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For the SABBATH RECORDER.

MAGDALENA.

BY M. E. H. EVERETT.

In the early twilight of the day's dawning!
What song of birds amid the dewy trees!
Nothing she heareth, faltering forth, weeping,
And soul shaken by life's mysteries.

Only to go from all the heartless living
To the kind dead, and touch him with her hand,
Bearing to offer their sweetest, sweet spices
And bitter myrrh brought from the Eastern land.

Cool are the shadows 'round her feet; she knows not
Whether she walketh in deserts hot with noon;
For they carried him whom her soul desireth
Into a cavern deep with awful gloom.

Oh, her dear king she hoped would live forever,
Murdered and buried there, and hope is slain,
Death in her bosom, because of her despairing,
And love was a mockery, life is in vain.

And so, in the blindness of love and grief and mourning,
She hasteneth on—to look upon his face,
To see once again the sun of hope arisen
And the glory of heavenly love in a drear place.

O, Magdalena! would I, like thee, repentant,—
I, like thee, forgiven by the perfect One,—
Might, in my agony seeking him and weeping,
Find him, as thou didst, with the rising sun.
ALFRED CENTRE, N. Y.

—DR. PARKHURST, in his crusade against the filth of New York City, has fallen under the disapproval of some of the preachers of Chicago. It is reported that in his midnight investigations he drank beer, had certain women dance the can-can before him, and took an active part therein. The Rev. A. J. Canfield thinks that the whole thing is a scheme on the part of the Doctor by which he will get unlimited free advertising. "I do not think the man is foolish enough to imagine that he can reform New York, and compel the Tammany tiger to become tame and permit its claws to be clipped. That the evil exists there is no doubt, but it cannot be suppressed by prosecution." Says Dr. Withrow, "There is no question that Dr. Parkhurst is filled with the desire to punish wrong-doers, but I despise his methods. No minister should witness such scenes, and such doings cannot help the cause of Christianity, in my opinion." Last, and decidedly best, in our opinion, Prof. David Swing says, "There is some mistake about this. The inmates of that house evidently got up this scheme to hurt Dr. Parkhurst's reputation, and the truth is bound to come out on top. The Doctor is a very modest man, and it is said the deacons of his church persuaded him to commence that crusade against the saloons and dens of vice in New York much against his will. He is a man, though, who, when once started, has lots of fire." We have only this to say. In the first place, Dr. Parkhurst's brethren ought to be very certain that the reports of his actions are true before condemning. They must know that Tammany and its whole dirty crowd hate him, and that they will use every method under heaven to slander him and bring him into disrepute. In the second place, if Dr. Parkhurst in his determinations to know the whole truth, did things which his brethren think unwarranted, let them say so unmistakably, but kindly. Don't villify him. He is engaged in a desper-

ate fight against the devil. He is in earnest. He is sincere to the core. Let him feel that, however his brethren may disapprove of any of his methods they most heartily commend his brave fight. Christian people cannot afford to be jealous. They have not the time to stop to fight each other.

—AND this suggests the stirring words of a Boston preacher :

Religion is not an impractical affair, to be put on and off like a suit of clothes. When you say that a minister who is called to this high and noble calling, ought not to take politics into the pulpit, you must keep right on, to be consistent, and say he ought to say nothing about social sins, sins against society, sins against the home life, sins in commerce, sins in amusements, sins in professional careers, but turn his attention only to theory. It seems really as though it were time to understand that ministers are men, that the pulpit is a thing of this life, for the purpose of dealing with the affairs of this life. The pulpit has to deal with life, and it should not lose its grip on life. If ever there was need for the pulpit to begin a crusade against sin in politics, that day is here. When it is necessary for us to get on our knees and plead with officials sworn to defend and enforce the laws, and they reply : "Do it yourself; it is not my business;" when Congress will spend thousands of dollars in trying "to lay pipe" for a coming election, instead of doing its duty; when the saloon, which has not a single reason for its existence, but an eternity of facts and truths against it, shapes our laws and rules in our politics; when men must buy their way into office by money and pledges which compel silence on questions which pertain to the uprooting of vice and the bringing in of virtue; when the rum-soaked and criminal misrule of our large cities is a matter of comment the world over, it is time for the pulpit to join with a fearless press and speak against the cursed thing until for very shame the darkness gives place to light. When sin has been driven out of politics the question can be eliminated from the pulpit. It has to deal with sin in all its ramifications, and it can never stop until the dawn of righteous rule bids its lips be stilled.

"And let all the people say amen."

—THE Baptist Social Union is the organization which socially cements the Baptists of the various churches in Chicago. At the last banquet of the Union, held at the Grand Pacific Hotel, yesterday evening, April 7th, the senior class of the Baptist Union Theological Seminary were guests of the evening, and it was the pleasure of the writer to address the company as the representative of the class. It was a brilliant assemblage, there being present about four hundred of the leading Baptists of the city. Some one remarked that it was a gathering of the Baptist "four hundred" of Chicago. Just across the table sat Rev. Mr. Delano, of Evanston, a leading temperance warrior and a close friend of Miss Willard. Farther up sat Dr. Henson, telling stories over his "blue points" and salad. At my side sat Dr. Harper, discussing with great animation the plans of the new university. Dr. F. L. Wilkins gave an address on "The Young People's Union," of which he is the general secretary. He is the man who probably had more to do than any other in organizing this *Baptist* Young People's Union. Those who have watched the Young People's movements will remember the struggle a year or two ago in the Baptist denomination between the Y. P. S. C. E. and B.

Y. P. U. The Baptist society seems to be rapidly gaining ground now at the expense of the Y. P. S. C. E. Dr. Wilkins evidently wished it to be understood that he was a *Baptist*. He thought that the young people should place above every other name the name *Baptist*. He reminded the audience of the names of John Foster, Daniel Defoe, etc., *Baptist*, and ended by saying that he was a *Baptist* from the soles of his feet to every individual long and short hair on his head. It was rather too large a dose of "Baptist" for even the members of that denomination then present. Many of them thought that there was at least one name which should be placed above "Baptist," and that was the name *Christian*. Doctor Gifford, who followed in a brilliant and telling speech, gave his brother an indirect rebuke by saying that John Foster was very well, but that if he were alive now, he could not join the Emanuel Baptist Church without changing some of his views. He wittily laid bare some of the defects in *Baptist* methods and showed how the Young People's Union would tend to remedy them.

At the point in the writer's address where he made reference to being a Seventh-day Baptist some one started a cheer. The applause was not overwhelming; but there were no hisses. Inasmuch as there was no demonstration at all when Doctor Wilkins said he was a *Baptist*, the comparison is gratifying from a Seventh-day Baptist stand-point. While the company was dispersing, a fine looking gentleman said to me, "Did you not say that you were a Seventh-day Baptist?" "Yes." "Well, I am very glad to meet you. My name is George Barton. I was brought up among Seventh-day Baptists near Adams Centre, N. Y. I am glad to meet again a *consistent* Baptist. I am a Presbyterian myself. I don't think these minor points are of much consequence; but I have always said that your people are the only *consistent* Baptists." As a prominent gentleman of that denomination joined us, Mr. Barton again referred, at some length, to his delight in meeting a *consistent* Baptist. The Baptist brother smiled. There are a good many kinds of smiles. There is one kind in which a man indulges when something strikes him as irresistibly funny. The Baptist brother's was not of that kind.

L. C. RANDOLPH.
MORGAN PARK, Ill.

"As many as led by the Spirit of God, they are sons of God." This is the test and herein lies the demarcation. The "led" are the "sons." Not as many as are touched by the Spirit, whether once, twice, or many times; but as many as are led. There is a constancy of divine action, the steady even pressure of the Holy Ghost; and on the part of the man, there is a ready yielding to this gentle force; "led," not dragged; "led," not goaded; "led," not even coaxed. And where by our godly behavior we show that, in conduct and feeling, we are led by him, then indeed "the Spirit himself beareth witness with our spirit that we are the children of God."

THE GOSPEL OF JOHN IN RELATION TO ANCIENT GNOSTICISM, AND TO MODERN AGNOSTICISM.*

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

Complete exegesis of the Bible includes more than "higher" and "lower" criticism. It demands the consideration of God's purpose in making a revelation for all times and all peoples; a revelation which unfolds according to the world's necessities, and its capacity to understand. These general statements apply to the Bible as a whole, and to each particular book in it. No consideration can be complete which does not take into account the historic surroundings of each book, the character and needs of those to whom it is immediately addressed, and the dominant questions of that time. In addition to these local considerations must be added the question, How far any given book sets forth germinally, or in detail, universal truths which must be considered at all times and in various phases and stages of development. In a word, exegesis and general criticism are incomplete, and proportionately valueless, as they fail to recognize the "historic argument" in its largest sense and most varied applications. In referring to the last Gospel, I do not care to say the "fourth Gospel" instead of "John's Gospel." All efforts to prove that John did not write it, join with the gospel itself to show that no writer except John could have written it. The other gospels treat Christ's life from the earthward side. John begins with the heavenly origin of Christ; the world's Creator, Enlightener, Life-giver and Redeemer. The key-note is sounded from the highest chord of heavenly harmonies. This gospel reveals the deepest depths of the "heart of Christ," his relation to men, and to God; to the present and the future; to the temporary and eternal. In the Synoptics, Christ is the child of Mary; a carpenter's son whose family is well known. In John's Gospel he exists from the beginning; is with God, of God, is God. He becomes incarnated for a time, that he may bring life, light, and salvation to men. When his mission as the Incarnate One is fulfilled, he returns home to the glory he had with the Father before the world was. The secrets of heaven past and future were an open book to him. He was as familiar with them as your memory is with the paths and shade trees around your childhood home, or the books on your study shelves. The human soul, and all human history lay equally open to him; he was at one with man's deepest sorrows, his highest joys, his longings, ardent or weak, and his loftiest aspirations. The opening miracle at Cana in which the conscious water recognized its divine Creator, and blushed for shame that it had not known him earlier; and the unfolding to Nicodemus of the "birth from above," are the most natural and fitting steps in the drama which begins when the eternities were young and the *Aoyos* sat with God, planning the yet uncreated universe.

Why must such a gospel, dramatically perfect because created spiritual by the unfolding of the highest truths, be written? The other gospels had met all demands of the Jewish mind, and fulfilled all important features of the Jewish prophecies. What more was needed? The answer is found in the following facts.

An ancient, subtle and powerful, system of Pagan philosophy which was fundamentally antagonistic to all the higher truths of Christianity, was lying in wait to corrupt the infant church, to check its true development, and lessen its divine power. The primary demand for

John's Gospel was to protect developing Christianity against this foe. It is known to us as "Gnosticism," but the system existed long before that name appears in history. This Pagan philosophic system was a compound of Oriental Dualism, Greek and Egyptian Pantheism, and a perverted type of Monotheism, as represented in the Kabbalists, or Jewish Gnostics. It busied itself mainly with questions of Cosmology, including the creation, nature and destiny of man. The basis of its Cosmology was this: all things created are emanations from the Infinite One, who can be known only through these successive emanations. Gnosticism was greatly exercised over questions pertaining to the creation of man, the imprisonment of the human spirit in matter, and how it was to be saved from defilement, and finally released from imprisonment. This was another form of the Oriental problem of gaining freedom from "the vortex of existence." All redemption of the human spirit, and all salvation, were sought through speculative philosophy. Gnosticism held matter to be the source of evil, and that the material universe was the product of an inferior deity; an emanation from the essential God. This type of World-Creator is the characteristic of all the schools of Gnosticism. He is known under various names, as *Demiurge*, *Archon*, *Ialdaboth*, etc. Basilides taught that the uncreated Father first brought forth *Nous*, or mind; *Nous*, brought forth *Logos*, i. e., word; word brought forth *Phronesis*, i. e., intelligence, and *Phronesis* brought forth *Sophia*, i. e., wisdom, and *Dynamis*, i. e., strength. John chooses *Logos* as the word which best described the all-creating, all-enlightening, all-redeeming Christ, the eternal Word, the co-existent Son. Gnosticism said "God is an unfathomable, unknowable, profundity, the Abyss, *Buthos*." John said, "He is revealed and made plain in Christ." Gnosticism said, "By process of reasoning, by speculation and study man can attain wisdom, can come to know God, and solve the problems of duty and destiny." John's Gospel answers, "The Holy Spirit waits to guide you into all truth; and he who knoweth Christ knoweth God." In this way John met and answered the questionings of Greek culture and philosophy, by pointing them to the true *Logos*, the universal Enlightener. He turned on the light which alone could overcome the darkness in which philosophy was enshrouded. John's Gospel is noon-day blaze along side of Gnostic midnight.

The early history of Christianity shows how fully John was inspired to write such a supplemental, spiritual gospel, and how great was its need. The ink was not dry upon his parchment before Gnosticism put forth great effort to mingle itself with Christianity, and drag the latter to its own level. Starting with Simon Magus, it spread, insinuating itself in endless ways. It almost neutralized the existing Scriptures of the Old Testament, by teaching that such an inferior emanation as the Demiurge, the God of the Jews, could not make a full revelation, nor one which was binding on any but the Jews. That form of error corrupts the church in no small degree to this day. As the New Testament was developed, Gnosticism applied its allegorizing methods of exegesis to the gospels, and epistles, until almost every wild dream of philosophy was put forward as Christian doctrine. The writings of Clement of Alexandria, and many other "Church Fathers" are saturated with Gnostic follies. Those Gnostics who were condemned as "heretics" were as good Christians as those who condemned them,

except that their speculations did not agree with those of the dominant party.

Against all this incoming flood of Pagan error, the spiritual truths set forth in John's Gospel offered the only cure; and the first four centuries after Christ would have buried the infant church in the grave of wanling philosophies, and decaying empires, had not the spiritual currents which concentrate in John's Gospel purified the enlarging morass with divine power. God gave in John's Gospel to Christianity, with its incomparable warmth, glow, life, light and power, to sustain it in this first prolonged struggle with pagan philosophy, pagan ethics, and the pagan State-Church.

MODERN AGNOSTICISM.

The ancient Gnostics and the modern Agnostics have one point in common. Both agree that God is unknowable. That is half-truth; but like all half-truths it becomes a practical falsehood. The Gnostic says: "God being unknowable, I must remain untouched by him, I must continue to sit in the outer darkness." There is no cure in argument or philosophy for such a state. It is useless to chop logic or split hairs with the man who says: "When all chopping and splitting are done, nothing will be gained." The Gnostic was urged to speculate with the expectation of finding God, and truth. The Agnostic is kept from all effort by the foregone conclusion that effort is useless. The spiritual truths of John's Gospel offer a cure for both these extremes. Agnosticism must be cured, if at all, by *experience*, not by argument. If the Gnostic can be induced to open his heart, he will soon feel the thrill of a new life from above, and see the glory of a new light. No other gospel has so many latch keys to men's hearts as John's. First of all, that "master key," "For God so loved the world," etc. The message of God to us as ambassadors of Christ, is this: Take John's Gospel and hold it before men who are bewildered, until the light penetrates the speculative mists that surround them, until the warmth of its divine love melts their philosophy-frozen spirits; until they come to know that a compassionate Father, and a loving Elder Brother do really exist, for their sakes, their salvation from coldness and doubt.

