

# The Sabbath Recorder.

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

Vol. XLVIII. No. 40. }  
Whole Number 2485 }

FIFTH-DAY, OCTOBER 6, 1892.

Terms:  
\$2 00 in Advance.

—THE Gerrymander as a political institution is on its last legs. For the second time the Wisconsin Supreme Court has declared the apportionment act made by the State Legislature unconstitutional. It cannot be claimed that the decision is a partisan one, for the four judges who united in it are equally divided as to party affiliations. The constitution of Wisconsin, like that of the States generally, requires its legislature in its apportionments to make the districts as nearly even in population and as compact as practicable. How little regard the Wisconsin law makers had for these constitutional provisions may be seen from two samples. One senatorial district in Milwaukee has a population of only 30,732, while another in the rural part of the State has 65,952. One representative district has a population of 24,839, and another of only 8,626. The party advantage to be gained by slicing a State into districts of fantastic form and unequal population has tempted many State Legislatures in these latter days beyond their strength. The rebuke which this dishonest and dangerous policy has received from the honorable men upon the bench in Wisconsin will be effective in discouraging such attempts in the future. The Gerrymander—as well as many other bad things—must go.

—THE long and bitter warfare between the railroads and the Chicago ticket scalpers is ended entirely to the advantage and joy of the latter. At the request of the State's Attorney the Court has entered an order that the cases against the eleven indicted ticket brokers be dismissed. Three months ago these men were arrested on a charge of violating an act of the legislature of 1875 prohibiting brokerage in railroad tickets. Judge Prendergrast, representing the defense, claimed that this law was unconstitutional for three reasons: First, the act attempts to regulate commerce between States; second, it makes unjust discriminations; third, it deprives a citizen of his liberty, which term implies a right to earn an honest living. The termination of the trial is regarded as a great victory for the scalpers, settling for all time the legitimacy of their business.

—THE English language is very well adapted to our use on ordinary occasions, but when we wish to speak of the coal trust in fitting terms it becomes weak and inadequate. Coal being one of the commodities which we, in common with the rest of the "working people," must have, we jealously watch its price. Coal has advanced since the trust was formed eighty cents a ton, and the public are informed that it is likely to be a dollar higher yet before the year is over. There are three remedies for this prospective robbery to which we may resort. They are more or less unsatisfactory. First, we might bring "moral suasion" to bear on the coal barons. As the public generally seem somewhat skeptical as to the value of this method in this case we will pass to the second—the use of bituminous coal. Soft coal is abundant in the Mississippi Valley. The bituminous coal of the Rocky Mountains is almost as hard as an-

thracite, and equal in heating power. The third remedy is through the courts. The decision of Chancellor McGill in New Jersey does not seem to have helped us much. McLeod, the controlling spirit of the combine, remarked that the decision would have no more effect on the coal men than it would on the Sioux Indians. Judge Longenecker is making an endeavor to protect Cook county from extortion, with what effect will be seen later. He has filed in the Circuit Court an information to restrain the Philadelphia & Reading Coal and Iron Company from selling anthracite coal in Cook county. The Illinois anti-trust law declares such offenses as are being daily perpetrated by the combine's agents in Chicago to be crimes. Considerable doubt is expressed as to the probable success of this action, but there is nothing like trying. The case will be watched with great interest.

L. C. RANDOLPH.

MORGAN PARK, ILL.

## THE COMMUNION QUESTION.

A letter to a young lady in answer to an inquiry as to the propriety of taking communion in churches of other denominations.

*My dear Friend;*—The question of communion as you put it is a mooted and somewhat puzzling one. Of course if all Christians had always agreed as to matters of belief and practice, there never would be any question.

In the early church when men became Christians they were baptized (by immersion of course, except in the course of a century or two when ill in bed, etc.), and then hands were laid upon them by the apostles, and later by the presiding elder or bishop of the mother church of a community. All Christians met together to observe the Lord's Supper. It goes without saying that no one (except an enemy for wicked purposes) would come to that holy meal unless he had become a Christian; for Christianity then was fraught with dangers to those professing it. Later, when the church became influential, Roman, etc., and the organization complicated and usages fixed, everybody was baptized (by immersion, except as above, only there were more exceptions; in infancy if the parents were Christians, in adult life if heathen or Jewish converts), and confirmed and admitted by priests to the communion,—generally after fasting, prayer, and religious counsel (confessional) from the priest. No one known to be a Christian—of course such were baptized and confirmed—was denied the communion except those convicted of mortal sin, such as murder or adultery. These were *ex-communicated*, *i. e.*, shut out from communion, which meant penalty also in the other world. Thus it went on till the reformation. Of course the church as a whole changed the mode of baptism and gave up the Sabbath.

With the general Protestant Reformation came the Baptist and other Reformations. The different sects were hostile, politically as well as religiously, and persecuted each other when they

had the power. Of course they were not inclined to eat together!

When the Baptist sect (of which in England the Seventh-day Baptist sect formed a part, not being separated nor exclusive, as Baptists were not in England anyway) took on from, and in this country became regularly organized, and set forth its views, its theory of "the church" made it necessarily "close communion," speaking after the manner of men.

The Baptist view of "the church," or of "a church" as most Baptists prefer to phrase it, is that it is composed of baptized believers in Christ. An organization of believers in Christ not baptized is therefore in strictness no church, but a mere society of misguided people, varying in their approximation to true Christianity. Such are not right in maintaining the other ordinance or sacrament, the Lord's Supper. This view of the church is essentially the view of most other denominations, all of which (with the exception of the Methodist Episcopal Church, Free-will Baptists, and some others) would say that only baptized people should ever come to the communion. But all denominations except the various kinds of Baptists allow that anybody who has submitted to a rite called baptism in which water is in some way used, and the words "in the name of the Father," etc., employed, is baptized. *Ergo*, most denominations say that any member of any church may take communion in any other, for all are properly Christian churches, being composed of baptized believers, although they may hold various errors. Of course, thus, Baptists deny that these other organizations are churches of Christ, technically. They admit it, however, practically. In like manner Catholics (Roman and Greek) and other Episcopalians (Anglican and American) say that a church of Christ consists of baptized believers who have had apostolic hands laid upon them, the bishops of these churches being supposed to be in a direct line of succession from those upon whom the Saviour *breathed* when he said, "Receive ye the Holy Ghost." John 20: 22. Therefore also, technically, all these Episcopalians consider other bodies of believers in Christ, even though baptized, not to be true churches of Christ, but societies of misguided people as above. Practically, however, candid and broad-minded Episcopalians, as well as candid and broad-minded Baptists, admit others also to be churches and their members Christians. Now, then, Baptists who hold strictly the high (strongly literal) view of the church say that a Baptist church has the right and is in duty bound to exclude from the table of the Lord such as are not Christians (church members) in this external sense, however sincere they admit them to be. So Episcopal clergymen who are also "high churchmen" claim the same right or exercise the same duty. But liberal-minded Baptist ministers say that a member of another church who sincerely thinks that he is baptized may come to their table on his own responsibility. The Baptist, however, viewing the other man's church as no

church and his table as no table of the Lord, but only fancied such by the people, would not go to it as such. But very liberal Baptists almost always feel like inviting others, and often are inclined to go to another communion table when circumstances make it awkward not to do so. So also liberal Episcopalians admit others to their table, but are less apt to go to others' tables.

Thus, you see, ministers, and others who reason about these things in a theological way, are inclined to be willing to accord to those who sincerely desire it the privilege of communion at their own table, while they are not apt to go to the table of another. I never have taken communion except in a Baptist church, and since I have been a member of a Seventh-day Baptist church never except in one of our own churches. Nor would I do so, although I am not a literal (high) churchman. I prefer to say that a Presbyterian, for example, is baptized in an irregular manner than to say he is *not baptized*, and I prefer to regard his church as an irregular church than as no church. If, therefore, extraordinary circumstances rendered it to me necessary or advisable, I would take communion with Presbyterians *irregularly*, not regularly.

The particular reasons for the restricted communion of Seventh-day Baptists as over against other Baptists lie in the old practice of *ex-communicating* those guilty of mortal sin. Baptists would not commune with Mormons (although they are immersed) because they openly violate the seventh commandment. Of course an individual member of a Baptist church may secretly violate this commandment and take communion. But if openly done, he would be excluded. Now the Seventh-day Baptist treats the other Christians as violators of the fourth commandment, and if members of his own church violated the commandment, he would exclude them. Therefore he is a "close communionist." But the kindly Seventh-day Baptist feels that these other Christians generally either (a) think they *are* observing the fourth commandment, or (b) think it is not required of God to obey that command. Hence the Seventh-day Baptist feels that such an one may take communion on his own responsibility to God. But ought the Seventh-day Baptist to go to their communion? Clearly not. Still, considering them as being sincere, extraordinary circumstances might justify him in so doing.

My advice therefore to Seventh-day Baptists is *not to take communion* in other churches. At the same time if other Christians desire to come to the table in our churches, it is *their* affair, not *ours*. If they come to us for counsel, we advise them to be baptized, and to keep the Sabbath, and to take the communion, too, of course.

As to my *feelings*, I could more easily commune with sincere and devout Presbyterians, for example, than with hypocritical and light-minded Seventh-day Baptists. And when I think of my own sins and the sins of my brethren, I feel that the truest church is the great invisible body of Christ, wider than all our little "high" churches, and that the communion question might better be thrown to the moles and bats as a mediaeval barbarism.

But conviction and loyalty to Christ make me endeavor within myself and in the church of which I am an unworthy minister to attain the ideal of a true church in every way. Therefore while very liberal to others, I do not go to others' communion, and my advice is to church members not to do so. Still I would not disci-

pline a member who felt impelled by his feelings or other reasons to reject my advice. He might do so and never lose ground as a Christian or as a Sabbath-keeper; but on the other hand his regular communion in another church *might* be the entering wedge to destroy his convictions on the Sabbath. *Quien sabe?*

I am, as ever, faithfully yours.

#### "THE MILLENNIUM AT HAND."

BY S. E. BRINKERHOFF.

I would like to correct a very grave mistake that many Seventh-day Baptists make, and one which nearly, if not all, the leaders of Seventh-day Adventists hold prominently before their people; namely, that those who separate themselves from that body give up their faith in "the millennium at hand;" or in other words, that the "coming of the Lord is near at hand." I refer to an article in the SABBATH RECORDER of Sept. 22d, signed, "C. H. G." Of the company of Sabbath-keepers of which he writes, I know but little; but the name, "Progressive Second Adventists," show that they still hold to their faith in the second coming of Christ; and that they keep the seventh day as the Sabbath is evidence that they separated from that body known as Seventh-day Adventists. Now as Seventh-day Adventists never preached what is known as "The Time Theory," but on the contrary, from their very organization, opposed it, these people could not have separated from them on that account; hence it is more likely that they separated for the same cause that many others have done; that is, they could not endorse the claim to divine inspiration of Mrs. E. G. White, or take her writings upon the same authority with those of Isaiah, Jeremiah or John the Revelator. But that this company of Sabbath-keepers, with many others scattered from the Atlantic to the Pacific, and even to the regions beyond, still hold to the glorious doctrine of a soon coming Saviour as well as to the Sabbath of the Lord their God is a well-known fact; and that there is no good reason why these people should remain separated from Seventh-day Baptists is another fact which ought to be just as well known. But it is not. Consequently these little companies of Sabbath-keepers try to maintain a separate existence; shunning Seventh-day Baptists, and Seventh-day Baptists shunning them; thus drifting farther and farther apart to the disadvantage of both, and to the precious cause of Christ, for "in union there is strength."

I very well remember twenty-five years ago, when I with many others, separated from the Seventh-day Adventists. I was then told that a few years would see us all go back to the world; give up the Sabbath, give up our faith in the coming of Christ, and in fact give up everything that makes up the Christian life. I am glad to say very few, indeed, have done so. As for myself, I can say that in all these years I have not had one desire to give up the Sabbath of the Lord, or turn to the weak and beggarly elements of the world. The blessed hope of my Lord and Saviour soon to come, and take to himself his great power and reign in triumph on the throne of David, was then the star of hope that shed its bright rays over every earthly sorrow, and to-day it enlightens my pathway with ten-fold luster; for I *know* that now is my salvation, or redemption, nearer than when I first believed. I then began to lift up my head and rejoice, believing that my redemption draweth nigh; now I lift up both head and heart with a full assurance of faith *knowing* that the coming of the Lord draweth near. I find that

being a Seventh-day Baptist, living among Seventh-day Baptists, does not in the least dim the luster of this grand and glorious truth, but rather intensifies it as I behold the whitening harvest, and the wide open doors waiting for the reapers to gather in the golden sheaves to the garner of the Lord. True, I then thought that ere this I would have seen the "King in his beauty" and joined in redemption's glad song. But, because this is not yet realized, am I disappointed? By no means. I know that "the Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. This is the hope of the Church of Christ in every age. "Watch! what I say unto you, I say unto all, Watch!" was a command given by the great Head of the church, and was co-equal and co-extensive with that other command "Occupy till I come," which two commands with obedience to the "royal law" will make a good Seventh-day Baptist, "diligent in business, fervent in spirit, serving the Lord."

