

The Sabbath Recorder.

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For the SABBATH RECORDER.

SOMETHING TO DO.

BY LUELLA D. STILLMAN.

Don't say there is nothing that your hands can do,
To God and mankind and yourself be ye true;
There are hands reaching to you from out of the mists
Hands, soft and tender, by mother's lips kissed.
Lead them, oh, gently, from out the dark way;
And yonder, in heaven, you'll meet them some day.

Don't say there is nothing that your hands can do,
As sure as the blue skies are smiling o'er you,
You're wielding an influence, for right, or for wrong;
Unseen eyes watch you as you ever move along.
With your hands you may turn from the dark paths
they've trod
Some wanderers back unto peace and to God.

Don't say there is nothing that your hands can do,
Go into dark homes and their wretchedness view;
See the smouldering coals burning low on the hearth,
There hope, like the lilies, lies crushed to the earth.
Drive back from the door the gaunt wolf of despair,
There is plenty of work for your hands to do there.

Go help bear the burdens of those in distress,
Drive back all their tears with your tender caress.
No need that to some distant land you should roam,
There are plenty of sad aching hearts here at home.
With your sweet gentle ways, and kind deeds of love
You can lead many upward to heaven above.

SEPTEMBER 7, 1892.

—WE hear a great deal said in these days about denominational unity. Much is said about the deplorable loss and waste which result from the divisions which exist in the Protestant world. And we all must have noted with sadness certain unhappy features of denominational life in our country. We have known towns of a few hundred inhabitants where there were four or five church organizations and as many pastors, where it would seem to be better, if it were possible, to have one church and one pastor, and send the extra men to preach the gospel to the neglected fields of the world.

But denominational unity is not the subject upon which I started out to speak. Because, however desirable, and however practicable it may be, it is a long way off. I do not expect to live to see it. Of course, if we are to have denominational unity, it must be gained in the principle, "The Bible and the Bible alone is the religion of Protestants," and I have my doubts as to whether the Protestant world will come to the Seventh-day Baptist position in my time. But if there is not much immediate prospect of denominational unity, there is a unity which we may hope to see, which we are seeing in a certain measure, and which every Christian ought to work for. If we cannot have denominational unity, let us have the next best thing—possibly it is the best thing—Christian unity. When I urge Christian unity I mean that while we recognize the denominational differences which separate us from other Christians as important, let us also recognize the fact that we and all other Christians have a common God, a common Bible, a common Saviour, a common purpose and a common destiny.

We will take it for granted that on the controverted points at issue between us and other denominations, the Seventh-day Baptists are right. If we did not believe that, we would not take our stand where we do. We will take it for granted also that the truth must triumph ultimately. We will also take it for granted that you and I, so far as influence and opportu-

nity will permit, are trying to bring the rest of the world into the full light as we see it. Yet, there is a long and weary road before us ere we shall see the full fruition of our hopes. In the meanwhile, what is to be our attitude toward those Christians who do not yet see with us to eye in regard to the Sabbath of Jehovah's believers' baptism, simple New Testament church government and religious freedom? Our attitude should be one of *Christian unity*.

If we are to have Christian unity our treatment of the members of other denominations should be marked by at least three characteristics; *fairness, courtesy and sweetness*.

Fairness. Let us take the broad view. Let us, so far as possible, look at all the facts which effect the questions under consideration, and give to each fact its due weight. Look at the other side. Strive to put yourself at the standpoint of the other party and follow out the processes of mind by which they came to their conclusions. Freely grant all that your opponent can legitimately claim. It is said that when Lincoln was practicing law it was his custom to concede at the outset every point of law which the opposition justly claimed. He would say: "We acknowledge that this is true, and this, and this, and this; but *this* is the point which we stand for and upon it rests the whole case." Lincoln usually won the cause. He was right and he was *fair*.

If we were fair, we would not be quite so prone to shift blame off our own shoulders onto others. We hear a sermon on the commandments and our duty to keep them, and before the preacher has finished reading the text, we look around to see if there is some Sunday man present to whom the text will apply, forgetting that the sermon is for us also, and that it is our business to stand it up against our own lives. The preacher utters some searching remark and we say, "That's a good one on the Baptists." The Baptists pass it over to the Methodists, the Methodists to the Presbyterians, and it finally passes out of the back door without hitting anybody. Let us be fair, not only because it helps our cause, but because it is right.

Our attitude toward other denominations should be marked by *courtesy*. Let us not refuse to allow to others credit for the same honesty which we claim for ourselves. We ought not to say that the motives of others are bad, first, because probably they are not. The majority of Christians whose practices differ from ours are probably conscientious in the course which they take.

Second, because although their motives may be bad, we cannot be sure of it and we have no right to assert it. Our Saviour said, "Judge not." He withheld the privilege of judgment from us because it is a double-edged tool which we are not competent to use.

Third, we ought not to attribute bad motives to others, because it does no good—it does harm. You sit down with a man to discuss the Sabbath question. You bring forward all the

texts and lay the whole case before him. It is as plain as daylight to you, but at the end he shakes his head. Now, if you say, "Brother, I hope you will come to see this some time, and in the meanwhile let us join hands in every good work possible," you have gained your brother. You may win him yet because he will listen to you. But when you say to him, "If you do not believe this, you must be either a knave or a fool," he slams the door of his mind in your face. You can never reach him again.

Our treatment of other denominations should be marked by *sweetness*. Keep good-tempered. What is the use of getting mad? If we have the truth, we can afford to smile and be patient. An Irishman was building a stone fence in a swamp when another native of the Emerald Isle happened along, "Why Pat," said he, "What for are you building that fence in the marsh? Don't you know that the ground is soft and that it won't be two weeks before your fence will be tipped over?" "Oh, never you mind, honey," says Pat, "I'm a buildin' this fence four feet high and five feet wide, and when it tips over it will be a foot higher than it was before." Well, all sorts of theories have been brought forward to destroy the binding force of the Seventh-day Sabbath. Different kinds of pries have been used to upset the Seventh-day Baptist fence—change of day, no-lawism,—but the Sabbath truth remains unchanged and stands higher to-day than it ever has before. The critics have tried to destroy the Bible—they thought they had it killed several times—but it has reached the climax of its influence and power in these last days. Don't be afraid of Higher Criticism, or any other kind of criticism. Whatever in it is true will stand. The rest will vanish like so much rubbish, and amid all the discussion we are coming to understand the Bible better than ever before. Let us be patient, kind and sweet-tempered. "If God be for us who can be against us?" Though there may be many men wiser than we, many men more logical, many more eloquent; let us see to it that no one shall surpass us in showing the Christian spirit.

These three qualities, fairness, courtesy, and sweetness, would be excellent qualities for us Seventh-day Baptists to display in our treatment of one another. We are a people of sturdy independence of thought. We have convictions—there can be no doubt about it—strong convictions. It appears to you that this plan of yours is just the plan by which to do this thing. There is no other way worth considering—why *don't* the rest of the people see it? On Missionary Day down at the General Conference, Brother Geo. Lewis made some reference to "the great crank that runs the Seventh-day Baptist denomination." We went to him afterwards and asked him privately whom he meant. He said he didn't mean anything personal. We are glad he didn't, but if he had said, "the great crank that tries to run the Seventh-day Baptist denomination," he would have hit something like ten thousand of us. We hear

a good deal said, both eloquently and truthfully, about the Pope and what a menace he is to our Republican institutions. I don't like the Pope. He ought to be put down. But, as Beecher used to say, "who is the pope?" You are the pope when you set up your conscience, your judgment, your taste, as the infallible guide, not only for yourself, but also for your brethren.

The word compromise is not very popular among us. Somehow it sounds weak and cowardly; but there have been few more useful words in the dictionary than the word compromise. What could we do without it? Not compromise between right and wrong, but compromise between methods! Did it ever occur to you that when brethren with opposing plans come together, discuss their plans in all their bearings, and agree upon some middle ground, the compromise plan is quite likely to be better than either of the others? At least the Corresponding Secretary of the Missionary Society agreed to this statement, and he ought to know. We are many men of many minds. Let us come together in our gatherings and talk over the plans for our common cause fairly, courteously, sweetly. Let us honestly endeavor to strike upon that course which will prove most satisfactory to all. Then let us all join hands in the work. Let the Seventh-day Baptist denomination be like one great machine making every stroke count, with no random blows or false motions.

I am a Seventh-day Baptist. I am proud of the Seventh-day Baptist name. I am proud of the rank and file of the denomination, and I am proud of its leaders. I believe that the Seventh-day Baptist denomination is nearer the Bible in *belief* than any other denomination. God grant that it may also be nearer the Bible in *life*. When the trumpet of moral and social reform is sounding, when the dark places of this and of other lands are crying for a gospel which can save men, God grant that we may carry the Seventh-day Baptist banner to the front and say to the rest of the world—come on.

L. C. RANDOLPH.

MORGAN PARK, Ill.

THE BIBLE IN HIGHER EDUCATION.*

BY PROF. L. C. ROGERS.

Within the last few years the Bible has been pretty thoroughly eliminated from the public schools of our land. This has been brought about, not by hostile attacks of atheists, but by the exigencies of the times, and to save our schools from the evils of parochialism. If religion is to be taught here, the question must be settled as to what form of religion this shall be. If the Bible is to be read, shall it be in the Common Version as accepted by Protestants, or in the Douay Version as accepted by Roman Catholics? Here is where the battle began. The secularizing of education in our common schools is undoubtedly an evil, but not so great an evil perhaps as would be the making of these schools a battle ground of religious sectarianism, as between Mormons, Protestants, and Roman Catholics. The advocates of the Bible in our public schools can yield their preference in this respect all the more willingly for two reasons: first, because provisions are made for the *religious* instruction of our children and youth in the Sabbath-schools now so generally established; and secondly, higher education, as in our academies, colleges, seminaries, and universities, is free from the embarrassments now referred to; these schools have been founded

and sustained by the voluntary gifts and offerings of benevolence, and are at liberty to adopt whatever religious exercises and teachings they choose.

We come then to the main question, *viz.*: What place in its curriculum shall higher education give to the Bible? The ready answer is, A prominent and honored place, since these literary institutions have, from first to last, been founded by persons of strong religious convictions, and who have aimed to make these not only the nurseries of genius, but also the fountain heads of Christian influence. The exceptions to this statement are very few. Higher education is, especially in America, a munition of rocks for the defense of Christianity; and this is opportune, since, as has been noted, the Bible is banished from our common schools. The university, with its flexible curriculum, is a remedy for the evil complained of. It should reach down and take up under its wings the higher forms in our public schools, and give them the blessings of the daily chapel devotions, and the farther benefits of instruction in the Bible. Each curriculum of higher education should have a department of Bible study, reaching through from the lowest to the highest classes, either as an optional, or better still, as a required study, in part at least. This plan, already adopted by not a few institutions, has been attended with manifest improvement in the lives of ingenuous students. In this order of things we are not asking that the doors of our colleges and universities be opened to theological polemics, and the claims of ecclesiasticism; our desire is that the man, the whole man, be brought under the nurture of Bible truths, the truth as it is in Jesus. The object of a liberal education is to inform and discipline the mind and to furnish it with motives to right action. To secure these ends no book is more serviceable than the Bible.

Indeed, the Bible alone furnishes the motives which lift men to the plane of right living. It implants in our sin-ruined natures new and divine possibilities, while it stores the mind with knowledge of the highest value. It must not be objected to this view that it is the special province of higher education to deal with science, for the religion of the Bible is the first and best of all the sciences, it teaches "the fear of the Lord," which is "the beginning of wisdom." But has the Bible such literary merit as to entitle it to a place, a prominent place, in the college or the university curriculum? In answer we have but to look, first, at its subject matter. Its themes are drawn from earth, air and sky. In their mighty sweep they reach up and on through all stellar spaces, beyond all cycles and epicycles, past suns and centres, till all cosmic things are left alee, and heaven itself opens to our view its high, diviner themes. Do we ask respecting the literary *treatment* the Bible gives to the subjects it takes in hand? It is the perfection of literary art. What style more elevated or more diversified? What diction purer, sweeter, or more captivating? What histories have better claims upon our admiration and credence than have the Bible narratives? The sacred pages have, too, the charm of antiquity. Long before Herodotus, the father of secular history, began the story of his travels, yea, before Homer sang and Hesiod wrote, Moses composed the Pentateuch, and received the tables of the law written by the divine finger in the sacred mount of God. The songs of the Bible are the sweetest ever sung. Its poets are among the glorified immortals. Listen to the lament of David, the king of

Judah, over the death of Saul and Jonathan battling against the enemies of Israel on the dew-drenched mountains of Gilboa! Or to that more sorrowful wail of the same poet king on hearing the crushing news that his son Absalom had perished in the wager of an inter-nicene war! We may also, if we will, list the story of Israel's long captivity as told from a patriot's tender heart when, by the rivers of Babylon, their harps hung upon its willows, these Hebrew captives sat them down and wept as they thought of their dear native land, trodden down with the steps of the invader, their glorious temple despoiled and the sacred city a heap of ruins. Or do we ask for a pastoral song? We have it in the twenty-third Psalm, beginning, "The Lord is my shepherd, I shall not want," a poem that has no equal for beauty in lyric composition, either of ancient or modern times. Advancing now a step we must inquire after the leading purpose of the Bible. In this, from Genesis to Revelation, its one great aim is to save and bless mankind, to lift up the fallen, shelter the weak, comfort the mourner, and to bring the human race in repentance to the feet of the Redeemer for pardon, peace, and eternal life. And is not this the employment of the literary art to the best and noblest of purposes?

We are to read the Bible as we read other good books; we are to read and re-read it, ponder its pages, meditate upon its frequent utterances, and talk of all the wondrous works it records. In its Hebrew and Hellenic garb, as well as in the grand round of becoming translations, the Bible is a linguistic fountain whose crystal drops are refreshing, whose falling spray revives the thirsty soul, and whose exhalations are all beautiful and attractive, as on the billowy mists which bear up the imperial arch of the rainbow. The Bible, like the other books we love to read, has a somewhat personal character. We come into touch with the authors of its several books. They become our friends; and the sacred books themselves, by an invisible and silent power, influence us, as do our personal friends, for good. Our attachment grows with each additional perusal of these welcome volumes until our hearts' warmest affections are awakened thereby. But the Bible has better claims than these to a place in the college curriculum, for it is pre-eminently a religious book. It is the embodiment of religious truth. It acquaints men with the true God, his character, his government, his law, his gospel. It makes human history intelligible. It makes known man's divine origin and the story of his subsequent career. We see here how man was constituted; how, by transgression, he fell from his first estate; and that by the interposition of the Christ, the Son of the Living God, he has the offer of recovery and of future glory. The Bible teaches and promotes a higher, purer and more practical morality than can be found elsewhere. It is the doctrine of salvation from the love and practice of sin.

Now such knowledge is not for the divinity student alone, but for all classes. The so-called prince of college presidents, Dr. Mark Hopkins, of blessed memory, during his long connection with Williams College, gave to the Sophomore classes his convincing lectures on the Evidences of Christianity, and to the Juniors he gave weekly instruction in the teachings of the shorter catechism; and, as the result, a large number of the students were evangelical Christians, and many of them ministers and missionaries. It is a fact not to be successfully disputed, that Bible Christianity is the promoter of the best

*Read at the Annual Meeting of the Seventh-day Baptist Education Society, held at Nortonville, Kan., Aug. 26, 1892.

civilizations. Wherever the Bible has been introduced, there these institutions and manners have obtained which elevate man in the scale of moral and intellectual advancement. But how now is this progress to be promoted and maintained, unless the book which has been the principle cause of it has a prominent and honored place in the colleges and universities of the land? We often wonder that the old universities of Europe could ever have contented themselves with the seven studies of the Trivium and the Quadrivium; but we may wonder more that in our own times any institution of higher learning could have made up its curriculum without a Bible-school department. The omission is severely felt. Thus far we have considered the scientific, literary and ethical character and claims of the Bible; we now pass to a higher plane still, and claim for the Bible an inspired character. It has in this what no other book has. It teaches inerrantly, infallibly. No other book is infallible; some other may indeed be found faultless, but it has not the attributes of infallibility; its utterances are not clothed with divine authority, so that to reject them is to incur guilt and forfeiture of the divine favor. What now will result if the Bible be set down as fallible, as some will have it? Surely it will not command the respect we accord to other books, for the Bible claims infallibility, and if it is not what it claims to be, it is unworthy of our confidence. See what Christ claims for God's law! He says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Thus in its divine original it will stand to every dot and smallest letter, 'till suns shall rise and set no more. Matt. 5: 16, 17, "If any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev. 22: 18, 19, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4, "All scripture given by inspiration of God is profitable." 2 Tim. 3: 16, "Holy men of old spoke as they were moved by the Holy Ghost." Christ says, "The words that I speak unto you, they are spirit and they are life."