Brethren, the influence of Gnosticism and Greek philosophy remains to blight the spiritual life of Christ's Church in too many ways. I cannot do better than close with a paragraph from the late Edwin Hatch, of Oxford, of whom our wisdom sadly declares, "he died all too soon." On page 350 of Hibbert Lectures for 1888, he says: "I venture to claim to have shown that a large part of what are sometimes called Christian doctrines, and many usages which have prevailed and continue to prevail in the Christian Church, are in reality Greek theories and Greek usages changed in form and color by the influence of primitive Christianity, but in their essence, Greek still. Greece lives; not only its dying life in the lecture rooms of Universities, but also with a more vigorous growth in the Christian churches. It lives there, but by virtue of the survival within them of this or that fragment of ancient teaching, and this or that fragment of an ancient usage, but by the continuance in them of great modes and phases of thought, of great drifts and tendencies of large assumptions. Its ethics of right and duty, rather than of love and self-sacrifice; its theology whose God is more metaphysical than spiritual, whose essence it is important to define; its creation of a class of men whose main duty in life is that of moral exhortation, and whose utter-

*A paper read before the Congregationalist Clerical Union of New York City, April 4, 1892.

ances are not the spontaneous outflow of a prophet's soul, but the artistic periods of a rhetorician; its religious ceremonial, with the darkness and the light, the initiation and the solemn enactment of a symbolic drama; its conception of intellectual assent rather than of moral earnestness or the basis of religious society—in all these, and the ideas that underlie them, Greece lives."

God grant that the spirit of John's Gospel may fill our hearts, guide our efforts, inspire our tongues and pens, until men shall no longer think God to be the Unknown One, but rather, the Well-known, through the eternal Logos.

THE APOSTOLIC BENEDICTION.

BY J. P. HUNTING, M. D.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." This is the fullest form of Paul's customary good-bye prayer at the end of his letters to the faithful. It contains three wishes all implied in the first. "Grace" in such uses as this means favor, kindness, and so the things that come from favor, especially gracious help. This grace brings salvation. It leads to holy living.

In the words of this benediction there is a natural, logical, necessary sequence of thoughts. If through grace we become good, the Father will approve us, and so bestow on us the promised gift of the Spirit. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." To fully understand this, we should carefully study John 14:15-18, 21; 15:9, 10; and 16:27. This special sharing of the Spirit is conditioned on obedient faith.

We cannot but find in this benediction three great essential truths of the gospel. First, all comes from grace in Christ. Second, those who accept and live out that grace are peculiarly loved by God; and third, hence to them is fulfilled the great promise of the return and manifestation of Christ as not to the world; of the indwelling comforter; of union with the Father through [the spirit of] the Son.

So is answered that prayer, "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. . . . That they may be one, even as we are one; I in them and thou in me, that they may be perfected into one."

ALFRED CENTRE, N. Y.

GREAT PIANISTS COMPARED.

Rubinstein is even more fond, tender, and caressing in his playing of Bach, bringing out all imaginable beautiful shades of tone-color in his rendering of those works. And why should this be otherwise, since Bach's compositions are so full of exquisite melody? Surely such emotional strains should receive a loving and musical rendering. As Moscheles played Bach a half-century ago, and as Rubinstein played him later on, so does Paderewski play him now—with an added grace and color which put these great contrapuntal creations in the most charming frames. It is great, deep musical playing combined with calm, quiet repose and great breadth of style. Paderewski has an advantage over Rubinstein, however, in the fact that he is always master of his resources and possesses power of complete self-control. This remarkably symmetrical balance is entirely temperamental, and may be discerned in the well-shaped contour of Paderewski's head, his steady gaze, and his supreme command of the economies of movement. In Rubinstein there is an excess of the emotional, and while at times he reaches the highest possible standard, his impulsive nature and lack of self-restraint

are continually in his way, frequently causing him to rush ahead with such impetuosity as to anticipate his climax, and, having no reserve force to call into action, disaster is sure to follow. He does not economize his strength to good advantage, but uses up his power too soon. Comparisons are not always profitable, but may be permitted in mild form on account of the instruction they convey. Thus, of five prominent pianists, in Liszt we find the intellectual-emotional temperament, while Rubinstein has the emotional in such excess that he is rarely able to bridle his impetuosity. Paderewski may be classified as emotional-intellectual,—a very rare and happy blending of the two temperaments,—and Tausig was very much upon the same plane, while Von Bulow has but little of the emotional, and overbalances decidedly on the intellectual side. There must always be two general classes of pianists—those whose interpretation changes with every mood, while the playing always remains poetic, fervent, artistic, and inspired, because it is impossible for them to do violence to the musical nature which they have received by the grace of God, and others whose playing lacks warmth and *abandon*, notwithstanding the fact that it is careful, conscientious, artistic, and in the highest degree finished. The performances of the latter are invariably uniform, and are exact to such a degree that one can anticipate with great accuracy each accent, emphasis, *nuance*, and turning of phrase from beginning to end. Of these classes Rubinstein and Bulow present good illustrations in contrast.—*March Century*.

SOULS LOST IN SIGHT OF HARBOR!

Many a splendid ship has gone to wreck on the Jersey coast within a few miles of Sandy Hook lighthouse. An hour or two more might have brought them inside the protecting harbor, but in their case, to be almost saved, was to be totally lost. There are in all our congregations some persons who are spiritually in the same danger; they are "not far from the kingdom of God," and yet they are not within the kingdom. They attend church regularly, listen to the gospel attentively, and probably intend at some future day to become followers of Christ. Yet they are in terrible danger from the very fact that they consider themselves so *near the harbor* that they can come entirely in at any moment that they choose to do so. Ah, my friends, there may have been many of Noah's neighbors who were within a short distance of the ark when its door was shut, but that door *shut them out* into the devouring deluge!

You tell me that your lives are moral and reputable, that you pay your honest debts and discharge the duties of good citizenship, that you are kind to the poor, and love to do a generous deed. All this is commendable. But are you not more kind to other people than you are to your own soul? Are you not more generous to your neighbors than you are to that Saviour who says to you, "Give **ME** thy heart?" The young ruler claimed that he had kept all the commandments towards his fellowmen, yet when Jesus pressed him with the command, "Follow **Me!**" he drew back and went off with a cloud on his brow. That poor rich man's ship seems to have gone to wreck when in full sight of the harbor. A single prompt word and deed of obedience to Christ might have saved him, but alas, he "went away sorrowful!"

Your moral conduct is worthy of commendation. It is better to be honest than knavish, better to be chaste than impure, better to be generous than stingy, better to attend God's house than to squander your Sabbath in utter neglect of all religion. It is better to be near to the kingdom of Christ than to be in the "far country" of open and reckless sin. The fewer stains on your soul to be washed out, and the fewer bad habits to be given up, the better for you. Your religion is good as far as it goes, but it does not go far enough to save your soul. Fifteen fathoms of cable will not answer in twenty fathoms of water; that anchor does not touch bottom, and therefore cannot save the vessel. That superb ship, "Windermere," that went ashore the other day in a storm on the

Deal Beach, had sailed prosperously for hundreds of miles; all that went for nothing as long as she did not reach her port, which was but a few miles away. An *almost Christian* in this world, may be an utterly *lost sinner* in the next world! "Except a man be born again, he cannot see the kingdom of God." Christ tells you that. Christ offers you full salvation on the simple condition that you trust him. You will doubtless acknowledge that you have never taken these decisive steps. Then, my friend, if your Bible is true, what hope have you that you will be saved? If you are not in the ark, you are out in the deluge when it comes.

When I ascended Mount Washington many years ago, I saw that rude cairn of stones which marked the sad spot where a poor girl died of exposure and fright. She and her father undertook to ascend the mountain without a guide, and were overtaken by the darkness and almost up to the "Tip top Cabin." A few minutes more and they might have reached the warm place of shelter in safety. And so you may be found *dead* just outside of the gateway of your father's house! If it is a terrible thing to be wrecked in full sight of a harbor, it will be infinitely more terrible to be lost in full view of the Cross and not far from heaven! My friend, you may be saved, and saved at once if you will. Salvation is perfectly sure if you seek it in the right time and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ, and obey him. There is only one harbor, and your soul is not in it yet.—*Rev. Theodore L. Cuyler, in New York Evangelist.*

WHERE CIVILIZATION AND SAVAGERY MEET.

Upon the 1,500 miles of the shore of Lake Superior there are living now less than 150,000 persons, and these are mainly in bustling cities like Duluth, Superior, and Marquette, in industrial colonies like Calumet and Red Jacket, or in struggling little ports like Fort William and Port Arthur. Even there the wilderness and primeval conditions are face to face with the robust civilization which is shouldering its way as capital is accustomed to do rather than as natural growth usually asserts itself. Not that it is not a wholly natural growth which we find at all points on the lake shore, for it is all in response to the inexorable laws of supply and demand. Yet the communities there have sprung into being far apart from well-settled regions in answer to these laws.

Thus it happens that to-day one may ride in an electric street car to the starting-point for a short walk to a trout stream, or one may take the steam railroad, and in an hour alight at a forest station, breakfasting there, but enjoying for luncheon a cut of the deer or a dish of the trout or the partridge which he has killed for the purpose. It is, so to say, a region wherein the wholesale fisherman with his steamboat disturbs the red man who is spearing a fish for supper, where the wolf blinks in the glare of the electric lamp, and where the patent stump-puller and the beaver work side by side.

The strange condition is most startlingly illustrated by a recent occurrence in Michigan, in the same region. Close to a watering resort which is crowded in summer by persons from all over the West, some men were cutting timber in the winter. Two brothers were among them. One hit himself with an axe, cutting open an artery in his leg. The other hurried away for surgical help. When the messenger returned, nothing but the bones of his brother were left. Wolves, attracted by the scent of his blood, had eaten him up.

It is thus that there is forced upon the comprehension the practical newness of this giant fresh-water sea, which geologists would have us believe is millions of years old, and which even history mentions in detailing the exploits of men who died in the seventeenth century. But with the youth of this new civilization have come the vigor and enterprise needed to develop industries and to rear cities of which all the people of all the States, new and old, may well feel proud.—*Julian Ralph, in Harper's Magazine.*

HISTORICAL & BIOGRAPHICAL.

ELDER ANTHONY HAKES.

Anthony Hakes was born in Berlin, Rensselaer Co., N. Y., June 22, 1817, and died at West Hallock, Ill., Jan. 28, 1892.

During a season of general revival, in which many young people were brought to Christ, he became the subject of saving grace, put on Christ by a public profession, and united with the Methodist Episcopal Church. He was early encouraged by his Methodist brethren to engage in active Christian work and in the exercise of his gifts as a public speaker. Some six or seven years later he became a convert to the Sabbath, and in July, 1842, united with the Seventh-day Baptist Church of Berlin, and received, the following month, Aug. 5th, a license from that church to preach the gospel.

September 17, 1842, he was united in marriage with Susan Saunders, of Berlin, who still survives him, and with whom he had lived, in mutual affection, care, and helpfulness, nearly fifty years. There were born to them, after their removal to Hallock, Ill., a daughter and a son,—Mary, wife of J. A. Potter, and E. Eugene Hakes, both of West Hallock.

In the fall of 1844, Bro. Hakes and wife left Berlin, spending the winter in Allegany Co., N. Y., and in the following spring, 1845, together with Deacon Dennis Saunders and family, started, by way of the Allegany, Ohio, Mississippi, and Illinois rivers, for Farmington, Fulton Co., Ill., where several Seventh-day Baptist families had already located. The first part of the journey was by a lumber raft on its way to market at Cincinnati. From Pittsburg, Pa., Bro. Hakes and wife pursued their journey by river steamboats to Peoria, Ill., and arrived at Farmington early in June. In the following August he left Farmington, and, with his brother Alanson, purchased lands and settled in the township of Hallock, Peoria county, some thirty miles or more north-east of Farmington. Here, on the sparsely settled, and to a large extent unbroken prairie, Bro. Hakes and family began, with a resolute purpose, their experience in Western pioneer life.

From year to year other Seventh-day Baptist families settled near him, and in 1849 Sabbath meetings were permanently established. By the general desire and choice of his brethren Bro. Hakes was called to occupy the responsible position of leader and preacher in the effort to maintain these meetings and build up the cause of Christ on this new and promising field. In 1852 the Seventh-day Baptist Church of Southampton was organized, Bro. Hakes being one of the most active and earnest promoters of the organization, himself and wife, and some twelve or more other brethren and sisters signing the articles of faith and entering into covenant as its constituent members. Bro. Hakes's life-work has been largely on this field, and from its organization he has been its steadfast friend and generous supporter. In July, 1856, by vote of the church he was called to ordination, and by its request, on the 28th day of September, 1856, during the Tenth Anniversary of the Seventh-day Baptist North-Western Association, held with the church of Walworth, Wis., he was set apart by appropriate forms of ordination to the work of the gospel ministry. All of those taking part in the public services of the ordination, Eld. N. V. Hull, preacher of the sermon; Eld. Stillman Coon offering the consecrating prayer; Elder Leman Andrus giving the charge, and Elder

James C. Rogers giving the hand of fellowship, have, like Eld. Hakes, been called from their labors into rest.

During the two years which followed the ordination of Eld. Hakes he proved himself a faithful and efficient yoke-fellow with Eld. J. C. Rogers, who was, at the time, pastor of the church, doing, in the meantime, considerable evangelical work in surrounding communities. After the close of Eld. Rogers's pastorate and his removal to Wisconsin, Elder Hakes was called to the pastorate, in which relation he continued some eight or ten years. During this period the church increased in the number of its membership nearly three-fold. After the close of his pastorate, and during those interims when the church was for the time being without a pastor, he was ever found ready and willing to serve the church as a supply, and do what he could for the upbuilding of the cause and the maintenance of the institutions of the Lord's house. He was successful in revival work, and through the opportunities open before him, was, under the blessing of God, the means of winning many souls to Christ, not only among his own but also among the people of other denominations.

Eld. Hakes cherished the Word of God with devout love and reverence, and by methods generous and practical sought to promote its study and the knowledge of its truth. In harmony with this desire and effort it was to him an apparent pleasure to distribute, a few weeks before his death, to the young people of the West Hallock Sabbath-school, beginning with those old enough to read, sixteen nicely bound Oxford Teachers' Bibles. These had come in the fulfillment of his promise made the year before, through the Superintendent, that those who answered correctly each week during the year two Bible questions, the answer of one to be found in the Old and of the other in the New Testament, should each receive a copy of the Bible. The method led to much reading and study of the Bible on the part of the young people, while the Bibles, coming so near the close of his life, will be cherished as precious souvenirs of the friend who bestowed them.

He was a man of good ability, mature in judgment, a wise counselor, pure and upright in character, an earnest and effective preacher of the gospel, and had won for himself the confidence and esteem of a wide circle of friends and neighbors. In his death his family have lost a devoted husband, father and friend; the church a sincere friend and generous supporter, and the cause of Christ one ever ready and willing to do his part for its upbuilding.

STEPHEN BURDICK.

WEST HALLOCK, Ill., April, 1892.

E. W. WHITFORD.

Deacon Edward Wells Whitford was born in Berlin, N. Y., Aug. 23, 1815, and died in Farina, Ill., April 5, 1892.

