife, so fresh and fair;  
And just between them, with a hand  
Clasped firm in hand of each,  
A child, from some enchanted land  
With gifts surpassing speech.

Her beauty charmed me while I gazed,  
Her sweetness seemed divine;  
My heart this rapt petition raised,  
"May she be ever thine!"  
They quickly passed, and while I sped  
Along my onward way,  
I mused upon the influence shed  
O'er life by one bright ray.

'Twas just a week, and in the crowd  
I saw the self-same pair,  
But with slow steps, and heads low-bowed,  
And eyes with stony stare.  
The "vision" that had walked between  
Was lost to mortal eye.  
No scrutiny, however keen,  
Its presence could descry.

And so, alone, the parents walked,  
With thoughts too sad for speech,  
And only through their dim eyes, talked,  
From heart to heart of each.  
Till, with the sorrow purified,  
With vision clear and true,  
They see her, on the other side,  
With beauty fresh and new.

And realize that Heaven alone  
Could keep their jewel rare;  
That He who knows and loves His own  
Received her to His care.  
Ah! Heaven has need of sweetest flowers,  
And pearls of purest white;  
Yet, all our loved ones still are ours,  
Though crowned with living light.

—THE writer has seen no finer characterization of Mr. Spurgeon than that by Wm. T. Stead in the *March Review of Reviews*. He draws a parallel between Beecher and Spurgeon. They were alike in parentage, early history, strong vitality, tenderness, earnestness and keen sense of humor. Both lived the life of their times and both were denounced as sensationalists. Both entered early on their life long-labors.

Thirty years ago, to most of the English-speaking race, there were two great preachers—Henry Ward Beecher in America, and Charles Haddon Spurgeon in England. Both were derided, ridiculed and covered with opprobrium by the supercilious minority whose fate it seems to be in every age to register its own shame in the pages of history by the epithets of contumely which it hurles against those of whom the world is not worthy. But to most of those who speak the tongue which Shakespeare spoke those two men appeared head and shoulders above their compeers. It would of course be easy to find more scholarly divines. The pulpits of the establishment in England and of the Methodist churches in America could produce orators whose discourses would correspond more exactly to the standard of sacred eloquence; but in the supreme test of the orator—the capacity to touch the heart, and sway the mind and convince the reason these two men stood alone. Now that they have both passed away into the silent land, we begin to perceive that although after them many have arisen, men with considerable capacity and ambition to walk in their footsteps, they have left no successors whose shoulders are broad enough to receive their mantles.

Mr. Spurgeon, although perhaps the greatest preacher of his time, has seemed for the last few years to belong to another age rather than his own. He was, as Mrs. Gladstone said, "the last of the Puritans." Many of us have felt what Mr. Stead expresses so clearly as follows:

Nevertheless, it is a curious comment upon the vanity of human expectations and the comparative failure which often attends even the most brilliant success that Mr. Spurgeon, who is now recognized as having done in English Christianity what no other man had attempted to do, should have utterly failed in that on which he had most set his heart. To have built the largest tabernacle in the empire, to have filled it from Sunday to Sunday with five to six thousand auditors, drawn together by no other attraction than by the spoken word, to have founded orphanages and colleges, to have circulated his sermons by the tens and the scores of thousands throughout the English-speaking world, to have published books which editions of two and three hundred thousand failed to meet the demand—to have done all this, as it were, single-handed and off your own bat would have appeared, before it was done, to be absolutely impossible. Spurgeon, however, did all this and more. But he who had proved himself a very Hercules, who had successfully accomplished all those labors imposed by a kindly Providence, nevertheless found himself baffled and confounded by the subtle Zeitgeist, or spirit of his time, with which he waged an uncompromising warfare. His last years were saddened and darkened by a deep sense of what he regarded as apostasy of English Christianity. He roundly assailed the tendency of the present time to take a broader view of the fate of man and the love of God than seemed orthodox to the Calvinists, who implanted upon the plastic mind of the Essex boy their cast-iron conception of God and his world. The Down Grade Controversy in which he played the part of Athanasius *contra mundum*, was a confession that even in his own denomination in which for thirty years he had been the most vitalizing and stimulating force—the best men could no longer be cabined, cribbed and confined within the pale of Calvinistic orthodoxy. He protested with such vehemence as he possessed—and that was not small—he denounced, he thundered, he almost excommunicated those of his brethren who could not share his conviction that no one could really believe in God, the Father and Christ the Son who was not certain that the majority of the human race were created to pass a whole eternity in endless torment, and that the whole revelation of the Divine Will was contained in the canonical books of the Old and New Testaments, in the verbal inspiration of which, from the first chapter of Genesis to the last chapter of Revelations, he never ceased to believe.

However men's theological systems may differ from that of Mr. Spurgeon, they will all, if honest and earnest men, join heartily in the splendid tribute to the great preacher with which Mr. Stead closes his article:

It is difficult, nay, it is impossible, to reckon up the world-wide influence which has been exerted by Mr. Spurgeon's life and teaching in the lifetime of this generation. Through all these years, ever since he came upon the eve of the Crimean war, down to to-day, when, weak, worn and weary he ceased to breathe on the shores of the blue Mediterranean, he had been as a Muezzin on the tallest minaret of English Christendom, crying with a voice which rang throughout the world: "Repent, believe, and be converted." Now that trumpet-voice is hushed in death, no more will pilgrims from all the English-speaking lands make their way to the great tabernacle reared in the midst of poor and busy Southwark. His name remains as a memory and an inspiration, but his familiar face we shall see no more.

—THERE passed away from this earth last week, amid the pines of Georgia, far away from home and friends, a young man gifted and earnest, who had but recently finished his education and entered a professional career with promise of uncommon usefulness. I would say a word in regard to him, not only because he was one of my nearest and best friends, but be-

cause his death, while a cause of great sadness to all who knew him, brought with it a sermon which we young people ought to hear and heed. Brother Will Crandall went to Florida some months ago to find, if possible, in that mild climate a cure for pulmonary trouble. His vitality had been sapped by over-work in finishing a three year's medical course in two years, and while still in a low state of vigor he was attacked by the germs of the disease which caused his death. In the last letter I ever received from him he said, "I want you fellows to profit by my experience. You can't afford to use yourselves up now. You have a great work before you and you must begin now to build your constitutions to stand the mental strain. I should be very sorry to see you suddenly fail in health as I have done and be no good on earth—and no one knows when I will be, if ever. I may go the other way." Alas! "he went the other way." O, young men and young women, my brothers and sisters, we make a great mistake when we work with just this month or this year in view. We ought to work with the view of making our lives just as long and useful as possible. Many a young man by doing more than he ought in one year cripples or destroys his usefulness for the thirty years to follow. The words of my friend have been ringing in my ears ever since. God grant they may bear fruit in our lives. Sometimes we talk about the "mysterious dispensations of Providence" when it is almost sacrilege. God has placed our lives in our hands to do with as we will. If we abuse our bodies and ruin our health, let us not speak of it as a special interposition of God. He can and does *overrule* our mistakes, and in his own way he causes all things to work together for good to those that love him.

And this leads me to another part of my friend's letter and another part of the sermon even more important than the first. He said: "I am resigned, contented and happy. I have a faith and hope that give me the comfort I have." I am sure that as he lay listening for the last time to the sounds of this beautiful world which he enjoyed so much, sadness was in his heart only for a life-work which he might have done, and for those left behind dearer to him than his own heart's blood. For himself he was only going on home. That faith and trust ought to be the central thing in every man's heart. Only then is he ready to die. Only then is he ready to live. If a man has his soul anchored in God, he is all right for this world and for the other. The great philosopher must have been inspired when he said, "no harm can befall a good man whether he be living or dead." There is scarcely anything in this world more uncertain than human life. On a winter evening several years ago I was talking over old times with a former school-mate. We counted the names of those who used to attend the old Big Foot Academy with us who had since died. We found that in the six years intervening fifteen had passed "into

the silent land." Some of them were weak and sickly. Some were strong and robust. In almost every case the news of their death had come like a shock. We cannot know what is coming, but we can be ready for whatever it is. You cannot do better than to put down in your diary to-night these two things. I am resolved to do all I can to make my life long and useful. I am resolved to stand in such a relation to my Heavenly Father that I shall be happy whatever comes.

L. C. RANDOLPH.

MORGAN PARK, Ill.

A REPLY TO THE REV. N. KINNE.

BY THE REV. A. W. COON.

I notice another criticism on my paper of March 3d. It comes from the pen of our good Brother Kinne, and one can but admire the very kind and manly spirit with which it seems to be brimful, but I do not see the pertinency of some of the Bible texts that he quotes as opposed to views presented in my paper. I wish to reply to my brother, and in the same Christian spirit in which he offers the criticism. It appears to me that the sentiments of the criticism are not in harmony with the Bible or reason. Of course I am human and liable to misjudge, but if I am wrong I certainly desire to be right.

1. The brother seems to make a wide difference between the cause of Adam's being and that of his posterity, that "our infant race" is of secondary origin. I do not ignore the fact that the human family all sprung from Adam, but in the creation of Adam, God established all the laws of generation which determined the physical status of the race, so that they are just what God designed they should be when he made the laws of gestation; so I do not see why He is not just as responsible for the nature of "our infant race" as for the nature of Adam himself.

2. He assumes that physical death is the penalty for sin. This of course I reject for cause. The Bible teaches us that Adam was subject to the same conditions, physically, that his offspring were. He was made of just such material as we are. The blood coursed in his veins; he was subject to heat and cold; he was to eat and drink or starve to death. Please read Gen. 1: 28-31. Who does not see from these carefully enumerated circumstances, the sure marks and evidences of a law of individual decay and dissolution. What right have we, in view of such Bible teaching as quoted above, to infer that Adam could have had no experience of old age and finally of breaking down and sluffing off this mortal body as a step to a higher and a better condition? This description of Adam's physical condition was given before he had sinned.

3. Another evidence to my mind that Adam was mortal before he sinned, is that Christ the second Adam, had a perfect human body though born of woman. He was "very man," in the same sense that he was "very God," and he had a mortal body and was subject to death and yet without sin. In the curse pronounced upon Adam it appears that his life was determined or limited, before he fell. "In sorrow shalt thou eat of it *all the days of thy life.*" The same language was addressed to the serpent, and I think it means the same as if we should use the same language; for instance, we say, "You will remember so and so, as long as you live," which clearly implies that life is a period of time limited and will end. So of Adam's physical life, he would die some time had he not sinned, the reason given is, "Dust

thou art, and to dust shalt thou return." This is said of the body, but "the spirit returns to God," etc.

4. The brother quotes "In Adam all die." He leaves out the conjunctive adverb of manner and that makes it a positive preposition. "As in Adam all die, so in Christ shall all be made alive." 1 Cor. 15: 22. In the same manner that all die in Adam, so in like manner shall all be made alive. I explain the first clause of the sentence by the last, and as we know that all are not made alive in Christ only as they exercise faith in him, so there must be the intervening act of sin and the death of all in Adam, or it would follow that all are made alive or saved in Jesus, without repentance and faith, which we know is not true. "The wages of sin is death," but it is spiritual death and can be escaped by faith in Christ. All that was lost by sin is recovered in the atonement, but it does not save from physical death. Jesus never so much as once referred to the death of the body as an evil or the results of sin, but he says, "Fear not them who kill the body." He did not refer to the death of the millions of little children to prove their sinfulness, but he said of sinners, "Except ye repent and become as a little child ye cannot enter the kingdom of heaven." If "our infant race are by nature children of wrath even as others," logically heaven is made up of sinners.

5. The brother must take it for granted that if infants are not sinful they must be holy, but the very reason why they are not sinful must be the very reason they are not holy—they have no character. The Bible nowhere affirms that Adam was made holy. He was very good just as the bird, the fish, the tree, and the rock, but no one thinks of them as holy. Adam was made upright and in the image of God, but this does not refer to character.

6. What glory can be due to God for the plan of salvation that saves any sinner who does not belong to him, for sanctifying the infant and fitting it for heaven, or even for saving it from conditions that would surely result in spiritual death? Why then can they not join in the song of Moses and the Lamb? It seems to me they might stand near the head of the class. The Bible universally uses the terms die and death as spiritual whenever connected with sin or transgression, as in the following texts, which see: Prov. 12: 28, Ezek. 33: 11, John 8: 51, 52; 5: 24; 6: 47-51, Matt. 19: 17, and Rom. 8: 6.

7. It is asked, "What is the significance of the following portions of the Word of God?" Rom. 5: 12-14. This is the only passage in the Bible that incidentally intimates that Adam's first sin has in some way been the occasion (not the cause) of all the sins of his posterity. It neither says nor intimates any thing in relation to the manner in which Adam's sin has occasioned this result. It only incidentally recognizes such a thing and then leaves it just as if the *quo modo* was so clear that it required no explanation.

8. The doctrine that the nature of "our infant race" is sinful, represents sin as of two kinds, sin of substance and sin of action, whereas neither the Bible nor common sense acknowledges but one kind of sin and that consists in disobedience to the law of God. Psa. 58: 3 and 51: 5 are quoted to prove the erroneousness of my views, viz., that human nature *per se* is not sinful. The first of these texts has been used to prove that all the race of Adam committed actual sin,\* and it has been

\*Being in the loins of Adam, as Levi paid tithes in Abraham.

used to prove the doctrine of original sin. To prove either depends upon the construction that is assumed; but certainly it does not prove that infants sin the day and hour they are born, and it does not affirm any thing of a sinful nature, but that is a construction put on, for does it really mean that they are really and literally estranged from the very day or hour they are born "speaking lies"? It might as well be affirmed of them the day before they were born. Every one knows that such a construction is contrary to facts, and that they do not go astray telling lies before they can go at all, or speak. It can mean nothing more than that they go astray from early accountability or moral agency. If it means more than this it contradicts plain Scripture teaching and God's own definition of sin, and is also contrary to matter of fact. As David cast his eye backwards down the stream of time he could see that in very early life he sinned, and he expressed himself in the strong and graphic language of poetry as in the text under consideration. It does not teach the doctrine of original sin. As to the second of these texts (Psa. 51: 5), if it is to be taken literally it would seem that the author meant to affirm the sinful condition of his mother at the time of conception and during gestation, but to interpret it as teaching constitutional sinfulness is to contradict God's definition of sin, as I have said before; and the only definition that human reason and common sense can receive, for the law does not legislate over substance, requiring man to have a certain nature, but over voluntary action. David was greatly excited over his sins and especially over the sin of planning the death of a subject, and he says, "my sin is ever before me." He remembered that he was a sinner in youth, and finally in this penitential prayer he broke out in the strong language of the text, not to teach the unscriptural dogma of a sinful constitution, but to declare in strong poetic language he had always been a sinner from his earliest recollections. To press this text, or any other further than this is to violate fundamental rules of biblical interpretation. I refer the reader to my reply to Rev. J. Clarke, published April 7th. I do not propose to pursue this subject further, as I trust my positions are now clearly stated.