That some have a prejudice against this doctrine I am aware; and yet, I hardly think it is the doctrine itself they are prejudiced against, but the ideas they have formed of it and the people that are to them its representatives; hence such remarks as we find in the article mentioned: "False prophets." "As we know they were mistaken for the world still goes on after the same old fashion." How many believe to-day that the "world goes on in the same old fashion" that it did a hundred, fifty, or even twenty-five years ago? Surely your correspondent did not mean this! Every thinking mind knows better. Look at the world from any stand-point you please and it does not go on in the same old fashion; physically, politically, religiously, or socially; this is acknowledged both by scientists and politicians, religious and irreligious. People differ as to the causes of these changes that are taking place so rapidly in our day; but that many wise men look upon them as harbingers of the great day of God is a fact every Christian should hail with pleasure.

This doctrine of the "coming of Christ at hand," is not confined to Seventh-day Adventists, nor even to all the sects and parties known by the name of Adventists. It is a doctrine believed and preached upon in almost every evangelical church in Europe at the present day. Here what C. H. Spurgeon says: "We stand on the borders of a new era. The present dispensation is almost finished. In a few more years, if prophecy be not thoroughly misunderstood, we shall enter upon another condition. This poor earth of ours, which has swathed in darkness shall put on her garments of light. She hath toiled a long while in travail and sorrow. Soon shall her groaning cease. . . . O, Christian! do you know that your Lord is coming? In such an hour as ye think not, the man who hung quivering on Calvary will descend in glory; the head that once was crowned with thorns will soon be crowned with a diadem of brilliant jewels. I do look for his pre-millennial advent." This is the way Mr. Moody talked in the great city of Chicago years ago, on the coming of Christ: "The church is cold and formal; may God wake her up! And I know no better way to do it, than to get the church to looking for the return of her Lord. . . . I have felt like working three times as hard ever since I came to understand that my Lord was coming back again."

This is just the effect this doctrine has upon every soul who with joyful anticipation is look-

ing for the return of him who is the chiefest among ten thousand. It was this doctrine over fifty years ago that waked Christian Europe from her slumbers, and gave to the first missionaries to heathen lands a zeal and courage born from above. It is also a well-known fact that nearly all the missionaries from Great Britain to the heathen at the present day are firm in the faith of the speedy second advent of Jesus Christ. Mr. Moody said in a sermon preached in the city of Chicago on this subject, "But let me tell you that most of the spiritual men in the pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon." It is also a well-known fact that it was this doctrine in that country that broke down the walls of sectarian bigotry and opened the way for Christian fellowship among the churches, which has grown so beautifully in the last fifty years.

Well would it be for every loyal Seventh-day Baptist if he should, with Lord Radstock, say: "Let us count on the coming of Christ. Let us train our children with this in view, lay all our plans with this in view. Let our conversation, our manner of life be shaped by this prospect, and not by any false idea that the earth and the things that are therein are thus to continue." I might add the testimony of scores of such names as George Muller, Joseph Wolfe, Henry Varley, H. Gratten Guinness, Andrew and Horatius Bonar, David N. Lord, Hugh McNeile, etc., whose names and works are world wide. But this article is already too lengthy.

ALFRED CENTRE, N. Y.

#### THE INTERNATIONAL LANGUAGE.

As of all barriers which divide the nations that of language is the greatest, it has long been a dream of statesmen and scholars to break down this partition wall. Urged by this desire, philologists have sought diligently to create an international language, but until recently, without success.

The man who seems to have in a great measure solved this problem of a common language is John Martin Schleyer, who was born in Baden some sixty years ago. A clergyman and a scholar, whose favorite pursuit was philology, he devoted himself for thirty years to the study of various languages and dialects, hoping to evolve from the best features of them all a universal language. His researches had embraced fifty different tongues, and from them he had gathered a store of material so vast and so confusing that he found it impossible to arrange it in one simple and harmonious whole. The more he studied the further he seemed from his goal. At last that which he had so long sought came to him almost by miracle. On the night of March 31, 1879, he retired to his rest, his mind full of the subject which had for years been uppermost in his thoughts. As he slept, he dreamed. There came to him a vision in which the required forms and characters passed in well ordered array before his mind. On waking, the dream remained fixed in his memory, and he wrote down on a single sheet of note paper what is the substance of the whole Volapuk language of to-day.

For several years his invention met the common fate of new discoveries, ridicule and contempt. Then scholars began to look into it, and were surprised at its simplicity, comprehensiveness and practical value. Soon it was taken up in Vienna and Paris. Adopted in the latter city by the learned director of technical instruction, it soon enrolled 2,500 pupils as its students. It soon spread all over Europe and to China and Japan. In 1885, the first international Volapuk congress was held in Munich; this was followed by one in Paris two years later.

The capability of Volapuk to express all sorts of ideas, from the driest science to poetry, has

been fully tested. In 1889, a North American Volapuk Association was formed. It has already held two conventions, one in Boston, the other at Chautauqua. In 1889, a Volapuk class was formed in the Boston evening high school, and of its one hundred students, ninety-two graduated. In Chicago, a circle of Volapuk speakers has been organized with a view to converse with adepts in the language who shall visit the World's Fair.

Nearly 1,500 books have already appeared in Volapuk. They embrace a wide range of literature, travel, science, history and religion. "A selection of American poets," translated into Volapuk, has appeared under the editorship of Alfred A. Post, to whose recent article in the *Arena* we are indebted for most of the facts here given. This volume has met the approval of our best poets. Numerous text-books in the new language have also appeared.

There are in the world forty-seven Volapuk periodicals. The number who know the language is estimated at over 3,000,000. Over 150 clubs for its study have been reported. The universities of Halle and Munich give regular instruction in the new tongue, while many foreign schools make its study compulsory. Its design is not to supersede other languages, but to furnish a medium of speech between diverse peoples. To unite the nations in a common brotherhood was the thought uppermost in the mind of its inventor. He saw in fancy, not a return of those primitive days when "the whole earth was of one language and of one speech," but a glorious future when in international relations there should be one simple, common and fraternal language.—*Minneapolis Tribune.*

#### THE OLD AND NEW THEOLOGY.

Just now there is something very like a "boom" being worked in the interests of "the new theology." We hear a great deal more of its excellence than of its constituents. Like some widely advertised patent nostrum or an Indian's "big medicine," its value seems to depend largely upon its mystery. In it the old aphorism seems to be fulfilled, *ignotum pro magnifico*. It is quite possible that should it ever condescend to assume systematic and logical form, that its power will be found to depend upon so much of the old theology as it still retains.

As to the old theology, it should be said in its favor that when treating of the Bible it did not make more of its discrepancies than its harmonies. The old theology was not ignorant of difficulties connected with the study and exposition of the Bible. It confronted every one of the problems presented to the schools of to-day. There was not a misplaced "sh'va" in the Hebrew text over which it had not dwelt in reverent study. From the construction of Noah's ark to the interpretation of Messianic prophecies, it dealt with every possible objection. But when sent for by the Master to feed the hungry and expectant multitudes with barley loaves and such fishes as were at hand it did not call chief attention to the fishbones. Its duty was to feed, not to choke the people.

The old theology, moreover, did not assume omniscience. When cities were buried it took it for granted that only the spade of the excavator could ever approximately reconstruct the destroyed capital. It did not attempt to build a new Rome in the clouds. The old theology believed perhaps too much in logic, but it believed very little in the imagination. It was not without its great scholars, men to whom the Hebrew and Greek of the sacred text were as familiar as the tongue which they heard in their cradles; but it never occurred to such scholars that they could, out of their inner consciousness, evolve the solution of all mysteries and the clue to all enigmas. It held that difficulties of record could only be settled by discovery of fact; and it inculcated a patient faith instead of presenting a fanciful solution. If it erred in this its error was that of a childlike faith rather than a childish arrogance.—*Chicago Interior.*

It does not require great learning to be a Christian and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.

#### TRACTS AS NOVELS.

Another complaint of the summer reader is that he is solicited to read tracts thinly disguised as novels. Some zealous young woman, whose soul is stirred by sociological problems—by the inequality and pecuniary dependence of women, by the neglect of children, by the degradation of girls—is moved to write a story. Her style is a compound of rhetorical scolding, and the report of the district reader; her characters are cut out of pasteboard, and if drawn from "high life" exhibit only the writer's ignorance of that life; her philosophy is crude, and her dialogue is without discrimination of character or tune. The motive she happens on is very likely a good one, and in the hands of a master the story would have power and influence, but used as she uses it the outcome is as weak in effect as it is offensive to good taste. The summer reader says that these writers are making a slop-bowl of literature. It would be more polite if he said waste-basket. The newspaper critic in his haste sometimes characterizes these stories as "strong," because the writers used coarse language and the technical terms of physiology and legal enactments, but even the painter of horrors knows that he must keep within the limit of his art, and that his effective work is done in fine touches and by delicate coloring. The same epithet "strong," is applied to what may be called studies in morbid anatomy, whose only claim to be considered realistic is one that might attach to a description of a neglected gunshot wound in a mephitic hospital. This is not scientific enough for the columns of a medical journal, and the summer reader says that this failure does not give it the slightest literary quality.—*Charles Dudley Warner, in Harper's Magazine for October.*

Of course we take it for granted that the word preach applies to the simplest talk with one man about Jesus and the great salvation. The word preach meant originally "herald" or "tell glad tidings." The place where this proclamation of glad tidings is made, the tones in which it is uttered, and the number who listen, have nothing to do with the nature of the preaching act itself. Any talk for Jesus is preaching, as any talk with Jesus is praying.

THE progress of the Christian religion in India is clearly indicated by the manifest alarm of the Hindus in regard to their faith. Such is their alarm that at a recent conference held at Benares, a day was appointed for special prayer to the gods to save their religion. They will as surely be discomfited as were the heathen priests of Baal when they called on him to come and consume the sacrifice. Hindooism cannot withstand the light of Christianity. Their fasting and prayer to the gods cannot save it.

GAINING the world and losing the soul are presented to us as sure alternatives. It is not impossible to have much worldly good and to save one's soul, but it is certain that the man who concentrates his energies on the attainment of the wealth or honors of this world will sink to the level of the things he seeks. He will set his affections on earthly objects and continually be minded to look on things which are seen and temporal and so forget the things which are unseen and eternal.

THE Government of India is about to publish a translation of what is claimed to be the oldest Indian manuscript. It was found two years ago in the excavation of a subterranean city in Turkestan. It is written upon birch bark, "in Sanscrit of a very archaic type," and dates back, in the opinions of experts, to the early part of the fifth century. It consists of five sections, of which the first and fifth treat of medicine; the second and fourth are collections of proverbs, and the third gives the history of a snake-bite charm which was the gift of Buddha. We may well expect something new from such an old affair.

## SABBATH REFORM.

### THE EVOLUTION OF RITUALS.

Dean Stanley, in his work, "Christian Institutions," mentions the "curious notions which have congregated around the ceremony (of baptism by sprinkling) and which," he says, "have almost entirely passed away. There was the belief in early ages that it was like a magical charm which acted on the persons who received it, without any consent or intention either of administrator or recipient, as in the case of children or actors performing the rite with no serious intention. There was also the belief that it wiped away all sins, however long they had been accumulating, and however late it was administered." The Dean's work gave great offense to a section of the Anglican Episcopal Church, notwithstanding the well-known unction with which he sought to find a ground in reason for every prejudice, and the endless whims and vagaries of monkish intellects. Referring to "the fascination exercised over the early centuries of our era by the belief in amulets and charms which the Christians inherited, and could not but inherit from the decaying Roman Empire," he quotes Cardinal Newman's "Essay on Development" as to the "apparent affinity between the magical rites which flooded Roman society during the three first centuries, and what seemed to be their counterparts in the contemporary Christian Church," and says that though much of this similarity was accidental, and due to vague terror, much "was well grounded in the likeness which the aspect of early Christianity bore to the influences by which it was surrounded." "In these likenesses it is a strange inversion, instead of recognizing the influence of the perishing Empire on the rising church, not only to insist on binding down the church to the effete superstitions of the Empire, but to regard these superstitions as themselves the works of a divine Catholicity."

The "strange inversion" remarked by Dean Stanley would have appositely illustrated Dr. Abbott's excellent sermon thesis in the *Christian Union* of September 17th last, on the mental peculiarities of Newman, Manning and others. The "curious notions which have congregated around the memory" of sprinkling babies have not quite "passed away" so long as the writer of a notice in the *Christian Union* of the 24th of September of Dr. Lewis's book on "Paganism Surviving in Christianity," is unable to get hold of any "solid reason for baptism" if he must accept the author's conclusions. A similar "curious notion" of the critic is that Dr. Lewis, "in setting aside the first day of the week as the Christian Sabbath, practically abolishes any observance of a holy day." With this sort of rejoinder Sabbath-keeping Baptists are not unfamiliar, and they understand the logical position of Jehovah and of the Sunday "holy day," and what its "observance" means in the arguments. If the critic would arrive at the same knowledge he must "covet earnestly the best gifts" for getting rid of the "curious notions" and "strange inversions," so clearly pointed at by Dean Stanley. The Sabbath of which the Son of man declared his Lordship was that which he himself, fulfilling the law and rendering perfect obedience, hallowed in his ministry on earth. He is not the Lord of a dead but of the living Sabbath, to which the divine Father gave life

forevermore. Yea, let God be true, come what may of Sunday and the curious notions surrounding it.

