

# The Sabbath Recorder.

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—THE tragic disaster which has befallen Oil City and Titusville, Penn., suggests the Johnstown flood, and reminds us that the rebuilding of that ruined town is one of the best illustrations of American pluck that can be found. Although millions of property was destroyed and thousands of lives were lost, the population of Johnstown is now about what it was before the flood. Its savings bank deposits are a little greater than they were then, and the building operations now under way will soon make it a handsome and better built city than before. The Carnegie Library Building, costing \$60,000 has been dedicated, and on May 31st, the third anniversary of the flood, all the people in the Conemaugh Valley down to the humblest laborer contributed their earnings and incomes for that day to a fund to be used in placing in the public square a group of statuary to fitly symbolize the world's helpfulness toward Johnstown in the time of her calamity.

—CORN has not been the only commodity to show a disposition to fluctuate rapidly in price on the recent markets. A short time ago on account of a war in prices which the brewers have been waging since January, it was reported that beer was to be put down to two dollars a barrel. The English stockholders in the City of Chicago Brewing and Malting Company made a strong effort to end the war and bring the price of beer back to six dollars per barrel again. This effort was considered premature by the officers of the combine and resulted in their resignation. The beer market is, therefore, rather unsettled at present.

It would be interesting to know what effect the lowering of the price of beer has upon its consumption. It evidently has an effect upon its quality. A certain Mr. Pomeroy, speaking for the Bar-tender's and Waiter's Association of the United States of America, has expressed himself in the strongest terms by declaring that "the beer we get in Chicago is worse than the water," and that "almost two-thirds of all our industries" are suffering in consequence. The Trade and Labor Union, before which the matter was presented, refused to take any notice of the subject. They might well have suggested to the laborers that instead of going on a strike against employers for higher wages, in which they might or might not be successful, they go on a brief strike against the saloons and raise their pay and improve their health at the same time. But, as a morning paper remarked, "the assembly would rather pass resolutions setting forth the sinfulness of capital, and the sinlessness of labor than to run the risk of affronting the latter by intimating that it might get along more comfortably if it did not drink quite so much."

—THE recent disclosures regarding the "sweating" system in America have led to organized efforts for remedying the evil by appealing to both public sentiment and law. A little pamphlet has been published, entitled "The Sweating System; Authoritative State-

ment of Evidence from Chicago, New York, London, and Boston." The pamphlet disproves the assertion of Julius Cæsar that "The valiant never taste death but once." Hundreds of men, women, and children are toiling for the common necessities of life under such conditions as make existence a living death. The report states that the brutal methods which obtain in the Old World are being rapidly transferred to the New and that the humanitarian and patriot alike have reason to anxiously consider the existing conditions. In these miserable work-shops, on an average, only one-tenth of the air space required by law, and about one-fifteenth of the space provided for criminals, is furnished to the employees. "Workshops are over-crowded and filthy, with no regard for sanitary conditions; the sexes are commingled to an extent to shock and outrage decency. Child labor abounds. Long hours and low pay are the rule."

Strangely enough the practices of the sweaters are said to be rather worse in Chicago and Boston than in London itself. Rev. Samuel Burnett, the social reformer, warden of Toynbee Hall, after his tour of the world in the interests of the poor of various countries, said that he was not prepared to find that large districts of Chicago and Boston equal Whitechapel in respect to squalor and misery. A number of the streets of Boston and Chicago are so dirty that Whitechapel would not tolerate them.

The Chicago City Council recently ordered the Commissioner of Health to make an investigation and report as to the extent of the evil and the remedies to be applied. They invited him to offer "such suggestions as his experience enables him to offer concerning measures to secure the enforcement of existing laws and the enactment of new ones which shall tend to remedy this evil."

—THE not unexpected outcome of the trial of boodle aldermen in Chicago is that those astute "public servants" were acquitted. The principle witness for the State—in fact the only witness upon whose testimony States Attorney Longenecker based any hope of conviction—was so sick as to be in a state of complete collapse when his memory was to be brought into service. The attorney for the defendants urged that his clients had been put in jeopardy, and demanded a verdict. The court instructed the jury to return a verdict of not guilty. The acquitted aldermen received the verdict with smiling faces, it evidently being entirely in accordance with their expectations. Had the witness, Salo W. Roth, been able to testify and his evidence admitted as true, it would not have been sufficient for a verdict of guilty against six of the seven defendants. The movement to bring these rascals—for there can be no doubt they are rascals—to justice, begun by enthusiastic and patriotic citizens three months ago, promised then to furnish some of the aldermen, in place of their spring check suits, the

striped garb in vogue at Joliet. The evidence was said to be abundant, and Chicago was hopeful. But the trial has "come out at the little end of the horn." Not only have the bribe-takers escaped, but the bribe-givers, numbering among them men of great wealth and no small pretensions to respectability, have not even been inconvenienced. But, although the thunder-storm of moral indignation which has been playing over the City Hall has brought no rain, let us hope that it has at least cleared the atmosphere so that it will not be so easy hereafter for the officials to become infected with the contagion of public corruption.

Bribery is one of the greatest menaces to our form of government. The evil is an octopus and takes many different forms. The consideration offered for votes may consist of money, office, patronage or influence. "You work for my election and I will work for yours, regardless of your fitness for the position," says the politician, and when he says it, he virtually places himself in the same class with the boodlers. The evil which is seen in most pronounced form in the city politics, creeps into life everywhere. Let the face of every patriot be set against it.

L. C. RANDOLPH.

## THE HEART OF UNBELIEF.

BY THE REV. W. C. DALAND.

Text.—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3: 12, 13.

We read of Jesus (Mark 6) that when he came to his own country and taught his countrymen were offended at him. There he could do "no mighty work, save that he laid his hands on a few sick folk, and healed them." And further on we read that "he marveled because of their unbelief." Often did he have to rebuke unbelief, often did he cry out against the lack of faith among the people whom he came to save; but ordinarily he did not count it a matter for wonder. On the other hand, faith he is always careful to mention with words of approval. It was faith which drew forth from him the power to heal and the power to save—and much faith he found in the most unlikely quarters. Of the centurion in Capernaum it is said that when Jesus heard his words "he marveled and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." To the woman of Canaan he said, "O woman, great is thy faith." So the Saviour wondered at the unbelief of some, but more at the faith of others. Faith in this world lives in an unfriendly atmosphere. All the influences of life are uncongenial to it. Contact with the world almost always proves more or less destructive to faith. Almost all our human experiences go to diminish our trust in others. Our fellowmen are often untrue, insincere, and selfish, and our confidence in them is shaken at every turn. And in ourselves, too, we have but little faith. We are not honest with ourselves;

we continue in evil courses even while we plainly see disaster staring us in the face. We make resolutions, trusting ourselves to keep them, and speedily they are gone. And then God is to us but a far-off dream. When in despair little do we think of him as our source of peace. Long habits of neglect have estranged us from his Word, and prayer is to us meaningless. The Bible gives us cold comfort because our souls are dead and God's Spirit is far away. When we are in that condition Faith is a stranger to us. Do we believe the Bible? We know our lives have been barren of good and fruitful in evil. We know we are deserving of all the denunciations of Scripture against the evil-doer. Why then are we not aroused from our lethargy? It is because our belief has been subtly undermined. Of course, if we were asked, we would say that we believe in God in a general kind of way, and in a general way we admit that the Bible is true; but we avoid particular references and shun a particular application, and go on in a vague hope that somehow—we don't know how—everything will be all right. Satan does not come to us with horns and hoofs, as the monks of the middle ages used to imagine him, but he is none the less real and his influences none the less potent. He comes with subtle hints of criticism, and still more insinuating suggestions of a hazy and figurative interpretation, and on and on he comes with the intrusion of thoughts of possibility after possibility until he has made the Bible a myth and God an evanescent phantom, or at best some vague eternal power we know not what. He comes in an attractive guise which is not repellent to our sensibilities. And so his darts are all the more insidious. We must indeed watch lest there be in any of us "an evil heart of unbelief."

You will notice that this "evil heart of unbelief" is said to consist in departing from the living God. This unbelief is thus made a positive thing. It is not a mere negative intellectuality. It is not merely the absence of mental assent, of intellectual belief. Faith includes all parts of man's nature. When present it is the mainspring of his life. It includes (1) the assent of the mind not only, but it develops new intellectual powers. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. The things we hope have for us, through faith, a substantial reality; they constitute positive actualities in our experience. In that realization of the seemingly unreal the essence of faith consists. The things we do not see we yet know, such is the evidence of faith. I have heard a skeptic complain that ministers when they preach say they *know* things when they only *believe* them. "They don't know them any more than I do," said he; but we who have an assured faith in God and his Word *do* know things otherwise hidden from men. Such power does faith give the mind of men. (2) Then faith overmasters the affections. Our faith is not in a shadow or a phantom, not in a vague, imaginary something, but in the historic Christ who lived, suffered, died, and rose again for us. As we contemplate that life and that death, as we feel the love which prompted it all, our hearts are filled with the warmest affection and the deepest gratitude. That love has wrought an utter transformation in many a soul, going down to the very depths of the strongest feeling and thus influencing the very currents of life itself. (3) Then, too, faith must include the submission of the will. It is possible for a man to refuse assent to a truth which is capable of mathematical demonstration. Much more then can he resist the influences of the divine

Spirit, which do not compel assent but ask acceptance. Men ordinarily are not unbelievers because they have looked for the truth and the truth has eluded their vision, but because they will not believe. They love darkness rather than light. Many times people do not believe because it is for their present personal interest not to believe; their lives prevent their honest and sincere belief. They have a certain kind of reckless honor which prefers to avow a thorough disbelief, while there is perhaps lurking in their hearts a weak and timorous, it may be superstitious, kind of faith all the time,—they have, I say, the honor to prefer to avow this thorough disbelief rather than to profess a positive faith to which their lives give the lie; and so any difficulty, real or fancied, which they see or imagine in the way of accepting the Christian religion is made for the time the excuse for their unbelief. They have no time to investigate, they say, or they complain of their lack of education—these things are too occult and metaphysical for them—and thus matters of relatively momentary concern, business, pleasure, and what not, are permitted to occupy their time to the exclusion of their relations to God and his claims upon them. They would rather hear anything than the truth about themselves. They are plainly not "*of the truth.*" They prefer darkness to light, "because their deeds are evil." "Where ignorance is bliss 'tis folly to be wise" is their motto. Of course there are honest skeptics without the church, but their honesty will invariably appear in their lives, and many such are not far from the kingdom of God. In the church, too, people may be troubled about this or that point of doctrine; such we should "receive, but not to judge their doubtful thoughts." So says the apostle. But the fact remains that with nine out of ten who have this "evil heart of unbelief" it is a positive act of choice "in departing from the living God."

Men knew God before Christ, and now apart from Christ they know him, "*because that which may be known of God is manifest in them, for God hath shewed it unto them.*" Rom. 1: 19. God has not left himself "without witness," even in the darkest and most perilous times. Much truth it has been the lot of men to possess in every age of the world; but how imperfect was that truth! Concerning God the knowledge of what was to burst on the world in Christ. After the three greatest nations of the ancient world had contributed each its quota to the satisfaction of the three greatest needs of civilization—Hebrew *religion*, Greek *knowledge and thought*, and Roman *law*—men were still looking for what they had not. The Romans had absorbed as much Greek learning as their, in some respects, spongy natures would hold; wealthy Roman ladies sought to propitiate Jehovah, the God of the Hebrews, by keeping his Sabbath holy; they were all seeking the Lord, "if haply they might feel after him and find him;" but uncertainty, darkness, and gloom was all that they could see. Then it was, in the hour of greatest need in the world's history, that God himself came and dwelt among men. Then those who would might know the "living God." But they turned from him; they scorned him; in their rage they took and crucified him; they buried him and sealed his tomb and set a guard of soldiery to watch, thinking to fight God with their puny hands. Little did they know what they had done for the world. There was an "evil-heart of unbelief." But the Jesus of Bethlehem and Calvary is now the King of Heaven. He is the "living God" in-

deed, and shall we leave him and go back once more to grope amid the darkness of the centuries long ago? In repudiating Christianity we do this very thing; we throw away the very torch which God himself gave us to light our way to heaven, and without it we stumble and fall an easy prey to the evils which beset our path. To go back from Christ, the living God, to a vague, dreamy trust in God is apostasy. "*Christ is the end of the law for righteousness to every one that believeth.*" Rom. 10: 4. In the first verse of this third chapter of Hebrews we are told to "consider the Apostle and High Priest of our profession, Christ Jesus." The Jewish High Priest once a year, on the 10th day of the 7th month, entering through the blue and crimson veil into the most holy place, bearing the blood of the sin offering, foreshadows Christ ascending through the blue heavens bearing in the sacrifice of his own life, the ransom for the sins of the world. The one truth, before hardly dreamed, that God himself has borne the sins of those who believe and trust him is now made plain and certain. The last revelation of God to man has been given. If we now go back to types and symbols, or further to a vague, dreamy, and shadowy trust in nothing but an idea of God so thin as to utterly elude our mental vision, we do most foolishly err. A good deal of the advanced and progressive thought of to-day is to a great extent a retrogression, and much of this New England nonsense of transcendental philosophizing is so utterly transcendent that it will swing us clear around the circle and back into the despair of the pre-Christian centuries.

