

# The Sabbath Recorder.

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

Vol. XLVIII. No. 20.  
Whole Number 2465.

FIFTH-DAY, MAY 19, 1892.

Terms:  
\$2 00 in Advance.

For the SABBATH RECORDER.

## THE HIGHWAY OF THE LORD.

BY M. E. H. EVERETT.

I stood alone and weeping looked and wondered:  
"Come up, come up!" I heard a glad voice say,  
"This is the way! his saints are never Sundered,  
This is the highway of the living King!"

I looked above, and saw a path of splendor  
Whereon no foot unclean might ever tread,  
That reached from Bethlehem's Star of morning tender  
To where the utmost occidental rim hung red.

Above it bent the pure sky calm with silence  
And fringed with floating mists of silver white,  
Where drift the planets like the floating islands  
That to the Indian Sea brought rare delight.

The highway shone more fair than that prismatic  
That reacheth unto Asgard's song-hung gate.  
And in my dewey eyes, pure eyes extatic  
Were gazing with triumphant joys elate.

A hand touched mine as it reached down to lift me;  
With a great longing cry I wakened then:  
Back from the blessed vision sorrows drift me  
Into the dusty paths of men again.

And yet, beside me in the dusty places  
Where weary feet press onward to their goal,  
I still behold, on some uplifted faces,  
The Vision that hath reached their quickened soul.

Not mine alone, but other eyes in longing  
Above the lion's path, the eagle's flight,  
Have seen the highway with pure spirits thronging  
That leadeth heavenward in the holy night.

ALFRED CENTRE, N. Y., May, 1892.

—THE Morgan Park student missionaries are on their way to Barry, Ill. At present writing one of the number is at New Canton doing the work of an advance agent. The others are resting their weary forms in the luxurious chairs which the C. B. & Q. furnishes to its patrons. The plan of campaign is a simple one. On entering a town give a free entertainment the first night to draw the people; at the close of the entertainment announce who we are and for what we have come; then preach and sing the gospel. Occasion will doubtless arise in most places to present the Sabbath truth as a part of the gospel. Our organization embraces five officers: president, corresponding secretary, financial agent, musical director and emergency man. The last officer takes up several important duties which do not naturally fall to the other number. At the urgent request of Bro. Niles Kinne our first field of work will be in the vicinity of Barry, Ill. The next point will probably be Princeton, Mo., then different points in Iowa. We are grateful for the letters and other expressions of advice and sympathy which we have received and for the prayers which have been offered for this work. Our plan of work is comparatively an untried one. May God guide and strengthen us. Although traveling about from place to place this summer my address will remain as before.

L. C. RANDOLPH.

MORGAN PARK, ILL.

It is announced in Great Britain that Mr. Moody proposes to hold evangelical services on a large scale in Chicago next year, in connection with the World's Fair. It is also said that the Rev. John McNell, late of London, has consented to return for a time to America and join Mr. Moody in this undertaking.

THE *Examiner*, Baptist, of New York, says: "The tendency to crowd all manner of public meetings and church work into the hours of Sunday is of recent origin, and already threatens the day of rest quite as seriously as the desecrations of the irreligious. We are not sure that the Sabbath is not in greater danger from its friends than from its foes." Go tell it to Col. Shepard, Dr. Crafts & Co., and then circulate a petition asking Congress to pass a law that no church shall be allowed to hold more than six services upon any "American Sabbath-day," or "civil rest day," popularly called Sunday! This would be, of course, purely "in the interest of the laboring classes."

TO BE a loving, faithful, loyal Christian is the highest privilege any man can enjoy. It means personal friendship and fellowship with the Lord Jesus Christ. Any student of the ancient classics would esteem it an inexpressible pleasure to stand within the veritable walls of ancient Troy, made forever memorable by the immortal song of his favorite poet. So the devout student of the New Testament can hardly read the story of the ministry of Jesus with the thought in his mind that he might walk those same streets, stand upon the very same spot by Galilee, or seek retirement in the same mountains without feeling a thrill of soul at the thought. But in the possibility of a warm spiritual life, in the humble Christ-likeness which every true follower of him may attain, every soul may come infinitely nearer to him than by any visit to sacred Palestine.

## THE INFLUENCE OF ASSOCIATION.

It is said of a certain boy, who was piously inclined, and who in his boyhood happened to live in the Holy City, that upon a certain day he wended his steps towards Gethsemane. The spot lies between Jerusalem and the Mount of Olives, a little above the Valley of Jehoshaphat and at the foot of the Mount of Olives. Youthful as he was, he was prepared for holier thoughts to enter his mind as he would approach the sacred spot. In this he was not deceived. Leaving the eastern gate of the Holy City, he descended the steep hillside of Moriah, entered and crossed the Valley of Jehoshaphat and with a heart still more solemnized with heavenly thoughts than a few minutes previously, he entered the enclosure of the cave supposed to be the spot where our Saviour spent his last moments of prayer just before he was seized by his enemies to be crucified on the following forenoon. Whether the boy had the Bible with him or not it is difficult to tell, nor is it essential to know. One thing is sure, he had that part of the Bible which contained the account of our Saviour's agony in the garden of Gethsemane in his mind no less than in his heart. He entered what is now a cave near the present garden of Gethsemane, which spot, being owned by the Roman Catholic Church, has been so far excavated that stooping has been

made unnecessary and convenience is thus easily secured while walking about in the underground sanctuary. This spot is well taken care of, and the history of this cave is mutely but well represented by an ancient oil painting. The painting must be an original, but as true to fact as the painter could possibly make it. As the boy approached this part of the grotto, which is also used as an altar at which divine service is offered, instinctively he dropped upon his knees and at the same moment the picture before him suggested Luke 22 : 41-44. "And he [Christ] was withdrawn from them [disciples] about a stone's cast and kneeled down and prayed, saying, Father, if thou be willing remove this cup from me; nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground!" The boy was overpowered by his feelings called forth by the above passage, but more so by Matt. 26 : 36-42. He bowed in deep sorrow, feeling as though his sins had brought these unfathomable sufferings upon the Son of Man. Never did he realize his unworthiness and the depth of his sinfulness as strongly as at this moment. Never did he realize the awful self-sacrifice of the Lord Jesus for the redemption of mankind as at this moment. Never did his heart feel more broken, and more ready to cry out: "O wretched one that I am to have brought such awful sufferings upon the devoted head of the innocent and sinless one," as at this moment. Never was there a turning point in his life from which he dates his true conversion to God besides this incident. Realizing the entirety of this scene as it occurred almost nineteen centuries ago, as never before, at last nature could not help yielding. Tears trickled down his youthful cheeks, which were tears of joy to the angels in heaven. Were they shed for his own sinfulness, were they tears of penitence, or were they tears shed in sympathy for the beloved Saviour represented before him as in agony? Who shall say? God alone knows. Years have passed since that event occurred. The boy is no more a resident of the Holy City, nor is he any longer a boy. He has grown since into manhood, trying to live such a godly life, that he endeavors to love God supremely and his neighbor as himself, to believe what is required of him in Holy Scripture and to keep God's holy commandments; not almost all of them, but every one of them, as by God's grace he is enabled to do so; not in the spirit only, but in the letter also. That one visit to the grotto of agony has been to him the beginning of a new life. Truly the influence of association is very great; and with regard to heavenward longings very powerful. If we realize for once the full meaning of Christ's agony, that impression will never forsake us and will make Christ's occupancy of our heart a daily reality full of indescribable happiness.

A. T. DE L.

## OUR LAND AND DAY.

BY THE REV. ARTHUR E. MAIN.

The perils of immigration are many and great, 15,000,000 of foreigners have found homes in the United States during the past one hundred years. Over 11,000,000 have come since 1850, and over 5,000,000 since 1880.

One of the attractions here is the possible ownership of land. In England only one person in twenty owns land; in Scotland, one in twenty-five; in Ireland, one in seventy-nine; and the great majority in Great Britain own less than one acre each. More than three-fifths of the land is in the hands of men each of whom owns 1,000 acres or more, one estate extending 100 miles, and another having 300 square miles in a deer forest. One-third of the families of Scotland, it is said, live in one-room tenements, and more than another third have only two rooms.

Tabulated statements of the consumption of food, show that the people of the United States are better fed than any European nation. The yearly income of nearly one-half of the families in Prussia, according to Mr. John Rae, is only \$105 each. Our national prosperity, the greater rights enjoyed by our people, and our free schools, are strong attractions. We expend nearly six times as much as Europe, per scholar, for education. And every foreigner who enjoys the opportunities in this country, and wins some degree of success, is very likely to be the means of bringing over friends and relatives. Matthew Arnold says that the Republican form of government is the future form of government for all people. There is much popular dissatisfaction in Europe with existing methods of government. Nearly 750,000 Germans have come to America during the last twelve years. The Italians are worse fed than any people in Europe, except the Portuguese; and taxes take 31 per cent of the people's earnings. Italian immigrants increased from 147,000 in 1884 to 290,000 in 1888. In Russia, governmental repression and popular agitation cannot but increase emigration.

European social and political disturbances, and the restlessness of people, growing intelligence under existing national burdens, seem to many to be bringing on a tremendous conflict of arms that will make great changes in the map of Europe. The five great nations of continental Europe have, for a peace-footing, a total of 2,439,000 soldiers; for a war-footing, 8,666,000, and, including all reserves, a grand total of 21,026,000. Some of the best years of able-bodied men are required for military duty. Germans must be seven years in the army, giving three of them to active service; Frenchmen, nine years in the army, five in active service; Austrians, ten years in the army, three in active service; and Russians fifteen years in the army, and six in active service. And when not members of the army, they may be called on for military duty from two to five years. Thousands of men seek to escape military service by emigration.

Immense sums of money are necessary for the support of these millions of soldiers, and taxes are most burdensome. From 1870 to 1880 the aggregated taxation in the United States decreased 9.15 per cent; in Europe it increased 28.01 per cent. The increase was 20.17 per cent in Great Britain; 36.13 in France; 37.83 in Russia; 50.10 in Norway and Sweden; 57.81 in Germany. During the same period the public debts of continental Europe increased 71.75 per cent; and since then have

grown to the enormous amount of \$20,580,000,000, requiring an annual interest of \$1,000,000,000. From 1875 to 1885 the cost of government increased 50 per cent. There is also the pressure of a dense population, 22,225,000 souls having been added to Europe from 1870 to 1880.

Increased facilities for traveling promote emigration. From 1870 to 1888, 66,335 miles of railway were built in Europe, making it easier for people to reach the sea-board. Steamers have taken the place of sailships; about 800 trips are made yearly from European ports to New York; and some ships carry more than 1,000 steerage passengers. In 1825 the cheapest passage from Europe was about \$100; now it is about one-fourth that, and sometimes as low as \$7.

Labor-saving machines are constantly multiplying; and the United States will probably make most that the world uses. We are now sending them to every civilized nation. Our shops and factories will more and more call for skilled and unskilled labor; while in other countries, labor-saving machinery will crowd out the common laborer.

In view of these advantages, to be found in the United States, it is not strange that our present foreign born population numbers about 9,500,000, and their children 11,500,000. That is to say, the foreigners among us, by birth or parentage, constitute about one-third of our entire population.

## MINISTERIAL FAILURES.

In the ministry there are men with equal opportunities. One is in demand, and is successful; the other is equally industrious, but is always "seeking a field." There are causes for this difference. Many of our ministers who are driven from place to place are not lacking in scholarship nor in piety. There is a fatal deficiency of those elements which go to make success. It is not one qualification that makes a complete man or minister. It would be well for us if we could realize that we pass at our real worth.

I have in mind a minister, learned and consecrated. He took as his motto: "I am determined to know nothing among you save Christ, and him crucified." His theory was sound, but the difficulty was in the narrow application. He ceased almost entirely to read current literature. He did not seem to be in touch with his ecclesiastical environments, or his people and their needs. He could not adapt himself to his parishioners. He would talk nothing but "church," "Christ, and him crucified." There were no illustrations in his preaching. There was a lack of freshness and originality. He got into a rut, deep and narrow. His people admired his preaching for a time, but they wearied of his theories and lack of sympathy with them and their times. This man has been moving from pillar to post for years, and must continue to do so to the end, unless he changes his methods. The reasons of his failure to hold his church, to drill it, or to have large gatherings, are manifest to those who know him.

Another minister of more than ordinary capability has been embittered for years. He believes he has not been appreciated. He feels that he should have a larger church. He believes that Presbytery should require the church to install the ministers. He has been stated supply for one or two years at a time for a considerable number of years. He is not attractive in his manner of presenting the truth. The young recoil from him. He expects the church to ask him to lead. It does not seem to occur to him that he should be the leader unasked. He adheres so strictly to technicalities in the church and in Presbytery that he has actually

made himself obnoxious. He lives and moves under a leaden sky. The fault is absolutely his own. All who know him appreciate the trouble.

One more example: It is that of a brother minister who believes in "preaching." He would preach three times a day, and seven days in the week, if he had the opportunity. He was recently directed by the Home Mission Committee to a group of churches, and reported that he had preached in six months a large number of sermons—more sermons than any three of his brethren in the Presbytery had or could have preached. He was without personal magnetism. His delivery was indifferent, and his sermons were largely made up of religious platitudes. He could not interest any congregation. Yet that man was utterly incapable of understanding why it was that churches did not call him. He failed to present the gospel in a manner that would attract or hold his auditors. His preaching if adapted to any age, was not adapted to this one.

I recently received a letter from a minister which ran something as follows:

"I would like to change my location. I want an easy field. If I could settle in a town where there is a college, it would be to my liking. My family is an interesting one; my wife an active worker in the Sabbath-school."

On further investigation it was discovered that he was a man of considerable natural ability, but that he was lazy and unsuccessful.

A church in our vicinity, in a county-seat, on becoming vacant recently, has had something like fifty applications. It is fair to say that nine-tenths of these applicants, on investigation, have proven unsatisfactory in their latest fields.

So much has been said of late concerning a method which will bring our ministers and churches together, that we feel it is time something should be said on the other side. The skilled artisan can usually find employment. Ministers whose services are in demand will be sought after. These statements are not, perhaps, as agreeable as they are wholesome. When a minister finds it necessary to search and utilize all his friends in order to get any kind of a field in which to work, it is high time that he were inquiring into the cause of the embarrassment. He should then set himself to work to rectify the trouble. We are more and more convinced that were we better adapted to our work, the difficulty about securing churches would not present itself so frequently. We would blame the churches less.

Our seminaries are largely at fault in this matter. While they teach biblical criticism, theology and New Testament exegesis, yet they are inefficient. It has seemed to a great many that the lack is in this, viz: That young men are educated in books to the exclusion of those business and common sense principles which will enable them to get on with people, to manage a church organization, either large or small, and to make themselves acceptable. A young man, fresh from a Christian home, having had no experience, either in business or with people, enters an academy. There he begins his Greek and Latin. In college he associates with students who are devoting their time to books like himself. The professors are men of letters rather than men of affairs. In the theological seminary he meets teachers and students who are farther removed from the activities with which he must deal when he becomes a pastor, than were his companions and teachers in college. Thus inadequately equipped he enters the world, and is supposed to be able to mingle with men and to manage a church organization. He has not been trained in business methods and in those social forms and usages which make him a leader of the people.