He was converted when at about the age of fourteen and became a member of the Seventh-day Baptist Church in Berlin, then under the ministry of Eld. William Satterlee. When he was nineteen years old, his father's family moved to the town of Rodman, Jefferson Co., N. Y., and he became a member of the church of Adams, by which, in after years, he was ordained to the office of deacon. In 1864 he moved to the town of Venango, Crawford Co., Pa., and united with the church of Cussewago. In 1869 he moved to Milton, Wisconsin, where he resided one year and then moved to the town of Laclede, Fayette Co., Ill., and settled on a

farm about three miles from the village of Farina. He was a member of the Milton Church while residing there. He had been at the time of his death a member and a deacon of the Farina Church twenty-two years. One year ago last autumn he moved into the village of Farina, where he resided at the time of his death.

He was taken with *la grippe* Tuesday, March 29th, and died on the following Tuesday, having suffered a relapse of the disease. He greatly enjoyed the recent revival season among us, and was active in the meetings. He evidently was getting ripe for heaven.

He was twice married; first to Sally Ann Green in 1837, and to Clarinda Odell in 1849. By his first marriage he had one daughter, Mrs. Ann Mariah Freeman, of Cussewago, Pa.; and by his second, two sons, Robert, now of Menomonee, Wis., and E. Dorell, of Farina, Ill. He leaves a widow and the three children just named. He was highly esteemed as a citizen as well as a Christian. His funeral was largely attended at the Farina church. Funeral discourse by the pastor from Rom. 14: 17, 18.

C. A. B.

SHORT CUT.

This is an age of labor-saving machinery. And not only so in mechanics, but the realm of morals corresponds to that of physics at many points. "You press the button, we do the rest," is a motto which might describe the kodak religion now so popular. It is a religion of dependency on external helps—as when the church member lets his pastor do his thinking for him, the deacons and trustees perform his church duties, and prayer-meetings and religious literature take care of his spiritual exercises. There are many temptations to this proxy-life in our well-equipped Christian organizations. Just join them and you will be well taken care of from beginning to end.

"Drop a nickel in the slot and take out" something which you could not get so easily otherwise, is another material synonym of certain spiritual privileges. For it is surprising how many great advantages are offered to a Christian now-a-days at little cost to himself. A minister can purchase sermons ready made and warranted to suit any occasion he may specify. The Sunday-school teacher will find the lessons all ready to be taught in our numerous and excellent "helps." You may apply to "Bureaus of Information" and receive original essays, orations, articles on any topic you ask for. And so it goes. The worker can get his work done for him at small expense—the soldier can win a victory without fighting a battle.

But is it honest—all this reaping of harvests that we did not sow? Have we a right to receive credit for what costs us so little?

It is true that we are entitled to all the advantages which modern improvements supply to us. If we can be carried swiftly to the top of lofty buildings in an elevator, we need not climb the stairs. If we can fly across the country in a vestibule train, there is no dishonor in neglecting the old stage coach. For the same reason we are entitled to make use of the apparatus for study which now enriches us with the results of other men's labors. Every scholar thus gathers wisdom as the heir of all the ages.

Nevertheless we should guard against a loss of self-reliance. No one can afford to walk on another's feet and see through another's eyes entirely. The genuine Christian does his own work in his own way, trusting the Saviour for guidance and guardianship, accepting all the assistance which the church can render, he yet works out his own salvation, knowing that it is God who is working in him an inspiration given to no one else. There is nothing more precious than the individuality of each soul. There is nothing more important than that each Christian life should be original.—*Rev. C. J. Baldwin, D. D., in Young People's Union.*

SABBATH REFORM.

IN the work of Sabbath Reform, it would be natural to expect that Baptists, who insist so strenuously upon a biblical ground for their faith and practice, would be most ready to accept Sabbath truth when presented; as a matter of fact, however, Episcopalians, who accept and practice many things on the authority of the church, seem quite as ready to accept the Sabbath because of its biblical truth, as do the Baptists. Two cases of Episcopal clergymen becoming Sabbath-keepers have but recently come to our attention. We do not here undertake to give any reason for this singular fact, but simply state what we have observed.

FROM A LONE SABBATH-KEEPER.

I am the recipient of the SABBATH RECORDER from some unknown friend. As there was no postmark upon it, I conclude it came direct from the office. Whoever is the giver has my sincere thanks. I am a lone Sabbath-keeper, and would never be without the RECORDER if I was able to take it.

I see it contains letters from lone Sabbath-keepers. I have so many friends in the East I thought perhaps a letter from me might be interesting, especially as I have been having a very interesting time for the last few months. When you think of one standing in battle against thousands you can imagine my situation. But if God be for me who can be against me?

Our city has been visited with the greatest revival it has ever known in all the churches. Under the leadership of C. H. Potter, evangelist, about four hundred were added to the different churches. My views upon the Sabbath were brought out more publicly, although it was often said, "Mrs. Bullock is funny, she keeps Saturday for Sunday." I attend the Baptist church, and have talked with a great many upon the Sabbath question, and have distributed over one hundred and fifty Sabbath tracts. The Rev. S. S. Newhouse sent me a note a few days ago, saying, "I would advise you not to distribute your Seventh-day literature." I had sent him a bundle of tracts, as I have to nearly every minister in the city. Some receive them lightly, others with a frown, while a few will read. But I thank God we live in a free land and have the right of free speech. I shall never close my mouth in defense of the Sabbath. I hope to be remembered in the prayers of my own beloved people—the Seventh-day Baptists.

MRS. C. S. BULLOCK.

651 WEST BOONE ST., PIQUA, Ohio.

CONFICTING OPINIONS CONCERNING SUNDAY OPENING OF THE WORLD'S FAIR.

JOHN V. FARWELL.
Chicago.

As the Fair is a national institution, to which our government has invited all nations as participants, I think it eminently appropriate that we exhibit an "American Sabbath" as a day of rest along with our multiform products of labor on the other days of the week—not a French Sabbath with no distinction from other days. We owe it to ourselves and to that Providence which gave us our national existence, in the interests of God's laws as connected with human governments.

REV. ANNA H. SHAW.
Boston, Mass.

I would keep the Exposition grounds open

for those who need them for healthful, virtuous living—for the poor; also the art gallery, or any of the buildings which would help to educate men and women physically, morally, or spiritually. I would have the great auditorium filled with the world's needy to hear the truth from the world's best and wisest teachers, truth of any sort, moral, physical, social, or spiritual. I would like to hear the best philosophers, scientists, moralists, sociologists, and theologians teach the truths of life.

REV. D. R. BREED, D. D.
Pastor of the Church of the Covenant (Pres.), Chicago.

It is my earnest conviction that the Columbian Fair should be closed—or rather should not be opened at all, in any way on the Lord's-day. The question is a bigger one than one of mere "rest," *viz.*, that of the honor due to Almighty God.

HON. EDWIN C. PIERCE.
Providence, R. I.

I advocate the opening of the Columbian Fair on Sundays at noon for the rest of the day. Let the machinery department be silent all day, as the hum of productive industry is everywhere silent on the American Sunday; but all the art galleries, and everything of that nature, everything which is in repose, or is naturally growing, should be open. The national feeling does not sanction the sale of intoxicating liquors at the Fair, on any day of the week, and it should not be tolerated.

W. JENNINGS DEMOREST.
New York City.

I am strongly impressed with the desirability of closing the Columbian Fair on Sundays. There are several good reasons for this, but the most important one is the respect we owe to the feelings of those who regard the day with a religious interest.

REV. DAVID SWING.
Central Church, Chicago.

I think the Sunday is based upon the mental and physical wants of man, and should therefore be held sacred by the government. Galleries of art, libraries, gardens, and parks, should be kept open on Sunday afternoon. No saloon or race-track should be open. No wheels should move, no work be done, wheels of local travel being excepted. The United States cannot establish a religious Sunday, but it must enforce a day of rest and soberness. The Christian Sunday ought to have its hours of religious and benevolent work, and hours of mental and physical rest.

REV. JOHN L. WITHROW, D. D.
Pastor Third Presbyterian Church, Chicago.

Let the Columbian Exposition buildings be closed on Sundays. Any attempt to open them in part will justify the opening of all of them. And to open them all will not only compel thousands of the working classes to labor without a day of rest, but will give vice and crime an encouragement greater than ever our city has given. Chicago is too great and grand a city to be humiliated before the world as the champion Sunday desecrator.

HON. T. C. RICHMOND.
Madison, Wis.

Let the grounds be open at least a part, if not all, of the day, and, if thought best, at reduced rates of admission, especially for the benefit of the laboring men whose means are limited, and whose time, during the working days of the

week, is not their own. Since the Sabbath was made for man, give him an opportunity to get all the rest, pleasure, moral elevation, and spiritual instruction possible during the hours regarded as sacred. This cannot be done by closing the Fair grounds during the only hours the laboring men can claim as their own. It is expected that attendance at the Columbian Fair will be, to those who are fortunate enough to be there, a liberal education.

The reasons usually given for closing the grounds on Sunday are, first, that to open them would be to violate God's law; and, second, it would offer an opportunity for the roughs and the saloon element to hold high carnival. In answer to the first, I would say that man, by seeking needed rest and recreation in strolling through beautiful grounds and viewing the wonderful works not only of God, but of man, cannot possibly be charged with violating any higher law. As well make it a crime to laugh or a misdemeanor to be happy. In answer to the second reason given for closing the grounds, it may be said that the saloon element is active every day, is, in thousands of ways, injuring the laboring man; and it would be a monstrous injustice to those whose only spare hours are during the first day of the week, to close the Fair grounds because of the difficulty of restraining the lawless or suppressing disorder.

Open the grounds at least a part of the day. Provide, if necessary, instructive lectures and religious exercises. Keep perfect order, if to do that it is necessary to seal up every saloon and jail all who create disorder. The Fair grounds are not too sacred, nor is the Sabbath too holy for the quiet, orderly visitor to enjoy the wonders of the one during the hours of the other.

LADY HENRY SOMERSET.

President of the British Women's Temperance Association.

As regards this great question, I am in sympathy with all the feeling expressed by the National W. C. T. U., but as I am on the eve of my departure, it would be difficult for me to enter at length into the question of Sabbath-observance at the Columbian Exposition.

J. G. B.

THE only ground on which restrictions on Sunday amusements can be defended must be that they are religiously wrong; a motive of legislation which cannot be too earnestly protested against. It remains to be proved that society or any of its officers holds a commission from heaven to avenge any supposed offense to Omnipotence which is not also a wrong to our fellow creatures. The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions that have ever been perpetrated, and if admitted, would fully justify them. Though the feeling which breaks out in the repeated attempts to stop railway traveling on Sunday, and the resistance to the opening of museums, etc., has not the cruelty of the old persecutions, the state of mind indicated by it is fundamentally the same. It is a determination not to tolerate others in doing what is permitted by their religion, because it is not permitted by the persecutor's religion.—John Stuart Mill.

WE talk about men's reaching through nature up to nature's God. It is nothing to the way in which they may reach through manhood up to manhood's God, and learn the divine love by the human.

MISSIONS.

ABOUT one-third of our immigrants are children and young people. What a grand opportunity for Seventh-day Baptist Christian Endeavorers!

THE startling statement is made that 74 per cent of the discharged convicts of London come to the United States. Almost every ship brings criminals from Europe. And our criminal classes are increasing faster than our population.

THE population of our cities, in the past fifteen years, has increased twice as fast as that of the country at large. And Seventh-day Baptists have as good a right, and are under as great obligations to live, work, and labor in cities as other Christians.

IN Texas twenty counties are controlled by Germans. One-fourth of the population of Chicago and of New York are Germans. One-half the population of Wisconsin are Germans, and two-thirds are foreigners. Minnesota has 200,000 Germans and 50,000 Bohemians. In New York, Chicago, Baltimore, and Omaha, there are nearly 100,000 Bohemians. La Crosse, Wis., has a population of 30,000, but only 8,000 speak the English language.

THE Presbyterian churches of the Maritime Provinces are receiving great help from the Christian Endeavor movement. It is attaching the young people to their churches, drawing them nearer to their pastors, and enlisting their interest in *home and foreign missions* as never before. Some of the societies are holding together pastorless churches, and some are carrying on the Sunday evening service, in order that the pastor may preach elsewhere.

A SECOND annual conference on missions was held at the Amity Baptist church, New York, Monday evening and Tuesday afternoon and evening, April 4 and 5, 1892. The first session was presided over by Col. Elliot F. Shepard, and the general subject was home missions. Rev. John Humpstone, D. D., gave an address upon the call of Abraham (Gen. 12: 1-4); and educational work of home missions; immigration, its dangers and duties; and relation of home and foreign missions, were subjects of addresses by Rev. Drs. H. L. Morehouse, R. S. MacArthur and Peter Stryker. Rev. A. H. Burlingham, D. D., presided over the second session, and the general subject was city missions. The principal speakers were Rev. Walter Rauschenbusch, The tuition of the spirit (Acts 11: 15-25); Mrs. L. S. Bainbridge, Woman's work in our great cities; Rev. K. F. Junor, M. D., Method in city missions; and Rev. Frank Russell, D. D., The churches and their territories. Other speakers were Rev. Mr. Avery, a city missionary, and Miss Minnie Marshall and her brother, Salvation Army workers. Between the afternoon and evening sessions of Tuesday refreshments were served at the church and a social time enjoyed. At the evening session, the general subject being foreign missions, Col. Alex. S. Bacon presided, and A. E. Main spoke upon An apostolic pattern, and Rev. E. M. Bliss upon The nerve of missions. In a general discussion remarks were made by a missionary from Africa, and by Rev. Drs. Samson and A. H. Lewis. And a consecration ser-

vice was led by Miss Marshall. The idea of this conference originated, we believe, with Rev. Leighton Williams, pastor of the church where it was held, and the object is to promote an intelligent interest among members of all evangelical churches in the subject of missions, and to provide for the free and courteous discussions of current missionary topics. It is the hope of its friends that it will, year by year, grow in size, interest and helpfulness; and this one was certainly helpful to all who attended.

ORIENTAL MISSIONS.

BY DR. E. P. THWING.

There is in the East a prescient fear that heathenism is doomed. You find hints of it in sacred books and traditions. You hear confessions as to the tyrannizing influence of the priesthood, its opposition to education, sanitary science, social improvement, by intrigue or violence. You find, as in India, printed appeals to the faithful not to forsake their gods; in Japan, efforts of ecclesiastics to gain a footing in the Imperial Diet, happily futile, where they hope legislation may some day exclude Christians from Japan, as we exclude Chinese from America. They feel that their case is desperate.

Over against this I find a growing assurance among Christians that the acceleration of God's providential movements, promised in these latter days—to eventuate, we believe, in the conversion of the world—has already begun.

To the inherent weight and momentum of truth God seems to be giving, as it were, an added push, for "a short work will the Lord make upon the earth." The plowman will overtake the reaper. The earth brings forth in a day; a nation is born at once. We have new auxiliaries. Science is making splendid leaps.

