

# The Sabbath Recorder.

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

Vol. XLVIII. No. 3 }  
Whole Number 2448. }

FIFTH-DAY, JAN 21, 1892.

Terms:  
\$2 00 in Advance.

## SEEKING LIGHT.

BY MRS. L. M. T. CLARKE.

"When I sit in darkness, the Lord shall be a light unto me." Micah 7: 8.

Take thou my hand, my Father,  
I am blind and cannot see  
The way, so drear and lonely,  
Through which Thou art leading me.  
My feet sink deep in burning sand,  
But I will trust Thee, Father,  
If Thou wilt take my hand.

Oh! Take my hand, my Father,  
My cry is unto Thee;  
The night is dark, and wave on  
Wave dash over me.  
I would not shrink from danger,  
Help me to faithful stand,  
E'er looking high, and higher,  
Till Thou shalt take my hand.

Come Thou, my blessed Saviour,  
I wait Thy face to see,  
Kind friends await my bidding,  
But help must come from Thee.  
Drive back these waves of sorrow,  
And cool the burning sand;  
Increase my faith, dear Jesus,  
I'm helpless in Thy hand.

Take Thou my hand, my Father,  
And lead me to my home;  
My path is lined with sorrow,  
I cannot walk alone.  
But brighter joys await me  
In you fair, glorious land,  
And I will gladly hasten,  
If Thou wilt take my hand.

—PERHAPS no words of the Scriptures better express *Sanctification* than the closing words of Peter's second letter, in which he says, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and the word in this passage which best describes it is the word *grow*. Growing in grace and in knowledge of Jesus Christ is sanctification.

—ALTHOUGH we all know what growing is, let us recall one thing—it is only a *living* thing that grows. Dead things may be heaped together by some power outside themselves, and thus a thing without life may increase. But a living thing does not increase in size by any power outside of itself, but by the life that is within itself. When a house increases in size you see people at work carrying together the things it is to be made of, but you do not see a boy or a tree grow that way. The life that is in the boy or the tree is the builder by the power which the Creator has given it. Now when one becomes a disciple of Jesus, or a Christian, a life comes into his heart, and the growing of this life is his sanctification. He grows by the developing of his faith in God into doing God's will.

—TO MAKE this matter plain, let us find an illustration in the culture of fruit-trees. A nurseryman can change a tree bearing one kind of apples into a tree bearing any kind of apples he wishes it to bear. And if he has a tree that bears good-for-nothing apples he can so change it that it will bear the very best apples. And he will do it in this way: he will cut the top of the tree most all off, and in the ends of the limbs he will put some living wood taken from the tree that bears the kind of apples he wishes *this* tree to bear. He cannot change a tree from

one kind to another by any sort of magic, but he can change a tree by putting the life of another tree into it. A dead graft will make no change, but a living graft will soon grow into a tree-top which will bear the same kind of apples as the tree it was taken from. The living graft just grows with its own life—that is all there is of it. Now we see what the nurseryman does. He cuts off the old life and puts in a new life, and that new life has to have time enough and good care enough so that it can make wood and fruit. Two things are necessary, you see: time, and the good care which keeps the old growth carefully cut back, and the insects that destroy carefully kept off, and then the graft's own life keeps it growing into a beautiful and fruitful tree-top.

—WHEN any one gives the confidence of his heart to Jesus the old life is cut off and a new life is introduced into his heart. Instead of the old life of doing his own will there is now in his heart a new principle of life—trusting God and doing his will. This new principle of life may be a very feeble and faltering trust, but all it wants is two things—time, and that good care of God's Spirit by which the old life is kept back, the old temptations overcome, and the new life is kept on growing in the grace and knowledge of Jesus Christ. And the grace of Jesus is the grace of doing God's will, and the more you grow in knowing Jesus the more will you see that his grace and excellence was that of obeying the heavenly Father. To grow in this grace and excellence of obeying the heavenly Father is sanctification. Give your faith in Jesus time enough, and let it have enough of the good care of God's Spirit, and the fruit of your life will be the beautiful fruit of obedience to God. For faith in Jesus is the graft of a new life put right at the source of your own life, and, as that graft develops, your life will be Christ-like, or, as we say, a Christian life.

—BUT may be it will help a little to look at the word sanctification in other terms than those we have been using, and we cannot do any better than to see what the word itself means. The exact equivalent of *to sanctify* is *to make holy*; and the meaning of *sanctification* is the process of making holy. But what does *holy* mean? This we can best find out, too, by going back to its origin. Our word *whole*, meaning *sound* or *entire*, has exactly the same origin as *holy*, and hence once meant the same thing. Our word *hale*, meaning *healthy*, also has the same origin as *holy*, and originally meant the same thing, and *health* comes from the same origin. Holiness is health. Just think what we mean by health, and then think that holiness is health of *life*, that the spirit or heart is sound, and you have as nearly the meaning of holiness as you can get it. And just as a man is healthy only when he obeys God's law for his body, a man is holy when he obeys God's law of life, or when he does God's will. A sinner is a very sick man. He has a heart disease which will certainly destroy his life unless there is a

change. But when faith in God finds its way to his heart, the crisis, the turning-point, of the disease comes, and he begins to take the road to health; a new life has taken its start, and he begins to get well, healthy, holy, and this getting well, healthy, holy is sanctification. Selfishness is a bad disease of the heart, and it takes a long time to get up from it. Bad habits and sins are diseases, and no one is sound or holy who indulges them. But we can get well of them. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God sanctifies us. We do not get well at once, but we *grow* well, becoming better and better till we become in full health as children of God. There is an allegory written by one of the most successful writers to young men of his time, which we will reproduce here in our own language. A good man and a bad man died. An attendant angel met each, as he crossed the river of death, to conduct him through his way in the spirit world. As the bad man began his journey he was frightened by an awful specter which rose up before him and seemed to stand in his path, and he said to the attendant angel, Let us flee and escape from the spirit that is in our path. But the angel said, Why do you fear? You are only looking on yourself. Give you time enough and that is what you will become. The specter lies in the direction of your life, and you cannot escape it.

—BUT as the good man began his journey in the spiritual world he saw in his path a beautiful spirit, which invited him on, and to which he urged on his attendant to make haste. To him his attendant replied, Do you indeed delight in the vision before you? You may well rejoice because the vision is but yourself reproduced in the future, and is what you will become when you have had time enough. It is a good thing for any man to think of what the direction of his life means when it has had time enough. Every man is always growing into something good or bad, beautiful or ugly. Give everybody time enough and they will grow into something they delight in and rejoice to be, or into something they fear and abhor, and dread to be. There is always growth in some direction. Let it be in the direction of the grace and knowledge of Jesus Christ.

W. C. TITSWORTH.

Sisco, Fla.

—THE public life of Senator Preston B. Plumb, of Kansas, was an example of "the pace that kills" in American life, and his recent death is another warning sounded to this fast age. Senator Plumb was a man of distinguished ability, of rugged and independent personality. He was a type of the breezy Westerner. His great services to his State and Nation make his death and the lessons to be drawn from it the more conspicuous. For years Senator Plumb had been working up to the limit of his strength. In addition to his onerous official duties, he had an enormous private business and paid much attention to social life. Hewas

frequently warned by his medical advisors that he ought to lighten his labors, but he trusted in his prodigious vitality and refused to give heed. His high living, combined with lack of suitable physical exercise, increased the strain. Like Secretary Windom, he was a victim of overwork. The moral is perfectly plain. The only question is whether we will heed it. We need not go outside of our denomination for examples of severe prostration and death from overwork. Let the generation now coming onto the stage of action have the good sense to live temperately and husband their powers.

—PERHAPS there is some connection between the American rapid rate of living and the love of wealth which some observing people declare is becoming a national characteristic. There is abroad, it must be confessed, too much of the spirit of the American visiting St. Petersburg, who was thus accosted by an officer: "Pardon me; I know you are a stranger, but it will save me much trouble and questioning if you will kindly raise your hat as the others do. Here comes the Czar." American (defiantly)—"I raise my hat to no potentate on earth. I am an American—freeman, sir; born within the shadow of"—Russian officer (struck with a bright idea)—"The Czar is very rich." American (humbly raising his hat)—"Why didn't you say so before?"

—THIS homage to wealth is conspicuously displayed by a newspaper correspondent describing a recent funeral in New York City. He writes: "The young man, whose wealth is computed at over fifty millions, stood an attentive, devout and sad participant in the obsequies. His pale face, fringed just beneath the ears with tufts of black whiskers, wore a melancholy expression. He was attired in a neat-fitting suit of black, black gloves and tie. He stood when the congregation rose, knelt when it knelt, and sat when it sat. Throughout the long service he remained with set, saddened face, and most of the time with bowed head. Never once did he glance around to see who was there, and not once did he exchange words with his pew companion." *Harper's Weekly* "comes down" on the young man in the following caustic but just criticism: "Jeames was overcome. A gentleman behaved like a gentleman, and yet, strange to say, he is computed to be worth fifty millions of dollars. Evidently the awe-stricken Jeames supposes that a man so rich might be naturally expected to wear a red coat and yellow breeches at a funeral, to rise when the congregation sat down, to sit down when it rose, and to dance a jig when it knelt. That a rich man should condescend to be a gentleman evidently amazes Jeames, and with trembling fingers he records the wondrous fact, which is then placed within the possession of every friend of humanity for the insignificant sum of two cents. These are the things that inspire respect and admiration for an independent press."

—WHAT is known as fashionable society does so many selfish and trivial things that when its energies are directed toward a better end, it should receive proper credit. Several balls have been conducted recently by the elite of Chicago in the interests of organized city charity, and have netted quite a large sum for several worthy purposes. It may be difficult to see any great self-sacrifice or merit in dancing away the midnight hours for the sake of the poor and unfortunate; but at any rate, people who preside over grab-bags for the benefit of the heathen should not throw stones. I want

to be charitable. Possibly the vague cynicism which I felt when I glanced over the account of the last ball was partly due to the fact that I was not among the invited guests; yet I cannot but think that there is something incongruous in spending the best part of the night in fashionable dissipation for the sake of "sweet charity." No doubt many generous wishes and unselfish sentiments were suggested by the occasion; yet I fear that however much the distressed and unfortunate may profit by the money raised, the patrons of the balls came short of the blessing promised to those whom our Lord had in mind when he said, "It is more blessed to give than to receive."

—W. D. BURDICK and D. B. COON give a report of their visit to Dodge Centre which is in hearty accord with the letter written from that place by Bro. S. R. Wheeler. They think our people do not realize the importance of the Dodge Centre field. There is a large society there of young people, bright and wide awake, which promises well for the future strength of the church if they will work together. The town is a thriving one and our people have special opportunities now to make themselves felt in its building up. T. J. VanHorn spent Christmas vacation at Jackson Centre, holding meetings in company with J. H. Hurley. Their audiences were unusually intelligent and attentive, and, considering the prevalence of *la grippe*, the attendance was good. Bro. VanHorn found the society larger than he had expected. It is in great need of a pastor. Like some others, the Jackson Centre society loses many of its young men as they approach manhood. The work of three or four men on a farm is now done by one with the help of improved machinery; and the boys, not being needed at home and being anxious to make their way in the world, go to the towns where they are separated from their people and Sabbath influences.

—WE have a Missionary Board and a Tract Board. Why not have a Business Bureau whose duty it shall be to keep the same outlook over the business situation in our denomination? Let the bureau be prepared to make suggestions to those seeking employment, or business situations or employees, to buyers and sellers and, as far as may be, give them the help they need. Those who have observed know that our people have met much unnecessary waste and loss from lack of organization. The miser's motto was not only "get what you can," but also "keep what you get." I understand that the policy made him rich.

—THE Methodist ministers of Chicago have passed the following resolutions against the sale of liquors on the World's Fair grounds:

WHEREAS, The Local Directory of the World's Columbian Exposition has decided to permit the sale of intoxicating liquors at restaurants within the Exposition grounds for a share of the gross receipts from such sale; and

WHEREAS, This action makes all persons who have purchased stock in the Exposition partners in the liquor business;

Resolved, That we regard this action as a gross affront to public morality, an insult to all stockholders opposed to the liquor traffic and a violation of the implied contract between them and the promoters of the Fair who sold them stock which entitles all temperance people to have the money they paid for stock refunded.

Resolved, That we, the Methodist preachers of Chicago and vicinity, protest against this action of the directors, and hereby respectfully request them to rescind it, and in case they refuse to do so we petition the National Commission to veto it.

Resolved, That copies of these resolutions be sent to the Chairman of the local directory and President of the National Commission.

—IN the last bulletin of the Chicago University it is stated that each student must be examined at intervals during his course by the college physician and a detailed statement be given him regarding his physical condition. Desirable forms of exercise will be prescribed, and no student will be allowed to study in the colleges of the University four consecutive quarters without a physician's certificate that he may do the work of the fourth quarter without injury to his health. Dr. Harper says: "We desire that when one of our students finishes in June he will be a better man, physically, than when he came to us in September. The utmost stress will be laid upon physical culture. We hope to have the largest and the best equipped gymnasium in the country, and under the direction of Mr. Stagg it cannot fail of the purpose for which we intend it. Athletic work will be included in the studies and no man can escape it." All of which is eminently sensible. There is only one thing we would add, viz: that the faculty, including Doctor Harper, be placed under the same excellent regime.

—A PLEASANT incident after the recent hot senatorial fight in Ohio was the visit of Senator Sherman to his old political foe and personal friend, Judge Thurman. Although the two great leaders have three times confronted each other in contest for the same place, they are fast friends and had a pleasant chat together over old times. The Judge gave the Senator his warmest personal congratulations on his election. We have reason to honor such statesmen as Sherman, Thurman, McKinley, and Campbell who insist on the "Ohio idea" that personalities are out of place in politics and that political discussions should center in the issues involved.

—IT is of course advisable in writing to form the habit of avoiding as far as possible the use of the first personal pronoun. There are, however, times when it seems to be necessary to use it. Not having acquired yet the editorial swing, we (or I) are troubled to know which pronoun to use. The *I* seems to have a somewhat egotistical ring,—perhaps because it is usually avoided by editors,—while *we* sounds as though the editor was trying to make his wife or some one else partly responsible for the sentiments expressed. Dr. Galusha Anderson says that egotism is better than wegotism, so until some one invents a strictly impersonal and unobjectionable pronoun, or the writer changes his mind, the Western editorial department will occasionally contain the word *I*. It is simple, easy to spell and means just what it says.

L. C. RANDOLPH.

MORGAN PARK, ILL.

#### THE TRINITY.

BY THE REV. T. R. WILLIAMS, D. D.

The doctrine of the tripersonality of the divine nature, or God as revealed in the Scriptures, though often regarded as a mere abstract question, is, nevertheless, a very important one. Personality is affirmed only of self-conscious beings. The equivalent of personality is self. It is that which enables a man to say "I," in referring to self as distinguishing self from another who is designated by "thou" or "he." It is a fundamental, and hence indefinable, reality which we call selfhood, given in the consciousness of every rational and moral being.

Although the phrase "divine personality," is not used in the Scriptures, yet language expressing and describing divine personal dis-

inctions is very abundant. Divine unity is a unity that is trinal; it is not a unit, for that is one of many; but it is the *only* one and that *only* one, the tri-unity, the *trinity*.

Two classes of Scripture passages, those in which the three distinctions are expressed, and those in which the divinity of the distinct persons is expressed, may here be quoted. The account of Christ's baptism (Matt. 3:16, 17), mentions three divine persons. The formula which Christ gave to his disciples for baptism (Matt. 28:19), mentions the three persons of the trinity. The apostolic benediction mentions all three persons. 2 Cor. 13:14. The same distinctions are observed in Eph. 4:4-6, and in 1 Peter 1:2. John 15:26 describes the three persons as performing acts peculiar to each. John 14:16 reveals the same very marked distinction. No theist ever questions the personality and divinity of the Fatherhood, hence we will not dwell on that.

The Son is divine, and a distinct person from the Father. This is positively taught in such passages as the following: John 17:5, Col. 1:17, etc. These words teach that the Son had a distinct personality before his incarnation. He was creator of all things (John 1:3, Col. 1:16); he was omnipotent (Rev. 1:8); omnipresent (Matt. 28:20); eternal (John 1:1); omniscient (John 2:24). In addition to all this he wrought miracles, and is to be the judge of the world. He receives the divine names. John 5:20, Rom. 9:5, Heb. 1:8, 9. He is spoken of as the object of worship. John 5:23, Phil. 2:10, Rev. 5:13, Luke 24:51, 52. "If ye shall ask anything in my name I will do it." John 14:14.