SERMON.\*

When circumstances occur similar to those which have culminated in our meeting here today, with such emotions of sympathy and sorrow as possess all our hearts, the thought will naturally occur, can anything be said to mitigate the grief or light up the gloom of the present hour? The best source of consolation we find in the Word of God, to which we have already had resort. Among those passages of scripture which occur to me as affording comfort at the present time is the language of David when he was afflicted, "I was dumb, I opened not my mouth, because thou didst it," and the words of Christ to Peter, when the latter was sorrowing on account of his Master's humiliation, "What I do thou knowest not now, but thou shalt know hereafter." But then some one will say, "In David's case it was easy for him to use the language he did, because he had sinned against God, and that the suffering which came to him was on account of this offense," but in a case like this and others, where it does not appear that there is any connection

\*Discourse by the Rev. E. M. Dunn at the funeral of Wm. Henry Crandall, M. D., in Milton, Wis., April 6, 1892. Published by request of the near relatives.

between the suffering and transgression, it is not so easy for one to say that the Lord did it. The sufferer might say, "If I could understand that this affliction came from God I could bear it, but I cannot see that God had anything to do with it."

This is where we make a mistake. It is clear that all events are either of God's doing or of his permission. No event, however small, escapes the superintending providence of God. It may be difficult to draw the line between what God does actively and what he permits to be done, and God has to do with events which seem to be the result of the operation of the laws of nature, for God is the author of the laws of nature, and we oftentimes overlook the fact that God works unseen in and between the laws which he has made, producing at different times different results, because there are unseen circumstances in the one case which do not exist in the other. We do not deny but the same laws under the same, or precisely similar circumstances, will produce like results, but there are often circumstances under God's providential arrangements which we do not perceive, and hence we cannot foretell nor account for results. So that it ought to be easy for us to believe that God is present and active everywhere and in all things.

Suppose that our dear brother whose remains lie before us was not strong in his physical constitution by nature, I cannot say—grant that there may have been a tendency, from the first, to pulmonary disease, I know not,—grant that his active temperament, his ambition and intense application to study and work may have developed this tendency, and so the outcome was what we call, and oftentimes mistakenly call, a premature death, his friends are none the less prevented from saying, "I am dumb, I open not my mouth, because thou didst it;" and why he does these things we do not know, but the persons who are most deeply interested will know some day, for Christ says to them to-day, as he did to Peter, "What I do thou knowest not, but thou shalt know hereafter." Those of us who have been called to suffer have already lived long enough to know somewhat of the purpose God had in calling us to pass through the deep waters of affliction. . . . At times like this it is very common for persons to regret what has been done in the past. Nothing more common, when we are deeply afflicted, than to look back and think how it might have been avoided, and sometimes we blame ourselves when we should not. We ought not to harbor these regrets. *E. g.*, how natural now for the dear wife to say, If I had only known the results of this illness, how much better to have encouraged him to remain at home, where I could have cared for him, and if he must die, what comfort would it have been to me to have held his hand in mine as he entered upon his last sleep, and to have impressed the last kiss upon those lips which are now sealed forever! But no, he died among strangers. And she should not regret that she did everything in the world she could to have him well again. Oh, the brave heroism of that dear woman who is not permitted to-day to sit among the mourners, the most deeply afflicted one of us all. Father, mother and sister, and indeed we all, would gladly bury our sorrow, if, by so doing, we could only assuage the profounder sorrow of her, as she clings with a mother's love to her fatherless children, who in turn will cling to her for support. But thanks to the resources of a merciful heavenly Father, he will render her equal to the occasion; and she, too, I be-

lieve, will live to see the day that she will understand the meaning of Christ's words, "What I do thou knowest not now, but thou shalt know hereafter."

When Abraham was climbing up that mountain, in the land of Moriah, with his son Isaac and the wood for the burnt offering and the knife in his hand and the fire, to offer up as a sacrifice upon the altar his beloved son in obedience to the commands of God, he did not understand why God placed such a terrible burden upon him. But when afterwards he could look back upon this great trial as the means which God used to open to his view the divine purpose to send the Son of God, of whom Isaac was a type, as a sacrifice for the sins of the world, he could thank God for the trial through which the future had been revealed to him, so that Jesus himself could affirm after he came, "Abraham rejoiced to see my day, and he saw it and was glad." Moreover this bitter trial was such a test and strengthener of his faith that the spirit of the Lord could write this epitaph upon his tomb, "Here lies Abraham, the father of the faithful."

When Joseph was sold into Egypt and when his brethren took home to Jacob the coat of many colors stained with blood, neither father nor son understood what God was doing with them. But when the famine came in all that country, including Canaan, and the old father went down into Egypt with his sons, and found Joseph the governor of all Egypt and the savior of the people, they then understood the meaning of God's dealings with them in the years long since past.

How much of discipline and darkness there is in this life that we cannot understand, and why not? Because we do not know what is good for us, and what sort of discipline we need to prepare us for the work of life here, and for the building up of such a character as God would have us acquire, and for the mission which God has for us and our friends to perform in the life hereafter. Amid the sorrow and bereavement occasioned by the death of our friends, this consolation is too often lost sight of that God has a mission for them in what we call the other world more important than anything that they can accomplish here. And this may be more nearly related to our present welfare than we are apt to conceive. What means the author of the epistle to the Hebrews, when he says of the angels, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" And who are the angels? Why, they are God's messengers. He has his messengers living here upon the earth. When you went this morning to minister to the needs of that sick woman you were a messenger of God. And if such earthly messengers are transferred to heaven, does God forbid their coming back again "to minister for them who shall be heirs of salvation?" And, my brother, my sister, since your dear child was taken to heaven, or your sainted mother has been living there, have not you succeeded in living a more godly life than you did before? and why is that? Explain it as you may, you certainly are not sure but these departed friends have done for you a far more efficient service than they ever could have accomplished had they remained here upon the earth. We are entitled to this consolation when we are mourning the loss of our earthly friends. Our dear brother wanted to live, and chiefly that he might help his wife fight the battle of life. He fain would have been a bread-winner here, but it is written "man shall not live by bread alone." We need

the heavenly manna, and if God uses, as I have no doubt he does, those who were once Christians on earth, and now saints in heaven, as messengers to convey the heavenly freightage, let us receive the not unreasonable probability, as a comforting thought when we weep over the open grave ready to receive the clayey tabernacle which the cherished friend has just vacated in departure from earth to heaven.

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Wm. Henry Crandall, the deceased son of Wm. D. and Sarah C. Crandall, was born at Nile, N. Y., July 26, 1863, and died at Thomasville, Ga., March 30, 1892, aged twenty-eight years, eight months and four days. He was educated at Alfred University, Alfred Centre, N. Y., and afterward at Milton College. After teaching at various places, last of all at Milwaukee, he studied in Hahnemann Medical College, Chicago, from which institution he graduated and began the practice of medicine with very flattering prospects. His physical strength was not equal to his ambition, and it was not long before his friends had reason to fear that he might be cut short in the very beginning of what otherwise seemed a most promising career.

He was united in marriage to Dr. Ella Clarke Sept. 14, 1889. It was my privilege to officiate at this quiet wedding. Last autumn human wisdom seemed to advise a change of climate as a possible remedy for the disease of consumption which had already begun its deadly work, and so, on the fourth of November last, he started for the South. After stopping in Chicago and visiting friends there, and then in Lexington, Ky., he went to Harriman, Tenn., and afterwards to Sisco, Fla., where he spent some months, and afterwards went some fifty miles farther south to Winter Park, Fla. Later he came back to Sisco and then to Jacksonville, and nearly two weeks ago he went to Thomasville, Ga., quite a noted resort for invalids, a pleasant city of about 6,000 inhabitants, located high, and surrounded by the health-giving pines. Here he found a home, for a few days only, with a retired planter who together with his wife and family gave him every attention that a sick man could desire. One week ago this morning, quite early, about 3 o'clock, he was attacked with hemorrhage and died at 7 A. M. He remarked when he came to this family, it was very gratifying to him to find a temporary home where he could hear the voice of prayer in the family.

Bro. Crandall made a profession of Christianity when he was fourteen years of age, and joined the Friendship Church at Nile, N. Y. He brought his letter to unite with this church last fall, and the last Sabbath he was permitted to attend the church here, on behalf of the church I extended to him the right hand of fellowship.

When death called him he was ready to go; we have no misgivings on that point. He said before he left home, he was so weak he desired to live but only on account of his family; excepting for them it would be almost preferable to lie down and rest. He hardly dared to cherish the resignation which the Holy Spirit was affording him, lest a willingness to die might seem to savor of a lack of courage; but death had already chosen him for his victim, and the spirit has gone to its home in paradise.

The foregoing remarks were followed by unwritten, yet appropriate, remarks by President Whitford.

STEALING and lying are so bad that it is hard to say which is worst. Yet we think it is worse to lie than to steal; because if you steal something you can give it back, and if lost can be paid for. But a lie is a lie forever.

## INDIAN APPROPRIATIONS.\*

BY GEN. T. J. MORGAN.

The whole amount of the appropriation (for education) for last year was \$2,291,000. The amount we have asked for this year is a little over \$3,000,000. As to the necessity for that I do not need to argue here. I believe it is true that every dollar we have received has been well used. I believe that the schools are doing a better work even than we expected. I think the educational work now in progress will accomplish results we are asking, as firmly as I believe that Amherst College will prepare young men for the business and adornment of professional life, and I have no doubt about that.

As to the prospects of our getting this amount, that is a question that I cannot answer. Last year our appropriation came very near being shipwrecked. I do not believe that in all the work Senator Dawes has ever done he has ever done a more magnificent thing than when he said, "Gentlemen, if you do what you propose, I have nothing further to do." The Senate at once replied, "Then we won't do it; what do you want, sir?" and we got our appropriation. I do not think the Senator knew what a magnificent thing he did. I do not know whether he would have had courage to do it if he had known. I tell you, the matter of this appropriation must be worked for. We shall need all the help that we can get. I believe that it will not be worth anything unless it is worth getting. I know what it cost to get the last appropriation. No one else knows as well as I. I know the work done, and it was worth all that it cost. It will cost more work to get the present appropriation than the last. I believe we shall get it.

The practical point is this. This appropriation is embodied in the Indian bill. I have had prepared a more elaborate analysis of that bill than has ever before been presented. The appropriation for the Indian Service, for 1891-2, amounted in round numbers to \$17,000,000. Out of that amount, \$3,898,756 were for the payment of land. The treaties required the payment of \$3,668,564. I doubt whether any one would say we had a right to refuse to pay that. Then it requires for salaries, for carrying on this work, \$560,890. What these salaries are is plainly set forth. If any one thinks we are paying too many salaries or too large, that is an open question. Information on this point can be furnished to any one who wants to know. So far as my own judgment goes we are paying less money than is paid in almost any other branch of the general service. Then we pay for incidentals \$471,237, and what these are is carefully set forth. For miscellaneous expenses we pay \$1,272,139. That includes gratuities that we give to Indians. The amount, \$606,000 will compare favorably with the alms appropriation of any State. It includes \$100,000 for the friendly Sioux, whose property was destroyed in the last "unpleasantness;" for the Sisseton scouts, \$126,000; to the Sioux for ponies, \$200,000, which should have been paid long ago.

We have made this summary that the appropriation for education may stand out in all its fulness. We are asking for \$3,000,000 for education. I will ask any one who wants to criticize the Indian bill to put his finger on any place where he thinks there ought to be a reduction, where the Government can cut down a single dollar, and if there is such a place let him tell us.

Now we ask for \$3,000,000 for education. Can it be justified? If this expenditure of \$3,000,000 cannot be justified, then we ought not to have it; if it can be, I think we shall get it. I think it can be, in the fact that we have taken the Indians' land and driven the buffaloes away and made it impossible for them to live. I think Mr. Thornton's statement, that the whales and walrus being taken from the people of Alaska imposes upon us a moral obligation to send them the reindeer, is correct. We have taken the Indians' land. We occupy what they once occupied. We have destroyed the buffalo and the fish. We have taken from them the salmon

by the great salmon fisheries, and I think as a people we owe it to them as a debt to educate their children so that they can earn their own living as we must earn ours.

I think every consideration of economy is in favor of this appropriation. It is cheaper to educate a man and to raise him to self-support than to raise another generation of savages and then fight them. There is a question of political economy here. It is cheaper to educate them, that they may become producers, that they may bring back to the national wealth more than people are putting in to educate them.

I believe that on the ground simply of sentiment, if you will, this money should be given. Four hundred years ago Columbus discovered America. It was then occupied by these people, and if they had been left alone on this continent, with all its vast resources for four hundred years, I believe they would have developed upon this soil a civilization of their own. We have made it impossible for them to do that because we have driven them away ruthlessly as we did the Cherokees in Georgia. We have driven them from one place to another and have made their own civilization impossible, and have insisted that they take ours. We are to celebrate next year the coming of Columbus. We are to gather in Chicago, people from all parts of the world, that they may see our greatness. We shall dilate before them upon our art, our science, our philosophy, everything that marks our greatness. I shall have one of our industrial schools there. We shall point to that as a representative of the magnificent work that this great people is doing for the remnant of the Indians! Out of the abundance of our harvests, out of the enormous accumulations of our capital that has been produced out of the soil that belonged to the Indian, out of the abundance that has come to us from their heritage, we are spending a paltry sum that the remnants of these Indians may be lifted on to a plane of higher civilization! I would justify this appropriation on the ground of national sentiment; that it is a humane thing to do; a generous thing to do. I believe we can justify it simply on these grounds.

I believe we can justify it on the ground that we are a Christian people, that we are extending a helping hand, because they are our fellow-men, and from the impulse that Christ has put within us. I believe we can justify it on any of these grounds, and that any one would be sufficient. I believe we can do it on the ground of furnishing to the world a magnificent illustration of what our institutions will accomplish. If we can take these schools of learning on which we concentrate our civilization, where English is taught, where our code of morals is taught, where unsectarian Christianity is taught, if we can make our schools as they are to-day *foci* where our concentrated American institutions and life can be felt; if we can put these men to work, if our institutions will take these people and lift them up and make of them intelligent, self-reliant, independent, aggressive American citizens, then it is well worth while to do that. Because if these institutions are working that kind of material over into good American citizens there is nothing left that we need fear to attempt. Let come the floods from all Europe, only give us time and we will do with them what we have done with the Indians. If we have not organization enough, if we have not persistence enough to bring these ideas to bear on the Congress of the United States so as to secure the appropriation we need, then the question will be, *not can the Indian be civilized, but have we lost our power?* I do not think we have lost it; I think we shall get the money.