The talking phonograph is heard in the palace of the Son of Heaven. Native papers advise their use in criminal courts, and in ordering executions. One blue button mandarin, at Shanghai, while I was there, bought four. It so amazed him that he, sixty-one years of age, began the study of English. The point is this. Science at a startling rate is multiplying delicate and powerful adjuncts to hearing, vision touch, and locomotion. Hampering limitations are removed. So in the personal spiritual efficiency of the Church there is to be a marvelous reduplication of power. The lame will leap, the dumb sing, the feeble become as David, the house of David as God. Moonlight is sunlight, sunlight becomes sevenfold intense. In view of these two facts there is a third—an imperative necessity for men at the front—not of piety and consecration merely, but of intellectual breadth and sagacity able to act in affairs of great complexity and perplexity wisely, promptly. We have such; we need more. A prominent New York business man listened with me at the great Shanghai Conference to argument and eloquence that would have honored the United States Senate, not alone on religious themes, but as to the right of the missionary to be protected by the Imperial government from misrepresentation, calumny, and violence.

For the first time my friend got the true missionary perspective. He saw things at a new angle. He returned home a new man. He said to me yesterday, "I went out with prejudices. I thought missionaries were a crotchety set; but I have been amazed at what I saw and heard." The caliber and quality of American missionaries, he said, were notable. This is impartial and valuable testimony. Missionaries cannot speak thus; the boards cannot, nor could an inspector, going in their interests, sharing their hospitality, speak without bias; but those of us can who are independent in movement, action, and utterance, with no pecuni-

iary official relation to any society. Yes, we have men and women of sterling worth at work. They are appreciated by men of intelligence who are not Christians.

An educated Japanese whom I met writes: "I am speaking, I believe, the sentiments of my own nation, when I tell you we care more for earnestness and conviction than for views. We would see men who love us and give themselves for our sakes, as the Saviour of men did; men who have had spiritual experiences as practical realities, and treat the things of the Spirit just as definitely as that they have touched and felt. Japan is already tired of soothsayers, theorizers, baptizers; we only need men and women of moral earnestness who can give fruits of their own experience, taught through discipline and mental struggles of many years."

A fourth conviction, derived from observation and the testimony of our brethren, is this: the advisability of a visit by missionary secretaries to these three empires of India, China, and Japan, which include about one-half the world's population.

Boards are wisely sending out their secretaries and bishops. Time and rates of travel are reduced. I have been in Europe and America the same week; but to be in Asia one week and in America the next week was an illustration of the acceleration of the movements of steamers in these latter days. A day from Nagasaki to Shanghai, three more to Hong Kong, a dozen more to Bombay—these are present possibilities. Our native Christians as well as our missionaries warmly welcome such an apostolic visitation.

Finally, I have been impressed during this long journey in the East with the fruitfulness of medical missionary work. It is having a wholesome, uplifting moral influence on the medical profession outside the missionary ranks. It is opening the eyes of heathen to the capabilities of woman, revealed in our female physicians and in the native nurses trained there. A Chinese admiral, grateful for the restoration to health of his aged mother, gave a gold medal to Dr. Mary Fulton. For the successful treatment of another lady of the household, another decoration was ordered. During a stay of a fortnight ancient etiquette was ignored, and this American lady, and a female missionary with her, sat with the gentlemen of this millionaire's family at a table served in elegant European style. They had permission to hold Christian worship in their apartments, attended by heathen as well as believers. Continued gifts followed Dr. Fulton to Canton, such as a thousand oranges at a time. A young man from this family clan of four hundred came to Canton hospital to study medicine. The Hong Kong dailies refer to this as honoring Western ideas as truly as an individual physician.

Medical service to the blind, diseased, injured, soon to the insane, we hope, is directly antitodal to the dislike awakened by the greedy, unscrupulous spirit often shown in our commerce, legislation, and personal contact with China and other Eastern people. Heathenism believes in the survival of the fittest and the removal of the helpless from the world. Our hospitals and dispensaries teach a nobler conception of existence. Our standard works in medicine and surgery are studied by native students. Other scientific books are called for by officials. I found that in eight years over eighty-four thousand copies of English and German works had been translated and sold from the Arsenal at Shanghai alone. These are on railways, military science, engineering, medicine, politics, and religion.

China is not asleep. The intellectual ferment is not as visible as in India and Japan, but it is surely at work. With the blessing comes the bane; with new economic conditions, unrest, discontent; with freer thought, speculative infidelity. The heart of an atheist is often found under the robe of an idolater. In no more vivid form is the true spirit of Christianity shown than in the tender, toilful ministry of the doctor and his nurses. The missionary is respected, but the physician is worshiped. His person and work are sacred. "This hospital is safer than a gun-boat," said a British consul at Canton in troublous times. One class

of sufferers has for centuries been neglected in China.

May I not, therefore, bespeak a hearty and immediate response from the friends of humanity everywhere to the efforts we are making at Canton? It is a pathetic appeal to all nationalities. The consummation of this humane purpose for the relief of the insane cannot fail to unite the East and the West in closer friendly international relations.—*Gospel in All Lands.*

THE vicar of an extremely poor parish in the West of England writes:

"I wish all parishes would double their contributions, or even treble them, as I have been able to do in the last three years. It is very easily done. It only requires method, and a determination on the part of the parish priest that it must be done."—*The Mission Field.*

WOMAN'S WORK.

We think what joy it would have been to share
In their high privilege, who came to bear
Sweet spice and costly gem
To Christ in Bethlehem.

And in that thought we half forgot that He
Is whereso'er we seek him earnestly;
Still filling every place
With sweet abounding grace.

And though in garments of the flesh as then
No more he walks the sinful earth with men,
The poor, to him most dear,
Are always with us here.

And he saith, Inasmuch as ye shall take
Good to these little ones for my dear sake,
In that same measure ye
Have brought it unto me.

—Phoebe Cary.

PRAY FOR THE POCKET-BOOKS.

A Maine pastor, burdened with a sense of the magnitude of the missionary work opening before our denomination at home and abroad, and the comparative paucity of available resources, makes the following suggestion:

Would it not be a wise thing for our secretaries to issue a special call to God's people to pray for the conversion of their pocket-books? There have been, and there are now, noble givers in the churches. But while this is true, the great majority of Christians have not felt this burden of responsibility as they ought. The millions upon millions of dollars in the hands of church-members are not consecrated to the evangelization of the world. When Jonathan Edwards and his associates saw that cold, dead formalism was destroying the power of the church in their day, they issued an appeal for prayer throughout the churches in New England, and history has recorded the awakening which followed.

In a most remarkable manner the nations of the earth are throwing down the walls which have rendered them hitherto inaccessible to the gospel. A noble army of young men and women are patiently waiting to be sent as heralds of salvation to these benighted peoples. The only drawback to their going is the lack of funds to equip them and send them forth upon their errand of love. Is not this the time when the individual Christian, and the churches as well, should pray for the spirit of giving to rest upon them, even as upon Israel when the people gave so liberally of their means that Moses had to call a halt? Think of the gold and silver pouring into the treasuries of our missionary societies in such a volume that the secretaries would be constrained to cry, "Hold, brethren! enough! enough!"

G. M. H.

THE Moravian Church sends one out of every sixty of its members to the foreign field, and raises \$12 per member annually for missions. In contrast with this, it is estimated that the evangelical Christians in the United States hold 8,000,000,000 of wealth in their hands. Yet the highest estimate of their gifts for foreign missions is twenty-five cents per head annually.

LITTLE HOME MISSIONARIES.

Nettie and Hettie had been to Sabbath-school, and had heard so much about missions that, when they reached home they wanted to be missionaries. Their mother was dead, and Aunt Clara was always ready to encourage any good impulses. She said they might try being missionaries, and if they were afraid to go very far they might come home nights for a while.

Monday morning came and they were busy. They had not thought of any place to go, but, as Hettie said, "We'll have to get ready first anyway."

So they stowed away tracts, old books, toys, and garments; and Aunt Clara put in a feather duster, needle, thread, thimble, some liniment, and flowers. "Just as if we were going to work," whispered Nettie to her sister.

Afternoon came, but how it rained!

"We won't go missionarying to-day," cried both, dismally.

"As you are not expected anywhere to-day," said Aunt Clara, "you might play missionary and visit the family."

Their faces brightened, and a few minutes later, two little figures, bearing a basket, stood at grandma's door.

"We are missionaries," was Hettie's introduction. "How is your rheumatism to-day, ma'am?"

"Very bad, dear," replied grandma. "Now if I only had some liniment, it might help me."

As Hettie pulled out the bottle, she remembered that she had frowned when asked to go after it before dinner.

"Perhaps you'd like some tracts," said Nettie.

"So I would, dear; but my old eyes could not read them, and I get right lonesome all alone, just thinking."

Nettie blushed, for she always pouted when sent to read to grandma, and hastily broke in with, "Missionaries always read to people." And she read them aloud.

"Now that has done me so much good," exclaimed grandma, while vainly endeavoring to thread her needle. Hettie, who had been soberly watching her, and who usually called grandma's needle a bother, rose softly, took it and threaded it, while Nettie took out the flowers, which she suddenly remembered grandma dearly loved, and placed them in a vase on the mantel.

"How your bright eyes have cheered me up! Come often, dearies," she said, as they left.

"Yes, ma'am," they replied, with faces uncomfortably red.

Brother Bob's room was next; and what a room! Bed unmade, ashes, brooms, shoes, and garments all over, and Bob in the midst, without jacket or stockings, and wearing the shabbiest pair of trousers, and mending.

He saluted them in a startling manner.

"How do yez do? an' will yez sit yez basket and ye zilfs down, mim? An' it's missionary ye air, an' ain't that looky? Ov coarse ye can do somethin'," he replied, in answer to Hettie's inquiry. "Here's a coat wid a rip, an' all me trousers want buttons, an' me stockings is all howly, bad look to them." And he thrust the coat into her hands; and fishing out a handful of buttons, he piled them, with several trousers, into Nettie's lap.

"Yez must excuse the looks of me room; for it wants a horrible cleanin', it does. But what's a lone orfin bye to do, when his sisters are going way off to missionary to the haythen, like ye zilfs." And so Bob rattled on.

The girls exchanged glances, as they remembered that they had not done their up-stairs work that morning, and how often they refused to mend for him. Now they worked with a will, and soon straightened all things, finding Aunt Clara's contributions quite useful, and tucked "howly" garments in the basket. On leaving, Bob said, gratefully, "An' shure what a blissed bye he is who has two such swate sisters to missionary for him."

They giggled a little outside, and started for Aunt Clara's room. "Well, how do you like being missionaries?" she said!

"It's fun," cried Nettie; "and we did missionary some."

"Yes," broke in Hettie, "and I guess they missionaried some to us, too. Aunt Clara," added she, "I guess we ought to stay at home and be real, true, home missionaries."

"I, too," said Nettie, "for Bob needs it awfully."

And Aunt Clara smiled that same queer smile and replied, "That is the best kind of missionary for little girls to be."—*Lutheran Missionary Journal.*

THE Rev. Theodore C. Williams, who has lately visited Japan in the interest of Unitarianism, comments as follows in regard to missions and missionaries there: "Travelers in the East often return with a prejudice against missions. This prejudice is strangely common in the mercantile and seafaring public, with whom globe-trotters are thrown. In the smoking-room of steamships, in the club-rooms of Yokohama, Shanghai, and Calcutta, the tone of conversation about missionaries is usually contemptuous. Such criticisms, for the most part, proceed from men incompetent to form a judgment upon a religious question—men who have no interest in the work of the Christian Church anywhere, who see Oriental life only on its worst side, and are themselves representatives of what is most gross, most disgusting, in European life. The foreign community in the East, as a class, exclusive of diplomatic and missionary circles, what does it consist of? Young commercial travelers, soldiers, sailors, adventurers of all nations. They are there for one purpose—to make money; are mostly bachelors, and go back to Europe or America as soon as they can afford it. Their views of Christianity are about as valuable as might be expressed in chance conversations at, let us say, Monaco. I put it strongly, but not too strongly. It is probably true all through the East that, of the many obstacles to the success of Christianity, the foreign colony, with its avarice, its sensuality, its brutal arrogance toward the native, is one of the greatest. In short, the tone of the colonial society is low."

"THE Chinese must go." Dr. Virgin says they must, or they'll soon shame the givers in our churches so as to become a thorn in their flesh. The doctor was in to-day, his pockets heavy with gold. One after another he took out in bright red paper parcels the voluntary offering of his "China boys" last Sunday—\$50 for the medical mission in China, \$55 for the American Board, \$100 for a year's support of the boys' own native missionary working among their countrymen at home. "And shortly," added the happy pastor, "they will hand in another of these golden parcels, their yearly voluntary offering for our own Pilgrim Church work. All this of their own motion without urging from us." Every Sunday afternoon these young men hold a missionary meeting in the church for keeping up the interest in the welfare of their countrymen here and at home, and the hour is filled with earnest prayers and exhortations in their own language. O yes, the Chinese must go!

I AM working two good mines now—one of them is the mine of *self-denial*. It is situated far over in the Valley of Humiliation. The other is the mine of *consecration*. It is entered over on the heavenly side of the brook Peniel. I find there are riches enough in these two mines to convert the world. When self-denial to the amount of one meal a year and an extra quarter for missions as a result from each communicant in the church will bring an increase of \$550,000 in the annual income, and when consecration to the extent of one cent a day by each communicant would bring over ten millions of dollars annually to the missionary treasury, the marvelous riches of these two mines can be somewhat appreciated. This is only on the surface; what would it be if we should get down into the depths?—Chaplain C. C. McCabe.

THE SABBATH RECORDER.

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

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

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

IF I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

THE choices of the Christian life are not choices between service and no service, but between masters. "Choose ye this day whom ye will serve; if the Lord be God serve him, but if Baal, serve him," is an old exhortation. Jesus declared, "He that is not with me is against me." In this view of the case life is a solemn, earnest thing. "Choose ye this day whom ye will serve."

FOR an *argumentum ad hominem* the following, clipped from an exchange last week, is about the best specimen we have seen in some time:

Say, brother, how can you claim to be such a friend to the *South-Western* when you never mention it from your pulpit, nor in your pastoral visitations; never send us any cash subscribers, and fail to pay us what you owe us? What kind of friendship is that? Suppose your members paid you in the same kind of coin, how many meals or suits of clothes do you suppose you would be able to provide for yourself and family? Come now, "quit your nonsense."

THE fate of the lottery question in Louisiana will probably be decided before this paragraph is seen by many of our readers. The fight has been a long and vigorous one on both sides. Three weeks ago, at the Democratic primaries, it was claimed that a victory had been gained for the lottery by the nomination of a State ticket favorable to it. But evidences of fraud in the way of "padding," ballot box stuffing, etc., was sufficient to set aside the decision and to give the nominations to candidates opposed to the lottery. Under ordinary circumstances, Democratic nomination in Louisiana is equivalent to election. How it will be under existing conditions it is not easy to predict. The battle is being fought at the polls as we are on the press with this edition of the RECORDER, Tuesday, April 19th. We hope for a grand victory for the friends of reform and honest dealing.