Thus the words of Christ, and of his holy apostles, were divinely authorized: "Now we have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2: 12, 13. Both in their speaking and writing God's servants were enjoined to speak and write the words that God gave them, "for these words are true and faithful." "Write thee all the words that I have spoken unto thee in a book," was God's command to Jeremiah (30: 2). Verbal errors, if they exist, belong not to the inspired originals, but to transcribers and translators. Such errors are but few or of small importance. Much remains to be said upon this topic, but let this suffice, in the hope that higher education will more and more employ the sacred Scriptures in the work committed to its hands.

That which is called "considering what is our duty" in a particular case, is very often nothing but endeavoring to explain it away.—*Bishop Butler.*

ROME'S FOOTING IN AMERICA.

Under this heading an exchange has collated some of the official utterances of Rome on the American school system. Can there be any doubt as to what the real attitude of the Romish Church to that question is? Certainly there can be no doubt about the duty of every patriot American to stand by our free public schools.

THE ROMISH PRESS.

These public schools are a devouring fire and pits of destruction. They ought to go back to the devil, from whence they came.—*The Freeman's Journal.*

Let the public school system go where it came from—the devil. What we Roman Catholics must do now is to get our children out of this devouring fire.—*Western (Chicago) Tablet.*

If your son or daughter is attending a State school, you may be sure that you are violating your duty as Catholic parents, and conducting to the everlasting anguish and despair of your child, as if you could take your oath of it! Take him away. Let him rather not know how to write his name, than to become the hound and chained slave of Satan.—*The Shepherd of the Valley.*

The common schools of this country are sinks of moral pollution and nurseries of hell.—*Chicago Tablet.*

The public or common school system is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished forthwith.—*N. Y. Tablet.*

The hideous fetich, called the public school, is only an ugly idol after all.—*Colorado Catholic.*

THE PRIEST.

Unless you suppress the public school system as at present conducted, it will prove the damnation of this country.—*Father Walker.*

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—*Father Phelan.*

The duty of all loyal, God-fearing, Christian men (Roman Catholics) then, I repeat it, is to make common cause against this common foe.—*Father Gleason, Oakland, Cal.*

The public schools have produced nothing but a godless generation of thieves and blackguards.—*Priest Schauer.*

THE BISHOP.

To rescue these little ones out of the grasp of that monster (the public school) of that popular idol, is our work.—*Bishop John Hennessy.*

ARCH-BISHOP.

Emphatically a social plague.—*Arch-bishop Perche.*

THE CARDINAL.

A ripe knowledge of the catechism, minus Massachusetts education, is preferable to her education, minus the catechism.—*Cardinal Antonelli.*

The common school system of the United States is the worst in the world.—*Cardinal Manning.*

The Catechism alone is essential for the education of the people.—*Cardinal Antonelli.*

We must take part in the elections. Move in solid mass in every State against the party pledged to sustain the integrity of the public schools.—*Cardinal McCloskey.*

THE POPE.

Education outside the control of the Roman Catholic Church is a damnable heresy.—*Pius IX.*

Public schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to civil power, nor made to conform to the opinions of the ages.—*Pope Pius IX.*

When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart.—*Pope Pius IX.*

Leo XIII., characterizes these schools as wicked, detestable, irreligious, etc.

Here are the utterances of the Romish press, and of Rome's ecclesiastics, from the priest up to the pope.

How do you like them? Should a political-religious system which turns out sixty illiterates

in every one hundred inhabitants, in countries it controls, have any voice in our public education? Will you continue to vote men into power who are enemies to our school system? Is not this system one of the chief bulwarks of the freedom bequeathed to us by our forefathers?

Will you let the Bible be driven from the free schools, let Romanized histories be introduced to cover up the bloody tracks of the holy (?) inquisition? Do you want your children taught by teachers who owe their first allegiance to a foreign pope? Shall they be instructed in Romish superstition at public expense? Shall the State support the parochial school? Shall the papal flag float above the stars and stripes? Has the spirit of '76 all died out? Do you answer, no? Then heed the words of Gen. U. S. Grant:

"Encourage free schools, and resolve that not one dollar in money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Keep the Church and State forever separate."

Sooner than let the public schools be crushed, let there be a call for troops to stand around them with drawn swords, and red-hot bayonets.

THE AMERICAN SABBATH TRACT SOCIETY.

ANNUAL REPORT OF ITS EXECUTIVE BOARD.

3. The Helping Hand.

This quarterly help in the study of the Sabbath-school lessons has been considerably improved during the last year. It would be the pleasure of the Board to greatly increase its scope and value and supply ample lesson helps of all needed grades. But such an enterprise would require ample support. The work could not be done gratuitously as hitherto; and indeed the question is deserving careful consideration whether the time has not already come when we should devote more time, talent, and money in this direction. The present edition of the *Helping Hand* is 2,150.

4. The Peculiar People.

This publication is continued with editorial headquarters at Westerly, Rhode Island. The receipts from subscriptions are about double the amount reported last year. Total monthly issue 1,442, and the total cost for the year of \$771 31.

The editor, Rev. W. C. Daland, says:

"The *Peculiar People*" has steadily continued its leavening work. It is read, and read with interest, by Jewish and Christian clergymen and others. The oft repeated inquiries for certain back numbers, and requests for the same by Jewish Rabbis and others show that the interest is more than a passing one. No direct evangelization can be reported, and indeed it would be too much to expect. The *Peculiar People* is an agitator, in the meanwhile sowing good seed. During the year translations have been made of extended articles both from the French and the German."

5. The Evangelii Budbarare.

This Scandanavian paper, under the management of Brother Pearson, is believed to be doing good work. Mr. Pearson has spent several months during the year among his countrymen of the West in individual missionary work. When thus engaged he circulates the paper, obtains subscribers, and secures contributions. He reports a deepening interest among his people concerning the Sabbath truth. The cost of the publication the past year has been about \$300 more than its income.

6. The Reform Library.

Soon after the last General Conference the Tract Board appointed a committee to consider the question of the re-issue of several Sabbath tracts, the present editions of which were nearly

or quite exhausted and also to consider the best size and form with a view to securing uniformity and better mechanical appearance. The committee finally reported in favor of entering upon the monthly publication of such tracts as might be deemed best, both old and new, on the plan of a regular monthly issue of literature to be distributed through the mails as second-class mail matter. It was thought that lists of names could be obtained of those who were willing to read, and of actual paying subscribers, so that this means of reaching the people might be used to greatly help in preaching the truth. The plan has been in operation only about six months and it is too early at present to form a correct estimate of its value. The present monthly edition is 15,000. The work of distributing the *Reform Library* has been placed largely in the hands of Rev. J. G. Burdick, as a part of the work of the Tract Depository, at Room 100, Bible House, New York City.

7. Books and Tracts.

By reference to the financial report it will be seen that 294,000 pages of new tracts have been added during the year aside from the *Reform Library*, comprehending 30,000 Evangelical tracts and 31,000 Sabbath tracts—some in English and some in German.

A new book by Dr. A. H. Lewis has recently appeared, published by the enterprising firm, G. P. Putnam's Sons, 27 and 29 West 23d Street, New York. This book has cost a vast amount of careful research, and has been several years in preparation. It is entitled, "Paganism Surviving in Christianity," and is designed to show, as the publisher's state, "by abundant facts, gathered from the latest and best sources of information, that the pure and simple Christianity of the New Testament period was rapidly corrupted and deeply perverted when it came into contact with pagan thought outside of Palestine...."

Among the subjects discussed are: The effect of pagan thought upon the Bible and its exegesis; the effect upon personal life and the general character of the Church through the doctrine of baptismal regeneration; the effect of pagan Sun-worship in destroying Sabbathism, and promoting holidayism instead, and resulting in the Continental Sunday; and not least the corrupting influence upon Christianity, by its union with the State.

II. NEW YORK OFFICE AND TRACT DEPOSITORY.

At the annual meeting of the Tract Society last August the following resolution was passed:

Resolved, That we hereby instruct the Executive Board of this Society to move the Publishing House from Alfred Centre to the City of New York as soon as it can be done in accordance with the best interest of the work of the Society, and we do hereby pledge to the Board all necessary support in carrying out this instruction.

The Board have not yet deemed it advisable to attempt to carry out the project of removal; but some of the advantages to be derived from such removal have been secured by the establishment of a New York office, which can be used as editorial rooms for the *Outlook* and Sabbath Reform literature, and for a general Tract Depository. Room 100, Bible House, New York, has been rented and furnished for this purpose without drawing on the general funds of the Society. The cost of establishing this office has been \$738.18, of which amount C. B. Cottrell has contributed \$698.18 and stands pledged for the balance of the year's rent. Other parties have assisted in furnishing the room. Rev. J. G. Burdick is now in charge

of the Depository and reports receipts from sales and contributions, from February 15th to August 1st, \$144.48; expenses for same time, \$154.48. The young people of the denomination have pledged \$225 for this department, and a volunteer corps of twenty workers are distributing tracts as opportunity offers.

At the same time the Board voted to establish an office in New York, they also voted to encourage the people of Chicago and vicinity to undertake the maintenance of a Depository in that city. Whether this proposition is likely to be accepted we are not informed, but there can be no question of the value of such an enterprise if well maintained and judiciously managed, in making the Sabbath truth and Sabbath-keeping people known. We hope the day is not very far distant when many such Depositories will be maintained.

CONCLUSION.

We attempt no prophecy respecting the ultimate success attending the efforts of God's loyal people to re-establish the Sabbath of Jehovah in its rightful place in the Protestant faith and practice. Humanly considered the task would appear hopeless. But we are willing to abide God's own choice both as to time and manner of its accomplishment. Concerning the question of its ultimate victory we have no doubt. The agitation has become wide-spread and the struggle for the maintenance of Sunday is fierce, and in some localities is carried on with a spirit of bitterness and intolerance in strange contrast with other developments indicating a broader comprehension of the principles of the gospel and the prevalence of the true Christ Spirit.

Twice during the year Dr. Lewis has, by invitation, presented the Sabbath question before representative assemblies of educated, thoughtful and appreciative people in two of the principal cities of our country, viz. before the *Nineteenth Century Club* in New York City, and the Baptist National Congress held in Philadelphia last June.

Pending the action of Congress concerning the question of Sunday closing of the World's Fair, the Tract Society through its Executive officers, memorialized Congress, entering the following earnest protest against Sunday legislation based on the Constitutional guarantee of religious liberty:

A MEMORIAL AGAINST NATIONAL SUNDAY LEGISLATION.

To the Honorable, the House of Representatives:

In view of the fact that your honorable body is urged to forbid the opening of the Columbian Exposition on Sundays by National Law; and because such legislation is sought in order to protect Sunday as a religious institution, under the deceptive plea of enforcing only the "Civil Sabbath;" therefore the undersigned, officers of the American Sabbath Tract Society, which represents thousands of citizens who are Seventh-day Baptists earnestly petition and respectfully urge, that your honorable body do not thus enter upon the work of legislating concerning religious questions. Your petitioners believe that such a law would be contrary to the principles of religious freedom, and the entire separation of Church and State upon which the National government of the United States is based.

In support of this we beg leave to recall attention to the report upon a similar question made to the second session of the twentieth Congress, and communicated to the Senate by Hon. Richard M. Johnson, on the nineteenth of January, 1829, in which report it was truthfully said:

"If the principle is once established, that religion or religious observance shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

In the corresponding report, also by Mr. Johnson, made to the House of Representatives, at the first session of the twenty-first Congress, March fourth and fifth, 1830, it was further said:

"If Congress shall by authority of law sanction the measure recommended, it would constitute a legislative

decision of a religious controversy, in which even Christians are at issue."

Your petitioners submit that the correct position taken at that time with reference to the mail service, demand, even fuller recognition at this time, and in the matter of the Columbian Exposition.

We urge our prayer in the name of religious liberty, and the non-interference of Congress, directly or indirectly, in religious matters.

In behalf of the Seventh-day Baptists of the United States, and of all lovers of religious liberty.

We have the honor to remain, your obedient servants,

CHARLES POTTER, *President*,

ARTHUR L. TITTSWORTH, *Rec. Sec.*

But notwithstanding the fact that Congress has been led into the great and unconstitutional blunder of an initiatory step in the matter of religious legislation, still we do not despair. We have done our share toward precipitating the conflict that is upon us, and now we must stand like true soldiers with our faces toward the enemy until God shall give us the victory.

By order and in behalf of the Executive Board,

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

DUNELLEN, Aug. 19, 1892.

STONEWALL JACKSON AND THE BLACK FLAG.

One chapter, however, furnished by another pen, is new and startling—that which ascribes to Jackson at one moment a proposal to raise the black flag! This is the last extremity of war, and its most horrible barbarity. The very word suggests slaughter without mercy. The black flag floats only at the mast-head of pirate ships, telling by a sign that cannot be misunderstood that quarter will neither be asked nor given. In warfare on land it would be understood as a massacre of prisoners, a thing unknown among nations of the present day, and that would bring upon any man or any government that should attempt it, the execration of the whole civilized world. The very idea of such a thing is so alien to the character of Stonewall Jackson that a statement of this kind must be received with great reserve. It would not be deemed worthy of a moment's attention were it not that it is given on the authority of his own brother-in-law, General Rufus Barringer, of the Confederate army, who details at considerable length a remarkable interview that took place after the Seven Days battles, while the army was still encamped near Richmond. But the statement is explicit, and leaves no doubt that Jackson believed in the Cromwellian way of carrying on war; that if war must be, the more tremendous the blows, the sooner it will come to an end; and he would push the war into the North, and make it felt in all its severity. But he would never have dealt with prisoners as Cromwell did with the Irish garrison of Drogheda, or Napoleon with the Turks at Jaffa. The best proof of what he would do is in what he did do when the fortune of war threw a whole garrison into his hands. At Harper's Ferry he captured eleven thousand men, and instead of treating them with great severity, he paroled them all; by which, instead of being sent to Southern prisons, they were transported to a camp near Chicago, where they were kept in comparative comfort till they were exchanged. Of course, if they violated their parole they would be exposed to the utmost penalty of war. But the policy, instead of being cruel, was the mildest that could have been adopted. It was not, however, on the ground of humanity, but to disencumber his army, that he might move it rapidly, which he could not do with thousands of prisoners dragging on its heels. If at Harper's Ferry he had stopped to look after them, it would have delayed his march to join Lee for the approaching battle. When he declared, therefore, that he would "keep no prisoners," it was for a military reason. He had laid out a plan of campaign, which he believed, if vigorously pursued, would end the war. It was to form three or four great "movable columns" of forty thousand men each, which should be literally stripped for battle, leaving behind not only

prisoners but even fortified posts, that the whole fighting force might be concentrated into a few compact bodies, which could be moved with great rapidity into the Northern States and against Northern cities. That this grand strategy would have succeeded we do not believe, for the best of all reasons, that it was twice attempted and failed—at Antietam and Gettysburg—in the first of which Jackson himself took part. But at the time of the interview this had not been attempted, and he was very sanguine of success, even picturing to himself how he would plant his guns within shelling distance of Philadelphia and New York!—From "Stonewall Jackson," by Rev. Henry M. Field, D. D.