The Holy Spirit is distinct from the Father and the Son, and is personal. See again Matt. 28:17, 2 Cor. 13:14. He maketh intercession and searcheth the heart. Rom. 8:26, 27. He may be grieved (Eph. 4:30), may be blasphemed against. Matt. 12:31, 32. See also Acts 13:2, 4.

It is evident from this very brief synopsis, first, that the Father, Son, and Holy Spirit are personally distinguished from each other; second, they each have divine names and attributes; third, yet there is only one God.

#### WHAT IS THE NEW TESTAMENT TEACHING CONCERNING THE CONVERSION OF THE JEWS?

BY JAMES M. CARMAN.

That the kingdom of Christ may be established on earth is the inmost desire and prayer of every true Christian. "But seek ye first the kingdom of God and his righteousness," is the injunction of the blessed Master to his followers. "Thy kingdom come" is therefore the humblest prayer repeated so frequently by those who follow the teachings of the world's Redeemer. A sincere Christian is longing to see those walking in sin and rebellion against God come into the fold of the blessed Saviour to behold his glory and be saved. It is a love for humankind which is set forth in the Christian religion that penetrates the heart of the Christian and makes it the burden of his soul to help along that kingdom to extend all over the world; perishing men should be saved and have eternal life.

But where should Christians endowed with such a missionary spirit extend their first efforts? There are Jews and heathens outside of the kingdom of God; which of these two have the prior claim on our love? What is the New Testament teaching concerning either of them? Surely the Jews have the first claim on us. Through them we have received the Script-

ures. Moses and the prophets were of the stock of Abraham; salvation is from the Jews; yea, Christ our blessed Saviour and his apostles, the founders of our religion, were from the house of Israel. We are always indebted to them for these invaluable blessings.

When our Lord had given the grand commission to his twelve disciples to proclaim the message of his kingdom he said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." If the words of the Lord have any meaning they mean to teach that the children of Israel are under God's special care, and, after they had wandered away from him, should be brought back to his fold by accepting his truth which is in Jesus. The kingdom came forth from Israel, and the Jews are the children of the kingdom. Indeed, Christ first "came to his own," he came to save his own people and kinsmen first of all. But what a great mystery it is to the human understanding that "the children of the kingdom shall be cast into outer darkness!" And "his own received him not!" Who is wise to understand the mysteries and plans of the Almighty? "With whom took he counsel and who instructed him?" This great mystery is partly explained to us by St. Paul, the great apostle to the Gentiles. To him it was revealed that "*All Israel shall be saved.*" Rom. 11:26. But the temporary rejection of Israel as a nation was made, according to the divine wisdom and grace, the opportunity to graff the Gentiles into the true vine by carrying the gospel to them, and thus Jew and Gentile should be united into one body of which Christ Jesus is the head. It was also revealed to him that Israel as a nation, chosen by God for his own glory, will in his own time accept of Jesus and become the center of the kingdom of God on earth. This great apostle has labored with anxiety amongst the Gentiles to explain this mystery to them lest in their ignorance they should be self-conceited and appropriate to themselves the promises given unto Israel as a nation, assume an unscriptural attitude in the world, and thus pervert the hopes on the second coming of Christ according to the Scriptures. "I say then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin." By these words he endeavored to show that in the intermediate period between Israel's rejection and restoration God has not entirely rejected his people. "Even so then at this present time also there is a remnant according to the election of grace." He himself had received of God's mercy in revealing unto him his Son. Many thousands of Israel's children had then come to the knowledge of God in Christ Jesus. The first Christian congregations were of the stock of Abraham. Many of them were martyrs for the glory of Christ's kingdom. About this apostle, although to the Gentiles, the Lord, when he appeared to Ananias, testified, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." This mission he fulfilled faithfully. He proclaimed the truth of the kingdom to the Hebrews in the light of the kingdom of God, while unto the Gentile Christians he explained the mystery they had been ignorant of. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel until the fullness of the Gentiles be come in." But what does "the fullness of the Gentiles" imply? Who can tell?

The apostle himself seemed to have seen only through a glass darkly, and it will be a mystery alongside with other revelations and prophecies concealed to us as yet. It surely did not mean that the conversion of the Jews could not be expected before *all* the Gentiles be evangelized, or it would not be in harmony with the message of Christ: Repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.* Luke 24:47. Beginning at Jerusalem! The Lord has made as the main point that Jerusalem was the starting point for the gospel to be proclaimed. The Saviour wept over Jerusalem and prayed for it. Heartrending are the words of the Lord in his address to Jerusalem—the whole Jewish nation—"Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children under my wings, and ye would not! Behold, your house shall be desolate." But, full of hope, he finished his address, "Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord!"

According, then, to the New Testament teaching, it is the duty of all Christians who are awaiting the consummation of the kingdom of Christ, and who are indulging the hope of eternal glory, to pray fervently for the conversion of Israel, and to this end labor unceasingly as far as the Lord gives them power and strength from on high. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Sisco, Fla., Dec., 1891.

#### GOUNOD AND MENDELSSOHN.

(Charles Francois Gounod, in *January Century*.)

Mendelssohn received me admirably. I use this word purposely to characterize the condescension with which a man of his powers welcomed the child who in his eyes could be but a school-boy. During the four days I spent at Leipsic, I may indeed say that Mendelssohn gave me his whole time. He questioned me about my studies and my works with the deepest and most sincere interest. He expressed a desire to hear on the piano my latest effort, and I received from him precious words of approval and encouragement. I shall mention but one, which has made me too proud ever to forget it. I had just rendered the "Dies Irae" of my Vienna requiem. He placed his hand on a part consisting of five solo voices, without accompaniment, saying, "*Mon ami*, that might be signed Cherubini!" Such words are genuine decorations, coming from such a master, and are worn with greater pride than many a ribbon.

Mendelssohn was the director of the Gewandhaus. The orchestra did not meet at that time, the concert season having expired. He had the thoughtfulness to call it together for me, and allowed me to hear his beautiful Scotch symphony in A minor. He made me a present of the score, with a friendly word of dedication written with his own hand. Alas! the untimely death of that noble genius was soon to transform the souvenir he had left me into a precious relic. His death was followed, six months later, by that of the charming sister to whom I owed the honor of this acquaintance.

Mendelssohn did not limit his polite attentions to that convocation of the Gewandhaus orchestra. He was an organist of the first order, and wished to make me acquainted with several of the admirable compositions written by the great Sebastian Bach for the instrument over which he reigned supreme. To this end he had examined and put in order the old St. Thomas organ, on which Bach himself had played, and for more than two hours he revealed marvels of which I had never dreamed; then, to crown all, he presented me with a collection of motets by Bach, for whom he felt a religious veneration, in whose school he had been educated from

childhood, and whose grand oratorio of "The Passion according to St. Matthew" he had directed and accompanied, from memory, at the age of fourteen!

Such was the extraordinary kindness I received from this delightful man, this great artist, this astonishing musician, taken away in the flower of his life—at thirty-eight—from the center of admiration which he had won, and from the masterpieces which he would have written had his life been prolonged. But strange destiny of genius—even the most attractive! These exquisite works, now the delight of those who attend the Conservatory, required the death of the composer to give them favor in the ears of those who once rejected them.

After my visit to Medelssohn, I had but one thought, and that was to get back to Paris as soon as possible. I left Leipsic the 18th of May, 1843. I changed carriages seventeen times on the way, and out of six nights I spent four traveling, and finally, on May 25th, I reached Paris, where a new life was about to open to me. My brother met me on the arrival of the diligence, and we both bent our footsteps at once in the direction of that dear house where I was to find again, and to which I was to bring back, so much joy.

## HISTORICAL & BIOGRAPHICAL.

### IN MEMORIAM.

BY THE REV. WM. M. JONES, D. D.

We have, Dec. 30th, just laid away the remains of our dearly beloved brother, Dr. Solomon Carpenter, in the Mill Yard grave in Abney Park Cemetery, he having died of apoplexy on the 21st inst. His wife, who had the entire charge of him, and my son, Herbert Langly, were with him in his last moments, and my son also for some hours previously. The funeral was held to-day in the Chapel in the Cemetery at 1 30 P. M. The services were necessarily brief in order to accommodate various funerals through the day. The services consisted of prayer, reading Ps. 90: 10; and 1 Cor. 15: 12-23, and a brief discourse, which I enclose for the SABBATH RECORDER.

We proceeded to the grave, which is not far from the tree under which Dr. Isaac Watts used to sit before the park was laid out as a cemetery, and compose his hymns. The coffin having been lowered into the grave, the minister and the little assemblage uncovered their heads while he repeated John 14: 1, 2. "Let not your heart be troubled. Ye believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you;" and he then added, "Thus we commit the remains of our dear friend and brother to the grave,—earth to earth, and dust to dust (the grave digger here threw a sprinkling of earth into the grave—such is the impressive custom here), "in the sure and certain hope of the resurrection of the just." The benediction followed, and then we bade farewell to all that is mortal of one so long beloved and honored by our people. May we all pray for the widow, that the consolation of the gospel may be with her always.

11 NORTHAMPTON PARK, London, Eng.

### A DISCOURSE

Delivered by Rev. Wm. M. Jones, D. D., at the funeral of Rev. Solomon Carpenter, held in the Cemetery Chapel, Abney Park, London, Dec. 30, 1891.\*

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Acts 11: 24.

This was said of Barnabas, whose name sig-

\*The number of the *Seventh-day Baptist Memorial* which contains a biographical sketch of the deceased, was consulted in the preparation of the sermon.

nifies a son of prophecy, and by extension, a son of consolation. He was a prominent and successful preacher of the gospel, being most active and thorough in his work, and withal loveable in character. He hazarded his life for the name of Christ. Naught but good-will did he possess for all. The divine influence was with him, and he enjoyed the promise, "Lo, I am with you." The best trait in the disciple of Christ is goodness of heart and life, and this shows the nature of his faith as inwrought by the Word and the Spirit.

These sentiments are applicable to him whose mortal remains we are about to commit to mother earth. Our friend and brother, Dr. Carpenter, was born in 1808, in Stephentown, Rensselaer Co., State of New York, in a part of the township bordering on the States of Massachusetts and Vermont, in a beautiful valley fringed by the western spurs of the Green Mountains,—a fine, healthy country, where farm work and rural life contribute to the formation of a staid, industrious, honest manhood. His father was an enterprising agriculturist; and as might be easily inferred, the dignity of labor was a lesson early learned and never forgotten by him. The facilities for acquiring a good common school education were freely afforded him. In his 20th year, he engaged in school teaching to the hearty approbation of those who employed him, and who were appointed to judge of such matters.

In his 19th year, he passed through a seriously thoughtful and prayerful experience with regard to his soul's welfare. He felt that the finger of God by his Word had touched his heart. His anguish of mind was at length rolled off upon the Lord, and then his feelings turned toward the salvation of others. This was the theme of his conversation and the burden of his prayers. Soon afterwards he was baptized by his pastor, the Rev. William Satterlee, in the beautiful Hoosic River, an affluent of the Hudson. Then while laboring from house to house in gospel work, the church added its voice of encouragement in the form of a call to explain the Scriptures publicly. This led to his studying for the gospel ministry. He remained a brief period at Hamilton Literary and Theological Institution, now Colgate University, in Central New York State. Subsequently, he entered Brown University, then under the presidency of the renowned Dr. Francis Wayland, where he graduated in 1837.

Four years were then spent as principal of DeRuyter Institute in New York State. Next after this he conducted a flourishing select school in Westerly, Rhode Island. He was ordained as a minister of the gospel in 1842. The following year, he accepted a call from the Shiloh Seventh-day Baptist Church, New Jersey. There he labored acceptably for two years and a half. In January, 1847, in company with the Rev. Dr. Nathan Wardner and wife, he and his first wife sailed as missionaries for China. The native church that was soon gathered there, with frequent additions afterwards, attests the faithfulness of his labors with that of others, as does also the grave of the wife of his youth prove her devotion to the same work. For twenty years he labored among that people; and when he finally left China, he left behind him a decided influence for good. His acquaintance with the local and classical Chinese language was masterful, and highly honorable to himself, as it was useful to others. For a considerable period he served as interpreter to the United States consulate at Shanghai.

It was in 1858 or '59, that Alfred University

conferred upon our brother the degree of Doctor of Divinity; and well did he merit the honor. His scholastic abilities were real, definite and eminent. Whatever he undertook to learn, he learned thoroughly. The only sermon I ever heard him preach was remarked upon as peculiarly interesting for the vein of Oriental thought that pervaded it.

Irreproachable in his daily deportment, he was modest, meek, and of a quiet loveable disposition, and was solicitous for the welfare of others. A widow,—the mourning partner of his joys,—numerous friends and relatives in the United States, friends in China and here, will always think of him as a man of God, a disciple of Christ, and the friend of man. He has gone from us full of years; and as a shock of corn fully ripe in its season, so has he been gathered unto his fathers; and we this day bury him from our sight in the full assurance of hope in the resurrection of the just.

"Servant of God, well done;  
Rest from thy loved employ;  
The battle's fought, the victory's won,  
Enter thy Master's joy.

"Soldier of Christ, well done;  
Peace be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy.

In that bright world to which we all are hastening, there will be no more curse, no more pain, no more death. Let us all strive to overcome sin now, that we may insure to ourselves life and immortality through Jesus Christ. Amen.

## SABBATH REFORM.

### AWAY IT GOES.

Away goes 1 Cor. 16: 2 as a proof text for Sunday-keeping, the *Missionary Herald* of Boston, organ of one of the strongest missionary societies in the world, being authority:

There is one place in our missions where the weekly offering system does not work well, but the difficulty does not arise from the indifference of the people. Mr. Stover, of Bailundu, West Africa, reports that the young Christians of their church are quite ready to give a tenth of their income, but inasmuch as they have no currency except cotton cloth, the tenth of a lad's earnings, say from four to six yards per month, cannot well be divided into four parts, so that one part can be put into the contribution box each Sabbath. Such dribblets of cloth would be worthless. If cotton cloth had been the currency at Corinth, Paul might have urged the Christians there to have laid by them in store upon the first day of the month rather than the first day of the week. Would that all Christians were as ready to give at least a tithe as are these young Christians in Central Africa!

A. E. M.

### RELIGIOUS LIBERTY.

Under this head the *Sentinel*, of Washington, D. C., of Dec. 26th, publishes the following. We have before printed a part of this address of Col. Crockett, but we give the entire article of the *Sentinel* for two reasons: first, because it shows how other papers than our own are aiding in the agitation of the Sabbath question, and second, because the article points out, in a most striking and practical manner, the uses to which Sunday laws may be put, thus emphasizing the danger of such laws,—a thing which needs emphasizing very often in these days. The *Sentinel* says:

In Arkansas they had up to 1887 an exemption Sunday law, which allowed Seventh-day Baptists to celebrate Saturday instead of Sunday as their day of rest. That exemption clause was then repealed, and scenes were enacted

worthy of the darkest days of mediæval history.

Senator Crockett, of the Arkansas Legislature, made the following speech, which will astonish not a few :

A Mr. Swearingen came from a northern State and settled a farm in ——— county. His farm was four miles from town, and far away from any house of religious worship. He was a member of the Seventh-day Adventist Church, and after having sacredly observed the Sabbath of his people (Saturday) by abstaining from all secular work, he and his son, a lad of seventeen, on the first day of the week went quietly about their usual avocations. They disturbed no one, interfered with the rights of no one. But they were observed and reported to the grand jury, indicted, arrested, tried, convicted, fined; and having no money to pay the fine these moral citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days—and for what? For daring, in this so-called land of liberty, in the year of our Lord 1887, to worship God.

Was this the end of the story? Alas, no, sir! They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to \$38. The horse sold at auction for \$27. A few days afterward the sheriff came again and demanded \$36—\$11 balance due on fine and costs, and \$25 on board for himself and son while in jail. And when the poor old man, a Christian, mind you, told him with tears that he had no money, he promptly levied on his only cow, but was persuaded to accept bond, and the amount was paid by contributions from his friends of the same faith. Sir, my heart swells to bursting with indignation as I repeat to you this infamous story.

Another, and I am done. Sir, I beg you and these Senators to believe these are neither fancy nor exaggerated sketches. Five years ago a young man, newly married, came to ——— county, from Ohio.