HELP for the starving peasants of Russia continues to be sent from this country. The *Christian Herald* has just fitted out a cargo of nearly 300,000 pounds of flour by the Inman Line steamer Conemaugh, for Riga. Last Wednesday, a company of 200 or more persons went down to the pier of the Company to "bless" the cargo. A pulpit was extemporized in front of the immense pile of sacks of flour, from which a number of clergymen made addresses, and the Rev. Dr. Talmage offered prayer. Over all floated the American and Russian flags. The "service" was not only an appropriate one and pleasant to those who personally witnessed it or participated in it, but by its utterances of human sympathy and national good will, will contribute not a little to the

strengthening of the friendly ties existing between the two nations represented in it.

A SOUTHERN paper, speaking of the fruits of Dr. Parkhurst's work in New York, says: "Great distress prevailed in New York City last Sunday, as all the bars were closed." It makes one's heart ache to think of the terrible distress which the poor fellows who could not get a drink must have suffered! But how about the distress which helpless wives and innocent children are made to suffer every time the poor fellows do find open bars? We soberly believe that any man who has become a confirmed drinker does suffer when, for any reason, he cannot get his accustomed drink; but his suffering is the effect of the drinks he has already had, and not of the one he can't get. All of his own personal distresses, either because he can or because he cannot get a drink, are as nothing compared to the lifelong, hopeless, rayless woe his helpless family is made to suffer on account of his senseless, selfish passion for drink. With all due sympathy for the distress caused by closed bars, we should like to see every bar in the land closed seven days in the week, fifty-two weeks in the year, for the next thousand years.

A NEW JERSEY newspaper says that "one of the greatest ecclesiastical events of the year will be the Tenth Annual Meeting of the Baptist churches of the United States, in Philadelphia, on May 19th, 20th and 21st, at the First Baptist church, Broad and Arch streets. From 2,000 to 3,000 delegates will be present from all parts of the country, in addition to many representatives from foreign countries and missionary districts. Nearly all of the leaders of the church will participate in the gathering, and vital questions of church polity will receive the consideration of men of learning and power. One of the greatest of these topics is that of union among divisions of the church known as Free Will, Seventh-day, and Baptist Disciples, and it will receive liberal attention from prominent representatives of these different tenets." Perhaps that is so. But it is the first intelligence we have had that Seventh-day Baptists are to be represented in the Conference. We hope it may be true, and that "liberal attention" to the question of union will be given. We should be quite willing to compromise our faith and practice with that of the "Great Baptist Church" on the good old Baptist ground—"the Bible, and the Bible only, the rule of faith and practice."

IT appears that the New York Presbytery has not yet gotten rid of the "Briggs case." Indeed, it looks as though the "unpleasantness" might be only just begun. It will be remembered that a trial was begun last fall against Dr. Briggs on charges of teaching doctrines contrary to the accepted standards of the Presbyterian Church, notably on the questions of the inspiration of the Scriptures and of a possible probation after death. There was also some controversy between the Presbytery and the trustees of the Union Theological Seminary concerning Prof. Briggs's appointment to his present professorship in that institution. The "heresy trial," after a partial hearing, was dismissed. This was generally conceded to be a victory for Dr. Briggs and the Seminary men. But now, the Presbytery of which Dr. Briggs is a member, within which the Seminary is located, and before which the trial last fall was commenced, appoints its delegates to the General Assembly, which is to convene in May, at

Portland, Oregon, every one of the principals of whom is an "anti-Briggs" man. President Hastings, of the Seminary, was very anxious that Prof. Brown should be one of the principals, with the Seminary Librarian as alternate, on the ground that important papers were to be sent to the Assembly which he thought should be sent by one of these men. But neither of them was elected. A member of the Presbytery, in a private conversation, explained this unexpected turn of affairs by saying, "Many of us voted to dismiss the case against Dr. Briggs last fall because we wanted to put an end to all this trouble. But after that was done, Dr. Briggs and some of his friends continued the discussions in our churches, and we are tired of it." Whether this is a satisfactory explanation or not, we are unable to say, but the action of the Presbytery is a severe blow to Dr. Briggs and his party. Clearly the end is not yet.

AS WAS expected the lawless elements in New York, and elsewhere, are not a little angered at Dr. Parkhurst on account of his vigorous and telling attack upon the evils of that city, and are doing all they can to blacken his name and reputation. As might have been expected, perhaps, many men in the ministry, and out of it, who are in sympathy with the ends sought, do not wholly approve of Dr. Parkhurst's methods of getting at the facts which he has been using with such terrific force against the law breakers. That any such should be willing to give encouragement to evil-doers, even indirectly, by publicly criticising and in some cases condemning Dr. Parkhurst's methods, is to us a matter of no little surprise and regret. But such appears to be the case. In view of these facts, Dr. Parkhurst published an open letter last week concerning his work. Referring to his methods he said :

Now, I am not going to enter into any defense of the methods which I adopted in order to secure my evidence. I will only take the liberty of saying that those methods were adopted after a prolonged balancing of the pros and contras, and in face of every criticism that has been passed or that may be passed. I desire to stand up in the presence of this community and say that it was the only method by which I could have cut to the quick of this whole corrupt business. It was the only method by which I could earn the power to say, "I know." I have waded through quantities of filth in order to win that knowledge and to win the vantage-power that came with it, and I would wade through it all again before I would surrender that vantage-power, even though so dearly earned. If the police fear me and hate me to-day—I do not say that they do, but if they do—it is because they are aware that I know whereof I affirm, and because they are assured that neither their threats, nor their plots, nor any kind of blackguarding, will shake me from the hold which my personal knowledge of the iniquity which they practically, not to say actually, protect has secured to me. As to certain criticisms that have been passed, even by my friends, I want to say that I give them full credit for sincerity in their strictures. At the same time, it is always to be remembered that it is a thousand times easier to criticize another's action than it is to take action one's self, and if while I was planning how I could do something to help the cause some one else had devised a better method than the one I was working out, I am sure I should have been only too happy to strike it, and work at his side and under his head. It has been claimed that work of so dirty a character I ought to have hired some one to do for me. I loathe the suggestion and I loathe the craven spirit that prompts it. If it was vicious in me to visit those places myself, it would have been equally vicious, with an added element of damnable cowardice, to get some one to do it for me. No such system of ethics as that has either the moral vigor or the intellectual acumen to bore into the heart of existing corruption. In this connection, I think it will not be improper for me to acknowledge my obligation to my friend, John Langdon Erving, whom I have just learned to know with exceptional intimacy. I trusted him when I took him into the work, and ten-fold greater is the confidence that I

have in his manly purity to-day, for I know how he has shrunk from the disgusting task which he has had to perform. By the insight into his character which my experience with him has afforded me, I know that he is in this respect like the sunbeam, which takes no taint from the foul object upon which it lights. At the same time, fellow citizens, I do not ask you to approve my methods. They are approved in my own judgment and conscience, and that is enough for me. But I do appeal to you not to allow differences of opinion about methods to obscure the one object and end that we need to have in view.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 10th, at 2 P. M.

Chas Potter, President, in the chair.

There were present sixteen members and one visitor.

Prayer was offered by Rev. L. E. Livermore. Minutes of last meeting were read.

The committee on article for publication on RECORDER arrears reported having prepared a letter, which has been published in the RECORDER, and also sent to the local agents. The latter were requested to push the work before the close of the Conference year.

The Corresponding Secretary read the letter sent to Bro. W. C. Titsworth in pursuance of the action of the Board at its last meeting, and the replies thereto from both Mr. and Mrs. Titsworth.

Correspondence was received from L. A. Platts on the programme for Tract Society's hour at the Western Association, and in reference to securing space for the Society at the Columbian Exhibition.

W. C. Daland wrote concerning the type to be used in printing the tract "Pro and Con" in the German, and on publishing a Sabbath tract by Fraenkel in Hebrew.

It was voted that the tract "Pro and Con" be set up in German type at a German office, and an electrotype be made of the same and forwarded to our office for printing. The matter was referred to D. E. Titsworth.

It was voted that the tract bear the imprint of the New York office.

The questions arising concerning the printing of the tract in Hebrew was referred to A. H. Lewis.

A communication was received from M. F. Freeman in reference to the proposed sale of the Cussewago Seventh-day Baptist church. The Corresponding Secretary was requested to reply that the opinion of the Board is that the authority to sell rests with the local trustees.

A. H. Lewis presented a summary of the business at the New York office for the past month and the last quarter. J. G. Burdick reported on the past month's tract depository work.

The committee on editorial rooms was authorized to secure postage scales and shelving for use in the New York office.

The treasurer reported cash on hand \$612 96, and bills due \$437 03.

Bills were ordered paid.

Minutes approved.

Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

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.

WHY?

Is there, in the panorama of life's problems, one, of which we do not sometime, somewhere, somehow, say, why was or is it thus?

Among the multiplicity of problems at present crowding to the front for immediate solution is this. Why do not our people furnish and sustain profitable, popular Sabbath-school helps and Sabbath-school paper? While those elaborately prepared Sunday-school helps will help an indolent or worldly minded superintendent or teacher to go before the school or class with questions that an equally dilatory pupil can read answers to, specially arranged by those who have in this way given their thought to the public, and are thereby encouraged in neglecting to carefully study the Word for themselves, those helps prepared by our own workers might be found more interesting and helpful if carefully and candidly considered, instead of looked over, as ordinarily; for studied, they generally are not.

Many of our people, having become accustomed to using the Sunday-school helps before we had adequate ones, find them so much more elaborate, and expressing thoughts in more agreeable style than they think they can clothe their own, after they have quite thoroughly studied them, choose to let their talent lie in the napkin, and use another's.

Then, again, the excuse of more helps for the same outlay. Why are not our own helps as inex-

pensive? Because not as well patronized. Were there ten thousand purchasers instead of two or three hundred, they could be sold at proportionately less sums. Why use time, strength and means to arrest thought concerning the Sabbath of the Bible, and then put our funds into the hands of those who are constantly violating that requirement, and place their quarterlies and Sunday-school papers, which unequivocally teach that the first day of the week is the Sabbath, into our children's hands, and expect them to regard the seventh day of the week as the Sabbath? The Sunday-school helps are much more elaborate, and bring to the mind many more thoughts than do those of our own people if we take the many helps, and are then more expensive; or if we confine ourselves to Peloubet's, we have more direct questions and prepared answers, but do we gain any more real knowledge of Scripture? Is not Christ's injunction to all to "Search the Scriptures" because "they testify of me?" If we follow others' teachings instead of searching for the truth, allowing the cares of life to use up the time which should be devoted to this study, are we not among the number who are "choked," etc., and do not have the ability to bring forth the fruit desired of us? If any of us are doing these things, do we not find a rational sentence in the parable of the ten virgins?

You have said the denomination ought to furnish as good helps as any other people. Does not every church, every Sabbath-school, every individual make a part of the denomination, and if the funds which must be had by whoever provides these helps, go into the treasuries of Sunday-school helps, they cannot go into our own, and of course there cannot be the supply to draw from. There is always a law controlling supply and demand, and if we demand a thorough presentation of Bible truth for use in our Sabbath-schools, and furnish adequate means by our use of the articles furnished, securing the use of them by every scholar in our schools, we may be sure of a good supply.

I do not ignore the use of Sunday-school helps by the teachers and any who will get them for their private use; but do most strenuously object to their being furnished as text books for the school. A sister in Clifford, Pa., said a few years ago "we have been using Cooks *Quarterlies* but find we are too strong Seventh-day Baptists to endorse all his teachings and have given them up, wishing we could have quarterlies and Sabbath-school paper of our own." We ought to go and do likewise. I sent a few of our *Sabbath Visitors* to a lady a short time since, where I knew they were not taken. She thanked me for them and asked, "as all the pieces are selected from others, why is it better than those we can get at half price and with nicely arranged lessons?" I wish to answer her here. The *Sabbath Visitor* will never select anything that will make your children feel it will be right to disobey God in any of his commands, nor will it set traps for them which expediency will spring for us soon or late. Can we each be building up over against our own houses while we tear down the battlements of Bible truth by the indiscriminate use of that which is truly error, and which we seek to overthrow?

Heartily rejoicing in the improvements in the Sabbath-school lessons in the SABBATH RECORDER, I pray that the good work may soon include Sabbath-school helps and Sabbath-school paper in the hands of every member of every Sabbath-school among our people.

W. KEENE.

YOUNG PEOPLE'S WORK.

SYMPOSIUM

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

As Bro. Topping said, we have had a good time to-night. I am glad to have heard your able defense of Sunday as the Sabbath. I freely acknowledge that you have the eloquence; but I believe we have got the Bible.

I want to call your attention again to the fact that the observance of Sunday as the Sabbath is not enjoined anywhere in the Bible, either by precept or example. Even the foundation stone of the Sunday argument, that Christ rose from the grave on Sunday, is entirely insecure. Matthew says that "In the end of the Sabbath" the resurrection had already taken place. You may read the passage in the old version or in the revised version or in the original Greek and it reads the same. According to the plain statement of one of the inspired writers Christ had already risen before the first day of the week had come.

The only first day of the week on which we know that Christ appeared to his disciples was the day after his resurrection, and not the slightest hint was given then that the day was to become the Sabbath. The account reads that "after eight days again the disciples were with-in," and Jesus appeared to them. Bro. Walker says that the expression "after eight days" was the common Greek idiom for "a week after." I have a good deal of respect for Bro. Walker, but Dr. Boise says that Thayer is the best authority. He translates *μεθημερας εξ* "after six days (had passed)." Neither he nor any other Greek lexicographer that I know has anything to say about the idiom which Bro. Walker mentions. I asked Dr. Boise if he could give me any instance in Greek literature where "after eight days" meant "a week after" unless this one. He said he could not. I defy you to find one. It cannot be found. No, I will not say that. Perhaps it can, but I have never been able to find it. It is claimed that the day of Pentecost fell on Sunday; but Prof. Hackett and other eminent authorities say that it fell upon the Sabbath. It is, to say the least, uncertain.

Coming now to the apostles. Did they observe Sunday as the Sabbath? There is only one reference to Sunday in the epistles. In 1 Cor. 16: 2, Paul commanded his readers to "lay by in store" a "collection for the saints." The passage does not hint that Sunday is observed as the Sabbath. To "lay by in store" does not even suggest a public meeting. Scholars are generally agreed that it means to lay by *oneself at home*, a private storing up. But in Acts 20: 7, "The disciples came together to break bread, upon the first day of the week," and Paul preached to them. Did not the breaking of bread and the preaching signify that the day was regarded as the Sabbath? Paul was to depart on the morrow, and this was a farewell meeting. This fact, and the peculiar incident which happened at the meeting, were no doubt the reason why the account of this meeting is given. Whether or not the day was regarded as the Sabbath, it was natural that a farewell meeting be held on the last day which their beloved teacher was to spend with the church at Troas. But "they came together to break bread." If that was a regular weekly custom, this passage would certainly have force as evidence that Sunday was held in special regard, but we do not know that it was a weekly custom. We know that the disciples at Jerusalem met daily

to break bread. Perhaps the disciples at Troas had the same custom. Perhaps their custom was different. In the absence of any information, I must decline to assume that this was a weekly custom. This is all that the New Testament has to say about the first day of the week. Can we get out of these passages any hint that Christians ought to observe Sunday as the Sabbath?