It is said to be unsafe to presume upon the depth of a person's understanding without some knowledge of the extent of his ignorance. It is the duty of Seventh-day Baptists to remove the latter hindrance by every means in their power. For the enlightenment of the *Christian Union*, and like minded critics, Dr. Arnold, no mean student of history, may be quoted: "Christianity shared the common lot of all great moral changes; perfect as it was in itself, its nominal adherents were often neither wise nor good. The seemingly incongruous evils of the thoroughly corrupt society of the Roman Empire, superstition and scepticism, ferocity and sensual profligacy, often sheltered themselves under the name of Christianity; and hence the heresies of the first age of the Christian Church." Sorcery, divination and magic are mentioned in the book of Acts. It would have been strangely out of keeping with the character of their profession if an effort had not been made to introduce them into the church mysteries, and equally strange if the enemy that sowed tares among the good seed did not succeed in his efforts to help the children of the wicked one. Here it is, and for no other reason, that Rome to-day teaches (Catechism of Perservance, p 212), "The temporal advantages of baptism are: 1. To protect the life of the child. 2. To protect its innocence. 3. To inspire parents with a great respect and care for their children. 4. To make them bear cheerfully the trouble and pain inseparable from their early education." As for protection of life, 94 per cent of the children of shame baptized into the foundling institution of the Roman Catholic Church in Quebec Province died before twelve months old. The criminal calendars and police records bear no testimony to the effect of infant baptism on murderers, thieves, and harlots. The great respect and care for besprinkled infants appears in the characters of the lamb-like, placid Italians, Poles and Austrians, not to mention other hot-blooded elements in the Roman Catholic population of the United States. The cheerfulness imparted by baptism to the parents of baptized infants for enabling them, the parents, to bear the trouble and pain inseparable from the early education of their children, has borne abundant fruit. It has enabled millions of them throughout many generations to submit to the most consummate ignorance in themselves and in their children. The rubbish which Rome teaches about baptism is not unmixed with truth, and the history of the baptismal ceremonies of the early church in the Catechism referred to would be instructive to the readers of the *Christian Union*. In tracing to its source the magical element which Rome still claims to belong to sprinkling children according to her ritual, Dr. Lewis has followed the "kill or cure" method of Jesus Christ, so obnoxious to the *Christian Union*. He has traced the lie to its author. In view of the authorities for strange inversions of the pure religion and teaching of Jesus upheld by Pedobaptists and Sunday worshippers of to-day, the child of the kingdom of God may say, "Jesus I know, and Paul I know, but who are ye?" The question has its answer in Dr. Lewis's book. No greater service could be done to the cause of pure and undefiled religion than to bring to the light of day the remarkable story of the genesis of errors which more than any others impede the progress of Christ's kingdom. The manner with which the book has been assailed by the *Christian Union* is the prelude of the opposition it may be expected to meet with, and the herald of success it will win.

J. BAWDEN.

## MISSIONS.

In some instances we find that no collections are taken for the Tract Society; and we make this an opportunity to try to show the churches that now, perhaps as never before, is it needful that the two Societies work side by side, in the great work of missions and Sabbath Reform; and that both the Missionary and Tract Societies need, alike, their generous and interested support.

WE desire to add our tribute of grateful acknowledgement of the long and self-sacrificing service of the late President Allen, of Alfred University, in the cause of education among our people. He was, indeed, one of those who have borne the burden and heat of the day. May heavenly blessing rest upon his family and upon the Institution of which he has so long been the honored head.

The Pleasant Grove meeting-house is at Smythe P. O., South Dakota, about ten miles from Flandreau, Rev. D. K. Davis being pastor of the church. On a recent Sabbath and Sunday, spent there very pleasantly, we preached three times, once before the Y. P. S. C. E., and held an interesting conference on denominational work. Regular collections are taken in church and Sabbath-school, and the Endeavor Society co-operates with the Conference; but the women have no organization. Although somewhat scattered, we believe they might have a society, and meet regularly and profitably in the interests of church and denominational work. The country is a beautiful, rich, rolling prairie; and we believe this to be one of the best and most promising of our new Seventh-day Baptist settlements.

THE New Auburn, Minn., Church, Rev. A. G. Crofoot, pastor, is about five miles from Sumter and nine from Glencoe. Pastor and people are cordially working together for the upbuilding of the Redeemer's cause. There has been some loss in the membership by removals; but this is a point of real and promising interest. A good congregation came out on a week day night; and a sermon was followed by an address on missions and by encouraging remarks from the pastor. Collections are regular in church and Sabbath-school, and the women work with the Conference Board. Judging from the number and zeal of the women that we met at their society and supper, we feel sure they might be a power for good in the church and community. The young people have been organized only a short time; but we trust they will heartily fall into line, in systematic and faithful work for Christ and the church.

### SPECIAL NOTICE.

At the coming October Board Meeting appropriations are to be made for 1893. All churches needing and desiring aid from the Board are urged to make their requests in accordance with the following reasonable rules of the Board. The Board earnestly desires to do its part wisely and well; and wants the co-operation of all churches:

#### AID TO CHURCHES.

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.

2. When desiring aid, they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs which justify an application for help.

3. The following particulars are also to be given: Name and address of the church; preaching stations, if any; number of resident church members; average of congregations; attendance at Bible-school; number of families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.

4. Each church is aided on the condition that it will take up at least monthly collections for the Society.

5. With the foregoing facts and particulars before them, the Board will make such appropriations as, in their judgment, the field may require, and the state of the Treasury will justify, for a period of time not exceeding one year.

6. Applications for renewal of aid should be made before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

#### ANNUAL REPORT.

##### HOLLAND.

The work in this country moves forward with encouraging success. Under date of Haarlem, 26 July, 1892, our missionary writes:

Since I wrote you about four weeks ago the number of the members of our little flock increased by two. On the 10th instant we received into the church a sister 25 years old who has been a Roman Catholic. She had made acquaintance with what we call here free-gospel Christians in Amsterdam, who preached to her Christ as the only Saviour. She felt something of the truth, but said to herself: "Never shall I forsake the Roman Catholic Church." Afterwards she came to Haarlem to get a situation here, and so came in contact with members of our church. The subject of the Sabbath of the Lord, which she never heard of, drew her attention during a conversation at one of our member's. Strange as it was to her mind, she began to search the Scriptures and to attend our meetings; and these were the means to lead her to the Saviour. Without the least effort from our side to diminish her love to the Roman Church, she wrote to her pastor to tell him that now she had found Christ and knew him as the Saviour of her soul; and that she felt constrained by his love to follow him and him alone; therefore, she would be baptized after his commandment and keep the real Lord's day, the Sabbath, forsaking her membership of the Roman Catholic Church. And now, the first day of this very week, we received another sister as member of the church by baptism. She is living in the northern part of our country; her relations are religious people, but not inclined to keep the Sabbath of the Lord. She did so since the beginning of this year, having found the knowledge of it since some time by means of our tracts. She had a long, hard struggle to surrender to that way, but finally she submitted to take upon herself the yoke of Christ. We trust that she, like the eunuch, went on her way rejoicing.

Our labors and prospects here are the same as they were since a long time. We go on to bring the truth before our people in the same way and by the same means. Only this is something new: One of the members of the Haarlem Church is visiting the different fairs and market days with a small stall, upon which are shown all our publications; he telling the people all about the truths we, as a people, confess in distinction from other Christians. Commonly a crowd of people are thronging around his stall, and, as you may easily conceive, his experiences are of the most different kinds. But, after all, truth will find its way as well in the hearts as in the understanding of men. Our brother, Johannes Van der Steur, prepares himself to start for India in the course of the next month. It pleased the Lord to fulfill

the wishes of his heart, opening the way to him to go and bring the gospel to our poor soldiers in India. You remember that the committee, who intended to send him, withdrew its help, because he did not like to promise silence about baptism and Sabbath. Nevertheless, he goes, and our prayers are for him. I feel something like this in the matter: The devil has deceived himself by stirring up the minds of the bigots. Only I believe, firmly, that it is our duty to sustain our dear brother continually by our prayers, that the Lord may send him all he wants, for it is for his name's sake that he goes, and God will glorify his own name by putting not to shame his servant who trusts on him, the living God.

Our Bible-woman is doing her usual work, she has been ill, but now she is better. Our church meetings (public and closed ones) are regularly held; we enjoy much of the blessings of God's ordinances. As you know one of our members is the leader of the labors of our midnight mission in Haarlem; he also is going his usual way, being always busy in the service of the Lord in behalf of immoral people. In the line of temperance work we go on steadily; my daughter's school for young people is always regularly kept, and we feel sure not without blessing for the hearts of the young folks and through them in their families.

As far as I remember now, I can tell no more particularities. We thank God for the love and help given us by the prayers and the financial support of the dear American brethren. God bless them for this love and work of theirs, as for all that they are doing for the name of Jesus.

With kind salutations to all. Yours, in our Saviour,  
G. VELTHUYSEN, SR.

##### HOME MISSIONS.

##### Eastern Association.

The Rev. E. A. Witter, formerly of Niantic, R. I., Missionary Pastor.

Mr. Witter entered upon the pastoral care of the Albion Church, Wisconsin, on December, 1891; and we wish for him great usefulness in his new and important field.

He reports 17 weeks with the First and Second Westerly churches, and at three other points; 54 sermons and addresses; congregations of 35; 9 prayer-meetings; 50 visits; the distribution of about 1,100 pages of tracts and many papers; and six additions by baptism. In his last report he expressed a deep interest in his old field of labor, and especially in those who had recently started in the public service of God.

The Rev. Horace Stillman, Ashaway, R. I., Missionary Pastor.

Mr. Stillman followed Mr. Witter on this field, and reports 34 weeks of labor; about 80 sermons and addresses; congregations from 10 to 50; and about 20 visits.

He writes:

There is an especial religious interest in Niantic (Second Westerly) connected with the Christian Endeavor Society recently organized. It is a union society, composed largely of those who have no church relations in this country; but there are some who belong to the Baptist and some to the Seventh-day Baptist families of the place. They hold two, and sometimes three meetings a week. Their regular meetings are held in the Baptist church; then they have a prayer-meeting at different dwelling houses, and have recently held a prayer-meeting in connection with our preaching services at the Seventh-day Baptist church on Sunday evenings.

In their services they are earnest, active, and devotional, and the religious outlook here is certainly more encouraging than it has been for years. If this society is not short lived on account of denominational differences in its membership, it must sooner or later contribute largely to the strengthening of the churches in this place.

The interest in the First Westerly Seventh-day Baptist Church is encouraging, though not what it would be if all realized their opportunities and responsibilities.

##### Central Association.

The Rev. O. S. Mills, Lincklaen Centre, N. Y., Missionary Pastor.

Mr. Mills reports 10 weeks of labor with Lincklaen and Otselic churches; 16 sermons and addresses; average congregations of 24; 58 visits; the distribution of 25 papers; the organ-

ization of the Lincklaen Bible-school; about 25 families; 27 resident church members at Lincklaen, and 17 at Otselic; and two Bible-schools.

He writes:

We find the condition of these churches not very encouraging. There are a few in each church who are loyal and anxious to see the cause as represented by us maintained here.

But the people, generally, are not awake to the interests of the cause of Christ as we wish they were. There is great need of work here, and this is imperative if our churches are long to exist.

Pray for us, that God may use us for the "strengthening of the things which remain, that are ready to die."

##### Western Association.

The Rev. J. T. Davis, Alfred Centre, N. Y., Missionary Pastor.

Mr. Davis reports 51 weeks at Hornellsville; 99 sermons and addresses; congregations from 30 to 35; 6 prayer-meetings; 42 visits; and 3 additions—one by baptism.

He writes:

There are some things that give promise of fruitage. I have been somewhat discouraged because we have had no more additions; but another has asked for baptism and we hope for yet more. There are at least 23 families in Hornellsville in which there are Sabbath representatives. Most of these are striving to be faithful, and to keep the Sabbath even while members of the same family are not observing it.

We all need to be more fully consecrated to the work; and we need the power to induce Sabbath keepers who move into the city to identify themselves with the church. There is also a growing need of a place of worship that we can call our own.

I see no reason why we may not expect increase in the future. All will agree that there has been growth in the past. We must expect changes in such a place; and these changes make the greater demand upon our time. Newcomers expect us to look them up and invite them to our service. We regret that there is not more freedom among God's people; but we must take things as they are.

Pray to the Lord of the harvest for us.

The Rev. Joshua Clarke, Alfred Centre, N. Y.

Mr. Clarke reports 26 weeks of labor at Andover and preaching outposts; 83 sermons and addresses; 23 prayer and other meetings; and 100 visits.

The accustomed harmony and promise of future good prevail.

Our appropriation for Andover was discontinued December 31, 1891, the church not asking for its renewal. We wish for them still increased prosperity in their efforts at self-support.

##### North-Western Association.

The Rev. O. U. Whitford, Milton, Wis., General Missionary.