We cannot let Christ's atonement go. The world is not yet a paradise of purity and virtue. None of us need flatter himself that it is. Our sins are real and they demand a real Saviour. They crowd upon us and influence our character so subtly that the exhortation of the writer of this letter is extremely pertinent: "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Sin is as deceitful now as then, promising pleasure to-day and holding a screen before the horrors of to-morrow. The world with all its traces of order is yet for us a broken world. There is ugliness as well as beauty, sickness as well as health, sorrow and trouble as well as joy and peace and gladness. The disorder in nature, though fraught with far less ruin than is the brokenness of the world of human life, is yet startling in its manifestations. We are in the midst of a whirl of giant forces which we do not know, and which may bring at any moment death and destruction. A man touches two pieces of wire in the great city and falls dead, struck by an invisible foe. We are at the mercy of the powers of nature, and we go on day after day not knowing when we may not be caught in the maze and hurled into eternity. Yet we know that it is all controlled by an unseen power, and it may be that the seeming brokenness is after all only due to our distorted vision. But to us it is a world of clash and confusion. Something in the machinery has somehow got awry; the wheels and levers grind and grate against one another, and the bodies and souls of men are as paper shreds ground up among them. This seeming disorder is only a faint picture of the moral brokenness of the world. We have seen a body maimed and mangled by some accident; we have seen a hopelessly crippled or deformed body dragging itself through a weary life. But, my friends, these are beautiful when compared with a marred and sin-scarred soul. And

these are all around us. The life of the soul is more at the mercy of the unseen forces than is the life of the body. Our souls are born at a disadvantage and carry weight through the entire race of life. Catastrophes and disasters in the realm of right and wrong are more frequent, more sudden, and more appalling than any in the physical world. And yet somehow we are "hardened through the deceitfulness of sin" and we do not think them so bad. The way through life is beset by many dangers; we meet repulse and rebuff; we are baffled and beaten back on all sides. If we are trustful and submissive and ally God on our side, we may go through safely with but few scars and scratches; but if we fight our way, as many of us do, with the world's own weapons, and attain the mountain height we planned to reach, we find it bleak and cold, and we are alone. Better far to struggle with the throng below than to stand cold and glittering apart with the chill of eternal death sinking into our very souls: It is by the struggle that God works out his plans for us. But whence is this confusion and brokenness?—It is from sin—that terrible serpent which charms us by its glitter and its beauty, alluring but to poison, to crush, and to destroy. Call it by what pleasant name you will, it is here; disguise it, cover it up, turn away from it, stifle the thought of it as you will, it is here, its glittering eye a spark from hell. Broken as is the outer world, more broken is the soul of man; weak and sickly as are born our bodies, more miserable and weak are our souls. There is no sin but in man. If a lion breaks loose and kills a child, we do not say, "O wicked lion!" If a locomotive goes down a bank and kills a hundred men, we do not say, "O wicked engine!" Man alone has knowledge, free choice and responsibility. But man left to himself always runs to ruin. He always has; and by what right do you say he will not again? We are doomed because of this sin, this scrofula of the soul, whose taint is upon us while yet we are prattling in our mother's arms—and it goes with us through life. Ruin, death, and hell are all that lie before us. To save from this Christ came. The one revelation of a way of escape is given, and "how shall we escape if we neglect so great salvation?" He that now rejects Christ is lost, no matter how much vague and illusive trust he has. We are living in the 19th century since this salvation was proclaimed. We are not in the 15th century before Christ to stumble and fall in the faint light of Mosaism; we are not in the 5th century before Christ to topple from the pinnacle of Greek culture because we lack the support of the gospel; we are not even in the early Christian centuries when in the breaking up of the civilizations of the old world the vital truths of Christianity were hidden under the rubbish, and we might so fall into the same degeneracy and superstitious ignorance; but we are in this last of the centuries, crowned with the glory of all the civilizations, with all the light and all the wisdom of the ages, with a new continent in which to work out all the old problems without the discouraging influence of old failures all about us; we have all the light of gospel truth free to every man; we have the religious experience of every age by which to profit—and now if, with all this to help us, we turn aside from the "living God," rejecting the "Light which lighteth every man that cometh into the world," refusing the strength and support he offers, we shall fall, and if we fall, we shall fall farther than they all have fallen, because we shall fall from a greater height, with

a greater momentum which will carry us to a lower depth of degradation. "Take heed," therefore, "brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

We often flatter ourselves that the credit of our civilization is in some way due to ourselves. We become very conceited about it and measure everything, the gospel, orthodoxy, and what not, by the standards we have formulated. We forget that it is to Christianity that we owe the elements of kindness and beneficence, of geniality and tenderness which prevail in the world to-day, and our unbelief takes the curious turn that it refuses assent to what it fancies repugnant in the teachings of Christ. The writer of this letter says incidentally in the 9th chapter and the 27th verse: "It is appointed unto men once to die, but after this the judgment." If Christ taught anything, he taught the actuality of judgment, punishment, and hell. He everywhere took great care to picture most vividly the separation between the righteous and the wicked, the joys of the former and the pains of the latter. But this sort of thing is offensive to our ears to-day. We are too refined and sensitive to accept such teaching as that. Physical torture is altogether too coarse and crude a conception for us. Our minds are too delicately tempered to receive such a doctrine—and thus this conceited age dares coolly to reverse what seems to be the teaching of the eternal God. All the refinement and tenderness of our age has come from Jesus of Nazareth; and yet this refined civilization has ventured to suggest that Jesus himself lacked refinement and culture and was wanting in delicate sensibility. I fancy when they get to hell they will be so refined and delicate that they will refuse to take the water to cool their tongues if they have to receive it from the finger of a beggar—thirsty as they will be.

This law of sin and its punishment comes from God. We have it from Jesus himself; and if you will pardon the digression, I will say that instinctively I set a higher value upon the teachings of Jesus in his own words than upon the words of his apostles (although I do not think that they ever conflict), and I may say also that I set a vastly higher value upon the teachings both of Jesus and his apostles than I do on any tradition, creed, confession of faith, or teaching of church or council or assembly of divines, whether of the 4th century or of the 17th, or of the 19th. This law, I say, comes from God. Now to our advanced age the idea even of a personal God is too crude a conception. They make God a far-off, hazy kind of an existence, or they identify him with nature. But the whole lesson of the universe is the inflexibility of nature and her laws; and yet when the Bible hints at the inflexibility and the rigorousness of God—whom they would make identical with nature—and his laws, they say No! How absurd and foolish! Unbelief in regard to punishment is more natural to us than unbelief in other directions. It comes by the hardening of the affections and the heart "through the deceitfulness of sin," dulling the perceptions and averting the will from God.

Now I imagine I hear some of you saying to yourselves: "Well, well! arn't the unbelievers getting it this morning?" Very true they may be, but I have in mind the Christians before me as well as those who have made no formal profession of faith in the Lord Jesus. I include myself with you. I mean myself more than I do some of you, and I mean *many of you more than myself*. It was to Christians

that the writer was addressing himself. These tendencies come to us all far too often—Christians though we are. If we would avoid them, we should be anxious about (1) our *conduct*. If conduct falls below faith, faith will come down to the level of conduct. If we believe and do not strive to act up to the last limit of our belief, we give it the lie and show that we have but a dead faith. If our faith is not backed up by what we do, by our every day life, all our interest in divine things vanishes; our love for God and his Word departs; our love for prayer-meetings goes; our attendance at church on the Sabbath is kept up merely by some attraction aside from worship; our consciences are less sensitive; the Holy Spirit leaves us, and there enters into us the "evil heart of unbelief." If we do not engage in active Christian work, our belief in the importance of Christian institutions diminishes. If we do not try to lead others to Christ, we will not believe in their perdition without Christ. The "heart of unbelief" is as much in the church as it is in the world outside. This connection, too, between conduct and belief is a very vital one, and it is readily perceived by outsiders. They say "Christians don't believe half of what they say they do, or they would do differently." The truth here conveyed is an important one, and their objections and cavils are only too well founded. Take heed, therefore, my brethren, and hold fast with a strong faith to the truth of God, and proclaim that faith by your lives. (2) Besides this, if we believe, we should be constant in *prayer*. If we do believe, and that truly, we will almost literally "pray without ceasing." If we do not pray, or if we are neglectful of prayer, we will not believe. A prayerless life is a vain life, empty, barren of aspirations toward God and holiness—it is a faithless, hopeless, unchristian life. If we do not pray, we cannot believe. Prayer brings the Spirit of God, the Comforter, who shall lead us into all truth. If we believe, we will love the truth and will pray for the spirit of truth. (3) If we believe, we will *read the Scriptures*, for they reveal to us the truth of God. If we do not read them with a vivid sense of their truth, we will not believe. If we believe the Bible, it must be to us a real book. If we believe it, we will not be so unconcerned about it or the truths it brings. The Bible deals with questions of terrific moment to us, and if we do not exert ourselves to the utmost to conform our lives to its teachings, and if we do not seek to bring others to the same source of wisdom, we give our testimony that we do not believe it, we give our testimony that the Bible is not true. We give our testimony that our religion is a mockery and that prayer is a delusion. Is there not indeed in too many of us an "evil heart of unbelief?" If now we have in these, or in other respects, departed from the "living God," shall we not return? Shall we not come back to a thorough faith and trust in the Lord Jesus? Shall we not turn to him in prayer, in humble dependence on him, with a sincere desire to live as he lived? Shall we not with all diligence seek God's truth at its fountain, making the Bible our guide and the source of all our wisdom? Shall we not be ever watchful and vigilant in regard to our lives—our every-day words and actions—and so bear testimony to the faith which by God's grace dwells within us? God will not turn away his children if they come in humble penitence, in a spirit of submission to his will. A broken and contrite heart he will never despise.

But that it may be well with you in the coming time, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Amen.

## HISTORICAL &amp; BIOGRAPHICAL.

## HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 3.

BY THE REV. THEODORE L. GARDINER.

In August, 1789, without recording any reason, or indicating any intentions of a removal, the church ordered the meeting-house to be sold, and the money put in the treasury. No explanation is given as to the cause of such a complete breaking up of homes and church, and the records give no clue to the leaders in such a remarkable movement. There were several members excommunicated in August, and then we have this record for the 6th of September, 1789: "Then did the body of this church remove from Shrewsbury, in order to settle in the state of Virginia." "Namely: our Elder Jacob Davis, William Davis, Sr., John Davis, Ephraim Maxson, Thomas Babcock, Zebulon Maxson, and Benjamin Thorp, with all their families." Again, the records say: "And the 13th day of the same month, set out for the same place these brethren;—Simeon Maxson, William Davis, Jr., and William Maxson, with all their families." Thus we see that ten families started from that particular church in Shrewsbury, to seek a home in the wilderness among the mountains of Western Virginia, which then belonged to the "Old Dominion." If these families averaged six in number, including parents, not less than sixty souls entered upon that pilgrimage. It is also clear that other families, probably from Piscataway, and from Salem county, N. J., joined their ranks. From these latter places came the Randolfs, Bees, Lippincotts, and Bonds. The train was composed of fifteen emigrant wagons, with their precious freight of loved ones, and all they owned of worldly goods.

This view is also strengthened by the fact that the name of Randolph, Bee, or Bond, never appears in the records until the scribe begins to tell the story of church work in their Virginia home. They either found the Randolfs here already, or they joined the caravan *en route*. This also corroborates the testimony of early writers, and the early traditions of this place. Early in the settlement of this land, when but few of the "pale faces" had ventured to penetrate the Indian forests, and while the spot now occupied by this peaceful and prosperous town was a rude hunter's camp, one Samuel F. Randolph (then written Fitz-randolph) came from West Jersey, purchased much of the land lying between Cherry Camp and Long Run, and obtaining an order from the proper authorities, he laid out and named the town New Salem. He was grandfather of our "Uncle Phineas." It was undoubtedly largely through his influence, that the Jersey people sought a home here. He returned to New Jersey the season before the emigrants set out, and soon joined them upon their arrival here, and his name appears in the records in the first year of church work here.

We learn from old documents that those starting from Shrewsbury made a halt for a season or so in the "Red Stone country" in Fayette county, Penn. How long they tarried is not certainly known, neither can we fix the exact date of their arrival here. It is also probable that upon renewing the journey they were joined by still others, for when they arrived in Salem there were thirty families, making about eighty souls. These scattered about among the hills from the West Fork of Monongahela, to the Hugh's River country; and in

due time some of them passed on into Ohio. It is probable that the fact that New Salem had a good log-fort for protection in case of hostilities with Indians, had something to do with its becoming headquarters for the majority of the company. Two years and eight months elapsed between the starting at Shrewsbury and the first recorded meeting in Virginia.

It was on the 13th day of May, 1792, one hundred years ago last week, that the first meeting was held in New Salem. The record stands as follows: "The church met in conference at New Salem, where the church, or part of them are now settled; this being the first opportunity of coming under regular discipline in church order since we left New Jersey." The records are brief, and furnish meager data for the historian. Their first work was to straighten up some careless members, who frankly confessed and started anew. This was a good beginning for the pioneer church. The first work done for the "regions beyond" was within the first year, when they sent out a delegation to organize into a church the brethren who had settled on the "West Fork." The following year, one Eld. Morris was dismissed to unite with that church, and frequently thereafter committees were sent forth to help them. The first persons received into the membership here were Joseph Davis, son of James; Amy Lippincott, wife of Samuel Lippincott, and John Patterson and wife.

The next year after their arrival the pastor, Eld. Jacob Davis, went on a preaching tour back to Fayette county, Penn.; and while there became seriously ill, and on the 17th of July, 1793, this good man went to his everlasting rest. He was a devout and able minister, highly esteemed by all, both among his own people and those of other faiths, remembered with great respect and spoken of with much praise by his college friends and classmates, and a true leader to the flock of God. An ancient author declared him to be one of the most devoted and popular preachers of the Revolutionary period. He served this church fourteen years in Shrewsbury, and after coming here through all the hardships of that wilderness journey, he often traveled from settlement to settlement, with pack upon his back, and preached the gospel wherever he could. He was buried in Woodbridgeton, Penn. In 1795 John Patterson was given the pastoral care of the church, but he does not seem to have served very long, and little was done except work of discipline for several years.

In 1801 Eld. Samuel Woodbridge and John Patterson ordained John Davis upon the call of the church to become its pastor. He served the church for many years, and had also associated with him in the latter years, Eld. Peter Davis, who became his successor, and whom some of you well remember.

Just where meetings were held at the first is not known. In August, 1801, the Elder was authorized to purchase the house and lot where the meetings were held, if it could be bought for \$50. But he did not succeed and they voted to build upon the burying lot, and men were appointed to do the work at "four and six pence per day. It was to be 22x28 feet with galleries, and in 1804 the trustees were called together to settle concerning the house. There is no report of the cost thereof. It was undoubtedly built of logs. The church seemed to prosper under the care of Pastor Davis, and baptisms were frequent. The church at that time embraced all of the surrounding country, including Lost Creek, Greenbriar, Middle

Island, Long Run, Buckeye, and Flint, as well as the Hugh's River country. Meetings were held in these different neighborhoods for a long time under the auspices of this church. For many years the appointments were made to rotate with Middle Island, Buckeye, and Greenbriar, until the time came for separate churches to be organized. The church at Lost Creek was set off in 1805. Eld. Peter Davis was received in 1807, licensed in 1819, and ordained in 1823.

For several years little was done in the business meetings, but in 1818-19, the pastor baptized a goodly number about Hugh's River and Middle Island, all of whom joined this church. Eld. John Greene made them a visit in 1823, and the church made an effort to raise some funds for him. His ten day's mission here was greatly blessed in the conversion of souls, and equal success attended his labors at Lost Creek. It seems that Pastor Davis had charge of both churches after Lost Creek was set off. It is evident that the work in the field was jointly performed by John and Peter; and like Peter and John of old, they worked well together. The records show baptisms performed by Peter, and the same candidates were welcomed into the fold with laying on of hands by John, all in the same day. Within a period of two years, 80 members were added, 72 of whom were received during the winter of 1829-30. This is a good showing for the faithfulness of the pastor. How many were added at Lost Creek by his ministry we know not. Middle Island was organized and set off as a separate church in 1831, with twenty-nine members, and several took letters to unite there during the year following. It seems also, that Greenbriar was ripening for a separate organization in these years. The church held the title to a good church lot there, and meetings for communion and sometimes for business were alternated between the two communities.

From 1831-1847, the records cannot as yet be found. Whether there were too many in the church who wanted to rule, does not appear, but it is clear that the "rule or ruin" spirit prevailed all too much during these sixteen years. A personal controversy distracted the church, and things got into such a tangle that they despaired of ever righting the wrongs, or of ever correcting the records.

Accordingly, in 1847, a meeting was called by the pastor and two brethren, which resulted in a new start. A new record book with clean pages was opened, and the first record therein declares the utter hopelessness of any attempt to straighten out or correct the old record, and resolve to "lay it by in safe-keeping," and to begin anew. They resolved to let by-gones be by-gones, and "Whoever shall ever mention the past difficulties to the disturbance of any member of the church," shall be considered guilty of a breach of the covenant vows. Eld. Peter Davis was now chosen for the undershepherd, and the old deacons and clerk took their places. The majority was to rule henceforth, except in cases of discipline, when the vote must be unanimous. Quarterly Meetings and monthly services at outposts were arranged as before. At the May quarterly of that year we find the first treasurer's report recorded, which footed up the enormous sum of \$5.15. The first regular sexton was chosen at the same time, who should receive reasonable pay for services. This is the first hint in the history of the church at remuneration for any of her regular servants. In 1848, Eld. Gillette visited them, and by his influence the church resolved to be

a "missionary society, to assist at any time to the extent of their ability." In 1850, it united with Lost Creek in the employment of Eld. Azor Estee for mission work in West Virginia and Pennsylvania. This kind of work was entered into on and off for many years by the two churches, as will appear in the history of missions in this Association.