He and his wife are Seventh-day Baptists. The young girl had left father, mother, brothers and sisters, and all the dear friends of her childhood, to follow her young husband to Arkansas—to them the land of promise. The light of love sparkled in her bright young eyes. The roses of health were upon her cheeks, and her silvery laugh was sweet music, of which her young husband never wearied. They purchased a little farm, and soon, by tireless industry and frugal thrift their home blossomed like a rose in the wilderness. After a while a fair, young babe came to them to brighten the sunshine and sweeten the bird-songs. They were happy in each other's affection and their love for the little one. For them "all things worked together for good;" for in their humble trusting way they worshiped God and loved their fellow-men.

Two years ago the law under which their prosperity and happiness had had its growth was repealed. Accursed be the day which brought such a foul blot upon our State's fair name! A change, sudden, cold and blasting as an arctic storm, came over their lives and pitilessly withered all their bright flowers of hope. Under this repeal persecution lifted its ugly, venomous head. The hero of my sad story was observed by an envious, jealous neighbor, quietly working, as he believed God had commanded him, on Sunday. He was reported to that inquisitorial relic of barbarism, the grand jury, indicted, tried, convicted, and thrown into jail because his conscience would not let him pay the fine.

Week after week dragged its slow length along. Day after day the young wife, with baby in her arms, watched at the gate for his coming, and, like Tennyson's Marianna,

She only said: "My life is dreary—  
He cometh not," she said.  
She said: "I am weary—awearry—  
I would that I were dead."

Then baby sickened and died; the light in the young wife's eyes faded out in tears; her silvery laugh changed to low, wailing sobs. Pale faced misery snatched the roses from her cheeks and planted in their stead her own pallid hue. Sir, how can I go on? At length the cruel law was appeased, and this inoffensive citizen (except that he had loved God and sought to obey him) was released from prison and dragged his weary feet to the happy home he had left a few short weeks before. He met his neighbors at the gate bearing a coffin. He asked no questions; his heart told him all. No, not all! He knew not—he could never know—of her lonely hours, of her bitter tears, of the weary watching and waiting, of the appeals to God, that God for whom she had suffered so much, for help in the hour of her extremity, of baby's sickness and death.

He could not know of these. But he went with them to the quiet country burial place and saw beside the open grave a little mound with dirt freshly heaped upon

it, and then he knew that God had taken both his heart's idols and he was left alone. His grief was too deep for tears. With staring eyes he saw them lower the body of his young wife into the grave. He heard the clods rattle upon the coffin, and it seemed as if they were falling upon his heart. The work was done and they left him with his dead, and he threw himself down between the graves, with an arm across each little mound, and the tears came in torrents, and kept his heart from breaking. And then he sobbed his broken farewell to his darlings and left Arkansas forever. Left it, sir, as hundreds of others are preparing to leave if this general assembly fails to restore to them the protection of their rights under the constitution, National and State.

On next Monday, at Malvern, six as honest, good and virtuous citizens as live in Arkansas, are to be tried as criminals for daring to worship God in accordance with the dictates of their own conscience: for exercising a right which this government under the constitution, has no power to abridge. Sir, I plead, in the name of justice, in the name of our Republican institutions, in the name of these inoffensive, God-fearing, God-serving people, our fellow-citizens, and last, sir, in the name of Arkansas, I plead, that this bill may pass, and this one foul blot be wiped from the escutcheon of our glorious commonwealth.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Jan. 13, 1892.

The United States Senate has ratified the Brussels treaty for the repression of the African slave trade and for other purposes, but it attached a very important proviso to the ratification, in the shape of a resolution informing the other sixteen powers that signed and have since ratified the treaty, "that the United States of America, having neither possessions nor protectorates in Africa, hereby disclaims any intention in ratifying this treaty to indicate any interest whatsoever in the possessions and protectorates established or claimed on that continent by the other powers, or any approval of the wisdom, expediency, or lawfulness thereof, and does not join in any expressions in the said general act which might be construed as such a declaration or acknowledgement." In short the United States only binds itself to support those clauses of the treaty aimed at the suppression of the slave trade, and the prohibition of the importation of spirituous liquors into certain portions of the Congo Free State.

It is usually a very difficult matter to arouse the moral sense of a large body of men like Congress or a State legislature. It is not opposition to moral reform that makes this so, but that deadly indifference, which is far more to be feared than open opposition. For a long period of years that most deserving class, the inventors, have asked for legislation to prevent unscrupulous and dishonest persons from wilfully infringing their patents, and it now looks as though something would be done by Congress, as a large number of members, including the chairman of the House committee on patents, have expressed themselves in favor of a bill making it a criminal offense to knowingly infringe a patent.

The closing text of those given out by the Evangelical Alliance for the week of prayer which ended last Sunday was: "And lo, I am with you alway, even unto the end of the world." Matt. 28:20. Therefrom Rev. Dr. Bartlett preached a powerful and eloquent sermon to a large congregation, in which he urged home to his hearers the meaning of those memorable words uttered by Jesus Christ at the close of his earthly career.

The first regular Sunday afternoon meeting of the colored Y. M. C. A. was addressed by Prof. W. D. Tunnell, of Howard University,

who took as the title of his talk: "Looked, listened, lusted, lost," which, he said, contained the history of every temptation from the beginning of the world. First, the tempted sees, then follows the over-mastering inclination to act, then the act is followed by the fall. He exhorted his hearers to look only at things which are beautiful and elevating and which have a tendency to make them purer and better men.

The rumor that Chili was about to apologize to the United States has not been verified, and fears are now entertained that it had no substantial foundation. The situation is now regarded in Washington as very grave, and unless the government of Chili shall take some immediate steps towards satisfying the demands made by the United States government it is feared that Congress will shortly declare war against that country. The feeling in Congress is daily growing more bitter against Chili. That this is an unfortunate state of affairs is true, but like other disagreeable things it has to be faced, and friends of peace can only hope that a just Providence may see fit to avert the great calamity of a war.

#### JOHN WANAMAKER TO YOUNG MEN.

To live for Christ is far better than nursing the bonds of a railroad, or the stock of a bank, or listening to the hum of the wheels of the mill. A single shake of the telegraph wire may unsettle a man, and make a rainy day for him and a heavy heart. It is well worth while for a man to have before him as a dream a fine country-seat, a garden, quietness, a splendid position in the city; but if that is all he has got, what little satisfaction it will be to him when he comes to that time when he will go up stairs and say: "I am not very well to-day; I guess I won't go to the office;" and the next day: "Perhaps you had better send for a doctor." He lies with his face to the wall; and all the great stores he has built, all the great activities that have felt the touch of his fingers, fade out of his eyes; and he thinks of the other shore, and of what treasures he has laid up beyond the stars. I tell you, then, young men, we want something more than the things of the present life. What a splendid picture that is of Mr. Gladstone going into the little church and reading the lessons! Is he less great because he believes in God and because he witnesses for his name? I think the greatest wreck of all in this world is the loss of a young man. When he goes down, the world is poorer than for anything else that could be lost.—*The Young Man.*

#### DANGEROUS PRAYERS.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own, when your prayers begin to be answered."  
—*Forward.*

HAVE they tools ready—God will find the work.

## MISSIONS.

A MISSIONARY of the American Board in writing from Japan of women's work says: "These women evangelists are treasures for our work, and we can only wish we had one in every church and out-station."

"STRIKING strong blows for the cause I love," is the work brother O. U. Whitford is seeking to do on his large field in the North-west; and the Lord's Supper, with the Chicago Church "was to them and to all present a time of spiritual refreshing."

WHEN, at a clerical gathering in England about one hundred years ago, Dr. Ryland suggested as a subject for discussion, "Is not the command given to the apostles obligatory upon all ministers to the end of time?" he was called a "miserable enthusiast."

IN an article, from a Jewish newspaper as we suppose, criticising the methods of some Christian work for the conversion of Jews, and the character of some Jews that seem to have professed Christianity for the sake of gain, it is exceedingly pleasant to find an honorable mention of one of our own publications. It speaks of these insincere Jews, who pretend to be working as Christian missionaries to their own people, as "men whom well-meaning missionary organs like the *Peculiar People* have time and again denounced in vigorous language."

DR. J. T. GRACEY suggests the following as among the causes of the disturbances in China: a pensioned army, after the Taiping rebellion; the pension sustaining the soldiers in idleness; secret societies; a government whose rulers are of Tartar origin—not Chinese; the growth of foreign commerce, and the displacement of Chinese junks by foreign-built steamers; superstitious prejudices; and a weak imperial army. The government has issued an edict thought to be the most favorable state paper ever published in that country concerning foreigners and Christians; and the kernel of it is, "Christians and non-Christians are to be treated alike."

AN Englishman who had spent several years in India said to a missionary there that he had never yet seen a native Christian; and went on to tell of his pleasures in tiger hunting. The missionary replied, "I have lived twenty years in India and have never yet seen a tiger." This illustrates the real value of the testimony of many sea-captains, merchants, and travellers, in regard to foreign missions. The things that belong to the kingdom of God are not easily seen by the natural eye. The missionaries in Shanghai invited resident critics to a close investigation of their work, with the result of gaining new friends, among those who acknowledged their former ignorance and wrong judgments.

THERE were a few Seventh-day Baptists at Elk, Ind. Ter. An Adventist preacher went there, as he had the right to do, and Seventh-day Adventist ministers like to go where there are a few families of our people. He gave a series of lectures, as is their custom, instead of preaching the gospel, according to our Lord's commandment. A three-fold result is quite likely to follow. Some of our people will be led from truth into gravest errors; a few will embrace the Sabbath; and many are prejudiced against the

Sabbath truth upon finding it associated, in teaching, with such unscriptural doctrines as those of Adventism. The lesson for us is to double our diligence in trying to show people everywhere, by precept and practice, by printed and spoken word, that we hold the Sabbath in its proper connection with a plain, scriptural and evangelical system of doctrine.

ELD. F. J. BAKKER of Rotterdam, Holland, continues to report his work to Dr. Wardner. He made a trip to Liege, Belgium, and to M. Gladsach, Germany, where are a few Sabbath-keepers. At two largely attended camp-meetings he and one of the brethren distributed tracts; Bro. J. Van Der Sheur of the "midnight mission" spoke concerning work among the Dutch Soldiers in Java and Atjeh; and Eld. Velthuysen was there with *Boodschappers* and tracts. In his work among ships he finds most difficulty with Romanists, some of whom angrily drive him away from the vessels, while others reason with him and take tracts. He visits Polish, German and Russian Jews in their lodging houses; distributes religious tracts; listens to stories of bitter experiences in Russia; and sends Sabbath tracts by post to Jews in Holland and in foreign lands. An open letter to the committee of the Separated Dutch Reformed Church was prepared by brother Bakker, protesting against their request to the Queen for new and better Sunday laws to be made "according to the Word of God." This was printed in 2,000 numbers of the *Boodschapper* and in 6,000 tracts, besides being advertised in a daily paper.

The summer in Holland was very wet, and there were heavy hail storms, causing losses in goods, crops and cattle.

OF a series of meetings in Plum Valley, Mo., Bro. Skaggs writes: On the evening we closed our meeting; after preaching we had a prayer and conference meeting. Quite a number took part, and said it was good to be there, for it was none other than the house of God and the very gate of heaven to our souls. Meetings continued eight days and nights. The writer was assisted by a First-day Baptist minister, pastor at this place. There was a good revival interest among the Christians. A number of backsliders were reclaimed and some professed faith in Christ. After the closing discourse an invitation was given to all who desired to be saved and desired our prayers to give us their hand. Twenty or twenty-five came forward. A collection was taken for your missionary, amounting to \$3 97. Before we closed, the pastor called upon the congregation to sing a parting song while Christians gave the writer the parting hand. Christians all took a part, and also many of the unconverted. What a solemn scene in that large congregation, some weeping, some rejoicing. Several at this place are convinced that the seventh, not the first, day of the week is the Sabbath. The pastor of the church here requested me to preach on that subject on my next visit, which I have promised to do. Eight or ten points are now open for preaching. Pray for this large field.

### SIGNS OF THE TIMES.

The Lord said: "Ye can discern the face of the sky, but can ye not discern the signs of the times?" And Dr. Rufus Anderson, so long the Secretary of the American Board, says, "The church is always slow to recognize the call of God in his providence to move forward."

Seventh-day Baptists are increasing in wealth and influence; young men of whom any de-

nomination might well be proud are preparing for the great and glorious work of the ministry; and opportunity, with the authority of God's providence, is calling us to move forward. Pastors and brethren who now discern the signs of the times, will ye not tell others what ye see?

### THE RIGHT SPIRIT.

We commend to all the reading of the following extracts from a letter recently received, although not written for publication. The words are not those of a grumbler; but of one who both "preaches" and "practices." And if all of us should come up to a similar standard of giving, the work of our churches and societies would go forward as never before, the opened doors of usefulness entered, the inviting fields occupied:

"The package of missionary tracts from you are just what I wanted, and when I read will pass to others. You also sent me some magazines a good while ago, for all of which I thank you very much. I often think children of Sabbath-keepers are not nearly as well informed about the needs of heathen lands as children of Christian parents among Sunday-keepers. In fact I am afraid that too many of us have let our seeming interest in Sabbath Reform close our eyes to the Macedonian cry from every heathen land. I suppose I ought not to get discouraged that Sabbath-keepers are doing so little for heathen lands, but I do. I cannot help it. The question is almost always before me, What are Sabbath-keepers doing to carry the gospel of salvation to those who are without hope and without God in the world? and many, many times it shakes my faith almost to the very foundation. But I will try and look at the better side and to the little we are doing.

"About a year ago I read an article in the RECORDER written by Mrs. Davis before she left Shanghai. I then purposed that, God willing, one-tenth of what I could earn would be especially devoted to their return to China. This is aside from the Lord's tenth which belongs to his work in general. I am anxious to know when they will return to China, as also are others. I wish we could all feel the importance of enlarging the work there as well as elsewhere, and accordingly. But there is only one way to do this, and that is to spend less for self and more for Christ, but it is far easier to sing this than live it. The spirit of the age is selfish and extravagant. And I cannot help believing that this is one reason our cause drags so."

FROM J. T. DAVIS.

We think there has been some increase of interest. By the report you will notice three additions. There are also indications which lead us to hope that there will be others in the near future. With this report we understand that our official relations with you will be severed, but we sincerely hope that we shall still have your prayers and brotherly sympathy.

Ever your brother in Christ.

—BRO. DAVIS reports 13 weeks of labor as a missionary pastor at Hornellsville; 23 sermons and addresses; congregations from 25 to 40; 8 visits; and 3 additions—one by baptism. In his affliction, in the loss of his excellent wife, he may be assured of having the Board's cordial sympathy.

FROM J. L. HUFFMAN.

The quarter has been spent at Hebron Centre, Hebron, and Shingle House, Pa., and Adams Centre, N. Y. At Hebron Centre the interest continues good. I spoke to a large and

interested congregation upon the subject of the Sabbath. One more has embraced the Sabbath and joined the church. There were a number of First-day people that claimed conversion. The Y. P. S. C. E. organized there now numbers about thirty active members.

At Hebron there were five additions, all grown persons, four by baptism. Others expressed themselves as having found hope in the Saviour. I think others will be baptized there in the near future. The outlook for these two churches is favorable. They need a pastor and will do considerable toward the support of one if the man can only be found. They are anxious to have a house of worship at Hebron Centre, and are talking the matter up. They need one.

We held meetings for four weeks at Shingle House, with good interest. The congregations were small at first, but as the interest increased the people came out and gave us a good hearing. The people at Shingle House are an intelligent people, but not religious. There are but two Seventh-day Baptist families in the place. The membership of the church is small and so far separated that it is difficult to get them together often. The cause is weak here and I cannot see much encouragement for additional strength at present. There were same conversions but no baptisms when I left. I think good was done by our meetings for the cause of God and his truth.

I have been here at Adams Centre for three weeks. We have held meetings day and night. I have preached forty-two sermons to congregations averaging one hundred and twenty-six. The attendance at the evening meetings has been much larger than this average. The interest is good. There have been between forty and fifty that claimed conversion. Some wanderers have returned to duty. Twenty-five have been accepted by the church for baptism and membership. Others are expecting to make their offering as soon as there is opportunity. The day was stormy and all could not be at the service. I am to stay here through another week. This is a strong church, with a faithful pastor, who has served them for over twenty-three years, and the church has just called him for another year. Pastor and people are united and doing good work for the Master. I have never found better help in revival effort than Bro. Prentice and his people.