## THE UTE QUESTION.\*

Again comes the information that the House Committee of Congress has reported favorably upon the proposal to remove another tribe of Indians, this time the 950 Utes of Colorado. This would shift the evils and burdens complained of by Colorado to the unwilling shoulders of the people of Utah. The old, unworded

argument, as hitherto in such cases, under all the pleas for removal is that the present home of these Indians is much more valuable than the one to which it is proposed to remove them, and that their present white neighbors want this more valuable land themselves. This is a strip of 110 by 15 miles in extent, on the southwestern edge of Colorado, containing rich farming land adequate to all the needs of these Indians, and it is traversed by eight rivers and some smaller streams, making light the cost of the needed irrigation. When the Utes were restricted to this remainder of their original range, government, in the compact with them in 1880, ratified by Congress, promised them in "severalty," an abundance of good agricultural land, horses, cattle, implements, mills, schools, and their pro rata share of perpetual annuities amounting to \$75,000.

Has this agreement been fulfilled, and have the Indians simply failed to profit by the opportunities pledged? Oh, no; on the contrary, not a single agent has been furnished the means to fulfill these promises, five Indians only, and so late as 1883, being furnished seeds and implements, in 1885 but 250 acres being under cultivation, and not more than 600 acres at the present time, and this because of the non-fulfillment of the compact by government.

Of these schools promised in 1880, "with all necessary provision for the education of their children," one house was built in 1885, though not opened until 1886, and there, last November (1889), but four Indian children were found in a school-house whose threatening walls were propped up by long poles. Will any honest lips say in such a case that the blame for their continued barbarism and ignorance belongs to these Indians? Again, it was promised in 1880 that the present reservation should not be trespassed upon; yet the very next year a railroad, accompanied with all the usual trespassing and talk of "removal," passed through fifty miles of it, and without any "amicable arrangement with the Indians," keeping them in constant excitement and suspense, a torture by the white man as far excelling that by the Indian as do years of pain the pangs of a day. What white man, under continually threatened "removal," could plant, farm, be calm, and prosper?

The objections to the present location are as forceless as seemingly insincere; as, for example, that this Indian reservation is in the way of the free movement of civilization. Let but the land be given in severalty to these Indians, as promised, and the reservation wholly disappears as surely as if the lands were divided in severalty to the white men who covet them. The worded argument for removal is, as usual, in expressed favor of the Indians' own good, and in this case the great gain offered by the new home is that the land is too mountainous and poor to be much coveted, and that it has wild game instead of much available agricultural land. But this is the very reason why the Indian should not go there, as our nation has sometime since decided that he is no longer to be kept in savagery, ignorance, and pauperism, but that he is to be civilized. All the just arguments are on the side of the Ute staying where he is, where as much good land as he needs and can cultivate, can be given him in severalty, as covenanted by our government, and where his children can be gathered and educated near home. This would save the great expense of removal, besides all the necessary suffering and the war of extermination sure to be waged by the Mormon, the cow-boy, and even by the industrious settler, who has landed rights and pledged protections in the new territory to which it is proposed to remove the Indians. The latter have been assured, and they believe that their rights will be there undisputed. Besides all this, our government, as has been said, covenanted in 1880 to protect the Utes where they are, to give them lands in severalty, to enable them to become farmers, and to educate their children. Does this promise involve any obligation? Is it worth anything? Has not the day passed in Christian America when another native tribe of men and women can be despoiled of their rights, robbed of their homes and be driven from good land, where self-support and civilization with honest effort on the

\*An Address before the Board of Indian Commissioners, January, 1892, and first published by the Women's National Indian Association.

\*From the *National Baptist* of March 20, 1890, and republished by the Women's National Indian Association, because this bill is again before Congress.

part of government can be achieved, to a mountain desert where civilization and civilized self-support are impossible, and where a war of extermination is inevitable?

AMELIA S. QUINTON,  
Pres. Women's National Indian Association.

## SABBATH REFORM.

### TO THE UNMARRIED.

In the issue of the SABBATH RECORDER bearing date of March 31, 1892, over the signature of R. G. Davis, there appeared an article headed as above, which we believe contains thoughts worthy, yea, thrice worthy of careful consideration.

As a denomination we are scattering Sabbath truth in the hope that the attention of the public may be arrested on this subject and that men will examine the teachings of the Bible and thus not only embrace, but properly observe, the only weekly Sabbath of divine appointment. This is all well in its place and way. But while this effort is being put forth we are constantly losing from our *own ranks* those who have been taught from infancy that "the seventh day is the Sabbath." They are not forsaking the keeping of this portion of God's law from ignorance, but for convenience and the gratifying of their own minds, regardless of the law of God contained in the fourth commandment. Many of our young people, in forming marriage contracts, just deliberately set aside this command of the Decalogue, seeming to regard a marriage connection of more importance than obeying God. Oh that such would remember that God is not mocked and that he cannot look upon willful disobedience with approval! Better were it for our young people to die unmarried than to sacrifice principle for the sake of companionship for a few years. Light hath not fellowship with darkness; neither hath truth with error, or righteousness with sin.

A marriage contract is presumed to be binding for a life time. The natural result of a marriage is the rearing of a family, hence how important that parties contemplating it should settle in the very beginning of their intimacy all such questions concerning religious belief and practice from the Bible standpoint. "Be ye not unequally yoked together with unbelievers," is a Bible precept which is worthy of close attention. What promise of religious enjoyment has a young person who has found God and desires to serve him aright, if bound for life to an infidel, or even to a companion who may be a theoretical believer yet one who takes no interest in the things of religion, and what effect will such a union have upon a family reared under its influence? What enjoyment can come to the Christian husband or wife who believes the seventh day is the Sabbath and desires to keep it holy, while the other is desecrating it by seeking their own pleasures? Let our young people remember that these words, penned by God's own finger on tables of stone, "Remember the Sabbath-day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," are not to be trifled with; and as they read them let them consider them carefully and decide wisely. Also let parents warn their children against violating a plain command of God, lest they appear guilty before him.

### CORRESPONDENCE.

One sister in writing to us from Sussex, in her letter says: "Am pleased to be counted among the 'four hundred,' and will try to assist what I can. I have not done much in the way of tract distribution yet, and only know of one or two persons having commenced

keeping the Sabbath, through the blessing of God on papers which I gave them."

In a letter received by us from the Rev. R. H. Sherrill, Centralia, Wash., we were so impressed with its character that we wrote our brother asking him to give us his views on the Sabbath question. To-day we received this excellent and clear statement which we are pleased to submit to the readers of the RECORDER.

J. G. B.

APRIL 7, 1892.

*My dear Bro.:*—In complying with your request to give a statement of my views on the Sabbath, I herewith enclose the same as briefly indicated as it is possible for me to do, considering the importance and magnitude of the subject. I am fully aware of the mighty array of every form and means of opposition to the Sabbath of the Lord by the professed Christian world, and their intense zeal and eagerness to maintain the *substitution*, the Christian Sabbath, Lord's-day, the first day of the week, or the ancient Pagan Sun-day. Not, however, that there is any Bible evidence, or authority for the observance of that day as a Sabbath, but rather that it is in harmony with the decree of his imperial majesty the pope, the self-reputed head, or king of the churches, or kingdom of God on earth, and whose decrees should be revered to the fullest extent.

It is a very prominent feature in the faith of the Roman Church that the resurrection of Christ occurred on the first day of the week to which Protestantism seems to fully concur. Therefore the first day of the week being blessed, sanctified, and thus memorized by the event of his resurrection, becomes the Christian Sabbath, and that by his resurrection the work of redemption was made complete, and as alleged the work of redemption was a work of superior magnitude to that of creation; it was therefore perfectly legal, right and proper that the pope's decree substituting the first day of the week as the Christian Sabbath should be honored in preference to the ancient Sabbath of the Lord.

This, then, if our conception of the matter be correct, and we have every reason to believe that it is, constitutes, in the main, the essential ground work of the antagonism of this subject. If in the investigation of this subject we invoke the aid of the prophets of olden times we will find declarations therein made that have their complete fulfillment in those things accomplished by the popes of Rome, as history fully verifies. The prophet Daniel stated concerning this great power, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time." Dan. 7: 25. If I mistake not, Bible expositors are pretty generally agreed that this language applies directly to the popes of the Roman Church, and the authority assumed and exercised by them. If this be true, how exact the fulfillment! It is an indisputable fact that the law of God authorizing the observance of the Sabbath, the seventh day of the week, has been changed, and changed by virtue of the authority invested in this same power referred to by the prophet, to the first day of the week. It has also gone farther in re-arranging God's ancient order. It has changed the time of the beginning of the solar year from the time of the vernal equinox to mid-winter or January, also the beginning of the day from *sunset* to midnight.

Now concerning the day of the resurrection of Christ, we are led to the conclusion from a careful examination of the subject that

there is no evidence to sustain the position that Christ rose from the dead on the first day of the week outside Roman decretals. The record given by the four evangelists regarding the visits of those holy women to the sepulchre is proof conclusive of his resurrection having taken place in the end of the Sabbath. John testifies that the first day of the week cometh Mary Magdalene early, when it was yet dark, and stood without the sepulchre weeping, and as she wept she stooped down and looked into the sepulchre and seeth two angels in white, sitting the one at the head and the other at the feet where the body of Jesus had lain, and after responding to the question, Woman, why weepest thou? she turned herself back and saw Jesus standing. Jesus himself saith unto her, Woman, why weepest thou? whom seekest thou? she turned herself and saith unto him, Rabboni, which is to say, Master, and immediately afterward she came and told the disciples that she had seen the Lord. Now from the record here given, all this occurred in the morning of the first day of the week while it was yet dark; even then Jesus had already risen and manifested himself to Mary at that time.

Luke states that, after preparing the spices and ointment and resting on the Sabbath according to the commandment, upon the first day of the week very early in the morning, two men in shining garments informed those women that he (Jesus) is not here, but is risen. Mark's statement is to the effect that very early in the morning the first day of the week at the rising of the sun, the young man clothed in a long white garment, informed those women that he is not here, but is risen. Matthew's testimony is that "in the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre, and the angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it, his countenance was like lightning and his raiment white as snow," he also informed the women that he is not here, for he is risen. We cannot see how it is possible for proof to be more conclusive than that adduced upon this point.

We conceive it to be an imperishable truth, that the law of God requiring the observance of the Seventh-day Sabbath is eternal in its nature and duration, equal in extent to either of the precepts of the same law, and that there is a perceptible distinction between this and the law written by Moses, which regulated the entire system and superstructure of the Jewish ecclesiastical and civil economy, which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. Again, if therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron. For the priesthood being changed there is made of necessity a change also of the law. Now I am inclined to the opinion that reason would dictate to the most incredulous that it was the law regulating the Aaronic or Levitical priesthood, that was of necessity changed. Christ was not made a priest after the order of Aaron, but after the order of Melchisedec, hence the necessity of the change. It is evident then that it was the law governing the types, shadows, and offerings of the Jewish polity that was abolished and nailed to the cross by the death of Christ, having abolished in his flesh the enmity even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace. But the great fundamental law of God was established, magnified, and made honorable in the death of the Lord Jesus Christ. And may it be ours in complying with the conditions of this law to be made partakers of the blessings of the redeemed in the ages to come.

Very respectfully submitted in love,

R. H. SHERRILL.

APRIL 1, 1892.

## MISSIONS.

### A WORD ABOUT THE CHINA WORK.

We have been thinking for several days of asking permission to make, through the RECORDER, some explanations regarding our work in China.

To those of us who have been cognizant of all the struggles and earnest efforts on the part of the missionaries in their desires to make some little advancement, thus putting the work on a firmer basis and in a condition to do more efficient service—what we purpose to say may seem but idle words.

By the various questions asked concerning the work one comes to feel there is not the clear understanding which could be desired even among those who are deeply interested in its success, and doing nobly for its support; and we so often regret that our friends cannot enter more into the details of the work, which we feel sure would often inspire more confidence in those who are striving to do their utmost for its success, both as regards the missionary boards and the laborers on the field.

If such were the case we should not so frequently hear the remarks: "Why this delay in the dispensary enlargement?" And when asking for help in a given direction, "It is little use to give. The fund raised for the medical work still lies unused or has not yet been applied to the purpose for which it was secured." Now should we not exercise more patience and confidence?

Let us tell you so far as we are able just the history of this dispensary or hospital enlargement.

As you know, Dr. Swinney has for a long time been very desirous of enlarging her work; so, there having already been secured among the Chinese quite an amount for this purpose, and knowing the ladies in the home land were also striving to raise an additional amount, she began to look about for the purchase of land on which to build. Up to the time of our leaving China, one year ago last February, all efforts in this direction had proved fruitless, as all available land which seemed suitable for the purpose was held at too extravagant a price. However among the first tidings after we reached these shores came very gratifying news of a prospect for buying land just in front and adjoining the present dispensary lot, which would enable an extension of that building to be made on the east for hospital work. No doubt much to the regret of the missionaries, but which of course was unavoidable, some new development with the owners of the land prevented a purchase. Being shut off in this respect, and feeling the pressure upon her, Dr. Swinney sent a proposition to the Board for enlargement on the north end of the dispensary. As you will remember this dispensary was built on a part of the "boy's boarding-school" lot, and this proposed enlargement would bring the hospital in such close proximity to the school building, and being a woman's hospital and a boy's school, the Board, after much deliberation, decided it would not be a wise step, and finally came to the conclusion that perhaps the better plan would be to transfer the land with the school building to the medical department, the school receiving what might be agreed upon as a reasonable compensation. Just here we will not forget that a part of the means for erecting this school building was raised in Shanghai for the special department of school work. The sum of nine

hundred dollars, gold, we understand is the amount to be transferred from the medical fund to the school fund in payment for the land and building. Thus three hundred dollars will still remain of the fund raised in this country, which, with more than a thousand dollars secured from the Chinese, it is hoped will allow Dr. Swinney sufficient in making necessary repairs and furnishing the hospital.

Of course all this business and approval of plans between parties on opposite sides of the globe has taken time. When the missionaries write to the Board for advice they must expect about three months to pass before it is possible to receive an answer. In the present case this has necessarily occurred several times. Important matters which must wait for a regular meeting of the Board often require even a longer time for adjustment. Workers on a *foreign* field certainly learn the full meaning of the little word "wait," and if they do not become subjects of "patience" the fault is not in their experience or surroundings.

Our last letters from Shanghai, dated March 3d, tell us the boy's boarding school has been moved temporarily into a rented building, and Dr. Swinney was expecting to proceed immediately in her repairs and necessary changes to fit the dispensary and former school building for hospital work.

No doubt you will hear from her on this subject as soon as her time will allow.

The removal of this school brings us to another subject of equal importance. You notice it is only *temporarily* provided for until the Board can decide how and where it is best to locate it. Mr. and Mrs. Randolph have had charge of this school nearly three years and we believe if it could be properly located and they provided with a suitable home in connection with it they would cheerfully continue in care of it, doing most efficient work. It may not be generally known that some friends in the Western Association have had it on their hearts for many months to make an effort to raise means for a home for Mr. Randolph's people in China, which perhaps is better expressed by a "mission home," which they can occupy while working on that needy field. Owing to the present indebtedness of the Board, they have rightly urged that no advancement should be attempted in the work until the embarrassment is removed. The question arises, Is this an advancement? but rather a matter which should have been attended to before Mr. Randolph entered the field, and we feel sure the Board would have gladly made appropriation long ago for this purpose if the necessary means had been at their command.