It becomes more and more evident that another element must enter into the training of our ministry if it is to be largely successful in the future. The standard of education need not, and must not be lowered, but rather something should be added. Even then there will be some who are unfitted for their work, and whose services will not be in demand. They will continue to re-monstrate, and feel that the Church is very difficult to satisfy.

Men fail in each profession and avocation. There is, perhaps, a smaller percentage of fail-

ures in the ministry than in the law. So important is the work that the more the pity is that there should be anything looking like a failure. Any man who will keep his heart warm with earnest Christian love, and who will be industrious, practical, sympathetic, patient and tender with his people—a man of business habits, and interested in what goes on in the world—may succeed as a minister.—*Selected.*

#### DR. THOMAS GUTHRIE.

Sir. William Hamilton said of Dr. Guthrie, "He is the best preacher I ever heard." This encomium was elicited by the touch and power of the living speaker. It was not simply his thought, but the spirit of the impassioned orator expressing itself in look, attitude, gesture, tones, and words which so deeply impressed his distinguished auditor. His sermons are not all models. A word or phrase sometimes leads him to wander far from the real thought which he has taken in hand, and many pulpit orators are far more profound and comprehensive in thought than he. Still, in some respects, he is a model worthy of careful study.

No preacher of modern times has excelled him in the aptness, beauty, and force of illustration. He often began his sermons with a familiar incident or some fact of history which really embodied the principle which he proposed to discuss. Thus at the start the main thought of his discourse, in a most interesting and attractive form, was fixed in the minds of his audience. In the unfolding of his topic almost every important thought was illuminated and enforced by some apt and telling similitude. The analogies which he presented were often much more than illustrations, they were also arguments. With them at the same time he both made the truth luminous and substantiated it. The whole thought of his discourse was often presented by successive fascinating illustrations.

He also had the power of painting a scene. He did not labor in the doing of it. He seemed to be unconscious that he was doing it. But a few apparently simple but masterful strokes, and the whole scene was before the hearer. His great genius, it seems to me, was more clearly revealed in this than in any other one thing.

He had also a subtle humor, which seemed quietly and unconsciously to express itself in his relation of incidents from every-day life, which he introduced into his sermons to illustrate and enforce the truth.

To preach in this way was perhaps no more natural to him than it is to other men. He deliberately cultivated this illustrative style. His first pastorate was at Arbirlot, in the country. He watched, as every true preacher should, to see what in his sermons most impressed his audiences. He saw that it was his illustrations drawn from objects with which his hearers were most familiar. He therefore multiplied illustrations. The rural congregations to which he preached woke to new spiritual life. Every person but one in his entire parish resorted to his ministry. His popularity secured him a call to Edinburgh. It was the Athens of Scotland. Some of his brethren suggested that he should lay aside his homely illustrations so as not to offend the fastidious taste of his city hearers. He replied that he should preach at Edinburgh as he had at Arbirlot, and if the people did not wish to hear him, he would seek some country parish where he might preach to the end of his days. But the city was as well pleased with his profusely illustrated sermons as the country had been.

Whenever a man, well equipped intellectually and spiritually, preaches in that way, he is popular. Christ so preached, and "the great multitude heard him gladly." Chrysostom's expository sermons were full of pertinent illustrations, and great audiences gathered to hear him. And so it has been in all ages of the church. But such preachers by observation and reading find their own illustrations. Books in which illustrations are gathered and assorted for us are a hindrance rather than a help. They de-

stroy independence and minister to indolence. But let any young preacher take up one of the volumes of Dr. Guthrie, for instance his "Gospel in Ezekiel," and read it until he is impressed with the author's method of preaching, and then let him go and, independently gathering his own illustrations of truth, do likewise.—*G. A. in The Standard.*

#### EVERY MAN A THEOLOGIAN.

The word "dogma" is from a Greek word that means "to think," and thus "to have an opinion." It is an honorable word and has an honorable history. But it has fallen into disrepute, probably because people generally in these days dislike to recognize any "authority," especially in religious matters, and it is assumed that if we can get rid of the hated word, or can render it opprobrious, we shall also get rid of the hated thing. Therefore the process of verbal degeneracy has gone further, and the dislike for "theological dogmas" has become attached in many minds to the term "theology" itself, and we are frequently told that "theology" has been discarded as no longer reputable among the bright minds and advanced thinkers of our day.

It would be easy for a person to ridicule astronomy, and to protest his disbelief or doubt of all which that science teaches concerning the worlds of space and their various motions; but the laugh would be really against himself, for more reasons than one, because his disbeliefs would be simply the avowal of an astronomical theory at variance with the one commonly received. It might be rude, ignorant, inconsistent, ridiculous—but any opinion, or any denial of opinion, pertaining to the physical constitution and relation of the stars would be a "doctrine of astronomy." So, also, he who should declare that geology is elaborate nonsense—that for his part he believes the rocks to have been formed just as they are, with all their fossils in them—would therein affirm a system of geology of his own. It is an opinion concerning the formation of the earth, standing instead of the true doctrine, and hence is a geological theory in itself.

So is it with theology. The man who scouts what he is pleased to call "theological dogmas," saying that they are a plague and hindrance, affirms his own dogmatic system of religious belief even while he seems to reject all belief. Should he declare that "it makes no difference what a man believes, if he is only sincere," in that single sentence he utters a whole system of theology of the most comprehensive kind. It includes a doctrine of the nature of God—affirming that God is entirely indifferent as to the opinions men may have of the divine character and commands; of the nature of man—affirming that human character and destiny are affected solely by sincerity of belief without any reference to the truth or falsity of the things believed; hence it includes a compendium of teaching respecting all the relationships of man to God, for this world and the world to come, and fixes its "terms of salvation" quite as decidedly as the most rigorous scheme of Calvinism. These are "theological dogmas," as all must confess when once they honestly look at them.

In fact, theologizing is a necessity of the human mind. We are forced to entertain some sort of notion of God and of our own condition after this life; and our thought or no-thought is a "theology." It affects our general judgments of men and things, of God and salvation; it molds our personal character; it influences our conduct. It may be unlike other men's beliefs; and may be very hostile or very indifferent to them; but it is a collection of "theological dogmas" nevertheless.

Any man's theology then is the sum of what he believes concerning God and his own relationship to God. This is his "way of salvation," and all his religious hopes rest upon it. It becomes a serious question, therefore, to

every man, whether his theology is true or false. Whoever avows any of the absurd notions in geology or astronomy to which we have referred, is asked to give the reasons for his opinions. If he has no reasons, or if they directly contradict the most notorious facts, we ridicule his folly. We recognize the fundamental and all-controlling principle, that the facts of nature are independent of any human opinions concerning them, and that facts must be allowed to give law and shape to theories. So also the facts of theology are quite independent of any man's opinion concerning them. God's character and God's commands are not determined by human notions. These divine truths must give force and vitality to our theological theories and speculations, or we may be involved in a mesh of falsehoods that will prove our ruin. A wise regard for God, and a prudent regard for our own safety, should move us to ascertain whether God has really unveiled his character and will, or whether our theology is in harmony with the unalterable facts of the case.—*Minneapolis Ensign.*

#### QUARRELING WITH THE WRONG ONE.

The story is told of a Scotch woman who had a violent disagreement with her pastor, in which each held his ground with true Scotch persistence. The good woman, however, continued her regular attendance at divine worship. The pastor ventured to express his gratification and surprise at her conduct, when she quietly remarked, "My quarrel is with you, not with the Lord."

Church quarrels are always unfortunate, but human nature being what it is, they are certain to happen. How fortunate it would be, however, if they could all be conducted in the spirit shown by the old Scotch woman. Usually the exact reverse is the rule. When members of a church have been unable to see eye to eye, and when neither side has had enough of good sense or Christian grace to yield or to make some reasonable compromise, a very bitter feeling soon comes to prevail. The members on one side or the other, sometimes on both sides, forget that their quarrel is with each other and proceed to quarrel with the Lord. They refuse to perform any of their duties to the church; they cease to attend public worship and the prayer-meetings; they give up their pews or cancel their subscriptions, and refuse contributions to missionary and benevolent objects; they even absent themselves from the table of the Lord because they have a quarrel with some of his people. One could laugh at the absurdity of such conduct if its wickedness were not so gross. The idea that a Christian's obligations towards his Lord are changed because he cannot get on comfortably with his brethren! No matter if he is right in the controversy, no matter if he has been unjustly treated, no matter if he has been deeply wronged, his conduct is still indefensible. The chances are that he is not wholly in the right, for there are few quarrels in which either party is blameless, though one may be more blameworthy than the other. But no sort of treatment by his fellow Christians justifies a Christian in quarreling with his Lord. He did not submit himself to Christ as his King only so long as others are loyal to the same Master, but for this life and the next. He has not pledged obedience only on condition that others obey, but has pledged unconditional obedience to every command of Christ. And this is how he keeps the pledge!

It is evident that the ideas of many Christians, regarding their relations to Christ on the one hand and their brethren on the other, need a complete reconstruction.—*Examiner.*

It will be a great part of future blessedness to remember who purchased it.

If you don't know whether you have been converted or not, perhaps your next door neighbor could tell you.

## HISTORICAL & BIOGRAPHICAL.

### INTERESTING RELICS OF MOUND-BUILDERS.

Slightly over two years ago an article appeared in the SABBATH RECORDER, describing Fort Ancient located in south-western Ohio, about thirty-three miles north-east from Cincinnati. This is the largest enclosure constructed by the mound-builders yet discovered in this country. Here were dug up numerous but quite common relics, rudely manufactured, such as pieces of pottery, shell-beads, stone arrow-heads and axes, bone needles, mica-plates, and copper masks.

Recently more remarkable remains of the works of these aborigines have been discovered near Anderson Station, in Ross county, Ohio, situated fifty miles due east from Fort Ancient. Here is an enclosure similar to the other, but only about one-third in size. The embankments average four feet in height and twenty feet in width at the base. They surround, in an irregular rectangle, one hundred and eleven acres, on which lie twenty-six mounds and an extensive village site of this people. Adjoining this enclosure to the east is a perfect square whose sides are each one-sixth of a mile in length. Small round tunnels are scattered about in the vicinity. In these was found a large number of skeletons in a badly decayed condition, and belonging to the short-headed and heavy-bone type of the race. Buried with these skeletons were shells from the sea-shore, fossil shark's teeth from the Atlantic coast, volcanic glass from the South-west, mica from North-Carolina, and copper from Lake Superior. Even bones of animals, on which are carved curious designs were unearthed.

In one of the smaller mounds were discovered, some depth below the surface, 7,232 unfinished flint implements, averaging in size 5 by 7 inches, and a half inch in thickness. They formed a compact bed 20 feet wide, 30 feet long, and one foot deep, and constitute the most extensive deposit of similar objects used by primitive man yet found. This find resembles the one made in 1890, near Virginia, Ill., in a large mound on the bottom-lands of the Illinois River. Here laid in regular order, and covering a space 8 by 14 feet, six layers deep, were 5,800 flint discs, nearly uniform in size and shape, 4 by 6 inches, and nearly one inch thick. These implements are chipped to an edge on one side all round, and therefore made convex in form.

But the most interesting earth-work examined at Anderson Station is found in the larger enclosure, near the middle, having around it a semi-circular embankment. It is called the Effigy Mound from its resemblance to the form of the human trunk. It is 210 by 500 feet in size, and rises near the centre to 23 feet in height, thence sloping gradually toward the ends. Mr. W. R. Morehead, who explored this mound, thus describes the manner of its construction: "The builders first selected a level strip of ground, cleared it of underbrush, weeds and grass. They then took clubs or other heavy objects, and beat the earth until it was hard and flat, and filled all the little depressions and hollows. The floor being thus far prepared, they built large fires upon it, and kept them burning for several days. All the skeletons taken from this mound, except one or two, lay upon this hard-burned floor. The mound was erected in eight or nine sections, and considerable time elapsed between the completion of one and the beginning of another." This is

shown between the sections by thin dark layers of earth composed of decayed grass, underbrush and small trees.

Through this immense mound seven cross-sections, each 60 feet in width, were dug. At the eastern end were found boulders above two feet below the summit, extending down the south slope of the mound above fifty feet, and arranged in what seem to be figures of two panthers. The hind legs and tails were clearly defined, while the heads and fore legs had been nearly destroyed by the plough in cultivating this enclosure.

In another cut through this Effigy Mound, thirteen or fourteen skeletons were exhumed at the base line. One of these possesses unusual interest, perhaps the greatest of any yet discovered in the Indian mounds of America. "It lay," says Mr. Morehead, "with the head to the south, and was 5 feet 11 inches in length, and fairly well preserved. Two copper-cutters, 22 by 23 inches, each with four prongs, extended from the forehead upward. These horns had been originally fastened to a helmet of copper, covering the skull from the upper jaw to the base of the occipital bone. The breast and back were covered with copper-plates, bear-teeth, and other singular ornaments. Strings of beads lay about the ankles and wrists, while at the feet were traces of decayed sandals. A rough cloth skirt extended from the waist to the knees. Where the copper-plates came in contact with the fabric, it was well preserved. Beautiful pearl-beads and large bear and panther tusks were interlaced or strung upon the front of the garment." A photogravure of these antlers and this helmet shows a fine imitation of the deer's horns, and the workmanship quite skillful. Copper-crescents for the foreheads of the dead have occasionally been found in Western mounds, but we think that this is the first instance in which a helmet with such an ornament has been collected among the mound builders' relics.

In another section of this mound, the explorers came across a deposit of two hundred copper-implements and other objects, covering a space of 6 by 10 feet. Among these were a copper axe twenty-two and a half inches long, and weighing thirty-eight pounds; celts or hatchets, and square sheets of copper used for ornamental purposes. With this deposit were 25,000 pearl and shell beads. Accompanying the implements were copperfishes, anklets, bracelets, combs, saucers, and Oriental crosses. The fishes, combs, bracelets, and anklets are said to be strangely like the Etruscan and Phœnician designs. One of the combs has four coarse teeth set some distance apart and attached to a crescent head. One of the fishes greatly resembles in mouth, eye, fins, tail and shape of head and body, the Red Horse caught so abundantly in Western waters.

But the most unique and significant specimens are the crosses above mentioned. They are four in number, made from sheet copper beaten in a cold state and not rolled. They show a remarkable workmanship, beyond the known ability of the Indian tribes to manufacture. They consist each of four arms of equal size joined at right angles in the center of the figure, and the end of each arm turned squarely to the right. It is a complete pattern of the cross of Thor, a deity worshiped in Scandinavian mythology, only the ends of the arms are turned to the left instead of the right. The same form of the cross constitutes the sacred emblem of Vishnu and the *swastika* of the Buddhist, used before the Christian Era. The same form of this

symbol is occasionally found in Egypt and China. It is well known that the cross, but not of this style, is found in the ruins of Palenque, Mexico, and of some cities in Central America, of unknown antiquity. In these places it is usually met with on sculptured stones, with surroundings which indicate its sacred character.