When through here I am expecting to return to the Western Association and do some more work there. I think it will be well for me to visit Hebron and Hebron Centre again before leaving that Association. There is some more important work to be done there. There are also some more points I wish to visit in the Central Association before going south.

Yours fraternally.

FROM A. G. CROFOOT.

Another quarter has passed and we must give an account of our stewardship. We have tried to be faithful to the trust committed to us. We are thankful that the children are acknowledging their Lord as they come to years of accountability. Five of the nine baptized are from eleven to fourteen years of age. Three of the others are from First-day families who had become united with our families by marriage. Through the influence, prayers and labors of God's people they accepted Christ and united with us.

With the aid of Brother O. U. Whitford, we organized a Y. P. S. C. E. which is proving a

blessing to some of the young people, and will be a help to all who will take an active interest in it.

As this report closes my official connection with the Board I wish to thank them for the interest taken in me as one of the Lord's servants, also for the promptness with which they have met their part of the financial obligation. I think the church here have appreciated the help given them by the Board for the past six years, and are grateful for it. If all Seventh-day Baptists would give as the Lord has prospered them, then the Board could extend its work instead of retrenching. Our prayers, sympathies and means are with you in the Lord's work.

As your missionary and his family have been helped in the past by the Ladies' Aid Societies of different churches, also by private individuals, we wish to extend to all such our heartfelt thanks, and our prayer is that the Lord of the harvest will abundantly reward them.

Your brother in the work.

NEW AUBURN, Minn.

MISSIONARY SOCIETY.

Receipts in December.

Receipts per Rev. J. W. Morton:	
Collection at Nortonville.....	\$25 00
Dr. Williamson, Columbus, Texas.....	1 00
Other friends at Columbus, Texas.....	1 25
Dea. F. J. Wilson, Eagle Lake, Texas.....	10 00
Other friends at Eagle Lake, Texas.....	4 25
Contribution by self.....	17 52
Woman's Executive Board for G. F. Miss Burdick's	4 80
Salary.....	45 00
Receipts through RECORDER Office:	
J. A. Baldwin, Beach Pond, Pa.....	5 00
Mrs. S. A. Davis, Lyon, Kan., H. M. C. M.....	1 00
Miss M. M. Jones, Hoscobol, Wis.....	1 25
Plainfield Sabbath-school, G. F. S. M S.....	8 80
Chicago Church, C. M.....	8 78
G. F.....	2 00
Receipts per Rev. A. E. Main:	
Loyal Crumb, Whitewater, Wis.....	5 00
Charles B. Maxson, Westerly, R. I.....	2 00
Mrs. F. S. K. Hogg, Adams Centre, N. Y.....	1 00
Collection at Quarterly Meeting, Utselic, N. Y.....	3 08
J. B. Wells, Executor Diana Hubbard estate.....	2 83
Plainfield Church.....	13 06
Richburg Church.....	34 13
Y. P. Committee for Salary Rev. J. L. Huffman.....	1 20
Southampton Church.....	33 00
Minnie Spicer, towards L. M.....	12 00
H. W. Stillman and wife, Edgerton, Wis.....	15 00
North Loup Sabbath-school.....	25 00
Milton Church.....	4 38
Receipts per Rev. J. L. Huffman:	
Hebron Centre Church.....	38 80
Collection, Tent School-house.....	4 16
Hebron Church.....	3 39
Mrs. Caroline Babcock, Hebron, Pa.....	50
Mrs. Ayers.....	50
Mr. Emerson.....	50
Mrs. Brock.....	50
Alden Church.....	43 35
New York City Church.....	4 00
Welton Church.....	12 89
Y. P. Committee, Salary Rev. J. L. Huffman.....	8 15
Adams Centre Church.....	32 00
Rev. H. D. Clarke, Independence, N. Y.....	20 00
Ladies' Aid Society, (Bethany) Westerly, R. I., for Rev. Jas. F. Shaw.....	8 00
Receipts per Rev. A. E. Main:	
Nortonville Church.....	17 80
Mrs. S. E. Brinkerhoff, Alfred Centre.....	2 00
Geo. H. Babcock, Plainfield, N. J., Home Mission in South-West.....	19 80
D. N. Newton, North Carolina.....	500 00
Garwin Church.....	3 10
Y. P. S. C. E., Alfred Centre.....	6 22
Chicago Church, C. M.....	10 00
G. F.....	2 00
E. E. Whitford, Factoryville, Pa.....	6 80
Rev. J. Clarke, Andover, N. Y.....	8 80
Adeline Baker.....	5 00
Talcot Brown.....	1 00
George Baker.....	25
Yarnum Hall.....	1 00
D. D. Remington.....	1 00
Mrs. Anna Ware.....	1 40
Mrs. John Beebe.....	50
Mrs. C. C. Livermore.....	37
O. E. Vars.....	50
First Hopkinton Church.....	11 52
First Brookfield.....	13 41
Hornellville.....	7 20
Rent from Jane Davis's Land, Wis.....	30 00
Ladies' Aid Society of Isanti Church, C. M.....	47 71
Andover Church.....	7 00
J. A. Baldwin, Beach Pond, Pa.....	6 77
First Genesee Church.....	5 00
Mrs. Emeline Crandall, Westerly, R. I.....	19 00
George H. Spicer, Hopkinton, R. I.....	25 00
Second Brookfield Church.....	5 00
Sabbath-school, Birthday of-ferings.....	6 60
Mrs. G. D. Clarke, Ashaway, R. I., for deceased daughter Clara.....	5 83
Rev. G. H. F. Randolph, Contribution to Missionary Society.....	12 52
	1 00
	25 00
Received by Loans.....	\$ 1,195 28
	1,000 00
Balance, Nov. 30th.....	\$ 2,195 28
	883 09
Payments in December.....	\$ 3,178 32
	1,732 49
	\$ 1,445 83

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., Dec. 31, 1891.

WOMAN'S WORK.

AND yet, he does love service, where 'tis given  
By faithful love that clothes itself in deed!  
But work that is done beneath the scourge of duty,  
Be sure to such he gives but little heed.

Then seek to please him, whatso'er he bids thee!  
Whether to do, to suffer, to lie still!  
'Twill matter little by what path he leads us,  
If in it all we seek to do his will!

Sel.

IT IS CURIOUS WHO GIVE.

"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5, and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army, and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile; but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel, after we got home from church, the day pledges were taken for contributions to Home Missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on:

"There's Maria Hill, she's put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker, he's put down \$1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work."—Sel.

OUT OF HER POVERTY.

In a country church in Brazil I have seen eggs brought and put into the "hat" instead of pennies; and one Sabbath I noticed, during the sermon, a man with about a bushel of beans in a bag by his side. After the service he came to the minister and said, "I couldn't put this into the hat; but it is the tenth of my crop of beans, and I want to give it to Home Missions." Offerings of calves, colts, and pigs, which are possible to those who could not give one cent of money, are allowed to run at large in the missionaries' pastures until they can be sold to advantage, and in time realize a larger sum than the people could ever have spared had they waited to give the cash.

A year ago, the universal failure of crops left the country people in great destitution. One member of the church, who was too ill to work, was in such straits that it was thought best to take up a collection for his aid. A few days before, the pastor was calling upon him, and the man handed him three dollars, the proceeds of a pig he had set apart for the Lord's cause. When asked if he still wished to give it when his larder was empty, he said, "I gave it to the Lord before; it is no longer mine." After consultation with the deacons, it was decided to put the money into the collection for his aid; so he had the blessing of giving, and the Lord did not suffer him to want. I could multiply cases where the poor gave out of their poverty until our little faith made us hesitate to receive the offerings. That year they reaped a harvest of spiritual blessings, and this year the Lord of the harvest has blessed them as well in temporal things. "There is that scattereth and yet increaseth."—Lizzie Day Howell, in *Woman's Work for Women*.

DUTY is a power that rises with us in the morning and goes to rest with us at night.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.  
 REV. W. C. TISWORTH, Sisco, Fla. CONTRIBUTING EDITOR.  
 L. C. RANDOLPH, Morgan Park, Ill.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.

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

"A SACRED burden is this life ye bear:  
 Look on it, lift it, bear it solemnly,  
 Stand up and walk beneath it steadfastly,  
 Fail not for sorrow, falter not for sin;  
 But onward, upward, till the goal ye win."

SOME inquiries have been made concerning cash premiums to canvassers for the Society's publications. We take pleasure in pointing all inquirers to the paragraph touching this matter, in the report of last Tract Board meeting, and to the announcement—"An Opportunity"—over the signature of the Corresponding Secretary, both in this issue of the RECORDER.

SEVERAL months ago we spoke of the misfortune of our brethren at Watson, N. Y., in the burning of their church, and of their efforts to raise funds for re-building. Bro. J. L. Huffman, writing of this interest, says the house is up and enclosed. The brethren there are doing nobly for a people of their means. They still need, and are deserving of, help from brethren of other churches. Communications may be addressed to the Rev. Thos. R. Reed, Watson, Lewis Co., N. Y.

OMAR B. M'CURDY embraced the Sabbath truth a few years ago, and has since faithfully kept it, though living entirely alone so far as Sabbath privilege is concerned. In our issue of November 19th last, we published his reasons for making the change from the first to the Seventh-day. Brother M'Curdy finds that he could use several dozen copies of this paper among his friends, who would read it if sent to them. We have furnished him all our spare copies, and still the demand is not fully supplied. Should any of our readers have this number, which they do not care to preserve, they would do a good service by sending it to this brother at Wana-maker, Indiana.

THE prevailing influenza in this country, and in the old, is doing its work of suffering and death without respect to persons, many persons of high rank and official position as well as the lowly suffering from its ruthless attacks. In many cases the disease is followed by other forms of human maladies which terminate fatally if the first attack is not so serious. This points to the imperative duty of all to live with the utmost care and caution as to exposures, diet, cleanliness, etc. The familiar proverb concerning the value of an ounce of prevention is well worth remembering at such a time. Perhaps the most noted death roll made in a single day this season was made on Wednesday, Jan. 13th. On that day the Chief Justice of the New York State Court of Appeals, William C. Ruger; Albert Victor, Duke of Clarence and heir apparent to the throne of Great Britain; Cardinals Manning, of England, and Simeoni, of Rome; Professor Aiken, of Princeton, N. J.; and Geo. S. Knight, of Philadelphia, a noted comedian, all passed to their final accounts. On the same day Ichabod Tanner, a wealthy citizen of Portage, Wisconsin, died, one hundred years old, having been born in Rhode Island, Nov. 19, 1791.

THREE months ago we wrote three paragraphs which were designed to make as many different points upon a given subject. By a misunderstanding concerning the make up these paragraphs were so scattered that they could not well be read consecutively. At the suggestion of a friend we reprint them, and in the order of the original design.

A READER of the SABBATH RECORDER wishes to know what is meant by the "Higher Criticism," about which so much is being said. It is that form of critical inquiry which concerns, not primarily the subject matter of a given writing, but its genuineness or authenticity. It inquires not, What are the teachings of the book? but, Is the book what it claims to be, or what it is claimed to be? The discussions which were had in literary circles not long ago about the authorship of Shakespeare's plays, in so far as they were critical studies, belonged to the class of "Higher Criticism." So in biblical studies, the Higher Criticism occupies itself with such questions as the authorship, the genuineness, the canonicity, etc., of the books of the Bible; and these questions it undertakes to answer from the internal evidences of the books themselves, such as their literary character, the peculiar style of the author, the idioms which time and place and circumstance would naturally require him to use, etc. The study of the Bible for the purpose of finding out what it teaches, either for the sake of knowing what its truths are, or for their moral or religious benefits, is no part of the "Higher Criticism." That is simply critical study of the word. The student of the "Higher Criticism" school takes the book and asks, "Is this the Bible?" The student of the Bible takes the book and asks, "What does this book teach me?"

It must be conceded that the "Higher Criticism" has an important place in the study of the Bible. For the Bible, as a book, is worthy of our study; but we are not yet prepared to hold our faith in the grand truths of the Bible in abeyance, while the "higher critics" wait their pleasure to tell us whether or not we have any Bible. To do this we must assume that the findings of the "higher critics" whatever they are, are infallibly correct, which is quite as hard to do as to believe in the inspiration and divine origin of the Scriptures. At a recent meeting for Bible study it was claimed that we must do this until the principles of the "Higher Criticism," applied to the Bible, should decide in regard "to every word, every letter, every accent of the Old Testament," and so tell us how much of a Bible we have. The words of one of the leaders of the meeting were, "Until that time we must get along the best way we can with the Bible as it is." For the privilege granted in these words we are indeed most grateful. Meanwhile, we may comfort our hearts and strengthen our faith with the reflection that "the Bible as it is" is, after all, a pretty good book.

JUST here we may be permitted to apply to the Bible a test, which, if it be not a very scientific one, is certainly a very practical one, and one which cannot be ignored in the treatment of this subject,—the test of its fruits. In giving a standard for the just judgment of men, our Lord said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" The law is applied with equal force to doctrines. If our Bible will not stand this test let it be "hewn down and cast into the fire." But it has been standing the test for centuries. By its teachings crimes of all sorts are

condemned, and criminals are converted into good, law-abiding citizens; men lost in the mazes of sin and death are shown the way of righteousness and life. According to its teachings and leadings, purity supplants vice, love drives out hatred, peace on earth and good will toward men take the place of strife and carnage and bloodshed. In the light of its blessed influence the sorrowing find comfort, the hopeless find hope, the dying are borne aloft on the wings of faith, the living are taught to live, and the gates of eternal rest are opened wide to the weary and the heavy laden. Here are fruits such as nothing else has ever borne, and shall we be frightened away from them because, forsooth, there may be some doubt in the mind of some "higher critic" about the exact authorship of some obscure passage in Genesis or the book of Job? No. Let Drs. Briggs, Evans, Behrends, and all the rest, throw what light they can upon the subtle questions which may be raised about the dear old Book; meanwhile, there is a world of work for the rest of us in using the Word of God to guide souls into the way of holiness, happiness and heaven. While they are turning the light through their microscopes upon "every word, every letter, and every accent of the Old Testament," and the New Testament, too, if they wish to, let us humbler folks give ourselves with renewed diligence to the study of its divine truths, that we may more effectually win men to righteousness and truth.

## WHAT IS GOD'S LOVE?

To the Editor of the SABBATH RECORDER.

In a recent issue of the *Signs of the Times* which has fallen under my notice, I remark a controversy which leads me to inquire, What is the teaching of Scripture regarding God's love? A quotation is made from a Congregational divine, who says: "If an individual were to come up from hell itself and knock at the gate of heaven, God would receive him; God is love, and I say this because I believe the Bible." The editor of the *Signs* criticises the position, saying, "But how about the rich man in the parable? God is love, that is true; but there comes a time when of those who set at naught his counsel he says, 'I will also laugh at your calamity; I will mock when your fear cometh,' etc."

Now what does the editor mean in his criticism? Or perhaps we should better first inquire, What does the Congregational divine mean by saying, "If an individual should come up from hell and knock at the gate of heaven"? Is he assuming that which is impossible, hence absurd? Assuming that by "an individual's coming up from hell itself" was meant to suggest the most debased and vile sinner returning to God, which seems to me the only Scriptural meaning that can be given to it, what does the editor of the *Signs* mean by quoting passages which, in their rightful place and construction, are full of meaning and force, but which become totally irrelevant as here applied? Does he mean to criticise the Congregational divine for saying that God is love, and carrying the idea so far as to say that the vilest wretch, if he repent—i. e., come up from the lowest depths,—will be received by God? Perhaps we misinterpret the controversy entirely. But certainly the Rev. Silcox (the Congregationalist) does not mean to convey the idea that an individual, while yet a sinner, could come up from hell, and, still a sinner, knock at the gate of heaven. Such a statement would be, it seems to me, too utterly absurd to be long considered, for how could an individual, being wholly bad, desire to enter into the presence of the wholly



good? And what, indeed, is hell, but the embodiment of the bad, hatred of the good? And hence how could an individual come from hell and knock at the gate of heaven? How could he, as a possibility, except he became regenerated, in which case God receives the vilest wretch? What, then, does the editor wish to convey? Is he so short-sighted as to construe the Rev. Mr. Silcox's statement into an utter absurdity—that bad can desire to be good, that wickedness can seek a dwelling-place with goodness? Or, if he give the expression quoted the construction which it seems to the present writer it must have, does the editor mean to attempt to prove from the Scriptures that an individual can be so given up to sin and wickedness that when he repents, *i. e.*, comes up from the lowest depths, God's love is not sufficient to receive him?