Mr. Whitford reports 50 weeks of labor, having preached at Jackson Centre and Stokes, Ohio; Chicago, West Hallock and Farina, Ill.; Berlin, Coloma, Fish Lake, Dakota, Marquette, Pleasant Valley, Adams Centre, Milton, Milton Junction, Albion, Utica, Rock River, Otter Creek, Walworth and Cartwright, Wis.; Welton and Garwin, Iowa; Alden, Trenton, Dodge Centre, New Auburn and Isanti, Minn.; and Pleasant Grove, Smythe P. O., So. Dak.

One hundred and three sermons and addresses; congregations from 10 to 300; 40 prayer-meetings; 265 visits; the distribution of 2,550 pages of tracts; 22 additions—21 by baptism; and the organization of Christian Endeavor societies at Trenton and New Auburn.

He writes:

I have in the year been over my field once, and some portions of it twice. Have learned and seen something of its needs. Have faithfully labored for organized work among the pastorless churches, and have looked after the many little details necessary for keeping up a continued service in such churches, or Sabbath-keeping neighborhoods. Have sometimes been not a little discouraged by the lack of perseverance on the part of

some and the lack of a self-helpful spirit on the part of others. In some places there is great need of competent leaders to keep up organized work, or even Sabbath services. Hence the need of more frequent and longer visits of the missionary in such places, and in fact in all places. Your missionary on the great North-west field has so much ground to go over that from necessity his work and visits are too infrequent and desultory; yet much good is done thereby in holding and strengthening the things which remain, and in encouraging and building up the little churches and the scattered Sabbath keepers. What we greatly need on our home fields is State or district missionaries. Such missionaries, who are good organizers, good in looking after details, good preachers, fair evangelists, warm, devout, faithful, energetic, put in a State or a district to stay, could do better work and accomplish greater results in holding the forts, extending the cause, and in building up all along the lines, than the general missionary that has the supervision of several States. If a State missionary like that which we have described had been put in Illinois and other States, instead of so many weak and in some instances defunct churches, we would have to-day in those States more churches and strong self-supporting ones.

The greatest need in the North-west, and on the whole home field everywhere, is evangelization; and in the soil of evangelization is our best hope of planting, growing, and extending Sabbath truth. May we furnish the means, send out the men, man the States and districts; enter the open doors, open now, but by and by to be closed to us, improve the opportunity, and have a good share in the grand harvest of souls which must be and will be gathered on these broad mission fields in the North-west, West and South-west.

The Rev. J. M. Todd, Berlin, Wis., Missionary Pastor.

Mr. Todd reports a year's work with the churches at Berlin, Coloma and Marquette, and at Dakota, Deerfield and Adams Centre; 102 sermons and addresses; congregations of about 25; 30 prayer-meetings; nearly 200 visits; 13 additions—11 by baptism; 24 Seventh-day Baptist families; 49 resident church members, and 2 Bible-schools.

He writes :

Our dear people are steadfast in the faith, earnest in purpose, and reliable as Christian men and women. Excepting Berlin, they are widely scattered, so that it is very difficult for them to meet together at any time. Still I think they do very well; but, with a little more effort, they might oftener be in the company of the disciples. The needs of this field are very great; open doors are everywhere; and a younger and stronger man than I is needed as a permanent laborer.

The Rev. J. W. Morton, North Loup, Neb., General Missionary.

From 1884 to 1891 Mr. Morton was a General Missionary in the North-west. Last year he went to North Loup, Neb., to serve the church three-fourths of the time, and our Board one-fourth. He reports, however, only eight weeks of labor, in South Dakota, Kansas and Texas; 36 sermons and addresses; numerous visits; and the distribution of a few pages of denominational literature.

The North Loup Church soon assumed entire self-support, for which it is to be congratulated. The feelings of the Board toward Mr. Morton have always been most friendly; and for him and his future work we have a deep interest.

Under date of Jan. 18, 1892, he writes :

At a meeting of the North Loup Church, a few days ago, a unanimous vote was taken requesting me to give them my whole time from now on. As I am convinced that it will be better for the church to have a pastor the whole time than for three-fourths of the time, I have concluded to accept the modified call. I trust it will in no way seriously interfere with the plans of the Board, and that they will cheerfully excuse me from accepting their call.

I do not intend to abandon missionary work altogether, as I expect to make frequent trips to places not very remote from home, to be gone but a short time at each trip. This work will be done in the name and on behalf of this church.

I wish to express, through you, to the Missionary Board, my gratitude to them for the courtesy and kindness they have uniformly extended to me since I be-

came their servant. This will be to me a source of pleasure as long as I live. I trust they may find, in the person of a younger and more devoted man, a much more efficient laborer in the same fields. I am very pleasantly situated here, and trust that the Lord may have work for me to do for many years to come. With kindest regards to yourself and to the members of the Board, I am, as ever, your sincere friend and devoted fellow-laborer in the vineyard of the Lord.

The Rev. A. G. Crofoot, New Auburn, Minn., Missionary Pastor.

With regret, but owing to lack of funds, our appropriation to the New Auburn Church was discontinued Dec. 31, 1891; and Mr. Crofoot reports only six months' labor; 33 sermons and addresses; average Sabbath congregations of 44; 21 prayer-meetings; 60 visits; the distribution of 100 pages of tracts and many papers; and 9 additions by baptism.

He writes :

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

The Rev. F. F. Johnson, Stone Fort, Ill., General Missionary.

From want of funds Mr. Johnson's term of service was short. He reports six weeks of labor with the Bethel and Stone Fort churches, Ill., and Shepherdville Church, Ky., and at New Stone Fort, Ill.; 24 sermons and addresses; congregations of 50; 3 prayer-meetings; 34 visits; the distribution of 1,000 pages of tracts; and one addition.

The Rev. Madison Harry, Marion, Kan., General Missionary.

Mr. Harry reports a year's work with the church at Marion, at Emporia, Dow Creek, and Hartford, and at Whipple, Williams, Maxson, and Brown school-houses; 112 sermons and addresses; congregations from 10 to 75; 12 prayer-meetings; about 290 visits; the distribution of about 2,000 pages of tracts and 50 papers; 18 Seventh-day Baptist families; 10 resident members of the Marion Church; and 2 Bible-schools on the field.

He writes :

On the whole, advance has been made and the condition and prospects we think are better. In February and March, assisted by Pastor G. M. Cottrell, of Nortonville, we held a protracted meeting in Elmdale, resulting in ten conversions, six of whom we baptized on profession and pledge to keep God's commandments and the faith of Jesus. At this place there are now eight Sabbath-keepers who have organized a Sabbath-school. One now awaits baptism into this church (Marion). The interest in our preaching services at Dow Creek, and at Williams school-house, twelve miles from here, is better than ever before, as at our last appointment we had the largest congregations since laboring at these places. The interest on the Sabbath question is encouraging.

The special need of this field is evangelistic labor to secure conversions, and consequently religious awakening and conscience quickening, on which alone can we expect to build New Testament churches. This kind of labor can best be performed by two, or even more. The only one within reach to help is Bro. Cottrell, of Nortonville.

Another item of encouragement is that at Dighton, 200 miles west of here, in Lane Co., Kan., there are now five Seventh-day Baptist families whom I hope to visit before Conference. Perhaps I should have said the special need of this field is evangelical laborers and people who will tarry and receive the promise of Acts 1:8.

The Rev. C. W. Threlkeld, Stone Fort, Ill., General Missionary.

Mr. Threlkeld reports 8 weeks of labor at Stone Fort, Bethel, Villa Ridge, and at school-

house and out-door appointments; 25 sermons and addresses; 8 prayer-meetings; 71 visits; and the distribution of 500 pages of tracts and 20 papers.

Partly owing to Mr. Threlkeld's ill-health, and partly to lack of missionary funds, his labors were discontinued. But we should be glad to see him again working, with renewed strength, for the cause in which he feels so deep an interest.

The Rev. D. K. Davis, Smythe, S. D., Missionary Pastor.

Mr. Davis reports a year's work with the Pleasant Grove Church; 91 sermons and addresses; congregations of 30; 35 prayer-meetings; 48 visits; 7 additions; 17 families; 39 resident church members; and one Bible-school.

He writes :

We would give devout thanks to our heavenly Father for his guiding and protecting care. A good degree of health has prevailed. A measure of success has attended our efforts, not only in our personal interests, but those in relation to the church. Since the beginning of the year some work has been done in the finishing of the inside of our house of worship. A carpet, speaker's desk, a sofa and two upholstered chairs, and an organ, have been procured and paid for. Our society has been increased by the addition of two or three families. Seven have been added to the church by letter, and it is probable that others will be added soon. The appointments of the church have been quite well sustained, and there is a fair interest in the Bible-school and weekly prayer-meeting. The latter is in the hands of the Y. P. S. C. E., which has an active membership of twenty-three. With the aid of a few good crops our farmers will doubtless recover from a condition of indebtedness in which most of them are now involved by the purchase of land and farming implements. By that time we hope to be a self-sustaining church. We have no parsonage, and until our church is paid for (the debt is \$500) we shall not attempt to build one. We hope the Board of Managers may be able to grant the appropriation for next year that we have asked for the last two years, as \$200 is all that we can raise for the pastor's salary, in addition to the \$40 per year we have promised to raise for the Board. At present the prospect for a bountiful harvest is good. With many thanks for the interest the Board has taken in us, we remain yours in the gospel.

The Rev. E. H. Socwell, Garwin, Ia., Pastor and Missionary.

Mr. Socwell reports 52 weeks of labor with the churches at Garwin and Grand Junction, and at other points in Iowa; 61 sermons and addresses; congregations from 25 to 100; 49 prayer-meetings; 193 visits; the distribution of 5,517 pages of tracts; 5 additions—2 by baptism; 31 Seventh-day Baptist families, and 72 resident church members at Garwin and Grand Junction.

He writes :

I feel a deep regret that I am not permitted to report greater results. The year has been one of incessant toil and care, and I have faith in God that he will not allow all the labor bestowed to be in vain. During the year I have preached at Garwin, Grand Junction, Marion, Welton, and other local points in the State, besides doing missionary work at Keota, Des Moines, Cedar Rapids, Perry, Gowrie and Rodman.

Three-fourths of the Sabbaths have been spent at Garwin, the remaining fourth at Grand Junction, while labor has been expended at other places during the week.

The religious interest at Garwin is increasing, our congregation is larger than at former times, and our Sabbath-school better attended. The Y. P. S. C. E. holds a prayer-meeting on each Sabbath afternoon, which is fairly well attended. Altogether, I feel encouraged over the religious prospects in our society at Garwin. Two have been added by baptism.

The little church at Grand Junction maintains service each Sabbath. When I am not with them they hold Sabbath-school and prayer-meeting. During the year we organized a Young People's prayer-meeting, which is quite well attended. This church has received three additions by letter during the year, and there are others whom we hope to welcome to membership in the

near future. At Garwin there are now 24 Sabbath-keeping families, 55 resident and 24 non-resident members. At Grand Junction there are seven Sabbath-keeping families, 17 resident and 1 non-resident members.

I am hoping and praying that I may be far more useful in the future, that I may be more successful in winning men to Christ. O, that God would endue all his laborers with power from on high, that we might be more efficient in gathering in the harvest.

#### VOLUNTARY WORK BY PASTORS.

Pastor S. R. Wheeler, Dodge Centre, Minn., spent one week visiting the Trenton Church, preaching 3 sermons, making 15 visits, and distributing 250 pages of tracts and papers.

Pastor S. H. Babcock, Walworth, Wis., reports 4 weeks with the Coloma Church and at 5 other preaching places; 22 sermons and addresses; congregations from 13 to 50; 33 visits; and distributing about 200 pages of tracts. He found 8 Seventh-day Baptist families and parts of others, and 21 resident members.

Pastor Geo. W. Hills, Milton Junction, Wis., reports 8 days in Chicago; one sermon to a congregation of about 40; 27 visits; and the distribution of 3,807 pages of tracts.

Pastor J. G. Burdick, New York City, spent a few days at Billings, Mo., with other delegates, after the meeting of the South-Western Association, in 1891. There was great interest in the preaching and singing, and he thinks it a hopeful field for evangelistic work.

Pastor Chas. A. Burdick, Farina, Ill., reports 3 weeks in Southern Illinois, 14 sermons at 4 places, and 15 families visited. Evangelistic work, religious instruction, and organization seem to be greatly needed.

#### South-Eastern Association.

The Rev. O. S. Mills, formerly of Berea, W. Va., Missionary Pastor.

Mr. Mills moved to New York State before the end of the year, and reports only 31 weeks with the churches of Ritchie and Conings; 78 sermons and addresses; congregations of 41; 48 prayer-meetings; 120 visits; the distribution of 696 papers; about 30 families or parts of families; 48 resident church members in Ritchie, 14 at Conings; and 2 Bible-schools.

The Rev. Theo. L. Gardiner, Salem, W. Va., Missionary Pastor.

Mr. Gardiner reports a year's work with the Salem Church, and on Buckeye and Flint Runs; 199 sermons and addresses; congregations from 30 to 75; 50 prayer-meetings; 146 visits; 17 additions—8 by baptism; about 35 families besides parts of families; 160 resident church members; and 2 Bible-schools. Salem has a fine new parsonage, into which the pastor put about 90 days of labor.

Salem College, a new and promising denominational school, gives to this pastorate and field a special interest and importance.

The Rev. M. E. Martin, Salem, W. Va., Missionary Pastor.