(To be continued.)

## SABBATH REFORM.

### THE SABBATH.

(Concluded.)

Christ was intensely interested in the manner in which the Sabbath was to be observed, and so we see how effectually he stripped from it the Pharisaical cloak and left to his followers the divine Sabbath; a day of rest from unnecessary labor; a day for communion with God; a day for merciful and godly acts. Why did Christ thus observe the day, teach its perpetuity, and give to the world the Sabbath freed from the many ceremonial abuses, if there was to be another rest-day substituted, not by divine command but because of the fitness of things? The popular view is that a new Sabbath was instituted at Christ's resurrection, and that he and his apostles authorized its observance by their subsequent example. But can we dogmatically state that Christ rose from the dead on Sunday?

Matthew 28: 1, reads thus: "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre," and we are told that they did not find him, for he was already risen. This passage, and others, together with the various opinions of Bible critics, lead me to think that the church is not warranted in affirming positively that Christ arose on the first day of the week.

To strengthen the view based on the assumption that Christ arose on Sunday, it is affirmed by many that he observed Sunday as a Sabbath after his resurrection. Mr. Crafts says: "In the seven weeks between the resurrection and the ascension Jesus appeared to Christian gatherings on seven separated days. The first two of them surely—probably all of them—being the first day of the week." The Bible tells us that Christ appeared to the women; to the two disciples on their walk to Emmaus; and to the assembled disciples on the first day of the week; but it nowhere tells that he informed his disciples in regard to the time of his resurrection, neither does it intimate that he blessed, or sanctified, or set aside the day as the Christian's rest-day. Christ's desire on this day, as well as on subsequent meetings, was to convince the disciples that he was the risen Christ, and that the scriptures had been fulfilled in him.

Mr. Crafts's second instance was the time that Christ appeared to his apostles "after eight days." The noted Greek lexicographer, Theyer, translates the passage, *θμε ημερας εβ* of Matt. 17: 1, thus: "After six days (had passed);" so, *μεθ ημερας οκτω* of John 20: 26, critically considered would read: "After eight days (had passed)," which could not possibly mean the following Sunday.

The third meeting day, referred to as "probably" on Sunday, was the day the apostles had such remarkable success in fishing in the sea of Tiberias. John 21: 1, 14. The remaining meeting days we pass over, for it is certainly doubtful whether they were Sunday, as Mr. Crafts suggests.

Do the apostles or the writers of the New Testament teach by example, or precept, that Christians are to observe the first day of the week as the Sabbath? Evidently there is great doubt that six out of the seven gatherings of the apostles and disciples as referred to above, were on Sunday, but the first day we are specifically told was the first day of the week, but we are also told that the apostles were "assembled for fear of the Jews." Luke wrote his gospel thirty years after the resurrection, and yet he says that the women returned from Christ's sepulchre, and on the Sabbath they rested according to the commandment (Luke 24: 1), and in the latter part of the same verse he makes Sunday the first day after the Sabbath.

If we attempt to prove that the term "Lord's-day" of Rev. 1: 10 means Sunday we meet with certain difficulties; 1st, The expression is not used elsewhere in the New Testament, although John himself, in his other writings, used the term "first day of the week" on different occasions. 2d, This expression, "Lord's-day," is first found in Rev 1: 10, and is not again found for at least seventy-five years. (See the *Outlook*, Vol. 4, No. 2, subject *κυριακη* in the first three centuries). 3d, There are good reasons advanced for referring this day to the "great and notable day of the Lord."

Did Paul teach the sacredness of Sunday as the Sabbath either by example or precept? We are told that he and his disciples observed Sunday at Troas. Acts 20: 7-15. 1st, From the account of Paul's previous work at Troas, I am led to believe that there was not a separate "Christian church of Gentiles" at Troas, and it is admitted that the Jewish Christians kept the seventh-day Sabbath for many years. 2d, Paul visited Jerusalem after this and offered a vow, an act that none but Jews could perform; denied that he had broken the law of Moses; declared to Festus: "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all;" and still later he declared to Agrippa that all his life he had lived a strict Pharisee. Strange statements were these if Paul was observing Sunday for the Sabbath even in the face of the Jewish Christians. 3d, Concerning the time of the meeting at Troas, Conybeare and Howson speak thus (See the "Life and Epistles of St. Paul," chap. 20): "It was on the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." Dr. Smith speaks thus (Bible Dictionary, article, Synagogue): "It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as a parting king," etc. Also see Ellicott's Com. Vol. II. p. 138. If this opinion is correct, then Paul traveled from Troas to Mitylene on Sunday, a distance of fifty to seventy miles, hardly a proper way to teach the sacredness of the day. If we accept the view that it was on the evening after Sunday, then they were assembled on the second day of the week, according to divine reckoning.

That Paul observed the Sabbath is evident from the fact that thirty years after Christ's resurrection he declared publicly, in the presence of his enemies, that he had neither committed anything against the Jews, nor the customs of the fathers. Acts 25: 8 and 28: 17. He also says in the Acts that he "shrank not from declaring unto you the whole counsel of God;" and in Rom. 3: 31, "Do we then make the law of none effect through faith? God forbid. Nay, we establish the law." When Paul was at Antioch the Gentiles besought him, at the close of the Sabbath service, to preach to them on the

following Sabbath, Paul consented to do this, and the next Sabbath nearly the whole city came together to hear him. While at Philippi he went out on the Sabbath with a company of worshipers, by a river side, where there was a place of prayer. This indicates a Gentile rather than a Jewish place of worship. At Thessalonica Paul, "as his custom was, went into the synagogue and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 1-3. At Corinth, he "reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks;" continuing in this for a year and six months. Dale in his lectures on the ten commandments says of 1 Cor. 16: 1, 2, "This is the only precept about Sabbath observance in the New Testament." Dr. Boise translates the passage thus: "On every first-day of the week let each one of you place by himself, storing it up, whatever he may accumulate," and remarks upon the Greek *παρ εαυτω* "by himself, at home," and upon *θησαυριζων*, "storing it up and not using it, but having it ready." Thus the passage does not refer to a gathering of any sort.

Those who believe in the theory that it makes no difference which day is kept, refer to Rom. 14: 5, and Col. 2: 16, as evidence that Paul thought it made no difference what day was kept as a Sabbath. Bible critics are divided in their interpretations of these passages. Many believe with Dr. Shedd that the "days" referred to are the "ordinary Jewish sacred days." If the passages refer to the weekly Sabbath, they must be as destructive to the Sunday Sabbath, so-called, as to the seventh-day Sabbath. If this is what the passages mean, I would think that a legitimate interpretation would be that Paul, looking upon the people and seeing that they were trusting for their salvation in their strict observance of the feasts, sabbaths, etc., rather than in the risen Christ, endeavored to impress upon them the fact that they had a wrong comprehension of them in making them the way of salvation. If Paul intended to convey the meaning that the Sabbath was no longer obligatory, he must have intended to convey the same meaning concerning eating and drinking; a theory that has but little weight with us.

I have endeavored briefly to show: 1. That the Sabbath of the Old Testament was a universal and perpetual institution. 2. That Christ observed the seventh-day Sabbath previous to his resurrection, removing from it the needless ceremonial rites, and thus giving to his followers the God ordained Sabbath of Eden. 3. That in view of the importance placed upon the Sabbath by God and Jesus Christ, we have insufficient data to warrant us in believing that God eternally purposed to have the day of rest changed at the resurrection. 4. That the New Testament writers and the apostles recognized no other day as the Sabbath but the seventh-day of the week.

On the assumption that Christ arose from the dead on the first day of the week we are told that the Christian Sabbath was changed to that day;—an *unsanctified* Sunday to take the place of the *sanctified seventh-day*.

But will this critical age be influenced by such arguments to abandon Sabbath desecration and become conscientious observers of the day of rest? We find that the only permanent way to advance Christian truth is to abandon all assumptions and cling closely to biblical facts, and I believe that this is our only course when we demand that the busy world stop, and rest, and render homage to the Creator, one day out of each seven. When the masses are made to see that it does make a difference what day is remembered as the Sabbath; that those things which are considered *important* by God, must not be considered *unimportant* by man, then the tide of Sabbath desecration will turn and Christians will be conscientiously seeking how they may acceptably render Sabbath worship to the Father and to the Son.

## MISSIONS.

THE publisher, Fleming H. Revell Company, 30 Union Square, New York, have sent us a copy of "Do Not Say," a new and stirring little book of nearly one hundred pages. It discusses the church's excuse for neglecting the heathen, in chapters with such headings as, "A Cruel Shame," "General Excuses," "Personal Excuses," "Plenty to do at Home," etc. It is the mission of the book to enlighten and move, and to awaken the conscientious to a higher sense of obligation to help send the gospel to the earth's darkest places. It would be well if copies were distributed in all of our churches. It is sold at the low price of ten cents, or twelve copies for one dollar.

DR. SWINNEY writes from Shanghai: "An opportunity came lately to go into the country to the station at Tse So and to S Tsau, where we found the sick in goodly numbers, and excellent opportunities for personal talks with the women. My assistant was not able to go, but the oldest two girls in the school accompanied me, doing good work in assisting in the dispensing of medicine and in their eagerness to converse with the women when opportunity offered. A very friendly woman visiting at Tse So urged us to go to her home in a large town a number of miles away, called Tsu Poo, saying she had plenty of room, and that there were very, very many sick there. We made the journey in the night, treated 118 sick there the next day, and returned home the following night. This remarkable woman opened her house to us, and then she and her two sons helped us all day in controlling the crowds of patients, took me to several homes to see the very ill ones on their beds, and on our leaving gave a pressing invitation for us to come again very soon. We are truly thankful for such a fine opening for work there, and hope to go again next month."

### FROM THE MORGAN PARK STUDENTS.

We reached this place almost one week ago, and began work, first giving a literary and musical entertainment. Mr. Coon had preceded the rest of the company a few days, making arrangements for a place of meeting and giving the announcements. The first meeting was a success as far as the audience was concerned, very many not being able to find seats. The next night we began our gospel meetings, which we have continued every night since, with good audiences, considering the weather, which has been very rainy, and a few conflicting appointments.

There is but one house of worship in this place and that a union house. Last Sunday, as the house was occupied both forenoon and afternoon by the two leading congregations, Campbellites and Methodists, we preached at three different points in the surrounding neighborhoods. The house here was not occupied by others and so Sunday night we had our largest meeting, a good many not being able to gain admittance. New Canton is a place of about 500 people. There are a good many business men, and but one or two of them belongs to church. We find a large number of young men and but one is a Christian, and he lives two miles out in the country. We appear to have the confidence of the Christian people of the place, but we have not succeeded in getting them earnestly at work as we feel we must do before we can hope to move the unconverted.

We are canvassing the town as fast as we can, together with the surrounding neighborhoods, calling on each family and talking, as nearly as possible with each individual, trying to enlist the sympathy and help of the Christians, especially the young. An Epworth League and a Society of Christian Endeavor have just been organized, which we hope will be helpful to us.

We feel that our work here must be chiefly gospel work, and that our power, as far as we ourselves are concerned, lies chiefly in personal visitation. None of us are powerful preachers, and we are feeling more and more our incapacity for the work here without power from on high. There is a great harvest here to be gathered by some one; pray that God may use us in gathering it in, that we may have the wisdom and power necessary. Send us your advice and suggestions as to the best method of work. We have been holding cottage prayer-meetings at different hours of the day at the homes of some of the more earnest Christians.

What do you think of taking in, on our route, some large town, Quincy for instance, where they have plenty of gospel meetings and preaching, and devoting about three evenings there, giving an entertainment and using the other two evenings in setting forth our Sabbath doctrine, and distributing Sabbath literature? We have this idea under consideration.

T. J. VANHORN, *Cor. Sec.*

NEW CANTON, ILL.

### CORRESPONDENCE.

You doubtless remember the young couple, Mr. J. A. Howard and his wife, who attended your meeting at Rocky Mount on First-day, and took dinner with us; both of them have embraced the Sabbath and are keeping it. Yours was the only Seventh-day Baptist meeting they had ever attended up to the time they began to keep the Sabbath of the Lord. Mr. Howard and his wife are members of the Manchester Baptist Church, he himself being an ordained deacon of that church. It is probable that their church will at its next business meeting withdraw fellowship from them upon the charge of "heresy." But few persons in my opinion ever reach the Sabbath under a heavier cross social, and financial, than they have had to bear.

Your letter from Elder Huffman came to hand in due time. I thank you for sending it and suppose it was sent in part to explain the delay in complying with the request of the church for my ordination. My prayer to God is that I may never be ordained until the time is at hand when Christ can virtually say to me as he verbally said to his disciples, "I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain."

D. N. NEWTON.

FAYETTEVILLE, N. C.

### CONSECRATION AND OBEDIENCE.

From the day that God said the seed of the woman should bruise the serpent's head, until the night in which God sent an angel to the shepherds that kept watch over their flocks, with the news that in the city of David a Saviour was born, which is Christ the Lord, down till the present time, God has been working through his own appointed instrumentalities and divine grace to restore man back into his fellowship.

"Will a man rob God? yet ye have robbed me, But ye say, Wherein have we robbed thee? in tithes and offerings." Abram paid tithes to Melchizedek. Moses was in the mount forty

days, God gave him a pattern of the tabernacle, and its furniture, and said see thou make all things according to the pattern. Now Moses is willing to do what God requires. But cannot do it unless the whole people co-operate with him, so he tells the people that this is the thing the Lord has commanded, saying, "Take ye from among you an offering unto the Lord, Whosoever is of a willing heart." "And they came, both men and women, as many as were willing hearted." And their offerings poured into the treasury, so that they brought more than enough. Some of the people had seen the plagues God brought upon Pharaoh, and how God had destroyed the first-born in every house in Egypt, and had passed over houses of the Israelites. He led them through the Red Sea, dry shod, and the Egyptians assaying to do the same were drowned. They had drunk of that rock that followed them which was Christ. They had been led by God's presence, in a pillar of cloud by day, and in a pillar of fire by night. "Both men and women, all that had a willing heart," this is the qualification that, you dear brother or sister, need, in order to have a part in the glorious work of carrying a knowledge of salvation to the perishing millions? Is not this a glorious privilege? Oh, have we anything in our possession that is too dear to us to lay upon the altar of God's service? Is our time or talent too precious?

God gave the richest jewel of heaven, his only Son for us, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." "Bring the tithes into my store-house that there may be meat in my house, and prove me herewith if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." We say as a people, that we love God; then if we do, we love his Word, not some of it, but all of God's commandments. One of these commandments is, Go teach all nations. Shall we then, who claim we have been redeemed, by the blood of Christ, sit with folded arms, and sing, "Safe in the arms of Jesus," while millions of men and women are perishing for the bread of life? If we thus rob God, by withholding from him his own, when he comes in his glory to be admired of all his saints, will he not hurl us from his presence?

## WOMAN'S WORK.

### OUR MEDICAL MISSION WORK.\*

BY DR. PHOEBE J. B. WAIT.

The design of a "Woman's hour" at this Association is not simply a matter of social entertainment or quiet enjoyment, but is to be devoted to the interests of three women, dear to us all, who (in a far away heathen country) are devoting their lives to the uplifting of other women who, without Christ, or any of the innumerable blessings which belong to Christian women in Christian lands, are groping in the darkness of idolatry and superstition.