I want to call your attention to the fact that the seventh day of the week is mentioned sixty times in the New Testament and is always called the Sabbath. In the majority of cases it is mentioned in connection with its observance by Christ or his apostles. The first day of the week is mentioned eight times, and is always called the first day of the week. Suppose we follow apostolic example in this respect. That is what Seventh-day Baptists are doing.

I want to call your attention to the conflict of opinions in regard to Sunday among the defenders of Sunday themselves. So many and conflicting are the grounds on which people base the observance of the first day of the week, that one is driven to skepticism in regard to the value of any of them, especially in view of the painful lack of Bible evidence. A good brother said the other day that some people were prejudiced against Seventh-day Baptists; but he was not. Some people thought that thirty Seventh-day Baptists could sit on the point of a cambric needle and still leave room for more; but in his own broad liberality he thought it was just possible that some *Seventh-day Baptists* would be saved. I will do better than that. I believe that every Baptist will be saved who believes on the Lord Jesus Christ. I want to be fair. I don't mean to take as contracted a view of things as did the Scotch lady whom Mr. Crafts tells about. She was very strict and stern in her observance of Sunday, and some one asked her if she did not think she was more particular than Christ himself was. She answered, "I know what you are going to say. You are going to tell about that time when Christ went fishing on Sunday; but I want you to know that I don't think any more e'en o' him for a doin' it."

Whatever this debate to-night proves, I hope it has at least proved that, in this year of our Lord 1892, six Christian young men can stand up and discuss in a manly way questions which lie near their hearts without indulging in personal slurs or innuendoes, without becoming embittered, and be better friends at the close than they were at the beginning. I give my hand in hearty Christian fellowship to my brethren on the other side. We are engaged in the same great cause. We acknowledge the same great Master. We belong to the same grand army. Let us, hand to hand, heart to heart, go forth to work together for the salvation of the world.

L. C. RANDOLPH.

[In justice to all concerned it should be stated that the main address on the other side of this question was given by Mr. Walker; but as Mr. Walker could not prepare this address for publication, we are obliged to omit it.]

COR. ED.

We shall have to put a stop to this. Here comes the statement from one of our strongest Illinois churches that the banner class in its Sunday-school as respects contributions is one made up entirely of Chinese. This gives added force to Dr. Virgin's recent assertion that the Chinese must go.

To LIVE without working is to check in one's self the well-spring of life.

THOUGHTS ARE THINGS.

BY MISS F. A. BABCOCK.

Thoughts are indeed "missiles and messengers of evil." There is something kindling and ennobling in the consciousness, however awakened, of the energy which resides in mind. When the reality and responsibility of thought dawns upon man, he realizes that it is not the word, or the act, but his mental state which most needs guarding in order that his life shall be pure and upright.

Thoughts are things. Every thought we think has some power over us to lift us up or drag us down. Not a thought comes into existence but has an influence over somebody—an influence for good or evil. Do not imagine your unspoken thought harms no one. Somewhere, sometime, that thought will bear its fruit as surely as though it were spoken.

Causes of disease are largely mental. The state of mind which we call fear is the greatest enemy to health as it is to happiness. Some persons, no matter how auspicious may be their circumstances, are always dreading some calamity. Brooding over a fear makes them melancholy, sleepless, dyspeptic. Change the thought, replace the fear by trust, and the physical condition improves in consequence. Shakespeare says fear makes cowards of us all. Self-distrust is the cause of the most of our failures. We need have no fear or self-distrust for in God "we live, and move, and have our being." God and one make a majority, and a majority that is sure to win. "Shall not the heart which has received so much trust the power by which it lives?"

Discontent is hardly less harmful in its influences. A discontented person is never well. The man is but a record of his thoughts. He cannot nurse envy, suspicion, covetousness, deceit, moroseness, vanity, revenge, selfishness, in any form without suffering the penalty. Some physical disorder is sure to accompany every such thought. Even so it has ever been and ever will be that as a man thinketh in his heart so is he.

Neither can he cherish ill-will toward another without harm to himself, for the evil he would do to the other, even though never expressed in word or deed, returns and rests in malediction on his own head. Many an invalid might find the cause of ill-health within himself, for he cannot allow his mortal or human self to predominate over his higher spiritual or true self without manifesting its baneful effects. Perhaps he "worries." That can do naught but harm. Try to look on life trustingly. "I have not made the world, and he who made it will guide," writes Tennyson.

"Pray without ceasing." Every thought is a prayer; let us make our thoughts noble and worthy of being our prayers to our God. If our thoughts were guarded with one-tenth part of the care we bestow upon material possessions, how they might spiritualize our nature and awaken the consciousness of our affinity to what is pure and noble. Fill the mind with what is beautiful and elevating; yield to the spiritual truths of faith, love and peace, and every unworthy thought will be crowded from the consciousness. Our only safety lies in keeping vigil over every thought, standing sentinel to protect ourselves from evil thoughts as we would from other dangers.

The question is not, What are you doing? but, What are you thinking? Let only the courageous, noble thought live. Emerson says: "The soul is not only the inlet, but may become the outlet of all there is in God."

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We want to learn to cast aside all fear, to let go of the mortal and let the spirit lead. I recently read an illustration which teaches a good lesson. A person was waiting for a cable car at the corner where they diverged. The gripman did not lift up his voice and wail because he wanted to take another direction from the one in which the cable he had hold of was going; he simply *let go*, knowing he must "catch on" to the one going the way he desired to go. When we do not want to go on with the doubts, worries, and fears, we need do nothing but let go the degrading thoughts and lay hold on those which will take us the other way—those which are elevating and noble, for

Thy spirit's force is stronger far
Than all thy mortal sins and frailties are,
Believe thyself divine, and watch and pray.

NORTONVILLE, KAN.

OUR MIRROR.

ON Tuesday evening, April 12th, the Local Union of Christian Endeavor of Westerly and vicinity held their Quarterly Meeting with the Society at Ashaway. There was an unusually large attendance both of delegates and friends of the Societies. The evening was fine with a full moon.

The president of the Union, the Rev. G. A. Conibear, of Westerly, opened the exercises with a song service which was followed by sentence prayers offered by the members. The following programme was then presented:

How can I make my Society more Effective? Miss West.

Duties of the Lookout and Prayer-Meeting Committees. Mr. Norman.

Best Methods of Leading Prayer-meetings. Miss Perry.

Solo, "Come unto Me." Mrs. Shaw.

One minute speeches to the question, "How can our Endeavor work be made most Effective?" by Revs. Daland, Saunders, Main and Crandall.

Junior work. Mr. Harris.

Mission work. Miss Macomber.

The Mizpah benediction was then sung, and after its repetition by all the members the Union adjourned to the church parlors where refreshments were served.

A new Y. P. S. C. E. has recently been formed at Niantic and this was received into the Union. Two Junior Societies have been born into the Union since the last meeting, one at the First Hopkinton Church and one at the Broad St. Christian Church at Westerly. There is some talk of organizing a Y. P. S. C. E. at Potter Hill.

ALBION, WIS.

One of the results of the recent revival here, conducted by Eld. Witter, has been the revival of the Young People's Society of Christian Endeavor. The prayer-meetings had been kept up and some of the young people now declare that it was in those prayer-meetings where they received their first impressions; but the work of the Society in other respects had come to a standstill and some had become almost disengaged about keeping up the prayer-meetings.

At the close of the revival meetings the Society voted that all members should re-sign the constitution, together with a number of new members who were now ready to become active workers. The result was very gratifying, for we now have thirty-five active members with a full number of committees, and the attendance at our prayer-meetings has more than doubled, while some who before came to retard the inter-

est, now come to speak earnest and helpful words.

Upon invitation the society appointed four delegates to the District Convention held at Watertown. The writer had the pleasure of being one of the delegates, and a more interesting or instructive District Convention I have not attended. Work seemed to be the theme of all the papers and addresses, and the earnestness with which the young people took hold of the consecration meetings showed that they put the theme in practice when at home. One particular feature of the Convention was the presence of Bishop Rienke and other delegates from a Moravian Church. The statement was made, I think, that they were the first C. E. Society organized in that denomination. During this Convention we had the pleasure of listening to an interesting address by Bishop Rienke, also to a paper giving a historical and descriptive sketch of the Moravian denomination and its work.

Watertown is made up largely of Germans, and, of course, contains more saloons than churches, but there are some warm hearted Christian people there, and they have a good field to labor in. The Convention was held at the Congregational church, and the eighty delegates found pleasant homes to entertain them.

It soon became known that we were Seventh-day Baptists and we were given a place on the programme, made vacant by necessary absence. A Mr. Eaton, of Columbus, charmed the audience with two vocal solos which were well rendered. After leaving Watertown we learned that Mr. Eaton was a Seventh-day Baptist and had lost a good position in Watertown because he would not work on the Sabbath.

One of the successful features of the Convention was the social hour, provided by the home society in the church parlors, where we were all invited to partake of refreshments and then to shake hands and get acquainted with each other.

All through, the Convention was a marked success, and we returned filled with more zeal for the Master's cause.

H. R. EDWARDS.

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. 2:38-49.
June 4. The Fiery Furnace.....	Dan. 3:12-25.
June 11. The Den of Lions.....	Dan. 6:16-28.
June 18. Review.....	Psa. 72:1-19.
June 25. Messiah's Reign.....	

LESSON V.—THE PRAYER OF THE PENITENT.

For Sabbath-day, April 30, 1892.

SCRIPTURE LESSON.—Psa. 51:1-18.

INTRODUCTION.—"For there is no difference, all have sinned and come short of the glory of God" This is the sinner's Psalm and sinner's guide. David's sin was but one or two of the diversities of sin. One spirit runs through them all. How many in sin mock at David and scorn the religion of the Bible, because "a man according to God's own heart" did this evil. How unreasonable to overlook his repentance, confession, and after life, and talk about it as men often do. David was, in the main, a godly man, and that is one reason why he so quickly acknowledged his guilt and repented.

"O man, whosoever thou art that judgest, thou condemnest thyself, for thou doest the same things." And what is yet worse, "thou thinkest to escape the judgment of God" while impenitent, "despising the riches of his goodness and forbearance and long-suffering." This goodness should lead all to repentance. David sinned before the nation, his repentance is before the world.

TIME.—About B. C. 1035, David having been king 20 years.

EXPLANATORY NOTES.—v. 1. "Have mercy upon me." David does not hide behind the sins of others, and makes no comparison or apology. His deep guilt is admitted and for mercy he pleads. Favor or pity to one undeserving. "Loving kindness." Love and kindness. Parental sympathy. Tender feelings. "Tender mercies." Sins are a multitude, but God's mercies are a multitude and they are very tender. "Blot out." Total erasure. The indictment canceled. Entirely forgiven. "Transgressions." Of the Moral Law. Doing things prohibited. Passing over the boundary. v. 2. "Wash me thoroughly." Take out every impurity. Make complete work. Justify me. "Iniquity." Perversity. Want of rectitude. "Cleanse me." If washing will not purify me, then use fire, anything. Leave no guilt upon my soul. "My sin." I am sick of it. Sin is transgression of law, the divine, physical and moral law. David recognizes the sin of his own heart. v. 3. "I acknowledge." I know my sin. I confess it publicly. He saw his relation to God. "Transgressions." Adultery, treachery, murder, covetousness, theft. The whole law broken. "My sin is ever before me." Plagues me, gives me no rest. "Day and night thy hand was heavy upon me." Conscience-smitten. v. 4. "Against thee only." Did he not grossly insult the virtuous, and cruelly injure Uriah, and make Joab partner in crime, and scandalize all Israel? Yes, but all sin is primarily against God. The awfulness of sin lies in the antagonism to Jehovah God. The Hebrew idiom makes this expression a comparison, guilt contracted toward man is nothing compared with sin against God. "This evil." Which in God's sight is so hateful. "Justified." Vindicated in the infliction of justice. "When thou speakest." As a judge. "Be clear." Regarded as holy and right in his judgment. v. 5. "Shapen in iniquity." No extenuation of guilt. The tendency to sin was within him. There is a law of heredity. His sin proceeded from an evil nature. It was "in the blood." Some of his own children followed the father's example. v. 6. How far away from God and his demands is the evil heart! David sees sin as he never before saw it. The demands of God are heart fidelity, sincerity, truth in the innermost consciousness. Only the Lord can instruct men to profit and make them to "know wisdom." Christ must be revealed in us. The Holy Spirit writes the law on our hearts. v. 7. "Purge." Cleanse. "Hyssop." *Caparis spinosa*. In the ceremonial, blood was sprinkled with hyssop. A plant. Sprinkle the atoning blood upon me. "Wash me." Spiritual purification. "Whiter than snow." Perfect purity. Not a blot of sin remaining. v. 8. "Make me . . . gladness." The joys of reconciliation with God, assurance of pardon. "Bones . . . broken may rejoice." His wounds were not mere flesh wounds. He was a wretch with crushed bones. Full reconciliation will produce inconceivable pleasure. It is like healing or restoring those bones. v. 9. "Hide thy face from my sins." Oblivion. God forgives and he forgets, as it were. "I will remember his sins no more against him." "Blot out." See verse 1. The pardoned soul is (a) reconciled to God; (b) his sin forgotten, he being treated as though he had never sinned; (c) the punishment, as inflicted direct from God, is removed, though some of the natural consequences may in this life remain. v. 10. "Create." Used with reference to God's creative power. Regeneration is such a creation. "Clean heart." Holy heart. Free from the taint of sin. The "heart" represents the center and source of the outward life. David wants regeneration. "Renew." Implying a previous possession. "Right spirit." A mind steadfast in following God. One at peace with God. Isa. 26:3. v. 11. "Cast me not away." Banish me not from "thy presence." A wicked man fears the presence of God, a good man desires it always. "Take not thy Holy Spirit from me." 1 Sam. 16:13. What a man was Saul when the Spirit departed from him! What a man was David when the Spirit led him! Behold the contrast. v. 12. "Restore . . . the joy of thy salvation." The joy which comes from salvation from sin, its effects, its punishment. The joy which comes from being in the family of God, enjoying the divine favor. "Uphold . . . free spirit." Make mine a willing spirit, a prompt, ready spirit to serve the Lord. v. 13. "Teach transgressors thy ways." Taught in "the school of experience," he will be able to teach others, will "show forth God's praise," be restored to service. A pardoned soul is thus commissioned to preach or

teach. Speaking as one who feels what he declares, this will result: "Sinners will be converted," i. e., restored to a state of grace. This very Psalm has no doubt resulted in the conversion of many transgressors. Notice, these conversions are not unto the preacher, unto Paul or Apollos, but "unto thee." Converted to love and obey God, and "this is the love of God that ye keep his commandments."

LEADING THOUGHT.—All have sinned and need repentance, confession, and the fruits of faith.

SUGGESTED THOUGHTS.—The desire to be saved from sin produces godly sorrow. In true repentance the sinner blames no one but himself. As widely as his sin is known does he wish his confession known. Pardon, a new heart, and the fruits meet for repentance is the desire of a true man. Men are morally frail, and unaided by God are quite sure to fall before temptation. We inherit the nature and tendencies of our parents. Truth is desired in the inner parts, in the secret life of mind and conscience. To make sin a light thing is to increase sin. In the gospel of Christ are found the powers that reach man to save him. "Except a man be born again he cannot see the kingdom of God." A sign of spiritual repentance is a longing desire and purpose to teach others the way of life.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 24th.)