SOME HISTORIC ISLANDS.

Of the many who have read and enjoyed Lord Tennyson's noble ballad of "The Revenge," probably few know much about the singular little group of islands, lying well out in the North Atlantic almost eight hundred miles from Portugal, off which the famous fight celebrated by the Laureate took place.

Nothing certain was known about the islands until, about the middle of the fifteenth century, an honest Flemish merchant, hard pressed by stress of weather, took refuge under the lee of their rocky and inhospitable coasts.

Tall, conical peaks of volcanic origin, and wooded almost to the summits; high tablelands covered with trees, shrubs, and tangled undergrowth, and cloven at intervals by tremendous ravines, down which the mountain torrents fling themselves foaming into the sea; a coast rising up everywhere into giant precipices, characterize these islands, and, as a final touch to the weirdness of the scene, there is no sound or sight of living thing except the hawks, creatures as wild as the islands, that wheel and hover over the cliffs, and now and then dart like lightning into the sea after fish.

It is from these birds that the islands derive their name, the Portuguese word for hawk being *acor* (plural *acores*); but the English navigators of the time called the group the "Western Isles"; and doubtless, before the discovery of America, it must have appeared to them situated far toward the mysterious realms of the setting sun.

Our worthy Fleming, returning safely to Lisbon, whither he was bound, reported his discovery to the Portuguese court, which, with commendable enterprise, forthwith despatched a navigator, Cabral, to make inquiries. In this way the island of St. Mary's was discovered in 1482, but it was not till a quarter of a century later that the position of the whole group was ascertained. The finding of the Azores, however, was a trifle compared with the magnificent discovery of America sixty years later, and there is little wonder that from that time a mania for voyaging and for colonization began to spread among the more adventurous spirits of Europe.—C. H. Palmer.

THE LABOR UNIONS.

The recent strikes in Pennsylvania, New York, Idaho and Tennessee, resulting in much destruction of property, great losses both to labor and capital, and such anarchy and crime as necessitated the calling out of the militia in all these States, have arrested the attention of the entire American press, and subjected us to much adverse criticism by the papers of Great Britain.

With the exception of some publications that represent the labor organizations, there is, with one consent, a denunciation of mob violence and a united demand that not only shall the rights of property be respected, but that every man shall be privileged to sell his labor wherever he can receive the best remuneration for it.

But with a singular obtuseness (it would seem) these papers overlook the most important factor in the terrible series of crimes—the influence of the secret labor unions. The common thought seems to be that these unions are,

both in purpose and methods, most desirable institutions, and that it is only their excesses that are to be abated.

Among the able editorials on this subject, we take the following from the *Voice*: "We want to see three things: 1. Every man participating in violence punished according to law. 2. Every non-union man, if necessary, protected by the entire militia of the State. 3. The unions unsuccessful in their efforts to maintain their organization and to defeat the man who has tried to break it down."

This reminds us of the recent discourse of the Rev. Dr. Rainsford, in favor of Christianizing the saloon. He failed to see that the two things are morally incompatible. There are certain things that can never be brought into harmony with moral purity and a due regard for public and private interests. The liquor traffic is one, and the secret trades-unions another. Whatever may be their claim—whatever may be the exact wording of their covenant, they practically inculcate a disregard for the rights of non-union men, and an allegiance to "the order," that is paramount to their obligations to the civil law.

By their fruits we know them. The history of the last fifty years has shown that, both in Europe and America, their oaths of secrecy and obedience to the lodge power have led them not only to engage in numberless strikes, but, almost invariably, in acts of violence and crime.

A strike that has resulted from the "ordering out" of one of these unions, and that was attended with no destruction of property, and with a due respect for the rights of non-union men, would be as hard to find as a saloon in which is no drunkenness or other immorality. Some things can be reformed only by being destroyed, and among these are all such organizations as are based on secrecy and servile obedience.

I think we are told that the leaders in these unions deprecated violence, and that they used their influence against it. But a similar plea can be made for the saloon-keeper. He does not want his customers to become *dead drunk*; he deprecates *delerium tremens*, and is shocked at *suicide* and *wife-murder*. It would be far more in harmony with his interests if the dram-drinker should be moderate in his debaucheries. He would last longer, and be a more profitable customer. Do not the brewers, distillers and liquor-dealers pass resolutions in favor of temperance? Are they not ready to make oath that they are opposed to drunkenness and crime?

It is vain to hope for good fruit from a tree that has always borne evil fruit. When we have reformed the theater and made it a promoter of Christian morality; when we have made lotteries, gambling-halls and saloons to minister to purity and truth; then we may expect that these oath-bound, secret trades-unions will be consistent with the universal prevalence of justice and good government.—*Cynosure*.

THE ACADEMY AT MORGAN PARK.

The Morgan Park Academy of the University of Chicago is destined to fill a large place among preparatory institutions of the country. Some of the features of its organization and policy are new and peculiarly adapted to the present needs of the American public. They will be of interest to a wide circle of our readers.

The academy is the preparatory school of the University of Chicago, and is an essential part of that university—as much a part of it as its College of Literature or its Graduate School. It is under the same president and board of trustees, and its teachers are members of university faculties under the direction of the head professors of the university.

While thus in such close touch as to gain inspiration and direction from it, its location at Morgan Park, thirteen miles from the city and eight miles from the site of the rest of the university, permits it to develop an independent life of its own, and to surround its pupils by an atmosphere better adapted to younger pupils than that which a close local union with the university colleges would permit. Morgan

Park is one of the most delightful villages in the vicinity of Chicago. It is situated on a partially wooded hill south of the city, and easily accessible to it by rail. The buildings and their surroundings are entirely healthy. These buildings include three dormitories, a recitation building, a library building, a gymnasium, and a laboratory. The residents of Morgan Park are people of character, and, in many cases, of refinement, and the students of the academy will enjoy unusual immunity from evil influences.

The tone of the academy will not only be high morally, but decidedly religious. The teachers are all earnest Christians actively identified with religious organizations and religious work, and will make it their business to develop character of the highest type in their pupils. Bible study will be a part of the curriculum. This study will be of that close, earnest, inspiring kind for which President Harper is widely known. It will be carefully-organized, connected study of the books of the Bible, not mere lectures about the Bible. This department will be under the personal supervision of the president of the university.

The standard of the academy will be as high as that of any preparatory school in America. All pupils will be required to pass an examination for admission, and pupils who fail to reach a proper standard in their studies will be dropped. The persistently lazy and vicious will be removed that their example may not lower the standard of scholarship and the moral tone of the school.

To those who need help and who show promise of success in more advanced study large pecuniary help will be given. Special pains will be taken to bestow this aid upon those who are most worthy of it, and it is believed that no good student of high character will find it necessary to leave the institution for want of funds.

Special provision will be made for those who wish to take a thorough and practical English course of one year. This provision is intended both for those who wish to prepare for business life, and for those who have a college preparatory course in view, and find themselves as yet unable to pass the examination for admission to the academy.—*The Standard*.

BE TRUTHFUL.

"Speak ye every man the truth to his neighbor." We cannot. We want to do it sometimes; we have got so far as to say that honesty is the best policy, but any honesty that is based on lines of policy is dishonesty. Honesty and policy cannot live in the same heart. Who can make anything of the liar? He is the worst of all men. He has lost the higher qualities of manhood, yet the base deceiver can shudder when he sees a poor drunken man who may be a saint compared with himself. The liar cannot be converted, unless it be by the whole force of the Deity. He is hollow, he has killed his conscience, he has sold his honor. Never allow a liar to come into your house. The liar is a complete sinner; he sins all around, or would sin in any direction and every direction if it would serve his purpose to do so. Have faith in every man that loves truth. Though he fall seven times a day he shall stand at eventide. Any sins that lie along the line of passion are nothing as compared with sins of deliberation, plan, scheme, thoroughly wrought out, purposed. I have known many a soul overborne by gusts from the bottomless pit, not wanting moral quantity and fine quality, but I have never known a liar that was worth being touched by the point of the longest instrument nor fashioned by human hands.—*Dr. J. Parker*.

☞ The next Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota will be held with the church at Alden, beginning at 2 o'clock P. M., on Sixth-day before the second Sabbath in October. Eld. S. R. Wheeler to preach the Introductory Sermon; Eld. O. U. Whitford, alternate.

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

MISSIONS.

THE people of Nortonville and vicinity grandly entertained the delegates; Sunny Kansas was in her glory; and we had a glorious time. "Stand up for Kansas."

WE do not recollect attending an Anniversary of our Missionary Society when the spirit and purpose of evangelism was so manifest and so ruling as at Nortonville.

THE late Rev. James Bailey was once Corresponding Secretary of our Society, and for many years an efficient and devoted missionary. He and brother Geo. B. Utter were among the very last of our denominational fathers.

FIFTY years ago, prominent among those who took part in the organization of our Missionary Society, was the Rev. Geo. B. Utter; and just after its fiftieth annual meeting, and during Conference week, he passed to his rest and reward. As Recording Secretary, as Treasurer many years, and as an active member of the Board until recent years, he performed most efficient service.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. FIFTIETH ANNUAL REPORT OF ITS BOARD OF MANAGERS.

In September, 1842, fifty years ago, our General Conference met at Berlin, N. Y.

The text of the introductory discourse, preached by W. B. Gillette, was Isaiah 9:3, "They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil."

It was voted to hold a morning prayer-meeting of one hour each day before commencing the business.

A series of questions relating to the proper observance of the Sabbath was referred to a committee consisting of W. B. Maxson, Alexander Campbell, Azor Estee, T. B. Brown, and E. S. Bailey.

The Committee on the State of Religion, W. B. Maxson, Azor Estee, and S. S. Griswold, presented a report of great interest. In reviewing the past year they found much to awaken joy and gratitude, and stimulate to more vigorous action. The Eastern and Central Associations had been signally blessed with outpourings of God's holy Spirit, resulting in the conversion of sinners, reviving of saints, increase of holiness, and the creation of new and ardent desires for the advancement of truth in the earth. The churches of the Eastern Association were deeply interested in questions relating to their obligations concerning God's holy Sabbath. The Western Association felt admonished to humble themselves at the foot of the cross, and call upon the great Head of the Church to revive his work. The South-Western Association, now South-Eastern, ardently desired to stand fast in the truth and see the work of the Lord prosper; but felt the need of humbling themselves before God, hoping, in due time, to be exalted. Feeble efforts to extend the Redeemer's cause in the West, by one missionary, had been greatly blessed; for this the Lord should be praised, and his people stirred to more vigorous endeavors to publish salvation to a dying world. A great increase of Christian liberality for the spread of the gospel was apparent; the spirit of true religion and personal holiness was on the advance, and

there was a recognized obligation to prosecute our benevolent enterprises with vigor and perseverance.

The cause of temperance received attention in a resolution recommending that ministers give to their congregations two or three discourses on the subject in the course of the year. It was also voted that the sanctification of the Sabbath be the subject of the Circular Letter of the next General Conference, to be written by Joel Greene; and T. B. Brown was requested to preach a sermon on the subject of the Sabbath at the Conference then in session.

And the following resolutions, presented by T. B. Brown, were adopted by the Conference; they mark one stage of progress toward improved denominational organizations:

Resolved, That a committee of seven be appointed to devise and submit for the consideration of this body, some plan for concentrating and carrying into execution the various benevolent enterprises of the denomination with greatest possible efficiency.

Resolved, That the Committee report whether, in their judgment, the General Conference, under the present organization, is a suitable vehicle for the diffusion of the benevolence of the denomination, or whether an entirely new organization is necessary for this purpose.

Resolved, Farther, that the present position of affairs in the kingdom of Christ, and the signs of the times generally, demand such an organization under the auspices of the churches of the Seventh-day Baptist denomination, as shall most effectually tend to the promotion of the cause of the truth in the earth.

The committee called for by these resolutions, but enlarged, consisted of T. B. Brown, W. B. Maxson, Joel Greene, Alexander Campbell, Paul Stillman, David Dunn, William Satterlee, Daniel Coon, J. R. Irish, Azor Estee, E. S. Bailey.

The following is an abstract of their report:

In regard to great movements directly tending to the building up of our Redeemer's kingdom, we are far behind the spirit of our holy religion. The influence of our crippled missionary societies is scarcely felt, and their existence hardly known beyond our own denomination.

Our tract operations are almost nothing; we are doing but little in the cause of education, and in regard to Bible distribution, Foreign Missions, and other efforts that characterize the present advanced state of the Christian world, we are completely dead. The signs of the times are loudly calling upon us to labor vigorously for the moral renovation of the world. It is high time to awake out of sleep, and to so organize as to accomplish most for the conversion of the world to God.

The General Conference, as now organized, is not adapted to the vigorous carrying forward of these benevolent operations; and its radical re-organization, or its dissolution, would be undesirable.

Organizations for benevolent undertakings should be as simple as possible. Each enterprise must be modified according to its nature and purpose, and also be understood by the people in order to secure sympathy and support. Therefore neither the Conference nor any single society should have control of them all.

With this view of the case as a whole, we suggest, in outline, a plan for promoting Domestic Missions.

1. Let each church consider itself a missionary society for the raising of funds.
2. Let each Association organize as a central missionary society, to annually receive and take charge of the funds raised by the churches, they being auxiliary to the central society.
3. Let a general society be organized, to

which the Associational and church societies shall be auxiliary. This general society, meeting annually, shall receive and manage the funds contributed by the various auxiliaries, as well as those coming from any other source; and, through its Executive Board, which shall be subject to the Society's directions, carry on the work of home missions.

4. Should any church, or a number of brethren located by themselves, remote from a church, desire to become directly auxiliary to the general society, let its constitution be so framed as to allow full liberty in this respect.

5. Let provisions be made for an appropriate sermon and for short and spirited addresses at each annual meeting.

Questions relating to basis of representation in the general society may be fully discussed in connection with its organization and the framing of a constitution.

The same general plan may be followed in organizations for Foreign Missions, Hebrew Missions, Tract work, and any similar enterprises, care being taken to meet the demands of each particular case.

The anniversaries of all the general societies should be held the same week, at one place, the place having been selected with reference to the greatest possible usefulness of the annual meetings.

These societies should be organized at an early day, and those now in existence become merged in the new organizations.

After a discussion of considerable length the report was adopted, and the following brethren were appointed a committee to draft a Constitution for the proposed Domestic Missionary Society: T. B. Brown, G. B. Utter, E. S. Bailey, H. C. Hubbard, W. B. Maxson, B. F. Langworthy, Azor Estee, John Whitford, Lucius Crandall.

The Constitution reported by this committee was approved by the Conference, and recommended for adoption by the churches; and T. B. Brown was appointed to prepare an address to the churches upon the general subject of new organizations for benevolent work.

In September, 1843, at Plainfield, N. J., the messengers and visiting brethren composing the General Conference in special session, again considered the question. T. B. Brown, chairman, addressed the meeting; reports from churches were read, the Constitution recommended by the Conference of 1842, with a few amendments, was adopted. The Seventh-day Baptist Missionary Association was organized; thirteen brethren, by the payment of five dollars or more, and the representatives of three churches, Piscataway, Plainfield, and Berlin, that had become auxiliaries by the contribution of funds, became members of the Association, and the new Society held its First Anniversary.

In September, 1844, at Verona, N. Y., instead of organizing another society for Foreign Missions, the first article of the Constitution was amended by unanimous vote so as to embrace both Home and Foreign Missions, thus recognizing the true spirit and universal purpose of the glorious gospel of the Son of God.

Thus, half a century ago, in the far East, by the power of the grand words and deeds, the noble thoughts and lofty aspirations, of heaven-taught and heaven-moved souls, did the Society have its birth, which to-day, west of the Missouri River, holds its Fiftieth Anniversary.