The Board and the committee having the matter in charge have been extremely desirous that it should not interfere with the regular subscriptions but come as a free-will offering from those who are willing to make some extra self-denial, thus being able to do so much more than they had previously planned. Mr. and Mrs. Randolph having both gone out from this Association it was considered best to solicit mainly within the Western Association. Yet do we not *all* wish these friends "God speed" in their efforts, feeling sure they will most gratefully receive assistance from any one who has a free-will offering for this purpose. Surely we all are feeling more than anxious to see the Board relieved of its present indebtedness. Let us each ask ourselves if we are doing our utmost to bring this about.

Not long since a letter came to me from a young girl, one of the Y. P. S. C. E. in the

East. She says, "Each member of our society has pledged a dollar for the missionary fund, and we are to earn it in some other than the usual way of earning our money." Then went on to speak of the various methods employed in accomplishing the desired end. The account was very encouraging to me, and the thought comes, if every Christian in our denomination would make the same determination, how quickly would our Boards be relieved of their embarrassment. The *dollar* from each one added to *dollars* which many would give would soon place our denominational work on a very different basis financially.

Oh! Let us look to it that we each are doing our part in the great work of evangelizing the world. Truly, some can do but little, yet they are just as sure of the blessing which comes from giving as those whose circumstances allow of larger gifts, and do we not all, through gratitude for blessings and privileges enjoyed in this Christian land, feel called upon to do *something* for the salvation of those whom circumstances have placed in less favorable conditions? We feel the work is *one* at home and abroad. A soul saved for Christ is just as precious, the needs of perishing souls are just as urgent in every clime.

As followers of Christ we must not, cannot, be indifferent to these claims.

Yours most sincerely,

SARA G. DAVIS

ALFRED CENTRE, N. Y., April 3, 1892.

### MY NEIGHBOR'S BOY.

I always make it a rule to get along with my neighbors without engaging in any belittling quarrels or disputes with them. I will put up with a good deal before I will descend to the vulgarity of a quarrel with any one, and I don't intend having a row with any one now, but if my neighbor's boy should disappear suddenly and never be heard of any more, or if he should be found with his neck broken, I will perhaps have been at the bottom of it all, and no honest jury in the land will do anything with me for it.

The boy is ten years old. His name is Horace Walpole Gladstone Smith, but they call him "Teddy." He has taken to getting up at five o'clock these fine mornings, and his parents encourage him in such idiocy by bragging around "how smart our little Teddy is!"

Ten minutes after Teddy is up he is racing along in front of my house, drawing a stick over the palings of the fence under my bedroom window. Then he walks up and down, singing "I want to be an angel." He knows but one line of it, and he screeches that out over and over again until—well, you know what I wish as I lay in bed, gnashing my teeth, with no hope of getting my beloved morning snooze.

By-and-by, at about 5:30, he brings out a wagon made out of a wooden box and four creaking, wabbling, solid, wooden wheels, and he races up and down the wooden pavement, dragging that noisy, loathsome thing after him. Then he gets under my open bedroom window and begins screeching to a boy who lives half a block away:

"Jimmy! O o-o-h Jim! Say, Jim Jones, I'm up and you a-i-i-n't!"

Then he goes through with a series of yells, cat-calls, and dog-barks, ending with frightful singing of "Annie Rooney."

This is followed by another wildly stretched out taunt to Jimmy Jones.

"S-a-a-y, Jim! Beat you up! I've beat ye up, sleepy head! O o-o-o-h, Jim!"

You thrust your head out of a window, and say coldly:

"Stop that noise!"

He looks up at you placidly, and says:

"I guess I can make all the noise I want to in my father's own yard, so I can." And he made more noise than before, while you bounce back to bed feeling pretty sure that the command to "love thy neighbor as thyself" did not mean thy neighbor's boy.

WOMAN'S WORK.

Go to work at something in particular. Interest will accrue from the effort. Out of this starting both information concerning that which you are doing will increase, and also the interest in it, in proportion to knowledge concerning it. Love for the work will follow in the path, and this excited to full measure will give you enthusiasm. That is about how people get enthusiasm in good work.

THE time is coming, says an interested worker, when every Christian woman of large means will have two workers under her care, one in the home, the other in the foreign field, and if times become hard and retrenchment is necessary, she will give up her carriage before she gives up her missionaries.

A RETURNED Presbyterian missionary was on her way to the meeting of the General Assembly, and in the train was introduced to an elderly lady, who immediately showed the greatest interest in her, and upon their arrival in Saratoga did all in her power to make her comfortable. As her attentions continued from day to day, the younger woman at last asked in surprise, "Why are you so good to me?" And then came this beautiful reply: "I knew your husband when he was a boy, and when I heard that he was married and had taken his young wife to China, I began to pray for you by name, and have prayed for you every day for ten years, so it is no wonder that I love you." Surely this was like a little bit of heaven here below.—*Sel.*

ORGANIZATION SERVICE.

"A benignant spirit is abroad  
Which may not be withstood; that poverty  
Abject as this will in a little time  
Be found no more; that we shall see the earth  
Unthwarted in her wish to recompense  
The weak, the lowly, patient child of toil;  
All institutes forever blotted out  
That legalize exclusion; empty pomp  
Abolished, sensual state and cruel power,  
Whether by edict of the one or few;  
And finally, as sun and crown of all,  
Shall see the people having a strong hand  
In framing their own laws—whence better days  
To all mankind."

One W. Tuckwell, writing of village life in England, says, "Nothing can be lovelier than their red, lichened walls, their rich brown thatch, the jessamine and eglantine embowering the diamond-paned windows, the picturesque shed filling in the corner of the foreground. The squire's daughter driving past stops her father's carriage that she may sketch them; the Londoner traversing the village brims with tender emotion, and murmurs the 'sweet auburn' lines, as one tiny paradise succeeds another; echoes the pastoral wish of a Midland bishop that the agitator satanically invading them might find his quietus in a horse pond. But if Asmodeus were to unroof the cottages and discover their contents, Crabbe's realism would displace Goldsmith's sentiment in the Londoner's memory, while the young lady would shut her sketch-book and pass on shuddering." Later he adds, "If material wretchedness of squalid home and narrowed income grind the body, thralldom crushes the soul."

No one individual, as such, can change the actual hard life of the British villager who lies under poor laws, and who is subjected to a still poorer governing under those laws. But it does lie within the power of the many in one, or the many as one, to bring about the better day a' coming to all who are oppressed. The service of the many in one consecrated to the great

Master cannot fail to help the whole wide world. Closing his article with prophecies of a better day yet to rule, Mr. Tuckwell adds the above, "That a benignant spirit is abroad." Of this it must be that he speaks truthfully. The very atmosphere is rife with this spirit of brotherly kindness,—the rich looking out for the poor, the strong for the weak, the vigorous worker outside for the crippled shut-in, each for the other, as to that matter, in many conditions of life, as people have it to-day. To "go slumming" is even a fad with aristocratic circles. Society at large is actively engaged in benevolent and philanthropic work. It is an active and essential principle with church people; old and young are engaged in unison service.

We look for the signs of his coming in the hearts of the children of men.

But present-day methods develop this life the best by means of organization service. And it is well. Yes, more than well. It is a picking up of broken threads of justice, for long, long days of manifold serfdom lie in the history of the past. It is a paying back that which thou owest, for thou art always in some ways thy brother's keeper. It is a returning that which has been through selfishness so wickedly stolen from him who in the sight of God is thine own brother, for surely does the Book say, "He fashioneth their hearts alike."

By way of culling from the experiences of life for an illustration, the foregoing furnishes a practical point for us,—the women who hold these columns for the betterment of our interests. A benignant spirit is abroad. It has come into our lives in many ways. Because by united effort we can surely work more effectively than each one by herself, we have sought to bring our women into the unity of organization life. It is not the pet plan, yet impractical one, of any woman, nor any certain of them amongst us. It is the crowding even of God's present-day method of efficient service for his children. No one can in safety to the healthful, symmetrical development of her own spirit turn independently away from the good influence of such a method of service. To ignore its efficiency would be a rebelling against some of the golden opportunities of to-day's appointed system of working for the Master.

Organization service does not displace individual service; no, not more than does the prosperity of a government ignore the honorable life of the citizen, the service of the regiment under fire, the valor of the private within the ranks, the body ignoring the functions of its vital organs, nature regardless of her separate forces, or forests without trees, a snow-storm and no snow-flakes, a rain-storm and no rain-drops. Why try again? The universe despoiled of its atomic structure, any whole thing cut loose from its parts.

Turn about is fair play here; for no more is the whole dependent upon its parts than are the parts upon that whole. Think of a heart separated from its natural relationships to the intricacies of the circulatory system, and this in turn to its divinely fitted place in co-relationship to the other great functional systems of the human body! Expect life, healthful, helpful, happifying, and how will you come out? Think of a church without individual members, and expect religious life in the world! Think, my sisters, of the womanhood within the church and no individual women in the midst! A delicately constructed piece of mechanism, with wheel within wheel, watch its workings, then think of ourselves as the component parts of the womanhood within the church; or if by

any other figures of speech, or any pictures of thought—and they flit about you like birds upon the wing—but use them, and isolate us the one from the other, if you can, and yet leave intact the womanhood within the church. The whole wide world is crowded full of that which points the fact that it is better for us to work together than each alone.

If it is true—and who that doubts God's word that he will yet rule over all is going to doubt it—if it is true that the earth shall yet be

Unthwarted in her wish to recompense  
The weak, the lowly,

and as surely as day springs forth from night,  
Whence better days  
To all mankind,

who amongst us is going to ignore her individual relationships to that great compacted whole, the womanhood within the church? Who but will lay the strong hand of loving service into the palm of her sister's hand, that the work may be thereby strengthened? Look at the work first, not with criticism at the hand of your sister. Look at the work secondly, not with disparagement at the hand of your sister. Continue to look upon the Master and at his work, but meantime with loving heart feel the touch of your sister's hand, and you will know that it is sensitive and responsive to the flowing of Christian impulses which are coursing through your own hand, if yours is already consecrated to the Master.

If we would individually work at our best we must do it by fitting personal service to its best place within the larger field of the united, consolidated service of the rank and file. It must be both each and all for Christ, the great Captain of our salvation.

SYSTEMATIC GIVING.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, easing himself back on his spade, "I gibs de truck off o' one acre ebery year to de Lawd."

"Which acre is it?" inquired his friend.

"Wal, dat is a dibberant question. Truf is, de acre changes most ebery season."

"How's that?"

"Why, in wet seasons I gibs de Lawd de low land, and in de dry times I gibs him de top acre of de whole plantation."

"In that case the Lord's acre is the worst on the whole farm, for in wet seasons it would be flooded and in dry seasons parched."

"Just so," rejoined the systematic giver; "you don't allow I'se goin' to rob my family ob de best acre I'se get, did ye?" And he went on digging with a sturdy smile of conscious peace with God.

WOMAN'S BOARD.

Receipts in March.

Woman's Missionary Society, North Loup, Neb., Board Expense Fund.....	\$ 5 00
Woman's Auxiliary Missionary Society, Alden, Minn., Missionary Society \$2 18, Tract Society \$2 19.....	4 37
Ladies' Benevolent Society, Little Genesee, N. Y., Board Expenses \$3, Dr. Swinney's Assistant \$5 20	8 20
Ladies of the Seventh-day Baptist Church of New York, Dr. Swinney's Salary:	
Mrs. Julia A. Burdick.....	\$5 00
Mrs. Adelle B. Howard.....	3 00
Mrs. H. A. V. Babcock.....	5 00
Mrs. Julia P. Langworthy.....	5 00
Mrs. C. C. Chipman.....	1 00
Mrs. P. J. B. Wait, M. D.....	5 00
L. Adelle Rogers.....	5 00
Phoebe A. Stillman.....	3 00
H. A. Babcock.....	5 00
A King's Daughter.....	2 50
A Friend.....	1 00
Ladies of the Andover Church, Miss Burdick's Salary	5 35
Mrs. Wm. A. Rogers, Waterville, Me., Miss Burdick's Sal. \$10, Missionary Soc. \$2 50, Tract Soc. \$2 50.....	15 00
Ladies of the First Hopkinton Church, Miss Burdick's Sal.....	31 00
Mrs. C. A. Crandall, Ashaway, R. I., Missionary Soc.....	5 00
Ladies' Aid Society, Farina, Ill., Board Expenses.....	7 00
Thank-offering from the Daytona Church, Missionary Soc. \$1, Tract Soc. \$1.....	2 00
Woman's Missionary Aid Society, Brookfield, N. Y., Board Expenses.....	10 50
By Mrs. A. N. Daland, for Miss Burdick's Salary:	
Women of Seventh-day Baptist Church, Mystic, Ct.....	\$7 30
Daytona, Fla.....	7 20
Woodville, R. I.....	10
Miss Josephine Stillman, Phoenix, R. I.....	2 00
	16 80
	\$150 52
E. & O. E.	

NELLIE G. INGHAM, Treas.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

REV. W. C. TITSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.

L. C. RANDOLPH, Morgan Park, Ill.

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

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

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

"SEARCH thine own heart; what paineth thee  
In others, in thyself may be.  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek."

WE regret to say that the illness of Bro. W. C. Titworth prevents him from sending his usual paragraphs this week.

ONE of the easiest things in the world is to make mistakes. We are constantly saying things which were better unsaid, and doing things we would gladly undo. If there is anything easier than this, it is to find fault with those who err.

FOR some time past an education bill, designed to promote the cause of popular, public education, has been before the Prussian diet. Its discussion has been productive of much feeling on both sides, both in the diet and in the country at large. It being evident that no harmonious action could be reached on the subject soon, Count von Eulenburg, on behalf of the Government, has with-drawn the bill from both houses. In doing so, he stated that the Government reserved to itself the right to decide when and in what form the matter would again be taken up, without overstepping the limits of the constitution. Slowly but surely the governments of the old world are coming to see that primary education for the masses at public expense is promotive of the best public interests, besides being simple justice to the individual citizen.

SPEAKING of the Faith-cure, so-called, the late Mr. Spurgeon once said: "If health can be restored by faith alone, without means, why is anybody ill? Our wonder is that anybody has the influenza, and still more that anybody dies. Health without medicine naturally leads to nourishment without food, and decency without clothes. We shall then know all about Bethshan without reading books. This is silly, but it is also mischievous. To expect more than God has promised is to secure disappointment and to create unbelief." No one will accuse Mr. Spurgeon of a lack of faith in the promises of God. The Apostle's evidence of faith on the part of the man of God is his good works. By this test Mr. Spurgeon was a man of marvelous faith. But he was also a man of hard practical sense. The sentences above quoted are examples of this sturdy quality of his mind.