If in the few moments allotted to me any word can be spoken which will elicit from the women of this Association a deeper interest in the work which Dr. Swinney, Miss Burdick, and Mrs. Randolph are so faithfully prosecuting, or which will bring us more in touch with both the women and the work, then our time will not have been spent in vain. The immen-

\*A paper read at the Woman's hour of the Eastern Association, June 5, 1892, and requested for publication in the SABBATH RECORDER.

mutual duties of husband and wife, of parents and children, raising the wife from the condition of a slave to an associate, not to say an equal, developing in the husband a sense of responsibility above the mere physical wants of the children, teaching children a veneration for parents, and after this teaching the relations of families to each other and the duties and responsibilities of social life,—all of these and a thousand minor things which belong naturally to Christian women in Christian countries have to be taught by missionaries, and it is this kind of work which our missionaries are doing today, for which they left home and country and for which we owe to them the best that we as a denomination are able to give.

In the preparation of this paper I have gathered points relating to mission work, (from sources kindly suggested by the Rev. Mr. Main) which may not be new to some who listen to the paper. Many of them were new and very interesting to me and I trust may not be without interest to all.

The terms "mission" and "mission work" are used in a variety of ways, and may imply the work of an individual or that of an associated body of missionaries. Our own mission in Shanghai is, as we all know, an association of men and women, ordained, lay, and medical, working severally in different lines, but all for the one great purpose, the spreading of gospel truths and the saving of souls; hence while we are requested to make special reference to the "medical mission work" we do so in no spirit of comparison with other departments of our mission, nor with the intent to regard any department as less important, believing that each branch is essential and should be supported to the utmost ability of the denomination. Indeed we sometimes feel that the women who are doing our work in that far away country are in the relation to us which a wife sustains to a husband for whom she has left her father's house, her parents, brothers, sisters, and friends, and gone with her husband alone into a new and strange land to share his home and fortunes. She deserves more than shelter and food and clothing to fill the void in her heart by reason of all which she has left behind; her wishes should be consulted, her tastes gratified, and she should be tenderly, lovingly, and thoughtfully cared for in all things, less than this by the husband of her choice being a breach of the marriage vow he so solemnly made. Our women missionaries have sacrificed everything which, from a worldly stand-point, is most to be desired in life. No women had better homes or truer friends, and none were better qualified to adorn their homes or to enjoy the home blessings, and yet they have freely given up all to do this work for the Master. Not alone *their* work but *ours*, and it could not be done but for the self abnegation and Christ-like sacrifices of our missionaries. We owe them more than a mere support; we owe them our prayers, our tears, and our most earnest solicitude. Whatever these women need for the prosecution of their work,—and they themselves are the best judges of what is needed—should be provided for them not in a carping and grudging spirit, but cheerfully and in good measure, heaped up, pressed down, running over. To become a successful missionary one must be educated, and we can point with satisfaction to the *personnel* of our Shanghai mission as being, both individually and collectively, sity of Christian work in a heathen land is so appalling that we in the home land can hardly comprehend it. The sanctity of home life, the

in no respect educationally inferior to any missionaries upon any foreign field.

Many denominations provide special training for missionaries who enter a foreign field, which, if it has advantages over sending those without special training, should be thoughtfully considered in sending others to work in our Shanghai mission. Women missionaries are taking an increasingly important position, both in numbers and in the amount of work done by them; whether as wives or single women they are doing some of the best work that is being done.

In heathen lands there is no knowledge of the home as seen in Christian lands, and the wives of missionaries are enabled to demonstrate the influence of a Christian home the ultimate of results of which cannot be estimated. They can also in common with single women reach heathen women where men cannot go, visiting in families, and doing what in the East is known as "Zenana Work."

It is in teaching, however, and more recently in medical work, that large numbers of single women are engaged, and it is principally by them that most of the work is done. The problem of all missionary work is permanent growth, and any suspension of the work on a mission field is greatly to be deplored, because an interruption of growth, however small, means loss of development, which to be natural must be continuous. It is highly important that no hiatus should ever again occur upon the Shanghai field, and with the present condition of interest shown by the denomination a hiatus would seem almost impossible; but to prevent it other young women are to be educated and prepared to continue the work now being done by Dr. Swinney, Miss Burdick, and Mrs. Randolph, who, being only human, must transfer their work to other hands in time. The time required for preparing a woman, or women, to conduct the work of a medical mission implies more than a mere course in a medical college, which from *three* has now come to be *four* years of study. It should also comprehend some time in both hospital and general practice prior to attempting so important an undertaking as assuming entire charge of a varied dispensary and hospital practice in connection with mission work. I sometimes wonder if the denomination is sufficiently awake to the need of preparing in time substitutes for the very important positions now filled by each of these women, and especially the one occupied by Dr. Swinney. Medical mission work, like school work, is primarily evangelistic; but missionary schools imply *education*, which in a broad sense means not a single school but a system of schools, graded from the primary school to the college, in order that properly educated converts can be prepared to carry on work already established in an expansive and efficient way. To a small denomination like ours, educational mission work in any broad sense implies therefore expenditures which would be next to impossible to meet, while in medical mission work it is quite different. I read that in China especially medical missions are so highly appreciated that the Chinese officials themselves bear a large part of the expense incidental to maintaining them, and the experience of our own missionaries in China in collecting money for the medical work seems to confirm this statement. The prime element in all mission work is *personal*. Such men as Judson, Livingston, and others found their greatest power in close personal relation and conversation. This is equally as important now

as in the days of Judson; and while it is applicable to other lines of work it is especially applicable to medical work, as the closest personal relations must be observed between patient and doctor. We have no doubt that all have been much interested in Dr. Swinney's reports published from time to time in the RECORDER, giving us little glimpses into her form of work. She often remarks, "I took the time to have a few minutes conversation," with this or that patient, "about Jesus and his love to them," showing that she understands the force of what others have found true in relation to personal efforts in winning souls to the Saviour. Medical missions originated in the idea so well understood that the state of the body affects most vitally the state of the mind, and once started they grew with a rapidity which exceeded that of any previous missionary work. The doctor succeeded in fields where teacher and preacher had failed, and medical missionaries secured an entrance where other Christians would not be received. This, I read, is especially true in China where prejudice against foreign influence is so strong. America has been the foremost nation in medical missions, the first medical missionary, Dr. John D. Scudder, with his wife, going from New York to India in 1819, where Dr. Scudder died in 1855. In 1849, or thirty years later, there were forty medical missionaries in the world, twenty-six of them being from the United States. At present the need of this kind of work is so universally recognized that a medical department is connected with almost every foreign mission. Dense superstition in medicine prevails in all heathen countries, in none more than in China, where they have no knowledge of anatomy, physiology, chemistry, or of any of the applied medical sciences, so that native doctors do more harm than good. The sick are often left to die in the street, the aged are abandoned to die alone, and not so much as a drink of water is given to the wounded who are abandoned to perish after a battle. It would seem now as though *every* missionary should understand medicine, being often stationed far from any doctor; and so for their own sakes as well as for those around them they need the instruction to enable them to look after their own health and that of others. Every medical mission must have its dispensary, but the secret of its success lies in a hospital. In a dispensary there is but little time for personal conversation, while in a hospital there is ample time, and convalescents can attend meetings as well; so that through hospital work medical missionaries can get a hold on the people as no others can, and it is confidently asserted that more can be accomplished in one year through a medical mission hospital than through other sources in five or ten.

(To be continued.)

#### YOUTH.

"The whole period of youth," says Ruskin, "is essentially one of formation, edification, instruction; in taking of stores, establishment of vital habits, hopes, faiths. There is never an hour of it but is trembling with destinies, not a moment of which, once past, the appointed work can ever be done again or the neglected blow struck on cold iron. Take your vase of Venice glass out of the furnace, and strew chaff over its transparent heat, and recover that to its clearness and ruby glory when the north wind has blown upon it. But do not think to strew chaff over the child fresh from God's presence, and to bring the heavenly colors back to him, at least in this world."

# THE SABBATH RECORDER.

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"Is THY soul like a cup? Let its little be given,  
Not stinted nor churlish, to One  
Who will fill thee with love, and his faithfulness prove,  
And bless thee in shadow and sun."

WE learn that the history of the Salem, W. Va., Church, now appearing in the SABBATH RECORDER, will be published in pamphlet form for more convenient use and preservation. Any one desiring a copy of this valuable history can obtain it by sending 15 cents to the Rev. Theo. L. Gardiner, Salem, W. Va., so long as the supply holds out.

ON account of an acute attack of throat troubles with other ailments we have not been able to attend our own Association this year. This is the first time in an experience of more than twenty-five years that, for any cause, we have missed a session of the Association in which we have held membership. We hear that the session has been a most excellent one, as have each of those which have gone before it, in all of which we greatly rejoice.

THE Board of lady managers of the Columbian Exposition, 409 Rand-McNally Building, Chicago, is seeking information respecting woman's organizations, for the purpose of making a complete encyclopedia of all societies or associations for the promotion of charitable, philanthropic, intellectual, sanitary, hygienic, industrial, or social or moral reform movements, organized or managed by women. The following are the points on which information is sought: Name; Date of Organization; Names of Officers; Address of Headquarters and Corresponding Secretary; Number of Charter Members; Present Membership; The Aims of the Society; Any Educational features? If so, What? Source of Income; Annual Expenditures; How nearly self-supporting? Any officers of any ladies' society reading these lines, and desiring to answer this call can do so by addressing Mrs. Helen M. Barker, 409 Rand-McNally Building, Chicago.

THE treasurer of the Missionary Society informs us that he has sent out to the clerks of churches, so far as known to him, printed lists of Life Members of that Society, with requests that they be corrected and returned to him at an early day. It is many years since the Board undertook to get a complete list of Life Members, in which, in parallel columns, should be shown the dates when membership began and, in case of death, when it ceased. For the sake of complete records this is very important and can be easily accomplished if only those who know of corrections to be made will make them and report. Many of these corrections, in almost every community, can be made from personal acquaintance, but in other cases it might be necessary to consult church records to find the dates of deaths. This any clerk ought to be willing to do, and it will be of great service to the Society. Take the list, observe the names

in it which belonged to your church, note on the margin any necessary changes, and send it to A. L. Chester, Westerly, R. I. That is all. It is easily done. Do it, and do it quickly.

It has pleased Dr. Crafts, and men of his class of reformers, to accuse all Sabbath-keepers of joining hands with the saloon-keepers of the country, because they are opposed to legislation in favor of Sunday. He persistently refuses to acknowledge that there is a wide difference in their motives, and that this difference separates the two classes by an almost infinite distance. But possibly now he will be able to see the point, for the tables have been turned upon him. It has been conspicuously the burden of Mr. Crafts's labor, for a long time, to secure the closing of the Columbian Exposition on Sunday. To this end he has left no stone unturned. It is now announced that the saloon-keepers of Chicago, in large numbers, we dare not say how many have signed a memorial to the commissioners of the fair, earnestly petitioning them to close the gates to all visitors on Sunday. Thus suddenly, according to his own logic, Dr. Crafts finds himself working hand in hand with the saloon-keepers of Chicago! Will he acknowledge the charge? If not, will he cease charging Seventh-day Baptists with joining hands with saloon-keepers, because they are opposed to Sunday legislation? Probably not! It suits his purpose too well to keep right on making the charge.

WHILE on this point, it may be as well to say that the saloon-keeper opposes Sunday legislation because it is one form of anti-saloon legislation, and of course, he is opposed to all such legislation; the Seventh-day Baptist opposes Sunday legislation because it is a form of religious legislation, an interference of the State with religious faith and practice, and so is a direct menace to all religious liberty. When our position is thus known we are not particular what people say about it or us. Again, it is clear that the saloon-keepers of Chicago want the Fair closed on Sunday in order that the large crowds of visitors in the city who do not care to go to the churches, may drift into the saloons of the city to pass away the time, and drink. It is no matter to them through whose influence, or for what motives the closing is effected, the result will be their harvest. Mr. Crafts wants the Fair closed on Sunday that the assembled nations may see and admire the "American Sabbath." What they would see would be crowds drifting in enforced idleness from the instructive, pleasant and harmless walks among the achievements of human thought and industry, to the gilded saloons or the low dives of the city. The spectacle will not be edifying nor will it reflect much credit upon the American Sunday, or rebound to the glory of its defenders. We do not question Mr. Craft's motives, but we despair of his judgment if he does not see that he is doing his best for the saloon-keepers of Chicago.

THE following paragraph has found currency lately in our American newspapers. We do not know what the authority is for some of its statements. We give it as we find it. If any one can give better information on the subject we shall be glad to publish it. In the meantime there is food in the paragraph for reflection:

Only two missionary religions exist at the present time, and they are the only living ones,—Christianity

and Mohammedanism. Heretofore, while Christianity has made its attempt on Mohammedan countries,—and not always successfully, it must be confessed,—Mohammedanism has not sent missionaries to Christian countries. But now there seems to be a turn about. There is something strangely ironic in a recent telegram from Rangoon, stating that a crowded and enthusiastic meeting of influential Mohammedans had been held here to consider the adoption of measures for promoting the Mohammedan religion in England. A committee was appointed to raise funds in support of a Mohammedan institute in Liverpool, and large subscriptions were promised. Thoughtful writers have frequently insisted upon it as a certainty that the ideas of Asia would before long make themselves felt at the West, but few of these, we imagine, expected to see Mohammedans subscribing for a missionary effort to convert the English. But there is small likelihood of their winning success, the vital dogma of Mohammedanism, the irresponsibility of God, being as opposed to the thought of the West as polygamy is to its morals. The effort, though, affords a curious illustration of the favor with which the true believers still hold their faith. They send abroad, and this will be news, we imagine, to some Christian brethren of the order of the Philistines who are quite satisfied with what the church is doing at the present time; we say they send abroad more missionaries than we do, and, as regards numbers, with more success. All the Chinese Mohammedans, numbering about five millions, are converts of a comparatively recent date, all of which carries a significant lesson for the Christian churches.

## GOOD CHEER FROM THE PANSIES.

Here I sit by the bed of pansies. It has been plucked to the last blossom day by day for several days, and yet many a freshly opened flower now awaits the hand of some one to bear it away upon its mission of beauty and cheer.

For three days, as guests in this parsonage home, have we met with the bouquets from this bed of pansies. Morning and evening, as we have surrounded the festive board, their shining faces have greeted our eyes and cheered our hearts.

Day by day have we seen them in the hands of those who bore them away to decorate the atlas in the house of God. Like gems from God's hand have they reposed upon the bosom of many a fair form, making still more attractive their personal charms.

And yesterday, as the guests crowded into the banquet hall beneath the church, to partake of the bounties so generously provided, what should greet them there but beautiful little bouquets, peeping from beneath the edge of each plate, all prepared by careful hands, with pin attached for ready use.

What a happy greeting! Cheerily did that great throng respond with tokens of delight, and many sweet words fell from the lips of those whose hearts were gladdened by these flowers. And all of that afternoon the great audience wore those gems of beauty, as though the love of God had made their hearts to blossom in the sunshine from the loving hearts that gave them. Conspicuous among them were the shining faces of pansies from this same bed.

Now dear friends, let me tell you the sweet lesson that comes to me from this little bed of flowers, that has contributed so much to the happiness of all the church, and brought such cheer into the pastor's home.