The ancient European and Asiatic cross, so similar to those discovered in this Effigy Mound, is thus described in the "American Cyclopædia," under the article on the cross:—"The cross of Thor, called the hammar of Thor, was sometimes used to bless the marriage tie. Among the stone implements found in the shell mounds of Denmark are cruciform hammars, with the hold for the haft at the intersection of the arms, which are of equal length. These were probably used in the sacrifices of victims to Thor. It is a symbol of wonderful diffusion." Besides being used in the worship of India, it is found on Celtic monuments in Brittany, on Etruscan cinerary urns in Italy, in the Phœnician tombs of Cyprus, and "on the oldest Greek coins, notably those of Chalcedon, Syracuse and Corinth."

It is argued that these mound builders' crosses could not have been derived from any European sources after the discovery of America and the exploration of the Mississippi Valley by the English, Spanish or French adventurers and priests. They are not in the form of the Latin cross, used so universally by the Catholic Church, nor exactly of the cross chosen by the Greek Church. Besides in this mound and in others of the same locality, not a single article has been discovered which shows the workmanship of any European or civilized people. There are no glass beads, iron instruments of any sort, medals, mirrors, or other similar gifts so acceptable to an Indian, found buried with the skeletons.

## SABBATH REFORM.

### CORRESPONDENCE.

The following letter, received by Bro. Burdick, at Room 100, Bible House, is forwarded to us for publication:

*Rev. J. G. Burdick;*—I received two packages of Sabbath tracts sent by you early in March, and have distributed all of them. Am looking for another package which you say you have sent.

I rejoice that the present plan of distributing tracts has been adopted. As you have chosen me as one to whom you intrust the distribution, be assured, dear brother, that I will use all diligence and the best judgment I can to put them where they will do good, trusting in and praying to the great God to bless the feeble efforts.

I am indeed alone in keeping the Lord's Sabbath in this portion of the country, and much evil surmising and rough talk have been put forth against me because I choose to obey God. I learned two days past that some good (?) Sunday folks in the neighborhood have lately said that I ought, by all means, to be drummed out of the country, because I work on Sunday. This, however, does not trouble me or hinder me from obeying the commandments of God, for the unbelieving Jews sought to put our Lord out of the synagogue. The Lord said, "If a man love me he will keep my words." John 14:23. And "he that loveth me not keepeth not my sayings." John 14:24. And "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. These and many more like

passages are sufficient to prompt me to act as nearly in strict obedience to the Lord's sayings as possible. If the love of God dwells richly in one's heart need he fear what man may do to him? Man can only kill the body. "Fear God who is able to destroy both soul and body in hell." Matt. 10:28.

I rejoice to know that the Seventh-day Baptists claim a "thus saith the Lord" for their faith and practice; and on the Sabbath question as well as many others, they unquestionably are supported by the Bible. In speaking of the days of the week they give each day its numeral as God ordained, but why not go one step further and divide the day of twenty-four hours as our Master did? Truly the day both begins and ends at sunset.\* The dark part of the twenty-four hours came first, and inspired writers speak of the night as the first, second, third, and fourth watch of the night. Ex. 14:24, Judges 7:19, Psa. 90:4, Matt. 14:25, Mark 6:48. The day, or light part of the twenty-four hours, is spoken of in Scripture as the "first hour," "second hour," "third hour," and so on to the "twelfth hour." See Matt. 20:3, 5, 6, 12; 27:45, 46, Mark 15:25, 33, Luke 23:44, John 4:6; 19:14, Acts 2:15; 3:1; 10:3, 9; 23:23.

It is well known by all intelligent persons that papal authority gave rise to the custom of counting the day of twenty-four hours to begin and end at midnight, which also makes noon the twelfth hour of the day. By examining the references above it will be seen that the Lord put this question to his disciples: "Are there not twelve hours in the day?" All will answer, Yes. Then how can the twelfth hour be the middle of the day, or noon? While Seventh-day Baptists reject papal authority respecting the Sabbath and the days of the week, are they not following Pope Gregory XIII. in the line of hours? In Gal. 2:4, 5, I read the following: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Now I submit this question: Shall we, with the Bible in our hands, "give place by subjection for one hour" to those whom we know teach falsehood?

T. G. HELM.

SUMMERVILLE, Texas Co., Mo., April 24, 1892.

#### CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

I am in receipt of several of your tracts and a paper sent me by a friend and their perusal prompts me to ask an answer from you of these two questions.

(1) The last final charge of Christ to his disciples was that they should *teach* the observance of *all* things he had commanded them. Matt. 28:20. That they did so we must believe or reject their personal testimony. 2 Cor. 2:17, Gal. 1:10-12. Did they, after their endowment with power from on high, *teach* the observance of the seventh day?

(2) Why is not the *law* of the Sabbath in force now as well as the *day*—that *law* that demanded no going out of place (Ex. 16:29), no fire (Ex. 35:2), and death the penalty for disobedience? Ex. 31:12-15.

Please send me a copy containing your answers and oblige a seeker after truth and facts.

Respectfully,

L. E. BROWN.

HAMILTON, Ohio, April, 1892.

#### REPLY.

That in Christ's final charge to his disciples (Matt. 28:20) he required that they should teach the observance of all things he had commanded is plain from those very last words. What *all* these things were is taught to some extent elsewhere; and requires continued prayerful search and study of the holy Scriptures. Considering the word *observance* is employed here; we are at once removed from the sphere of *credenda* to that of *agenda*, from *faith* to *works*. The question here forces itself to the surface: Did Christ teach *all* that makes up Christianity in its present aspect word for word, and the unborn theology and religious ceremonies that the near or distant future may yet bring forth, ignoring all that has been already taught in the Old Testament; and were all these words of his recorded in the New Testament? We cannot think so; and must confess that *all* our Saviour's teachings were not recorded. Again, did Christ require every one of his followers to fulfill the law of God, which is universal in its application? Matt. 5:17-19 insists upon this truth, and at the same time the immutability of the law of God is hereby established. Hence every person, if a child of God, will observe the law of God without questioning anything about its eternal continuity. Did all the teachers of Christianity teach all things which the Lord had insisted upon as necessary to salvation, in obedience to, and in harmony with, this eternal law of God? Most assuredly they did. Were all their sayings recorded? Certainly not. Of the apostolic writings we have, so far as space is concerned, a little volume which contains them all. Eliminating therefrom prophecy, as the book of Revelation, and elsewhere dispersed, and exhortations and records of travels and experiences in connection with the spread of the gospel, and the sayings of the apostles are reduced to a few chapters written by only *two* out of the *twelve* original apostles, and only three other men (Paul, James and Jude). The conclusion derived from such premises is none other than this: *viz.*: that Christ as well as his apostles, etc., after him, had for their preaching but *one* object: the recovery of man from Satan to God, showing him how under various circumstances he should live by keeping God's commandments, obey him, and thus be saved. The commandments which by man were broken, were, are, and will remain the Ten Commandments spoken by the Lord God, engraved by his finger upon stone, to symbolize their enduring character, and commanded by him to be obeyed all our days.

All the laws concerning this eternal Decalogue, are not the Decalogue itself. A confusion of these things is the source of all antinomianism and a temptation to sinful disobedience, and should be avoided. By teaching that we should love God and love our fellow beings, Christ, his apostles, and all preachers to our day, have, in summary, taught the Decalogue, laying stress upon this or that command as occasion required. Christ never said, as far as record may be relied upon, "Remember to keep the Sabbath day holy, . . . the *seventh* day is the Sabbath," etc., simply because those he addressed were Sabbath-keepers. But he corrected the puerile accretions which tradition had placed upon it as a heavy burden. Ministers have ever acted upon this simple principle. When they teach that it is a sin to kill, they speak to murderers; when they call attention to the fact that stealing is a sin, they have thieves in their mind. Hence, judging by the method adopted by the apostle Paul, a good illustration of Christian homiletic

character (Acts 20:27), those disciples of Christ who were the appointed teachers, declared "all the counsel of God," including the fourth commandment.

The question why the *law* of the Sabbath is not in force now as well as the *day*, is not a discriminating one, and introduces confusion where God meant all to be plain and simple. The fundamental law of the weekly Sabbath-day is the fourth commandment, and is of universal application; laws *about* the Sabbath, such as not going out of one's house, not kindling a fire, etc., are *local* and transitory, as the circumstances under which they were given clearly show. The fourth commandment is just as much in force now as it was in the days of Moses. The God who ordained every weekly seventh day as a Sabbath, never as yet repealed the law so ordained. The Law-giver was God. The seventh day was ordained by God, and not man, *for* man, but not *by* man. The law of the weekly Sabbath-day (Ex. 20:8-11) lays down the principles which form the constituent elements of the Sabbath of the Lord our God. Negatively, we should abstain from labor; positively, we should publicly worship God. The former is required by the expression: "Thou shalt not do any work;" the latter, by the term to "keep it holy," or to "sanctify."

The not going out of one's place on the Sabbath-day (Ex. 16:29) has not a general application, as though God meant every person must be imprisoned on that day in his own house, but has a local application with reference to the searching of the manna on the Sabbath-day. Ex. 16:20. In order therefore to make verse 29 complete what is understood, if expressed, should end in these words: "Let no man go out of his place on the seventh-day to *gather any manna*." No fire was to be kindled on the Sabbath-day (Ex. 35:3) because fire was unnecessary for two reasons, (1) all food could be prepared the previous day without any risk to health by eating cold victuals; (2) living as the children of Israel did in the wilderness of Arabia at the time this by-law was given, in a land where fire was not needed for warming the homes of the Israelites, of course the kindling of a fire was no necessity whatever. But in the much farther latitude of Palestine, north of Arabia where, portions of it would be visited with snow (2 Sam. 23:20) a fire would be necessary owing to the inclemency of the weather. In that case the by-laws of Ex. 35:3 could not be in force.

It is a mistake to think that God attached the death penalty to the violation of the fourth commandment *only*. That "sin is the transgression of the law" is a scriptural and self-evident Christian truth. That "the wages of sin is death" (Rom. 6:23) is equally true; and that the soul that sinneth shall die" (Ezek. 18:20) is just as true. These truths present the inviolable and universally applicable principle that a transgressor of one of the ten commandments is guilty of death, be it the first, fourth or eighth commandment. The Pentateuch proves this position as a divinely established order of things; time only prevents our referring to the respective passages of holy Scripture. It is enough for our purpose to prove that if the violation of the 5th commandment was punishable with the death penalty (Lev. 20:9), and the 6th (Ex. 21:12), and the 7th (Lev. 20:10), and the 8th (Ex. 21:16), so was a death penalty attached to the remaining five commandments of the Decalogue. It is therefore a scripture principle that if a person violate any one of the commandments of God, such an one is guilty of death. Nay, more: "Whosoever shall keep the whole law [Decalogue] and yet offend in one point he is guilty of all." James 2:10. Hence not to keep the seventh-day Sabbath is just as much a sin against God as a violation of the third or any other Commandment. That the death penalty is not enforced is to be accounted for by the fact that we live in the dispensation of Forgiveness. If we truly repent, in spirit and in letter, the gracious Father will say to the hitherto disobedient child: "Neither do I condemn thee, go and sin no more." John 8:11.

A. T. DE L.

\*Perhaps Bro. Helm is not aware of the fact that Seventh-day Baptists observe the Sabbath from sunset of the day popularly called Friday to sunset of the following day. Such, however, is the faith and practice of the body, as such. If there are exceptions we have not met them.—Ed.

## MISSIONS.

BRO. O. D. SHERMAN will, it is expected, represent the Missionary Society and Board, at the coming meeting of the South-Eastern Association.

WE have received a recent number of *The Chesley Enterprise*, Chesley, Ontario, Canada, which contains a resolution of grateful appreciation of the labors of Rev. J. J. White and daughter, in eight weeks of successful evangelistic service. Believers were edified, backsliders reclaimed, sinners converted, and Christian co-operation promoted.

WE have learned, through Rev. J. G. Burdick, 100 Bible House, New York, of a new company of Sabbath-keepers in Montana, most of whom are converts to the Sabbath. Ten adults, with their children, meet regularly in Sabbath-school service. How the calls increase for several able and wise men to go out into the home field, as State or district missionaries and evangelists! We have not the funds to send them forth.

IN the RECORDER of May 5th there was a notice of the proposed new book, "Jubilee Papers." It will increase the interest of our readers, we feel sure, if we give here a list of the writers: L. A. Platts, D. D., Mrs. Wm. C. Daland, the Rev. Clayton A. Burdick, Mrs. David H. Davis, Miss Sarah Velthuysen, the Rev. Messrs. Wm. C. Daland, Theo. L. Gardiner, L. E. Livermore, J. M. Todd, H. D. Clarke, O. U. Whitford, J. F. Shaw, Miss Mary F. Bailey, Miss Agnes Babcock, Pres. W. C. Whitford, D. D., Thos. R. Williams, D. D., the Rev. Stephen Burdick, A. H. Lewis, D. D., Wm. M. Jones, D. D., the Rev. G. M. Cottrell, and E. M. Dunn, D. D. And we would again call attention to the necessity of our knowing at once how many copies will be taken, as only a limited number can be published.

WE have received from the author and compiler, "Missions to the Heathen in 1889 and 1890. A Statistical Review by Rev. J. Vahl, President of the Danish Missionary Society." It is published at Copenhagen, Denmark. Price 6d. It contains a list of 264 missionary societies and agencies in England, Scotland, Ireland, Netherland, Germany, Switzerland, Denmark, France, Norway, Sweden, Finland, United States, British North America, West Indies, Asia, Africa, and Australia. The grand summary is as follows: income, £2,229,759, 10s; missionaries, 4,495; wives not included; unmarried female missionaries, 2,062; native ministers, 3,374; native helpers, 42,870; communicants, 385,116. The statistical survey in this little pamphlet is, necessarily, very brief; but it is also very comprehensive, placing before us in outline one of the noblest enterprises of our day—a world's evangelization.

### FROM O. S. MILLS.

We closed our labors for the Ritchie Church, W. Va., March 1st. Salem is being much revived under the efficient labors of Bro. Gardner. Two meetings were being held each day, and a deep religious interest pervaded the whole village. Quite a large number of the young people had sought and found pardon, and others were seeking. We trust that our church there has been greatly strengthened by

this revival. We left the Ritchie Church enjoying as good a degree of harmony as has ever prevailed there. Although the church has been very much weakened by the removal of several families during the past year, yet there are a few left who seem determined to sustain our cause as best they can, and they need your continued sympathy and increased financial aid, in order that a strong man may be kept on that field. I think a missionary should reside on Otterslide and serve both Ritchie and Conings churches.

At Conings a large number of non-Sabbath-keeping young people regularly attended our services on evenings after Sabbath and on First-day. These people have very limited opportunities for culture or religious training, hence the need. Although my year with this church closed with December, I visited them again in January and conducted their Quarterly Meeting, preaching three times and leading the covenant and communion service. I hope and pray that these little churches will be sustained, and that much fruit may yet be gathered from the seed sown there.

During our three years with the Ritchie Church there were added to that church, by baptism 9; by letter, testimony, and renewal 7; total 16. Within the same time 3 were removed by death; 3 were excommunicated; and 5 non-residents who refused to communicate with the church were dropped from membership.

ALFRED CENTRE, N. Y.

—BRO. MILLS reports for the quarter 9 weeks of labor; 13 sermons and addresses; congregations of 30; 5 prayer-meetings; 31 visits; and the distribution of 350 papers.