IT is not unusual to hear the Moravians spoken of as a thoroughly evangelical and intensely active missionary people. For some reason, it is not easy to say what, they have not been a numerous or thriving people in this country. Perhaps the most interesting community of this people in the United States is at Bethlehem, Pa., where there is a large church, theological seminary, etc. A very interesting ceremony was observed in this and other communities of this people on Monday, March 28th,

the occasion being the 300th anniversary of the birth of John Comenius, an eminent divine of this earnest church. "Comenius was a Moravian bishop, and was the father of public schools. He devised a method of learning foreign languages which is at the base of the most progressive methods of the present day; published the first picture book for children. He was one of the most evangelical men, and his whole life was devoted to doing good. Everything he said and did was meant to promote knowledge, good morals, and religious devotion." At the celebration at Bethlehem above mentioned, fifteen hundred children took prominent part; clergymen and laymen, including the chief burgess, delivered orations, and a choral society gave a grand concert. Thus do generations, for centuries to come, rise up and honor the memory of those who have wrought earnestly and wisely for the highest good of their fellow-men.

THE House of Representatives at Washintgon, has just passed, by a vote of 179 to 43, a bill reported from the committee on Foreign Affairs, prohibiting the admission into the United States of any Chinese except diplomatic and other officers of the Chinese government and their body and household servants. This bill is in direct violation of all existing treaties with the Chinese nation, and was rushed through contrary to the regular rules on such matters, without full opportunity for investigation and discussion. Many members answered "aye" to the roll call without even having read the bill. It was manifestly a political bid for the labor vote of the country, argument for the bill being almost wholly based on the plea of protecting laborers from the cheap labor of the Chinese. There is undoubtedly need of wise labor legislation, and the time will speedily come, if it is not already here, when it will be necessary to make some just regulations limiting the admission of foreigners to our shores; but it can never be right to make special legislation, depriving the people of one nation of privileges freely granted to people of other nations, nor to ride over or ignore existing treaty relations for the sake of legislation, even though such legislation might, in itself, be necessary and just. It is a great pity that our national legislature cannot come to the consideration of the Chinese question without prejudice, and give it the fair, candid and honest treatment which is due both to the Chinese and to ourselves.

IN these days of abundant, cheap and good reading matter, it is almost, if not quite, inexcusable that any should grow up entirely ignorant of the great movements among men in politics, in social life and in religion. Of course, none but the most diligent and trained student could hope to keep well abreast of the times all round; but the busiest man may, if he will, keep up with a moderate standard of general information, and in proportion as he does so does he become self-respecting because worthy of respect by others. Every man, whatever his calling or station in life, ought to feel that he knows at least a little about many things in general, and that he is pretty well informed about a few things in particular. That which is true in this general sense is true also in special lines. Thus, every Christian man ought to have some general knowledge of other Christian people, their doctrines, church life and general religious activity. This will make him broad, charitable and sympathetic. He ought also to be thoroughly conversant with the doctrines, life, and work of his own people. Without this he cannot be truly

loyal, devoted and helpful. There are many things in the life of the average man which will contribute to both his general and special information, but nothing more so than his own denominational newspaper. If his connection with a body of Christian people means anything to him, he cannot afford to be without its paper. Conversely, the absence of that paper from his table is too striking an evidence that religious matters generally, and the affairs of his own denomination particularly, are matters of small concern to him. With these facts in view, some peoples, notably the Methodists, make it one of the duties of their pastors to see that all their families take their denominational papers. Could our own pastors do better for themselves, their churches, and the denominational work at large, than to keep this matter in some form, pretty steadily before their people? Some pastors do so, and the fruits are manifest. And some there are, alas! who will not be moved to duty under the most faithful efforts of pastors and others. We need a revival of interest in our publications. With whom shall it begin?

## OUR LITERATURE AND THE PULPIT.

Every pastor knows how difficult it is to incite to Christian activity professors of religion who do not take and read religious periodicals. He desires to instruct the young in those fundamental truths, a knowledge of which is indispensable to strong Christian character, but he sees before him a certain number who are not trained to give serious attention, and while he is explaining and urging upon the attention of his congregation the sublime truths of God's Word, these certain ones are as listless and unconcerned as can be. Then, too, many more who ought to receive his pulpit instruction are absent, as a rule. What is the trouble? Very much, but there is one thing we desire to especially notice in this article. The pastor finds after visiting the homes of this class that they are not taking and reading our denominational or any religious periodicals. Politics, or gossip, or the novel, constitutes the reading matter of many such homes. The pastor's appeals in behalf of missions are unheeded by many because they have not read the detailed accounts of mission work. He tries to show the relation between Sabbath-keeping and holiness of life, and tries to show the necessity of loyalty to God's law and this testing truth, but some of his brethren are sensitive to the Sabbath truth, especially if they happen to have First-day friends present, or if they happen to have loose views upon the question. Upon inquiry it is found that they know but little of the great question agitating the public at large. No *Outlook*, or *Reform Library*, or *RECORDER*, is found in their homes to instruct and interest them or their children in the question. Dollars are spent for local papers full of senseless gossip, but they cannot afford religious periodicals.

There are a thousand and one details of work and a vast deal of instruction that can never be given in the pulpit. But intelligent, well-posted families that constantly read religious literature, will be found appreciative listeners to what the pastor says in regard to special reforms, distinctive doctrines we hold, and all truth needing special attention.

A people who would acquire the most comprehensive view of God and his sublime truths, who would acquire that stability of character so needful *must* apply themselves with humility and reverence to the reading and study of God's Word and the current religious literature of the



day. The doctrines of revealed religion are not to be viewed in a careless, cursory manner. The preaching of them is not to be received with vacant stares, or vulgar prejudice. Pulpit ministrations cannot produce beneficial effects on the state of morals and the intercourse of general society; the truth, which in thought and sentiment leads to truth in action, cannot accomplish much where there is not the habit of investigating truth and informing the mind when in the home.

Some people are never satisfied with a pastor's preaching unless he is appealing to their passions and emotions, and entertaining them with eloquence or rhetoric. Such people fail to think, reason, investigate, or interest themselves in the deeper things of religion. They fail to perceive the fundamental truths of God's Word, and to love them, they fail to acquaint themselves with what is going on in the religious world. Editorials, a symposium, articles on reforms, missions, women's work, young people's work,—all this is too dull, lacks sensation, and so when they attend church the pastor finds it very difficult to enlist them in any enterprise to acquaint them with the true principles of moral action, and the duties they ought to perform. Men who read and hear the truth, who investigate it, are the men to be depended on for rectitude of conduct, active beneficence, and to lend a helping hand in every Christian enterprise. These are the men who cultivate habits of thinking, reflecting, men who make inquiries, and self-examinations that lead to beneficial moral results. They are led to a knowledge of their errors and defects. They welcome instruction, reproof, admonition, exhortation from the pulpit, and divest themselves of that conceit which is uniformly the offspring of self-ignorance. How to get people to take and read literature so helpful to a pastor is one of the questions yet needing attention. This article will have no influence over many, for they have not the RECORDER to read, and would not read it if sent to them. We wish more would be said and done in regard to this. There are yet great numbers of Seventh-day Baptists who know comparatively little of our history, our work, the reasons for our existence, the doctrines we accept, our mission in the world. They think—some of them do—that one thing is as good as another, that Sabbath-reform is sectarianism, temperance-reform "politics in the pulpit," and denominational enterprise something to bleed them of their money. Call this the talk of a pessimist, but it is nevertheless an alarming fact to which any pastor can testify. More knowledge is needed, more light, but who will read and find? who will hear as for their lives, and make it all practical? Some will, thank God, but many do not. What says the editor of the RECORDER?

H. D. CLARKE.

A FINAL WORD.

To the Editor of the SABBATH RECORDER :

In relation to the strictures of Rev. A. W. Coon in his paper, published in SABBATH RECORDER of April 7th, upon mine of March 17th, I hope to be indulged in a brief reply. Inasmuch as this paper deals largely with Calvinism, original sin, quotations from Drs. Finney and Edwards, Roman Catholicism, shorter catechism, and other irrelevant matter, I hope it may not be thought strange, that since my paper made no mention of these questions, I have decided not to tax your time nor valuable space with their discussion at this time.

The text of my paper for March 17th was the following quotation from my dear brother's of March 3d, "If angels in heaven sinned, and Adam and Eve sinned, having nothing sinful in their natures when they came from the hand of God, is it strange that all men that come into

the world with a like sinless nature, should sin as they sinned?" I knew my good brother was familiar with the use of language, and having no doubt but that he meant what he said, I proceeded to study my text in the light of reason and the Bible. And, having read carefully his strictures upon my paper, which contains nothing new upon this subject, I desire to ask the readers of the SABBATH RECORDER to read again my article of March 17th, and to them I submit the question whether I treated the matter fairly.

In the second division of my brother's strictures I find this statement: "If Christ had a sinless nature, and that nature was very man, it would follow that human nature, *per se*, is not sinful." If Christ as the second Adam was a copy of the first before the fall, taking human nature "without sin," as the Holy Spirit avers, then I submit, whether the imputation even, that Jesus came into the world subject to the common laws that control the propagation of depraved humanity, be not a gross mistake and sadly misleading. Again, my brother, speaking of Adam and Eve, says, "Their propensities were in perfect equipoise. Not so the profoundly helpless babe. Its propensities are all out of balance. It is physically depraved." Again he says, "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." It affords me pleasure to note how these quotations support the paper he has undertaken to criticise, and that we are not so far apart as at first it seemed.

J. CLARKE.

ALFRED CENTRE, April 7, 1892.

GOOD SAMARITAN AND GOOD CHRISTIANS.

There is no better way to bring a perplexing problem to a wise and right solution than to keep it constantly before the people. Such is the pauper immigration problem.

How serious to the life of our churches, and to the purity of our homes, as well as to our national standing, we who sit watching the stream of disease, disability, and poverty pour in, are far, far better able to judge than are they who crawl from under the feet of tyrants to die in the free air, if they may not live,—better than they could possibly understand.

But we are taught, "The earth is the Lord's and the fullness thereof." If America, if the United States, were ours, it seems to me we would have a right to vote upon the issue, to decide whether we should receive or reject the expelled Hebrews, or superfluous Chinese. Since, however, the whole earth is the Lord's, where people are driven out by cruel rulers, and manage to reach—by assistance or in any way—unoccupied land or labor waiting for hands, they must have an acknowledged right there.

The good Samaritan was evidently in comfortable circumstances. In riding through an alien land he found a man robbed, beaten nigh to death, lying by the road. A poor man who had lost property, hope—all but life,—and was forsaken and friendless. This man he had "compassion on." He cared for him, carried him tenderly to an inn, and after generous personal service paid his bill until his recovery.

Here is a Christian nation, sitting with closed doors by the cheerful hearth-fire, with "bread enough and to spare." A people plundered, beaten (literally), driven forth, not by mere laws but with arms and brutal force, come heart-broken to these doors. We do not want to ad-

mit them, because we are better than they, perhaps. But are we better than the good Samaritan? If not, we know already who our neighbor is, and have the admonition, "Do good."

M. E. H. EVERETT.

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.

RESOLUTIONS.

WHEREAS, Our sister, Hancy Rogers Green, has been called from the threshold of a useful and beautiful earth life to enter into the life everlasting, therefore,

Resolved, That in her death Christianity has lost an earnest follower, the church and Sabbath-school to which she belonged a faithful worker, society a brilliant ornament, and her associates a valued friend.

Resolved, That her gentle and womanly character, her firm convictions of what she believed to be truth and right, and her steadfast adherence to every known duty, endeared her to us in a peculiar manner, and that by her death we have met a deep and peculiar loss.

Resolved, That we tender our heart-felt sympathy to the husband, parents and brothers of the deceased, in whose great sorrow we also share, and that we hope that the consolations of the religion in which she trusted may be theirs and ours.

Resolved, That a copy of these resolutions be sent to the husband and the parents of the deceased, and also to the SABBATH RECORDER.

On behalf of the New York City Seventh-day Baptist Church.

P. J. B. WAIT,

H. A. V. BABCOCK,

C. C. CHIPMAN,

J. G. BURDICK,

} Com.

## YOUNG PEOPLE'S WORK.

### SYMPOSIUM

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

#### Why I observe the First-day.

##### CONCLUSION.

1. The fundamental idea of the Sabbath as instituted by the Creator is rest—rest out of respect to God's ordinances.

2. The measure of this Godly observance was a "day," but whether twenty-four hours, or a lesser period of daytime, or a creative period was meant, we know not. Revelation has not been made on the question of duration of a Sabbath. As creating a precedent in favor of the first, we quote the Mosaic instruction "from even to even."

3. But if an exact twenty-four hours were observed in Eden that period of time is unknown to us and cannot now be determined.

4. The view that a particular twenty-four hours of absolute time was set apart and made holy would require an earth, not spherical but flat—one on which the day began and ended simultaneously at all points.

5. From 2, 3, and 4, as well as from the language used describing the origin of the Sabbath ordinance, we conclude regarding the *time* of observance, that the essential thing is that we observe the recurring "seventh days." God blessed and hallowed "the Sabbath-day." As he did not make it possible for us to keep an exact period of time, nor preserve to us the knowledge of the particular day in seven that was first observed, we are compelled to conclude that he did not hallow the "day" but rather "the Sabbath," *i. e.*, the "memorial rest of obedient people," and that those who keep the recurring seventh day which their conscience selects, in the manner prescribed, have fully obeyed the original command and may expect the full blessing, whether they have kept Saturday, or Sunday, or some other day.

We do not know that the Mosaic Sabbath was identical with the Edenic. It is not unlikely that the Mosaic was dated from and became in part a memorial of the deliverance.

6. The fact that Jesus lay in the grave on Saturday would prove either, (1) that he did not regard Saturday as identical with the Edenic Sabbath, (2) that he did not regard the Edenic Sabbath as *intrinsically* worthy of respect.

The fact that Jesus did lie in the grave on Saturday is substantiated by (1) the obvious meaning of the narrative. We submit it to the decision of our Seventh-day friends whether attempts to deny this do not require a sacrifice of the obvious reading. (2) The great majority of unbiased scholarship.

7. I observe the First-day then for two reasons: Because (1) I deem, from the foregoing, that Saturday is not binding on me. (2) The Holy Spirit has indicated that God is best pleased by the observance of Sunday.

The latter statement is shown to be the fact by (1) the appearances of Jesus after his resurrection in the period after his redemptive work was accomplished. (2) The practice of his inspired apostles. (3) The practice of the early church which they taught.

(1), (2), and (3) are substantiated by the obvious reading of the narrative and also by the majority of scholars.