This bed of pansies was planted and cared for by the hands of one now dwelling in a distant state. As the former pastor's wife, she had watched and watered them, hoping to gather the beautiful fruitage of her seed-sowing. But they yielded up the much desired treasures all too stintedly, and she found but little compensation for her anxious toil in the first year's harvest. It was undoubtedly a disappointment to her, and she may have felt that her labor



and care were spent for naught, when so few tokens of success were granted unto her.

But now, after she is gone, the blessed harvest of her seed-sowing is being gathered. Other hands are plucking the flowers that she planted; other hearts are cheered by the fruits of her labors, and another home is brightened by the gems with which she had hoped to decorate her own.

Thus is it oftentimes in our work for the Master. One sows, and another reaps. Much of our seed-sowing fails to bring immediate results. We grow weary and disheartened, because our hands cannot pluck flowers where we have sown the seeds. People do not respond to our appeals, souls will not heed the message. We tell them of Christ, and they turn away to listen to the siren song that allures to death. Those for whom you have done the most often appear the most ungrateful. Buds of spiritual growth open so slowly that we despair of getting any blossoms, and the child of God often grows weary and says: "I have labored for naught;" "My efforts are not blessed."

Oh, child of God, let us read the lesson of this flower bed. God does not always give you the full harvest in the first year. Indeed sudden and tropical growths are seldom permanent, and the best results often come after slow and reluctant development. God always takes care of the good seed you sow, and after you have sown it and done your best, all of the responsibility rests on God. He will give the increase.

You cannot measure spiritual results as you do physical. The artist can see his picture grow from day to day under his skilled hand; but the spiritual artist is painting away in the unseen. The builder can see his building rise block by block, but the spiritual builder is rearing invisible walls, with invisible material. You cannot tell what under God, may be the result of any good work.

You may be removed from the field and see only the least beginning of your harvest. But under God it will come. Others may pluck the flowers where you did the sowing. Many hearts will be cheered in years to come, wherever you sow the seeds of truth. "His word shall not return unto him void." And men will appreciate your good work for the Master, even though you may not see it yourself.

Then cheer up, discouraged worker; God sees your work, and by and by you too will see that he never lets his children work for naught.

THEO. L. GARDINER.

LEONARDSVILLE, N. Y., June 12, 1892.

#### A REMINISCENCE.

In 1838 my father resolved to visit his mother, who lived in Washington county, New York, so he hitched his horse to his open buggy, and we started. Father, mother, baby sister in arms, and I, on a little stool behind the dashboard. The first day's march landed us at Alfred Centre before night, where we stopped at the house of a Mr. Green. The only two things I remember of this family is the name, which I thought was singular, and a tame crow with only one leg, the other having been cut off in a steel trap. I soon let him alone, finding he had a sharp bill, which he used freely on my anatomy with much scolding. The next morning, on going out of doors, I was surprised to hear and see a large bell, turning over and back, on top of a building more grand than the meeting-house father preached in at Friendship; and in answer to my anxious inquiries learned it was the new Alfred Academy, then just started by a young man of the name of Kenyon.

The next night we stopped with a Mr. Lanphere, who had what I thought was the largest mill in the world, as the water came from overhead in a tube of wood which looked like an elongated barrel, and poured its flood of water onto an immense wheel which moved with a majestic grandeur all its own. Thirty-five years afterward, while riding past that place high up the mountain side in the fast-moving train, I recognized the locality, but the old mill, the tall, moss-covered wheel, and the long, wooden tube, had given place to modern improvements and the age of iron; but I knew the place, and my imagination filled in the picture, which I would paint were it possible.

The next place we stopped was at Elmira, then a small village, where my Uncle Philander was pastor of the Baptist Church. The canal had just been completed, and was full of muddy water, but it connected the town with the Erie Canal, and the people rejoiced that they were at last linked with the great world. A few days after we passed near Seneca Lake, and there, moored to the dock, I saw my first steamboat. What an impression it made on my mind, and how the escaping steam frightened me! yet I wanted to stay and see it start, but father drove on and I cried from vexation. At Schenectady I saw my first railroad and locomotive with its train. The locomotive was nothing but a pepper grinder compared with those of the present day, and had no cab or covering for the engineer or fireman; in fact, it looked like an English engine of the present day, and the cars resembled the English far more than they do now, as they were made by putting two old-fashioned pumpkin-shell coach-bodies together on a platform under which were four iron wheels, like a horse car of the present day, but why they left the drivers' seats on top, I could not find out; and why they made the conductor ride there when the train was in motion, I also could not find out. I know now that the drivers' seats were left on because of force of habit and our English training. You can see it yet in England, but here all vestige of the stage-coach has vanished, and an American locomotive or railroad car looks nothing like the English. How the conductor survived the sparks from the wood fire of the engine which enveloped him is still a mystery to me.

Another uncle of mine, Abraham, was located here as pastor of the Baptist Church, and he was very glad to see us. Soon after leaving we reached the farmhouse where grandmother lived, and leaving mother, with the baby sister, we started for Lake George, where one of father's married sisters lived, far in the wilderness, and almost isolated from the whole world. From Whitehall we traveled over what was called the national road, but it was a mere track through the trees, and night fell before we reached the brow of the mountain from where father expected to see the lake. Taking me off the seat and placing me on the bottom of the buggy, with the advice to hold on tight, he took the horse by the bridle and began the descent. I remember calling out, "Father, when I get to be a big man I am coming up here and roll all the great stones out of the road." Father laughed most heartily at this, and stopping the horse, he said, "My son, if you do you will find it the biggest job of your life." Soon after father called out, "I see a light," and then it burst on my astonished and delighted eyes, as we saw figures moving in the blaze from a great stone fire-place, gleaming through the door of a log house, which had been hastily thrown open, when the strange sound of wheels

came to the ears of the inmates. I was lifted out of the wagon and placed in a rude little rocking chair, in front of the blaze, and related the many dangers I had passed through, to the crowd of delighted youngsters who surrounded me. We found the horse and wagon would have to be left here while we took boat across the bay. Before we reached the other shore another door opened and the firelight gleamed across the water as the inmates of this house had heard the beat of oars in the hands of the sturdy mountaineers who were rowing us. As we approached the entrance to the log house a tall, fair-haired woman appeared, and father, walking rapidly towards her, called her by name and said, "Don't you know me?" "Oh, brother Walter!" she said; and throwing her arms around his neck, she burst into tears and sobbed on his shoulder as if her heart would break.

The warmth of the fire and hum of voices made my eyes heavy, and I was put to bed. When father came it awakened me and I asked him what made auntie cry when she saw him. His answer was this: "Why, my son, she cried because she was glad;" and in a few minutes the sound of his snoring filled the little room, but I was ill at ease. I wondered how he could sleep so peacefully, as I really believed from the bottom of my heart that he had told an untruth, for how could any one be glad and cry too. I have lived long enough to learn that a woman can do many wonderful things, and among them cry when glad. But how I agonized for father that night, as I had been taught there was a lake of fire where brimstone was burned for those who were careless of the truth, and it seemed that morning would never come. I know now that I was feverish from excitement and the long ride, and being away from mother for the first time; and mother was as uneasy as I the first night away from her boy. That night I resolved, if I ever had a boy, and he asked questions, I would answer them to the best of my ability, and in detail, and not cut a fellow off short, as father did sometimes; but he was a man of few words out of the pulpit. He often said to me, "My son, I don't see why people talk so much unless they have something to say." Thinking of early days I penned these lines; they may be of interest to a few old people; if you think so print them, if not, cast aside.

F. B. GILLETTE.

BROOKLYN, N. Y.

#### THE WRONG BOOK.

A lawyer made an amusing blunder during a great fire at Seattle, Washington. A local journal says that when the fire was raging and it became evident that the building in which a prominent lawyer had his office must be consumed, he ran up to his office to save what he could. He had a very valuable library and some manuscript volumes which represented the hard work of many years. He rapidly gathered some that he was most anxious to save, but there were more than he could carry, and he picked up one and then the other, only to discard them for some more precious. While he was hesitating between them, the firemen raised a cry that he must get out instantly or he would lose his life. In the excitement of the moment he seized the first book within reach and ran for his life. He rushed down the stairs and did not look at the book until he was safe on the pavement. Then he looked at it and found that he had saved the city directory. His chargin may be imagined as he thought of the valuable books that could never be replaced, left to burn, while he had brought one of little value. What he did in those moments of terrible haste, men are doing all through their lives, in securing the world's prizes that are valueless in eternity, and this in spite of Christ's warning: "Seek not what ye shall eat or what ye shall drink, neither be ye of doubtful mind."—Luke 12: 29, 41.

## YOUNG PEOPLE'S WORK.

### THE IRREPRESSIBLE BOY.

He worried the cat,  
He played rat-tat-tat  
On the window panes, fully an hour by the clock;  
He tried roller skates  
Where dishes and plates  
In jeopardy lay, till some fell with a shock.

With an Indian yell  
On the doll's house he fell,  
And added that poor dolly's scalp to his belt;  
Then knocked off its toes,  
And its fair Grecian nose—  
Which same was of wax—he proceeded to melt.

Two tubs he upset,  
Without one regret;  
He stood on his head till his face turned sky blue.  
A curtain he tore,  
And then sighed for more  
Inventively mischievous things he might do.

He hid granny's "specs,"  
But that didn't vex;  
Her face brightened up with his fun and his noise.  
"One sweet kiss repaid  
For all!" so she said,  
Resignedly adding that "boys will be boys!"

But strangest of all,  
At night's quiet fall,  
How meekly, how placidly, this rogue would say:  
"Good night, mamma dear!  
Good night, papa, dear!  
I've tried hard to be such a good boy to-day!"

—Independent.

HOW LIKE this well-known boy we all are! We follow our own sweet will, our passions, and our most arbitrary opinions, and then say to our heavenly Father: "We love thee and endeavor to perform thy blessed will."

LET us consider a little this parable and then say to ourselves after the manner of Nathan to David, "Thou art the boy." Are we any more sensible of our inconsistencies than was the hero of the foregoing epic? I trow not. Let us all "endeavor" really, truly, sincerely, earnestly to do our Master's will.

### SYSTEMATIC GIVING.\*

WHAT IS IT AND WHAT WILL IT DO?

BY MR. W. H. WHITFORD.

The subject chosen for our discussion is very broad, or at least, one that has been theorized upon in many different ways. It is also a subject that should be of vital interest to all of God's people. Of all the many ways in which this subject has been set forth, let us notice only one or two of them, and then judge for yourselves as to their success, or failure, and as you judge them, so you may, I think, judge all systems laid down by man.

1st. Some have suggested that a tax be levied upon the assessed valuation of our property, as taken by our State, for the purpose of raising the necessary means to run the various branches of religious work. By so doing they claim that it will equalize this burden. Is it so? Will it do it, and is it a good plan? If I were to answer this question, I should say *no!* most emphatically *no!* Why? Let us look at it for a few minutes then answer it for yourselves. In showing this forth in a clear light I know of no better way than by giving you illustrations, or examples. Mr. A. has a farm of 160 acres, assessed for \$3,000. Personal property consisting of horses, sheep, cows, and hogs to the amount of \$1,500; if he was assessed at one per cent it would amount to \$45 for one year. Very *liberal*, some would say. Yes it is, that is in a *small* way considering he has an annual income of from \$1,000 to \$1,500; but, then, he

does a *great deal* better than Mr. B., who only has a house and lot that is assessed for \$2,000, and United States Bonds to the amount of \$100,000 bearing five per cent, which is not assessable; for he only has to pay \$20, with an annual income of \$5,000, but *he* pays more than Mr. C., who receives a salary of \$2,000, and spends the same as he goes along, thereby having no assessable property, hence, no tax. Pardon me, but I do wish to cite you to one more class, and that is of Mr. D., who is a hard working man and all that, who has a large family to support, and a heavy mortgage upon his property. He is assessed by the State for \$2,500, and just think, with an invalid wife and—let us refrain from going farther, for I dare say you all have ere this located just such an one among your own list of acquaintances. Disaster and disappointment seems to meet him on every hand. He would have to pay on the assessment plan \$25. More than *any* of the others according to his income. Now, dear brothers and sisters, is this justice? Is this a good system? What think ye? Will you not say as I have that it is not? I think you will.

Again, let us look at another man's view. He suggests that we pledge ourselves to give a stipulated amount each year for each of the various branches of the Christian work. There, that *sounds* pretty sensible. That will reach all of the aforesaid classes in good shape. I guess we had better adopt it, hadn't we? Let us see, Mr. A. that gave \$45 on the assessment plan says, "Yes, by all means, I'll give \$15 to the church, \$5 to the home missions, \$5 to the foreign missions, \$5 to the Tract Society, and \$5 to various other benevolent purposes, and I'm *sure* you can't ask me to do more." Well, that *does* sound pretty good; but let's see how much that foot's up to. Why, that's only \$35, \$10 less than on the assessment plan. How does that happen? I'll tell you, man naturally is of a selfish nature, and when he makes pledges that way he is pretty apt to get them so low that he will not be inconvenienced very much. What is true of Mr. A. will probably apply to all the other classes. So you see that will not do as well as the assessment plan. Now what *are* we going to do? Go without system in this great work? No! by no means. What would you think of a railroad company that run their trains without system? Would you, knowing that fact, board one of their trains for a pleasure trip? By no means. Why? Because by so doing you would seal your own doom, for sooner or later there would be a great collision and all on board would either be killed outright or maimed for life, and what is more, in a very short time you would see nailed over their door, *failed*, and in fact the same sign will be seen on the door post of every business or religious enterprise that undertakes to run without the very best of systems. Then, what are we going to do? Well, I'll give you a plan I think we'd better adopt, for this has been tested and found perfect, and when anything is found to be *just perfect* it is folly to try to improve it, or tamper with it in the least.

It is this, our heavenly Father said, through his prophet Moses, that we should set aside one-tenth of our—capital? No. Net gains? No, but one-tenth of our *income*, whatsoever it be, and not to discriminate in the least, but to take everything just as it comes along, *good, bad or indifferent*. One-tenth is mine saith the Lord. What do you think of that? To my mind it is the only safe plan that we can adopt. What will it do? Let us see. Mr. A. will pay the handsome little sum of \$100 to \$150, instead of

\$35 to \$45. Mr. B. \$500 instead of \$20. Mr. C. \$200 instead of nothing, and Mr. D. can just GIVE a little something, instead of having his \$25 taken, and I think God would look down with a smiling approval and say, "I was sick and ye visited me, hungry and ye fed me, naked and ye clothed me," for God is a God of love.

If we will all adopt this system we will create within *ourselves* a greater interest and become more *enthused* in God's cause, for where our hearts are there will our treasure be also, and, dear brothers and sisters, we will actually *love* to see the dimes and dollars going into *God's* side of the pocket-book, to be given out here and there as he shall direct, and of a truth, you will give more and feel it less, than by any other system you can conceive of. The churches throughout the length and breadth of the land would become beautified and made more attractive, and in a good, healthy, thriving condition, instead of being stagnated and crippled financially. Your home and foreign missions and Tract Society could be spreading the gospel to thousands, yea, millions of souls that are hungering and thirsting for this bread of life, that are to-day being deprived of it for the want of funds. I tell you friends, if we all, young and old, will adopt this system which *God*, and not man, has given us, his store-house will be filled to overflow. Then there will be no need for the Masonic Order, Odd Fellows, Good Templars, and many more benevolent and worthy societies which I might mention. Why? Because all of the kind deeds of charity, and caring for the sick and the poor, and lifting up the fallen from the gutter will be done through the church, where I think it rightfully belongs, and where God intended it should be; for we are told in Isaiah 58th chapter, beginning with the 7th verse, that the work of God's people is to deal bread to the hungry, house the poor, clothe the naked, comfort the afflicted, and not to hide ourselves from our own flesh. Then, after having done all these things and many more our light shall break forth as the morning, and our health shall spring forth speedily, and our righteousness shall go before us, and the glory of the Lord shall be our reward, and when we call the Lord will answer, or cry, he will say, "Here I am," and our lights shall rise in obscurity, and the darkness shall be as the noonday sun, and the Lord will guide us forever, and satisfy our souls in drought, and make fat our bones, and we shall become like a watered garden. Yea, even like a spring of water whose waters fail not. What a grand and glorious reward is this for doing as God bids us do, and they are *sure*, for the *Lord* hath spoken it. Then, dear friends, let us adopt God's system and we will see our denomination becoming a bright and shining light, which will be seen from afar, and the people will be attracted toward us, even as they were of old by that bright and shining star of Bethlehem.