### FROM J. S. POWERS.

The past quarter has been one of great solicitude and anxiety on my part, the work and the field both being new to me; but I feel that I have received an introduction at least. I visited Elk, Indian Territory, and found a great deal of controversy and confusion, but succeeded in organizing, with five members. Hope God will bless my efforts there more fully in the future. I then visited Berclair, Texas; spent some days at that point in both public and private effort; was kindly received and treated by the people, and listened to with good attention by good-sized audiences. I then visited Lott, in Falls county, and found everything utterly discouraging. I fear we have nothing that we can do there, yet if I can get a house to preach in I thought I would try this summer. I found one family lonely yet firm to God's law at Denison, the rest having moved off or gone back to Sunday. I am also told that there are five or six families in Gainesville. I feel that wherever I have been the people have a more intelligent and exalted idea of our mission. I have been treated with respect and courtesy by ministers of all denominations that I have come in contact with. My plan of discourse has been to present the creed through Christ instead of presenting Christ through the creed. In all my sermons my aim has been to present Christ as the Alpha and Omega of our creed, our faith and walk, giving Christ as the reason for our faith and practice, teaching the important fact that to be known as his disciple or follower we must follow his steps, walking as he walked, Sabbath and all else included.

BONITO, TEXAS.

—BRO. POWERS reports 47 sermons and addresses; about 70 visits; the distribution of tracts; and the organization of the Bethel Church in the Indian Territory,

### FROM MADISON HARRY.

This has been a quarter of trial and success, of discouragement and encouragement mingled. The *la grippe* added to the usual irregular health of the missionary has made labor somewhat painful. The weather has also been very unfavorable, and has interfered with our meetings which have been mainly in the country; in two or three instances it prevented meetings altogether, or we should have been able to preach six or eight times more any way. We were able to hold a series of meetings at Elmdale, with the efficient help of Bro. G. M. Cottrell, of Nortonville, which resulted in eight or ten conversions, six of whom were baptized, but not into any church, as we had none there. We baptized them on condition of their taking the Bible only as their guide, and also "keeping the commandments of God and the faith of Jesus." The Congregationalists kindly offered the use of their church for our meetings. As yet we have been able to make the brethren at this place but one visit since the meetings. About two weeks ago I made a visit about twelve miles south-west of Marion to the Williams school-house. Three or four have recently commenced keeping the Sabbath, mainly through the preaching of a Seventh-day Adventist. One man and his wife have been Baptists, but are now Seventh-day Baptists. One man, after preaching, arose and declared his purpose of being a Christian. He believes in the Sabbath and is an influential man in the community. Others want to keep the Sabbath, but are not converted. We have hopes of this place. An incident occurred here: An old Baptist minister preached against the Sabbath, and at the conclusion gave opportunity for questions to be asked. A young man, not a Christian, but believing in the Sabbath arose, and said: "Brother Groat, didn't Jesus keep the Father's commandments?" Preacher answered, "Yes." "Didn't Jesus say, 'Follow me?'" "Yes." "Then why don't you keep the fourth commandment?" No reply.

Remember us on this difficult field.

MARION, Kan.

—BRO. HARRY reports preaching at Dow Creek, Emporia, Elmdale, and at three school-houses; 25 sermons and addresses; congregations of about 30; 2 prayer-meetings; about 100 visits; and the distribution of about 1000 pages of tracts and 75 papers.

### FROM J. S. POWERS.

I am somewhat encouraged with the outlook at Bonita. Prejudice seems to be entirely dying away. Many are acknowledging our principles to be irrefutable, while I believe a few are almost persuaded to take up the cross and come out. Our Methodist brethren held a big Easter service here in which two sermons were to be delivered on the resurrection of Christ. The first was delivered by the circuit rider. Subject, "The need of the resurrection and false report of the guard." Having some time before accepted an invitation to preach on the evidences of the resurrection, I did so, dwelling particularly on the three days and nights as an evidence of his having given his enemies full warning, and pointing to the time of his resurrection at sun down in refutation of the sleeping of the guard story. I kept as far as possible from the Sabbath and Sunday question, but bent my whole powers to uproot the Sunday morning resurrection dogma, using all my points directly to sustain the immediate question in hand, the evidences of his resurrec-

tion. The discourse was well received, even by the Methodists themselves; but it has excited a great deal of research on the subject. Last First-day I lectured here on the "Everlasting Covenant of God." Showing from the Bible that it was confirmed of God in Christ as the only law of this dispensation. I have also preached here on the relation of this covenant to the covenant with Abraham, and the first and second Jewish covenants, through all of which the ten commandments are prominently set forth. Under these convincing facts my congregations are becoming better all of the time, while my Campbellite brethren are in utter confusion not knowing where to take hold. Yet all is peace, for I avoid a spirit of controversy. I have several more lectures to deliver here yet on the same subject, "The Everlasting Covenant," the last of which will be based on Isa. 24: 5.

BONITA, Texas.

## WOMAN'S WORK.

BUT this one thing I know, that He  
Who guides the stars  
Will look in charity on me,  
And see the scars,  
Which show that I have tried to trace  
A path which weeds could not efface.

ABOUT six years ago some American gentlemen started a high school for girls in Adabazor, Western Turkey, about seventy-five miles from Constantinople. The movement has been successful, the school being now nearly self-supporting, having in it over one hundred students, more than thirty of whom are boarders who come from other parts of the Empire. In the main the students are American, but other nationalities are represented as there are Greeks, and Jews, and one Turk, one Circassian and Gypsy. Thirty-one have already graduated, and are proving themselves to be well fitted for good and influential work. The two American ladies who are among the teachers are supported by a Woman's Board. But besides this and tuitions received the expenses are carried by native Americans.

THE EDITOR of the *Independent*, speaking recently of missionary symposiums which the paper gives at stated intervals, tells that the information received by letters from missionaries from all parts of the world, and the gathering of missionary facts in a variety of ways has come to him to be impressive, and that this deep sense of interest is with others very manifest. He adds, "What does it all mean?" This but proves the fact that it is information which fosters interest every time. It may be an interest for, or an interest against, if one may so put it. To illustrate, yes and to emphasize with Dr. Parkhurst the informations which he has gained concerning the down side of life has so vitalized his hatred of it, that he has touched to the quick the righteous indignation of hundreds even of thousands of Christian people throughout the land. The evil itself is not greater because exposed. It was just as great when good people with folded hands were complacently swaying back and forth in the rocking chairs of personal comfort, too ignorant of the ways of corrupt classes. Information concerning them has elicited a feeling for which the name interest is too tame. Out from such an interest must come some good. Knowledge of the real status of wickedness in high places o

in low, if possessed by the Christian must create a power which shall help to overthrow that wickedness. Knowledge concerning the real status of the missionary world, home or foreign, if really possessed by the members of the Christian church must result in that power which God meant for his people to hold, else he would never have commissioned them to carry the word of life to every creature.

### COLLEGE SETTLEMENT.

College-bred women have taken a house on Rivington street, New York City, and in the midst of poverty and squalor are trying to show the beauty of cleanliness and godliness. The report of the second year of this enterprise, known as the College Settlement, is an encouraging record of growth and good work accomplished. Miss Vida Scudder, the Secretary of the Electoral Board of the Association, says in her report: "A college settlement has a two-fold value. It aims at direct helpfulness to the poor, among whom its lot is cast; it achieves helpfulness less direct, yet possibly more potent to the cultured from whom its strength is drawn. In the awakened intelligence and consecration of the cultured class lies, after all, the most serious promise for the success of that great movement towards social reconstruction in the midst of which we live." There is a free circulating library of fifteen hundred volumes in the house on Rivington street, and last year the circulation was ten thousand. United States histories are most popular among the boys. Books of travel and the bound magazines are also in great demand. The fiction that is read is of a good order. There is a savings bank and the sums deposited vary from one cent, which is a common amount, up to six dollars, which has been the largest single deposit. There are two bathrooms which in the summer are taxed to the utmost. In July and August over one thousand baths were taken and fifty-nine of these were in one day. There are three clubs for girls and one for young men about eighteen years of age. These young men, realizing that they will soon be citizens, have been studying civil government with considerable interest. They have been very helpful in the exercise of a manly chivalry to the ladies connected with the Association, who are resident at the house. As there is a large German element these young men particularly enjoy the Choral Club and the vesper service Sunday evenings. To this service come the older boys and girls and their mothers. They sing the standard church hymns, listen to a Scripture recitation and reverently chant the Lord's Prayer. The College Settlement has a summer home at Katonah, New York, which was open last year from June 22d to August 29th. During that time ninety-four different boys and girls of all ages were entertained as friends. They came eighteen and twenty at a time, each party remaining two weeks. As there was but one servant, the boys and girls assisted in the housework. It is hoped that a similar settlement will be opened in Boston in the autumn of the present year.—*Our Day for May*.

JESUS gave his disciples full warning of the testing time that was coming. He was the light of the world; but he was soon to leave them by the thorny way of the cross. They must see the light while they could. There is no darkness so dense as that of neglected light. When Christ's light shines into the soul it must be used, or it will go out. If we are given light to know that we ought to be filled with the Spirit, our only safety is to let God lead us at once by an unconditional surrender to the steady trust that brings the abiding fulness of love.

### THE POWER OF DIVINE GRACE.

Six years ago the chief of the Indian tribe of Kitkatlas, on the western coast of British Columbia, burned the church, tore up the Bibles, and refused to have anything to do with Christianity. The persecution grew hotter and hotter. No teacher was suffered to land for more than a year; but the life of the church could not be stamped out. Last November the Chief called together all the adult males to discuss as they supposed plans for the winter. He met them arrayed in a scarlet robe decked with mother-of-pearl and curious embroideries. He recounted the experiences of the past, showed how he had striven to crush out the faith, and then said that the end had come, and one by one he took from him the scarlet robe and the other insignia of a heathen chief, replaced his clothing with the garb of a Christian, and said:

"What will cover my heart? I can wrap nothing around. God sees it and he knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read; I am like a child, knowing little but wanting to learn. Will Jesus Christ have me? Will he help me? I will never turn back. I give myself to God. Now pray for me—pray, pray. I want to know what will please him. I must know. Begin at once to pray."—*Exchange*.

WE are all debtors. Yes, the greater our advantages, our privileges, the greater our indebtedness. Happy American women, who can read, and write, and enjoy countless educational advantages. There are thousands of women as intelligent as ourselves, who are ignorant just because they have not had our privileges, we are debtors to every one of them. We women who are free, who occupy the social position in life which God designed we should occupy, who are loved, cared for and honored, we are deeply indebted to every captive in zenana and harem, debtors to every secluded, degraded, down trodden woman; then to how many millions are we indebted? We who have comforts in sickness, who can command skilled surgical and medical aid, think of those who suffer unrelieved, who groan unheeded, who die unpitied; debtors again. And we who have our little ones and love to watch their development, and feel the luxury of their clinging love, we are debtors to every woman whose mother-heart has been wrung by having her innocent, playful child snatched from her arms, to meet the requirements of a vile marriage law. And to the Hindu widow, an outcast of the earth, whose life is one of hourly misery, we who know the tenderness shown to our own women so bereaved, are all debtors. Are these idle tales? Are these women without hearts, and incapable of the same emotions of sorrow and love that are found in our own? Ah no! And shall we not pay our debt? Freely ye have received, freely give.—*Mission Studies*.

THE work of the Indian Female Normal School and Instructions Society (Zenana Bible Society) of Bombay, among the *Beni Israel* of India, has been so successful that a large number of this strange branch of the chosen people have accepted Christ as the Messiah. They are not recognized by the Arabian and European Jews as full members of that people, because they have not taken part in the Post-biblical Talmudic development through which Jewish religious thought has passed. In this respect they are like the Falashas, or Black Jews of Abyssinia, and a small Jewish Diaspora in China. They had completely lost the ability to understand their own religious books, since they no longer knew Hebrew. Then they had in customs and habits allied themselves to a great extent with the natives. It is now fifty years since the British Society brought them the Mahar Bible. The total number of this people is less than ten thousand, of whom two thousand live in Bombay. Two flourishing schools are maintained among them.

# THE SABBATH RECORDER.

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

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

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

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

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

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

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

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

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

IN the extra labor of getting started on his missionary trip, our corresponding editor found himself unable to get out his usual paragraphs this week. He hopes to be on hand hereafter.

GRANITE is said to be the bed-rock of the earth's crust. It is pure rock, containing no traces of animal or vegetable matter, and is the most enduring rock known. The religion of Jesus Christ is the granite rock among the religions of the world. It is pure and solid in itself containing no traces of other material. It is safe to build upon.

FOR several weeks we have been urging, by the publication of the article on "RECORDER Arrearages" prepared by the Board, the importance of prompt payments of RECORDER dues. Some are asking, "Do I owe anything?" That all may know how their accounts stand, the Business Manager is sending out statements. We also publish, on page 319, a list of Local Agents. The rest is easy. Consult your statement, pay the money to your agent and he will forward to this office. If you happen to live where there is no Local Agent, send money by post-office money order or bank check payable to the order of J. P. Mosher, Agent.

ABOUT a year ago the Rev. Howard MacQueary, a clergyman of the Episcopal Church, was tried and condemned for certain teachings deemed by the church to be heretical. He made haste, on his deposition from the ministry of that church, to unite with another body, and soon became the pastor of the Universalist Church at Saginaw, Michigan. Here, it was thought, there would be the largest liberty for the reverend gentleman to indulge in the utterance of his broad views, and advanced theological thinking. But alas, his views are quite too broad and his thinking is quite too advanced to please that liberal people. To a recently published article of his on "Factors of Evolution," the *Universalist* takes a three-column article to reply. In the course of this article, it says that the Christianity which Mr. MacQueary represents "wears the brand of its own dishonor and is not the religion of divine lineage which Jesus Christ preached and taught."

THE Rev. Dr. Thomas Hanlon, a member of the Methodist Conference in session at Omaha, created quite a sensation in that body the other day by introducing a resolution that the church should come out squarely upon the great struggle going on in this country between labor and capital. He declared that the church had

not shown sympathy enough with the toiling millions, and that it was too much inclined to lean towards the interests of the capitalists. He thought the fact that men are drifting away from the church so that it is to-day largely made up of women, is traceable to this tendency. The premises of the Doctor's argument, that the Methodist Church has not sufficient sympathy with laboring people and that it leans too heavily towards capitalists, may be true, though we are not yet convinced on that point; but that that should drive the men out of the church and keep the women in, as though the men represented the laboring classes and the women the capitalists, seems to us too absurd to be seriously mentioned. The disparity in numbers of men and women in the church is a serious one, but its cause must be looked for in some other place. As to the questions in agitation between capital and labor the church of Christ should be a party to neither side, but by her broad Christian sympathies with all men, and by her universal love for truth and equity she should stand as the healer of all unholy strifes.