What is the voice of these fifty years to us, upon whom their ends have come?

Be grateful for denominational fathers of such broad and comprehensive views of Chris-

tian privilege and obligation. And if they look down to-day from the heavenly heights, they cannot but wonder at existing narrow views of the church's opportunity, power, and duty to preach by word and deed, at home and abroad, the gospel of Christ, for the healing of all the ills of men.

Be grateful for many divine blessings upon feeble and unworthy efforts to build up the Redeemer's kingdom in Christian lands, and amid darkening heathenism, where men neither know nor serve the true and living God. Emulate the virtues, follow the wise and helpful ways, shun the mistakes of the past; and be always ready for prompt and patient effort to modify denominational ways and means according to ever new and multiplying relations, opportunities, and responsibilities.

Moved by the many godly lives these years have seen; by their countless blessings; by the precious gifts of God and the dedicated offerings of his children; by the living sacrifices presented to the Lord; by the year's progress; by the prayers of the faithful; by their toils and success; by the failures of these years, let the first days of the oncoming half century witness a greater consecration of self and possessions to the work of saving men and honoring God than has ever been made before.

Beholding the open and opening doors of usefulness in our own wonderful country, open to-day, closed to-morrow, it may be; stirred by the needs of sinning and suffering millions in heathen lands, within the reach of our pitying help; and rising to a clearer, stronger faith in God and in his Word, let there be a going forth, with weeping if need be, bearing the seed essential to the by-and-by joy-giving sheaves, prepared for the heavenly gatherings.

The great Head of the Church, who loves the whole world, and who gave himself for a world's redemption, speaks in the history of the fifty years past, and in the possibilities of the fifty years to come if we are faithful, and by his spirit cries: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shall spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

And, down through a hundred years, across ocean and continent, from that ever-memorable discourse of William Carey in June, 1792, there rings out the mighty appeal: "Expect great things from God. Attempt great things for God."

TRUST God for the future of humanity. The world was not made in jest, nor does the kingdom of God rest on a contingency. Faith, as well as love, casteth out fear. Two boys were talking together of Elijah's ascent in the chariot of fire. Said one: "Wouldn't you be afraid to ride in such a chariot?" "No," said the other, "not if God drove!" God drives the chariot of human progress, and it mounts as it advances. God is in his world, not outside of it. He is redeeming it from sin. He is making men. He is fulfilling his holy and beneficent purpose. Fear not, but believe and hope, for the power as well as the glory is his to whom be glory forever and ever.—*Philip S. Moxom.*

CANON Driver thinks David did not write the fifty-first Psalm. David, he says, would not have written "against Thee—Thee, only—have I sinned," for he had sinned against men as well as God. By the same reasoning nobody could have written the words, and we have the *reductio ad absurdum* that they never were written. Christian people, however, who in their repentance for sin have been so overcome with the enormity of sin against an infinitely holy God, will say that the natural utterance of their hearts has been "Against Thee, only, have I sinned."

WOMAN'S WORK.

REPORT OF WOMAN'S BOARD.

(Continued.)

The China holiday-box sent from Westerly, R. I., September 8, 1891, after some unusual delay left New York, October 9th, on the steamship *Majestic*, via. Liverpool. It contained besides such gifts as are usually sent, a manikin for Dr. Swinney, and one for Miss Burdick. The value of the box was about \$125. There was \$15 in money.

January 8, 1892, Dr. Swinney writes of the reception of the box. She tells that it reached them in good condition, and met with a joyful and grateful reception. She felt special gratitude for the manikin. The quilts and other supplies were also very welcome, as also personal gifts. Miss Burdick has also written of her appreciation of the manikin sent to her, and tells of its particular value to the children under her charge.

It is from this side of the water a matter of rejoicing that there are so easy and so safe methods of transporting to such distant places such things as it is a great pleasure to so many in the home-land to send to the foreign workers. Mrs. E. A. Whitford had the sending of this box in her care.

Dr. Wait who has this year had charge of the Christmas box to go to our station in Shanghai, China, says that without being able to make a full report she is pleased to say that to the several appeals through the RECORDER, responses have been prompt and liberal. She says: "Articles have been received from twelve churches, and upwards of forty individuals, some having reached the Committee without the name of the donor. Thirty-two dollars in money were received which is sufficient to cover all expenses and have a number of dollars to be sent to our missionaries as a part of the Christmas offering. The goods were securely boxed and insured by the fifteenth of June, and will be shipped in time to reach China for Christmas. The work has been both pleasant and profitable to the committee, as it must have been to all those who participated in it, and we trust that it may prove a source of pleasure and encouragement to the dear ones for whom the gifts are designed." Mrs. H. A. V. Babcock assisted her in the work. It was thought fair to put an approximate valuation upon the box of one hundred and fifty dollars. This does not include the money given.

A little box of Christmas presents was sent to Miss Sarah Velthuysen, Haarlem, Holland, expressing the good will of a number of her friends, and by this means also recognizing our laborers in Haarlem as one with us in service under the Master.

Home Mission Christmas box giving has been conducted under most efficient management by Mrs. Irving Crandall, Leonardsville, N. Y. She has often expressed her interest in this line of work, and believes that it is a good thing for us to do, and that we should do it with a growing zeal, gentle fore-thought, a kind discretion, and with great sympathy for our home-field workers. She reports nineteen societies contributing, fifteen missionary families aided, and an approximate valuation of \$734 82. One box was broken open on the way and the most valuable articles were taken out.

A letter is received from Miss Susie Burdick in which she tells of having sent her report some days before. The letter has been in hand for about two weeks, but the report has not arrived.

The last moment makes this demand that while the train is on the fly to take our Conference people on board, the pen shall fly to its point of privilege as well as duty, under the circumstances, to give to you for Miss Burdick her word of faith in him who, looking down from the heavens does behold all the sons of men, and who fashioning their hearts alike does bid his followers carry the word of life to the uttermost parts of the earth; and her word of faith in this same God who shall yet rule over all, and to whom every knee shall bow, and every tongue confess him Lord. She works to-day in the face of heathen needs and God's world-wide and everlasting promises. Her work has been conducted throughout the year in the face of some physical embarrassments, having for some time suffered from an attack of inflammation of the eyes. But she has worked with great patience and with that courage which God himself must accredit as Christian heroism. This may be said of her. She would not say it of herself. A most legitimate reading between the lines of her written messages during the year gives the warrant, did we not know the spirit of the woman whom you once saw consecrate herself to the work, being willing to go even without the hearty hand of many a friend who felt that she could not be spared from home-land work, but who was willing to bear some loneliness for Christ. She felt the compound bond of duty and privilege and in its peace she works for us all to-day.

She has already told us that since the 17th of September the girls were back in the boarding-school. During the vacation five girls whose homes are in Hangkow met every Sabbath, with the exception of one very rainy day, to study the Bible lesson. They met opposition. One of the girls said of it that they were "trampled upon and pressed on all sides." One other, Tsu Zie, said of an experience in her own home, when asked if she found it difficult not to take part in such a feast, "Yes, very hard," then added quickly, "but I do not eat of the food."

The day school was continued throughout the summer, for only half a day in August, however. The attendance was fairly good and some advancement in various ways was noticeable.

Of the then recent troubles in China, she says: "We may rest assured that all is in the hands of One who never fails. If the trouble results in the further opening up of China for the spread of the gospel, we shall all rejoice."

In her second quarterly report Miss Burdick gave an interesting account of a visit to one of the church members, Rebecca, who lives at Lieu, of Lee Erlov's ancestral home, and Ng Niang Niang's country home. The children in the day school are from purely heathen homes. Yet she says she enjoys this part of her work, and it should not be discouraging since it is to an idolatrous people that she has gone, and there are in that country many proofs that God is willing to bless even the work done in day schools.

For the third quarter she says the condition is one of encouragement. Yet at that moment thinking of her eyes, she says, "For myself there has certainly been a great loss of time as an attack of inflammation of the eyes has given me many days of enforced idleness. But there has been new visions of the possibilities in the Christian life. The girls have certainly done some very earnest work."

In her letter of July 12th, she says, "The girls are having the first of their final examinations. Several of the girls are to be here throughout the summer, and there is some prospect of Mrs. Ng and Lucy Tong being in the school rooms too during the vacation."

(To be continued.)

Union College
Schenectady

THE SABBATH RECORDER.

A PLATTS, D. D., EDITOR.
 L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.
 CORRESPONDING EDITORS.
 REV. A. E. MAIN, Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.
 REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

"The poorest poor
 Long for some moments in a weary life
 When they can know and feel that they have been,
 Themselves, the fathers and the dealers out
 Of some small blessings; have been kind to such
 As needed kindness, for this single cause,
 That we have all of us one human heart."

We have before spoken of the project of the National school superintendents for a school celebration, Oct. 21st, by way of inaugurating the series of national celebrations which are to be held during the next year in commemoration of the achievements of our country during the first four hundred years since its discovery by Columbus. It is peculiarly fitting that the public schools shall lead in this, since our public school system is one of the characteristic features of our national life.

IN another column, under the head of "The People on Columbus Day," the chairman of the committee gives a little history of the movement, and the leading features of the proposed programme for the day. It is also proposed to ask the ministers, without distinction of denominations or creeds, to use the day of worship next preceding the 21st of October as "Columbian day," with such programme of service as shall seem to them consistent and proper, but with some reference to the school question in its relations to the social and religious welfare of our nation. We hope our own ministers everywhere will find it both pleasant and profitable to observe the day as suggested.

THE Rev. Theo. L. Gardiner, late pastor of the church at Salem, W. Va., has accepted the Presidency of the College in that village, and has already entered upon his new duties. We wish him abundant success in this field of work. We are glad to learn that this new enterprise in the educational work of Seventh-day Baptists, undertaken so largely by the self-sacrifice of our West Virginia people, is meeting with deserved recognition throughout that State. It is pronounced the best "school in Central West Virginia," and it is said to offer the best course of study of any school in the State outside of the State University. It is particularly strong in its Normal and Business Departments,—points which especially commend it to the young of that State. As an institution founded and very largely supported by the Seventh-day Baptists of West Virginia, and so standing vitally connected with our churches and general home missionary operations on that field, it is worthy of the sympathy, encouragement and support of all Seventh-day Baptists loyal to our cause.

A RECENT number of the Janesville, Wis., Gazette, in an article on Milton College, has the following which will be interesting to many of our readers: "Aside from the annual repairs and cleaning about the college grounds and buildings, special improvements are being made in three departments, the library, the

chemical department, and the museum and department of natural history. Heretofore there have been four libraries. These have been consolidated under one management, the ownership remaining as before. This enabled a committee to thoroughly reclassify, recatalogue and rearrange the books of the library. A new system of marking has been adopted and any book or pamphlet on any subject can now be found very readily in a moment. The specimens of ores, rocks, and fossils which occupied cases on one side of the room have been removed and all the space is now given to books, papers, and magazines. Friends are invited to drop in and inspect the change, and if they feel so disposed bring a book or a contribution of money to enlarge the already valuable library. The chemical department has been very fortunate in receiving quite a large gift of money this summer. Already over three hundred dollars has been expended in improvements in the laboratory, in furniture and apparatus and the work is only fairly begun. Conveniences for experimental work, not only for elementary pupils, but for special students, will now be of the first grade. The Crandall room has been fitted up with a large outlay of work and money to be the museum room. Neat, commodious cases have been put in, and the professor of Natural History has spent the vacation in getting together and arranging and sorting the material on hand. There is room for only a portion of the specimens to be displayed. These have been arranged partly for beauty, but chiefly for convenience in class work in zoology, physiology, botany and geology. The other departments of the school are also in the line of progress. The professor of Greek and the professor of German have spent the vacation in the east at Chautauqua summer school and other places. The German professor has been making a specialty of French, and is now prepared to give instruction in that language. On the whole the outlook for the college is very encouraging. The old 'teachers' course,' really only an academic course, has been discarded. Thorough work is the motto of all. If you want to have a good time and 'slip through' most any way, Milton college is a poor place to go; the atmosphere of the place is unpleasant for idlers. But everything is done to encourage and aid the earnest worker."

GEO. B. UTTER.

We have before made brief mention of the death of Brother Utter, and later, no doubt, a suitable sketch of his life and labors will be prepared for these columns; but in the meantime, such was his relation to our people, we are sure something more will be looked for at this time.

One of the earliest recollections of our boyhood home, was the weekly coming to our house of the SABBATH RECORDER, at the editorial head of which stood the names, "Geo. B. Utter, and Thomas B. Brown," names now spoken on earth no more save in memory. To our childish imagination, separated as we were much of the time from Sabbath-keepers and well out upon the frontiers where we never saw the representative men of our denomination, those two names stood for grand, noble, wise and godly men. Subsequent years of intimate acquaintance with both did not dim, but rather brightened the picture thus made.

In 1844, at the age of twenty-five years, Bro. Utter was one of the company of brethren who established the SABBATH RECORDER. In the meantime he had graduated from

the Oneida Institute at Whitesboro, N. Y., and from the Union Theological Seminary in New York City, had spent some time in Europe collecting a Sabbath library and doing some other literary and denominational work, and had learned the printer's trade in the office of the *Protestant Sentinel*, a paper which was the forerunner of the SABBATH RECORDER. In some capacity, much of the time as editor and proprietor, he continued his relations to this paper until it was transferred to the American Sabbath Tract Society, its present owners and managers, in 1872. Thus nearly thirty years of his life, from early youth until after the full prime of manhood's strength, were given to this paper. Since leaving this work he has still continued to edit and manage a weekly paper, in connection with an important printing establishment at Westerly, R. I. These fifty years of life devoted to this one branch of business illustrate the motto he often quoted to younger men, "Have some one business which shall be the business of your life, and stick to it." The success which he made of his work is a good illustration of the wisdom of his motto.

But such a singleness of purpose, tenaciously held, is not inconsistent with broad sympathies, and the performance of much good work along other lines and in other departments of life. Of this fact, Brother Utter's life has been a good example. Fifty years ago he aided in organizing the Seventh-day Baptist Missionary Society, which he has served as Secretary, of which he was Treasurer for more than 20 years, and of whose Board of Managers he was a member at the time of his death. In all these relations he was an earnest and efficient worker, a wise and safe counselor, and a warm friend of the cause and of those engaged in it. Also in a more personal and private way, our brother found time for much service that will be remembered with gratitude by those who were the objects of it, while life shall last. In social life he was courteous and hospitable in a marked degree, as all who had the pleasure of a personal acquaintance will bear witness. His religious life, though quiet and undemonstrative, was characterized by profound reverence, deep conviction, and often by very tender feeling. The extreme self-control which he always maintained, not infrequently lead those who were not intimate with him to suppose that he was cold and unsympathetic; those who knew him best, however, do not need to be told that such was not the case.

The personal form, once so familiar among us, will be seen no more, but the influence of such a life is imperishable; and from its quiet, steady, deep, and earnest purposes and motives our younger men may learn lessons and gather inspirations of incalculable worth to them.

While waiting for the more elaborate biographical sketch, we bring this humble tribute to the memory of one whose excellent qualities we greatly admired, and whom it was our good fortune to know as a personal friend.

TRACT SOCIETY.

Receipts from Aug. 7 to Sept. 1, 1892.