ALBION, Wis.

### "FREE" POLITICAL PRAYERS.

It is a frequent practice for the managers of political conventions to have the first session, at least, opened with prayer. A divine, whose opinions are of the right stripe, is requested to perform this office. In some cases, the prayer is virtually a preliminary oration, being used as an opportunity to instruct the delegates concerning their duty toward their party and their country. The ubiquitous reporter feels bound to catch these utterances, and if they contain anything of special note, they appear in the report of the proceedings and are telegraphed over the country, together with the opening

\*Read at the meeting of the Local Union of Christian Endeavor Societies, held at Utica, Wisconsin, May 23, 1892.

speech of Chairman A, the nominating addresses of Messrs. B, C, D, etc., and the thankful acknowledgments of candidates X, Y and Z. Put with this the attempt of a Chaplain of Congress to administer a rebuke to Wall Street speculators in the performance of his devotional (?) office, and the question arises whether "free prayer" has not its dangers as well as its advantages. A recent effort of this sort became the subject of an animated newspaper controversy.

The reverend doctor's sentiments, as expressed in his orisons, were attacked and defended in metropolitan and inland journals. Is not this calculated to bring discredit upon religion? It is true that the exercise of citizenship is one of the most important duties that an American can perform. It is true that the divine guidance is needed specially by those who administer the laws, and, by parity of reasoning, by those who select such administrators. But the very essence of prayer is destroyed when, in the place of an outpouring of the heart to God, is put a virtual oration to man, and the main purpose of the effort seems to be to effect those present, by laying out their work for them, or giving them indirectly, but none the less clearly, directions as to their course. The oft-quoted remark concerning the prayers of Edward Everett may have seemed to many to have been either very naive or very sarcastic, yet such a description of these political harangues, offered under the guise of prayer, could scarcely be considered as overdrawn. It is easy to inveigh against "forms of prayer" as not coming from the heart, but when those who speak thus permit liberty to degenerate into license, we feel constrained to call their attention to a "directory of worship," the authority of which even they acknowledge, and which contains a precept pertinent to this subject, even this: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth, therefore let thy words be few."—*The Churchman (Episcopal)*.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1892.

#### THIRD QUARTER.

July 2.	The Ascension of Christ	Acts 1: 1-12.
July 9.	The Descent of the Spirit	Acts 2: 1-12.
July 16.	The First Christian Church	Acts 2: 37-47.
July 24.	The Lame Man Healed	Acts 3: 1-16.
July 30.	Peter and John Before the Council	Acts 4: 1-18.
Aug. 6.	The Apostles' Confidence in God	Acts 4: 19-31.
Aug. 13.	Ananias and Sapphira	Acts 5: 1-11.
Aug. 20.	The Apostles Persecuted	Acts 5: 25-41.
Aug. 27.	The First Christian Martyr	Acts 7: 54-60, 8: 1-4.
Sept. 3.	Philip Preaching at Samaria	Acts 8: 5-25.
Sept. 10.	Philip and the Ethiopian	Acts 8: 26-40.
Sept. 17.	Review	
Sept. 24.	The Lord's Supper Profaned	1 Cor. 11: 20-34.

#### LESSON I.—THE ASCENSION OF CHRIST.

For Sabbath-day, July 2, 1892.

SCRIPTURE LESSON.—Acts 1: 1-12.

INTRODUCTION.—After six months of interesting studies in the Old Testament, we begin the third quarter in the New, with the book of Acts, the first fifteen chapters of which will furnish our lessons for the next six months. Luke is the author of this book as well as of the gospel bearing his name. The book was probably written at Rome, about A. D. 61-63. We cannot value too highly this book of the Acts of the Apostles (correct title: Acts of Apostles), as it gives the origin of Christianity and the Church, drawn by one who was himself an eye-witness, and a leading actor in the early evangelization of the world. We may divide the book, as says Canon Farrar, into two general sections, of which the first (1-12) treats mainly of the doings of the Apostle Peter, and the second (13-28) is wholly devoted to the missions and suffering of the Apostle Paul; or by another division, the first section (1-9: 30) records the establishment of the church in Palestine, and the second (9: 30 to 28) its extension as far as Rome. The first fourteen verses are introductory, and describe the final interview of the risen Lord with his disciples, giving fuller details of his ascension than were recorded by the same evangelist in his gospel.

EXPLANATORY NOTES.—v. 1. "Former treatise."

Gospel of Luke. "I." Luke, the author of this book. "Theophilus." Literally means *friend of God*. Some have supposed that under this title Luke dedicated this history to all the *friends of God*; but if that were his purpose he should have used the plural instead of the singular. Besides, by addressing him in Luke 1: 3, as "most excellent," he evidently designates a particular person, probably a Roman or Greek disciple of Luke, distinguished by his situation in life. "Do and teach." Miracles and sermons. v. 2. "Holy Ghost . . . commandments." Probably a reference to such communications as Matt. 28: 18-20, and Mark 16: 15, 18, given through a special influence of the Holy Ghost upon himself, as well as imparting it, on occasion, to his disciples, as in Luke 24: 45, John 20: 22. v. 3. "Passion." Suffering—especially referring to his death upon the cross. "Infallible." Indubitable. "Proofs." Christ's resurrection is one of the best tested events of history. Many witnesses testify to it; the linen clothes carefully laid by in the sepulchre; the angel's declaration: "He is risen." Christ's own words; his appearance on many different occasions after his resurrection—being seen at one time by five hundred; his eating, drinking, talking and walking with them for forty days, and then being taken up out of their sight. "Forty days." This is the only place where the *time* is mentioned. v. 4. "Being assembled." Some meeting prior to the last one with them. "Not depart . . . but wait." Jerusalem was to be the place of a wonderful display of the divine power, and they should not go forth for service until they had received its endowment. "Promise." Given both by Old Testament prophets and Jesus himself. Joel 2: 28-32; 3: 18, Luke 24: 49, John 14: 16, 17. v. 5. This is the only place where these words of Christ are recorded, not being found in any of the gospels. v. 6. "Come together." On the day of his ascension, their last meeting with him. "Restore to Israel." Shows the ideas of a secular kingdom which they still must have entertained. For a considerable time they had been under Roman dominion, and they were looking for the restoration of power to Israel. v. 7. The important *fact* they might know; the *time* was in the Father's power (or authority) alone. God has foreknowledge, and full liberty of action, nor will be limited by his own decrees. v. 8. "Power." Here means *energy* to be imparted by the Holy Ghost for working miracles and establishing and extending the kingdom of Christ. "Witnesses . . . Jerusalem . . . earth." This is the divine order for preaching the gospel, with which corresponds the saying: "Charity begins at home, but should not end there?" "Jerusalem and Judea" may represent the Jewish people proper, "Samaria," a semi-Jewish, or mongrel race, "the uttermost parts" the heathen Gentile nations; thus making the preaching of the gospel universal. v. 9. This language leaves no doubt as to Christ's bodily ascension. "Cloud." Probably the visible manifestation of God's presence. See Matt. 17: 5, Luke 1: 35. v. 10. "Looked steadfastly." Thus less likely to be deceived as to what became of their Lord. "Two men in white." Angels in human form. v. 11. "Gazing." As if your glorified Lord were never to return. "Shall so come . . . as," etc. Shall return to earth, personally, visibly, gloriously; the joy from which fact should swallow up the grief of his departure. v. 12. "Olivet." The mountain east of Jerusalem, from whose eastern slope, near Bethany, the ascension took place. "Sabbath-day's journey." About 2,000 cubits, fifteen-sixteenths of a mile.

LEADING THOUGHT.—"Having loved his own which were in the world, he loved them to the end." Remarkably illustrated by his repeated appearance to them after the resurrection; his promise of the gift of the Holy Ghost, and the promise given at the ascension that he would come again.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 28th.)

OUR ASCENDED LORD.—Acts 1: 1-12, Heb. 6: 13-20.

Jesus is coming! sing the glad word!  
Coming for those He redeem'd by His blood,  
Coming to reign as the glorified Lord!  
Jesus is coming again!

—El Nathan.

"As ye have seen him go into heaven." In like manner shall he come. While waiting for that coming let us work and think of the glorious ascension. What a sight! Talking in his pleasant way, giving his final instructions, he begins to ascend. No deception about it. His hands are lifted in blessing, and in the act of blessing he rises. While gazing upward in amazement, their Lord, *our* Lord, is received into a cloud, a cloud of angels, a cloud of glory, the shekinah of the Old Testament, the symbol of the divine presence. On this chariot Jesus ascends from earth to heaven. And this is our

hope, a living, glorified Saviour who in like manner will come again to receive us to himself. His glory, our glory. His home, our home. We wait for "the promise of the Father." We live by faith now, not by sight. He has gone to prepare a place for us, in the meantime we are to prepare for the place. A prepared place means a prepared people.

#### SCRIPTURE REFERENCES.

1. The ascension of our Lord into his sanctuary. Psalms 24: 7-10.
2. He leads captivity captive. Psalms 68: 17, 18, Eph. 4: 8.
3. The ascension foretold by Christ. John 6: 62; 7: 33; 20: 17.
4. Referred to by the apostles. Eph. 1: 20, 1 Peter 3: 22.
5. The overshadowing cloud. Matt. 17: 5.
6. He will again descend. 1 Thess. 4: 14-18.
7. All shall then see him. Rev. 1: 7.

—FOR six months during this year the writer has furnished lesson comments for the *Helping Hand* and this page. It has been a work of pleasure if not altogether an easy task. The Christian Endeavor topics and these paragraphs will continue as usual.

—BUT during this third quarter, Bro. G. M. Cottrell, of Nortonville, Kansas, will furnish the lesson helps for our Sabbath-schools. We are sure all will like them and find them "profitable for doctrine, for reproof, for correction, for instruction in righteousness," that our Bible students "may be perfect, thoroughly furnished unto all good works."

—CHRISTIAN desires, emotions, purposes, actions, are called into being by the perception of truth. Dependent on true knowledge is holy living. If the Sabbath-school helps and the superintendent and teachers fail here, what will be the character of the church of God? It is, then, with a feeling of great responsibility that we seek to present suitable thoughts to the minds of our Sabbath-school scholars, for it is by the presence of such thoughts that right feelings and actions are called forth.

—LET the scholar and teacher realize that what they have in our lesson helps, considered briefly in class, is the hard work of many days by the one preparing them. Work in which there has been careful effort that religious truth be not undervalued or wrongly taught.

—THIS truth is used in sanctifying those who already believe. John 17: 17 speaks of it as an element in which the sanctification is to be wrought by God.

—HOVEY says, "As to the relation of truth, as a means of sanctification to the Holy Spirit, its living author, while the heart is made susceptible by the action of the Spirit, every truth presented serves to elicit and strengthen those affections, desires, or volitions which respond to its nature."

—TRUTH in the inward parts is what we need. The truth makes us free. Let not, then, the truth be held in unrighteousness.

NO ONE can impress the truth upon others who has not been duly impressed by it himself. This is the open secret of all successful preaching and teaching. The degree of power with which any one speaks is measured by the power his message has on his own heart. What we often loosely style "magnetism" is simply the truth vitalized in one's own character. The old prophets used to call their inspired communications a "burden." And when we come to feel that what we have to say is a "burden" on our souls, we will speak with equal power. The Sabbath-school teacher who said, "I am so full of the lesson I can hardly wait for Sabbath to come to teach it to my class," had the true idea. And the preacher who enters the pulpit with a yearning to impart to his people the blessed thing with which he himself is filled and uplifted, will always do them good."—*Apostolic Guide*.

## TRENTON, MINN.

In June, 1856, John W. Ayers and a few other Seventh-day Baptists, came with their families from Wisconsin and settled at this place. The settlement increased in numbers. In October, 1858, Eld. Phineas S. Crandall was stationed as missionary on the Minnesota field by the North-Western Associational Missionary Board in connection with the General Missionary Board. He divided his time between Wasioja and Trenton. He organized the Trenton Church, Oct. 2, 1859, with twenty members. There were additions to the church by new settlers moving in, by conversions, and by converts to the Sabbath, so that there was a good sized congregation of worshipers on the Sabbath. Eld. Crandall labored here as missionary, and afterward as pastor until 1864. After him, Elders J. C. West and A. C. Spicer served the church as pastors. The church and congregation were greatly depleted by death, removals, and other causes. There are ten Seventh-day Baptist families left here, and the church organization is still maintained. The Semi-Annual Meeting of the Minnesota churches held with this church, closing Sunday night, June 12th, was well attended by our people at Trenton, Freeborn, and Alden, and by First-day people in the community. The representation from the New Auburn and Dodge Centre churches was small. Eld. E. A. Socwell, of Garwin, Iowa, as delegate from the Iowa Seventh-day Baptist Annual Meeting, Eld. W. H. Ernst, of Alden, and Eld. A. G. Crofoot, of New Auburn, were in attendance. Eight sermons were preached, some of them followed by a conference meeting. After the Sabbath morning service the Sabbath-school was re-organized, and Mrs. Carrie Green, of Freeborn, was chosen superintendent with a full corps of officers. A good spirit and interest prevailed throughout the meetings. These semi-annual meetings are a source of strength, encouragement, and at times of great refreshing to the churches with which they are held. They can be made a source of greater good to all the churches composing them, if better attended and greater interest is taken in them. The Trenton church and the broad prairie about it, with many open doors for much needed missionary labor, make a good and promising missionary field. What it needs is a good permanent missionary upon it to obtain the best results. However, our people there can realize for themselves better results than they do, by greater self-sustaining efforts on the part of all, by greater unity, greater persistence, greater spirituality, and greater loyalty to God and his Sabbath.

O. U. W.

## TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, June 12, 1892, at 2 P. M.

Chas. Potter, president, in the chair. There were present fifteen members and one visitor.

Prayer was offered by Rev. J. G. Burdick.

Minutes of last meeting were read. The bill for publishing 11,000 tracts, "Why I keep the Sabbath," and "Why I don't keep Sunday," was ordered paid.

The committee on memorial to Congress against National Sunday Legislation reported the same, and stated that copies had been sent to Congress, and also a copy each to members of the Senate and House; also that the memorial had been properly presented before Congress and referred to its appropriate committee.

It was voted that the report be received and

the memorial placed on the minutes. (The memorial was published in the issue of the RECORDER of June 9th).

The acting corresponding secretary presented tracts of W. D. Ticknor on "The Crucifixion" and "The Resurrection," which were referred to A. H. Lewis.

A summary of the month's work of the New York office was presented by A. H. Lewis.

The treasurer reported cash on hand \$452 29 and bills due \$838 62.

Bills were ordered paid.

The Board indulged in an informal discussion of the phases of Sabbath Reform work, and the importance of the coming session of the Society.