Mr. Martin reports a year's work with the Greenbrier and West Union churches, and at Long Run, Lick Run, and Trough and Buffalo school-houses; 145 sermons and addresses; average congregations of 67; 50 prayer-meetings; 110 visits; the distribution of 500 pages of tracts; 6 additions—2 by baptism; 89 Seventh-day Baptist families; 75 resident church members; and 3 Bible-schools.

He writes :

I am happy to report that the labors of the past year have been attended with a degree of success; and there seems to be a growing interest in both of the churches of which I am pastor. The meetings are as well attended as could be expected considering the scattered condition of our people.

The West Union Church is moving forward in build-

ing their house of worship, the people having subscribed \$400. Notwithstanding their earnestness and zeal, they have to go with caution on account of their financial circumstances. One of the greatest needs of this church is that they have preaching at least twice a month.

In the vicinity of Long Run Station there are 23 Sabbath-keeping families. Most of them are members of the Greenbrier Church, and are situated five to seven miles from the meeting-house. To accommodate these people we have preaching once a month at the Trough school-house, one mile and a half from the Station. We are arranging to organize a Sabbath-school there in order to give the young people the opportunity and blessing that it will bring. Most of the families are very poor, yet I find a great many children who need advantages that they have not had hitherto.

Our people in the bounds of my field of labor need to know and realize more their duty in financially supporting our various interests. I look upon this field as a very hopeful one if the labors can be continued as they have been in the past two years.

(To be continued.)

## WOMAN'S WORK.

### HOW WE MADE A MISSIONARY MEETING INTERESTING.

BY HARRIETTE REA.

As a rule, the meetings of our union auxiliary to the Woman's Board of Missions have failed to attract a good-sized audience. Indeed, our ladies have been heard to declare openly that, unless we had a speaker from Boston, they would not attend, as these meetings were hopelessly dull. To be sure, there were letters from Turkey, or India, or Japan, as the case might be; but oh! can anything be dryer than one of those long epistles, read aloud with the usual absence of force and fluency?

Sometimes we have wished that Madame de Sevigne could have tried her hand at a missionary letter. The slums of London and New York are not wholly destitute of fun and sparkle. A few scintillations now and then from heathen countries would be very acceptable.

We sent to the auxiliary members of the three churches, and asked for the names of ladies who were willing to talk, for five minutes or less, upon some topic connected with missions, or the countries in which they have been founded.

It must be a talk. The law against reading anything for this one afternoon was to be "according to the law of the Medes and Persians, which altereth not."

Another suggestion was made. The talk, as far as each one could judge for herself, must be interesting. Everything but truth should be sacrificed to this idea. The ladies were also to agree that nothing but sickness or sudden death should prevent their coming.

We did not expect to be overrun with volunteers, under such conditions, but twelve women said "I will try."

On the day of the meeting, one woman remarked: "Nobody knows how I dread this afternoon. I haven't had a night's sound sleep since I promised to help. I'd give five dollars to get out of it."

We instantly declared our willingness to let her off for five dollars, but no notice was taken of our remark. Prayer for the meeting was not forgotten; for spiritual power is indefinable, but essential as the life-giving quality in the atmosphere is to our breath. A goodly number were present at the usual hour of the opening exercises. The singing was spirited and excellent. The speakers were requested to follow each other without being called. There was a moment's silence,—a waiting pause. Then a lady came forward to the desk with the remark, "Some one must break the ice, so I will begin." She told us about the St. Paul Institute in Tarsus,—a memorial to St. Paul in his native city, and then added a suggestion of her own,—this was the year when our thoughts turn naturally to Spain and to Queen Isabella's interest in Columbus: Why could not we, as mission-

ary women and grateful citizens of our new country, contribute to an "Isabella fund," to be devoted to the Spanish missions?

Next a young mother gave a lively account of a five o'clock tea in Japan, given by one of the missionaries to the wealthy ladies of the place,—an innovation, but a great success.

She was followed by one who said that, since she had agreed to look for something interesting in missionary literature, she had taken up India, and it seemed to her now there could be no other country so attractive. She dwelt upon the zenanas, and the success of teachers in these homes.

The next one said: "I found an article upon the way in which they make tea in Japan for a supper, where guests are invited. It was so curious and formal that I couldn't forget it." She gave a careful description, including the rare and costly dishes that were used.

Then a lady, without rising, spoke in a low, but very clear voice: "I read of an invalid, confined to her room, who was called to give up one of her sons to become a missionary. At first the thought was unendurable, but a new hold upon life came to this mother through unforeseen agencies,—an awakening to the interest of missions all over the world, the coming in of neighbors to hear her son's letters, the establishing of a mission circle, the widening of interests that brought strength to body and soul."

Two others spoke, in a general manner, of missionary work and the ways in which help could be given. They did not repeat; for each expressed her own thought in her own way.

Another asked leave to say a word about Life and Light,—its merit, and its importance as the organ of the Woman's Board.

Our secretary had a story to tell of a company of convict women, who formed a line into the sea as far as they could stand, and saved a number of exhausted people from a wreck. So "Christianity makes an infinitesimal influence infinite." We may not do actual work among women in foreign lands, but we can form a human life-line, and, by the chain of united prayer and effort, aid in the work of bringing light out of darkness.

A young wife said she had been reading of two women who told Mr. Moody that they were asking God to fill him with the power of the Holy Spirit. He thought he possessed it already, but was moved by this confession to pray more earnestly for the gift; and it came to him with such a power that he found no words to express it. We may learn some day that our prayers for the missionary work, offered up in the midst of our care and our daily labor, have been a source of power and fruitfulness.

A lady with a very cheerful face remarked that a coming marriage in her own family had, perhaps, attracted her to the marriage customs of other nations. She gave an amusing account of the mishaps in a Chinese city occasioned by a change of sedan chairs, which brought about a change of brides.

The last on the list was one whose daughter had recently gone to Africa, to be a teacher in a school at Natal. We gladly lengthened the meeting fifteen minutes, to hear an account of her journey, her new home, and her delight in the work. All were, of course, intensely interested in one who went from our own auxiliary.

So closed the meeting. Except in the last case, no speaker had occupied over five minutes, many not more than two or three. Not one had been dull, or failed to command attention. There was a variety of topics, a vigor, an enthusiasm, that could only arise from personal investigation and individual expression. This never can be brought about by the reading of papers. The personality of a speaker furnishes the magnetism. Twelve is a large number for one meeting; but the uncertainty of the trial made it safer to arrange for an unusual supply.

The criticisms of the audience were favorable. With the wide world for a field, why should not a missionary meeting be full of attractive incidents and suggestions?

There was a sequel. Among these participants were those who had never joined an auxiliary. We noticed, afterwards, on the collector's list, that each one had pledged her dollar for the coming year.

# THE SABBATH RECORDER.

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

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

## CORRESPONDING EDITORS.

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

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

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

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

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

J. NO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"SCORN not the slightest word or deed,  
Nor deem it void of power;  
There's fruit in each wind-wafted seed,  
Wasting its natal hour.

"A whispered word may touch the heart,  
And call it back to life;  
A look of love bid sin depart,  
And still unholy strife.

"No act falls fruitless; none can tell  
How vast its powers may be,  
Nor what results infolded dwell  
Within it silently."

A NOTE from a friend in Syracuse, N. Y., informs us that Peter B. McLennan, Esq., a graduate of Alfred University and one of the Trustees of that institution, and a resident of Syracuse, has just received a unanimous nomination for Justice of the Supreme Court, an honor deservedly conferred.

WE make room this week for another statement by Bro. Kinne of his views on certain passages in the Acts of the Apostles, not for the sake of provoking controversy, but that our good brother may make plain his thoughts on the subject. On many questions there is room for wide differences of opinion, and as a rule the discussion of such questions is unprofitable when it passes farther than it is necessary for each writer to go in order to make his meaning, and reasons therefor, plain to the reader. We seek to limit all discussions in the RECORDER at this point.

WE again call the attention of our readers to the change in the plan of handling the subscription list of the RECORDER recommended by the Board in their last Annual Report, and adopted by the Society. On and after January first next, no subscriber's name will be carried who is more than one year in arrears unless payment or satisfactory settlement is made for such arrearage. The Business Agent will soon send a circular letter to each subscriber in arrears one year or more, giving the plan in detail. Look out for it and be prepared to settle your RECORDER account promptly. We do not wish to part company with a single one of our readers, and we hope that the next three months will see every account settled to December 31, 1892. Of course, we shall expect that many will also pay for 1893 in that time.

WE are justly proud of any distinction which our own country wins in anything that is good or noble. There is one thing, however, said of us which should more than bring the blush to our cheeks, and that is that there are more divorces granted in the United States than in all Christian countries in the world besides. This, to say nothing of the unscripturalness of divorce save for the single cause of adultery, is one of the great evils threatening the prosperity and the perpetuity of our country. The crown of the nation is the integrity of the home; and the integrity of the home is inseparably joined to the sacredness of marriage; and the great foe to the sacredness of marriage is a

free and easy system of divorce. For the remedy of this evil at least two things are necessary: First, a more wholesome Christian conception of marriage as a divine institution, and second, a better system of laws regulating its legal aspects. These should be uniform throughout the United States, or National rather than State regulations.

It is an evidence of the march of Christian civilization that the settlement of certain boundaries questions between Brazil and the Argentine Republic are to be submitted to President Harrison for arbitration. By the terms of the agreement, the two powers, who are parties to the dispute, are to have one year in which to submit their respective claims, and President Harrison is then to have another year in which to review the case and make his decision. When the Pan-American Congress adopted resolutions in favor of compulsory arbitration as an expedient for averting war, Brazil was almost the first State to act upon the high moral policy which had been proclaimed. It not only exerted its influence strongly in favor of the negotiation of arbitration treaties which should have binding force upon American States, but also in its new Constitution it expressly prohibited wars of conquest. In its practice it is now living up to its own high doctrine. That the United States should have been chosen for this important service is a distinction of which we may justly be proud.

It is announced that Professor Henry Preserved Smith, of the Lane Theological Seminary, is to be tried by the Cincinnati Presbytery for heresy, at the October meeting of that body. The vote of the Presbytery in favor of the trial stood forty-six to sixteen. What the ground of the charge is is not stated, but we hope Professor Smith will be "Preserved" from anything like that rash, or vindictive, or defiant attitude of defense which has done so much to prejudice honest minds against "advanced thinkers," on former similar occasions; and that the Presbytery, on their part, will conduct the trial in such a way as to find out just what Professor Smith's views are and why he holds and teaches them, and to show wherein, if at all, such views contravene sound biblical teaching. These are times when men are thinking quite independently of traditional lines, and it does no good but much harm to get mad about it. If Professor Smith is a heretic, it ought to be an easy matter to show it, and he ought to change his teaching; if he is not, the trial ought to show that, and thenceforward he should go on with his work unmolested, until he brings up something else which needs investigating. How else shall the cause of truth be advanced?

THE fifth meeting of the Pan-Presbyterian Alliance was held last week at Toronto, Canada. The Alliance which meets once in three or four years, is in no sense legislative, but is composed of delegates from all bodies organized on the Presbyterian polity, and is designed to promote unity of faith and action among the kindred denominations of this great family. Representative men of the Presbyterian churches from all over the world were in attendance. The first General Council of the Alliance was held in Edinburgh in 1877, the second in Philadelphia in 1880, the third in Belfast in 1884, and the fourth in London in 1888. Eight years ago, at the Belfast meeting, the question of formulating a "consensus creed" came up, but it was felt to be a hazardous undertaking, and was

given up. But the desirability of having such a creed as the common, fundamental standard of all the Reformed Churches is becoming generally recognized, especially by American Presbyterians, and there is a possibility that the question may be brought up again in the Alliance. If church unity is ever attained, it would seem that a good place to begin is in the churches which are organized on the same general principles. For example, there are 140 distinct Christian denominations in the United States. Of these there are fifteen varieties of Methodists, fourteen of Baptists, and twelve of Presbyterians. Why should these forty-one denominations be more than three?

EVERY observer of the thought of our times must have noticed with some concern the tendency to re-estate and modify the articles of Christian faith; and this tendency is clearly toward eliminating the supernatural, divine element in the regeneration and sanctification of men, and toward the reforming of men by educational methods, and the leading of them to better things by external influences, carefully and wisely exerted over them. Now, we can hardly over-estimate the importance of right education in training men in right methods of living, or of those wholesome influences which, being thrown lovingly around them, will lead them to choose the paths of virtue and honor; but there are methods and means of training something which already has its beginning, and that something is a new life in the soul of man begotten and born of the Spirit and Word of God. It was to a representative of one of the best classes of men of his time that Jesus said: "Marvel not that I said unto you, *Ye must be born again.*" And the possibility of meeting this moral necessity was met by the atonement made in the blood of Christ. If we give this up, we may as well give up at once our faith in the whole scheme of human redemption, and resolve our churches into mere human moral reform associations with no divine headship to them. Christ's death was not simply a tableau calculated to move the affections. It was more than an exhibition of God's hatred of sin, or of love to the sinner. It was the actual infliction of the penalty of a broken law. It was the punishment of sin—not of his sin, for he was not a sinner—but of ours. As the Apostle Peter expresses it, "He bore our sins in his own body on the tree;" and Paul says, "He was offered up to bear the sins of many." If we, as ambassadors for Christ, would have power with men to persuade them to be reconciled to God, let us not get away from this fundamental truth.