Church, Milton, Wis	\$ 20 28
" Nortonville, Kan.	10 00
" Second Verona, N. Y.	4 50
" Leonardville, N. Y.	8 23
Mrs. Frances Blake, Ashaway, R. I.	1 00
Mrs. Mary S. Stillman, Plainfield, N. J.	10 00
Woman's Board	159 80
Mrs. Bregstrand, Budbarare.	1 00
Scandinavian Seventh-day Baptist Society of South Dakota, Budbarare.	20 00
Y. P. S. C. E., Walworth, Wis.	5 35
Mrs. W. E. Witter, Verona, N. Y.	3 00
Friend of the Tract cause, Shiloh, N. J.	5 00
	\$248 16

E. & O. E.

J. F. HUBBARD, Treas.

A. S. TITSWORTH.

Abel Sheppard Titsworth, eldest son of Isaac D. and Hannah A. Sheppard Titsworth, was born in Shiloh, N. J., Jan. 24, 1840. At the age of fifteen years he was baptized by Rev. H. H. Baker and united with the Seventh-day Baptist Church of New Market, N. J. Being of a studious turn of mind he made good use of the opportunities afforded both in the public and private schools of New Market, and at Alfred University. On the first of August, 1862, he cheerfully gave himself to his country's service, enlisting in the 11th New Jersey Volunteers, in which Regiment he served faithfully as a non-commissioned officer until the close of the war, being mustered out June 20, 1865. Much of the time he was in the service he was Hospital Steward, and at the close of the war he continued his medical studies, graduating from the Medical College at Geneva, N. Y., in 1866, and from Bellevue, New York City, in 1867. Sept. 19, 1867, he was married to Miss Lucy R. Morgan, of New Market, and soon after settled in Albion, Wis., and entered upon the practice of medicine in connection with Dr. Head. After three years practice in Albion and Edgerton, Wis., he removed to Shiloh, N. J., where he continued his medical practice, becoming very popular as a physician, until compelled by ill health to abandon his profession. Returning to New Market he established a drug store, and after a time, finding his health materially improved, he was induced to resume his medical practice. But during all these years of toil he suffered constantly from organic disease of the heart, and on several occasions he was carried so near death's door as to cause the most serious apprehension on the part of his friends.

But, as in the case of King Hezekiah, his life was lengthened out, as many believe, in answer to prayer. In 1885, he was again compelled to abandon his chosen profession and this time with a full purpose never again to resume it.

He pursued other lines of business as his health would allow, until greatly depressed and overcome by the excessive heat the latter part of July, his heart difficulty returned with a stubbornness that refused to yield to the usual treatment, and on the 10th of August he passed from his suffering to his exceeding great reward.

Doctor Titsworth was a man of rare qualifications of mind and heart; kind, sympathetic, social, conscientious. His uniformly genial and generous nature won for him many friends and admirers. He never sought popularity, but on the contrary was ever ready to espouse the truth, and to engage in any reform that promised to elevate and bless his fellow men, without fear of personal loss or disfavor. He occupied positions of trust and responsibility in his town and county. In 1886 he was chosen and set apart to the office of deacon in the Seventh-day Baptist Church of New Market, in which capacity he served with great faithfulness and satisfaction. He was a wise counselor and a loyal defender of his church and its holy cause. He will be especially missed in times of sickness and sorrow. His happy words of comfort, derived from an abiding faith in Jesus, were always like a healing balm. Many have asked the question, "Upon whom will his mantle fall?" But while we may not answer that question, we are sure that his life and wholesome influence rests upon our church and community like a heavenly benediction. His family, consisting of his wife and four children, are in deep sorrow, but they are sustained by an unflinching faith in the Saviour

and the hope of a glad reunion by and by. His funeral services were attended by a large concourse of people on the 13th of August, who accompanied his remains to the beautiful resting place in Hill Side Cemetery, Plainfield. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

L. E. L.

CONFERENCE IMPRESSIONS.

FROM THE KANSAS END OF THE LINE.

The RECORDER will doubtless be full of Conference news this week and later, from the three or four editors that were in attendance from abroad, but perhaps a few words also from one living where it was held would not be out of place.

1. As Bro. Wheeler said, railroads were made to carry Christians to meeting, and the train never brought so many nice people into Nortonville as when she steamed up to the station on the afternoon of August 24th, and was greeted by the throng that awaited the delegates.

2. Kansas people found out that Eastern people were made of flesh and blood like themselves, with the same general human traits and lovable qualities as themselves, if, possibly, not better. They were at first inclined to be a little afraid of them, and in their selection of guests, to be anxious and fearful lest they should be proud and particular, and their provisions for them not be sufficiently *high-toned*. But when they found them taking everything graciously, making themselves at home and seeming to enjoy it, they became fully satisfied that their Eastern friends were *all right!*

3. As one said, speaking in a sort of reversed hyperbole: "We have got one or two smart men among us, haven't we?" Yes, a goodly number of them, and we were proud of the fine showing we could make of able ministers, business men, and young men and women, some of them of national, if not world-wide, fame. One Judge, from Atchison, spoke of Dr. A. H. Lewis' Sunday afternoon address, as being the biggest thing he ever heard. One of our business men, on being interviewed, was found to be the main owner and proprietor of printing-press works, of which the annual sales reach half a million dollars. Another business man was president of a Boiler Company that is selling this year about three million dollars worth of their manufactures; also, is non-resident lecturer on "Steam" for Cornell University, and Franklin Institute, of Pennsylvania, and author of a book on the same subject that is used in the technical schools of this country, and has been translated into the French and German; also the inventor of a roofing tile, and the chief proprietor of the Terra-Cotta works that manufacture it.

One of our younger ministers is well enough known as "author" in Europe, so that a Boston man in writing to Berlin, Germany, for his address, was put on the track of it by being referred back to the United States.

As teachers, one of our young men was of such importance to the new Chicago University that Dr. Harper would not give him up to go to Alfred, as he had been securing pupils on the ground that this young man was to be one of their teachers. We had here, too, the prize speaker in the Chicago Baptist Big 400.

These are only samples. We haven't room

for all; and of course, only a part (perhaps a small part) of our great men were here.

4. But better still was the spirit of consecration to God and his commandments—and the Sabbath truth—everywhere to be seen and felt. In the presence of such Aaron's and Hur's, it was enough to make the doubters, the fearful and disloyal, hide their faces in shame. God grant that our churches the coming year may go up and take the land, and that we may have no deserters from the ranks.

We came near having E. O. Excell (the famous singer and composer) with us on Sunday, which he would have done if our invitation had reached him a little sooner. We also would have been glad to see the Ladies Imperial Cornet Band, of Albion, Wis. Our Conference was reported daily by Ira J. Maxson for the *St. Louis Globe Democrat*, *Chicago Inter-Ocean*, *Kansas City Times* and *Journal*, *Topeka Capitol*, and *Atchison Champion*. The *Nortonville Daily News* was also published for this purpose. Dr. Lewis and Rev. J. W. Morton, lectured while here in the Epworth League Course. Sunday Revs. J. Clarke, T. L. Gardiner, I. L. Cottrell and J. A. Platts occupied the pulpits of the United Presbyterian, Presbyterian, Methodist Episcopal and Christian churches, and were highly appreciated.

But even all good things earthly must end, and the saddest part were the good-bys and the parting tears. How we did want to "boo, hoo," once or twice on the depot platform, as the Morgan Park boys were singing their "God be with you," and "Shall we gather at the river?" just before the train bore its precious freight from our eyes. Our consolation is that there is a place "Where congregations ne'er break up," etc.

But it has gone, and what we retain is its pleasant memory. O, yes, and a good picture of that Sunday afternoon crowd, which any one can obtain for thirty cents, by addressing D. C. Coon of this place.

G. M. COTTRELL.

NORTONVILLE, Kan., Sept. 9, 1892.

WOMAN'S BOARD.

Treasurer's Report for the Year Ending July 31, 1892.

Dr.	
Balance on hand, August 1, 1891.....	\$ 164 72
Receipts for the first quarter.....	166 95
second quarter.....	242 36
third quarter.....	375 52
fourth quarter.....	979 30—\$ 2,028 65
Cr.	
Tract Society.....	\$ 3 3 67
Missionary Society.....	430 32
Miss Burdick's salary.....	600 24
Miss M. F. Bailey, personal.....	\$ 300 00
Secretary Expenses.....	62 40
Associational Secretaries.....	17 00
Treasurer's Expenses.....	4 03—283 43
Nurse Fund.....	34 20
Dispensary Fund.....	174 86
Dr. Swinney's salary.....	107 40
Miss Rose Palmberg, by request.....	10 00
Balance on hand, Aug. 1, 1892.....	63 93
Board Ex. Fund.....	60—64 53—\$2,028 65
Nurse Fund.....	NELLIE G. INGHAM, Treas.

MILTON, Wis., Aug. 1, 1892.

Summary of Reports to the Treasurer.

From the Ladies' Societies in the several Associations for the year ending July 15, 1892.

RECEIPTS.	
Balance in Treasury at close of last year.....	\$ 467 69
Total receipts during fiscal year.....	4,332 65—\$4,700 04
DISBURSEMENTS.	
Missionary Society, General Fund.....	\$ 88 64
Foreign Field.....	675 65
Home Field.....	419 20—1,183 49
Tract Society.....	428 00
Woman's Board.....	300 09
All miscellaneous work.....	2,565 47
Balance in Treasuries.....	222 99—4,700 04
HOLIDAY BOX WORK.	
Valuation of Gifts to Shanghai.....	\$ 126 80
Holland.....	10 00
Home Fields.....	716 38
Total.....	\$ 852 18

WE cannot be sure that we are on the right side, unless we are sure that the Lord is on our side.

THE fuel of the divine Word and the breath of prayer and praise must feed the flame of devotion.

YOUNG PEOPLE'S WORK.

TEMPTATION.

The way of light, do what I will, for me
Points irresistibly the way of pain.
Yet not for long the pain; for lo! thank God!
The night is gone and it is day, and all
The sorrow fades as clouds before the sun.
So close to earth is heaven—a night removed—
Yet who shall paint the horrors of that night
To him who cannot, will not, see beyond?
And who refuse its darkness to endure
To spend in light a never-ending day?
—G. H. Goldthwaite, in *Harper's Magazine*.

AND it is faith which looks beyond the pain to the joy of a holy life, beyond the night of self-will and sin to the glorious day of doing the Master's will.

What can we do to inspire our sinning and sorrowing fellows with a hope, a courage, and a determination to brave the pain of doing right? We must preach the gospel of faith, of a faith that will not shrink from right doing, that will not flinch if the right brings pain, that will prove its reality by the test of every day's life. Example is better than precept. Let us always endure in the hour of temptation, that we may help others to stand.

THE GREAT CONVENTION OF 1892.*

BY MR. ARTHUR L. TITSWORTH.

Having come a distance of fifteen hundred miles to bring to the young people of the denomination greetings from the far East, I would like to bring to you something of the special spirit that is animating the young people of the East at this time.

The programme of the Christian Endeavor Convention held in the city of New York last month arranged for what were called "Denominational Rallies," and the delegates in attendance from our own societies convened for their rally with the society at Plainfield, N. J., and a report given at that time by Miss Agnes Babcock, the Secretary of the Young People's Permanent Committee, and her fuller report read in your hearing this afternoon, make note of the fact that in nearly all the churches throughout the denomination, Endeavor Societies have been organized and are being maintained.

This statement leads me to feel that if something could be said at this time of interest to Christian Endeavorers, it would also be of interest to the young people of our denomination, the latter being so largely enrolled as members of Endeavor Societies, and so I come to you this afternoon with a word about the "great convention," for it is that that has given us new zeal and aroused us to spirited animation, because in a special sense we in the East came in so close touch with the stirring inspiration of that great assembly.

It was a marvellous gathering, and it is worthy of comment that this largest of all religious meetings known in the history of Christianity, should have been reserved for our century—for our generation—for our decade—yes, even for the personal experience of some of us, and it is not surprising to those of us who were permitted to attend any of the sessions of the convention, nor to those of us who have read of its proceedings, that our thoughts continue to dwell upon it, and that our thoughts find expression in words.

Possibly at this time there is not anything that can be added to what we have experienced,

*Address delivered at Nortonville, Kansas, Aug. 29, 1892.

or what we have heard, or what we have read, yet to one or two of the prominent features, that impressed us all very deeply, I would like to call your attention.

For many weeks and many months prior to the convocation, all Christian Endeavorers, and many of their friends in the churches, earnestly prayed that the special blessing of God might rest upon that meeting, and that there might emanate therefrom powerful influences for good, and there were some who were even so rash as to pray that the presence and influence of this noble band of Christian young people might be noticeable to the citizens of the great metropolis, and felt by them, yet in all fairness, we believe it may safely be said, that very few of these really had sufficient faith to believe that their prayer would be answered.

But what of the answer to that prayer? If there were any persons in the city of New York with its million and a half of inhabitants, between July 7th and July 12th, 1892, who did not hear and know that something unusual and of manifest importance was taking place in their very midst, it could only have been those who were incarcerated in the public institutions of the city, for all those who had the liberty of the streets, certainly realized that somebody had come to town, for from the Battery to Harlem, and from the North River to the East River, the Christian Endeavorer and the convention badge were noticeably conspicuous.

New York City has many notable attractions entirely its own, which are calculated to draw, and do draw large crowds continually, and it has also been the scene of many large assemblies, city, State, national and international, but these for the most part have been attended with parade, and show, and brass bands, and those things especially intended to attract and entertain the mass of the population; but last month it witnessed a spectacle never before known in the history of the great commercial centre—the assembling of 30,000 delegates at a convention, unattended by parade, void of show, and free from noise—a multitude drawn together not by these usual concomitants of monster demonstrations, but a multitude drawn together by the influence of that "still, small voice," by the sympathies of Christian brotherhood, and by that matchless conception of life's object—For Christ and the Church.

History records no instance of the congregation of such a multitude by means of invisible and inaudible attractions. What a visible testimony it was to the marvelous power of the invisible hope that is within us!

But this prayer was not answered solely by the recognized presence of our fellow members in the great city as a whole, for individual localities yielded to the conscious influence of this refined presence.

One of the most noteworthy instances in illustration of this fact was the scene enacted within the walls of the Stock Exchange on Wall street, on the Monday following the Convention, at noon. At this time the galleries of the Exchange were filled with delegates from abroad who were on their tour of inspection of the sights of the city, and upon the arrival of the noon hour, the members upon the floor voiced forth in gospel song their salutation of their guests.

The brokers were sure of winning favor when for their first song they caught up that famous melody which won for its author so great an ovation upon his introduction before the Raikes Centennial held in London a few years ago, and when they sang the accompanying words, which

have not only circled the globe but which reach out into the very portal of the great beyond, "Shall we gather at the River." I hope that the author, the Rev. Robert Lowry, D. D., of Plainfield, who is spending the summer in Europe, has ere this learned of this new use of his beloved hymn.

The ties that bind in national brotherhood were expressed in our national hymn, "America," and then followed "Nearer My God to Thee," as though those business men would say, this is the prayer we would voice forth in song, for you Endeavorers, by your consistent conduct, and by your earnest devotion, have taught it us.

It is not to be inferred that these songs had to be specially learned for the occasion, and for the first time, by the members on 'Change, but it was a remarkable tribute to the religion of the cross as represented by the Christian Endeavor delegates, and the reverberation of the walls of the New York Stock Exchange with gospel song was in marked contrast to the usual babel incident to the buying and selling of stocks.

So not only the crowded thoroughfare, but also the busy marts of trade, were permeated with the subtle influence of noble and high endeavor, and who can estimate the number who were inspired to a higher and nobler life, even among those who only touched the great convention on its extreme outskirts?

But what of us who were permitted to be associated more directly with its proceedings? Surely it failed of accomplishing its purpose in us if we did not receive this same inspiration to higher, nobler, broader, and more consecrated Christian living.

But we would bear testimony to the power for good that is exerted by the Young People's Society of Christian Endeavor, not only upon the life of the individual and the life of the great city, but also upon the life of the church and the world.

Until within a very few years, the cry of alarm has sounded forth from the middle-aged and aged members of the church. What will become of the church when we have passed beyond the stage of its activities and have lain down life's burdens? And there was reason for this cry; but what of this alarm since the organization of the Society of Christian Endeavor?

This society numbers within its ranks 22,000 local societies, and 1,370,200 souls that are quivering with young, active, consecrated life, and who, marshalled under the banner of the cross, are moving boldly forward against the ramparts of sin.

Within the past year 120,000 of its members have risen to the higher plane of membership in the church of God. This record has no parallel in Christian history.