It is quite possible that the present writer does not understand either the position of the original writer or that of his critic; it is also quite probable that he does not properly apprehend the full significance of the terms "God's love," as here applied, "hell" and "heaven," and the "coming up of an individual from the depths" of the former, and "knocking for admission at the gates" of the latter; but it is with a desire for further knowledge of the truth, and in the hope that an elucidation on these points may be given, that these lines are submitted.

D. E. WILLARD.

PEWACKEE, WIS.

#### AN OPPORTUNITY.

An opportunity is offered to our young people and all who desire to help the cause of Sabbath Reform and at the same time to help themselves. Having had several inquiries concerning the plan of the Tract Board in circulating Sabbath Reform literature, the following inducements are offered to canvassers: The Tract Board will allow a commission on all cash subscriptions for the *Outlook* and for the *Sabbath Reform Library*, as follows: For ten or more subscriptions at one time, accompanied by cash, at regular price, 20 per cent; for fifty or more, 30 per cent; for one hundred or more, 40 per cent; for one thousand, 50 per cent. An offer of 25 per cent commission has already been placed before agents and canvassers for the SABBATH RECORDER. These liberal offers should secure efficient canvassers and result in greatly increased subscription lists. Many people outside of our own denominational lines could easily be induced to take the RECORDER. We know of a very intelligent Methodist pastor who said that the SABBATH RECORDER was the first paper he read when he took from the office his package of weekly papers. This is not an isolated case. Young people, try it. Push the canvass.

L. E. LIVERMORE, *Cor. Sec.*

#### BELONGING TO CHRIST.

"Jess, you were out stealing chickens last night."

"No, I was not; I don't steal chickens."

"Oh, yes you do; niggers like chickens too well; all niggers steal chickens. Now, Jess, own up."

"No, I don't steal chickens any more since I belong to the Lord."

"You used to steal chickens; all niggers like chickens too well not to take them."

"I used to steal chickens 'fore I belonged to the Lord; I don't steal no more."

The above conversation, to which I was a listener, illustrates one point in life, and in the

Christian profession that which this poor colored man exemplified in his statement and in his life, that to "belong to the Lord," or to profess the religion of Jesus Christ, is the putting away of our former life of sin and selfishness, and the pursuing a course of godliness; the doing of righteousness; doing that which an enlightened conscience approves. This profession of Christianity and ownership to the Lord should always be a sufficient guarantee of our conduct that it is what it ought to be. Selfishness appropriates that which it wants, even if sin is committed in taking it. To give ourselves to God turns our selfishness into benevolence toward the needy, loyalty to the laws of God and man, with love toward all. The oppressed slaves had previously acted on the principle that "it was no harm to take Massa's property to feed Massa's property," and they who had been their owners were slow to attribute to them any recognition of other's rights or the existence of any higher motives. When they belonged to Mas'r Harris, or Mas'r Brown, whose right was only by might, their conduct was generally of the same kind, except where the rays of the Holy Spirit shone even in their bondage. But Jess, who recognized the same principle of belonging to somebody, and now that somebody was a being of love and goodness, believed that his life should be patterned after the same law of love. He believed in the salvation of God through Jesus Christ, which salvation was for all who believe, and he was willing to let it be known that he belonged to the Lord. And our Saviour has said that if we will own his name here before men he will own our names before his Father's face in heaven.

Jess was the young colored man who was employed at the office of the *Independent* to turn the crank of the printing press, to wash the forms, sweep, etc.; and when I had opportunity I told him that he had made a good profession, and had given a good reply to those ungodly young men; and I hoped he would always be faithful to the Lord, to whom he now belonged; and I was glad to say I belonged to the same Master.

"We must all stand before the judgment seat of Christ." The judgment rendered will be the decision "between him that serveth God and him that serveth him not." The Saviour says we should "let our light shine before men, that they may glorify our Father in heaven." Our light is our lives and conduct and it should be such as will tell for Christ and his cause, and if then our fellow-beings around do not glorify our Father it will not be our fault. One great reason why so many people of Christian countries are indifferent to the gospel call is because of the half-hearted profession which so many of its professed adherents make. If we would have our children and the rising generation around us walk in the ways of the Lord, we must walk in that way ourselves. If they see that we follow after the ways of the world, while professing some thing better, they will be likely to think they had as well be with the world altogether, and make no pretension to Sabbath-keeping, or godliness, and thus the church of Christ becomes impoverished instead of being enriched and replenished by those whom we love. If we belong to the Lord it is expected of us that we shall be different and do differently from those who have not such ownership, not only in the absence of crime and immorality as in the case cited, but our lives should show a consecration to Christ and a striving for spirituality in life and conduct.

JACOB BRINKERHOFF.

ALFRED CENTRE, N. Y., January, 1892.

#### TRACT SOCIETY—BOARD—MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Jan. 10, 1892, at 2 P. M.

Chas. Potter, President, in the chair. There were present eighteen members and four visitors.

Prayer was offered by Rev. J. G. Burdick. Minutes of last meeting were read.

Committee on "Interests of *Outlook*" reported list of premiums revised and published in the January issue of *The Sabbath Outlook*.

Committee on "Distribution of Tracts" reported the first number of the *Sabbath Reform Library* as ready for distribution, and copies were submitted for inspection.

The report of committee on "New York Office" was presented to the effect that a general estimate for furnishing and running the office for a year was made, amounting to \$967, which amount was guaranteed the Society, without drawing upon, or interfering with, the general fund. Under this guarantee, Room No. 100, Bible House, was secured and adequately furnished. A quantity of books and tracts have been forwarded from the office at Alfred Centre, specimens of which are displayed on the office table. The imprint of the *Outlook* and of the *Sabbath Reform Library* has been made to correspond with the new office. The committee recommended that the "depository for tracts" for the East be at this office, and that Rev. J. G. Burdick be made a committee for the distribution of the same, and of the *Sabbath Reform Library* in New York and elsewhere, under the direction of this Board.

In pursuance of the recommendation of the report, the committee on editorial rooms was authorized to arrange with Bro. Burdick for securing his services as suggested.

Voted that the President and Secretary be authorized to sign the lease for one year for Room No. 100 in Bible House, when presented.

Correspondence was received from G. Velthuysen, F. J. Bakker, W. C. Daland, I. J. Ordway, E. S. Maxson, G. H. Lyon, Agnes Babcock, Secretary; M. Harry and J. P. Mosher.

The Corresponding Secretary was instructed to see if W. C. Daland would make a translation into the German of the tract entitled: "Pro and Con of the Sabbath Question."

Voted that the offer be made for commission on subscriptions to the *Outlook*, as suggested in letter of G. H. Lyon, and a list of the rates be published in the RECORDER, viz.: 20 per cent off for 10 subscriptions; 30 per cent off for 50 subscriptions; 40 per cent off for 100 subscriptions; 50 per cent off for 1,000 subscriptions. It was voted that an edition of 5,000 be printed of each number of the *Sabbath Reform Library*.

Voted that No. 3 of the *Sabbath Reform Library* be prepared by A. H. Lewis on the topic: "The Time of the Resurrection."

It was voted that the young people be requested through their Secretary to contribute all they may be able toward the distribution of Sabbath literature from the depositories in New York and Chicago.

The Treasurer reported cash on hand, \$1,008 85; bills due, \$297 49. Bills were ordered paid. Voted that a payment of \$225 be made on the indebtedness of the Society.

Minutes were read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

## YOUNG PEOPLE'S WORK.

### EN VOYAGE.

Whichever way the wind doth blow  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
What blows for one a favoring breeze  
Might dash another, with a sudden shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it o a higher will  
To stay or speed me, trusting still  
That all is well, and sure that he  
Who launched my bark will sail with me  
Through storm and calm and will not fail,  
Whatever breezes may prevail,—  
To land me, every peril past,  
Within His sheltering heaven at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best.

—Selected.

Of all the lessons which are hard to learn that of unselfishness is the hardest. A proper sense of our own littleness in comparison with the rest of our Father's children and a faith in his all-wise Providence will help us in learning this lesson.

If my joy means another's sadness ought I not give up the excess of joy? Perchance my life will be more calm and peaceful without it. If the causes which lead to my success means failure for others can I not be content with a less measure of prosperity? It may be that in point of character and real worth I may thereby achieve a greater spiritual success.

LET us trust our Father who rules the winds and the waves, who guides suns and stars in their courses without erring. He has made one star to differ from another star in glory as viewed from our little planet, and yet who knoweth that from his central throne the glory and brightness of each comes to him so as to please him equally and to receive equally his smile. So let us be content and trust him and do with an honest purpose each in his own sphere what the all-loving Father has evidently appointed to us.

### THE RELATION OF ADVANCING CIVILIZATION TO SABBATH-OBSERVANCE.

BY MR. ARTHUR K. ROGERS.

People very commonly fall into the mistake of reasoning abstractly in regard to their beliefs without bringing them to the test of actual circumstances. Just now, I think, we are beginning to feel this defect in the matter of Sabbath observance. Our Sabbath theories were formulated, the most of them, under very different conditions from those under which we now find ourselves. Men have been accustomed to say that it is sinful to work on the Sabbath; but as civilization advances it is very hard to see how we can get along without labor, and a very considerable amount of labor, on every day in the week. Even on the supposition that the world should accept the Seventh-day, the problem would be just the same and would have to be met by Seventh-day Baptists.

The examples are familiar enough to every one. The world is becoming such an organically connected whole that it is quite impossible to do away with the bonds of railroad and telegraph between its different parts for one day in seven without infinite mischief. Great indus-

tries cannot be dropped at six o'clock one night and be taken up again at six o'clock the following night without any attention in the meantime. It is in our large cities that this is most evident. Transportation, the furnishing of water and lighting, the supply of such commodities as milk, which seem an absolute necessity,—all these must be attended to, and there must be men to attend to them. More people are ready to denounce this as wrong than to follow out their own principles consistently and refuse all share in their advantages. Is it wrong for a Christian to engage in such an occupation? Then there is no possible argument which can make it right for him to use the results of it. Besides, the principle carries us farther than most of us would care to go. If it is right for a farmer to have his hired man hitch up and drive him to church, why is it not right for a company to furnish transportation for those who do not own a horse themselves? Does the mere possession of property give a man moral advantages? Why should a man milk for his own family and forbid his neighbor to supply milk to those who have no cows of their own and perhaps need the milk a great deal more? As a matter of fact we all accept these conditions more or less fully. The question is whether we can do so only by stultifying our consciences and whether God has given us in the Sabbath something which in principle is opposed to certain of the demands which a higher civilization seems to make upon us.

We are accustomed ordinarily to satisfy ourselves by saying that Sabbath work is wrong, excepting necessary work. But, in the first place, such a distinction as this we shall not find in the Bible at all. It is simply a deduction of reason which has been brought about by the difficulties which actual practice found in Sabbath-observance, difficulties of the same nature as those we have been considering. And as a principle this is much too vague and pliant to be of any practical help to us. It is all the time bringing up questions of casuistry and torturing our minds with the uncertainty as to whether or not we are sinning in doing this or that. Who can tell just what the word "necessary" covers? Do we not all of us do things on the Sabbath which we cannot honestly persuade ourselves it is absolutely necessary for us to do? And does not the trouble lie simply in that word "wrong"?

I believe we should save ourselves a great deal of moral worry if we would frankly recognize, what I believe Jesus surely meant to teach, that the rightness or wrongness of certain forms of labor has to do only in the most secondary and indirect way with the real meaning of the Sabbath. Jesus never said: "It is wrong to do on the Sabbath any work except works of necessity and mercy." He did say: "The Sabbath was made for man, not man for the Sabbath." That is, the Sabbath is a day not of prohibitions, but of blessings. God gave it to be a day of rest, of joy, of communion with himself. There is no mysterious sacredness in the day which makes work on that day a violation of its sanctity, but rather it was intended to give man the privilege of getting away from his everyday work into something higher and better. This may be only a difference in the point of view, but is it a difference of no importance? Is a day in which we have a thousand and one new sins to guard against a day of joy? Ask any child who has been brought up in the old-fashioned Sabbath whether it is so, or, for that matter, ask a great many grown people either.

The Christian will not work on the Sabbath,

not so much because work is forbidden but because he has the privilege on that day of laying it aside. To be sure, if a Christian deliberately neglects the opportunities of the Sabbath and under the plea of necessity devotes himself to lower work, it may be a sin for him. But it will be so because of his neglect of something higher, not because work in itself is wrong on that day; and such work as he does feel to be necessary, work which will enable him or others to enjoy better the opportunities of the day, he will do without the haunting fear that he may be violating God's law.

I think the day will surely pass when we shall suppose that one who because of youth or for any other reason cannot appreciate the real privilege of the Sabbath is honoring God by passing a day of unutterable weariness and dreariness unrelieved by any work or play. What can be imagined more likely to destroy in a child's mind all associations of pleasantness?

And so in the work which advancing civilization makes necessary, we shall, no doubt, for our own sakes see that such work is reduced as far as it may be. We shall see that work shall be so divided that no one shall lose altogether the privileges of Sabbath rest and worship, and to him who must lose any of it we shall make it up as well as we can. But we shall not feel that in taking advantage of the blessings which God's providence has given us in human progress we are running the risk of bringing down his condemnation on our heads; we shall not feel that the Sabbath is a drag upon us but that it is meant to be in very truth what Jesus said it was,—a day of the highest blessing for man.

BALTIMORE, Md.

### COUNTING HER MERCIES.

A few years since a mechanic, living in a tenement district where I was visiting the poor, writes Marion Moore in the *Ram's Horn*, met me, and requested me to call and see a sick woman at his house. The woman had recently moved into this district, expecting to support herself by working at whatever she could get to do; but her health having failed, she had disposed of one thing after another until there was literally nothing left in the bare room but the poor old bed on which she lay helpless with a terrible disease. She was a woman past middle life, her face wan and thin with hunger, and marred with pain and suffering. Even as I entered the room she was moaning with her agony, but I noticed that she held her left hand above the bed, while with the other she counted her fingers as if fixing something in her memory. To my question she replied that she was counting her mercies. "I was just thinking," she said, while a faint smile broke over the wrinkled face, "of the many things that I have to be thankful for. Oh, the Lord is so good to me; and I so unworthy." I could not at that moment speak of her destitute circumstances and the relief that I hoped to bring, but asked instead that she tell me of her mercies. Holding up the withered fingers, she began with God's wondrous love for her; the bright sunshine and blue sky that she was permitted to look upon. Then she named in succession the privilege of shelter; of a bed to lie on; the possession of her faculties, enabling her to see and hear and know of his great goodness. Thus she told me of her mercies, and of her faith in the promise that the Lord would provide for her, while her face became almost radiant with the thankfulness and joy that she could not express. "Oh," she said, "God is too good to an old woman like me that never did anything for him." My eyes were full of tears, and I left the room wondering at the faith of this lonely old woman, without friends to say one word of sympathy, without money to buy even a loaf of bread, without the least of the things that make life dear to the

average man and woman; and yet she could lie there on her bed of rags and count the mercies that God had bestowed upon her until the ten fingers of her hands were all told. What a lesson for the discontented and unhappy, for there can be no life without some bright spots, and I have thought if we would but learn to "count our mercies," instead of grieving for that we have not, how much better our lives would be.—Selected.

OUR MIRROR.

THE Christian Endeavor Society of the Milton Junction Church held an interesting and spirited temperance meeting Sabbath afternoon, Dec. 26th. The programme was opened by the usual devotional exercises, and consisted of an essay, a recitation, and a select reading, interspersed with appropriate music. All the exercises were very good.

At the conclusion of the programme a general conference on the subject was held. Opened, after a few remarks from the president, Mrs. Wardner, by Eld. Hills, who made an earnest plea for practical Christian work on all lines of temperance reform. He dwelt upon the fact that the drink habit is not a moral disease, but a physical disease, and should be treated as such, its effects, even the effects of moderate drinking, being so fearful upon succeeding generations. Others followed in the conference, some dwelling upon one phase of the temperance problem, and some upon another, the earnestness of the speakers and the attention of the audience attesting to the interest felt in the subject. Toward the close of the meeting the discussion assumed a practical turn, and the affairs of the village were touched upon. A willingness was expressed to go to any extreme that the law against liquor selling might be enforced there. Though the meeting began at 3 o'clock it was dark before it closed, and so great was the interest that another similar meeting was called for, and a committee was appointed to make arrangements for one to be held soon. H. E. W.