We find, moreover, the early church observing Sunday as an established institution. The question arises, How shall we account for the fact? A denial of the fact that the Holy Spirit

moved the choice of the Lord's-day must, in the face of its general observance, furnish another adequate reason for its choice by a church which Christ promised should be guided by the Holy Spirit and which was so guided.

The infant church thought of little else but Jesus Christ. That he was the Son of God was their peculiar and prominent belief. Loyalty to Christ has always been the sign of a pure Christianity. Christ is the center of all human duties; loyalty to Christ the key to all human problems. I keep the First-day because it is the Lord Jesus Christ's day. Saturday is the Sabbath that rejected him, the Sabbath of formalism, the Sabbath of a temporary creed, of a false hope, of a dead Jesus, of a disbelieving and lost race. Sunday is the Sabbath of spiritual obedience, of a risen Christ, of a triumphant Saviour, and of a race redeemed in his glorious resurrection!

H. TOPPING.

### COMPARISONS.

BY MR. WILLIAM C. WHITFORD.

The Roman Catholic Church distinguishes two grades of morality. The lower morality consists in keeping the ten commandments and the general laws of the church. The higher morality is marked by the renunciation of the right of possessing property, the right of marriage, and the right of personal liberty. They plead in proof of this doctrine the reply of our Lord to the rich young ruler: "If thou wouldst be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." Matt. 19: 21. R. V. They emphasize the word perfect. But this is plainly an exceptional case.

The New Testament teaches the right to hold property. If the Greek Christians had no right to their own possessions, Paul would not have asked them to *give* for the necessities of the saints at Jerusalem. If marriage were not permissible, Paul would not have instructed Timothy to select for deacons men who were husbands of one wife. As for the matter of personal liberty of the Christian there seems to be no question. Paul speaks of himself as the bond-servant of Jesus Christ; but neither he nor any other Christian is mentioned as rendering absolute obedience to any man.

Therefore we as Protestants utterly reject this Roman Catholic doctrine. We would not, however, fail to honor the monks of the early centuries of our era who did so much toward the evangelizing of Europe. It was from these monks that our ancestors heard the Word of life. Again; we would not neglect to give credit to those who in our day have made especial sacrifices for the kingdom of God.

But in the matter of personal service each man must judge for himself. God does not judge us by the same standard by which our fellow-men judge us; and it may happen that the man who seems to be doing less for the Lord than another is really doing more. But for the most part a good rule by which to judge is, "By their fruits ye shall know them."

There is no reason in the nature of things why two men with practically the same natural endowments should not be equally good Christians. Suppose that one should decide that he was called of God to be a minister of the gospel and the other conclude that he could serve God in business. They have each chosen an honorable vocation, and shall they not be equally blessed with progress in their Christian experience if they hold true to him as they advance

in life? It would appear that the minister of the gospel has a little advantage in the race for Christian perfection in that his business requires him to be thinking so much concerning God and his dealings with men; but the man of business need not be so wrapt up in his business as not to think of his relation to his Maker. Both are assailed by temptations. The business man is tempted to undertake to keep his business and his religion separate with the result that the latter becomes anything but Christian. The minister of the gospel may be tempted to become formal in his service to God and to the flock under his care. Suppose they both resist these and other temptations, at the end of their Christian life as at the beginning they will stand alike before God. The merchant has perhaps made many thousand dollars and given generously by his will to the aid of many charitable enterprises. The minister of the gospel has very little of earthly goods to leave, but he has left that which is of equal value to the thousands of dollars. We are taught that he that winneth souls is wise; but we cannot say that one of these two men is better than the other. Shall we conclude, then, that it matters not at all what business we engage in if we are only believers on the Lord Jesus Christ? It does matter. If God has called you to be a minister of his gospel or an especial worker in the harvest of souls, woe to you if you go persistently about some other business. If God had called you to go to the heathen, woe to you if you remain at home, even for the purpose of Christian work here. If God has asked you for your money to maintain his work at home or abroad, woe to you if you keep it back.

To sum up. One man is just as good as another if he is only doing his duty. The man who leaves home and friends and goes away to live amidst danger and privations, while spreading the knowledge of Jesus Christ in the world, is no better than the minister of the gospel who is called to stay at home and care for the souls in this land; more, he is no better than the Christian man of business who is serving Christ at his work; he is no better than the housewife, known only a little way beyond her family, who is nevertheless doing a work for the Master that may count for a great deal.

Although we may serve God in these various ways, let us not be content with the lesser service when we can render the greater. Shall not the need of the world inspire us? Shall the wife be content with her influence on her own household? Shall the man of business be content to earn money for the Lord and not serve him also by personal testimony? Shall the men who can go to answer the cry of the heathen who are perishing without a knowledge of the Saviour refuse to go? If one young man is ready to go, can there not be found another who can support him? The man who gives his life for earning money for the Lord stands on the same plane with the man who gives his life for working for the Lord. A man is doing his whole duty when he yields himself to the direction of the Holy Spirit, whether that Spirit shall impel him to go abroad or to stay at home, to work in this way, or to work in that way. God alone is in a position to determine as to the merits of his servants. Before his own Master each man standeth or falleth.

NEW YORK CITY.

WHENEVER we vary from the highest rule of right, just so far we do an injury to the world.

OUR MIRROR.

THE Rev. J. L. Huffman has given the Permanent Committee the following summary of his work for the year ending April 1, 1892:

"During the year in which I have been in the employ of the Board, as the Young Peoples' Missionary, I have held revival meetings with eleven different churches and have also preached at fifteen other places, having preached three hundred and seventy-six times during the year.

"At every place where meetings have been held the churches have been revived and strengthened. One hundred and twenty-two have been added to these churches; one hundred and seven by baptism (a part of these have not yet been baptized but have made their offerings and have been accepted), and fifteen by confession of faith or by letter.

"Have organized four Christian Endeavor Societies, numbering in all about eighty active members. These are all reported as doing a good work.

"Traveling expenses have been \$122 72; collections on the field, besides what was previously pledged by the young people towards my salary, \$431 38.

"The year has been one of hard work, but by the grace and goodness of God, worker and people have been blessed.

"The figures both as to dollars and numbers of additions would have been much larger if the work had been among the large churches. With but two exceptions the entire time has been given to the very weak churches where large results as to money or additions could not be expected; yet these feeble churches are the ones that need the help and that this mission is designed to benefit."

This very satisfactory report from our missionary cannot fail to bring with it encouragement to us. Mr. Huffman's untiring efforts are bearing rich fruit; but if his work continues it will be necessary to have the united aid of all our young people toward his support.

Let us each see to it that our part in this is not neglected.

SECRETARY.

LEONARDSVILLE, N. Y., April 4, 1892.

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 IV.—THE LORD MY SHEPHERD.

For Sabbath-day, April 23, 1892.

SCRIPTURE LESSON.—Psa. 23: 1-6.

INTRODUCTION.—The element of gladness distinguishes the Christian from all heathen religions. In great measure it expresses itself in song and appeals to the musical instinct so universal among the races. Burrell classifies as follows: The oldest song, Lamech's, Gen. 4: 23; the saddest, the song of the bow, 2 Sam. 1:17-27; the most exultant, the battle hymn of Deborah and Barak, Judges 5; the gem of song, Solomon's; the sweetest from maiden's heart, Mary's, Luke 1:46-55; most joyous birth song, that of the herald angels, Luke 2:8-14; most peaceful death song, Simeon's, Luke 2:25-32; the coronation hymn of all ages, Rev. 19:6. The song of to-day upon which we comment is Confidence in God's Grace. It has the faith and hopefulness of youth such as Dav-

id's when he was the shepherd of his father's sheep. It has the trust of old age. It nerves with comfort the Christian in his toils, it soothes the dying. No Psalm is so often repeated or so well known. The title which Jesus gives himself, "Good Shepherd," means everything to the soul struggling for a higher, more consecrated life.

EXPLANATORY NOTES.—v. 1. "The Lord is my Shepherd." Many are the endearing titles given our Saviour, among which are Prophet, Priest, King, Immanuel, Captain of our Salvation, Lion of the Tribe of Judah, Light of the World, Living Water, Lord of lords, Counsellor, Advocate, Prince of Peace, Mediator, Bright and Morning Star, etc., etc., but this of Good Shepherd is most dear to the anxious soul wanting spiritual pasturage and fatherly care. If a lamb could speak its confidence in the kind, loving shepherd who leads him out from and into the fold, it would say, "I shall not want." It feels sure of grass and protection from wolves. If the Lord God our Saviour be our Shepherd, we shall not want. No good thing will he withhold from them that walk uprightly. v. 2. "Lie down in green pastures." Many a Christian gets hungry for spiritual sustenance, but it is not because of scarcity of food. The truth of God's Word is our soul's green pasturage. To it Jesus leads us. Let there be one Bible, well-worn and free from dust, in every home. "Still waters." Calm devotion. When sin troubles us and burdens weigh us down, our Shepherd calls, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rest "beside the still waters." v. 3. "He restoreth my soul." Wandering from the fold or away from the flock, restive under restraint, God chastens and calls to return. The chastening does not seem joyous, but grievous, but it yields peaceable fruit. The Good Shepherd has many means of restoring the soul. He leaves the "ninety and nine" to find the lost one. On Calvary he found it. Thus Christ brings back the wanderer. Patient, loving Shepherd! "He leadeth me." Divine guidance is needed above all things. "I am the way," says Christ, "follow me." In the way "of righteousness for his name's sake" will this Shepherd always lead. Follow him not "afar off." No one willing to walk with God will fall into sin. v. 4. "Yea." Expression of confidence. "Valley of the shadow of death." The moment of dying is compared to a dark valley of shadows. It is then, if ever, the heart and flesh fails. But listen: "I will fear no evil." Why? He who died and rose again gives comfort and assurance. He is by the side of the Christian and passes over the stream with him. He lights up the way. To lean upon a Shepherd's bosom is a "rock and staff" of comfort. There is victory through the Lord Jesus Christ. v. 5. "Thou preparest a table." The Shepherd is a bountiful host who gives kingly hospitality. Such David found him to be while fleeing from Absalom. Read 2 Sam. 17:27-29. David was greatly persecuted during his life, but before his enemies the Lord wrought for him great things. In the presence of our enemies Jesus is with us if we welcome him, and he alone is manna from heaven. "Thou anointest my head with oil." Oil symbolizes the unction of the Holy One." The Spirit's anointing is needed for Christian growth. "My cup runneth over." In Christ is fullness of life. He drank the bitter dregs of death's cup that we might have an overflowing cup of eternal happiness. "I will take the cup of salvation and call upon the name of the Lord" v. 6 "Goodness and mercy." God is good to all and his mercy never fails, but "especially to the household of faith" is revealed his infinite goodness, and "all the days of my life," says the Christian, "is this earnest of better things before me." "Clusters from Eshcol we have tasted, but the vineyard shall soon be ours."—Burrell. "House of the Lord forever." Many mansions he has gone to prepare for his flock. By faith God's child dwells in his house now, and in eternity the full reality will be enjoyed. "Forever." Think of it and be comforted.

LEADING THOUGHT.—The Golden Text, a divine assurance that God's grace is sufficient for all.

SUGGESTED THOUGHTS.—The heart should ever turn to the protecting care of the Good Shepherd, who supplies every want and protects all who trust in and keep near him. He who in old age longs for sweet rest and a safe journey through death's dark valley may find satisfaction in this hymn of the Shepherd's care and love. "If thou be the Christ tell us plainly," said certain Jews of old. Reply: "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep." David's song finds echo in the words of the Messiah. "I know my sheep and am known of mine." Man need never be lost, for Christ offers to safely lead him. Man need not err, for Christ is the Truth. We can trust for the future a Shepherd who has led so many safely on in the past.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 17th.)

HE LEADETH ME.—How? Psa. 23, John 10: 4-14.

"He leadeth me. Oh, blessed thought!  
Oh! words with heavenly comfort fraught;  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

It was very easy to sing that, and we heartily enjoyed it. But did we sing with the understanding and truthfully? Which one of us said, "Whate'er I do, where'er I be," and then forgetting the principles by which spiritually-minded people are governed in personal practices, especially in social amusements, adopted a "half-way ground," and did that which God's hand surely would not lead us to do; we went where he would not lead us? Yes, we are social beings and need cheerful recreations; but are we sure we always are found where we can look Jesus in the face and be sure of receiving his smile of approbation? Is not that a safe rule by which to determine our actions and our whereabouts? "Whate'er I do." Try it one day, one week, Christian Endeavor, and to test your motives, your feelings, your conduct, ask yourself in every place you go, in every act you do, "Is God's hand leading me now? Am I submissive to his holy will? Will I here and by this act reflect credit upon my profession?" Just try it a few days.

But how does he lead me? Only this brief thought in outline: By persuading me to make a full surrender of my will to him. By causing me to search my heart to the bottom and act out my convictions. By my accepting the Bible as the law of my heart and life. By resting sweetly in him by faith.

SCRIPTURE REFERENCES.

1. Not driven, but following. John 10: 3, 4; 2: 43-46.
2. Led in truth. Psa. 25: 4, 5; 43: 3.
3. In righteousness. Psa. 5: 8, Prov. 8: 20.
4. With supplications. Jer. 31: 9, 2 Chron. 33: 12, 13.
5. To repentance. Rom. 2: 4, 2 Peter 3: 9.
6. By the Spirit of God. Rom. 8: 9-14, Ezk. 36: 27.
7. Unto living fountains. Rev. 7: 17; 22: 1.

—EVERYTHING good has a guiding hand, a pilot at the helm.

—PASSENGERS on deck, approaching shore, waving handkerchiefs, safely gliding into port, think but little of the hand above on the wheel, and of the experience needed to safely conduct the steamer to the dock.

—SO OF Sabbath-school scholars led to receive instruction wisely given, and who are enjoying the varied exercises of the hour. There is a hand at the wheel. How great is the responsibility of that man or woman elected (called of God?) to lead in and arrange the exercises.

—IF he be wide-awake, having an eye on things, doing all to the glory of God, he considers the appropriateness of each exercise. Things do not run in ruts altogether. He opens school sometimes with one song; sometimes with two. Different scholars are asked to lead in the responsive readings. Different ones offer prayer. Weak and bashful youth are encouraged. Sometimes concert reading, sometimes one alone reads.

—IF he expects the school to preserve order, he sets the example with a sweet and quiet spirit. The opening service leads up to the lesson and is an inspiration. The closing service clinches the nail. It is briefly done, tersely done, done with a rivet, hammer, and yet no one injured by the blows.

—THE Secretary does his work quietly, promptly; keeps the books neatly, systematically.

—THE doxology or lesson hymns are sung for the grand sentiment of praise and not for the noise made. They are sung with regard to their fitness for the occasion. Novelty and freshness without needless innovation or display keep every one on the *qui vive*.

—WHAT unity! What enthusiasm! What excellent work is done for Jesus and the lambs of his fold! Keep it up, fifty-two times in the year—which means fifty-two or more solid week

day evenings in the year of planning by the Superintendent, with much praying and studying of methods, etc.