What then of the future of the church? The future of the church is assured so long as the individual members of these societies remain true to their pledge, loyal to the local society, loyal to the local church, loyal to the denomination, and above all, loyal to Christ, the great Head of the Church.

And now, what of the world? Could we all have been present in that great auditorium at the final consecration service, where an audience was assembled eighteen times as large as the one convened here yesterday afternoon, and could have heard the testimonies of the delegates from every State in our union, from Mexico, and from England, from Scotland, France, Spain, Russia, Persia, Syria, China, Africa, Tarsus and the Isles of the Sea, hope would

have been revived, fears would have been quelled, and we would have felt as we gazed along the distant horizon, that we could already begin to see the dawn of that blessed day when all the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

Fellow Endeavorers, and young people of the denomination! "One is your Master, even Christ, and all ye are brethren." When will the Master declare his followers off duty? Not until in his name they accomplish this mission: *The World for Christ.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

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

LESSON XIII.—THE LORD'S SUPPER PROFANED.

For Sabbath day, Sept. 24, 1892.

SCRIPTURE LESSON.—1 Cor. 11: 20-34.

GOLDEN TEXT.—*Let a man examine himself, and so let him eat of that bread, and drink of that cup.*—1 Cor. 11: 28.

INTRODUCTION.—This first epistle of Paul to the Corinthian Church is, in some respects, the most magnificent one he ever wrote. We must remember that Corinth was a gay city of some 400,000 inhabitants, with a mixed population of Jews, Greeks, Romans, Asiatics, Phœnicians—mostly heathen. It was beautifully situated, "the star of Hellas," with splendid buildings, active and varied commerce, was the confluence of sailors and merchants from all parts of the civilized world; without noble traditions, having a smattering of philosophy, æsthetic tastes, spurious antiquities, Isthmian games, and worst of all, the consecration of impurity in the worship of Aphrodite Pandemos. Corinth was the Vanity Fair of the Roman Empire—the London and Paris of the first century of Christianity,—and was infamously famous for dishonesty, debauchery, drunkenness. In the midst of such surroundings Paul had established the church four or five years before, laboring with them eighteen months, and his converts were largely made up of the lower class, and some with none too good antecedents. Paul, while at Ephesus, heard from them through Apollos. He wrote them a brief letter which is lost, and soon after received from them a letter containing questions on about a dozen topics, which he answers in First Corinthians, administering, at the same time, some much needed reproof for the lax and contentious ways into which he discovers they have fallen. These were questions of party spirit, incest, lawsuit, impurity, marriage and celibacy, things offered to idols, abuse of Christian freedom, worshiping with covered or uncovered heads, abuse of the Lord's Supper, concerning the resurrection, and collection for the saints, etc. Our lesson to-day is his correction of their abuse of the Agapæ (Love-feast) and Lord's Supper. We make no attempt to make a temperance lesson of this, as it seems poorly adapted to that purpose.

EXPLANATORY NOTES.—v. 20. Then had their love feasts (Agapæ) together, which were followed by the Lord's Supper, but so disorderly and greedy had they become in these feasts, that as he says (margin and *Rev. Ver.*), it is impossible to eat the Lord's Supper, *i. e.*, in any proper manner and right spirit. v. 21. This shows in what their indecorum consisted. "One taketh before another." The rich before the poor, who had none of their own. Each was to bring his portion, and the rich for the poor, which was probably neglected, and so some ate to excess, were even drunken, while others were unfed and hungry. v. 22. Paul is shocked at this state

of affairs, and by his sharp questions would shame them into better ways. "Houses to eat and drink in?" That is the place to satisfy their hunger, and not at the love-feasts. "Despise ye the church?" Ye show contempt of the assembly by such conduct in it. "Shame them that have not"—houses to eat in, and ought to have received their portion from the wealthier brethren at the love-feasts. "Shall I praise you in this?" He had praised them in the second verse of this chapter for remembering him and for their keeping of the ordinances, so reported, but for these faults he cannot praise them. v. 23. "Received of the Lord." Probably by direct revelation from Christ, as he was not an eye witness at the institution of the Lord's Supper. Gal. 1: 12, compare Acts 22: 17, 18. "I delivered unto you." He had, then, previously instructed them about this ordinance, probably during the year and a half of his preaching among them. Acts 18: 11. "Night." The time fixed for the Passover, though the time for the Lord's Supper is not fixed. "Betrayed." By Judas. At the very time man was devising schemes for his destruction, he gave this pledge of his love to man. "Took bread." The unleavened bread used in the Passover feasts, baked in thin cakes. v. 24. "Given thanks." Common at meals. "Break it." Easily done because so thin, more natural, therefore, than cutting. "This is my body." This is differently understood. The Roman Catholic Church teaches the real presence of Christ's body in the Eucharist, hence takes this passage *literally*. Their view is that the elements of bread and wine are changed by the consecration of the priest into the very body and blood of Christ. Transubstantiation. The Lutheran Confession is somewhat like it. They hold that the body and blood of Christ are received *in, with, and under* the bread and wine of the sacrament when actually taken by the *mouth*. The Protestant view is that the bread is a symbol or figure of Christ's body. By the verb *is* they understand *represents* or *signifies*. "This (bread) represents my body." The verb *to be* is often used in such a sense: The seven kine *are* (represent) seven years. Gen. 41: 26. The ten horns *are* (represent) ten kings. Dan. 7: 24. And the rock *was* (represented) Christ. 1 Cor. 10: 4. The field *is* (represents) the world. Matt. 13: 38. And when we consider the fact that the Hebrew, Chaldee, and Chaldeo-Syriac have no term to express *signify, denote*, we can see good reason for the use of the verb "to be" in their place. "Broken." In Luke it is *given* (22: 19), hence implies distribution. "For you." In your behalf. "This do . . . in remembrance of me." This presupposes the absence of his body for the future. Ancient sacrifices brought the people's sins to mind; this supper will ever recall the perfect sacrifice that can secure pardon for all our sin. v. 25. "The cup." Of wine. "When he had supped." The Passover supper, that preceded the institution of the Lord's Supper.—*J. F. & B.* "New Testament." New covenant. "As oft as." Leaving it optional with the church as to the frequency of its celebration. v. 26. "For." In proof that it was in remembrance of Christ. "Show." Publicly profess that Christ has died for you. "Till he come." After that these symbols of him would no longer be needed, he being present in his own body. Christ himself promised to come again. Angelic messengers declared the same at the ascension, and Paul often spoke of it as though then near at hand. v. 27. "Eat and drink." Both belong together. Rome withholds the wine and only gives the bread (wafer) to the laity. "Unworthily." Not unworthiness in the person, but in the communicating. We must discern our crucified Lord through the emblems and partake penitently and in faith, trust and love. We share in the guilt of his death if we partake unworthily. v. 28. "Examine himself." Not for the purpose of staying away, but that he may be prepared to eat; Greek, *prove* or *test* his own state of mind in relation to Christ, and by such preparation and testing let him be prepared to eat and drink worthily. v. 29. "Damnation." More properly, *judgment*, and this is described (v. 32, 33) as *temporal*. "Not discerning the Lord's body." This is not to be regarded as other bread and wine, but sacramental, through which, as symbol, we are to discern our Lord's body which is symbolized. v. 30. Either as a natural result of their disorderly and drunken ways, or as direct punishment from God, they suffered weakness, sickness and death (sleep). True, probably, in both a moral and physical sense. v. 31. "Judge ourselves," *i. e.*, if we would take ourselves in hand for correction it would not be necessary for God to take us in charge for that purpose. If we would correct ourselves another would not need to correct us. "A prescient warning against the dogma of priestly absolution after full confession as the necessary preliminary to receiving the Lord's Supper." v. 32. "Judged . . . chastened . . . that not condemned." When God finds something against us he chastises us; for our

own correction (whom the Lord loveth he chasteneth) that we may be saved from our sin, and not be condemned (at the last judgment) with the world. v. 33. "Wherefore." Conclusion from his foregoing argument against their present disorders in favor of their communing decorously and profitably. v. 34. "If any man hunger, let him eat at home," and not use the love-feast to gratify his hunger, but rather for its higher and religious use, otherwise their coming together would be unto judgment. "And the rest." Other questions they had asked him about the due celebration of the Lord's Supper. "When I come." When he visits them in person.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 18th.)

WORTHY CONFESSION.—1 Cor. 11: 23-28, Col. 1: 9-14. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The Lord's death is the great atonement made. "Not discerning" the Lord's body, implies, among other things, the lack of "a constantly present, lively, and active faith in the atonement brought about by Christ's death." It is this lack that prevents the "worthy confession" made in the proper observance of this ordinance. Like the Corinthians we often find ourselves in the various states of moral unworthiness and for the reason above stated. When as Christian Endeavorers we present ourselves at the Lord's table, humble, teachable, unworthy indeed, yet believingly and hopefully, we do there confess true faith in our Lord and Saviour, a true dependence upon him for daily spiritual life. We confess an eagerness for the opportunity of receiving soul-sustenance, and we come in the mood of expectancy. In this confession there is the reception by faith of Christ crucified, and the salvation and spiritual life which the atonement guarantees to believers. In baptism is symbolized the beginning of the new life. In the Lord's Supper the nourishment of that life—progress in it. What a confession! And now who does not want to get God's blessing involved in it? Ask and receive; seek and find. Confess and be confessed before the Father which is in heaven.

SCRIPTURE REFERENCES.

1. The sacrifice, or confession acceptable. Rom. 12: 1-17.
2. Institution of the Lord's Supper. Luke 22: 7-20.
3. The union with Christ symbolized by the Communion. John 15: 1-10.
4. Holy Spirit's influence necessary to properly confess Christ. 1 John 4: 1-15.
5. Confession necessary to salvation. Rom. 10: 9-13.
6. Fear of man often prevents it. John 7: 11-13; 12: 42, 43.
7. Confession exemplified; Nathaniel and Peter, John 1: 49; 6: 68, 69; Martha, John 11: 27; Stephen, Acts 7: 52, 59; Timothy, 1 Tim. 6: 12; All the martyrs, Rev. 20: 4.

THE LORD'S SUPPER.

OBEDIENCE TO CHURCH DUTIES.

LOVING FELLOWSHIP.

A SOLEMN MEMORIAL.

—IN the blackboard review the Superintendent might "observe" that Jesus regarded as sacred the Jewish ceremonials. Some people ask: "What is the use of these things? Can't I be just as good without them?" It may not be simply that we cannot under some circumstances do without certain things, but if Christ has instituted an ordinance, can we afford to regard it lightly?

—THERE must be a blessing in obedience to a command of God or precept of Christ, and a fearful curse in profaning it. Church duties are not burdens grievous to be borne.

—THE observance of Christ's ordinance promotes loving fellowship among God's people. This memorial reminds us of (a) Christ's advent. God in the flesh. (b) His teachings. (c) Sufferings and death. (d) Redemption in his name. (e) His second coming. (f) His great love for us. John 15: 13.

REVIEW OF THE REV. N. KINNE.

To the Editor of the SABBATH RECORDER:

In your issue of July 7th, again July 21st, appears an article each from the pen of our dear Bro. Kinne, called out by the discussion between Rev. P. S. Henson and myself on the Sabbath question which appeared in your columns of June 9th. In the first article Bro K. says, "Bro. Burdick concedes the correctness of Dr. Henson's assumption, that the Lord's Supper was celebrated at Troas on the night before Paul's departure from the city, as narrated in Acts 20: 7-11," and then proceeds to assume that such was not the case. In reply would say, I am about as ready to concede to the *assumption* of the one as to that of the other. I have yet to find any positive Scripture proof that such was or was not a celebration of the Lord's Supper. The point in the reply to Dr. Henson was that while there was only *one* occasion when the Lord's Supper could be considered with any shadow of authority to have taken place on the first day of the week, *viz.*, Acts 20: 7-11, "It is certainly not *written* that it was *celebrated on no other day.*" Dr. H. having stated that it (first-day) was the *only* day on which the Lord's Supper was celebrated.

Now, while I am not quite willing to say that Dr. Henson is (absolutely) correct in his assumption that the breaking of bread mentioned in Acts 20: 7, was the celebration of the Lord's Supper, I am also not willing to say that such was not the case. For then I should find myself in the same dilemma that Bro. K. was in to prove the position, certainly the scriptures quoted by him, Acts 2: 42, 46, Luke 24: 30, 35, prove nothing conclusively. To say that the Lord's Supper was *not* celebrated on those occasions, especially Acts 2: 42, Luke 24: 30, 35, is only an *assumption*. According to Meyer and others the "breaking of bread" spoken of in Acts 2: 46 was the evening meal which concluded with the celebration of the Lord's Supper. Again I say, while there is no positive Scripture proof for either *assumption* I am inclined to believe that the drift of circumstantial evidence favors the former position, and for the very reason that Bro. Kinne himself suggests, *viz.*, "He (Paul) was a very distinguished man, and in all probability this was his last visit to Troas. What would be more natural or more appropriate than for the disciples to gather together on the night before his departure to hold a farewell service and a parting meal?" and we add, closing with the celebration of the Lord's Supper. How could they better serve this crucified and risen Master? Truly what could be more appropriate? That the meeting of the disciples followed or was soon after the Sabbath service I have no doubt, but we have yet to find the Scripture authority to substantiate the statement that the celebration of the Lord's Supper could not legitimately occur at any other time than on the Sabbath-day, as Bro. Kinne infers.

In the RECORDER of July 21st, Bro. Kinne's second article appears under the caption of "Pentecost and Sunday." In reply to this article allow me to say, that while I think he is in the main correct, I think he has made a misstatement, unintentionally, no doubt. For one I cannot harmonize the arguments. Probably the fault is my own. Bro. K. says: "The only way, as it seems to me, in which one can make the fiftieth day of the pentecostal period occur on Sunday is by commencing the count on that day." Then going on to show that we ought to begin the count from Friday, which was the day following the Sabbath of the

wave offering, he concludes "the fiftieth day must be the seventh-day of the week." Now, I ask, if the fiftieth day, beginning to count on Sunday falls on Sunday, will not the fiftieth day beginning to count on Friday fall on Friday and not on the Sabbath as stated?

F. O. BURDICK.

MILTON JUNCTION, Wis.

VISITING LONE SABBATH-KEEPERS.

Many years ago, Troupsburg, Steuben Co., N. Y., was considered something of a home mission station, when such pioneers as N. V. Hull, H. P. Burdick, and others, occasionally visited a group of Sabbath-keepers in that vicinity. Since then some have moved away, others have died, and still others have left the Sabbath, so that what once seemed a hopeful field has been altogether abandoned, unless we except the occasional visits of H. P. Burdick, who, with myself, were said to be the only Seventh-day Baptist ministers that have been in that locality for years.

Thinking it would be a good way to have something of a vacation, I determined to look up any Sabbath-keepers that might possibly remain in that vicinity. Accordingly, Mrs. Clarke and myself started Sunday, Sept. 4th, with horse and carriage, over the steep hills and rough stony roads leading in that direction. At night we arrived at the home of William Metz, an active Methodist, but whose wife is a Seventh-day Baptist, and well known around Troupsburg as faithful and steadfast in her faith. This sister has one married daughter living near by, but who keeps First-day with her husband. We staid all night with these friends, and next day went five miles down the valley near the Pennsylvania line, where we found two, Mr. and Mrs. J. D. Bennett, firm in the belief and practice of Sabbath-keeping. Bro. B. had a shock of paralysis a year ago, and though he retains his faculties quite well, is an invalid, and says he expects soon to be called hence, and expresses himself as all ready when the Master shall make the final call. He has one son in Nebraska, who is true to the law of God. The remaining sons and daughter have married and left the Sabbath. This brother, with his wife, repeatedly expressed their joy and gratitude at being visited by a minister of their faith, and made our stay there very pleasant.