ON account of the difficulties and trials through which the church at Beauregard, Miss., has passed, the young people have never organized a Christian Endeavor Society, but they hold a Young Peoples' Prayer-meeting every Friday evening. The meetings are led by the young people in turn, and are well attended and interesting. The Sabbath-school is also in a flourishing condition, having forty-two members and four teachers. The Rev. Geo. W. Lewis, of Hammond, La, visits the church every month, and on the intervening Sabbaths a sermon is read by some member of the church. Prayer-meetings for both the old and the young are held Sabbath afternoons, except when Mr. Lewis is present to preach in the afternoon. A Literary Society has lately been organized, which it is hoped will be instructive as well as entertaining. E. D.

CUYLER HILL.

As it has been nearly six months since our Christian Endeavor Society was organized it will be of interest perhaps to some of the readers of the RECORDER to hear that we have kept up our meetings regularly with an unusually good attendance. Have added to our list of members three active and eleven associates. The membership now consists of fourteen active and nineteen associates. Truly God has blessed us in our efforts, and our prayer is that He will so

fill our hearts with the spirit of work and sacrifice that all will yet come to be active Christians.

We take a collection weekly and would gladly help pay Elder Huffman's salary, but our church needs repairing badly and our financial resources being somewhat limited, we have not decided yet which is our duty to do.

Feeling deeply the responsibility of the work before us we earnestly desire the prayers of our fellow Endeavorers, that our faith falter not at any seeming discouragement. M. B.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

- Jan. 2. The Kingdom of Christ ..... Isa. 11: 1-10
Jan. 9. A Song of Salvation ..... Isa. 26: 1-10.
Jan. 16. Overcome with Wine ..... Isa. 28: 1-13
Jan. 23. Hezekiah's Prayer and Deliverance. Isa. 37: 14-21 and 33-38.
Jan. 30. The Suffering Saviour ..... Isa. 53: 1-12.
Feb. 6. The Gracious Call ..... Isa. 55: 1-13.
Feb. 13. The New Covenant ..... Jer. 31: 27-37.
Feb. 20. Jehoiakim's Wickedness ..... Jer. 35: 19-31.
Feb. 27. Jeremiah Persecuted ..... Jer. 37: 11-21.
March 5. The Downfall of Judah ..... Jer. 39: 1-10.
March 12. Promise of a New Heart ..... Ezek. 36: 25-38.
March 19. Review .....
March 26. The Blessings of the Gospel ..... Isa. 40: 1-10.

LESSON V.—THE SUFFERING SAVIOUR.

For Sabbath-day, Jan. 30, 1892.

SCRIPTURE LESSON.—Isa. 53: 1-12.

INTRODUCTION.—Isaiah's prophecy opens with complaint of the universal corruption of God's favored people. Their fall is attributed to this. But in the second principal part of the prophecy he announces salvation from this sin, the coming of the kingdom of peace and righteousness. In the lesson is revealed the divine method of leading sinners to repentance, and the means of obtaining regeneration. Also is shown God's justice while forgiving the transgressors of his holy law.

EXPLANATORY NOTES.—v. 1. "Who hath believed?" Quoted twice in the New Testament as finding fulfillment in the Jew's rejection of Christ. (1) Because he came in a manner different from their anticipations. (2) Because present appearances seemed to forbid the possibility of a Messianic kingdom as announced. (3) Because the sufferings and death of one man, as he appeared to them to be, seemed incredible as an atonement for a world's wickedness. "Arm . . . revealed." Arm is a symbol of power. The thought is, On whom is the divine power bestowed? Power to save the soul, though displayed by God, was not seen or understood by the people. v. 2 "For he." Christ. "Before him." Jehovah. "Tender plant." From an obscure family and unnoticed by men. "A root." A small beginning from a root left after the tree had fallen. "Dry ground." From barren soil of human nature and amid circumstances not so promising. "Form . . . comeliness." Not a reference to personal appearance but to a state of abasement. He comes with no signs of royalty, no army. "No beauty . . . desire him." He does not meet the ideas of those looking for a Messiah. v. 13. "Despised." By the learned doctors and by the world at large. "Rejected." By men of all ranks, by the masses. "Sorrows." Many sorrows. "Grief." Suffering. Luke 24: 26. "Hid our faces." Wilfully blind, the Jews would not see him as he really was. "Esteemed him not." As of no value. His worth was not appreciated. v. 4 "Borne our griefs." One of many references to the VICARIOUS sufferings of Jesus. Griefs may refer to all sufferings, sins, heart sorrows. "Carried our sorrows." Entered through compassion into them. "Smitten of God." As though receiving divine displeasure and judgments. v. 5. "Wounded . . . bruised." Strong words denoting the extremity of suffering. "Chastisement of our peace." By which we procure peace with God. "Stripes." Meaning the wound. All of these expressions are references to the vicarious character of his afflictions. v. 6. "All we." All mankind. "Like sheep." Wandering about without a shepherd. "Every one to his own way." The opposite of God's way, and straight to ruin. "Lord hath laid." Jehovah places the burden on him. Each sin of every sinner. "The

iniquity of us all." Remember that the sorrows due you and me for our iniquities, the punishment that is due, but from which we escape by faith in him, has fallen upon this suffering Redeemer. Christ bears the sins of men away. A scape-goat. v. 7. "Oppressed." Unjust treatment when on trial. "Afflicted." Voluntary submission for man's salvation. "Lamb to the slaughter." This and the rest of the verse shows the non-resistance with which he submitted to all his treatment. v. 8. "Taken . . . judgment." Under a formality of legal process he was seized violently, tried hurriedly, sentenced unrighteously. "Declare his generation." Rather difficult of interpretation. Perhaps as Payne Smith comments. "Who will care to bestow thought on a career so prematurely cut short?" "Cut off." By a violent death. But all this to save the people from their sins. v. 9. "He made." One appointed. "His grave . . . death." Prophecy fulfilled only explains such an expression. On the cross he died with wicked thieves and was about to be put in a criminal's grave, when the rich Joseph of Arimathea procured his body and put it in his own rocky tomb. "Done no violence." A reason why providence was so ordered of God. v. 10. "Pleased the Lord to bruise him." Not because of any displeasure in him; not because God approved of the murderous conduct of his persecutors; but as looking to the object in view, the grand, eternal results. "An offering for sin." When the atonement is completed then shall he "see his seed," his spiritual children; "he shall prolong his days" by a glorious resurrection and ascension into heaven; there his kingdom shall have no end. "Pleasure of the Lord." Men redeemed from sin and bringing forth the fruits of the Spirit. These shall "prosper in his hand," or under his direction. v. 11. "Travail of his soul." His suffering in making a sin-offering. He shall see its effects and be amply repaid for his anguish. The joys set before him were the numbers redeemed out of every nation. "By his knowledge." The sacrifice of love made known to men, experimentally and otherwise, his "righteous servant" should "justify many." Cause them to be regarded as just before the Lord. Justified by faith and works. "Bear their iniquities." By means of the atonement. v. 12. "Therefore." On account of redeeming love. "Divide a portion . . . great." Nations shall become his inheritance. "Because." Again referring to the atonement as means of obtaining his glorious triumph. "Numbered." With the two thieves and sinful men, being made like unto them, becoming one of the race. "Made intercession." "He ever liveth to make intercession for us." A Saviour, an Intercessor.

"LEND A HAND."

A very small boy was crossing Lafayette Square, the most beautiful of Washington's parks, one Sunday morning.

He wore the blue uniform of the District Messenger boys and was lugging with both hands a basket containing some potted palms and roses which doubtless were to decorate a rich dinner-table.

He was a pathetic figure, that little chap, and every one in the park was noticing him. It was such a warm morning for December and the energy which he might have had if there had been snow on the ground became languor and listlessness. He at last set the big basket down and looked at it helplessly.

"Tired out, are you, my boy?" came a friendly voice from behind him, and the messenger glanced up at a distinguished-looking man.

"Tired out?" the question was repeated. "Yes, sir." "Have you to go far?" "Yes, sir."

"Well, I am going your way, I can help you a bit," and the gentleman picked up the basket, and carried it for some distance, the little chap trudging at his side. As they walked along, the small boy grew confidential, told who he was and where he lived, and finally, in a burst of good comradeship, asked his companion where he lived.

"Just across the street from where I met you," was the answer as the gentleman slipped a coin in the boy's hand, "in that white house opposite Lafayette Park."

For it was the occupant of the White House, the President of the United States, who was carrying the flower-boy's basket. — Wide Awake.

## HOME NEWS.

New York.

ADAMS CENTRE.—The series of meetings under the leadership of Bro. J. L. Huffman closed here last Sunday night with a crowded house and great interest. Over sixty of the converted and inquirers went forward that night. Thirty have already been received by our church for baptism, while many others from the First-day community have professed faith in Christ. Not the least valuable part of the work has been the broadening and deepening of the spiritual life of the church membership. Bro. Huffman's sermons were very effective in reproving sin and leading to genuine repentance. I think he excels in this respect any evangelist with whom I have been permitted to work in late years. We cannot doubt the genuineness of the work when souls confess their sins as well as profess faith in the Saviour. Bro. Huffman has greatly endeared himself to our people, and their best wishes and prayers go with him in his work of love elsewhere.

A. B. P.

JANUARY 14, 1892.

New Jersey.

NEW MARKET.—Union meetings during the week of prayer have for many years been held by the First-day and Seventh-day Baptist churches of this place. This year the attendance was somewhat reduced by sickness. Our community is not an exception to the general rule this winter. The *grippe* of the prevailing disorder is not thus far as severe and fatal here as in many other localities. Rev. A. E. Main was with us the last three evenings of the week of prayer, preaching most excellent sermons on Sabbath morning and First-day evening. His coming was a real inspiration to our people. If time and strength would permit him to make such a visit to each of our churches it would be a most valuable help in our special lines of work—missions and Sabbath Reform.—The Ladies' Aid Society held their annual thank-offering box opening Nov. 28th, and the aggregate of the mites thus contributed was over \$72. An interesting programme of music, recitations, etc., preceded the opening.

L. E. L.

Florida.

DAYTONA.—Three weeks ago last Sabbath the Daytona Sabbath-school was re-organized for another year with Dea. C. L. Harvey as Superintendent. We started with quite a small gathering, but the attendance has increased so far each Sabbath, and we feel correspondingly encouraged.—The first heavy frost of the season occurred the night of the 3d inst. Only the most delicate plants were injured; reports, as yet, say the orange crop was unharmed.—There are some orange groves in various stages of advancement, and some excellent orange land for sale not far from here. For particulars address W. A. Jourdan, of this place.—An old, established, paying meat market is offered for sale cheap, the present owner going further north. We would like to see these openings filled by some enterprising Sabbath-keepers, with a little capital, willing to work for the upbuilding of Zion.

C. H. G.

Wisconsin.

MILTON.—The first Sunday in January of each year is the time of the annual meeting of the church and the society. T. A. Saunders was re-elected trustee for the ensuing three years. The report of the treasurer showed a better financial condition than that of last year. It was voted to

make repairs on the inside of the church building, and the matter of painting the exterior was agitated. The report and recommendations of the trustees were unanimously adopted. The meeting began at ten o'clock. The last part was somewhat agreeably disturbed by preparations for the dinner going on in the church kitchen and Sabbath-school rooms. Tables arranged to accommodate sixty persons were thrice laden with choice viands of a substantial nature, and as many times laid bare; and yet there was need to set another table. After the dinner was over, Col. J. P. Sanford, who lectured here the evening before, delighted and entertained us for half an hour by giving a portion of his instructive lecture on "Walks in Palestine." We all enjoy these annual dinners very much. They promote harmony and union among us. The regular "sleigh-ride" did not occur. Some say because there was so little snow, others, because it was leap year. The week of prayer is being observed by union meetings of the three churches.

E. S.

Iowa.

GARWIN.—We have had mild weather for the most part this winter, with very little snow but with considerable mud, which has rendered our roads quite bad. There have been but three cold days so far, at which time the thermometer indicated fifteen degrees below zero. We have a little snow on the ground now and see a few sleds upon our streets. There are numerous cases of grip reported through the surrounding country, but we have escaped so far, and most of our people are enjoying good health, for which we feel thankful.—We have been desirous of holding a series of revival meetings, but have not made any definite arrangements yet, but we rejoice to know of the happy results attending the extra meetings which have been held elsewhere in our denomination. May the good work continue till all our churches shall be revived and awakened.

JANUARY 13, 1892.

GRAND JUNCTION.—We are enjoying nice winter weather just now, though our roads are quite rough by reason of the mud we have had heretofore. It is now snowing and bids fair to give us sleighing.—We have Sabbath-school each week which is fairly well attended, and on one Sabbath each month Eld. Socwell, of Garwin, is with us and preaches. Last Sabbath we received two additions to our little church, by letter, and there are still others among us whom we hope to welcome into the church in the near future.—Mrs. Socwell accompanied her husband on his last visit here and spent several days in visiting among us.—Pray for us that we may be faithful and that our little church may continue to grow in numbers and spirituality.

JAN. 11, 1892.

ANON.

Louisiana.

HAMMOND.—The all absorbing question in Louisiana politics is, still, lottery or no lottery, the feeling on that subject becoming more and more intensified, if possible. The prophecy of disintegration of the dominant party in the State, made in a paper on the lottery question in this State from this point, not long since, has taken place, as doubtless many of the readers of the RECORDER know—while others may not. Two full Democratic State tickets are in the field, both factions claiming to be the Democratic party. At the convention recently held at Baton Rouge, the Pros bolted and held a convention of their own—while the Autis proceeded regularly to nominate a ticket. From now on, to April 10th, the fight will be fierce and incessant.—It may possibly be a matter of

interest to somebody to know that the Seventh-day Baptist interests at this point are not being neglected. While some people may think that Hammond is so far one side as to be nearly out of the world, the community here think it is safely and actively in it, so that the commiseration which occasionally reaches us in friendly correspondence is altogether mistakenly bestowed. The round of social and public duties incident to the holidays has occupied the attention of all as thoroughly and with as much interest as any previous occasions of the sort in our Northern homes. On Christmas our people gave their usual annual dinner at the church. This occasion has always been a very pleasant one, some few special friends only being invited outside our own society. By common consent, presents were not made this year, but their value given in money for a purse to be given to one of our members,—a most worthy young lady,—who has been an invalid for more than a year, the amount given being twenty-two dollars.—A move is on foot to build a larger school-house than we now have. The village Board has been petitioned to order an election to vote to build the house. It will consist of six rooms and will cost several thousand dollars.—An entertainment was recently given under the auspices of the Ladies' Benevolent Society (Seventh-day Baptist) at the town hall, to secure funds for building purposes. It was quite a success.—Considerable enterprise is shown in the recent erection of several new buildings for business and other purposes. Six of our members are in business in the village.—The re-organization of our Sabbath-school took place last Sabbath. Excellent work has been done in this school during its four years of existence, and although many hundred miles intervene, the little church here keep in touch with the denomination in all its activities.

W. R. P.

JANUARY 10, 1892.

NORTONVILLE, KAN.

In common with the rest of the world, we are suffering in this vicinity with the *grippe*, which is too well-known everywhere to need any description or explanation. It is unlike a certain denomination of which one once said, "It interferes neither with a man's religion nor his politics." This interferes with both religion and business. We observed the week of prayer, and such as could attend were doubtless benefited. This week we unite with the churches of the village in a revival effort. The interest and attendance are increasing, and we pray that a good work may result. Once or twice we have set the time to go to Elmdale to assist Bro. Harry in special meetings, but have not succeeded in getting there yet. We also assisted, for two weeks or more, in a revival effort in the M. E. church at Pardee, which resulted in adding fifteen or twenty to their church, and probably two or three of the converts will join with us.

We wish to correct a mistake in the published minutes of the last Conference concerning the statistics of the Nortonville Church. The total membership should have been 240 instead of 263 as the figures make it appear.

We have lately received encouraging news from the work of our California trip. A letter from Tustin says that after the organization of the church last March at Los Angeles, the seven members residing at Tustin organized a Sabbath-school, with regular officers, and have met and studied the lesson regularly every Sabbath since. Following the lesson study they have taken turns in reading a sermon, usually Dr.