On motion the Board voted to request Dr. A. H. Lewis to preach the annual sermon before the Society at its coming anniversary.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

## MINNESOTA SEMI-ANNUAL MEETING.

The Seventh-day Baptists of Minnesota held their Semi-annual Meeting at Trenton, June 10-12, 1892. Eld. W. H. Ernst preached the introductory sermon from Dan. 6 : 16, "Thy God whom thou servest continually, he will deliver thee." The meeting was organized by choosing W. H. Ernst, Moderator, and A. G. Crofoot, Clerk. A committee was appointed to arrange for the other meetings, also to arrange for the next Semi-annual Meeting.

Rev. E. H. Socwell, delegate from the Iowa Yearly Meeting, was welcomed and invited to participate in the meetings.

Sabbath evening Eld. Socwell preached from Heb. 2 : 3, "How shall we escape if we neglect so great salvation."

Sabbath morning Eld. O. U. Whitford preached from Gal. 6 : 9, "Let us not be weary in well doing." A collection of \$5 43 was taken for the Missionary Society.

The Trenton Society organized a Sabbath-school.

Sabbath P. M., A. G. Crofoot preached from John 1 : 46, "Can there any good thing come out of Nazareth." H. M. Ernst read an essay, "Emergency Men." The clerk read the letters from the Alden and Dodge Centre churches.

Evening after the Sabbath Eld. W. H. Ernst preached from Phil. 3 : 13, "One thing."

First-day morning it was decided to hold the next meeting at Alden, beginning at 2 o'clock P. M., on Sixth-day before the second Sabbath in October. Eld. S. R. Wheeler to preach the introductory sermon; O. U. Whitford, alternate.

The following were asked to present essays at that meeting: Mrs. Carrie Green, "What is our duty as Seventh-day Baptists in regard to W. C. T. U. work?"; Anna Ayers, "What importance should we attach to music in our worship?"; Chandler Sweet, "How the Semi-annual Meetings may be made a means of grace to our churches?"; Floyd Wells to choose his own subject.

The clerk read the letter from the New Auburn Church.

Eld. Socwell preached from Matt. 4 : 4, "Man shall not live by bread alone."

Eld. W. H. Ernst was chosen delegate, A. G. Crofoot alternate, to the Iowa Yearly Meeting which begins on Sixth-day before the third Sabbath in August, 1892.

First-day P. M., Eld. O. U. Whitford preached from 2 Cor. 8 : 9, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The meeting closed in the evening with a sermon by A. G. Crofoot from 2 Peter 1 : 15, "I will endeavor that ye may be able after my decease to have these things always in remembrance."

There were but few in attendance at the meeting except the people living at Trenton. The roads were in bad condition and farmers were behind with their work because of so much rain. A number of conference meetings were held in connection with the preaching services, and the interest was quite good.

Pray for the church at Trenton that it may become strong in the Lord.

Eld. S. R. Wheeler was appointed a committee to make the apportionment among the churches to defray the expenses of the delegate to the Iowa Yearly Meeting. A liberal collection was taken to defray the expenses of A. G. Crofoot to this meeting.

A. G. C.

## HOPE.

For the SABBATH RECORDER.

To-morrow, the same sun that rose this morning  
Shall rise as brightly, and some heart be glad;  
To-morrow, he who trusteth in heaven's mercy  
Shall find great recompense though life be sad!  
There is a beauty hidden in darkness  
That still is blest because God keepeth it,  
And it will be revealed when morning dawneth  
And joy ariseth and the swallows flit;  
Thus is there something hidden in His keeping.  
For us, dear friend, and we the dawn will wait  
Till His own hour, that hope hath promised us,  
When we shall be no more left desolate;  
Together then, our faces toward the sun,  
We'll stand and thank Him that the night is done.  
M. E. H. EVERETT.

## DIGHTON, KANSAS.

Since my article in a former number of the RECORDER I have been at liberty to run about a little, and have looked after the price of land. It is rising. Buyers are flocking in. Land is cheap, from \$3 to \$10 per acre, within two to ten miles from the county-seat.

Generally, the country is smooth, gently rolling prairie. It has a very fertile soil. Water is good, at a reasonable depth. The climate is mild and healthful, and crops are excellent. A bountiful harvest is expected. Hands are few. Work will be plenty for single hands and teams till snow flies, and at good wages. Tree claims can be had at about \$300, on which homestead papers can be filed.

Since my former writing Jacob Babcock, of Garwin, Iowa, has come to stay. C. C. Babcock and C. S. Babcock, of Long Branch, Neb., have just returned home after buying land. They were agreeably affected with respect to the country. Others are expected soon. Preston, Ira, and Oliver Bond, are located near to Dighton. We have a good outlook for a Sabbath society. Much missionary work could be done in this part. Some acknowledge that we are right on the Sabbath question. Queries will be willingly and conscientiously answered by the writer. If you want a home here come and procure it soon.

JULIUS T. BABCOCK.

JUNE 8, 1892.

## SEMI-ANNUAL MEETING.

By invitation I met with the brethren of Coloma at their Semi-annual Meeting, beginning in the evening of June 3d. I reached Coloma Sixth-day evening just in time to get my supper with Deacon Lowe and repair to the church for preaching at 7.30. The brethren had secured the use of the M. E. church for their meetings. Owing to the recent rains no one came over from Berlin to any of the meetings. Some came over from Dakota Sabbath-day and Sunday. Many of the town's people at the Station turned out to the meetings, so we

had quite nice congregations. I preached in the church Friday night, Sabbath morning, Sabbath night, and Sunday morning. Sabbath afternoon the brethren all met at the home of Deacon Lowe for the Lord's Supper. By request I preached again there. The occasion was a very pleasant one. A Brother Richmond was added to the church by letter. The friends seemed greatly to enjoy the privilege of such a meeting; they give evidence of godly zeal. There are some in and about the community who are much interested in the Sabbath, and who, I believe, will soon be identified with our little band there. I found one family who expressed a desire to have and read the RECORDER. It was a pleasure to me to be permitted the privilege of making the acquaintance of that people, and I certainly hope they will be prospered and encouraged in their work.

E. A. W.

ALBION, Wis., June 17, 1892.

CHURCH DISCIPLINE.

Church discipline is a vexing question, and most especially so to Sabbath-keepers. The fact that there are so many unworthy members attached to the church who hang like so many heavy weights, is no pleasing picture. But, nevertheless, it is a fact.

About the hardest cases to discipline are those who have violated their covenant obligation respecting the Sabbath. One great difficulty is that their friends have so many and various pleas to make in their behalf that it becomes next to impossible to discipline them, and consequently this cripples the church in all other branches of discipline, for if those who violate the fourth commandment are not dealt with, then those who violate any of the other commandments think that the church has no right to deal with them.

Then there are those who, for frivolous excuses, have withdrawn from the church and refuse to walk with the church, or do anything towards its support, and refuse to attend church on the Sabbath, who think that the church has no right to deal with them, and so to the end of the long list of delinquents there comes up excuse after excuse, and there is practically no such thing as discipline, for the church is embraced in this respect almost wholly in "favoritism."

In this condition the church is dying and will die. This is no fancy picture, as such a state actually exists and in more than one place, too, though it may not be generally known.

Again, it seems to be quite necessary to have non-resident members, but even this is abused, and some persons will leave a church on some frivolous pretext and take their membership to some other church, and if any one objects to such membership they will point you to the fact of existing non-resident membership, and insist that they should have the same right, when in fact there is no similarity between the two cases cited. This is also no fancy picture either, as is well-known with sorrow by too many persons.

It is much easier to point out such instances of deficiency than it is to suggest a remedy. But one sovereign remedy does exist, and that would make all things easy; and that is a revival of pure and undefiled religion, which should be universal, at least, so far as our Sabbath-keeping churches are concerned.

It is cheering to hear of the revival of God's work throughout the denomination which is brought about by the labors of our evangelists, missionaries, and live pastors, but these revivals are too few and far between. Would it not be well for all, Sabbath-keepers especially, to take this subject home, reflect and pray over our unhappy condition, until we shall surely have a glorious change? Let this be a subject of prayer through-

out the length and breadth of the denomination, both during the Associations and especially before, during and after our Conference, until we shall see our desires realized in one great, thorough and extensive revival, which shall sweep over our beloved Zion, and this vexed question be settled by the return of all our erring brethren and sisters.

U. M. BARCOCK.

MISSIONARY SOCIETY.

Receipts in May, 1892.

First Genesee Church, Student's Miss'y Tour.....	\$ 31 35	
Camberland " " " " " " " " " "	1 50	
Walworth " " " " " " " " " "	20 00	
Plainfield Church.....	41 59	
Y. P. S. C. E., of Second Alfred Church, Student's Miss'y Tour.....	10 15	
West Edmeston Church, Student's Miss'y Tour.....	9 00	
Dr. Sherman E. Ayers, Philadelphia, Student's Miss'y Tour.....	10 00	
Richburg Church, Student's Miss'y Tour.....	4 00	
Mrs. Wm. P. Browning, Westerly, R. I., Student's Miss'y Tour.....	1 00	
Milton Junction Church, G. F.....	\$ 14 60	
Student's Miss'y Tour.....	31 29-	45 88
Mrs. Emeline Crandall, for L. M. Mrs. L. Sherman Langworthy, Brookfield.....	25 00	
Rev. D. H. Davis, for Memorial of daughter Susie. Richburg Church.....	50 00	
Women's Executive Board, salary Miss Burdick.....	148 18	
" " " " Nurse Fund.....	5 20	
" " " " G. F.....	18 12-	171 50
North Loup Church, Student's Miss'y Tour.....	34 00	
First Brookfield Church.....	26 19	
Scioc Church, Student's Miss'y Tour.....	3 00	
DeRayter Church.....	6 15	
Daytona Sabbath-school.....	3 00	
Chicago Church.....	4 35	
Adams Centre Church, Student's Miss'y Tour.....	32 10	
Woman's Executive Board, salary Miss Burdick.....	70 00	
" " " " Med. M.....	12 00	
" " " " G. F.....	13 86	
" " " " C. M.....	3 00-	98 86
Second Brookfield Church, Student's Miss'y Tour.....	10 00	
Adams Church.....	27 02	
Shiloh Church, Student's Miss'y Tour.....	38 00	
Y. P. S. C. E., of Dodge Centre, Student's Miss'y Tour.....	7 50	
Second Verona Church.....	2 50	
Mrs. W. E. Witter.....	2 50-	5 00
Young People Permanent Committee, salary J. L. Huffman.....	50 00	
D. E. Titworth, Plainfield, N. J., Student's Miss'y Tour.....	25 00	
Mrs. D. E. Titworth, Plainfield, N. J., Student's Miss'y Tour.....	25 00	
F. A. Dunham, Plainfield, N. J., Student's Miss'y Tour.....	10 00	
J. D. Spicer, Plainfield, N. J., Student's Miss'y Tour.....	1 00	
J. A. Hubbard, Plainfield, N. J., Student's Miss'y Tour.....	5 00-	66 00
Wm. C. Stanton, Westerly, R. I., Student's Miss'y Tour.....	12 50	
E. J. Potter, Oakland, Cal., Special Con., G. F.....	10 00	
Mrs. Ellen R. Darrow, New London, Conn., Special Con., G. F.....	5 00	
Farina Church, Student's Miss'y Tour.....	43 00	
New Auburn Church.....	4 86	
Ezra Crandall, Milton, Wis.....	10 00	
Milton Church, Student's Miss'y Tour.....	77 50	
A Friend of Missions, Westerly, R. I., Thank-offering, G. F.....	5 00	
L. J. Crandall, Dakota, Wis., Thank-offering, G. F.....	25	
Eli B. Ayers, Dodge Centre.....	20 00	
Pawcatuck Church.....	58 30	
Mrs. Nancy M. Frank, Alfred, Thank-offering.....	40 00	
Mrs. Content Potter, Alfred, Thank-offering.....	50 00	
Mr. and Mrs. E. E. Hamilton, Alfred Centre, Thank-offering.....	3 00-	98 00
Mrs. Mary E. Green, Hope Valley, Thank-offering.....	1 00	
Garwin Church.....	5 00	
Alfred Centre Church.....	28 80	
Rev. A. G. Crofoot and wife, New Auburn, C. M.....	4 00	
Student's Miss'y Tour.....	4 00	
Claude Crowfoot, New Auburn, Student's Miss'y Tour.....	2 00-	10 00
Dr. Ella F. Swinney, contribution to G. F.....	30 00	
	\$1,247 35	
	1,500 00	
By Loans at Bank.....	\$2,747 35	

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., May 31, 1892.

EDUCATIONAL CHANGES.

In the February number of the *School and College* (which, by the way, gives promise of taking high rank among the educational journals of our country), President Andrew D. White, of Cornell University, has a very thought-provoking article on the future of the four hundred institutions in the United States called colleges and universities. A few things in this article are worthy the attention of my readers. As to a readjustment of colleges and universities President White says: "It seems to me that there ought to be, and will be, first of all, a process of differentiation. A certain number of the larger and stronger institutions, say possibly a dozen or twenty, will withdraw more and more from collegiate work and will devote themselves to university work; the greater part of the remainder will, I trust, do what can be more properly called collegiate work; that is, the work between public and private schools of good grade, on the one side, and the universities on the other, serving as a connecting link between the two." Without stopping to question as to the possible universities that, according to President White, may evolve from the present four hundred institutions, it may be well to note that the "public and private schools of a good grade are those with a course of study

about equal to a public high school with a three years' course." This further appears in what President White says, distinguishing between college and university work: "Let me state somewhat precisely what I understand by collegiate work. Under this head I would include all the intermediate work between the public schools of good grade and the universities. In general terms, I would have the colleges admit students two years earlier than they now do, taking them at the beginning of their studies in Greek and Latin, and carrying them in four years to the point now reached about the beginning of the junior year in our colleges of a good grade. In this collegiate course I would embrace algebra and geometry, and some higher mathematics; the foundations of natural and applied science, with elementary laboratory work; the foundations of history and English literature, with thorough instruction in languages, and with some choice between courses; say a classical course, with Greek and Latin; a mixed course, with Latin and German; a modern course, with French and German, and, perhaps, in view of our relations with other American republics, Spanish.

"Then I would have the universities, instead of admitting students as they now do, in the Freshman year, begin where the college leaves off, namely, at the beginning of the Junior year, with a university course of, say, one or two years' advanced instruction, general or specific, and then a two or three years' general or professional course."

Whether or not President White has here outlined the best division of labor between the college and the university, it is quite evident to my mind that some such division ought to be made. I think President White is not far astray when he sums up the advantages of this arrangement as these:

1. A saving of time and money to the student. At least one or two years can thus be saved.
2. An improvement in the teaching of the public and private schools that prepare for the intermediate colleges. The teaching would be more prompt, more thorough and full of vim.
3. The intermediate colleges would have a greater number of students. The large Freshmen and Sophomore classes belonging to the present strong colleges and real universities would find their proper preparatory work in the intermediate colleges.
4. The incomes of the intermediate colleges would be increased. The tuition from the increase of students would add strength financially, and endowment funds would accumulate, as thoughtful men would see that such colleges were not only useful in themselves to such as wanted but a limited course, but also as indispensable as a preparation for university work.
5. The collegiate faculties would enjoy better prosperity than they now enjoy. These instructors would not be obliged to mix college and university work. Good work done by them in the college would be a means of promotion to an instructor's place in the university.
6. The universities would be benefited. Freed from the burden of young, immature and ill-prepared students, the instructors in the university could devote themselves to advanced work in teaching and research.—*J. Madison Williams, in Christian Standard.*

At the late session of the Central Association several temperance resolutions were presented, which were all summed up in these plain, terse words:

*Resolved*, That, as Christians and Seventh-day Baptists, we express our determined opposition to the accursed liquor traffic, and our fixed purpose to suppress it.