Returning to Troupsburg we rode the next day to the north a few miles, where we found a Sabbath-keeper named Davis, who, with his wife and five children at home, are a church of their own; *i. e.*, never having been among other Sabbath-keepers, or united with any church. They have five other children, who have married and left the Sabbath. This family have all been baptized except the three youngest children. They expressed a desire to visit the Independence Church, and the young man, aged 23, still at home, was quite anxious to get among Sabbath-keepers. He said that if his father had early taken them away from there and placed them among seventh-day people the five now gone might have been saved to the truth. The tenacity with which this man holds to the Bible Sabbath is remarkable, considering that his people were not Christians nor original Sabbath-keepers. He says that a shock from lightning brought him to his senses and suddenly impressed him with the idea of being a lost sinner, breaking the commandments of God and especially the Sabbath commandment. He had before loosely kept it. He declares that all the world could never turn him from its observance now. May the Lord lead this large

family to hold up the light and save the children from apostasy. The other Sabbath-keepers visited are church-members in fellowship with our church. We could find no more, and therefore returned home, feeling thankful for this privilege of doing home mission work among the lone Sabbath-keepers of the town of Troupsburg.

H. D. CLARKE.

INDEPENDENCE, N. Y.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 9, 1892.

The population of Washington will be doubled next week. The city has provided free quarters for 55,000 Grand Army men, which is double the number ever provided for in like manner at a Grand Army encampment. Dilatory applications for more free quarters are coming in, but there is neither time nor money on hand for furnishing them, though there is ample room for all at fair rates. Fifty thousand veterans have been provided for on fair pay footing, making in all over 100,000. Their families and friends and other visitors may raise the number to a quarter of a million. Public and private re-unions, reviews, receptions, battlefield excursions and general sight seeing will make this vicinity hum like a hive in swarming time. But notwithstanding the statements of certain newspaper correspondents, no free restaurant tickets are issued, though hundreds will be freely entertained by friends and acquaintances.

The police have virtually been put in charge of the business of collecting melon rinds and corn cobs, and the piles of garbage which have made the city smell like a sour swill tub have about vanished. Cleansing rains have been withheld for more than a month, but the Potomac furnishes enough water to wash out the sewers and they are being thoroughly flushed and the streets and alleys swept and everything made ready to receive the veterans and keep out the cholera.

The plague visited this city in 1832 and was very fatal. In a published description of this visitation by General Winfield Scott, the following language was used: "A native of Oriental countries, it was long supposed to be confined to Hindoostan and the neighboring regions; but in 1831 it spontaneously, and without any observed cause, burst from its limits, and like an avalanche fell with awful force upon Northern Europe. Crossing from Asia to Russia it was stopped by neither lines of latitude nor by cold snows. Two hundred thousand were slain before it reached England or France. In thirty days after entering England it crossed the Atlantic in immigrant ships. The plague seemed to move with invisible spirits of the air. It moved with the power of a tempest and the terrors of death. Some fled, some resigned themselves to whatever might come, some engaged with re-doubled activity in business. But this was an enemy who could neither be flattered, frightened, bribed nor conquered. All medical art failed."

But this enemy is now better understood. Great vigilance is manifested on all sides to meet it at the gates. There is no reason to fear that it will at once invade the land, or if it does that it will rage as before. The disease germs are, it is well known, living things called comma bacilli, because of their comma-like form. They have been artificially cultivated and experimented with. They are continuously propagated from those filth centers in the East where they exist at all times. As the common itch passes from one person to another by direct or

indirect contact which transfers the little creatures which are the cause of that loathsome disease, so in a general way the cholera is communicated from the diseased to the healthy by the transfer of living, multiplying bacilli, now however, believed to belong to the vegetable kingdom. The Jews were early taught that contact with a dead body was polluting. Other lessons of cleanliness partly hygienic and partly religious were impressed upon them. It is through neglect of these wise old time sanitary regulations that cholera is continuously nursed among the Mahomedans and Hindoos. And strange to say it is the Jew that is now scattering the scourge in the West. Evidently his migrations must be temporarily checked. Hamburg is now the most conspicuous cholera center in Europe. And it is spreading from that center as fire spreads.

The importation and subsequent cultivation and spread of cholera bacilli will be resisted by national, State and municipal efforts. Unfortunates infected with swarming seeds of death will be isolated and the germs destroyed by every means known to science. A healthy digestion and a temperate diet are the best preventives. Avoid alcohol, indigestible food and an overloaded stomach. By abundant washings, by thorough cooking, by scrupulous care, avoid putting living bacilli into the mouth for that is the way they are propagated. Above all avoid a panic for that doubles the danger, which in fact is not great if common sense and reasonable diligence be used. CAPITAL.

THE BOOKS ARE NOW OPENED.

Without any formal or systematic canvass, the "lone Sabbath-keepers," with other friends, have contributed sufficient money to pay the distributing expenses of the *Reform Library*. We feel that the time has come to make an appeal for some systematic method or plan of giving. We ask therefore, of the lone Sabbath-keepers that you will indicate by postal card the amount you are willing to give per month for this purpose. Any sum from five cents per month upwards is acceptable. Now if this is done as promptly as you have answered my appeal for names and money we shall shortly be able to tell just how many papers can be sent out each month. We do not wish to call upon the general fund in order to do this work. We shall reject no pledge even if it does not come from some "lone Sabbath-keeper." A word to those interested is sufficient.

J. G. BURDICK.

THE PEOPLE ON COLUMBUS DAY.

It seems settled that the popular observance of Columbus Day, Oct. 21st, is likely to be the most general of any of the centennials through which we have passed. There is no doubt that the American people, as a whole, have become thoroughly interested in the significance of this 400th anniversary.

One strong reason for this wide interest is the public school leadership of the national celebration. As soon as this school leadership was proposed the press of the country began to commend the idea; it was received favorably by superintendents of education, teachers, and thoughtful citizens generally.

So it came about that the idea proved acceptable to everybody. Then it was further promoted by the official recognitions it received. The National Educational Association adopted it, and appointed all the State superintendents a committee to carry it out; and a special committee, with headquarters at the *Youth's Companion* office, Boston, to push the movement and to prepare a uniform official programme for use in every locality. Commander-in-chief Palmer, of the Grand Army, saw the opportunity the plan offered, and issued general orders that all the G. A. R. posts in the country link themselves with the schools in a grand patriotic, unpartisan demonstration on Columbus Day, —

assisting the schools to raise and salute the flag, and escorting them in the review.

Congress finally recognized the movement by directing the President to proclaim Oct. 21st a holiday, to be observed by suitable exercises in the schools. The proclamation recently issued by the President gave emphatic accent to the school idea, and recommended that the people everywhere make it the center of the local observances.

The official programme, by making certain of the day's exercises uniform in all localities, will give the national observance an important unity. This programme is promised for general publication through the press the first week in September. Its leading provisions are as follows:

The schools everywhere are to assemble at the usual hour on the morning of Oct. 21st. A detail of veterans is expected to arrive soon after, and all will repair to the yard. The exercises will begin with the reading of the proclamation. Then the flag will be raised by the veterans and saluted by all the pupils in a brief exercise, terminating in the song, "My Country, 'tis of Thee." After divine acknowledgments the song of Columbus Day, an original hymn for the occasion, and set to the old tune of "Lyons," will be sung by all. Following, will be a declamation of the Address for Columbus Day, and a reading of the Ode for Columbus Day both original productions for the occasion.

Opportunity will then be given for whatever additional features local enterprise may provide; and the morning observance will end with short addresses by citizens, and national songs.

For the afternoon a Public School Review is suggested; or, if there is a civic parade, it is urged that the schools, escorted by the veterans, be made the prominent feature. In the mass meeting of citizens with which many places will conclude the day, it is proposed that among the speeches ample recognition be given to the American system of free, universal education as a source of American progress and the hope of the future.

The date, the 1st of September, for the publication of this programme, is fortunate, for it falls at the opening of the term of the majority of the American schools; and teachers and pupils will be in the mood for an eager and spirited undertaking of the celebration.

October 21st is less than two months distant, but all of this time may be used to excellent advantage in preparing for the celebration. In undertakings of this character unavoidable delays are apt to occur. The schools which begin immediately on the work which must be done to make the celebration a credit to themselves and their town, will escape the annoying situations likely to arise if everything is left until the eleventh hour.

FRANCIS BELLAMY.

MISSIONARY SOCIETY.

Receipts in August.

Helen E. Clarke, Walworth, Wis., S. M. Tour...	\$	8 50
R. Newton, Fayetteville, N. C., Special.....	\$	25
Cumberland Church, S. M. Tour.....	1 50	
G. F.....	1 50—	3 25
Mr. and Mrs. R. P. Dowse, Leonardville, N. Y., Special.....	200 00	
Geo. H. Babcock, Plainfield, N. J., S. M. Tour..	200 00	
Otselic Church, G. F.....	3 36	
Fannie Chipman, Hope Valley, R. I., Special....	1 00	
Mr. and Mrs. O. D. Williams, Taney, Idaho, Special.....	2 00	
J. A. Hubbard, Plainfield, N. J., S. M. Tour....	5 00	
First Westery Church.....	14 00	
Ladies' Mite Society, Shiloh, N. J.....	17 68	
Received through RECORDER office:		
P. F. Potter, Alfred Centre, N. Y.....	10 00	
Mrs. K. Olson, (per O. W. Pearson) C. M.....	4 00	
A Friend, Big Springs, South Dakota.....	1 00—	15 00
Received from Treasurer of Woman's Board:		
Miss Burdick's Salary.....	154 06	
Med. Missions.....	37 75	
Dispensary Fund.....	41 47	
General Fund.....	71 83	
China Mission.....	25 57	
Home Missions.....	16 15	
Holland Mission.....	2 00—	348 83
Dodge Centre Church.....	20 00	
Smythe Church, Special.....	7 00	
Nortonville Church.....	58 00	
L. A. Looftoro and family, Welton, Ia., Special.	10 00	
C. J. Sindall, Grantsburg, Wis.....	5 00	
First Verona Church.....	1 00	
Mrs. M. Davis, Alfred Centre, N. Y., H. M.....	50	
Mrs. A. J. Burdick.....	1 00	
Phebe Burdick.....	1 00	
Mary J. Burdick.....	2 00	
Mrs. Eva Smith.....	15	
Albert Smith.....	25	
J. N. Potter.....	25	
Samantha Potter, Alfred Centre, N. Y., H. M.....	25	
Addie Woolworth, Alfred Centre, N. Y., H. M.....	25	
Sarah Woolworth.....	25	
Senie Fenner.....	25	
Clara Saunders.....	25	
Mae Saunders.....	10	
Five Corners Sabbath-school.....	2 50—	9 00
Received through Mrs. S. E. Brinkerhoff, for China Mission Home:		

Mrs. W. C. Burdick, Alfred Centre, N. Y.....	100 00
" Sarah Burdick.....	10 00
" P. A. Burdick.....	10 00
" E. E. Kellogg.....	10 00
" Mrs. C. M. Lewis.....	10 00
J. G. Allen and wife.....	10 00
Prof. E. M. Tomlinson and wife, Alfred Centre..	10 00
Jacob Briukerhoff.....	10 00
Mrs. S. E. Brinkerhoff.....	20 00
Miss A. E. Evans.....	5 00
Mrs. J. C. Green.....	5 00
" V. A. Baggs.....	5 00
" H. C. Coon.....	10 00
" S. M. Estee.....	2 00
" Jas. Hoard.....	50
Miss Madelia Stillman.....	2 50
Miss C. E. Stillman.....	2 50
Mr. and Mrs. D. R. Stillman.....	1 50
Miss L. E. Stillman.....	1 00
Mrs Sarah Rosebush.....	2 00
J. G. Rosebush.....	25
Mrs. Fuller.....	50
Mrs. E. A. Stillman.....	2 00
A. C. Burdick.....	1 00
Mrs. Harrington.....	5 50
" James Hurley.....	50
" A. L. Heeltine.....	50
Mr. and Mrs. E. T. Crandall.....	1 00
Miss Gertie Hunting.....	25
Mrs. Perie Burdick.....	1 00
" Meddaugh.....	50
" A. J. Brooks.....	1 00
" Ida F. Kenyon.....	1 00
" Irving Saunders.....	5 00
" Emma Rogers.....	1 00
" P. F. Potter.....	50
" A. A. Allen.....	1 00
" L. A. Beyea.....	50
" J. B. Clarke.....	1 00
Perry Potter.....	1 00
Maxson Burdick.....	5 00
Mrs. A. R. Allen.....	1 00
" J. P. Hunting.....	1 00
" J. R. Crandall.....	1 00
" Lucy Lewis.....	2 00
Susie M. Brinkerhoff.....	1 00
Mrs. M. G. Stillman.....	50
" A. P. Saunders.....	5 00
" M. E. Sheppard.....	2 00
" R. A. Thomas.....	1 00
" Jane Champlin.....	50
Mr. and Mrs. Frank Williams.....	5 00
Mr. and Mrs. C. D. Reynolds.....	5 00
Miss Mary L. Green.....	3 00
Mrs. Philip Green.....	2 00
" W. M. Wilbur.....	1 00
Interested.....	4 50
Mrs. Rachel Randolph.....	5 00
" Drummond.....	1 00
" Palmiter.....	1 00
" Merritt.....	1 00
" Main.....	50
W. W. Coon.....	2 00
Friends at Alden.....	1 00
J. A. Baldwin, Beach Pond, Pa.....	5 00
Miss A. Kramer, Marion, Ia.....	10 00
Mrs. M. Armstrong, Marion, Ia.....	5 00
" Jane Manson.....	4 00
H. P. Bordick, Hartsville, N. Y.....	1 25
Mrs. H. P. Burdick, Hartsville.....	50
Daniel Whitford.....	50
Cyrenus Ormsby.....	1 00
James Pope.....	50
Cora B. Pope.....	25
Mrs. Mary Pettibone.....	50
" Langford Whitford, Hartsville.....	1 00
H. E. Crites, Hartsville.....	50—
Albion Church, S. M. Tour.....	384 00
Dodge Centre Sabbath-school.....	19 19
R. Lewis, Stone Fort, Ill.....	12 00
Mrs. R. Lewis, Stone Fort.....	5 00
F. F. Johnson.....	1 00
Mrs. F. F. Johnson, Stone Fort.....	1 00
W. A. Chaney, Bethel, Ill.....	5 00
Mrs. W. A. Chaney, Bethel.....	1 00
Scott Tarpley.....	2 50
J. M. Spain.....	1 00
Mary Furlong.....	1 00
R. L. Chaney.....	1 00—
Mrs. S. M. Estee, Canistota, N. Y.....	23 50
Shiloh Church, G. F.....	3 00
" C. M.....	23 24
Dividend Washington National Bank.....	4 02—
Independence Church, G. F.....	27 26
North Loup Sabbath-school.....	10 00
First Brookfield Church.....	3 06
Received through RECORDER office:	8 23
S. N. Stillman, Alfred Centre.....	5 00
Mrs. S. P. Maxson, Charlottesville, Va.....	1 00
A Friend.....	2 50
Interest on Mortgage, Permanent Fund.....	1 00—
Received at General Conference by A. E. Main:	9 50
West Hallock Church.....	129 00
T. J. VanHorn, Welton, Ia.....	1 00
One-half proceeds from sale of quilts presented by Mrs. Humiston and daughter, Hammond, La.; Ladies' Society, Beauregard, Miss.; Mrs. C. R. Stevens, Pleona, Mo.; and Mrs. A. L. Simpson, Boulder, Colo.....	20 00
Mrs. M. M. Jones, Boscobel, Wis., T. O.....	50
Boscobel Sabbath-school, S. M. S. M.....	50
Mrs. H. W. Stillman, Edgerton, Wis.....	5 00
Mrs. B. Oviatt, Albion, Wis.....	1 00
Mr. and Mrs. Elisha Coon, Albion, T. O.....	1 00
Mr. and Mrs. B. I. Jeffrey.....	1 00
Mrs. Sarah Burdick.....	50
E. A. Witter.....	1 50
Milton P. Clarke, Milton.....	2 50
Mrs. H. S. Clarke, T. O.....	5 00
D. F. Baker, Berlin, Wis., T. O.....	5 00
Garwin Church.....	4 00
Mrs. Butterfield, Walworth, Wis.....	2 00
One-half Collection at General Conference.....	150 00
Mrs. M. L. Maxson, Nortonville, Kan.....	75
" Glaze, Wright, Kan.....	1 00
" S. A. Davis, Lyons, Kan., T. O.....	3 00
" David Stillman, Nortonville, Kansas.....	2 00
Dodge Centre Church, T. O.....	31 99
Rosa Daves, Oregon, T. O.....	1 00
W. H. Gretnan, Milton Junction, Wis., T. O.....	5 00
Mrs. Olive Pierce.....	5 00
" Lottie Babcock.....	1 00
Mr. and Mrs. W. H. Monroe.....	2 00
R. W. Brown, Hebron, Ill., on L. M.....	20 00
Sabbath-school, Boulder, Colo.....	10 00
E. R. Maxson, Syracuse, N. Y.....	5 00
Primary Class, Nortonville Sabbath-school.....	1 00
Mrs. T. C. Childs, Nortonville, Kans.....	1 00
S. J. Clark, Milton, Wis., T. O.....	1 00
G. S. Burdick.....	1 00
Mrs. G. S. Burdick.....	1 00
Mrs. Harriet Davis, Milton, Wis., T. O.....	2 50
Effie Davis.....	3 50
Mrs. O. U. Whitford.....	1 00
A friend.....	25
E. H. Burdick.....	2 00
Mr. and Mrs. T. Saunders, Milton, Wis., T. O.....	10 00
" H. Estee.....	2 00
I. N. Looftoro, Milton, Wis., T. O.....	1 00
Chase Looftoro.....	3 00
G. R. Boss.....	3 00
J. L. Shaw.....	1 00
Mrs. Reynolds.....	2 60—
Amount of Thank Offering to Aug. 31st.....	\$1,846 45
E. & O. E.....	\$ 1,185 98
WESTELY, R. I., Aug. 31, 1892.	A. L. CHESTER, Treas.