A CORRESPONDENT presents, in another column, in an undenominational way, some thoughts on the "near second coming of Christ." Without entering into the discussion of the main question, namely, the possible very near coming of Christ in a literal form, we confess that we are not affected by it as many seem to be. It is said, for example, that a belief in the doctrine is a wonderful stimulus to active labor. The believer in this doctrine says: "My Lord is soon coming to the earth, in accordance with his glorious promise; He may come any day, in all probability in my natural life time; therefore I ought to be diligent, that when he comes I may be found ready and watching." And this, it is thought, is a most inspiring hope. But we cannot help asking why the possibility of a speedy closing up of our earthly labors, in the manner described, should be a stronger incentive to diligence in those labors than the



certainty that in a few short years at the longest we will each of us have finished our work and have gone to our glorious reward whether the so-called second coming has taken place or not. This question has never been answered. This doctrine of the "near coming of Christ" is not a new one. More or less generally it has been believed from the times of the apostles until now, and for nearly two thousand years men have been stimulating their zeal and inspiring their hopes with the saying: "My blessed Lord is soon coming again to the earth, possibly he will come in my day and I shall look upon the form of him whom not having seen I love;" and up to the present generation, they have all died without realizing the hopes they have thus cherished. But during these same Christian centuries generations of men have been born positively knowing that a grand and glorious work has been given them to do in the name of their blessed Lord, and that it must be done in the brief limits of an ordinary life time; under the inspirations of the divine presence and help they have done their work gloriously and laid it down triumphantly and gone to the full fruition of all their highest hopes and the realization of their brightest anticipated joys. Let it be observed we are speaking simply of the practical effect of the doctrine on the life of men,—of motives and inspirations to faithful labor,—and not at all of the truth or error of the doctrine. So far as our present purpose is concerned, we are willing to admit that when it is said the Lord *may* come in this generation, the truth is told; but the truth that he *may* come in a given time is itself an admission that he *may not* come in that time; and so the motive or inspiration may be a true one, or it may be a false one as it has been up to the present generation. But he who goes to his God-given works with zeal and energy, looking steadfastly to the recompense of the reward, knows that in a few short years at the longest he will lay down his weary work, and at the call of his divine Lord and Master will enter into eternal rest. This hope is not a *may be* but a *will be*. It has cheered and inspired millions of hearts from the beginning until now, and not one who has leaned upon it has ever been disappointed. Let us hold fast this surer, better hope, and cheered and sustained by it, let us do our work until comes our time to rest in him. It will come; and it will be glorious.

#### WAS IT THE LORD'S SUPPER?

As a stranger among Sabbath-keepers I begin to feel that my name is seen too often in the columns of the RECORDER; but the review by Bro. F. O. Burdick, of two articles written by me and published in the RECORDER, demands some explanation. I regret that the articles reviewed are not now in my possession, and my recollection is not distinct as to the language used. I may have been too positive in my utterances.

The first article reviewed pertained to the question whether or not the record in Acts 20:7-11, justifies the conclusion that the Lord's Supper was celebrated on that occasion. Dr. P. S. Henson claims that it does justify such conclusion, and Bro. F. O. Burdick conceded the same, though in his review he is not quite certain, while I deny the justness of the claim. I will now give my reasons for taking the negative of this question. Bro. Burdick says, "I have yet to find any positive Scripture proof that it was or was not a celebration of the Lord's Supper." Accepting the above as true, I ask,

is it good policy to concede to an opponent what he cannot justly demand? and I submit that no man can demand that his opponent shall concede the truth of his assumption. Now what is there in the narrative in Acts 20:7-11 to lead any one to think of the Lord's Supper? Simply and only the words, "to break-bread." That, as is well known, is an equivocal expression, and cannot therefore in and of itself designate the Lord's Supper. Those words are used to designate a common meal. I do not accept the common opinion that Acts 2:42, 46 has any reference to the communion. To claim that they do thus refer on the part of Mr. Meyer, or any one beside is, as far as I can see, groundless assumption, and especially it would seem to me to be a singular freak of the imagination for one to suppose that what is stated in Luke 24:30, 31 was anything more than an ordinary repast. I can see no sufficient reason why I should not regard Acts 2:42, 46, and Luke 24:30, 31, as pertinent to my purpose in showing that the words "to break bread," cannot alone designate the Lord's Supper. The first decisive scriptural reference to the Lord's Supper, subsequent to the record of its institution, is found in 1 Cor. 10:16 and 11:23-27. I do not claim that the institution was not observed in the early churches; but that there is, as far as I am aware, in the inspired writings, no earlier decisive reference thereto. While I do not claim any positive proof of the certainty of my position on this question, inasmuch as one is not required to prove a negative; and I am not aware of having been in a dilemma, as my good brother suggests; but perhaps because I do not know when I am in that fix; and also, I am not conscious of having drawn the inference ascribed to me; and further, I am not willing to admit that what I offered in support of the negative of the question under discussion, was mere assumption.

I will now restate (if I can so as to be understood), my reasons for the opinion that the Lord's Supper was not observed on that occasion. I take just the opposite view of "the drift of circumstantial evidence." In view of the facts of the case as stated by Luke, I discover no indication that the breaking of bread means anything more than the partaking of a common meal. The 11th verse reads: "And when he was gone up, and had broken bread, and eaten, and had talked with them a long while, even till break of day, so he departed." There does not seem to me to be the least ground for putting anything into the inspired record. Paul had tarried at Troas seven days, and if the Lord's Supper was celebrated while there the Lord's-day, or Sabbath, was the regular or appropriate time, and not after midnight on a secular day; but if any one thinks otherwise that may be his right.

In respect to the second article reviewed I wish to say that when I wrote that I was not sufficiently off my base to begin counting the Pentecostal period on Friday and ending it on Saturday. In Lev. 23:15, 16, we have this specific direction for making the Pentecostal count: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering," etc. I think I adduced Scripture evidence to prove that Christ must have been crucified and entombed on the fourth day of the passion week, and that the fifth day was the Passover Sabbath, according to John 19:14, and the sixth day would be the offering of the wave sheaf, and the day from which the count should begin. Then the question arose, What is the import of the word *from*

in this place? Does it mean that the day on which the wave sheaf is offered is to be the first day of the count, or does it begin on the following day? So I consulted Webster on the meaning of "from," and he says, "Out of the neighborhood, leaving behind," and so I left the sixth day behind and began my count on the seventh day of the week, and found the fiftieth day to be the Sabbath. If that is not straight work please tell us wherein it is crooked.

N. KINNE.

#### THAT REJECTED RESOLUTION.

While bearing cordial testimony to the kindly spirit and manifest good purpose of the RECORDER'S Contributing Editor, and also to the general correctness of his report of the late session of the General Conference, as appearing in the RECORDER of September 8th, I beg leave to call attention to the following statement: "The decisive vote rejecting a resolution providing for the appointment of a committee to investigate the character of secret societies and report with recommendations at the next session of the Conference, showed, not that the Conference was in favor of secret societies, but that it did not think it advisable to take up such valuable time in discussions as to their merits." If by "their merits" is meant the merits of secret societies, the rejection of the resolution was seemingly unnecessary, since there was no apparent desire or disposition on the part of the Conference to discuss the merits of secret societies. Besides this was the fact that the resolution did not call for any such discussion at that session, nor did it ask the Conference to vote for or against secret societies. It simply asked the Conference to appoint a committee to investigate and report upon secret societies at a future session of that body. It would have taken no more valuable time to have passed that resolution than to reject it, nor could it have done any real harm to have appointed the proposed committee. Such action, on the part of the Conference would have been, at least, courteous to the good brother who offered the resolution, and might have served a good purpose, by removing in some measure, at least, the seeming occasion for the feeling, and not infrequent intimation, that age and experience even with known culture and ability have ceased to be factors of influence in the counsels of the denomination. The rejection of that resolution "showed" nothing whatever respecting things not involved or implied in the resolution itself, but it did show, as a practical result, the unwillingness of the Conference to appoint the proposed committee and by implication its unwillingness to encourage or countenance the consideration of the question of secret societies, even at a future session of the body, either by a select committee, or possibly in the committee of the whole. It proves nothing and in practical effect means nothing to say that this vote does not show that the Conference was in favor of secret societies, since it did not show that Conference was or is opposed to secret societies. Nothing can be really affirmed of the action rejecting the resolution beyond its effect, namely: The decisive refusal of Conference to appoint the proposed committee, or to provide in any way for the consideration, at any future time, of the question of secret societies.

It is not the purpose of this article to discuss or introduce the discussion of the merits or demerits of secret societies, but rather to insist that the Conference must be held responsible for the results of its own action and that any record of its doings should, in all cases, be a faithful transcript of the things done.

STEPHEN BURDICK.

WEST HALLOCK, Ill.

## YOUNG PEOPLE'S WORK.

### UNITY OF WORK BETWEEN THE YOUNG PEOPLE OF THE EAST AND WEST.\*

BY PROF. EDWIN SHAW.

This subject was given to me by Miss Babcock, the Secretary of our Young People's Permanent Board. She gave me the privilege of selecting some other topic, and I thought at first I would do so, but thinking that perhaps the committee had some special reason for choosing this subject, and knowing that it is generally more difficult to get a subject than to discuss one already found, I concluded to take it as given to me; but owing to a lack of material and data sufficiently relevant to the subject, you will please excuse me if I do not always hit the nail squarely on the head, and I will endeavor to strike no one's fingers but my own.

In the first place, lest the same impression come to some of you which came to me at first thought, there is a vast difference between unity and harmony. I once saw a number of boys pulling on a long rope, a "tug of war" they called it. Eleven boys at one end were pulling in one direction and an equal number at the other end were pulling in the opposite direction. Now each team of boys pulled together in perfect harmony; they pulled the same way, they pulled their very best, there was no hard feeling, no ill-will, there was no traitor in their midst, all were desirous that their side should win, there was perfect harmony on both sides. But on one side there was more unity of action than on the other; they pulled together better, and of course were successful in the contest. The side that lost failed, not because of a lack of harmony, but because of a lack of unity. Each side had a captain. The captains did not pull with the rest, but walked up and down the lines cheering and directing their men. Now the side that was victorious was the side that gave best heed to the orders of the captain. No matter if a man were not in the best position to pull the most, he did not wait nor hurry, but when the captain shouted, "Heigh-o-heave, now, boys, together; now it goes," just at that moment he pulled the best he could. I hope the analogy is sufficiently clear without an application. You see my point, loyalty to our leaders; first of all to our Great Captain, Jesus Christ, and then to those whom he has appointed through us to be his under captains. In no other way can there be perfect unity.

Let me give you another illustration. Out here on this beautiful prairie some one is constructing a palatial residence. There are perhaps one hundred workmen; some are stone-cutters, some are masons; here are the carpenters, here are the painters and the general workmen; all are much interested in the work, and are doing their very best, for it is the palace of their king whom they love dearly. But each man goes at the work independent of all the others; or they are gathered in groups of two, four, or half a dozen. Presently they find that they are colliding in their work; here two have done the same thing, here the work does not fit together; the windows are not alike, the paint varies in its color; the carpenters by heavy pounding have caused a large piece of plastering to fall off; the carpenters are very sorry indeed and beg a thousand pardons, while the masons take it in good part and patch up the broken place; but they in turn spatter lime

on a coat of fresh paint and a day's work is spoiled. They are sorry too and the painters feel badly; but there is no hard feeling, no ill-will, all is good nature; there is perfect harmony. But don't you see that the work as a whole is retarded and injured because of a lack of unity? How can there be unity? By having one and only one general director, and under directors for each department. The stone-cutters must work together in unity, so must the masons and carpenters and the painters; but all the time there must be not only harmony but unity between the several departments. You see the analogy. Now it may be that those who have charge are building houses in other parts of the country; they may be building barns, and rail-road depots, and factories, and churches; and while there is no apparent connection between the various buildings, and they may seem to be entirely independent, yet there is unity; the stone-cutters will be sent on ahead, the carpenters will follow, then the masons and painters. We are working for the cause of Christ. To do the most efficient work there must be unity of action.

Now a few more words in reference to the subject. I believe that there is perfect harmony among our young people, East and West, North and South, everywhere. I do not like the expression "East and West." We are all one in Christ. As to unity, I do not know. I have never been so situated as to learn. We are all at one end of the rope pulling against sin and wickedness; we are all pulling the same way, no doubt about that; we are all pulling our best, part of the time at least; we are all anxious to win; there is no ill-will, all is harmonious. But whether or not we pull together, I do not know. From the very fact that the subject was given me I half suspect that there is a lack of unity. We are all working to build up the house of our Lord; none of us are pulling down, unless it be unconsciously, as the carpenters knock off the plaster; and lest something of that kind may happen by our being too independent, let us strive earnestly to obtain unity of action.