—THE Walworth, Wis., Sabbath-school reports for the 1st Quarter, 1892, officers, 7; teachers, 9; scholars, 66; total membership, 75. Average attendance of officers and teachers, 12 7-13; of scholars, 37 6-13; of the memberships, 45 2-13. Number of visitors, 47. Present during every session, 12. Nine were absent only once. Mrs. Lillie Greene is the Superintendent, Josie Higbee, Secretary.

—THE Sabbath-school at Daytona, Fla., reports a membership of 13; officers, 4; teachers, 1; average attendance of officers and teacher, 3 3-10; of scholars, 9 5-10; collections, \$5 07; visitors, 4. Superintendent, C. L. Harvey; Secretary, C. H. Greene.

## HOME NEWS.

New York.

NEW YORK CITY.—On Sabbath-day, April 9th, the New York Church was greatly blessed by the presence and words of Eld. Velthuysen. In his sermon our dear brother said that the most important question of all is this, "Are you saved?" Each one from his own consciousness must be able to answer this question. Salvation is obtained by grace only. We should abound in good works and should pray daily that God may bless the good works of others.—Bro. Velthuysen spoke of the origin and progress of the Seventh-day Baptists in Holland. The Midnight Missions in Holland were started by two young men, members of the Seventh-day Church in Haarlem. Two young sisters of that church are also engaged in especial efforts for Christ. Bro. Bakker, pastor of the little flock at Rotterdam, is enabled to work among the sailors coming to that important harbor. The Seventh-day Baptists in Holland now number seventy-two. By engaging in missionary and temperance work they are enabled to show that obedience to the law of God in no way prevents the full development of the fruits of Christianity. E. S. M.

Kansas.

NORTONVILLE.—The weather thus far this spring has been anything but fine, storms have held sway. Two Sabbaths during the past quarter were so bad that there was no service at the church. April 1st came in with a raging wind-storm, doing much damage in the Western States. Among the rest of the casualties it blew over all of our church sheds.—We have had the pleasure of hearing a sermon from Pres. W. C. Whitford, who was with us recently.—We have suffered the loss of one of our largest and best working families in the removal of R. J. Maxson to Smyth, South Dakota. Our loss is the gain of the brethren in Smyth. There has also come among us recently Wm. Hurley and family, from Humboldt, Neb., for whom we wish a pleasant home among us. G. M. C.

### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., April 8, 1892.

The war clouds that hung about the horizon have hid their heads and local political storms of more peaceful character now attract attention. A tremendous "low" has developed in Rhode Island. That little State has proved big enough to be the center of an electioneering

cyclone. Huge popular gatherings, enthusiastic outpourings of voters, vast intelligent, and highly-appreciative audiences addressed by distinguished gentlemen and masters of debate, with remarkable power, learning, and stirring eloquence; all on our side of course. A regular hippodrome; a gang of imported blowers; a howling, artificial, brass-band excitement, with stock arguments and economic fallacies, worn-out policies and stale logic; that's the other fellows' side. Both sides have been proclaiming that the enlightened and self-respecting yeomanry of the gallant little State would not suffer the wool, whether free or not, to be pulled over their eyes. Picket firing on the tariff question has been the order of the day in Congress, while the battle has been raging among the factories of Rhode Island. Congressional orators here at the front have been blazing away at the enemy all along the line, one part insisting upon the beneficent, practical success and necessity of a discriminating, high-protective tariff, and the other denouncing such tariff as an oppressive robber-tax, making the poor poorer and the rich richer. Each side is earnest, sincere, abounding in logic and sure that it is right.

But if the tariff provokes picket shooting preliminary to the great struggle next fall, the silver question is fruitful of deep strategy. The Republicans have been laughing at the Democratic free silver quandary, but the Democrats have now masked their position and are watching for the Republican Senate to walk into the free silver ambush. In the meantime sincere men of both parties declare free silver to mean debasement of the currency, practical repudiation of debts and financial ruin; and on the other hand others declare it essential to the prosperity of the country and justly demanded by the people. Amid these arguments and contentions what can the poor fellows, and there are a good many of us, who confess they do not understand the tariff and silver questions, do but vote as our respective fathers did, with the old party, unless indeed we break loose and follow new leaders as many have done in the West and South. Truth and falsehood are strangely blended in political as well as in other discussions. The newspaper is much blamed for its misleading, partial, imperfect, fallacious, prejudiced and contradictory news and reports of men, things and beliefs. But what are the newspapers except so many challenges to intelligent, sound, and well-considered opinions on all subjects, political and non-political?

Leaving war, politics, and philosophizing, let us take a hasty look through the plate glass windows of our most fashionable purveyors of female adornments. Colored night gowns with ribbons to match are to be "the thing," and much prettier they are than monotonous white for a sleep-walker, or at a midnight fire, or wherever a lady appears only "in her night clothes." Here is one: Muslin with lavender figures, full waist, slight train, a collar of deep knife plaiting extended down the front, fastened at the neck with narrow ribbons tied in bows, and on the sleeves deep frills and ribbons which are, of course, colored. Parasols are rainbow-hued. Red in combination with other colors is a favorite, as for example, black trimmed with chiffon, and changeable silks, will be common. Hats are to be sky scrapers and regular May pole affairs so abundant are the streamers of colored ribbons. One of the prettiest of the new materials is gauze finely plaited, having the edge just tipped with ostrich down. CAPITAL.

### MAN'S NATURE AND NEW NATURE.

BY J. P. HUNTING, M. D.

It is well to think down to first principles. It may be possible to be soundly philosophical, and at the same time keep to good sound common sense. The Holy Scriptures are a common sense book, and fairly used do not disagree with common sense philosophy or reasoning. Philosophy that contradicts or is inconsistent with common sense truths is itself not quite true. Prof. P. was giving us a course of lectures on the history of doctrines in the philosophizing Christian church; and, of course, he was as weary as some of us were disgusted, with the "foolish and unlearned questions which minister disputes;" so one day on entering his desk and facing us students, he clasped the little Bible lying there to his breast and with the deepest emotion said: "Young men *I do love this book*, it is such a common-sense book!

But to the subject; morally and religiously, what is man? Is it in any sense natural for human beings to sin? Why so? We begin life, begin willing or choosing, before reason is much developed. It is not wonderful that when habits of choosing from low instincts have been formed, the babe does not always, when higher instincts begin to awake, hold its attention to higher motives, and brace itself to choose the better way which it imperfectly conceives and feebly approves. Then it fails of that moral self-satisfaction, that perfect, highest peace which it needs, and is a little out of order, ashamed, cowed, before a moral superior. Oh, what a little sin!

No doubt the instinctive perception of oughtness, obligation to choose, that is, do the worthier, is, earlier or later, awakened in different constitutions and different surroundings; but when it is awakened, in so choosing, the moral nature is harmonious; in refusing, there is breaking of law, sin, guilt, condemnation. Now whether attending to self-respect, to the judgment of others, or perhaps to the higher conceptions of God, *there can be no peace without repentance and sense of pardon.* We must not here discuss the desert, and sense of desert, of punishment, although so important in all moral and religious service.

To return; we see why men sin. Why yield to temptation? Temptation is inevitable in our nature, well-balanced or ill-balanced, and in our surroundings. Unless we are exceedingly morally strong, we shall fail, miss the mark, *sin*. Exceedingly morally strong! Nothing but faith in God can make us victoriously strong. We need, not merely knowledge, but choice of the wise and loving will of God as our rule and our will. This is Christian piety. This is supernatural life, a new birth from above. "That which is born of the flesh is flesh; ye must be born again." Man needs this divine birth. Because he by nature is capable of morality and religion, he is not complete without it. He is created to be new created, born to be born again. Otherwise he is lost. "This is eternal life, that they should know thee the only true God, and Jesus Christ whom thou hast sent." No person, older or younger, can be really saved without it. Repeat that! Repeat it again! No person can be saved without working out as *God works* in him "to will and to do." This life is not by natural inheritance, it is God in us, the Eternal Life abiding in us, having the Spirit, being born of God.

To recapitulate; needed character is to correctly (not perfectly) know God, and in choice

love him above all. Man is not physically born with choice, with faith. He naturally sins, but supernaturally repents, believes, loves, obeys. Whatever better or worse tendencies he may have inherited, he must be born again, must rise to the True Life.

#### A LAYMAN'S VIEW.

To the Editor of the SABBATH RECORDER:

I did not read the article "Sin," referred to under the heading "Friendly Criticism," in the RECORDER of March 31st, last. Nor do I know who wrote it. I had supposed, however, that "As in Adam all die, so in Christ all are made alive," and that thus all imputation for Adam's sin, so far as relates to his posterity, was erased, by the "Lamb slain," "foreordained," (*virtually accomplished*) "before the foundation of the world," and revealed when "the fullness of time had come;" and therefore that all children are born in grace, their imperfect physical condition only being a consequence of Adam's transgression, and subsequent sins of progenitors predisposing them to transgress and fall from grace, even more than Adam's perfect body did, but that they are accountable only for sins committed after coming to the age of accountability; that dying in infancy, they are saved by the *general* atonement of Christ, who "is the Saviour of all men," in this general sense. But, dying after attaining accountable age, having committed sins, fallen from grace, they must be born of the Holy Spirit, through repentance, faith and a life of holiness, becoming like "little children," for "of such is the kingdom of heaven," in order to attain to it; thus becoming partakers of the *special* salvation of Christ as *believers*. For, as the apostle has it, "Who is the Saviour of all men, and especially of those that believe." If this is the correct view, infants, having committed no sin, receive all the benefit necessary or possible, if dying; and adults, having become sinners but born of the spirit, anew, dying, may receive all the benefit of the *special*, as well as the *general* atonement of Christ.

LAYMAN.

#### BRUTAL ASSAULT UPON ELDER J. F. SHAW.

Upon my return home I learned that false and most scandalous reports concerning the assault upon Bro. Shaw have been published in some newspapers, even charging upon him that he assaulted Smith for rebelling against his authority. Therefore I think it is but right to place facts before our people.

To present the matter as clearly as possible I will say that before I came here, which was Oct. 3, 1890, Daniel W. Smith, then living at Pine Bluff, and a member of the Seventh-day Baptist Church of Texarkana, had entered a homestead one mile from Fouke. After I came he and his wife came and built upon his claim.

When he came here he received a cordial welcome in the home of Bro. Shaw. He returned to Pine Bluff and remained several months. After coming here to stay with his family he was a faithful attendant upon our church appointments until last November or December, at that time he ceased to attend and was reported to have said hard things about Bro. Shaw. Brethren called on him and he said that J. F. Shaw was a liar and a scoundrel.

The church invited him, through a committee, to appear before the church and prove these allegations. He refused to do so. The church could not learn that he had any just cause for making such statements. He had worked for

a company which burnt a brick-kiln. Bro. Shaw being one of the company engaged him to do the work, and Smith claimed that Bro. Shaw was personally responsible for his pay, while at the same time he held the company as a whole responsible. The company proposed to hire help only on the condition of their taking brick for their pay or waiting for their pay until the brick were sold. At the time he was complaining about Eld. Shaw's not paying him he had received a larger proportion of his pay than the amount of brick then sold called for.

After refusing to come to the church and sustain the statements he had made, he met Bro. Shaw at Boggy, a little town two miles from Fouke, where they had some talk. Bro. Shaw says that it was all in a friendly manner. Smith returned home, half way between the two places, and when Bro. Shaw came along walking on the railroad, he came to him and after a little further conversation he knocked Bro. Shaw down and pounded him in a most brutal manner. He then went to a Justice of the Peace and swore out a warrant for Bro. Shaw on a charge of assaulting him. Bro. Shaw's son reached the Justice's office before Smith got away, and got a warrant for his arrest, but Smith left the office on the arrival of Ed. Shaw, and was arrested the other side of Texarkana. He was taken to the house of Bro. Shaw where the Justice held his court on account of his being unable to be taken elsewhere. Smith, although he had sworn out a warrant for Bro. Shaw, plead guilty to assaulting J. F. Shaw, for the purpose of giving him a thrashing. He was fined twenty-five dollars and costs.

These are, as nearly as I can learn, the facts, but some of the newspaper reports are scandalous in the extreme. Bro. Shaw is now able to be around, but yet suffering from his injuries.

At the regular business meeting of the Fouke Seventh-day Baptist Church, held at Fouke, Ark., April 3, 1892, the following preamble and resolution were unanimously passed:

WHEREAS, Daniel W. Smith, a member of this church, did say that Elder J. F. Shaw was a liar and a scoundrel, and was requested by this church to appear before the church and prove his statement, which he refused to do, and

WHEREAS, The aforesaid, Daniel W. Smith, did after that brutally, and as far as we can learn, without any provocation, assault Eld. J. F. Shaw, breaking his bones and inflicting other severe bodily injuries; therefore,

Resolved, That we hereby express our sympathy for Bro. Shaw; and our confidence in his Christian character. And that we now withdraw our fellowship from Daniel W. Smith, as one unworthy the name of a Christian.

JOHN FURROW, *Mod. pro tem.*

MRS. MINNIE HILLS, *Church Clerk.*

But for the scandalous reports which have been published and which may reach some of our brethren and friends, I would not have entered into these details for publication, but now think it best that the full facts shall be published.

ELDER S. I. LEE.

FOUKE, Ark., April 5, 1892.

#### 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.

#### HOW SHE KEPT HER BOY.

"Mamma, may I make some candy?" said Willie Jones to his mother.

"Yes, my son, if you'll clean everything up nicely afterwards, and not make a muss."

So Mrs. Jones measured out a cupful of sugar and a cupful of molasses in the pan in which candy was usually made. Willie had helped her make it a great many times until he knew how it should be done.

So Willie washed his hands, put on an apron, and was merry as could be over his frolic. Later he was permitted to make cake in the same way and on the same conditions. Sometimes he made failures, but they are steps in the upward progress of the soul from ignorance to knowledge.

"You must love noise and boys," said Mr. Jones to his wife one evening when he came in and found three or four boys with Willie around the dining-table, and having rather uproarious fun with the game they were playing.

"I love Willie," replied Mrs. Jones. "He must have playmates, and, if his friends come here and play with him in my presence, I know just what company he is in; and I don't know when he goes off somewhere else."

"Mamma," said Mary, Willie's sister, "do make Willie sit in a chair and read. He's always lying down on the floor and supporting himself on his elbows while he reads."

"It is a good book he's reading, isn't it?" said Mrs. Jones.

"Oh, yes, indeed; it's 'The Boy Travelers in Japan,'" replied Mary.

"Well, then, don't disturb him; he's happy and comfortable and well employed. Let him alone."

And so Mrs. Jones kept her boy near her, and made it pleasant for him to be near her. She was polite to him, as polite as if he had been somebody's else son instead of her own only boy. She always said, "Please, Willie," do so and so, when she wanted anything done; and she thanked him for his attentions to her, and made him feel that his obedience and goodwill were appreciated, that she loved him and confided in him and trusted him, and was never so happy as when he was with her.