THE session of the General Assembly of the Presbyterian Church in the United States convenes this week at Portland, Oregon. Special cars, and in some instances special trains, were run last week from New York, Philadelphia, and other cities in the East and South. Although the place of meeting is so far West, the present session bids fair to be one of the largest and most interesting in many years. The subjects likely to receive the largest share of attention are the revision of the creed, the disposition of the Briggs heresy trial, and the relation of the Union Theological Seminary to the General Assembly. In an important sense these three questions stand closely linked together, and involve interests that are far-reaching in the life and work of the Presbyterian Church. By the traditional interpretation of the Westminster confession as it now stands there can be no reasonable doubt of the unsoundness of certain of Dr. Briggs's teachings. Will the Assembly so pronounce? If not, what are standards for? If so, in all probability the Union Seminary will go out from under the direction of the Assembly, and thus it will come to pass that one of the largest, strongest, and in every way most important Seminaries of the church takes an independent stand and defiantly teaches doctrines condemned by the supreme body of the denomination. On the other hand, if the church has outgrown the forms in which her doctrines have been stated for generations, if the progress of investigation and the discoveries of science require new conceptions of old truths, or new statements of the same, will the body have the courage and the wisdom to make the necessary changes in the Confession to conform it to this new condition of things, without offending, and possibly alienating, many of the more conservative elements of the church? Thus which ever way the subject is approached it is practically the same question which, a generation ago, caused the body so much anxious work and which at one time rent the Church into the Old School and the New School. It is impossible to tell how these associated questions will come up, and how they will be disposed of. Let us hope in the way which will best advance the Redeemer's kingdom in the world.

A COMMITTEE of the Milton, Wis., Young People's Society has issued to the young peo-

ple of the North-Western Association, a circular letter calling their attention to the importance of attending the approaching session of the Association and later of the General Conference. Also the Permanent Committee of the General Conference is issuing official blanks for reports to these meetings, and urging large attendance at the anniversaries. We are glad to do what we can to encourage these efforts. We want our young people to become, as soon as possible and as completely as possible, identified with all the work of these annual gatherings. In the young and their consecration to the work of the Lord is the hope of the church. The circular to the young people of the North-west is worth reading by all, and therefore, with slight modifications to adapt it to the general reader, we reprint it here:

The object of this letter is (1) to arouse a greater interest among our young people in the meetings of our General Conference and our Associations, and (2) to secure a larger attendance at these annual gatherings. We call your attention to the following points:

1. The representative men and women of the several localities will be gathered at the Associations and, the leaders of the denomination will attend the General Conference. We ought to see the faces and hear the voices of these men and women; for it will arouse our interest in them, in their literary productions, and in the fields which they represent.

2. In no other way can interest so effectually be aroused in our Evangelical, Tract, Missionary, and Educational enterprises as by hearing the living speaker set forth the trials, the experiences, the needs, and the successes in their respective fields of labor.

3. By attending these meetings we shall become acquainted personally with the older people, the older people with us, and we with each other, thus promoting mutual interest in the causes so dear to us all.

4. We can fill our places in the church best by growing into them. Attendance at these Anniversaries will materially aid and strengthen this growth by reviving us spiritually, making us acquainted with the methods of other Christian laborers, and teaching us how the business of our denomination is transacted.

5. Young People, come! Come, to give, to receive, to take home. What? Interest, courage, enthusiasm, enterprise, fellowship, power, Christian love, amply repaid.

6. The time and place for the meeting of each of the Associations will be found in the Special Notice Column of the RECORDER; and the Conference will meet at Nortonville, Kan., Aug. 24-29. Now is the time to begin making preparations; to lay by a few dollars for traveling expenses.

7. Information in regard to reduced rates on the railroads will in due time without doubt appear in the RECORDER.

8. Young friends, to the end that God's spirit may be richly presented and his power felt in these coming meetings, let us work earnestly with our prayers and if possible with our presence.

9. Will not the young people of each church in the North-Western Association appoint a committee to canvass and report to Edwin Shaw or Ira L. Maxson the number and names of those who will endeavor to attend these meetings.

THERE is an old saying that "there are tricks in all trades but ours." We should hope that the exception, at least, may always hold true of those whose trade, or calling, it is to preach the everlasting gospel of the Lord Jesus Christ. But what would our ministers think of having some one else to write their sermons, or of buying them in the open market, or of taking them from the works of other men? Attention is called to this subject by a writer in the *Nineteenth Century*, who gives some sample advertisements found in some English newspapers, and whose excerpts and comments upon them are going the rounds of the newspapers in this country. Here are some of them:

SERMONS.—A clergyman will write an original one every week, 10s 6d.; strictly confidential.

CHOICE SERMONS.—Edited by M. A. Oxon. Confined to the clergy. S. P. G. Season. See review in, etc.,

**SOUND CHURCH SERMONS.**—Foreign, home, mission, funeral, flower, temperance, volunteers, introductory, farewell: all at 2s 6d., weekly. No duplicate, 5s. Special to order, 10s. 6d.

**MS. SERMONS** (800) for town or country.—Beautifully written. Tone, moderately High Church; for all Sundays and Saints' Days. General subjects. £25.

**MS. SERMONS**, 500, lithographed; the property of a deceased clergyman, well suited for village congregations, for £25.

A gentleman writes on subjects of deep interest at two and a half guineas each, the lowest sum that will compensate him for his labors. Another offers brilliant sermons, on all subjects, 5s. each, and promises profound secrecy. Another, any number of sound sermons at three guineas a dozen. Another has been in the habit of taking notes of *deceased sermons* for 6s.; well worth a pound.

We do not suppose that the trade indicated by these sample advertisements could thrive in this country; that it does in some parts of England, the writer above referred to expresses no doubt, and by this fact he accounts for many of the dull and indifferent sermons which one often hears. But the low standard of moral equity which such a practice implies is far more deplorable than the simple necessity of listening to a dull or indifferent sermon. There may be times when the average clergyman can best present the truth upon a given subject by following an outline furnished by some other person, or even by using entire a sermon prepared by another, which would be entirely legitimate when proper credit is given. Transparent honesty is a gem everywhere, nowhere more so than in the work of the minister. Whether in the pulpit or out of it, nothing else can compensate for the lack of it.

FREQUENT references are made to the proposed "parliament of religions," to be held at Chicago in connection with the Columbian Exposition in 1893. As there appears to be no little doubt and confusion in the minds of many as to the objects and methods of this "parliament," we give the following which has been agreed upon by the "Advisory Council" which consists of one hundred eminent divines of this country and Europe. The objects are stated by the committee thus:

1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.
2. To show to men, in the most impressive way, what and how many important truths the various religions hold and teach in common.
3. To promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifference, and not striving to achieve any formal and outward unity.
4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom.
5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.
6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other faiths, and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold, upon the literature, art, commerce, government, domestic and social life of the peoples among whom these faiths have prevailed.
7. To inquire what light each religion has afforded or may afford to the other religions of the world.
8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth.
9. To discover, from competent men, what light religion has to throw on the great problems of the present age, especially the important questions connected with temperance, labor, education, wealth and poverty.
10. To bring the nations of the earth into a more

friendly fellowship, in the hope of securing permanent international peace.

For the government of the parliament, the committee has agreed upon the following rules:

1. All speakers will frankly state their own beliefs and the reasons for them, without unfriendly criticism of other faiths.
2. The Parliament will be a grand international gathering for mutual conference, fellowship and information, and not for controversy, for worship, for the counting of votes, or for the passing of resolutions.
3. The proceedings will be in the English language.
4. Before the meetings there will be daily morning conferences in which those naturally affiliated may worship together.
5. The evening meetings will be devoted partly to the practical problems of the age, partly to the meetings of non-Christian religionists, and partly to the sessions of a great Parliament of Christendom.
6. All who take part will be expected to conform to the rules and limitations put forth under the official authority of the General Committee representing the World's Fair.

With the general objects of the Parliament as set forth in the foregoing outline we are in sympathy. That representatives of all the world's religions should sit together for the purposes of a better mutual understanding of each other; for the ascertaining of the points on which they agree and on which they differ; for the discovery of the ways by which they jointly or severally may exert wholesome influence in settling the great practical problems among men, such as temperance, labor, education, wealth and poverty, etc.; and for the cultivation of the spirit of kindness one toward another, seems to us eminently fitting. But if we know anything at all of the spirit and purpose of Christianity it cannot have any fellowship or acknowledge any brotherhood with other religions. Jesus Christ loves all men and would have all come unto him and be saved, knowing that they can be saved by no other means than by him. For that very reason Christianity, which is Christ's representative among men, cannot put itself into fraternal relations with any other religion, the result of whose teaching and influence is to keep men ignorant of Christ, and keep them away from him. Such a course would make Christianity deny and stultify itself. We think, therefore, that the statement of the purpose of the parliament, as set forth in the third item of the foregoing list of objects, namely, the promotion of the spirit of brotherhood among the religions of the world, is extremely unfortunate. To love all men, and to have unbounded charity for all who are in error is Christ-like; and to do everything possible, by word and deed, to win men to Christ and to the fellowship of his love is worthy of the noblest as well as the of lowliest of his disciples; but to seek to place the religion of Jesus Christ, which alone can save men, into fraternal relations with any system of error which blinds the eyes of men and keeps them away from the fountain of life, is a serious blunder, to say the least of it.

**WASHINGTON LETTER.**

From our Regular Correspondent.  
WASHINGTON, D. C., May 13, 1892.

The Chinese must go, driven out by new law which requires every laborer to prove, by a white witness, that he was lawfully in the United States in 1882, that being the date of the exclusion act. This witness must be produced by the Chinaman in the district where he now is. A Chinaman in an Eastern State, who came to San Francisco over ten years ago, must produce, before the collector of internal revenue in the eastern district where he may reside, the white San Franciscan who will swear that he was legally a resident in this country over ten years

ago. The law will practically force all Chinese laborers to leave the country. Whether or not China will drive out of her territory American missionaries, merchants, clerks, and others, is a serious question for them and for this country.

Representative Pierce, of Tennessee, and other friends of silver legislation, have been quietly circulating a petition to the Rules Committee for an anti-filibustering rule whereby a vote on the Silver Bill can be had. They have secured nearly enough names to meet Speaker Crisp's requirement, and there is a fluttering among the timid. It is possible that the bill will be passed by the House, as it certainly would be if put to vote.

Hawaii Territory would be something new, and it is quite possible if Congress favors it. A quiet canvass is said to be in progress to ascertain what Congressmen think about it. Hawaii would be a nice outpost for Uncle Sam—his sole resting-place in mid-ocean. England will practically take possession of the island if we do not.

Reed pokes fun at Holman, in the House, to the manifest enjoyment of everybody but the great economist. The twenty million River and Harbor Bill, entailing twenty-six million more, has excited the famous Treasury watch dog (and not to spoil the figure), he has barked and growled and begged in vain. An item in the bill, adding thirteen thousand to the fifty thousand hitherto appropriated for an improvement in Holman's district, which some say is mainly for local profit, was pointed out to Holman as a bit of extravagant and unconstitutional expenditure by the sarcastic Reed, and Holman's constant support of appropriations for his own district, commented on. As the venerable objector has objected to the favorite bill of about every member, they enjoyed the sight of Dr. Reed tendering him a spoonful of his own economy. The House laughed at Holman's wry face, but did not force him to take the dose. His constituents finally got the thirteen thousand.

The proposition made in Congress to register the twenty-one knot ships, City of Paris and City of New York, upon condition that a like speedy steamer shall be built in this country for every one so admitted to registry, creates a sensation in England. The rulers of that country watch every move around the world that threatens her primacy of the seas, and no nation's naval growth is more closely watched than ours.

CAPITAL.

**TRACT SOCIETY.**

Third Quarterly Report from February 1 to May 1, 1892.

J. F. HUBBARD, Treasurer,	In account with	THE AMERICAN SABBATH TRACT SOCIETY.
		GENERAL FUND.
	Dr.	
Balance from last Quarterly Report.....		\$ 662 15
Cash received since as follows:		
Receipts in February as published.....		315 75
"    March,                                    "		1,327 70
"    April,                                    "		172 52
		1,815 97
	Cr.	2,478 12
By cash paid as follows:		
Publishing House, Tract Society.....		2 48
"    Outlook, \$351 06, \$22 94,		1,543 88
"    Evangelii Budbarare, \$25 26,		52 20
"    Peculiar People, \$49 17,		109 42
"    \$80 12, \$30 13.....		47 15
A. H. Lewis, Stenographer, postage, and express,		40 22
\$12 00, \$12 00, 23 15.....		66 00
W. C. Daland, Editor Peculiar People, stenogra-		80 75
pher, postage, \$2 20, \$11 48, 16 54.....		85 96
L. C. Randolph, Editorials, RECORDER, \$20 00,		150 00
\$21 00, \$25 00.....		1 65
W. C. Titworth, Editorials, RECORDER, \$20 30,		298 41
\$20 20 \$15 25, \$25 00.....		
J. G. Burdick, salary and expenses New York Of-		
fice, \$10 96, \$25 00, \$25 00.....		
G. Velthuisen, Holland, \$50, \$50 \$50.....		
Exchange.....		
Balance, Cash on hand.....		2,478 12
	INDEBTEDNESS.	
By loans, interest at 6 per cent.....		2,000 00
E. & O. E.	J. F. HUBBARD, Treas.	
PLAINFIELD, N. J., May 1, 1892.		
We have examined the above report, compared with vouchers, and found correct.		
	J. A. HUBBARD,	} Auditing Com.
	J. M. TITSWORTH,	

## YOUNG PEOPLE'S WORK.

### MORGENGLANZ DER EWIGKEIT.

Morning Ray of endless Day,  
Light of uncreated splendor!  
Now Thy beams of grace display,  
As to Thee our praise we render;  
By Thine all-prevailing might  
End our night.

Let Thy mercy's morning dew  
Fall upon the conscience weary;  
Let Thy comforts, ever new,  
Cheer life's desert, dark and dreary;  
Still refresh Thy faithful fold,  
As of old.

Grant Thy glow of life may kill  
Our cold works, to sin inclining;  
Wake each heart, renew each will,  
While the crimson morn is shining;  
Let us, ere we miss the prize,  
Truly rise.

Bright effulgence of the skies!  
Grant that on thine awful morrow  
Our dead bodies may arise,  
Freed from every stain and sorrow,  
And in bright robes, fair to see,  
Stand by Thee.

Let us now our garb of sin  
With Thy precious blood made glorious,  
That Thy righteousness may win  
Robes immortal, palms victorious;  
When, released from toil and care,  
Bliss we share.

Light our way to yon bright home,  
Ever beaming Son of Beauty!  
Through this vale of tears we come  
To the land whose joy is duty;  
Where the love, that bids us rise,  
Never dies!

—From the German of Christian Knorr von Rosenroth, A. D., 1681.

ZACHARIAS in his beautiful hymn known as the *Benedictus* (Luke 1:68-79), says, "the day-spring from on high hath visited us."

THE coming of our Lord was the coming of Light to the world. Long in darkness had mankind waited for one life which should be a holy example, for one life of purity and of perfect love. In Jesus came this life of light.

THE coming of Jesus into my heart is also the coming of light to my soul. Until he comes all is dark and sad. He brings life and light to me. He affords hope of sin forgiven, of a life hereafter with him in brightness. With him my way is clear and full of joy though earth's joy and light be denied. He is my light.

### PATCHES, AN HONOR; RAGS, A DISGRACE.

BY MISS MATTIE L. MAIN.