Talmage's, unless there was one in the RECORDER. In response to the request we sent three manuscript sermons for their use. By the way, wouldn't a few more sermons in the RECORDER be valuable and appreciated, especially if anyone can make better ones than Dr. Talmage? Or if one wishes to help this little band directly let him send them a sermon addressed to L. C. Thomas, Tustin City, California.

Also from Boulder, Colorado, a letter just received says their Sabbath-school attendance for the last quarter averaged 16, which the writer thought very good considering the prevalent sickness, and the fact that most of the Nebraska people had returned to North Loup. How much nobler these efforts of our small, scattered Sabbath bands, than giving up the ghost and becoming merged and lost in the surrounding worldliness and religious indifference! If I owned a railroad to California, so that travel cost nothing, I should feel like trying to give them a month's work this winter or spring, if the church here would excuse me for the purpose.

By a little personal experience I have been led to feel that we should not under-estimate the power and influence of the individual, and thereby discourage or weaken us for our best individual efforts for right and truth. As chairman of Committee on Resolutions at a district Sabbath-school Convention some time since, I framed one petitioning the United States Congress to make laws for government fortresses and hospitals in harmony with the prohibitory laws in the Prohibition States in which these might be located. Congress has given us the desired legislation. Also, last winter, by sending a personal appeal to a senator of the California Legislature for exceptions to be made for Sabbath-keepers in the Sunday bill they were introducing, the senator claimed that the desired exceptions were added to the bill on our account. If a man have a conviction of truth or duty let him stand up and be counted; it may go farther than he thinks.

Our people here are interested and pleased over the late decision of Judge Eaton on a school-house bond election held on Sabbath-day in a new district in which our church and 30 electors of our people are located. The Board are all Sunday men, and the location of the school-house site not being fairly, centrally, nor satisfactorily (to our people) made, most of our people, under the circumstances, were opposed to voting for the bonds, and so the Board called an election for Sabbath-day, Sept. 5, 1891, for the apparent purpose of defeating the will of the people by depriving the Sabbath-keepers of the privilege of voting. There were 56 or 57 electors in the district. On Sept. 5th only 18 voted; of these 13 votes were for the bonds. The law requires a majority of the ballots of all the electors in the district for bonds; but similar laws by other courts have been interpreted to be the same as a majority of the votes cast, and this might have been so ruled had the election otherwise been free and fair. The Judge made the temporary injunction against the issuance of bonds perpetual, upon the question of fraud in calling the election upon a day that it was known would practically result in disfranchising a majority of the voters. This we deem an important decision for our people, and we have secured, at considerable expense, a copy of Judge Eaton's decision, which we forward to the RECORDER, hoping room may be found for its publication.

We had a large Christmas tree with many presents for the little ones and the needier ones of the society, and now we have one eye ahead in our plans for Conference, which we do not forget is to be held with us.

G. M. COTTRELL.

JAN. 14, 1892.

#### IN MEMORIAM.

Lois Davis, Tomlinson, daughter of Zebediah Sarah and Davis, was born June 22, 1805, near Shiloh, N. J. She was the third of a family of seven brothers and sisters, all of whom lived to mature years, but now with their companions have passed away. Like other girls of that period, she enjoyed but limited school advantages, but with a mind quick to think and always on the alert, she acquired much valuable knowledge. Her father did much public business, and also taught music in the well-known "singing schools" of that day. The family were all musical, and hymn and note books were in familiar use, Mrs. Tomlinson, being able to take any part in the singing. Old people often spoke of the time when her voice rang out from the choir of the old church, filling the house with its music.

In her eighteenth year, April 12, 1823, she was baptized and united with the Seventh-day Baptist Church of Shiloh, of which she remained a member until death. At the age of twenty, Dec. 25, 1825, she was married, by the Rev. John Davis, to Abel Sheppard Tomlinson, with whom she lived over fifty years, until his death twelve years ago, January, 1880. Seven children were born to them, of whom, only one, the youngest, Mrs. Loisanna T. Stanton, is now living. Three died in early infancy, the eldest son in early manhood, Mrs. Lucinda M. Barrett at the age of twenty-six, and the Rev. Geo. E. Tomlinson at the age of thirty-eight.

As a mother, Mrs. Tomlinson was extremely kind and indulgent. Ever anxious that her children should have every educational advantage possible, she bought them books to read, taught them from the Bible and the poets, and sent them to school. As they grew older, believing that greater advantages could be gained beyond the limits of home, she urged them to go out into the world to try their now strength, and to learn to become self-reliant and independent. These were qualities she possessed in a marked degree. All her life a great reader, during her later years, when her duties one after another dropped away, she found reading a comfort and consolation. With a memory wonderfully retentive, she could repeat much of the Bible, and hymns without number. When asked by her daughter during her last illness, if she would like to have anything read to her from the Bible or hymn book, she replied, "Why, I know nearly all the hymns and can think them over myself," and she began at once to repeat a favorite one. At another time she repeated a part of the 14th chapter of John, and again several stanzas of a hymn, but with a voice so weak that it was impossible to understand the words. She loved the old songs and hymns so well that to the last she frequently sang, though always with an excuse for the voice that she said had lost all its music. With a vigor of constitution seldom known, she was finally stricken down by paralysis, on the 24th of December. She lived until Friday, January 1st, 1892, when to her came the release from suffering, and, we trust, an awakening to a glad New Year in that land that knows neither pain nor sorrow.

Thus came to an end a long life of energy and activity, of positive opinions and convictions, and strong likes and dislikes. Enjoying society, she was quick at repartee, and always ready with story or quotation to amuse or convince. She had many friends, and was always full of generous deeds and words of sympathy. "Unselfish, kind, and quick to act, she made each generous thought a fact." Here was a life out of which have gone strong influences for good that shall live again in other lives, thus blessing the world.

The funeral services were conducted by her pastor, the Rev. I. L. Cottrell, at Shiloh, where her daughter, Mrs. L. T. Stanton, called home from Alfred Centre, N. Y., by her last sickness, and two grandchildren, a son and daughter of the late Rev. Geo. E. Tomlinson, with many

other relatives and friends, followed the remains to their last resting place in the silent city, by the Shiloh Church.

#### DEACON ALFRED WILLIAMS.

Deacon Alfred Williams was born in Verona, N. Y., August 10, 1838. He made a profession of religion in early life, and united with the First Verona Church. Having moved to Watson, Lewis Co., in 1876, he united with the Watson Church by letter. In the same year he was called and ordained to serve the church as deacon. He was a faithful servant of the church until Jan. 3, 1892, when he willingly gave up his stewardship, to receive his reward. Brother Williams was a consistent Christian, a man of whom no one ever knew any harm.

When the war broke out he, with a twin brother, enlisted and having the same initials, through some mistake, his name never went upon the roll. But, true man that he was, and this was characteristic of his whole life, he served faithfully through the war without his name being called, or ever receiving a dollar of pay. His brother fell by his side in battle. He was taken prisoner and confined for some months in Andersonville prison. At the close of the war he was mustered into the service and received his discharge the same day, and then drew his pay.

He leaves a wife and a daughter with many relatives and friends to mourn their loss. The little church of Watson has lost one of its most respected and faithful members. His last work was given to the cause in helping to rebuild their house of worship. His funeral service was attended by a large concourse of people. Sermon by Eld. J. L. Huffman, from John 14: 19, "Because I live, ye shall live also."

J. L. H.

#### NEW YORK LETTER.

The Nineteenth Century Club of this city is a literary organization composed of some of the brightest literati of the country. They believe in the free and full discussion of all living questions. Their meetings at the rooms in the Madison Square Garden are often attended by four or five hundred members and invited guests. On the evening of Jan. 12th, Col. Elliot F. Shepard opened discussion of the Sunday question, and was followed by Dr. A. H. Lewis, and Dr. James, each speaking from his own point of view.

Col. Shepard presented the Sabbatarian doctrine of the perpetuity of the Sabbath,—its binding force through all times,—taking our most orthodox positions. For a time we thought he would not touch the transfer of the Sabbath from the seventh to the first day of the week. He thought the germ idea of the Sabbath was in the fourth commandment and all that was necessary was to keep one-seventh part of time. He got mixed up in starting three men from the city around the world and when they returned to the city each had a separate Sabbath.

Dr. Lewis, from his opening sentence to the close, held the undivided attention of the club. There were about 500 members present. After the discussion a collation was served, and we were amused at the remarks made by different members of the club. "What a fine speaker," said one. "Yes, his presence and his voice are in his favor." "Yes that is true," said the first speaker, "but Shepard had no point in his remarks; Lewis had points, and made them." Such were some of the remarks that were freely made. The round of applause which greeted Dr. Lewis at the close of his speech must have been gratifying to him and pleased his friends who were present.

Dr. James took the ethical ground and argued that all days are alike.

The American Sabbath Tract Society has opened headquarters in New York City at Room 100, Bible House, Cor. of 9th St. and 3d Ave. Bro. C. B. Cottrell, of Westerly, R. I., fitted up the room in fine shape. The room is situated on the fifth floor, facing 4th Avenue. The Bible House is headquarters for just such enterprises as we have undertaken. City Mission Work, The *Christian Herald*, etc., have headquarters here. We can see the sign of the *Christian Union* from our window. So our office is located in the midst of kindred interests.

By a vote of the Tract Board last Sunday, Jan. 10th, the repository is to be located in this room with the "editorial" staff of the *Sabbath Outlook*.

A determined effort is to be made to circulate the *Reform Library* on a large scale. The plan will be fully explained through these columns later. This work is to be pushed by the co-operation of the young people. The Tract Board have designated this work as a work in which the young people of our denomination may show what they are made of. We have great faith in the ability and stability of our young people.

JAN. 13, 1892.

J. C. B.

## TEMPERANCE.

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

—NEVADA is to have scientific temperance teaching in schools for two years.

—THE money paid in one month for two glasses of beer a day would pay for a ton of coal.

—THE Brotherhood of Locomotive Engineers expelled nearly four hundred members during the past year for intoxication.

—A MEMBER of the English Parliament says that 55,000 children go to school each morning unfed because of drunken parents.

—THE East London "public-house" (saloon) keepers have adopted a plan of life insurance for their customers, promising upon certain conditions, to supply each with an insurance coupon for £100.

—DURING nine months of this year, ending September 30th, California shipped by rail and sea an aggregate of 8,055,880 gallons of wine, an increase of 1,472,583 gallons over the amount for the same period in 1890.

—THE German authorities have been studying statistics; and have discovered that crime, pauperism and disease have increased in proportion as the sale of alcoholic drinks has increased. They declare that alcoholism means the deterioration of the nation, and the government promptly seeks to stem the tide by throwing stringent, even harsh restrictions around the sale and consumption of liquor.

—OUT of 70,000 British troops in India, 18,000 are teetotalers. Sir Frederick Roberts himself says that "for every 5,000 teetotalers enrolled, the strength of the British army is practically increased by another battalion." The authorities in India make an annual grant of 8,000 rupees for temperance work, and give the use of a room in every corps for meetings, as well as allowing refreshment bars to be opened, the profits of which go to temperance work, so that the men are encouraged in every way to remain true to their pledge.

—THE liquor habit must be regarded, first of all, as a vice, and not a disease, and treated accordingly. Some are led into the drinking habit, no doubt, largely through the influence of inherited appetite, but, in the vast majority of cases men form the liquor habit just as they form any other bad habit—just as they learn to swear, to gamble, and to steal, because their evil tendencies lead them that way. In other words, most men get drunk because they want to get drunk. An attempt to cure intemperance in general by the use of medicines would be very much like trying to cure profanity in the same way.

—THE comparative longevity and vitality of total abstainers and moderate drinkers of alcoholic beverages is clearly shown by an examination of the annual report of the United Kingdom Temperance and General Provident Institution of London. In the temperance section of this association the expected claims were 314 but there were actually only 225. In the general section the expected claims were 382, and 389 were presented. This shows that among the total abstainers the death rate was only 71.6 per cent of the expectation, while among the moderate drinkers the percentage was 100.2, a difference of 28.6 per cent in favor of total abstinence. The report shows that the comparatively large death rate is not due to the fact that the members of the general section are heavy drinkers, because their large percentage is still below the average death rate of healthy males. The comparison is therefore, between total abstainers and moderate drinkers, and it seems to show what physiologists claim, that even a moderate use of alcohol accelerates the degeneration of the tissues and so shortens life.

ALCOHOLIC INSANITY.—A writer in the *Fortnightly*, on "Phases of Crime in Paris," says that alcoholic insanity is twice as prevalent in that city as it was fifteen years ago. Nearly one-third of the cases of lunacy are from this cause. He says drinking has so increased that during the last ten years a new type of criminal has appeared—the children who have inherited homicidal instinct from drinking parents. One of these instances, as an illustration of hundreds which have come within his knowledge, he gives as follows:

A few months ago I was present in Dr. Garnier's consulting room watching the prisoners from the depot filing past. We were informed that a child had been brought in by its parents to be examined. These people were shown in. They belonged to the respectable working class and were quiet and well mannered. The man was the driver of a dray belonging to one of the

railway stations and had all the appearance of a stalwart working man. The boy was barely six years old; he had an intelligent, rather pretty face, and was neatly dressed.

"See here, Monsieur le Docteur," said the father, "we have brought you our boy; he alarms us. He is no fool; he begins to read; they are satisfied with him at his school, but we cannot help thinking he is insane, for he wants to murder his little brother, a child of two years old. The other day he nearly succeeded in doing so. I arrived just in time to snatch my razor from his hands."

The boy stood listening with indifference and without hanging his head. The doctor drew the child kindly toward him and inquired: "Is it true that you wish to hurt your little brother?"

With perfect composure the little one replied: "I will kill him; yes, yes, I will kill him!"

The doctor glanced at the father and said in a low voice: "Do you drink?"

The wife exclaimed indignantly: "He, sir! Why, he never enters a public house and he never comes home drunk."

They were quite sincere. Nevertheless the doctor said: "Stretch out your arm."

The man obeyed; his hand trembled. Had these people told lies, then, in stating that the man had never come home the worse for drink? No; but all through the day wherever he had called to leave a package, the people of the house had given him a drink for his trouble. He had become a drunkard without knowing it, and the poison that had entered his blood was at this moment filling the head of his little child with the dreams of an assassin.

## POPULAR SCIENCE.

AMONG the recent products of wire manufacturing is one having a measurement one 500th of an inch in diameter—much finer, of course, than the hair of one's head. The wire is drawn through what is practically a hole in a diamond, to which there is no wear. These diamond plates are made by a woman in New York who has a monopoly of this country.

NOVEL HEAT MOTOR.—Mr. Shelford Bidwell's heat engine depends for its action upon the fact that nickel is magnetic at ordinary temperatures, but at 300° C. becomes suddenly non-magnetic. A slip of nickel is attached to a disk of copper suspended by two strings, so that it can swing like a pendulum. On one side of the hanging metals is a magnet, with which the piece of nickel is ordinarily kept in contact, and held by it. By placing a gas flame or spirit lamp underneath the nickel, so as to warm it, it becomes so heated as to lose its magnetism, or power of being magnetized, and falls off—the pendulum thus making a swing. By its passage though the air the nickel is cooled below the critical point, and on returning is held again by the magnet, only to fall off again as before, and so on, with considerable regularity, so long as the source of heat is kept up.—*Ex.*

LARGE PANES OF GLASS.—The largest plate of glass in this city and in the State is in the Eleventh Street window of Robert J. Thompson, at the south west corner of Eleventh and Chestnut Streets. The size of the plate is 8 feet, 4 inches by 16 feet, 8 inches, and it was manufactured at Kokoma, Ind. The firm which had the contract for furnishing the glass first placed its order with a Pittsburg company, which was unfortunate enough to break two plates of that size in preparing them for transportation. There are several others which nearly equal this one in size. There is one 194 by 100 inches, another 140 by 144, and one which was recently replaced, an infuriated bull having gone through its 198 by 98 inches. The largest plate of glass in the country is in stock at Kokoma, and is 16 feet, 8 inches by 11 feet, 8 inches.—*Philadelphia Record.*

A NEW THEORY OF LA GRIPPE.—The unaccountable nature of the influenza commonly known as the grippe has invited the theories of all sorts and conditions of men, not to say of doctors, but among all no one is, perhaps, so well calculated to commend itself to confidence as that of Sir Morell Mackenzie, M. D., who, in a paper in the June *Fortnightly*, asserts that, in his opinion, "the riddle of influenza is poisoned nerves," and from this hypothesis "the bewildering diversity of symptoms becomes intelligible, if we regard them as the results of disordered nervous action." Dr. Mackenzie compares it to the extraordinary disturbance in telegraphic systems produced by a thunderstorm, and says this is nothing "compared with the freaks played by the living conductors in the human body, if anything throws the governing centres out of gear." Now the theory of "poisoned nerves" is one that explains the almost infi-

nite variety of attacks and curious freaks that mark the disease. No two persons, it is safe to say, have ever experienced precisely the same symptoms, and if it is a nervous disturbance, this is the natural result. Dr. Mackenzie regards the epidemic as falling under three general types, each of which includes many varieties; these are the catarrhal, the digestive, and the nervous. "Influenza," he says, "is the very Proteus of diseases, a malady which assumes so many forms that it seems to be not one, but an epitome of all diseases, and its symptomology includes almost everything, from a cold in the head to inflammation of the brain. . . . It is really an acute specific fever, running a definite course like measles or scarlatina. . . . It is a disease with that superficial complexity of aspect which made Mrs. Carlyle playfully suggest that the doctors had agreed to call half a dozen different diseases by one name in order to simplify treatment." Dr. Mackenzie adds that under all its disguises he believes the disease to be perfectly simple; that the profound impression made on the nervous system by the poison explains nearly all the after effects of the malady, and especially that curious loss of vital energy which is so disproportionately great in comparison with the disease itself. The cause Dr. Mackenzie believes to be a living germ, air borne, but of what nature is not yet, he believes, established.—*Scientific American.*

## SPECIAL NOTICES.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held with the Lincklaen Church beginning Sabbath morning and going through First-day, Jan. 30th and 31st.