And so I stand here to-day to plead the cause of loyalty to our leaders, loyalty to our officers, to our pastors, to our homes, loyalty to our churches. If our leaders call for work in a certain way, no matter if it is not our way, provided it involves no wrong action, let us fall into line and do the best we can. Our cause is of more importance than any one individual. My brother, if you are asked to be chairman of the Lookout Committee, do your best. My sister, if you are requested to write an article for the Young People's hour, do your best. There is at least one consolation, if the work is not acceptable to the leaders, we shall not be asked again. Christ, our Great Captain, says to us, and our leaders say, "We expect every Seventh-day Baptist to do his duty."

I have steered clear of my subject; I realize that I have not suggested even one practical method of securing "unity of action between the young people of the East and the West." As I said, it is due to a lack of information. This is my only apology.

I close with the thought and exact words of Lyman Abbott as found in the closing paragraph of the chapter on "The Evolution of the Church," in his last book, published this year: "The true church of Christ is one; but the unity of the church lies in the future. We shall not come to it until we recognize that loyalty to Christ, the historic Christ, the risen, living Christ is the sole condition of union, and in that union is absolute liberty of thought, of

worship, and of action. Christ the only pope, Christ the only creed, those who possess Christ's spirit the only apostolic succession, and all who are in Christ one, because they are in him and are doing his work."

### "A SPARK OF GOD."

BY M. E. SMITH.

The Russian peasants have a saying that in every man there is "a spark of God."

But how to brighten that spark and set it burning is a great question.

Dr. H—, fresh from his post-graduate course in Germany, was ready to settle to his chosen life-work of physician.

His father helped establish him in a large Eastern city, fitting out his office with many of the appliances of modern medical and surgical science. At the first, like most young physicians, he had plenty of leisure.

One Sunday afternoon he went into a large mission Sunday-school. He was a warm-hearted Christian young man, and so went to that Sunday-school with interest. As he looked about the room he saw a class of boys who had no teacher. He watched them, and saw how coarse and rough they were,—almost repulsive. In a few moments the assistant superintendent came to him, saying, "Will you try to teach those boys to-day? I can find one who will undertake it. They have turned teacher after teacher away. In fact, they have nearly ruined our school. Last Sunday we almost determined to expel them from the school; but we hate to do that, since they are the very class we wish to reach."

The young doctor looked again at the class, got up and went to them, taking the teacher's seat. He was a thin, small man, one whom the boys would call "skinny." Immediately the boys began to nudge each other, and taking hold of their own flesh as though to draw it out india-rubber like. One said to him, "Who are you?" another, a little aside, "Guess he's the india-rubber man from Wonderland." Just at that time one of the curiosities at the Musee was that strange man, who had been exhibited in various cities, with the loose skin,—skin that could be stretched out as if made of rubber.

"Here," thought the doctor, "is my golden opportunity." He said, "Boys, I am a doctor, and have studied many years. I have been across the ocean to study. I can tell you a great many things about skin and flesh and bones."

He told them of how, in a healthy, well-developed person, the skin was as a fitted garment for the protection of the flesh. He explained how the skin could replace itself, and some of the conditions which would cause such a strange skin development as the "rubber man" had. He said nothing about the lesson that day, but the boys showed so much interest in all that he told them, that, at the close of the school, he said, "Boys, I have a skeleton strung on wire in my office. Come, if you like, on Thursday evening, and I will show you more about these things. You know our bodies are, like houses, to be taken care of."

Thursday evening came. Every boy of that class was in Dr. H—'s office. He began to hope he had found the spark of God even in these boys. They came cleanly dressed, hair brushed, shoes blacked, and quite a look of civilization about them.

The doctor showed them how wonderful the bones are in workmanship. Without any attempt at preaching to them, he spoke of the impossibility of man's workmanship ever being equal to God's. He showed them an electric machine and many other things in the office.

Sunday they were in their places, quieter, and willing to read the lesson and listen to the story of it.

Several years have passed. Those boys have grown to be good, useful, and nearly all Christian young men.

A few weeks ago Dr. H— died. He had achieved great things medically. His career was brilliant, his life full of what he had done, and rich in promise of what might be. But with all the cures he wrought, and all his helpfulness to suffering bodies, was there any greater work

\*Read at the Young People's Hour of the General Conference, Nortonville, Kan., Aug. 20, 1892.

than he began that Sunday afternoon in the mission?

The fires that he helped brighten in those boys will light other fires, so that a continual incense of pure lives shall be offered. What possibilities are given to a true teacher!

BUFFALO, N. Y.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1892.

#### FOURTH QUARTER.

Oct. 1.	Saul of Tarsus Converted.....	Acts 9: 1-20.
Oct. 8.	Dorcas raised to Life.....	Acts 9: 32-43.
Oct. 15.	Peter's Vision.....	Acts 10: 1-20.
Oct. 22.	Peter at Cesarea.....	Acts 10: 30-48.
Oct. 29.	The Gospel Preached at Antioch.....	Acts 11: 19-30.
Nov. 5.	Peter Delivered from Prison.....	Acts 12: 1-17.
Nov. 12.	The First Christian Missionaries.....	Acts 13: 1-13.
Nov. 19.	Paul's First Missionary Sermon.....	Acts 13: 26-43.
Nov. 26.	The Apostles Turning to the Gentiles.....	Acts 13: 44; 14: 7.
Dec. 3.	Work Among the Gentiles.....	Acts 14: 8-22.
Dec. 10.	The Apostolic Council.....	Acts 15: 12-20.
Dec. 17.	Review.....	
Dec. 24.	The Birth of Christ.....	Luke 2: 8-20.

### LESSON III.—PETER'S VISION.

For Sabbath-day, Oct. 15, 1892.

SCRIPTURE LESSON.—Acts. 10: 1-20.

GOLDEN TEXT.—Of a truth I perceive that God is no respecter of persons.—Acts 10: 34.

INTRODUCTION.—This lesson introduces a new era in the history of Christian missions. Gentiles had hitherto been converted and welcomed, but the Jews had insisted upon their conforming to the rite of circumcision and other ceremonial observances. But it was now evident that they were to be invited to Christ without being Jewish proselytes. The story of Cornelius and Peter shows how the two religious elements are brought together. There are concessions and sacrifices for both to make, while no true principle is violated. It is all an advancement toward Christ.

EXPLANATORY NOTES.—v. 1. "A centurion." Captain of 100 men. "Italian band." Called so because not native troops of Palestine but born Italians. v. 2. "A devout man." With a worshipful bent of mind, reverent toward heaven. "Feared God." Fearing God comprehends here the worship of God, though the word *φοβέομαι* may refer to a carnal fear. "With all his house." He governed well his household, feeling his responsibility as its head. "Much alms." His religiousness bore fruit. Faith and works. "Prayed . . . always." Observed the stated hours of prayer. v. 3. "Evidently." Openly. "Ninth hour." 3 P. M. One of the Jewish hours of prayer. The evening sacrifice was offered at this time. "Angel of God." Messenger from heaven. v. 4. "Looked on him." Spirits are not visible to the natural eye, but have supernatural power to be manifest in human form when sent of God. "Afraid." He was so glorious, see verse 30. "Lord." Or Master. Not Jehovah. Recognizing him as either an angel or some spiritual manifestation. "A memorial" Token of remembrance. Evidence of it was now to be given, peace of mind anxiously sought should come. v. 5. "Send men to Joppa." Praying and working go together. From Joppa will come the answer to your request. God wills that each supplicant shall have something to do in the answer of his own prayers. But he may not know until he prays, therefore pray. v. 6. "Seaside." Sanitary laws required his residence there as a tanner. "He shall tell thee." Words "whereby thou and all thy house shall be saved." 11: 14. God is pleased to use preaching for the good of all classes, learned and unlearned, Christians and sinners. v. 7. "When . . . was departed." He makes no delay, so earnest is he about this. "Waited on him." Even his body-guard and servants caught his spirit and were "devout" and obedient, ready to perform what he might require. v. 8. "He declared all things." Mutual confidence. He tells his servants the whole story and his heart's desire. v. 9. "Went on their journey." About a day and a half. "House-top." Flat roof, and often chosen for place of prayer. "Sixth hour." Noon. v. 10. "Very hungry." Peter was fasting. "They made ready." Were preparing dinner. "Fell into a trance." Ecstasy, rapture, a transportation out of self into a mental state in which he sees, as it were, into another world. Not a dream, for he is not asleep. v. 11. "Certain vessel." Receptacle, described as "a great sheet." "Knit at the four corners." Tied, or bound, and by them "let down upon the earth." v. 12. "All

manner of . . . beasts . . . and fowls." Representing varieties. All nations and tongues were to hear the gospel. v. 13 "Rise." Peter was kneeling. Rise from prayer to work. "Slay and eat." Without regard to distinctions. v. 14. "Not so." This is contrary to our custom and law of eating. "Common." Not holy or consecrated. v. 15. "What God hath cleansed." God can do the difficult. The meaning bears upon the souls as well as food of the Gentiles. Old Jewish ideas of eating must not regulate the carrying of the gospel to unholy men. Eat what is set before you, if, in the meantime, you can preach Christ. Our conceptions of God and religion should yield before God's revelation. v. 16. "Done thrice." The voice to Peter. Commanded three times for emphasis. v. 17. "Peter doubted." Was uncertain as to the exact meaning. "Made inquiry." The tanner was probably an obscure man. "The gate." Which opened directly into the court. v. 18. "And called." Announced their presence. "And asked." Were minute in their inquiry, as so many were named Simon. v. 19. "While Peter thought." Was earnestly considering. "The Spirit said." In what manner does not matter. Spiritual-minded men know quickly the Spirit's voice. He has many ways of speaking. v. 20. "Arise, get thee down." Make no scruple, though they are Gentiles, for "I have sent them." Cornelius had sent them, but he was led by the Spirit of God. The Spirit is God in one office or manifestation.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 9th.)

GOD'S MESSAGES. How does he send them? Acts 10: 5, 6, Ex. 3: 11-14.

God sends messages to his children in many ways. The sun-rising, the clear sky, the boisterous winds, the growing grain, everything in the material world bears to us a message from the Creator. But men do not read those aright until they have studied his written word. This alone reveals perfectly the divine will concerning us. The Bible, God's Word, is the message to dying men. Who shall carry its truths to earth's remotest bounds? How does God send them? Must the message be weak and timid or bold and fearless? Must he be an ordained minister or a layman? Must he be an active or an associate member? Have you one of those messages to carry or am I the only one appointed? In the Bible we find as messengers Moses, the prophets, Paul, Peter, Mary, angels, and hosts of men, women and children, celestial beings and terrestrial beings. God has a message of love and pardon for a bold reckless outlaw. The pastor's sermons and visits were treated with contempt; the superintendent, and Sabbath-school teacher failed to reach him in his downward career; mother's prayers and father's commands only vexed him; sister's pleading was also unavailing; the arm of civil law was used to check him in his mad course; but all these failed. God sent them as messengers but he would not listen. Handcuffed and chained, he was on his way to prison when a timid, trembling little girl looked sympathetically into his face. "I love 'oo," Jesus love 'oo." The hard, wretched heart opened. The arrow of love pierced through. The message was heard, received, love conquered at last. He wept, he prayed, he believed and was saved. How did God send the message? How did it ever come into your heart and who brought it? Can you bear one such message?

SCRIPTURE READINGS:—Matt. 3: 1-6; 4: 5, 6, Isa. 40: 3-8, Mark 1: 2, Matt. 28: 5-8, Mark 6: 7-13, Acts 5: 17-20, Rev. 1: 1-3; 10: 1-4, 11; 22: 16, 17.

—WHEN the sermon ends or the Sabbath-school is dismissed the work has only commenced. A man stood at the church door when service closed. "Is it all done?" he asked of one coming out. "No; it's all said—and now is the time to do it." He who only attends church and Sabbath-school and even prayer meeting, does but a part of his duty. A chapter from the Bible, a prayer or two, a meditation, a visit to the sick, is as needful for Wednesday or Monday as on the Sabbath. And this does not prove all days alike nor diminish regard for the special day so holy.

—SPEAKING of a successful Sabbath-school worker a writer says, "He will be a man of prayer." This "goes without saying," but we fear some forget it. If they do not forget it why do so many still insist upon omitting that part of the lesson which is commonly called the

Leading Thought? The historical, prophetic and other interesting things are dwelt upon, but with what dread do we come to the personal application or statement that "faith has life in Christian character, and expression in Christian deeds," or a similar summing up. Surely we need to get near the Master in secret prayer before we can impress the spiritual thought upon hearts naturally averse to it.

—BUT there is great need of his being a man of prayer so that his many difficulties and discouragements will be taken to the throne of grace and not be carried to class or school. They will not be hindrances and obstacles in the way of his work if left at the altar of prayer. Communion and fellowship with the Great Teacher will keep many a person from saying: "I must give up my work, I don't know how to do it well enough."

—A LEADER should be a good conductor of power and energy to his fellow laborers without trying to outshine them with brilliant speech. Many a brilliant tongue has kept others silent which should have spoken. Copper wires that carry the electric fluid are cold, they are good conductors, but the carbon points that blaze and flash are poor conductors. Both may be necessary, but leaders would better carry to others the inspiration needed than do all the blazing themselves.

—AND after all the illustration may be carried too far. "Let your light so shine," etc. But be careful that the light is not a mere flash.