TRUE REPENTANCE.—How shown? Ps. 51: 3, Luke 19: 8-10, 1 John 1: 9.

Bro. Titsworth told us recently that the Bible word for repentance did not mean our feelings or simply feeling sorry for our sin; but that the Scriptures made it a matter of "using the judgment of deliberation and reflection." The sinner reflects upon the sins of his heart, observes his danger, sees how God is dishonored, his love and mercy abused, how his own manhood is debased, and changes his mind, acknowledges his transgression, confesses his sin and turns about to do right henceforth, whether he feels like it or not. He "changes the direction of his life." His life habit is in harmony with God's law and the precepts of the gospel.

Repentance is a very comprehensive term, often used to signify the first spiritual emotions of a person in contrast with his former views. It also denotes, though not exclusively, contrition for sin. It is not a regret or remorse, without a change of moral bias. How, then, do we show true repentance? By true obedience. The mind and heart is changed. Faith and love is implied. The repentant one enters upon a new spiritual life. "Fruits meet for, or worthy of, repentance" are required. Fruits which reveal a penitent or changed mind. Repent, turn from sin, obey God.

SCRIPTURE REFERENCES.

1. Repentance toward God. Acts 20: 21; 26: 20; 8: 22.
2. Some things from which to turn. 2 Cor. 12: 20, 21, 1 Pet. 2: 11; 4: 3.
3. Godly sorrow. 2 Cor. 7: 9-11, Matt. 26: 75.
4. Worldly sorrow. Prov. 17: 22, Ps. 22: 15, 2 Cor. 7: 10.
5. With baptism. Luke 3: 3, Acts 2: 38, Matt. 3: 11.
6. Amendment of life. Matt. 3: 8, Luke 3: 7-14.
7. Difficult for backsliders. Heb. 6: 4-6; 12: 17.

BLACKBOARD HINTS:

PENITENCE.
PRAYER.
ARDON.
EACE.

IMPENITENCE

Brings
GRIEF,
SORROW,
REMORSE.

REPENTANCE

Brings
FORGIVENESS,
SECURITY,
PEACE.

—THE duties of a faithful superintendent or teacher cannot be laid aside on week-days.

—AS WELL fold up religion with the Sabbath-go-to-meeting clothes, and lay them aside until the next Sabbath.

—BUT as a rule they are hard-worked men and women in the every-day business world, and what time can they get for other duties? Don't give ideal pictures of the impracticable.

—No, BUT many little things can be done that show a heart of love and an every-day interest in others. However close may be the relations of superintendent and pastor and teachers, they must know their scholars when met on the street or in their homes, and call them by name.

—WE have heard the complaint made by young people who like to be noticed, that they were passed by without recognition. Did not the scholar remember that the next Sabbath when the teacher was talking about "brotherly kindness," or some lesson to the point?

—BUT if I were a boy, and my teacher should recognize me with a "Sonny, how do you do?" or if I were a girl, and he should say to me, "Sissy, where are you going?" I should not appreciate the familiarity. Richard Doe and Mary Smith think better of themselves and better of their friend who calls them by name.

—WE know of superintendents and teachers who are always armed with catch-bits for the small scholar. One always has text-cards in his pockets, and meeting a little boy or girl out comes the card and a pleasant word, and he has won the heart of the innocent child. Another has a supply of child's papers, and the children near her home who do not go to her school know what to expect when they call at her house. They think that "Seventh-day woman" is about right. Will they think of Ex. 20: 8-11 sometime in consequence?

—BUT why should not the superintendent or teacher take special pains to go to the scholars' home sometimes? Does the pastor have a patent right on that "means of grace?" If haying, or plowing, or dress-making, should be one day late during the season in consequence, there might perhaps be more, and a better kind of riches in the garner. Now are these "pictures of the impracticables?" Rom. 12: 16.

HOME NEWS.

New York.

ALFRED CENTRE.—The Rev. O. S. Mills, late of Berea, W. Va., who, with his wife, is spending a few weeks in town, preached an excellent sermon last Sabbath from Job 9: 4, "Who hath hardened himself against him and hath prospered?"—Mr. and Mrs. W. H. Crandall have just returned from Southern New Jersey, where, at the home of Dr. J. B. Somers, Linwood, they attended the wedding of Miss Florence Somers to Mr. Martin Scull. Miss Somers was, for some time, a student here, and many Alfred people will wish her a long and happy married life. The Rev. I. L. Cottrell, of Shiloh, was the officiating, clergyman and Mrs. Crandall ushered in the bridal party with Mendelssohn's wedding march. Presents were numerous and valuable.—Prof. Wardner and Alfred Williams, who have been spending the winter in Boston at the Conservatory of Music, returned to Alfred last Friday. They report a very pleasant and prosperous year of musical study.

S. R. S.

THE INTESTATE IN PROVIDENCE, R. I.

To the Editor of the SABBATH RECORDER:

At the First Annual Meeting of the Providence Seventh-day Baptist Association the following officers were chosen:

President,—E. P. Small.
Vice-President,—A. B. Burdick.
Secretary,—A. W. Crandall.
Treasurer,—Henry M. Maxson.

It was voted that all persons who had taken an active part in the organization of this Association shall be considered as members, if they so desire, without further action of the Association. It was also decided to adopt the systematic plan of raising funds.

Thinking it would be of interest to many of your readers to know more about our plans

and prospects it was decided to send this copy to the RECORDER. The attendance at our meetings is increasing, and we have money enough pledged to insure us the use of the room we now occupy, for a year, and preaching service once or twice a month. There is a degree of earnestness and depth of zeal displayed on the part of some that is encouraging, and ought to prove contagious. I trust it will, and that much good will result.

The following are the Constitution and By-laws of our Association:

NAME.

The name of this Association shall be the Seventh-day Baptist Association of Providence.

OBJECT.

The object of this Association shall be the improvement of the spiritual condition of its members, the advancement of God's work among us, and the extension of the observance of the seventh day as the only day ever designated by him as the Sabbath.

MEMBERS.

The members of this Association shall consist of persons who believe in God as the Maker and Ruler of heaven and earth; in Jesus Christ as his Son and the world's Saviour; in the Holy Spirit as our divine guide and helper, and in the seventh day of the week as the Sabbath enjoined upon us by God in the fourth commandment. Such persons may become members on receiving a majority vote of those present at any Sabbath or business meeting.

OFFICERS.

The officers shall consist of a President, Vice-President, Secretary, and Treasurer, who shall be elected at the Annual Meeting to be held the evening after the first Sabbath in April. Said officers shall hold office for one year, or until their successors are elected.

DUTIES OF OFFICERS.

The President shall preside at all business meetings of the Association, and shall prepare an annual report of the Society to present at its Annual Meeting.

The Vice-President shall perform the duties of the President in his absence or in case of his inability to serve.

The Treasurer shall receive all moneys of the Association and disburse the same on the approval of the President. He shall keep a full account of all money received and of all money paid out, and shall render a report of the same at the Annual meeting of the Association.

The Secretary shall keep the minutes of the Association and perform whatever clerical duties the work of the Association may require.

The President, Vice-President, Secretary, and Treasurer, shall together constitute an Executive Committee which shall have general control of the property and interests of the Association; shall form plans for its welfare and growth, and authorize expenditures of money for the same, any expense over \$20 being first submitted to a vote of the Association. This Committee shall arrange for and have charge of all religious meetings of the Association. It shall also have power to call a special business meeting of the Association whenever in its judgment it is necessary.

REVENUES AND EXPENSES.

For its income the Association shall depend on the voluntary contributions of its members and of others interested in its work.

DISCIPLINE.

In case any member shall commit acts, or live in a manner contrary to the purposes of this Association, the Executive Committee may investigate the matter and report to a meeting of the Association, of which a week's notice has been sent in writing to each member of the Association, when, by a two-thirds vote of the members present, the person offending may be dropped from its membership. In case the committee decides to recommend the dropping of a member it shall give said member a week's notice in writing of the charges, and of its proposed recommendation.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., April 15, 1892.

The trial of Schneider results in conviction. No trial has excited so much attention here since that of Guiteau. Schneider, a young man of fair address and reputable connections, compelled Miss Hamlin to marry him privately by display of a pistol and bogus threats to shoot

himself. To enable him to pursue other women it is said he insisted upon concealment of the marriage. He soon quarreled with his wife and was excluded from her father's house. Within a few hours he wrote affectionately to his wife, and also a loving letter to another woman denouncing his wife as a devil to be got rid of, and having written thus faced her and her brother on their way home in the evening from church, and killed them both. He threw his pistol, suspected to have been stolen from the murdered brother, down at his victim's side, and sent a confederate as is alleged, to deposit another in an alley. He suggested to prospective witnesses that his wife had been killed while he was defending himself against her brother and that a bullet had penetrated his clothes and he made holes to help the suggestion. A strange story, the material points of which have been found to be true by a jury after a five weeks trial and the community are nearly as unanimous as the jury.

The horse must go at least from common use on city pavements. And to judge from the numerous scarcely clothed equine skeletons that stagger through the streets the horse will have cause to rejoice. Street railway companies drive him to death. When no longer strong enough to serve soulless corporations the poor brute is braced up between the shafts of rickety wagons and carts and pushed about by the hucksters, garbage men and the like. The horse must be delivered from this cruelty and he must also go because he is too expensive. None but the wealthy and prosperous can afford to maintain him in health and vigor. He eats too much, dies too soon and cannot be sold for food. Horses make filthy streets. The hundred miles or more of smooth asphalt pavement at this capital would be as clean as a house floor were it not for horse droppings. The streets swept at great expense in the early morning are littered afresh before nine A. M., by the various teams of town and country. A few hours' sun and wind, by the aid of the sparrows, converts much of this filth into dust, that by afternoon is wafted into every door and window.

Inventors are at work on the problem of motors for road wagons and street cars. One has been at work ten or twelve years on a kerosene motor for carriages. He has made many engines running each six months or more to test his various inventions. He has perfected a light, simple motor adapted to be run by kerosene vapor explosions without a skilled engineer at a cost less than that of maintaining a horse.

A street car motor driven by explosions of hot water has been invented by another. A few gallons of water hot enough to burst into steam when relieved from pressure is carried on the car without fire and fed in small quantities into specially arranged cylinders. A small body of water is made to carry a large quantity of heat which can be converted into power. The hot water tank is protected from radiation by eight inches of fibrous covering, and can stand twenty-four hours and the engine then started off as though from a fresh charge. The engine can be easily managed by a driver or brakeman of ordinary intelligence. Hot water has heretofore been used to produce steam, on street cars in Paris, New Orleans and elsewhere, but the present scheme differs in that it takes water from the bottom of the tank and expands it in the cylinders, instead of taking steam from the tank and then wire drawing it to use in the engine. Water heated to 400 degrees Fahrenheit

is steam bottled under a pressure of about 350 lbs. Why not use it to drive submarine boats as well as cars? And there must be other uses for it.

CAPITAL.

FROM J. L. HUFFMAN.

I closed my work at Jackson Centre last Fourth-day, April 6th. Had a good work. I found the little church in fair spiritual condition, considering that they have no pastor. The few faithful ones are laboring earnestly to maintain the cause. I had not arranged to stop more than a few days, but the interest and anxiety were such I remained two weeks, holding meetings each night and some days. As a result the membership was revived and strengthened, backsliders were reclaimed and sinners were converted. One man who had been out of the church for ten years was reclaimed and restored to membership. His wife was baptized and joined with him. Eleven were added to the church, nine being by baptism.

Bro. O. U. Whitford came while I was there and remained to continue the work, and there were encouragements that others would be added.

The interest here at Portville continues good. We are to have baptism next Sabbath, 16th. Truly the Lord is gracious to his people.

PORTVILLE, N. Y., April 11, 1892.

AN APPEAL.

To the Editor of the SABBATH RECORDER:

An article in the missionary department of March 10th, entitled "And how shall they preach except they be sent," has incited me to make an appeal through your columns, to those young brethren, who affixed their signatures to an address on the subject of missions, and to the denomination, urging the claims of our old mother church, Mill Yard, as one of those "centres of Seventh-day Baptist influence" which needs "strengthening."

It is well known to you all through a statement which was published not long ago in your columns, that for twenty years my husband, Eld. W. M. Jones, has been working single-handed here, in maintaining and enlarging our church amidst the greatest discouragements and difficulties that have fallen to the lot of any of our ministers in this generation—fighting popular prejudice, the Court of Chancery, and that religious body which is using all its powers to destroy us and to take our property. Through the mercy of God we live, though feeble. My husband is still able to work for the Master though not with the energy that he did; but at times he feels the burden is too great for him to carry alone.

Brethren, is there not a young man among you who will offer himself to the work of assisting to keep the flag of our King afloat in this old land, and perpetuate the church established by our noble forefathers, sanctified by the blood of the martyrs?

Brethren and sisters who are blessed with this world's goods, is there not one of you who will feel it a privilege to consecrate some of your wealth to the Master's service in this part of his vineyard, by sending here one of those young men who are anxious to engage in mission work? I beseech you not to let the present opportunity slip by, or ere long it may be too late. Yours in the faith,

THEODORA W. JONES.

11 NORTHAMPTON PARK, CANONBURY, London.

NEW YORK DEPOSITORY.

Two very appropriate donations have recently been made to the ornamentation of our depository room. The first is by Mr. Edgar Cottrell, a beautifully framed picture or pictures, for it contains four views, of the Rhode Island Historical Society building at Newport, the old Seventh-day Baptist Church erected in 1729. The second was from Bro. D. E. Titsworth, and is the picture of our one hundred and one brethren in the ministry, in an appropriate frame. We can now introduce our visitors to these fine looking reverend gentlemen.

Send the *Sabbath Reform Library* to your friends. We are getting a good list, but can fill all orders. Now is a good time to spread Sabbath truth, and the *Library* is an inexpensive and most effective medium for doing it. Twenty-five cents will send a copy to somebody for a whole year.

J. G. B.

Room 100, BIBLE HOUSE, New York.

MISSIONARY SOCIETY.

Receipts in March.