L. R. S.

WONDERS NEVER CEASE.

About one year since our readers had their attention called to one of the most liberal offers ever made in the columns of this paper by a reputable firm, and many thousands availed themselves of the offer and to-day possess a handsome piano lamp, at a trifling cost. Now all are invited by this same firm to come forward and to secure another prize. The Larkin Soap Mfg. Co., Buffalo, N. Y., make an offer in another column which cannot fail to bring a new source of joy to all who use Sweet Home Soap.

## TEMPERANCE.

—LIBERIA imports 70,000 gallons of intoxicants for every missionary it receives.

—THE W. C. T. U., of Orange, N. J., own their headquarters, costing \$26,000.

—It is said that one-tenth of the many suicides in France can be traced to alcohol.

—FOR bringing a jug of wine into the jury-room in Columbus, N. C., a grand-juryman was fined \$50 and costs.

—THE total amount of British investments in American breweries, up to February 1st, as given by the *Brewer's Journal*, is \$92,019,240.

—LOCAL option has long been in operation in Finland, with the result that, as a rule, in the rural districts there are no public houses whatever.

—REV. CHARLES GARRETT, in presenting the annual report of his Liverpool mission said: "The great enemy the mission had to contend with was drink."

—LADY CARLISLE, speaking recently on "Woman's Place in Politics," described herself as a fanatic on the drink question, and wished all others were the same.

—"TO ESCAPE the evils arising from the use of alcohol," says Dr. B. W. Richardson, "there is only one perfect course, namely, to abstain from alcohol altogether."

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

—CONGRESSMAN PRICE, of Wisconsin, says: "I am neither a crank nor a saint; I simply want the man who will sell liquor put in State's prison for it, and the fellow who will drink it shut up in an insane asylum."

—PROHIBITION prevails in Oklahoma. The beneficence of the law is unquestioned. A man at Guthrie voiced the general sentiment when he said: "Prohibition is our salvation; without it there would be a murder every day."

—DR. DARWIN says that "all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

—THE *Medical Record* says: "The seriousness of the cigarette to inhalation lies not alone in the fact that it involves a steady absorption of poison, but in the utter hopelessness of the habit, and the entire inability of the indulger to give it up. Once a cigarette inhaler, always one. In this respect it resembles with painful similarity the opium habit. One may stop the use of a pipe or cigar, or the use of tea or beer or whisky, but the morphine and the tobacco-inhalation habits, if well established, are practically incurable. Tobacco smoke contains aqueous vapor, carbon soot, nicotine, traces of certain organic acids and of such hydro-carbons as creosote, and of products of the aniline series such as pyroline. It is the nicotine, however, which probably does the harm."

—SECRETARY GRAHAM, of the Church Temperance Society, says: "The poor man's club is the liquor saloon. It is a bad club. It gives light and warmth and society. It gives at the same time poverty and degradation. Where it thrives and grows the home withers. Granted an existent tenement house population, crowded and squalid, and dirty as it must be and is, the liquor saloon is the only place of resort in such quarters. The deeper the poverty the larger the number of liquor saloons. They are the headquarters of political activity. The heelers are there looking for office, and the ward boss is the saloon-keeper. The warmth and the light contrast with the small back room in the double-decker tenement. They flank every street-corner like guns enfilading the street with their concentric fire. This is the stronghold of the enemy. How is he to be fought and conquered? First, by training the young and teaching them that there is only one safe side to the saloon, and that is the outside; second, by legislation diminishing the danger; third, by counteracting agencies."

"SYMPATHY does not lighten a burden of sorrow, but it does help the burdened one to bear his load. If, therefore, you know of a sorrow which presses another's heart, give expression to your sympathy with him, even though you understand that he alone must struggle under the weight of his burden. In one sense your words cannot help him; in another sense they can. Speak them out, therefore, for what they may be worth. He will be grateful for them, and you will be the better for their speaking."

## EDUCATION.

—THE honorary office of college president seems to go a-begging nowadays. Seventeen colleges have just eked out a full year with the head chair vacant, and their prospects of having some one take charge of the faculty reins are not particularly bright.

—PRESIDENT C. K. ADAMS, after a successful administration of Cornell University for five years, having resigned, owing, it is said, to differences in the board of trustees, Prof. J. B. Schurman, head of the department of philosophy in the university, has been elected his successor.

—COLBY UNIVERSITY, at Waterville, Me., has followed the fashion in calling a young man to its presidency. The new incumbent is Rev. B. L. Whitman, of Portland, a graduate of Brown University in 1887, and though less than thirty years old is already recognized as a man of unusual capacity.

—BY the munificent bequest from the Kelley estate, \$500,000 will be available for an art gallery in Cleveland, according to the report emanating from one of the trustees of the fund, who also states that from other sources a million and a half more will be secured for the gallery besides gifts for permanent collections.

—PROFESSOR BLACKIE, of Edinburg, though eighty-six years of age, has never worn a pair of spectacles, and for thirty years has had no need of medical advice. He attributes the vitality of his old age to his habit of living by an unvarying system. He does not go to bed till the clock strikes twelve, rises at half past seven, and always after his mid-day meal takes a nap.

## POPULAR SCIENCE.

WEAR OF HEELS.—A shoemaker recently said to a newspaper reporter: "Very few men are knock-kneed, a fact that is proved by not one pair of shoes in a hundred coming in to be repaired with the heels worn down on the inside. The percentage of soles worn this way is a little larger, but that is often caused by the toes being turned in instead of out. About one man in ten will wear his heels down at the extreme rear, but for every one of these there are at least half a dozen who will wear the outside right to the welt before the center shows any sign whatever of giving out. Physicians say that this bow-legged tendency is the result of children being encouraged to walk before their legs are strong enough to bear the weight of their bodies, and if this is so, the error must be very general. In making shoes to order it is usual to run two or three extra rows of nails or brads where the tread is heaviest, and some customers ask to have iron protectors driven in."

## SPECIAL NOTICES.

—THE Scandinavian Seventh-day Mission Society of South Dakota will convene for their Yearly Meeting at Daneville, Turner county, commencing Friday, July 1st, and continued over Sabbath and Sunday. Persons coming on the train will be met at Centerville, where the train from the East arrives at noon, and teams will take them out to the meeting place. A cordial invitation is extended to all.

In behalf of the Board,

C. SWENDSEN.

—THE Treasurer of the General Conference would be pleased, if, at as early a date as possible the churches which have not already paid their apportionments, would attend to the matter. Address,  
WILLIAM C. WHITFORD, Berlin, N. Y.

—COMMENCEMENT WEEK.—MILTON COLLEGE.—June 26-30, inclusive.

1. Sunday evening, June 26th, Baccalaureate Sermon, by President Whitford.
2. Monday and Tuesday, June 27th and 28th, Examination of classes.
3. Monday evening, June 27th, Public Session of the Literary Societies.
4. Tuesday evening, June 28th, Concert of Chorus Classes, under direction of Dr. J. M. Stillman.
5. Wednesday forenoon, at 10.30 o'clock, June 29th, addresses before the Alumni Association by the President; Hon. J. C. Bartholf, Milwaukee; Rev. O. U. Whitford, Milton, and Fred W. Bentley, Esq., Wichita, Kansas; and a poem by Mrs. Ada Ray Cook, Whitewater.

In the afternoon, at 2 o'clock, the business meeting of the Association.

6. Wednesday evening, June 29th, Annual Address before the Literary Societies, by Rev. Charles L. Caton.

7. Thursday forenoon, at 10.30 o'clock, June 30th, Commencement Exercises of the Senior Class; afternoon, at 3 o'clock, Class Exercises of the Seniors.

8. Thursday evening, June 30th, Senior Concert by the Chicago Lady Quartette.

The Field Day Exercises will be held Wednesday, June 22d. The Alumni dinner will be postponed this year on account of other exercises occurring in connection with Commencement week.

MILTON, Wis., June 7, 1892.

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

—AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

—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." "The Changed Life." 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.

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

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

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

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

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



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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.

BURDICK.—At his home in Alfred, N. Y., June 4, 1892, Riley F. Burdick, aged 74 years, 4 months and 9 days.

Bro. Burdick was the son of Elias and Zeriah Burdick, and his childhood was on the high lands above Alfred Centre. In 1847, he came to Baker's Bridge, married Miss Betsey Batilda Palmiter, and both united with the church, he by baptism and she by letter. Their family consisted of a son and a daughter. The son passed away some years ago, the daughter, Mrs. Susie Maxson, now living in Hornellsville, whose tender and watchful care, with her mother, through his sickness was indeed a blessing. His life and death was by faith in the Son of God. From the time of his union with God's people he had his altar of prayer in his family and at the weekly prayer-meeting, and he was an ever present member of his Bible-class. His funeral, June 6th, was well attended and solemn, Eld. L. C. Rogers assisting in the service. Sermon from John 10: 3, "He calleth his own sheep by name and leadeth them out."

WITTER.—At her home in Andover, June 5, 1892, Mrs. Calista A. Baxter Witter, aged 80 years, 8 months and 6 days.

Mrs. Witter had been spared to a ripe old age to her family of sons and daughters, besides many friends and the church she loved most dearly. At the time of her death she and her daughter, Thankful, were keeping house most pleasantly in Andover. In early life she made profession of religion and became a member of the Hartsville Church and continued her walk until death. Her pleasant, consistent ways won her many friends, warm and tender, in the church as well as out of it. Her life was trustful and her faith gave her comfort in the dying hour. Eld. Hiram P. Burdick assisted in the service. Sermon from Matt. 24: 44, "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Funeral and burial at Hartsville, June 7, 1892, at 2 P. M.

MOORE.—In Shiloh, N. J., June 12, 1892, Mrs. Kitty B. Moore, widow of the late Elmer Moore, aged 74 years and 2 months.

She was the daughter of Samuel West, and was one of a large family of children. Two sisters are living in the West, Mrs. Henry Brown and Mrs. Palsee Smith; a sister living in Camden, N. J., Mrs. Henry Ott; a brother in Shiloh, Richard R. West. She with her husband four years ago celebrated their Golden Wedding. Sister Moore made a public profession of religion many years ago and united with the Shiloh Seventh-day Baptist Church of which she remained a devoted member until death called her home. She leaves a son, Lewis H. Moore, and a daughter, Mrs. Samuel Tomlinson. She died feeling that Jesus was precious.

COON.—At Wall, Mo., June 7, 1892, Eld. Solomon S. Coon, at a ripe old age.

He came to Wall about a year ago to live with a daughter, Mrs. T. F. Marble. He was a devout man and a faithful Sabbath-keeper. During his last days he suffered much, but uncomplainingly, with a cancer on his lip.

Card of Thanks.

Mrs. Rily F. Burdick and her daughter, Mrs. Susie Maxson, widow and daughter, wish to return heartfelt thanks to the many friends who, by their sympathy, assistance and aid, around the dying pillow husband and father, with words and deeds poured in oil and balm to their stricken hearts and home in their late bereavement and affliction.

MRS. MATILDA BURDICK.  
MRS. SUSIE MAXSON.

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

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ABSOLUTELY PURE

For the ten months ending April 30, 1892, the imports which came in free of duty amounted to \$376,396,236, while the dutiable imports amounted to only \$310,291,514.

A cloud burst at Lewing, Iowa, June 7th, swept away nearly the entire village. The inhabitants had time to escape, but 100 head of live-stock was drowned. All the houses in the hamlet but one were swept away.

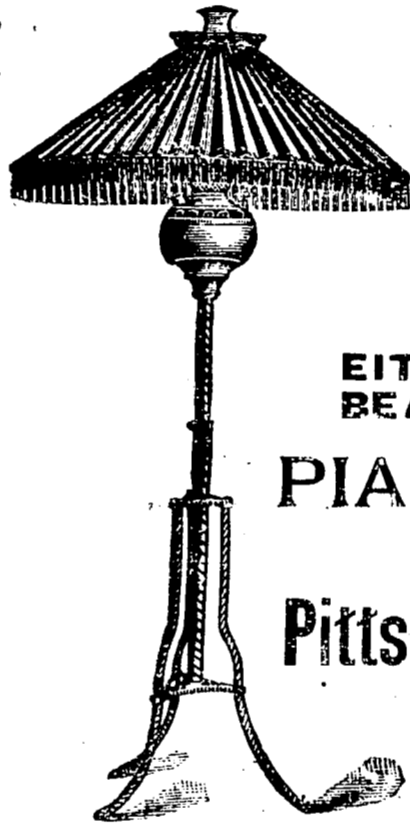
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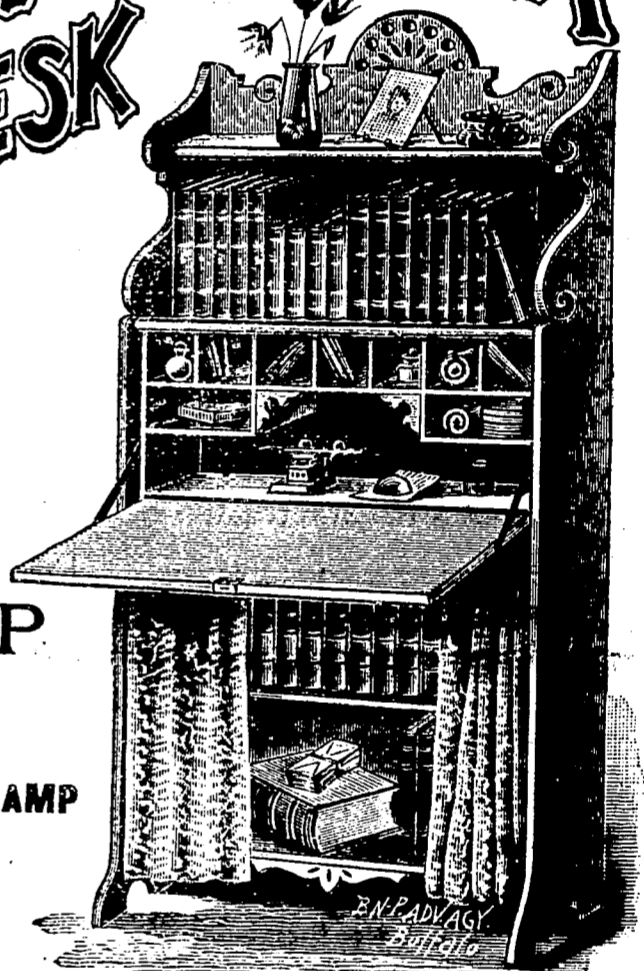
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OUR COMBINATION Box contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fifteen million pounds a year.

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is a "thing of beauty" and will be "a joy forever" to all who possess one. It is artistically designed, complete in appointments, a model piece of furniture, and affords what nine out of ten homes lack—a suitable and convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.

It is made of SOLID OAK, varnished and hand-rubbed finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep. It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for bric-a-brac, seven pigeon-holes for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

## ORDER YOU RUN NO RISK TO-DAY

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  - One Box (1-4 Doz.) Elite Toilet Soap..... .30
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  - One Bottle Modjeska Tooth Powder..... .25 Preserves the teeth, hardens the gums, sweetens the breath.
  - One Packet Clove Pink Sachet Powder, Refined, Lasting. .25
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