EDUCATION.

—WHY STUDY BOTANY?—A writer in *Harper's Bazar* thus pleasantly discourses on the study of botany:

An old game called golfing has lately been revived in England, and is attracting considerable attention. It consists in knocking a ball into holes, over a two or three mile course. Obstructions, such as fences, ditches, and even ponds, lie in the way, and the successful "golfer" is the one who sends his ball into all of the holes with the fewest number of hits. Ladies play successfully, and acquire muscle thereby and the habit of rapid walking. It is but one of the numerous devices, with croquet and lawn tennis, for keeping young people out of doors and making them athletic.

The pursuit of botany ought to be ranked as an outdoor sport. While not possessing the attraction of a game in which skill wins, it is yet more nearly allied to hunting and fishing than to piano playing or any in-door study. It furnishes an impulse to, and interest in, many a tramp by forest and stream. It has this in its favor too, that when one has made his "bag," or "string," no timid bird or helpless fish has been sacrificed, and no pain has been inflicted to give the botanist a holiday. His delight when he comes upon a rare find, a beautiful fern or orchid, is fully equal to that of the mad rider who wins "the brush," or the patient angler who takes the biggest fish. I shall never forget the beautiful sight which rewarded a desperate climb up steep, pathless rocks, through a tangle of bushes, to where a broad level spot was covered with the prickly pear cactus in full bloom. There they lay, the great yellow beauties, drinking in the sunlight—a scene I had supposed possible only on the Western prairies.

It surely is no mean ambition to wish to know the names of things we see. An intelligent writer on politico-economic subjects, who is fond of riding, said recently: "It is a great drawback on my pleasure in the parks and in the country that I don't know the plants and flowers which I see." There are two ways of finding out such things. One is to ask some one who knows (not always easy), and the other is to analyze the flower, and "trace" it in the manual one's self. The first method may be likened to the "pony" style of translating a foreign language. Independent investigation always wins its own reward; never more so than in the study of plants. Besides the joy of success, one who can always answer the question, "What is it?" becomes quite an oracle among his friends, and gets credit for having taken more trouble than is actually the case. For (and this is one of the points I wish to emphasize) botany is the easiest of all the sciences, and can be engaged in without a teacher.

Is it not a sin and shame that country people, who live the year round among the lavishments of nature, are as a rule so indifferent to them? The farmer's wife knows that catnip is good for tea; but there is a curious little pimpernel growing in her garden which shuts its petals on the approach of bad weather, and which she has never seen. The farmer knows the wild carrot for a useless weed, the corn flower for a yellow daisy, but he does not know the trees of the roadside, much less the shrubs. One, a practical, shrewd man, told me that the dwarf sumac (*Rhus copallina*) was the poison sumac. For more than seventy years he had lived in Northern New Jersey, and been afraid to touch this innocent bush. Two of the six species of sumac are to be ranked among the dangerous and criminal classes of plants, and should be studied in order to be avoided. Like other evils, they are seductive, especially in their gorgeous autumn dress; but the cloven hoof can be seen after reference to the manual. The poison dogwood, or elder, or sumac, as it is variously called, is a tall shrub growing in swamps. Its bark is grayish; its leaf stems are red. The poison ivy, a vine with three leaflets (often mistaken for the Virginia creeper, which has five leaflets), frequents roadsides, and clusters about fence posts and trunks of trees. Many farmers don't "bother" with it, but let it go, a constant menace to barefooted boys and ignorant pedestrians. The blossoms of these venomous species are axillary, that is, grow in the angle formed by the stem and branch. The berries are white. If you find a sumac with *terminal flowers and red berries*, it is as safe to handle as a buttercup.

The lover of curious things will be amply rewarded by a study of flowers. Under the microscope even common weeds become interesting, and a discovery of the habits of some plants is like a peep into wonderland. Pluck the small round leaved sundew (*Drosera rotundi folia*). The hairy and sticky leaves grow in a tuft at the base. Under the microscope the hairs are transformed into numberless bristles tipped with purple jewels. Small

sorry insects are caught among these ruby glands, which close over them like tentacles, and entangle them and imprison them with purple threads. Inside, the glands an extraordinary activity is aroused. A purple fluid, akin to the gastric juice of our stomachs, is digesting and assimilating the insect food. This innocent looking plant, with its modest flower responding only to sunshine, is carnivorous, and thrives upon animal food. Hardly less wonderful are the bladder worts which grow in the neighboring pond. The plants float upon the surface of the water by means of countless little bags full of air, joined to the sea weed like leaves. The ripe seed falls to the bottom, takes root, and grows there in soil. When the flowering time arrives, the bladders fill with air (who can tell how?), buoy the plant upwards, dragging it, roots and all, to the surface, in order that the flower may breathe air and sunshine.

While it is not claimed that botany, like Greek or mathematics, can produce mental brawn, yet it certainly does cultivate close observation, prolonged attention to minutiae, a habit of comparison and deductive reasoning—all mental qualities worth possessing.

TEMPERANCE.

—DISSIPATION of one kind and another kills ten where over work kills one.

—NINE hundred million dollars were spent in this country last year for alcoholic liquors.

—CALIFORNIA has a law imposing a fine of \$100 on one who gives tobacco to a minor of less than sixteen years of age.

—MILWAUKEE, Wis., has 1,500 saloons, in which it is estimated that \$22,500 is expended by their patrons every day.

—THERE never was a saloon that was as brilliant as the home of a happy family, however humble or however imperfectly lighted.

—THE price of alcoholic drinks has risen very high in the government of Kharkov. The authorities have issued orders to stop the distilling of brandy altogether until the autumn, and the export of spiritous liquors from Kharkov to other governments of the empire.

—WINE drinking is the mother of all mischief, the root of all crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the shame of life, the stain of honesty, and the plague and corruption of the soul.

—INTEMPERANCE, like treason, ought to be made odious in the land, and there is very close similarity between the two. The treasonable man endeavors to dethrone the rightful sovereign, and intemperance dethrones reason from her throne, and reason is the presiding spirit of our soul, the ruler of our soul.

WANTED.

The undersigned desires to obtain employment as a clerk, or at some kind of indoor service. He has been a teacher, but trouble with his eyes prevents further work in that profession. Work which does not require much reading of fine prints preferred. Is willing to work for moderate wages. Refers to Eld. L. F. Skaggs, or Eld. W. K. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corsicana, Mo.

SPECIAL NOTICES.

—ELD. A. W. COON desires his correspondents to address him, until Oct. 1st., at Lincklaen, N. Y.

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

—THE Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held with the church at Stone Fort, commencing Friday, October 14, 1892, at 11 A. M. We have arranged to commence a series of meetings a week previous to the above date, and we cordially invite all who can come to do so and assist us in the work for the Master. We earnestly request the prayers of all, that a glorious revival may be

experienced at Stone Fort, and the cause of Christ be strengthened where it is so much needed.

HOWELL LEWIS, *Church Clerk.*

—THE Quarterly Meeting of the Shingle House, Hebron and Hebron Centre churches will meet at Hebron Centre, Sept. 9-11, 1892. Preaching on Sabbath morning by J. Kenyon, and Sabbath afternoon by G. W. Burdick. There will also be preaching on the evening after the Sabbath and on Sunday.

CLERK.

—SABBATH-DAY, Sept. 10th, will be the time for the next covenant and communion season of the Albion Seventh-day Baptist Church. At that time there will be a roll call of the church. It is desired that all the membership shall be heard from, either by letter or personal testimony. Let all who cannot be present, send some written word that we may be cheered in the Lord.

E. A. WITTER, *Pastor.*

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

—BIBLE STUDY will be held at the "New Mizpah" Seaman's Reading Room, 509 Hudson St., each Sabbath at 11 o'clock. Prayer-meeting, Sixth-day evening, at 8 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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

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

J. G. B.

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

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

—THE Seventh-day Baptist Church of Hornellville, 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.

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

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CONDENSED NEWS.

The death of the poet, John G. Whittier last week, following so close upon that of the orator and journalist, Geo. William Curtis, makes a doubly sad break in the ranks of American writers.

On the evening of September 10th, a terrible railroad collision on the Pittsburg railroad near Cambridge, Mass., in a dense fog, resulted in the death of eight or ten persons and the wounding of many more.

The Department of State is advised by the United States charge d'affaires at Constantinople that the Turkish government has acquiesced in the claim of the United States for protection to the American missionaries at Bourdour, and reparation for the injuries to the person and property of Dr. Bartlett.

The cholera scare still continues in New York, not without some ground for it. The people on Long Island are resisting, almost to the point of insurrection, the plans of the State to make quarantine stations at certain points on the Island. The most prompt action in the care of new cases, strict quarantine over all incoming vessels, and unceasing diligence in keeping clean streets, sewers, etc., will probably save the country from a terrible scourge.

MARRIED.

SINDALL—POPE.—In Hartsville, N. Y., at the home of the bride's mother, Mrs. Angeline Pope, under the beautiful shade trees in the front yard, and in the presence of about one hundred invited guests, Sept. 1, 1892, by the Rev. H. P. Burdick, Mr. Martin Sindall, of Alfred Centre, and Miss Cora Belle Pope, of Hartsville.

BABCOCK—CLARKE.—At the Seventh-day Baptist parsonage, Scott, N. Y., Sept. 3, 1892, by the Rev. B. F. Rogers, Irwin H. Babcock, of DeRuyter, N. Y., and Miss A. Minnette Clarke, of Scott.

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.

ELLS.—In Hartsville, N. Y., Aug. 31, 1892, at the home of his son, Mr. James Ells, aged 67 years.

Mr. Ells was born in Wheeler, Steuben Co., N. Y., April 12, 1825. At the age of 15 he united with the M. E. Church, remaining a worthy and esteemed member until his sudden death. In 1859 he was married to Orphia Davis, who, with one daughter and four sons, survives to mourn his loss. Three brothers and one sister are still living. During the war he was fourteen months in service, and since then he has been troubled with heart disease. The past three years he lived in Hornellsville. August 31st he visited his children in Hartsville and when he was leading his horse from the barn a strange horse kicked him, breaking a leg, and probably bringing a renewal of his heart trouble from which he died. Funeral services were held in the Seventh-day Baptist church, Sept. 1st. Services by the writer. J. S.

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

Royal Baking Powder ABSOLUTELY PURE

ELLS.—In Hartsville, N. Y., Aug. 13, 1892, Anna Belle Ells, youngest child of De F. and Ellen Ells, aged six weeks.

How quickly the house bereaved of a darling babe is called to mourn the death of a husband, father, and grandfather. As none are too young, so none are too old to die. J. S.

SANFORD.—In Brooklyn, N. Y., Sept. 4, 1892, of heart failure, E. Genevieve Strong Sanford, in the 21st year of her age.

Mrs. Sanford was the daughter of Levi C. and Mary A. Strong, and the granddaughter of Mr. Samuel N. Stillman, of Alfred Centre, N. Y. She was born in Alfred Centre, Sept. 17, 1871. At nineteen years of age she was married to Mr. Frank Sanford, of Brooklyn, N. Y. August 31st their little son, Clarence Herbert, aged four months and thirteen days, was suddenly taken from them by death. The hand of disease was already upon the mother and in four days she, too, was called to go. The remains of both mother and child were brought to Alfred for interment. The funeral occurred at the home of Mr. Samuel N. Stillman, Sept. 7th, at four o'clock P. M. B. C. D.

UTTER.—At his residence in Westerly, R. I., Aug. 28, 1892, of paralysis, Mr. George B. Utter, in the 74th year of his age.

The deceased was the seventh son of Deacon William and Dolly (Wilcox) Utter, and was born at Unadilla Forks, Otsego Co., N. Y., Feb. 4, 1819. (A full account of his useful and successful life will be given elsewhere.) The deceased had been for some time in declining health, but he was loth to give up the active life to which he had so long addicted himself, he was however compelled to do so about six weeks before his death. But this solemn event did not surprise him, he was prepared for the change. His wife, Mrs. Harriet Wells (Stillman) and a son, Mr. George H. Utter, survive him. He leaves also a sister and one brother. His funeral was attended on the afternoon of August 31st, from his late residence, with brief religious exercises conducted by Rev. L. C. Rogers, assisted by Reverends McLearn, Randolph and Sherman. L. O. R.

WEEKLEY.—At Quiet Dell, W. Va., May 19, 1892, of scarlet fever, Amanda Belle, daughter of George and Lucy Weekley, aged 3 years and 19 days. "He carries the lambs in his bosom." L. D. S.

STOUT.—Near Lost Creek, W. Va., Aug. 9, 1892, Bernice Ollia, child of Hezekiah and Sarah Stout, aged 1 year, 1 month and 13 days.

"Sweet flower, transplanted to a clime Where never comes the blight of time." L. D. S.

BOND.—At French Creek, W. Va., Aug. 23, 1892, of peritonitis, Franklin P. Bond, aged 36 years, 10 months and 27 days.

The deceased was born at Quiet Dell, W. Va., where the most of his life was spent. At an early age he was baptized and united with the Lost Creek Seventh-day Baptist Church. He was married April 7, 1877, to Ella J. Randolph, who, with their three children, survives him. He had been engaged in the lumber regions of West Virginia for some 8 years, and had made his home at French Creek for the past 8 years. "Thy will be done." L. D. S.

HARVEST EXCURSION—HALF RATES.

August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

FRAZER AXLE GREASE BEST IN THE WORLD.

Its wearing qualities are unsurpassed, actually outlasting three boxes of any other brand. Not selected by best. GET THE GENUINE. FOR SALE BY DEALERS EVERYWHERE.



None Such CONDENSED Mince Meat

Contains No Alcoholic Liquors. 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—always insist on having the NONE SUCH brand. If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid. MERRELL & SOULE, Syracuse, N. Y.

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.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & North-Western Ry, Chicago.



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