Those who, if it were possible, should live a perfect Christian life, never sinning and never needing to repent, might be likened to garments that have neither rags nor patches. But those who are Christians and yet have offended God or sinned, and then have repented and been pardoned, are the old garments that have been improved by the patches of repentance. The garment of rags may be compared to those human souls that have sinned all their days and have not been mended by repentance and forgiveness but have become more and more worn by sin, from whose degrading influence it is impossible to escape without the patches of reform and return to God.

In all places where those in poverty, especially children, have to associate with the rich they are considered by the rich as disgraced on account of their patched clothing. But if this were the case in the Christian life, all Christians would be disgraced, and all motive to be a disciple of Christ would be removed. It is well known that we are all imperfect in the sight of God, but as we are always sorrowful on account of our misdeeds and sins and on telling

Christ about them he remembers them no more against us, so we have this motive. Perhaps in the same way that the poor who wear ragged clothing are disgraced if their clothing lacks the improvement of patches, so the one who has sinned is disgraced by that sin, but as soon as it is confessed to God and forgiven by him that one receives the greatest honor that can be conferred, a welcome return to God's favor and friendship.

As a child is disgraced by his ragged apparel if it be destitute of patches, so the human soul, destitute of the patches of salvation, is in yet deeper disgrace which ends in the destruction of the soul. Although we are cautioned, as in the first psalm, not to walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful, yet we should certainly stand in their way enough to influence and persuade them to give up their ungodly counsels, their sinful ways, and their abode among the scornful. If we accomplish this, we will have raised them from the disgraceful rags of sin to the honorable patches of Christianity. And each should exhort the other to make this effort, for thereby we not only honor the one saved but also ourselves.

One of the most noticeable things about the disgraceful rags of sin is that they not only place the person in ordinary disgrace but drag him deeper and deeper down to destruction. The ragged child who perhaps entered school life with the determination to raise himself from his lowly position, by scorn on account of his poverty which is sometimes considered a disgrace, his purpose to advance was destroyed and he commenced a life of idleness. This was closely followed by vicious habits, which resulted in dealing out to him a wretched fate—the disgrace of dying without Christ. Many would start on the Christian voyage if the pretended disgrace of sailing in another direction and to a different harbor from their old associates were not presented to them in such a way that they give up the journey with Christ. But if they only persevere and go a little way on the voyage, they will receive a degree of the honor yet to be conferred if they keep on in the right direction. This urges them on still further until they complete the voyage and are harbored in heaven. No doubt their garments were old and those of sin when they set out to meet Christ, but every trial and temptation they overcame on their way helped repair the old garments, and when they reached the journey's end they were entirely replaced by new ones of spotless white. Thus the patches on the old garments gained for them an admittance to heaven and the presence of Christ.

Often we feel ashamed to confess to our superiors that we have been in the wrong or done wrong. This is not so often the case when we know that we ought to confess to God as it is when we feel it our duty to confess to our companions, or persons in a higher position than ourselves, that we have wronged them. But there is no disgrace in being ashamed and confessing our evil deeds either to God or any other person, whether inferior or superior to ourselves, as all know who know the proverb: "He is dead indeed who is dead to shame."

Although many live this life in want of the wealth of this world, many more live in want of the wealth of salvation. Those who strive for worldly fame and honor sometimes succeed and sometimes fail, but if we strive for the honor of living, now and forever, a happy life with Christ we will surely succeed, for whatsoever Christ doeth in us shall prosper.

This subject I present for the encouragement of those who are weighed down by sin, that they may not feel the shame that many do in being saved as a penitent sinner, although perhaps the figure of the patches does not represent the exact truth. Indeed it does not, for in Christ we are really made wholly new.

LEONARDSVILLE, N. Y.

### MAN'S FINAL COLLAPSE.

The probable fate of the last man is a subject that has often been discussed, says an exchange. Of about a dozen solutions of the question, seven of the best are summarized below:

1. The surface of the earth is steadily diminishing; all the landed portion will at last be submerged and the last man will be drowned.

2. The ice is gradually accumulating at the north pole and slowly melting at the south; eventually the earth's centre of gravity will change, and the last man will be killed by the rush of moveables when the catastrophe finally comes.

3. There is a retarding medium in space, causing a gradual loss of velocity in all the planets. The earth, obeying this law of gravitation, will be drawn nearer the sun, until at last humanity will be roasted from the face of the globe.

4. The amount of water on the earth's surface is slowly drying up. Finally the earth will be an arid waste like the moon, and the last man will die pleading for a drop of moisture with which to wet his tongue.

5. A gigantic planet is likely to tumble into the sun at any time. In that event our great luminary would blaze up and burn the earth and the other planets in its train to cinders.

6. With the beginning of the year 3,000 A.D. the human family will commence to retrograde, and within 1,000,000 years from that date man will not be higher in the scale of nature than the plant louse of to-day. In this case there will be no "last man."

7. The sun's fires will gradually burn out and the temperature will cool in consequence. The earth's glacial zones will enlarge, driving shivering humanity towards the equator. At last the habitable space will lessen to nothing and overcrowded humanity will be frozen in a heap.—*Exchange.*

### THE CHRIST-LIFE IN CIVILIZATION.

With the incarnation of Jesus a new regenerative force entered into the world. The absolute need of such a new and higher source of life and purity had been most painfully manifested in all of the old civilizations. Not one of them could perpetuate itself. They all went down before the innate depravity of the human heart. Egypt, Persia, Greece, Rome, and India, all fell because they had no conception of a God who is holy, and who requires truthfulness and righteousness and unselfishness from men. Had the philosophers of the Athenian Academy only possessed the stern and lofty ideas of an Almighty Creator, Governor, and final Judge, that were revealed to the Hebrew, and that came out into clear light and power in the teachings and work of Jesus, there is no reason why the States of Greece should not have continued to grow in strength and happiness until this day.

But the iniquity of the Greek heart was more than a match for the culture of the Greek head. Strange to say, in the very days when Pericles was building the Parthenon on the Acropolis, and Phidias was fashioning the gold and ivory statue of Jupiter, which was called one of the seven wonders of the world, Aspasia was destroying the home of Pericles, and introducing a degradation of morals, side by side with the finest and noblest developments of the fine arts, that wrecked the institution of the family in Greece. And when the family is gone the foundations of public progress and prosperity are overthrown. It was the same in Rome. The Augustan age was famous for its poetry, its architect-

ture, its military achievements, its elegant manners and luxurious tastes, but alas! it was marked also by licentiousness and the unfolding of evil influences—that soon culminated in the fearful excesses and tyrannies of the emperors. Rome murdered Rome. The upward flight of the Imperial eagles was checked by the weight of libertinism in both the aristocratic and the low classes.

With these historic examples before him, Matthew Arnold might well declare, as he did, that unless France ceased from her licentiousness she would have no future. Mr. Arnold plainly saw that "there is a power not ourselves that makes for righteousness;" and that without obedience to this righteousness man can never become noble nor blessed. It was Jesus who revealed to our race the personal embodiment of this righteousness in human affairs. His example of spotless innocence has become the ideal and inspiration of the most exalted and influential souls in Christendom. His words have entered into the life of millions. In short, it is the supernatural element in the person, character, instructions, miracles, and atoning work of our Lord that constitutes the new and mighty force essential to the purification and perpetuity of the highest culture and the most complete social happiness. And how strange it was that Matthew Arnold did not see this. He realized the absolute necessity of a righteousness that came from a power out of and above ourselves, and yet he was blind to Christ's indwelling divinity and ability as such to impart the Spirit as the source of regeneration and sanctification.

Without the presence of this Christ-life through the Spirit there can be no hope for the moral transformation of mankind. Christ differs from Plato precisely in this, that he regenerates the soul, whereas Plato does not. Christ is Saviour, because he is the author of a new life within the believer. Not only will he be at the last day the resurrection and the life, but he is the power to-day that raises a sinner from deadness in sin to a new life of holiness.—*Christian at Work (Evangelist.)*

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1892.

#### SECOND QUARTER.

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

#### LESSON XI.—NEBUCHADNEZZAR'S DREAM.

*For Sabbath-day, May 28, 1892.*

SCRIPTURE LESSON.—Dan. 2:36-49.

INTRODUCTION.—The dream of the king had made a deep impression upon his mind but the dream itself he could not recall. A three-fold bearing is attributed to this incident: (1) upon Nebuchadnezzar; (2) upon the Jewish people; and (3) upon mankind thereafter. To the heathen king the only true God was revealed. In some way God will be made known to all nations. The Jews also are assured that they misplace their trust when they put it in Jehovah God. In their exile, with faith often shaken, they learn that God is caring for them, and that they are, by his will, preserving the sacred oracles. For all men here is a lesson in the philosophy of history. The events of history often seem tangled, but God has a purpose, a law to vindicate. "Above history are history's laws; above history's laws is God."—*Burrell*. The object of this history is to lead us up to God, "history's God."

EXPLANATORY NOTES.—v. 36. "This is the dream." Which has been told in the verses preceding. "We will tell." Daniel's three friends had prayed with him and

they shall be associated with him in revealing the interpretation. v. 37. "A king of kings." The empire consisted of many lesser kingdoms. Nebuchadnezzar was king over all the vassal kings. "The God of heaven hath given thee." His sacrifices to heathen idols had all been in vain. His vast power came only from Jehovah God, whom heretofore he knew but little about. The God of the people whom he had conquered was the God of power. "Power, strength, and glory." He was a monarch of wonderful power and ability, and the grandeur of Babylon and other human structures was largely due to his genius. v. 38. "Children of men dwell." At that time, or over the historical nations of his day. "Given into thine hand." Given him a kingdom of almost unlimited extent in this world. "Thou art this head of gold." In the vision the golden head represented this the first of the great world kingdoms. It was of gold because immensely rich and grand. Nebuchadnezzar, having raised the kingdom to its height, is fitly called the head. v. 39. "After thee." Following your kingdom. "Another kingdom." The Medo-Persian, beginning with Cyaxeres, the Mede and Cyrus, the Persian, B. C. 536. This two-fold character of the kingdom is represented by the breast and two arms of silver. "Inferior to thee." Inferior in wealth, luxury and magnificence, as silver is inferior to gold. The successor of the great Cyrus was noted for folly and crime. Read also in history of the overthrows at Marathon and Salamia. "Third kingdom." With the battle of Issus the Persian host was defeated by Alexander the Great, then 23 years of age. This Grecian or Macedonian Empire was famous for the brazen armor worn by its army. Perhaps this is indicated by the phrase "thighs of brass" v. (32. v. 40.) "The fourth kingdom." Supposed by some to be that of Alexander's successors. Others declare this the great Roman Empire. The writer of these notes believes this the kingdom referred to, as history shows only four *universal* world empires. Iron fitly represents the Roman Empire. See writings by T. Robinson. But was the Roman kingdom divided into ten kingdoms? Gibbon, Muller, and other eminent historians declare this a fact. "Mingle themselves with the seed of men." Alliances were made with other nations, there was intermarriage and mixture, but this failed to unite the divided kingdom. They would "not cleave one to another." v. 44. "Days of these kings." Of the fourth kingdom. "Set up a kingdom." The kingdom of our Lord Jesus Christ. The coming of Jesus was the introduction of this perpetual kingdom. "Never be destroyed." Babylon, Greece and Rome fell each in due time, but Christ's kingdom continues and yearly increases in power and dominion. "To other people." It never changes kings. Christ has no successors. "Break and consume." By the power of the truth. Christian principles overcome the wisdom of the world and enthrone Christ in the hearts of his subjects "forever." v. 45. "Stone cut out of the mountain." From the universal principles of truth; its native rock. "Without hands." Christ is God incarnate, brought forth by divine, not human, power. "Break in pieces." Overcome or supercede these world kingdoms. "Hath made known what shall come to pass." By means of this interpretation the king may know the plan of God; the events of the future in general terms. "The dream is certain." This is not the fancy or fiction of Chaldean philosophers, but the revelation of God. v. 46. "Fell on his face." The posture of worship. "Worshipped Daniel." As a superior man, the interpreter of God. He should have worshiped God, but a heathen-mind does not at once comprehend the change demanded. Idolatry is hard to overcome. "Oblation." Such food or drink as was offered to a god. "Sweet odours." Sweet incense. v. 47. "Of a truth." Certain it is that "Your God is a God of gods." He has an intellectual conception of the true God. Were his habits changed, or his heart? Doubtful. "Reveal this secret." This proved him to be a prophet. v. 48. "A great man." As promised in verse 6. He became "head man next to the king" in Babylon, rich with presents, and president of the class of wise men whose lives he had saved. v. 49. "Requested the king." In behalf of his three Jewish brethren, who were also wise and able men. "Set over the affairs of the province." Overseeing different branches of government. "Daniel sat in the gate." At the court of the king, where public business was transacted.

LEADING THOUGHT.—The foretelling of future events shows God's Word to be divine.

SUGGESTED THOUGHTS.—The tendency of nations without God is downward; gold, silver, brass, iron, clay. The opportunity for becoming a citizen of the everlasting kingdom is now. No earthly power can possibly hinder the spread of Christianity. Missionaries, pastors, Christian workers, take courage.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 22d.)

WHAT DOES GOD REVEAL, AND TO WHOM? Dan. 2:21, 30, 47, 1 Cor. 2:9, 10.

Belief in God involves a belief in his supreme ability to make a revelation of his will to men in any way he may choose. A divine revelation is neither incredible, impossible, nor improbable, and the predisposition exists in all classes of men to believe it. We are conscious of needing more and clearer light than nature affords. Our sinful state shows this need. The design of our moral and religious nature could not be accomplished without this revelation. In nature God reveals, somewhat, man's duty to do right. This testimony assures us that we ought to seek light in regard to duty. But more than all, is his holy will revealed in the Scriptures. There is found a clear statement of moral principles which applied, always guide one in the way of duty. There are also special rules showing the application of these principles. Jesus Christ, in his life, is the source of ethical truth. In brief, God reveals his omnipotence, omniscience, omnipresence, his perfections, providence, benevolence, purpose, his unity, trinity, wisdom, will, his immutability, grace. He reveals to us our sinful state, our need of salvation, and how obtained, etc., etc. Then, too, there are special revelations by the Holy Spirit to the spiritually minded. Those who strictly obey God, and willingly, are made to know the deeper and hidden things which the worldly-minded or unconverted cannot in their state know. This, Christian Endeavor, is but a mere hint as to the divine, blessed, helpful revelation of God to you. Study it further.

#### SCRIPTURE REFERENCES.

1. Revelation of God's existence. Ex. 3:13-15, Psa. 135:13, John 5:26.
2. Of his glory and handywork. Psa. 19:1-6, Gen. 1:1-6.
3. Of his law. Ex. 20:1-17, John 15:10-14.
4. Of his love. John 3:14-17.
5. Of man's need. John 3:3-7, 1 Peter 1:22, 23.
6. Of man's whole duty. Eccl. 12:13, 14, Deut. 6:2.
7. Miscellaneous. Rom. 6, 1 Cor. 10, and 15, Rev. 22.

He is a loving man—

Little faces grow bright,  
Little fingers clasp tight  
To his own, when they meet  
In the school or the street.  
It is not a mere art—  
He loves not in word, but in deed and in heart.

He is a godly man—

Neither coward nor shirk  
In his word or his work;  
He is known in the town,  
Head erect, money down,  
Blest of poor, feared by wrong,  
His life is a sermon, a prayer and a song.