Roanoke Sabbath-school, C. M.	\$ 9 00
Jas. J. Collins and wife, Eureka.	7 00
J. C. Bowen, Yearly Meeting at Marlboro.	6 80
Shiloh Church, G. F.	29 63
" C. M.	1 80— 31 43
E. E. Whitford, Factoryville, Pa.	5 00
Second Westerly Church.	15 00
Sally W. Crandall, Hope Valley, R. I.	3 00
Plainfield Church.	31 24
Adams Centre Church.	40 00
Utica Sabbath-school.	15 00
Y. P. S. C. E. of Little Genesee, C. M.	5 00
First Brookfield Church.	22 53
Pawcatuck Church.	50 95
Josephine Stillman, Phenix, R. I.	2 00
H. F. Clarke, Berlin, Wis.	10 00
Interest on mortgage of Permanent Fund.	81 00
Mr. and Mrs. J. H. Babcock, Jackson Centre, Ohio.	4 30
Collection at Quarterly Meeting, for missionary tour, Albion.	12 75
North Long Sabbath-school.	2 72
Walworth Church.	14 92
Welton Church.	10 60
Chicago Church, C. M.	2 00
" G. F.	3 40— 5 40
F. W. Hamilton and wife, Alfred.	30 00
Mrs. Ezra Potter.	10 00— 40 00
Waterford Church.	4 00
John Congdon, Newport, R. I.	10 60
New Market Church.	12 00
Farina Church.	85 07
Thomas Olson, Portville, N. Y.	1 00— 86 07
Young People's Com. salary J. L. Huffman.	75 00
Woman's Ex. Board, Dispensary Fund.	120 64
" C. M.	20 00
" M. M.	40 50
" G. F.	1 58— 182 70
A lover of the missionary cause, Brookfield, N. Y.	5 00
Narvon Church.	15 00
Plainfield Sabbath-school, G. F.	54 91
" S. M. S.	14 53— 69 44
New York Church.	17 70
W. A. and Dr. W. P. Langworthy.	50 00— 67 70
Independence Church.	10 00
W. B. Green.	2 00— 12 00
Plainfield Church.	59 54
First Genesee Church.	16 16
Pawcatuck Church.	65 09
First Brookfield Church.	20 96
West Edmeston Church.	4 00
Y. P. Committee, Salary, J. L. Huffman.	40 00
Received through RECORDER Office:	
J. O. Larson, Round Lake, Minn., C. M.	3 00
A. W. Swenson, Forest City, Iowa, C. M.	5 00
A. Gilbert, Alcester, South Dakota, C. M.	5 00
Mr. and Mrs. F. O. Peterson, Big Springs, S. D., C. M.	2 00
J. A. Baldwin, Beach Pond, Pa.	5 65
Irving Saunders, Alfred Centre, N. Y.	2 50— 23 15
	\$ 1,192 35
By Loans.	1,000 00
Balance Feb. 29.	289 06
	2,461 41
Payments in March.	1,517 66
Balance March 31.	943 75

E. & O. E. WESTELY, R. I., March 31, 1892.

A. L. CHESTER, Treas.

PROFESSOR BRYCE, of England, during a recent visit to this country, in an address at Brooklyn, said: Thirty or forty years ago, men thought they saw before them a Promised Land of satisfaction and human happiness; but now, when political freedom in thought and speech has been obtained, when vast reforms have been won, when trade and the power of making money have had an enormous development, when physical science has added a thousand physical comforts to life, and when nations have become pure democracies, there is, instead of repose, universal melancholy, discontent and despondency. The world does not grow better, the manners of the upper classes are not nobler, nor are the masses more contented.

EDUCATION.

—MR. JOHN L. WOODS, of Cleveland, Ohio, has just given \$30,000 for the Women's College connected with the Western Reserve University. This makes a total of \$225,000 received during the year for the University.

—COMPULSORY EDUCATION.—Charles W. Hill, Esq., of Boston, Mass., recently addressed the National Educational Association. Among other things he uttered these suggestive words on this subject: "What shall be done for those children whose attendance at school at the best is only nominal, and whose parents are too weak or too wicked to aid in making it better? More urgent laws regarding absenteeism are imperative. Some officer must be empowered to enter such homes and compel the regular attendance at school of all such children as can safely be admitted to ordinary school advantages. He should have authority to take possession of such as can not be safely admitted to the public school, and withdraw them from the control of their parents. For such children the parental school is the only solution of the problem that appears possible. Membership should be compelled in such a home or school, until, if possible, a relish shall have been acquired for better things. Such work will be discouraging and expensive, but it will be worth a thousand times its cost to the pupils and to the State."

—A GENEROUS GIFT.—Among recent munificent gifts to charitable and educational institutions, the \$50,000 donated by J. Pierpont Morgan, to the New York Trade Schools is especially noteworthy. This half million dollars will be used to extend the work of the manual training schools which have already secured a firm footing in the metropolis.

The New York City Trade Schools are unquestionable models. Nowhere else in this country or in Europe is there a better system for making thorough mechanics and workmen. Some years since Colonel R. T. Auchmuty, a retired architect and a man of fortune, determined to see what could be done in this line of instruction. He, therefore, opened the trade schools at his own expense and took upon himself a large share of the work, especially so far as marking out the course of training was concerned. When the schools opened only thirty pupils were enrolled, but the number increased from year to year and now, the eleventh year of the experiment, there are in attendance 589 young men, exclusive of the students of architecture of Columbia College. The total number of pupils who have received diplomas is 3,121. The evening classes attract many students, also, who have a special course. The total expenses of the schools last year, exclusive of interest on the cost of the site and building, taxes and insurance were \$18,755 78. For the corresponding period the receipts from pupils as tuition and the sale of material were \$13,599. The deficiency was made up by Colonel Auchmuty himself.

The system of instruction is unlike anything heretofore attempted in such schools. In the departments of manual instruction the teachers are all skilled mechanics. The scientific branches are taught through lectures, hand-books and diagrams. In the mechanical departments great pains is taken to impart knowledge as to the difference between creditable and defective work. Pupils from these schools have readily found employment at good wages, a large percentage of them becoming foremen and head workmen after a few months' service. Nearly all the trades are taught in the schools, great attention being given to all kinds of carpentry, brick and stone work, painting, decorating, etc. Iron and steel workers are also given excellent opportunities.

Exhibitions are held from time to time so that the public can judge as to the usefulness of the training. And already these schools which are located at First Avenue and Sixty-Seventh Street, New York, have attracted national and international attention. Committees from cities in this country and in Europe have examined the schools and praised the system of training. Of course so valuable an institution should be given permanence and, accordingly, at the suggestion of Mr. Morgan it will now be incorporated when his generous gift of \$500,000 will be handed over and carefully invested as an endowment fund. This bequest, will of course, benefit thousands and thousands of boys and young men who will, in this generation and in succeeding generations, avail themselves of the advantages of the trade schools to fit themselves for positions of great usefulness in the various honorable walks of mechanical and industrial life. Large as Mr. Morgan's gift is, he contemplates making another equally large at some future time, for the same purpose.

TEMPERANCE.

—A TEMPERANCE society has been established in Harvard College.

—EIGHTY-FIVE towns in the province of Manitoba have local option.

—A MAN should be in sober earnest when he swears off from drink.

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

—THE Hon. Carroll D. Wright, the well-known statistician, is authority for the statement that for every dollar paid in by the saloons for their license about twenty-one dollars is paid out by the people.

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

—A SUCCESSFUL competitor for the prize in a foot race made this graceful temperance speech in accepting it: "Gentlemen, I have won this cup by the use of my legs; I trust that I may never lose the use of my legs by the use of this cup."

—ILLINOIS is said to be the stronghold of the whisky power. The internal revenue collections of this State for the year ending in June were more than twice that of any other State—New York yielding \$16,565,522, while Illinois paid \$38,464,312.

—ALL but nine States out of the forty-nine in the United States now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America to whom it is required that this instruction be given.

—“I CAN'T trust you,” said a rumseller to an impoverished customer. “You should let liquor alone; if you hadn't drank so much of it, you might now be riding in your own carriage.” “And if you hadn't sold it,” retorted the victim, “you might have been my driver.”

—DRUNKENNESS IN ENGLAND.—Dr. Dawson Burns, of the United Kingdom Alliance, has just published his annual report of the “Drink Bill” for 1891 of Great Britain and Ireland. From this it appears that the total amount spent on intoxicating drinks in the United Kingdom last year was one hundred and forty-one millions and a quarter sterling. This sum means an expenditure of £3 15s. per head, reckoning women and children as well as men; or £18 15s. for each family of five persons. Comparing the amounts with those of a year ago, there is an increase amounting to a million and three-quarters. In foreign and colonial spirits there was a decline; but this was largely over-balanced by the increase in home-made spirits and in beer. In the two latter classes the rise was respectively £1,333,778 and £1,129,869. As the decrease was in the more expensive drinks and the rise in the cheaper, it is tolerably clear that working-class drinking has increased during the year. The only pleasant feature is that the growth has not been quite so great as in 1889-'90, from which Dr. Burns optimistically infers that “the tendency to increase will now give place to a tendency in the opposite direction.” It appears that Scotland and Ireland, in comparison with their population, consume more spirits than England and Wales, but when it comes to beer, England is by far the greatest drinker of the three. In the twelve months she swallowed very nearly £80,000,000 worth of it, a sum which would very nearly pay for the army, the navy, and the civil service twice over.

FOR MY SAKE.

These three little words are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in its mother's arms could speak intellectually it would say: “It is for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness.” “For my sake” many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. “For my sake” provides the sheltering roof and the arm chair for dear old grandma and the fireside. Take these words out of our language and you would rob home of its sweetness and human life of its noble aspirations.—Selected.

THE chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures.

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

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

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

J. T. DAVIS, Pastor.

ALFRED CENTRE, N. Y.

—THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 1st 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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MARRIED.

SCULL—SOMERS.—At the residence of the bride's father, Dr. J. B. Somers, in Linwood, N. J., April 10, 1892, by the Rev. I. L. Cottrell, Mr. Martin Scull, of Sculville, N. J., and Miss Florence Somers, of Linwood.

SEVERANCE—GROW.—At Smythe, S. D., April 5, 1892, by the Rev. D. K. Davis, Mr. Arthur B. Severance, and Miss E. Sophronia Grow, both of Smythe.

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.

CLARKE.—In Andover, N. Y., April 12, 1892, of heart failure, Mrs. Helen S. Clarke, widow of the late Decatur M. Clarke, aged 62 years, 9 months and 28 days.

The deceased was the second of three daughters born to Hoxie and Lucy Root Payne. Her birthplace was Cold Brook, Herkimer Co., N. Y. She made a profession of religion at the age of 12 years, and united with the M. E. Church of Cold Brook. At the age of 29 years she was married to Samuel Benjamin. After 10 years of happy married life she was left a widow. In 1868 she married D. M. Clarke, of Independence, N. Y., and soon after she united with the Seventh-day Baptist Church in that place. About three years since she united with our church in Andover, of which she remained a good member until transferred to the triumphant division. "For me to live is Christ, to die is gain."

J. O.

SATTERLEE.—At his home in Richburg, N. Y., March 29, 1892, Charles Satterlee, in the 75th year of his age.

Bro. Satterlee was a son of Eld. Amos Satterlee, well known in the earlier history of this denomination. He was a man of strictest integrity and generous disposition. As a member of the church he was faithful, and died firmly trusting in the Saviour. The esteem in which he was held was evidenced by the large attendance at his funeral, held at the Seventh-day Baptist church, where he had been a member for several years.

B. E. F.

EVANS.—In Nile, N. Y., March 30, 1892, of paralysis of the heart, S. A. Evans, aged 70 years, 1 month and 17 days.

Mr. Evans has been striving for many years to live a Christian life, and was apparently prepared for the change. He leaves a wife and eight children to mourn his loss.

M. B. K.

PEOKHAM.—In Watson, N. Y., April 4, 1892, Geo. W., son of B. W. and Anise Peokham, aged 27 years, 1 month and 4 days.

He had always resided in the town of Watson, with the exception of about one year, during which he lived in De Ruyter. Early in life he made profession of religion, and was baptized by Eld. Huffman. He was well known as an honest young man, and had the respect of everybody. He leaves a wife, Louisa Young, and many relatives and friends to mourn his departure. His funeral was very largely attended at his father's house, and we laid him to rest beyond the reach of disease and the power of sin. Sermon from Heb. 11:14, "These all died in faith." This is our hope of him.

T. R. B.

HAKES.—At West Hallock, Ill., Feb. 28, 1892, Florajean Hakes, youngest child, and daughter of E. Eugene and Merian Hakes, aged 3 years, 6 months and 28 days.

S. B.

WHITFORD.—At Farina, Ill., April 5, 1892, Deacon W. W. Whitford, in the 77th year of his age.

Fuller notice elsewhere in this issue.

VAN HORN.—In Stokes township, Logan Co., Ohio, April 11, 1892, of diphtheria, Wilson O., son of E. M. and Carrie Van Horn, aged 4 years, 6 months and 22 days.

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

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J. J. H. GREGORY & SON, Marblehead, Mass.

JEFFREY.—Mrs. Hattie Everett Jeffrey, wife of P. C. Jeffrey, was born at Marietta, Ohio, Sept. 15, 1852, and died at her home in Elmdale, Kan., April 3, 1892.

THIRTY years' dealing with the public is likely to give a man a name, either good or bad. In the case of our old friend, James J. H. Gregory, of Marblehead, the dealings have been so honorable that the name is a synonym of integrity wherever known, and every man, farmer or otherwise, who buys seed of him knows he is getting just what he pays for—rare enough in these days of tricks in trade. Send for his catalogue, which is free to all, and get something that is absolutely reliable.

THE Alfred Mutual Loan Association, of Alfred Centre, N. Y., has just completed its eighth year. The following is a report of its condition for the year ending April 12, 1892:

RECEIPTS.

Dues.....	\$7,510 07
Interest.....	2,528 66
Fines.....	50 90
Entrance Fees.....	15 75
Transfer Fees.....	1 70
Premiums on Loans.....	62 00
Refunded on Foreclosure Acc't.....	46 21
Loans Repaid.....	2,600 00
Legal Blanks Sold.....	3 70
Bills Payable.....	979 35
Overdraft Due Treasurer.....	557 20
	\$14,355 54

DISBURSEMENTS.

Paid on Loans.....	\$8,700 00
Withdrawing Stockholders.....	4,298 04
On Foreclosure Acc't.....	230 60
For Printing.....	9 65
For Postage.....	3 62
Rent for Place of Meeting.....	16 00
Salaries of Sec. and Treas.....	72 00
Insurance Mortgaged Property.....	18 00
Bills Payable.....	1,011 04
Interest on Same.....	1 50
	\$14,355 54

LOSS AND GAIN ACCOUNT.

Dr.	
Printing.....	\$ 9 65
Postage.....	3 62
Rent.....	16 00
Salaries of Sec. and Treas.....	72 00
Dividend, 6 1/2 per cent.....	2,601 95
Undivided Profits.....	61 67
	\$2,764 89

CR.

Undivided Profits.....	\$ 40 92
Interest.....	2,418 08
Fines.....	50 90
Entrance Fees.....	15 75
Transfer Fees.....	1 90
Premiums on Loans.....	62 00
Profits on Stock Withdrawn.....	171 64
Legal Blanks Sold.....	8 70
	\$2,764 89

ASSETS.

Loans Secured as Required by Charter.....	\$46,400 00
Insurance on Mortgaged Property.....	32 50
Foreclosure Account.....	229 31

\$46,661 84

LIABILITIES.

Advance Payment on Dues	\$ 98 00
" Interest	2 00
Undivided Profits.....	61 67
Overdraft due Treasurer.....	557 20
Cap. Stk, 1st Ser's, 121 Sha's at \$125 16, 15,144 36	
2d " 92 " 105 64, 9,718 88	
" 3d " 104 " 87 36, 9,085 44	
" 4th " 74 " 70 80, 5,206 64	
" 5th " 55 " 54 47, 2,995 85	
" 6th " 43 " 39 58, 1,701 94	
" 7th " 52 " 25 62, 1,392 24	
" 8th " 61 " 12 42, 757 62	
	\$46,661 84

L. A. PLATTS, Sec.

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