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

A WELL-established hardware business, in a Sabbath-keeping community, is for sale at the inventory price of the stock on hand. There is a good tin shop in connection with the store, and the whole will furnish a paying business for two men. Parties desiring to inquire further about this business can be put in communication with the proper persons by addressing this office.

THE Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will greatly oblige, WILLIAM C. WHITFORD, 41 East 69th Street, New York City. NOVEMBER 22, 1891.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY, Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Next Term commences Wednesday, Feb. 2d. Rev. J. ALLEN, D. D., LL. D., Ph. D., PRESIDENT.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 25 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

J. A. PLATTS, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, " W. C. WHITFORD, Treasurer, Brookfield, N. Y. ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, B. I., Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. D. E. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas., A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. B. FOPP, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors

WM. STILLMAN, ATTORNEY AT LAW, Sup. of Court Commissioners, etc.

Westerly, R. I.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

WM. L. CLARKE, President, Ashaway, B. I. W. C. DALAND, Recording Secretary, Westerly, B. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, B. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTBELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 16, 1891. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. Euphemia A. Whitford, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. Agnes Daland, Westerly, B. I. South-Eastern Association, Miss Elsie Bond, Salem, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Mrs. Byron J. Whitford, Nile, N. Y. North-Western Association, Mrs. Harriet Clark, Milton, Wis. South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Spring Term Opens March, 15, 1892. Rev. S. L. MAXSON, A. M., B. D., President.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

CATALOGUE OF PUBLICATIONS

BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth. \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition. Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing History of the Seventh-day Baptists; a view of their Church Policy; their Missionary, Educational and Publishing interests; and of Sabbath Reform. 64 pp. Bound in cloth, 35 cents; bound in paper, 15 cents.

TRACTS

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiscox, D. D. 50 pp. Price 5 cents.

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler, A. M. 82 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, ON THE ABROGATION OF THE MORAL LAW. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 18 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?

EVANGELICAL TRACTS.—"God's Love," 8 pp.; "A The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"OUTLOOK, A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY.

TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matters should be addressed to the Editor, as above

Business letters should be addressed to the publishers

"EVANGELII BUDBABARE." A FOUR-PAGE RELIGIOUS MONTHLY

FOR THE SWEDES OF AMERICA

TERMS. Three copies, to one address, one year..... \$1 00 Single copy..... 35

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. O. W. Pearson, Summitdale, Ill., that sample copies may be furnished.

"DE BOODSCHAP'ER." A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND. DE BOODSCHAP'ER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND" IN BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter

"THE PECULIAR PEOPLE." A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 35 cents. Foreign "..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

TERMS. Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST,"

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

GRATEFUL—COMFORTING EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & Co., Homeopathic Chemists, London, England.



Please mention this paper.

Yes, I'll Tan Your Skins! Either Fur or Hair Skins, and make them soft, light, tough, odorless and moth-proof. Calf Skins for Coats, Gloves, Mittens and Rugs! And thick haired steer or cow hides tanned whole for robes; make best on earth. I give an extra price for Black Calf Skins; and sell the "Frisian Fur" Coats, Robes, Gloves and Mittens, made to order and measure. Circulars on application. P. H. Crosby, Rochester, N. Y.

PATENTS

Cavents, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees. Our Office is Opposite U. S. Patent Office, and we can secure patent in less time than those remote from Washington. Send model, drawing or photo., with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured. A Pamphlet, "How to Obtain Patents," with names of actual clients in your State, county, or town, sent free. Address,

C. A. SNOW & CO. Opposite Patent Office, Washington, D. C.

CONTENTS.

Seeking Light—Poetry; Contributed Editorial Paragraphs..... 33  
 The Trinity..... 34  
 What is the New Testament Teaching Concerning the Conversion of the Jews? Gotton and Mendelssohn..... 35  
 HISTORICAL AND BIOGRAPHICAL.—In Memoriam..... 36  
 SABBATH REFORM:—Away it Goes; Religious Liberty..... 36  
 Washington Letter: John Wanamaker to Young Men; Dangerous Prayers..... 37  
 MISSIONS:—Paragraphs; Signs of the Times; The Right Spirit; From J. L. Hoffman; From A. G. Crofoot; Missionary Society—Receipts..... 38  
 WOMAN'S WORK:—It is Curious Who Give; Out of her Poverty..... 39  
 EDITORIALS:—Paragraphs..... 40  
 What is God's Love?..... 40  
 An Opportunity; Belonging to Christ; Tract Society—Board Meeting..... 41  
 YOUNG PEOPLE'S WORK:—En Voyage—Poetry; Paragraphs; The Relation of Advancing Civilization to Sabbath-observance; Counting her Mercies; Our Mirror—Paragraphs; Cuyler Hill..... 42  
 SABBATH-SCHOOL:—Lesson..... 43  
 "Lend a Hand"..... 43  
 HOME NEWS:—Adams Centre, N. Y.; New Market, N. J.; Daytona, Fla.; Milton, Wis.; Garwin, Iowa; Grand Junction, Iowa; Hammond, La.; Nortonville, Kan..... 44  
 In Memoriam; Deacon Alfred Williams; New York Letter..... 45  
 TEMPERANCE..... 46  
 POPULAR SCIENCE..... 46  
 SPECIAL NOTICES..... 46  
 BUSINESS DIRECTORY..... 47  
 CATALOGUE OF PUBLICATIONS..... 47  
 CONDENSED NEWS..... 48  
 MARRIAGES AND DEATHS..... 48

CONDENSED NEWS.

A fresh stream of lava is issuing from the base of the great cone of Vesuvius.

The Dominion parliament will be summoned to meet for the dispatch of business on February 18th.

The Chilean matter once more assumes a serious aspect and Washington circles are reported to be uneasy.

The town of Larisha, Greece, and the surrounding country were shaken by an earthquake recently. Almost simultaneously hot springs appeared on Mount Ossa.

The total value of the exports of mineral oils from the United States during the twelve months ended December 31, 1891, was \$45,351,975, against \$51,657,302 in 1890.

Mrs. Anna Knox, a direct descendant of John Knox, the reformer, died at Monsey, Rockland county, N. Y., Jan. 14th. She was eighty years old and was born in Halifax, N. S.

President Harrison has issued a proclamation reserving from entry or settlement the Pecos River forest reserve in New Mexico and making it a public forest reservation.

The Benedictine abbey in France was destroyed by fire Monday night. The abbey was noted as being the place where the celebrated Benedictine liquor was manufactured.

Notwithstanding the hard times that have prevailed in Italy, and especially in Rome, the authorities state officially that the population of Rome increased during 1891 by nearly 20,000. The city now contains about 435,000 people.

In the recent anti-Jewish riots in the governments of Penza and Saratoff, Russia, several hundred Jews were wounded. Ninety houses were destroyed and 2,000 Jewish families were reduced to beggary. The police made no attempt to interfere with the rioters.

MARRIED.

BRINK—WEISBROD.—In Alfred, N. Y., Nov. 7, 1891, by Rev. J. Summerville, Charles Richard Brink and Emma Livona Weisbrod, both of Almond, N. Y.

MARTIN—BENNETT.—At the home of the bride, in Alfred, N. Y., Jan. 10, 1892, by Rev. J. Summerville, Mr. George N. Martin and Miss Mary J. Bennett, all of Alfred.

GREEN—BROWN.—In West Union, N. Y., Jan. 12, 1892, at the home of the bride's parents, Mr. and Mrs. Ira B. Brown, by Eld. J. Kenyon, Floyd L. Green, of Independence, and Miss Ora A. Brown, of West Union.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

SMALLEY—WILCOX.—In New Market, N. J., Dec. 30, 1891, by Rev. L. E. Livermore, Mr. Lewis Irving Smalley, of Plainfield, and Miss Carrie Lewella Wilcox, of Roselle, N. J.

GREENE—GREENE.—Near Dodge Centre, Minn., Dec. 25, 1891, by Eld. S. R. Wheeler, Fred M. Greene and Ora J. Greene.

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.

COTTRELL.—In Raymond, Pa., Jan. 15, 1892, of pneumonia, Susanna Vincent, wife of John Cottrell, in the 48th year of her age.

Mrs. Cottrell was the youngest of sixteen children born to David and Freegift Vincent, late of the town of Almond. She has been in feeble health for many years, suffering, and bearing her suffering with wonderful fortitude and Christian resignation. She was a member of the Second Alfred Church, where her funeral was held Jan. 18th, and the weary body was laid to rest in Alfred Rural Cemetery, the services being conducted by the writer. She leaves a husband and two grown up children, and a large circle of relatives and friends to mourn her departure. L. A. P.

LEE.—At his home, near Leonardsville, N. Y., of pneumonia, Daniel W. Lee, in the 70th year of his age.

Bro. Lee has been for many years a faithful member of the First Brookfield Seventh-day Baptist Church, and with full assurance of his Redeemer's presence and power, he passed on to meet him in a better world. J. A. P.

CLARKE.—In Unadilla Forks, N. Y., Jan. 7, 1892, Emily Hayes, relict of the late Jared Clarke.

She was born in Truxton, N. Y., March 20, 1808, being thus nearly 84 years of age. She was reared a First-day Baptist, but upon her marriage to Jared Clarke embraced the Sabbath, and in 1858 united with the First Brookfield Church, of which she remained a consistent member until the time of her death. Of the six children with which she has been blessed only two survive, George Clarke and Bro. E. B. Clarke, formerly of Westerly, R. I. J. A. P.

BROWN.—In West Edmeston, N. Y., Jan. 2, 1892, Juliette Brown, in the 61st year of her age.

Sister Brown lived an exemplary Christian life, fully trusting her Saviour, and died in full assurance of faith in him. She was always pleasant, and ever ready to do what she could to help on the work of Christ. She leaves an aged husband and two children to mourn their loss. A. L.

WHITFORD.—In West Edmeston, N. Y., Dec. 29, 1891, Samuel Whitford, in the 42d year of his age.

Bro. Whitford leaves two children, a son and a daughter, who, by his death, are left orphans, their mother having died several years ago. He was a man who sought to live so that he might bring up his children in the fear of God. A few days before his death he said, "I shall not live, for my heavenly Father calls me, and I must go to meet him." He died resting in his Saviour. A. L.

WHITE.—In Brookfield, N. Y., Jan. 5, 1892, Reuben H. White, in the 32d year of his age.

Bro. White was one of those quiet Christians who said but little, yet whose life was a constant witness of the presence of the love of God shed abroad in the heart. His word could always be depended upon, and his influence, both at home and among the people in this community, was always felt for the right. He will be greatly missed, both in his home and in the church here at West Edmeston, of which he was a member. He leaves a wife and two children to mourn their loss. He died as he had lived, trusting in his Saviour for salvation. The funeral was held at the house, as the wife and daughter were both confined to their beds by la grippe. A. L.

SCRIVEN.—At Adams Centre, N. Y., Jan. 11, 1892, Daniel C. Scriven, aged 64 years, 1 month and 5 days.

Bro. Scriven was born in Petersburg, N. Y., where he also married his wife, Catherine Greene. His first church connection was with the Petersburg Seventh-day Baptist Church. Some 55 years ago he moved to Adams Centre, where he has since lived. His church membership during these years has also been with the Adams Church. He was a man of intelligence and of uprightness, highly esteemed by his neighbors. A. B. P.



None Such CONDENSED Mince Meat

Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—and insist on having the NONE SUCH brand.

MERRELL & SOULE, Syracuse, N. Y.

LANGWORTHY.—Miss Eliza Langworthy was born June 15, 1806, and died at Ashaway, R. I., Jan. 9, 1892, of pneumonia, in the 86th year of her age.

Sister Langworthy was born blind, yet she was one of the most cheerful of women. During the year 1828, under the pastorate of Eld. Matthew Stillman, the eighth pastor of the First Hopkinton Seventh-day Baptist Church, forty-five names were added to the list of members. July 5th of that year Sister Langworthy was baptized and united with the church. Only one of the forty-five uniting that year is now living, viz., Dea. M. S. Kenyon. At the time our sister united with the church her name was about the 730th on the list; at the time of her death she was the 7th. She has ever been a faithful sister, one who always loved the house of God and the ordinances of the religion of Jesus. One of her last requests was for prayer to be offered for the prosperity of the church. Her life was an inspiration to the pastor and the other members, and we fully believe she rests with Jesus. G. J. O.

CHAMPLIN.—At Westerly, R. I., Jan. 9, 1892, of pneumonia, John R. Champlin, in the 81st year of his age.

Mr. Champlin was born at Exeter, R. I., Apr. 12, 1811. In 1837 he made a public profession of religion and became one of the constituent members of the First Westerly Seventh-day Baptist Church. In 1852 he married Phebe M. Baker, and in 1855, with his wife, he united with the Pawcatuck Church, of which he was a member at the time of his death. His wife died in 1879. He leaves two surviving brothers and one sister, also two sons, A. R. Champlin, of Westerly, and J. H. Champlin, of Chicago, Ill., and one daughter, Mrs. John E. Kendrick, of Providence, R. I. Mr. Champlin was always a consistent Christian of modest demeanor and upright character. Throughout almost his entire life, even to within a few days of his death, he was engaged in business in Westerly. Funeral services were held from the Pawcatuck Seventh-day Baptist church, Jan. 12, 1892, conducted by the pastor. Interment at Westerly. W. C. D.

NOTICE.

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

For Sale.

At Sisco, Fla., a good house and barn and out buildings, together with 19 acres of land, six of which are cleared and have nearly 300 young orange trees on them. The land is all good high pine and some of it is very desirable. Will be sold altogether or in portions to suit. The reason for selling is that the owner can no longer take care of it. A part of the purchase money may remain on the place. Possession given at once. Terms made known on application. Address P. O. box 32, Sisco, Fla.

EST'D 1854. NO VACATIONS.

Bryant & Stratton's Business College SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building, No. 431 Main St., Buffalo, N. Y.

OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly FORTY YEARS under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

Farm To Let.

A farm of 85 acres, 65 acres under cultivation, the remainder good pasture, with good buildings, consisting of dwelling-house, large barn, horse barn, wagon-house and other out buildings, will be let on easy terms for one year, five years, or longer term to suit tenant. Twelve cows to let with the farm, or for sale. Situated in the town of Verona, N. Y., two miles from First Seventh-day Baptist church. Seventh-day Baptist preferred. For further particulars, address D. H. Davis, Alfred Centre, N. Y., RECORDER office.

Farm for Sale.

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

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK.

PLAINFIELD, N. J., June 10, 1890.



The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, The VAN DUZEN & TIFT CO., Cincinnati, O.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance ..... \$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

Miss F. Randolph 77 Queen Ave.