—Z. Grenell.

—CHILDREN'S DAY is coming.  
—A HAPPY day for all who appropriately use it.

—BUT what is appropriateness? How made in keeping with the sacredness of the Sabbath? A serious question is this.

—A SUPERINTENDENT of a western Sabbath-school writes requesting some suggestions for Children's Day. Several of our schools have used the writer's programmes as published by the John Church Company, Cincinnati, Ohio, and report general satisfaction.

—BUT the writer has had serious thoughts in regard to these extra and entertaining days observed so generally by churches and schools. There is danger in extremes. The Sabbath is no time and the church no place for grand concerts, sensational displays, and theatrical exhibitions.

—IS THERE real moral or spiritual good in Children's Day? Are children and others drawn nearer to Christ by its observance? These are the questions above all others to decide its worth. It is generally conceded by spiritually minded men that a *vain* display of flowers, birds, and children in God's house is injurious to the cause of religion. What may

be a vain display? Each leader must conscientiously decide that question.

—THE church makes its greatest conquests when most distinctly separated from the world. Conformity to the world does not convert or lead upward. The point is, make not these days seasons for display and for dramatic entertainment; maintain simplicity, avoid sensation and exhibition of finery. Let not the chief interest center in the *personel* of the children. Make the exercises such as you believe Jesus interested in and would take part in. By all means avoid "the amusement heresy to make Christianity attractive."

—ONE other suggestion: Collections are usually taken. For whom? The practice of some of our schools has been to obtain programmes from other denominational publishing houses which are furnished "free on condition," viz., a collection for their benefit. One Seventh-day Baptist school thus raised \$12 for a "First-day" enterprise. Would it not be better for us to patronize our own talent and give our money for our own needy missionaries or tract work? Two dollars for programmes easily obtained, and a \$12 or \$20 collection for home or foreign missions would be much more consistent for a Seventh-day Baptist school. At least it looks thus to some of us.

## HOME NEWS.

### Rhode Island.

WESTERLY—The lateness of the season is a subject of frequent remark, as the cool, clear weather retarded vegetation a little, but the welcome rain, which has fallen at intervals for the last three days, has caused rapid growth, and laid for a short season the fine, gritty dust which is characteristic of this vicinity. Crushed granite makes fine roads when kept moist, but it seems to dry out and fill the air in a remarkably short time, and to penetrate everywhere. — Each of the local churches is now supplied with a pastor. The Rev. John Evans has accepted a call to the First Baptist Church, and the many who knew him during his former pastorate with that church are glad to welcome him again to Westerly. — Pastor Daland has recently baptized five candidates who unite with the Seventh-day Baptist Church; and yet there are more expecting to receive baptism next Sabbath. Some of them have been persons of mature years, and the ceremony following a sermon from the text: "If a man love me, he will keep my words" (St. John 14: 23), was pronounced by many as one of the most impressive ever attended by them. Mr. Daland has issued a card bearing upon it the topic for each Sabbath's sermon from April 23d to June 25th. He is also to preach a sermon on Sunday evenings through the month of May, and the subject of each is given on the same card, as follows: "Why ought I follow Christ? Why ought I be baptized? Why ought I observe the Sabbath? Why ought I partake of the Lord's Supper? The Good Fight, (sermon before the G. A. R.)" The sermon of April 23d, "Christian Essentials," text, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5), was full of healthful, spiritual stimulus and food. — A Y. W. C. T. U. of about twenty members has recently been organized here, in which the several churches are well represented. The local temperance organizations conduct a Gospel Temperance service each Sunday afternoon, at which ad-

resses have been given by different pastors and lay members of the churches, by State officers of the W. C. T. U., and their organizations. Perhaps the address most heartily received was one delivered by Hon. Nathan Babcock. Much interest is manifest by large attendance and eager attention in these meetings, and much good, it is hoped, will result from them. — A successful temperance school is held immediately after the Gospel Temperance service, whose membership numbers some one hundred and eighty pupils, of which Miss Alice Maxson is the efficient superintendent. — Arbor day seems to have been observed by all the schools in the county by tree planting, accompanied with songs, recitations and marching. — The memorial services held at Ashaway, May 7th, in memory of their former pastor, the Rev. W. C. Titsworth, were largely attended by people from here. Indeed, several have said the Westerly people were fully one-half of the congregation in attendance. The services were conducted with the wish to have all things as he (Mr. Titsworth) would like them to be. God has blessed the labors of Mr. Titsworth in the quickening of many souls in the spiritual life through his faithful teaching. M.

MAY 13, 1892.

### Wisconsin.

ALBION.—Sabbath, April 30th, was a day of rejoicing for the Albion Church. Seven of those who have recently found peace in believing in the Lord Jesus Christ offered themselves to the church for baptism. At the close of the Sabbath-school a large number gathered on the banks of the stream near the church, while these seven were led in that beautiful ordinance. While the service was in progress it began to rain; yet the songs of Zion sounded just as sweetly, and the candidates were just as happy in their new-found hope as though the sun had shone never so brightly. Among those who thus put on Christ and asked for membership in the church were two converts to the Sabbath. Sabbath, May 7th, was a day never to be forgotten by many of the church; it was communion day, and by previous vote of the church the covenant meeting took the place of the sermon immediately preceding the communion service, instead of coming the Sabbath afternoon previous. A large number were present, some over 200. As a prelude to the covenant meeting the individuals baptized the previous Sabbath, together with one who came by letter, were formally received into the church by prayer and the hand of fellowship. It was a time of rejoicing and heart cheer such as does not often come, yet such as we hope again to enjoy. It seems to us that such occasions should be frequently enjoyed by a growing church. We are happy in the thought that progress is being made, but we feel humiliated before the great need that is yet ours. During the winter and spring five of the old members have been laid away in the sleep of death, fourteen have been added to the church—twelve by baptism and two by letter. This is but a beginning of the work that should be done here. All around us are those who should be saved. We ask the prayers of brethren and sisters that the work may progress.

E. A. W.

MAY 13, 1892.

### REPORT OF NEW YORK OFFICE.

TRACT DEPARTMENT.  
April 18th to May 1st.

Number of letters written.....	37
" " Received.....	24
Packages of tracts sent.....	9
Subscriptions to the <i>Reform Library</i> .....	32
Money received (April 18th to 29th).....	\$11 50
Expenses.....	15 82

J. G. BURDICK, *Manager*.

### 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, May 8th, at 2 P. M.

Charles Potter, president, in the chair. There were present eighteen members and one visitor.

Prayer was offered by Corliss F. Randolph.

In the absence of the Recording Secretary D. E. Titsworth was chosen Secretary *pro tem*.

Minutes of the last meeting were read.

D. E. Titsworth reported that the plates for German edition of *Pro and Con* were being made.

A. H. Lewis to whom was referred the publication of the Hebrew tract of Fraenkel, reported that there did not seem to be sufficient call for such a tract at present to warrant its publication.

Correspondence was presented from W. C. Daland in reference to German and Hebrew tracts; From H. B. Lewis in reference to acting as agent for the Society in collection of RECORDER arrearages and sale of publications. The Corresponding Secretary was instructed to inform Bro. Lewis that the Board had decided not to put such an agent in the field.

The Committee on arrearages in subscriptions to the RECORDER was instructed to discontinue the article in reference to the same, and to substitute another to the effect that if the arrearages were not paid within a specified time a revision of the subscription list would be necessary.

L. E. Livermore was requested to represent the Society at the Associations in collecting RECORDER arrearages.

Dr. Lewis reported that he had made arrangements with the Post Office Department at Washington that the *Outlook* should be entered for publication at Alfred Centre, but that the location of New York Office might be printed on the paper.

Dr. Lewis and J. G. Burdick reported upon the month's work at the Society's rooms in New York City.

Owing to the probable absence from home of the Corresponding Secretary, Bro. Abel S. Titsworth was elected to act during his absence.

On motion it was voted to publish an edition of 10,000 copies of *Pro and Con*, and the President renewed a former offer to pay for printing this number.

Dr. Lewis presented a draft of a memorial to be sent to the Senate and Congress of the United States, urging that they should not enact any religious legislation. After discussion it was voted that such memorial be so sent, when properly drawn and signed.

The preparing of the memorial was referred to Dr. Lewis with power.

The Treasurer presented the third quarterly report for the year which was duly audited and adopted.

He stated cash on hand to be \$353 and bills due \$637 66, and the bills were ordered paid.

Dr. Lewis reported the papers which had been sent to W. C. Titsworth had been ordered sent to the RECORDER Office for the present.

L. E. Livermore, A. H. Lewis, and D. E. Titsworth were appointed to prepare a suitable memorial to the memory of Bro. W. C. Titsworth with power to embody the same in the abstract of these minutes to be sent the RECORDER.

A TRIBUTE TO THE MEMORY OF WARDNER C. TITSWORTH.

As one watches with regret the closing of a

day which has been rich in blessing, so this Board has noted with sadness that the contributions of our Bro. Wardner C. Titsworth, as Corresponding Editor of the SABBATH RECORDER have become shorter and less frequent until the sad news came to us that on the morning of the 24th of April his relation to the Board in that capacity had been severed by his being called to his heavenly rest.

As an expression of our feelings we desire to place upon our records our high appreciation of his work as an editor, of his earnest and exalted Christian character, of his value as a brother in the kingdom of our Lord Jesus Christ, and of our almost irreparable loss by his departure from our circle of workers in the Lord's vineyard.

And we extend our warmest sympathy to his bereaved family, and while we express our deep sorrow that the readers of the SABBATH RECORDER will be deprived hereafter of the inspiration and help which he has given through his written words, we are thankful that the physical infirmity which took him from the public ministry was by a kind Providence overruled so as to enlarge the sphere of his usefulness many fold by thus allowing him to give the whole denomination the richness of his consecrated thought.

While we mourn his departure, we are strengthened and made to rejoice in remembering the ripeness of his spiritual life, the clearness and strength of his faith in Christ, and the blessedness of his precious memory; and we humbly and fervently pray that his mantle may fall on some one whom the Lord shall prepare to carry on the work he has laid down.

On behalf of the Executive Board of the American Sabbath Tract Society.

L. E. LIVERMORE,  
A. H. LEWIS,  
D. E. TITSWORTH, } Com.

The Treasurer was requested to return to the Publishing Agent for further data, the bill for 11,000 tracts presented to-day.

Minutes read and approved.

Board adjourned.

D. E. TITSWORTH, *Rec. Sec. Pro. Tem.*

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER :

Your Associate Editor in the RECORDER for April 14th very wisely says : " If we abuse our bodies and ruin our health, let us not speak of it as a special interposition of God." I wish to extend the application of this remark a little. A number of young men who left the Sabbath have died young. In the case of every one of them I have heard it repeatedly remarked: " It is a judgment of God upon him for his disobedience." Now, we dishonor God by such remarks, for God must be just and consistent to be God. All who leave the Sabbath do not die young. All who observe the Sabbath do not live to accomplish their life aims.

Another thing: A man who had much to say about God's judgments on these young men, has been for years a notorious violator of the seventh Commandment. He implies by his censure and practices that if you keep the fourth commandment, God will wink at violations of any, or all, of the others. Many Seventh-day Baptists practically, if not theoretically, hold this view.\*

\*If any person calling himself a Seventh-day Baptist holds this view, either in theory or practice, he is sadly deluded. But in an extensive acquaintance with Seventh-day Baptists, from boyhood up, we have never met on such case. We cannot but think that our correspondent has put the case too strongly in this sentence. —Ed.

To attribute such inconsistency to the providence of God dishonors him greatly.

Allow me another remark. The only hope of the Seventh-day Baptist cause is that men will investigate and change their views. Calling upon men to investigate, we must expect our young people to investigate all theological questions. They are so taught from their earliest years. With investigation, it is inevitable that some will become liberal New Orthodox—or whatever term we may use, for that is the experience in all denominations. Who is to say that they are not entitled to liberty of conscience as well as those who go in the other direction? The Sabbath course must hold its own by argument; for club law is useful only for the strong, and depending on argument, it must be willing to accept the results of argument when adverse as well as when favorable. To malign the character and motives of those who change from the Seventh-day Baptist view is to arm their enemies against them, for then, we may malign the motives of those who go the other way.

Another item in the editorial greatly interested me, that is, the faith of the deceased brother in God and a future life. Such experiences are the very best "evidences of Christianity." In the days when I used to go out from Alfred University "to awaken and inspire the bucolic mind" and secure a few shekels to carry on my studies, I had a young lady in school who was bright, lively, ambitious, promising, and who, it is proper to say after this long interval, greatly interested me. A correspondence of five years followed, during most of which time she was slowly failing with consumption. As she grew weaker, week after week, and one cherished ambition after another had to be surrendered, until, at last, all hope of life itself was given up, there was no complaint, no repining, but, on the other hand, a firm confidence that God doeth all things well and that the losses of this life would be more than made up by the richness of the life above. She too was young with all the promise of this life, all her ambitions unrealized. The memory of that life, laid open before me so freely in that correspondence, is one of my most precious and inspiring memories. I would not speak of it, did I not wish to impress upon the young the thought that everywhere, in the quietest walks of life, are heroism, faith in God and immortality, a loving submission to God's purposes, which are worthy the heroes and martyrs of old; and which form, as I said above, the surest "evidences of Christianity." My young friend did not live in vain, though her life was short and comparatively obscure. X. Y. Z.

MEMORIAL SERVICE AT ASHAWAY, R. I.

Out of affectionate regard for the late Rev. W. C. Titsworth, a former pastor, the First Hopkinton Church held a memorial service last Sabbath afternoon, with the following order of exercises :

Invocation, the Rev. G. J. Crandall, the present pastor.

Solo, "Awake my soul, in joyful lays," Miss Harriet W. Carpenter.

Reading of the Scriptures, the Rev. E. P. Saunders, of Westerly.

Prayer, the Rev. A. E. Main.

Hymn, "Brother, rest from sin and sorrow, death is o'er, and life is won."

Introductory remarks and a sketch of Mr. Titsworth's life, Pastor Crandall.

Mr. Titsworth as teacher in Westerly, Mr. J.

Irving Maxson, who recalled his instructor's painstaking faithfulness and conscientious thoroughness.

The Pastor, Mr. Harvey C. Burdick, who spoke of the godly man, with his manifested warm and practical interest and sympathy for old and young, mentioning, especially, his power of song in the homes of the sorrowing and isolated.

The Preacher, Mr. Wm. L. Clarke, who said that Mr. Titsworth answered for himself, scripturally and practically, these two questions: Whom do men say that I, the Son of Man, am? and, What shall it profit a man if he shall gain the whole world and lose his own soul? and wisely and plainly applied the great truths contained in the answer, to the daily needs of all ages and conditions of men.

Hymn, "As, bowed by sudden storms, the rose sinks on the garden's breast."

The Writer, Pastor W. C. Daland, of Westerly, who found in the writings of our brother the excelling qualities of catholicity, cheerfulness, and Christ-likeness.

Mr. Titsworth's Relation to our Denomination, Rev. A. E. Main, who described that relation as founded upon exceeding intellectual honesty, a most reverent regard for sacred things, and great hopefulness, so far as we work in harmony with the gospel's real spirit and purpose to save men unto righteousness, in all lands.