So Willie adored his mother and confided in her and kept close to her. He grew up pure and sweet and happy and polite and intelligent and manly.

We cannot keep our children too near our hearts, if our hearts are as they should be, for their welfare and our happiness.—*The Christian Advocate.*

It is rather remarkable to find the question of dis-establishment of Wales made a subject of debate at Oxford Union, as happened last week. After members of several of the colleges had spoken, Mr. Osborne Morgan, M. P., addressed the meeting, and met with a hearty reception. He could not, he said, help thinking that a man must be either blind or very prejudiced who did not see that there were forces at work—spiritual, moral and material forces—which were very slowly, but very surely, loosening the bonds which united the Church to the State. On a division, 83 voted in favor of Welsh dis-establishment and 109 against.—*Ex.*

AMONG the various anecdotes related of Spurgeon is the following: When he united with the Baptists, his mother said: "Charles, we prayed that you might become a Christian, but not that you might become a Baptist." The reply was: "Yes, mother, the Lord often gives us more than we ask for."

THERE is a power in the direct glance of a sincere and loving soul which will do more to dissipate prejudice and kindle charity than the most elaborate arguments.

THE consolation of God, the joys of the Holy Ghost, are the still waters by which the saints are led—streams which flow from the fountain of living waters and make glad the city of our God.

## POPULAR SCIENCE.

**PENETRATION OF LIGHT.**—Experiments lately made in Hartford, Conn., show that light can be seen through a clean cut opening of not more than one forty-thousandth of an inch. This fact was determined by taking two thoroughly clean straight edges, placing a piece of paper between the surfaces at one end, the opposite end being allowed to come together. The straight edges being placed between the eye and a strong light in a dark room, a wedge of light was perceived from the ends between which the paper was placed and the opposite, which were brought together. The thickness of the paper being known, the distance apart at the two edges of the small end of the wedge of light was easily calculated, and the result was shown as above.

**PINEAPPLE JUICE.**—Some time ago the late Dr. V. Marcano, of Venezuela, noted that pineapple juice contained a proteid-digesting substance. No careful study of this fact was, however, made by him. Recently, Professor R. H. Chittenden, assisted by Messrs. E. P. Joslin and F. S. Meara, have investigated the matter fully, and announce facts which are likely to give to the succulent pineapple a prominent place in dietetics. Pineapple juice is an acid fluid of specific gravity of 1.043. An ordinary pineapple yields 600 to 800 cubic centimeters of it. The proteid-digesting power is quite remarkable in its intensity. Three ounces of the juice will dissolve ten or fifteen grains of dried albumen in four hours. The action takes place in acid, neutral, or even alkaline media, thus resembling trypsin more than pepsin. It acts best in neutral solutions. The pineapple juice contains also a milk-curdling ferment. A well-known meat powder is said to be prepared with the help of pineapple juice.—*Med. Record.*

**LEARNING TO WALK.**—People sometimes ask, at what age can we seat a child in a chair; when put him on his legs; how old must he be before we teach him to walk? The answers are easy. He must not be made to sit till he has spontaneously sat up in his bed and has been able to hold his seat. This sometimes happens in the sixth or seventh month, sometimes later. The sitting position is not without danger, even when he takes it himself; imposed prematurely upon him, it tires the backbone and may interfere with the growth, so the child should never be taught to stand or to walk. That is his affair, not ours. Place him on a carpet in a healthy room in the open air, and let him play in freedom, roll, try to go ahead and feet, or go backward, which he will do more successfully at first, it all gradually strengthens and hardens him. Some day he will manage to get upon them, and then to raise himself up against the chairs. He thus learns to do all he can as fast as he can, and no more. But they say, he will be longer in learning to walk if he is left to go on his knees or his hands and feet indefinitely. What difference does it make if, exploring the world in this way, he becomes acquainted with things, learning to estimate distances, strengthens his legs and back, prepares himself, in short, to walk better when he gets to walking? The important thing is, not whether he walks, now or then; but that he learn to guide himself, to help himself, and to have confidence in himself. I hold, without exaggeration, that education of the character is going on at the same time with training in locomotion, and that the way one learns to walk is not without moral importance.—*Popular Science Monthly.*

**NEW COINS.**—Recently the mints of the United States commenced the re-coining of the subsidiary silver—the half dollar, the quarter, and the dime. Artistically, says *Electrical Progress*, they are very much superior to all former issues, and will compare favorably with any coins of the world. As new dies had to be made for this coinage, it may be interesting to refer to them. When the die for a new coin is engraved, it is done with great care and expense. It is used only to make an impression on what is called a hub, which of course is the reverse of the die, when the hub is used only to stamp the working dies, which become a fac-simile of the master die. In coinage these working dies alone are used, and as a matter of course soon become deteriorated. Thus the master die can remain doing very little hard service. As an example, the coinage of the more than 400,000,000 silver dollars which have been made since 1878 are exact duplicates from one master die. On the commencement of this coinage there was some experimenting and some variation in about \$1,000,000. Since then all have been alike except in date. These dies and hubs are all made of choice steel. In regard to the weight of the new coins, it may be interesting to recall the fact that we reduced the amount of pure silver in these coins in 1853. This was done in order to save

them from the melting-pot and exportation as they were more valuable than gold, and met this fate to the great inconvenience of our people. The half dollar was reduced in weight fourteen and a quarter grains, the quarter and the dime in a corresponding ratio. In 1873, in order to assimilate these coins to the full legal tender silver used in France and to popularize the French metric system, the weight of the half-dollar was increased nine-tenths of a grain, or, as expressed in our laws to twelve and a half grammes, and the quarter and dime were increased in the same proportion. Thus these coins are at present legal French weights. The half dollar, 12½ grammes; the quarter dollar, 6¼ grammes; the dime 2½ grammes. Thus a French kilogramme equals eighty-four half dollars. In 1874 the French metric system was legalized by Congress, the sole authority intrusted with this power.—*American Analyst.*

## EDUCATION.

—NEARLY 300 women are attending Boston University. Seven are in the law school, 43 in the medical department, and 11 in the school of theology. By the gift of \$2,200, M. Q. A. French, of Cambridge, founded in the College of Liberal Arts a scholarship, which bears her name.

—PAROCHIAL SCHOOLS.—The report of the Massachusetts Board of Education says: "Private tuition in the case of any individual child or for a special purpose is one thing, but the deliberate and systematic drafting off of any considerable portion of our school population for organization and instruction by private persons, and upon a radically different plan, is quite another, and it is a procedure which may involve consequences that in a more developed form the State will by no means be ready to accept."

—HOW I WAS EDUCATED.—Timothy Dwight, in an article in the *Forum* on this subject, says: "My simple story is told. If there is any suggestion which it offers, it is, I think, that of the importance of the family life in giving the impulse to intellectual growth. Education is like religion in many respects. It is so in this. The children of a household grow most easily and naturally in the religious life, not when the parents are always talking about it, and forcing it upon them, but when the atmosphere of the house is so full of religion that they do not think of living any other life. And, in the same way, where parents make their children sharers in a true intellectual life possessed by themselves, and make the house full of the sense of the blessedness of knowing, the minds of the children will surely be awake to knowledge, and will be educated as the years go on. My own mind was awakened in this way. The years of manhood have not done for me all that I could have wished, or all that they may have done for many others; but the impulse given me in my early home made me rejoice in the waking of my own mental powers, and, whatever I may accomplish, or fail to accomplish, to the view of others, I have found so much delight in this working, and in observing it, that I shall never intellectually go to sleep. And so my answer to the question, 'How I was educated,' ends where it began. I had the right mother."

—A RESOLUTION has been offered in the House of Representatives at Washington looking to the spelling reform of which we have heard not a little of late. It proposes that the public printer be and is hereby directed, in all works for Congress and for the departments, begun after the passage of this resolution, to adopt the following rules for amended spellings, except in educational and other works where a different orthography may be required.

First. Drop *ue* at the end of words like dialogue, catalogue, etc., where the preceding vowel is short. Thus spell *demagog*, *epilog*, *synagog*, etc. When the preceding vowel is long, as in *prorouge*, *vogue*, *disembogue*, retain final letters as at present.

Second. Drop final *e* in such words as definite infinite, favorite, etc., when the preceding vowel is short. Thus spell *opposit*, *preterit*, *hypocrit*, *requisit*, etc. When the preceding vowel is long, as in *polite*, *finite*, etc., retain present forms unchanged.

Third. Drop final *te* in words like quartette, coquette, cigarette, etc. Thus spell *cigaret*, *rosset*, *epaulet*, *vedet*, *gazet*, etc.

Fourth. Drop final *me* in words like programme. Thus spell *program*, *oristam*, *gram*, etc.

Fifth. Change *ph* to *f* in words like phantom, telegraph, phase, etc. Thus spell *alfabet*, *paragraf*, *filosofy*, *fonetic*, *fotograf*, etc.

Sixth. Substitute *e* for the diphthongs *æ* and *œ* when they have the sound of that letter. Thus spell *ecolian*, *esthetic*, *diarrhea*, *subpena*, *esofagus*, *atheneum*, etc. *N. B.*—No change in proper names.

## SPECIAL NOTICES.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will meet with the DeRuyter Church, Sabbath and First-day, April 30th and May 1st. Let there be a large attendance and a good meeting. L. R. S.

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

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

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

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

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

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

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 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. G. B.

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CONDENSED NEWS.

Terrific cyclones have recently visited some parts of Kansas and Nebraska.

Four more French anarchists have been expelled from Spain.

Le Sud, published at Sorel, Canada, has declared in favor of annexation to the United States.

All the steamboats along the lower Hudson began their trips for the season last Monday.

The recently discovered deposits of asphaltum in California are said to be the most extensive in the world.

By the collapse of a floor in the barracks at Foix, France, recently, twelve soldiers were seriously and forty-two slightly injured.

April 4th was the hottest day on record in New York for this season of the year. The mercury reached seventy-four degrees.

Kansas produced nearly 60,000,000 bushels of wheat last year, and the acreage this year promises to exceed that of 1891 by fully twenty-five per cent.

The statement of the New York Central Railroad and leased lines for the quarter ended March 31st shows gross earnings \$10,404,559, increase \$1,416,383.

A dispatch from Montevideo says that refugees who have arrived there from the Brazilian-state of Rio Grand De Sul declare a state of anarchy prevails there.

Incendiary fires continue in Vienna and much uneasiness is felt. Attempts were made a few days ago to mislead the fire brigade by false alarms sent over the telephone wires.

Great indignation has been caused in the courts of Vienna and Munich by the announcement that Duke Louis of Bavaria is about to take to himself another wife—the popular actress, Clara Hesse.

P. D. Armour & Co., Chicago, have begun twenty-one suits in the circuit court to recover, in the aggregate, \$1,155,000 from various railroad companies throughout the country for overcharges on dressed beef.

The capstone or the last stone on the Mormon temple at Salt Lake, Utah, was laid at noon Wednesday, April 6th, by President Woodruff of the Mormon Church in the presence of forty to fifty thousand people.

A telegram to the department of state from the United States minister in Venezuela, contradicts a report that a battle has been fought between the revolutionary government troops near Caracas or anywhere in Venezuela. Both parties are, however, said to be preparing for hostilities.

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

Royal Baking Powder ABSOLUTELY PURE

Emin Pasha is advancing from Wadelci. He has gained a victory over the force led by his former officers who rebelled against him. He pursued them to Lado, on the white Nile, where he captured and shot the unfaithful officers.

The Melbourne government is placing the men employed on the relief works on half time in order to give work to a great number. Without the aid thus given the men employed would be absolutely without the means of earning a livelihood.

A company has been formed in Rio Janeiro with a cash capital of \$5,000,000 to explore and develop the natural resources of the Amazon. Colonies are to be established and means provided for reaching a market for a region heretofore practically unexplored.

Sir Edward Watkin and Mrs. Ingram, widow of the proprietor of the Illustrated London News, were married at St. George's church, Hanover square, London, Eng., April 6th. The bride is eighty-three years old and the bridegroom seventy-three.

MARRIED.

JENKS—SWEET.—In Scott, N. Y., March 24, 1892, at the Seventh-day Baptist parsonage, by the Rev. B. F. Rogers, after the close of a musical concert conducted by the parties, Prof. Frank B. Jenks and Miss Jennie Sweet, both of Niles, N. Y.

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.

Mrs. Isabella Warren, whose death was mentioned last week, was in her 55th year, not 65th, as in our last issue.

LEWIS.—In Independence, N. Y., April 3, 1892, of heart failure, William Giles Lewis, aged 71 years, 10 months and 6 days.

Mr. Lewis was a peaceable and quiet citizen and a kind neighbor. He has left six children, three sisters and one brother. His funeral was held in the Seventh-day Baptist church of Independence, but his remains were taken to Fulmer Valley for burial. J. K.

GRANT.—In Rome, N. Y., March 27, 1892, at the home of Wm. H. Lewis, whose wife was her only child, Mrs. Calista Grant, in the 82d year of her age.

She had been a member of the First Seventh-day Baptist Church of Verona for 68 years. Her maiden name was Williams. Funeral at the church on the 30th. "There will be no more death." Rev. 21: 4. In the interval between her death and her burial there died also in that same home, on the 29th, Mrs. Henrietta Lewis, mother of Mr. Wm. H. Lewis, and relict of the late Clark Lewis, a brother of Rev. Chas. M. Lewis of blessed memory. She was 75 years of age, and a worthy member of the Baptist Church of Cassville, N. Y. This family have the sympathy of the entire community in their two-fold labor of love during the winter and in this double bereavement. Mrs. Wm. H. Lewis was prostrated by these labors and watchings and was unable to attend the funeral of her mother. J.

BABCOCK.—At the home of his brother, at Newport, N. Y., March 29, 1892, Harry Babcock, in the 75th year of his age.

The most of Bro. Babcock's life has been spent in the vicinity of the Brookfield churches. In 1844 he was married to Harriet, daughter of Sanders Crandall. We do not know the date of his conversion as the records of the West Edmeston Church have been destroyed, but for a long time he has been a member of that body. His wife died eight years ago, breaking up his home, since which he has made his residence with his brothers at South Brookfield. He had been on a visit to his son in Rochester, and from there went to the home of a brother, at Newport, N. Y., where he was stricken with disease of the brain, and only lived a few days. Bro. Babcock was of a quiet disposition and a faithful believer. As he had lived at Leonardsville, West Edmeston, and South Brookfield, he had a large circle of acquaintances. Funeral services were held April 1st at the church, South Brookfield. G. A. B.



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A bill appropriating \$30,000 for surveying, locating and preserving the lines of attack and defense of the Union and Confederate land and naval forces in the operations against Mobile, Ala., in 1864 and 1865, has been passed by the Alabama Legislature.

Wanted.

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