Poem, "He walked beside us, brother, friend." Mrs. Wm. L. Clarke. Anthem, "Rock of ages, cleft for me." Benediction, Pastor Crandall.

There was good attendance and a deep interest, other churches being represented, many coming from Westerly. The pulpit was not draped with black, but decorated with flowers, emblems of life, light, and glory; and, in harmony with all things excepting our sense of loss and sadness was the beauty and brightness of the closing day. A. E. MAIN.

ASHAWAY, R. I.

EDUCATION.

—THE Johns Hopkins University has been presented with a rare collection of Greek and Roman coins, gathered by an archaeologist during a twenty-five years' residence in Italy.

—F. C. SESSIONS, the Columbus, Ohio, banker, who recently died at Asheville, N. C., provided in his will for the establishment of an academy of art in Columbus. Real estate valued at half a million dollars is left for this purpose.

—PROF. WM. S. TUCKER, of Andover, has been elected to succeed President S. C. Bartlett, of Dartmouth College. Dr. Tucker is fifty-three years of age. President Bartlett has been invited to remain with the college as a lecturer at half his present salary.

—MISS MALVINA M. BENNETT has been appointed instructor in elocution in the Leland Stanford, Jr., University. Miss Bennett held this place for ten years at Knox College, Illinois. During her incumbency Knox College carried off more prizes in State and inter-state contests than any other college in the country.

—THERE were three hundred and seventy-seven vacant pulpits in the Reformed Church of Holland at the beginning of the year, while the four universities had about a total enrollment of two hundred and six theological students. All the Protestant sects report a like inadequate supply of ministerial candidates.

—DR. D. K. PEARSONS, of Chicago, has just held out a helping hand to Yankton College in the shape of a conditional gift of \$50,000. Dr. Pearsons has given his written pledge that he will build for Yankton a science hall, with perhaps a chapel in one of the wings, at an expense of \$50,000, provided that by July 1, 1893, the college has become free from debt and has an endowment fund of \$100,000. The building is to be called the Ward Hall of Science, in memory of the late Dr. Joseph Ward, the first president of the college. This makes over three-quarters of a million dollars that Dr. Pearsons has given to different institutions.

## SPECIAL NOTICES.

THE next Semi-annual Meeting of the Berlin, Coloma and Marquette churches, will be held with the Coloma Church, commencing Sixth-day evening, before the first Sabbath in June, 1892. Eld. S. H. Babcock has been invited to preach the introductory sermon; Eld. E. A. Witter, alternate. Brethren E. D. Richmond and Geo. Shaw, and sisters Julia Baker, Laura Gilbert, and May E. Clarke, were invited to prepare papers for the meeting, choosing their own subjects.

A cordial invitation is extended to all.

H. F. CLABKE.

THE next session of the Quarterly Meeting of Rhode Island and Connecticut Seventh-day Baptist churches will be held with the First Westerly Church, May 21, 1892. Sabbath morning, 10.30 o'clock, preaching by Rev. Wm. C. Daland; in the evening at 8 o'clock by G. J. Crandall, this to be followed by a business meeting.

G. J. C.

A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "Natural Laws in the Spiritual World." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs.

J. G. B.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin, will occur with the Utica Church, May 27, 28, 29. The following programme has been arranged:

## SIXTH-DAY—EVENING.

Preaching by Eld. Geo. W. Hills.

## SABBATH.

10.30. Preaching by Eld. E. M. Dunn.

12. Sabbath-school.

3.30. Preaching by Eld. E. A. Witter

7.30. Conference meeting, led by Eld. S. H. Babcock, and followed by the communion, to be administered by Elds. N. Wardner and E. A. Witter.

## FIRST-DAY.

10. Exercises by the Y. P. S. C. E.

By order of the Utica Church,

WM. B. WEST, *Church Clerk.*

THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, will hold its next session in connection with the Quarterly Meeting at Utica, Wis., commencing at 10 A. M., May 27, 1892. The following is the programme for that session:

1. What is the true Relation Between Church and State? E. A. Witter.

2. What attitude ought our denomination to assume towards Christian work in the large cities? L. C. Randolph.

3. What is true Consecration? F. E. Peterson.

4. What is the true Relation Between the work of the School and the work of the Church? W. C. Whitford.

5. Exegesis of 1 Cor. 15: 35-54. N. Wardner.

6. Exegesis of Galatians 3: 23-25. O. U. Whitford.

7. What is the Higher Criticism? Geo. W. Hills.

8. Are the Books of Job and Jonah literal history; if not, what are they? S. H. Babcock.

9. How is the Book entitled, "The Songs of Solomon," to be entitled; and what are its teachings? E. M. Dunn.

10. What Conditions are Essential to the Prosperity of the Church? H. Hull.

GEO. W. HILLS, *Sec.*

THE Christian Endeavor Union of the Seventh-day Baptist churches of Southern Wisconsin will convene in connection with the Quarterly Meeting at Utica, Sunday afternoon at two o'clock, May 29th. There will be a missionary programme. The young people are requested to make a special effort to attend.

EDWIN SHAW, *Pres. of Union.*

THE Eastern Association will be held this year with the First Hopkinton Church, at Ashaway, R. I., June 2-5. The following programme has been prepared:

## FIFTH-DAY—MORNING SESSION.

10.30. Introductory Sermon, W. C. Daland; appointment of committees; communications from churches.

## 12. Adjournment.

## AFTERNOON SESSION.

2. Devotional exercises.

2.30. Miscellaneous communications; reports of officers; reports of delegates to Sister Associations.

3. Communications from corresponding bodies.

4. Adjournment.

## EVENING SESSION.

7.30. Praise service, J. G. Burdick.

7.45. Sermon by delegate from South-Eastern Association.

8.15. Conference meeting, conducted by L. F. Randolph.

## SIXTH-DAY—MORNING SESSION.

9.45. Devotional exercises.

10. Reports of committees; miscellaneous business.

10.30. Missionary Society's hour, conducted by A. E. Main.

12. Adjournment.

## AFTERNOON SESSION.

2. Devotional exercises.

2.15. Tract Society's hour, conducted by L. E. Livermore.

4. Adjournment.

## EVENING SESSION.

7.30. Praise service, W. C. Daland.

7.45. Prayer and conference meeting, conducted by L. Cottrell.

## SABBATH—MORNING SESSION.

10.30. Sermon by delegate from Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

## AFTERNOON SESSION.

3. Sabbath-school, conducted by Eugene F. Stillman.

## EVENING SESSION.

7.30. Praise service, Frank Hill.

7.45. Sermon by delegate from Central Association.

8.15. Conference meeting, conducted by D. E. Titsworth.

## FIRST-DAY—MORNING SESSION.

9.45. Devotional exercises.

10. Miscellaneous business.

10.30. Sermon by delegate from North-Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

12. Adjournment.

## AFTERNOON SESSION.

2. Devotional exercises.

2.15. Woman's hour, conducted by Mrs. W. C. Daland.

3.15. Miscellaneous business.

4. Adjournment.

## EVENING SESSION.

7.30. Young People's hour, conducted by E. W. Clarke.

8.30. Farewell conference meeting, conducted by A. H. Lewis.

BOOTHE C. DAVIS, *Rec. Sec.*

PROGRAMME of the South-Eastern Association to be held with the Ritchie Church, May 26-27, 1892.

## FIFTH-DAY—MORNING.

10.00. (1) Introductory Sermon. L. D. Seager.

(2) Report of Executive Committee.

(3) Communications { from churches.  
                                  } from Associations.

(4) Appointment of Standing Committees.

## AFTERNOON.

2.00. (1) Annual Reports.

(2) Report of Committee on Resolutions. T. L. Gardiner, chairman.

3.00. Essays. Ora J. Davis, Iva Vanhorn Davis.

3.30. Woman's Hour. Conducted by Elsie Bond.

## SIXTH-DAY—MORNING.

9.00. Devotional services, led by Eld. S. D. Davis.

9.30. Roll call of delegates. Report of Standing Committees.

10.30. Missionary Society's Hour. Joint collection for Missionary and Tract Societies.

11.30. Miscellaneous business.

## AFTERNOON.

2.00. Unfinished business.

2.30. Devotional exercises, led by M. E. Martin.

2.50. Tract Society's Hour.

3.50. Miscellaneous business.

## SABBATH MORNING.

10.00. Sabbath-school. Conducted by Superintendent Ritchie Sabbath-school.

11.00. Sermon. O. D. Sherman, delegate from Eastern Association.

## AFTERNOON.

2.00. Sermon. A. Lawrence, delegate from Central Association.

2.45. Young People's Hour. Reports from Y. P. S. C. E. Societies. Conducted by Elsie F. Randolph.

## FIRST-DAY—MORNING.

9.00. Praise service, led by L. D. Seager.

9.30. Miscellaneous business.

10.00. Educational Interests of the South-Eastern Association, led by T. L. Gardiner.

11.00. Sermon. Thos. R. Williams, delegate Western Association.

## AFTERNOON.

2.00. Sermon. S. R. Wheeler, delegate from North-Western Association. Unfinished and miscellaneous business.

The Committee on Resolutions consists of all of the delegates from Sister Associations, and representatives of all denominational bodies present, with T. L. Gardiner for chairman.

S. L. MAXSON, *Moderator.*

T. L. GARDINER, *Sec., pro tem.*

FOREIGN delegates to the South-eastern Association will be met at Pensboro at noon, on Fourth-day, May 25th. All such desiring conveyance to said Association will please notify E. J. Maxson (Berea, Ritchie Co., W. Va.), that he may be prepared to accommodate them.

Done by order and in behalf of the Ritchie Seventh-day Baptist Church,

E. F. RANDOLPH, *Com.*

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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.

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.*

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

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J. G. B.

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CONDENSED NEWS.

The Czar has signed a ukase permitting the exportation of oats and corn.

Ten thousand foreign Jews in Odessa have been ordered to leave Russia forthwith.

Mr. Astor's will leaves only \$145,000 to charitable purposes out of an estate of \$50,000,000 or \$60,000,000.

In response to the American cry that the Chinese must go, China has raised the slogan, the missionaries must go.

Fire at Savannah, Ga., May 12th, destroyed twenty-seven dwellings on Huntington, Habersham and Prince streets, including several of the finest residences in the city. Loss over \$100,000.

What promises to be an exceptionally rich gold field has recently been discovered in Goochland county, Virginia, on the farm of Mr. C. F. Prior, about eight miles from Columbia. Washings of a gravel deposit lying some twelve or eighteen inches below the surface have already yielded very largely both in dust and nuggets.

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.

DAVIS.—Near Shiloh, N. J., May 2, 1892, Myrtle L. Davis, daughter of Artus C. and Eveline M. Davis, aged 26 years.

About nine years ago she was baptized and united with the Seventh-day Baptist Church of Shiloh. She attended school some time at the South Jersey Institute, and later went to Alfred Centre, N. Y., where she was in school two terms, and has taught school part of the time since. Myrtle was loved and respected wherever known. She was a loving and obedient daughter, a devoted sister, a loyal and true-hearted friend, and a faithful member of our Y. P. S. C. E. The Society attended the funeral and made a floral presentation of a cross and crown. Her Sabbath-school class of little girls attended her funeral together. She was strongly attached to them, and very much pleased during her sickness to learn that several of them were going to be baptized and unite with the church. After a brief sickness, in the prime of life, and amid the promises of hope, the light of her beautiful life went out. I. L. C.

SHOEMAKER.—At Roadstown, N. J., May 2, 1892, George Shoemaker, aged 73 years and 4 months. J. C. B.

VANAMAN.—In Hopewell township, N. J., May 9, 1892, Clarence, son of Darinus Vanaman, aged 3 years and 10 months. "During the little children to come unto me." J. C. B.

HUMMELL.—At Shiloh, N. J., May 8, 1892, of spinal meningitis, Maryetta, the only daughter of Wilbert L. and Alice V. Hummell, aged 1 year, 9 months and 10 days.

She won the hearts of the family as only a little innocent one can, and then took to herself wings and flew away. I. L. C.

BABCOCK.—At Eagle Lake, Minn., March 5, 1892, of cholera morbus, after a very painful sickness of seventeen hours, Ervin L. Babcock, in the 63d year of his age.

He had lived near Dodge Centre Minnesota, since 1868, until quite recently. He married the

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second time and went to Eagle Lake to make his home. At 17 years of age Bro. Babcock united with the Scott Seventh-day Baptist Church. He became a member of what is now the Dodge Centre Church when he came to Minnesota, and held his membership till death. Bro. Babcock was an active, industrious man, generous by nature, open-hearted, sympathies easily aroused, and quick to act. He honored his word; a promise made he would exhaust all energies to fulfill that promise. Three sons and three daughters, all grown to manhood and womanhood, now mourn the loss of both father and mother. The funeral was attended at Dodge Centre, on Sabbath, May 7th, by a large company. Sermon by the pastor. S. E. W.

WOOD.—Emeline Allen Wood was born in Alfred, N. Y., Jan. 24, 1823, and died in Tacoma, Washington, April 25, 1892. She was the daughter of Abram and Dorcas Allen. At the age of 14 she went with her parents to Wisconsin, where she became a member of the Milton Church. On the starting of the academy at Milton she attended school there awhile and then returned to Alfred to continue her studies, graduating in the class of 1852. Returning to Wisconsin she taught for some time, and then went to Minnesota as a teacher. Marrying here, she made her home, during the life of her husband, and for some time after, at Albert Lea. For the past few years she has lived with her daughter, Miss D. Jennie Wood, a teacher in the Tacoma city schools. During her varied, care-encumbered, and toilsome life, she remained true to her Christian profession, ever loyal to the Sabbath, ripening into a beautiful life and character. J. A.

Some Heavy Bells.

It affords us pleasure to record the fact that the Buckeye Bell Foundry has lately supplied some of the finest buildings in the country with their magnificent bells. The Cincinnati City Hall has lately secured one of 4,500 lbs.; the Carew Building, of same city, received two aggregating 4,000 lbs., and the handsome new Court House at Mobile, Ala., a duplicate of those of Carew Building. The Court House at Dallas, Tex., a duplicate of the Cincinnati Hall bell. The High School, Mansfield, Ohio, received a 4,000 lbs. bell. These are only a few instances, as many more might be cited to show the diversity of sections to which they go, among which we name but a few. A 2,200 lbs. bell to Nova Scotia; 2,500 lbs. bell to Maine; several of lesser weight to Connecticut, Massachusetts, New York; a 3,500 lbs. bell to Pt. Townsend, Wash.; a 2,100 lbs. bell to same place, besides a number of fine peals of bells to Hamilton, Ohio, Cedarburg, Wis.; Wayne, Wis.; Fairmount, Ohio, and so the list might be extended. These are sufficient to show that the Vanduzen & Tift Co., Cincinnati, Ohio, are making and supply many of the finest bells in the country, and giving full satisfaction to every purchaser. They have also completed their New Bell Foundry, and equipped it with every modern appliance necessary to turn out the finest and best class of work, thus evidencing that they are abreast of the times. Their bells are of superior quality and workmanship, and our people will always secure good work and faithful service at their hands. The firm have now one of the largest bell foundries in the country, and rank the very highest in the business.

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For Sale.

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

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

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

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