### THE SUN CHOLERA CURE.

More than twenty years ago, when it was found that prevention of cholera was easier than cure, a prescription, drawn up by eminent doctors, was published in the *Sun*, and it took the name of the *Sun* cholera cure.

Our contemporary never lent its name to a better article. We have seen it in constant use for nearly two score years, and found it to be the best remedy for looseness of the bowels ever yet devised.

No one who has this by him, and takes it in time, will ever have the cholera.

We commend it to all our friends. Even when no cholera is anticipated it is an excellent remedy for ordinary summer complaints, cholera, diarrhoea, dysentery, etc.

"Take equal parts of tincture of cayenne pepper, tincture of opium, tincture of rhubarb, essence of peppermint, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a little cold water, according to age and violence of the symptoms, repeated every fifteen or twenty minutes until relief is obtained."

This is the original formula for the *Sun* cholera cure. It was given to the *Sun* in the "cholera year," 1849, by Geo. W. Busted, then, and now, a practicing pharmacist in this city. It was published daily in the *Sun* during the summer of that year. It was published at intervals for several years, and again daily during the "cholera years," 1885 and 1886, and has been printed in the *Sun* probably 1,000 times since it first appeared. It has been adopted into the United States Pharmacopœia and is a medicine approved and valued by every medical man in the country.—*New York Journal of Commerce*.

A CURIOUS and beautiful superstition prevails among the Armenians that when any one is seriously ill the sick room is filled with angels who are sent to watch over the patient. For this reason the room is beautifully draped and furnished with flowers, sweets, dried fruits and cakes, and each visitor on entering strikes a cord on a musical instrument which hangs at the head of the sick bed.

## AN EMPLOYMENT BUREAU.

The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee.

The services of this bureau will be gratuitous—those who may be benefited thereby only contributing enough for actual expenses of the management.

The one having this in charge, while using his best endeavors to suit, will not guarantee to find desired places for all, and must not be held responsible for misfits. He solicits inquiries from any and all our people who are seeking a life work or who may be discontented with present positions; persons having funds available for Seventh-day Baptist enterprises, under either personal or local supervision; and would be pleased to communicate with parties aware of safe business ventures within the denomination, or paying positions of any kind among our people.

Soon the pastor and the best business man in each community will receive a list of inquiries concerning the locality, and which they are requested to answer fully, and return promptly to

CHAS. F. MAXSON,

FARINA, Ill.

## A WORD TO THE "MORGAN PARK BOYS."

I have been an interested reader of your articles in the RECORDER from time to time, and have noted the many methods and means used to draw people to the Saviour, but none has interested me more than the incident of the poor, discouraged mother, in her helpless condition with her garden and woodpile, and those idle, growing boys; and I believe that if ever you did God's service it was when you ground that ax. There is no telling the results of that little act; it may be the means, under God, of inspiring them all with courage that will be lasting, not only in matters of worldly interest but in bringing them into that higher life which is hidden with Christ in God, which the mother longed for. None but those who have had an experience know the trials of a mother with the "dull ax," the "garden," and the "growing boys," without a father's constant oversight; and I want to thank you for that poor woman for the kindness shown in that one incident. I hope you may, at some future time, resume your labor of love; and the prayers of Christians will follow you that the Eternal One may be your support and crown your labors with success, and that the seed sown by you during the vacation may spring up and bear much fruit to the honor and glory of God.

L. J. C.

## CORRESPONDENCE.

WAUKESHA, Wis., Sept. 21, 1892.

Dear RECORDER:—You have been coming to me at this place for a few weeks past, but I am about to take my departure for another locality, so after this week, you will find me at Waukegan, Ill., where I shall be very happy to see your bright and cheery face for a few weeks, when I shall probably make another change. Then I will let you know in time to have you follow me, for I do not wish to be deprived of the pleasure and profit of perusing your attractive pages, wherever I may be.

Waukesha is a beautiful town on the Fox River of South-eastern Wisconsin and North-eastern Illinois. It is noted as a health and pleasure resort, on account of its numerous

mineral springs which furnish an abundance of "sparkling and bright, in its liquid light" water, good for some of the ills of humanity, particularly Bright's disease, and similar difficulties. The springs are located in different parts of the town, and are furnished with the most beautiful surroundings of larger and smaller parks, shaded with evergreen and other forest trees, laid out with handsome walks and drives, green lawns decorated with beds and banks and mounds of a great variety of flowers of the brightest and most lovely hues, furnishing visitors with most delightful places for strolling, or lounging on the rustic seats located here and there in the shady coolness of the trees. The most noted of the springs have the following names: Bethesda, Fountain, Hygeia, Henck, Welcome, Silurian, Arcadian, Lithia, and White Rock Springs. They are walled with larger or smaller circles of solid stone masonry, or beautiful slabs of marble, some of them being 12 or 15 feet in diameter, covered with circular wooden canopies, supported on round pillars, and some of them paved with stone floors. The water in some of the springs is so near the surface that a person can reach it by stooping or kneeling, in others several stone steps have to be descended to get to it. Several of the springs have large buildings of stone or wood connected with them, in which the water is bottled and shipped to different parts of the country for foreign consumption. One of the springs is covered with a long wide Arcade, in imitation of an ancient idolatrous Greek temple, the roof of which is supported on large, white wooden pillars, two rows of which run along each side of the structure. And to make the resemblance complete to an idolatrous temple, there is a large statue of a goddess, Hygeia by name, seated on a pile of stone on one side of the spring, her right arm extended, holding a seashell in her right hand. This is one of the springs which has to be reached by descending several steps, and a stream of water is constantly flowing upward, through a pipe in the center, eight inches in diameter, with sufficient force to keep the water in perpetual agitation, like a boiling caldron. The water of this spring can be had "without money or price," by any one who will go there to get it. Indeed, this is the case with all the springs, but two of them take five cents for admission to the grounds, which are beautiful parks, several acres in extent.

To a Christian, it is not a very difficult matter, when he visits such a resort as this, to think of the "great salvation" provided in the atonement of the blessed Saviour, for the cure and eradication of the dreadful disease of sin with which mankind is so universally afflicted, for it is frequently represented under the idea of water, in the New Testament. On the last great day of the feast of tabernacles, when water was poured out, to symbolize something in the Jewish system of religion, it is said that Jesus cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." And the historian adds, parenthetically, by way of explanation, "But this spake he of the Spirit which they that believe on him should receive." And in that remarkable conversation with the Samaritan woman, Jesus told her that he had "living water" of which whosoever should drink it should be "in him a well of water springing up unto everlasting life." But in order to get the benefit of this water, every one must come to Jesus, personally for himself, and take it by faith from the hand of the giver. Everything wrong must be aban-

doned, and all that is right must be embraced and pursued, according to the light possessed. "Forsake wicked ways and unrighteous thoughts—turn to the Lord who will have mercy, and to our God who will abundantly pardon." • J. T. HAMILTON.

## WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 30, 1892.

The Grand Army re-union filled the public mind last week at the Capital to the exclusion of all other topics. The review of from 50,000 to 75,000 veterans nearly thirty years after the war was a wonderful thing to behold. From morning until night myriads of spectators crowded the houses and stands along Pennsylvania Avenue for miles and filled the sidewalks and overflowed into side streets while the files of thirty marched by at the rate of about 120 a minute.

The bummers, and bounty jumpers did not attend. They are dead and most of them buried. The men who marched were grave, substantial, respectable looking business men. Said an ex-confederate of high standing: "I thought the federal army was made up of vile and ignorant bummers and bounty jumpers but I know better now; I know better." No one could fail to know better who looked upon the sober, solid, intelligent and dignified veterans that quietly marched up the famous avenue, less jaunty, less triumphant than before, but not less determined and patriotic.

The entire absence of any manifestation of hate or bitterness during the whole encampment is worth telling. During the entire week and from the hundreds of earnest and vigorous speakers at re-unions great and small not a word of sectionalism, animosity or politics was heard. The officers were everywhere received with hearty enthusiasm and none of the mistakes, failures or jealousies of the war were revived. Some discrimination was of course made, but all present were sure of a lively welcome. Many that are gone were also remembered and the mention of such names as Sedgwick and old Pap Thomas evoked the heartiest applause.

Harrison was not indiscriminately cheered. He was prevented by the critical illness of Mrs. Harrison from showing himself to his comrades. No doubt his old corps greeted his name enthusiastically. But attempts elsewhere as for example at the re-union of the 6th corps to raise a cheer for him were not seconded. It was a soldier's and not a politician's re-union and the entire proceedings, including all the speeches, music, cheers and enthusiasm, were shaped, colored and absolutely determined by the heart memory and patriotism of the old soldier without any manifestation whatever of the ordinary partisan spirit.

The narrow escapes of the war have been often described, showing that if the confederates had only improved such an opportunity or the federals the other, the whole course of events would have been changed. Among those "might have beens" one often discussed by Washingtonians received much attention at the re-union of the 6th corps, Gen. Wright presiding, and also at the Sheridan memorial service, and that was Gen. Early's demonstration against this city at a time when it was defended mainly by Government clerks. Lee, who was in front of Grant in Virginia, sent Early secretly to make a demonstration in this quarter. He was met by a small force under Gen. Wallace at the Monocacy where a gallant fight was made, but Wallace with his small force was compelled to retire. Early delayed his advance for several

hours thereafter during which the 6th corps hastily sent by Grant crossed the Long Bridge, marched through the capital and displayed its well-known Greek cross in front of the tardy Early who then knew that "his game was up." Had he after the battle of the Monocacy made a quick assault such as Jackson or Sheridan knew how to deliver he would have been in possession of the city and the federal Government a fugitive.

President Lincoln at this time joined Gen. Wright at the front against the latter's remonstrance and in spite of messages sent from the rear by his wife. He was so absorbed in the conflict that he could not leave and paid no attention apparently to the deadly missiles that fell in his neighborhood. It was the first and only chance Lincoln had to get under fire during the war.

CAPITAL.

SISTER, SHALL WE MEET?

The following poem was read, in place of a sermon, at the funeral of Mrs. David Cartwright, who died, at her home in Cartwright, Wis., July 30, 1892.

Shall we meet beyond the river,  
Where the surges cease to roll?  
Where in all the bright forever,  
Sorrow ne'er shall press the soul?  
Shall we meet with those departed,  
Who have bowed beneath death's wave?  
Shall we meet the holy myriads,  
Who are ransomed from the grave?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet in that bright morning,  
Beyond time's dark, tedious night?  
Shall we hail its glorious dawning,  
Scattering sorrow with its light?  
Shall we meet where all time's shadows  
To oblivion flee away?  
Shall we meet amid the brightness  
Of an everlasting day?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet at home, my sister,  
When our pilgrimage is past?  
Shall we reach that blessed mansion  
We so long have sought, at last?  
Shall we meet beyond the wilderness  
Beyond the weary road?  
Shall we meet at last in Paradise,  
And in our flesh see God?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet in that blest harbor,  
When our stormy voyage is o'er?  
Shall we meet and cast the anchor,  
By the fair celestial shore?  
Shall we rest from all our labors,  
'Mid the swelling of the tide?  
Shall we meet and rest forever,  
By our blessed Saviour's side?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet in realms of glory,  
With the ransomed and the blest?  
Shall we meet with all the holy,  
When they enter into rest?  
Shall we meet with those whose brightness  
Shall the noonday sun outshine?  
Who shall bear the Saviour's likeness  
In his majesty divine?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet with many a loved one,  
That was torn from our embrace?  
Shall we listen to their voices,  
And behold them face to face?  
All the cherish'd and the longed for,  
Those whose graves are moist with tears?  
Those whose absence made life weary  
Through the dark and tedious years?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet those buds of promise,  
Blighted by death's chilling hand?  
Shall we see their fadeless beauty  
Blooming in the goodly land?  
Shall our hearts no more lie bleeding  
'Neath the strokes of sorrow's rod?  
Shall love's bands no more be sundered,  
In the paradise of God?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet with Christ our Saviour,  
When he comes to claim his own?  
Shall we know his blessed favor,  
And sit down upon his throne?  
Will he bid us share his glory,

Where no shams shall ever be?  
Will he bid us sing his praises,  
On that radiant crystal sea?  
Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet in yonder city,  
Where the towers of crystal shine?  
Where the walls are all of jasper,  
Built by workmanship divine?  
Where the music of the ransomed  
Rolls in harmony around,  
And creation swells the chorus,  
With its sweet melodious sound?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet with those invited  
To the marriage of the Lamb?  
Who shall then put on their glory,  
And forget their earthly shame?  
Shall we meet the shining myriads  
Who the songs of glory sing?  
Shall our voices join their praises  
To the everlasting King?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet the shining angels  
Who have guarded us while here?  
Shall we listen to their welcome,  
And return their words of cheer?  
Shall we be their bright companions,  
Far beyond this land of tears?  
Shall we share their holy raptures  
Through the lapse of endless years?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet by life's pure river,  
Where pellucid waters glide?  
'Mid the healing leaves and flowers  
That in beauty do abide?  
Where salvation's blessed harpings  
Float in holy melody?  
Where the monthly fruits are ripening  
Upon life's immortal tree?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet, oh weary sister,  
When the burden we lay down?  
Shall we change our cross of anguish  
For the bright unfading crown?  
Do we love our Lord's appearing;  
Shall we gladly see his face?  
Shall it beam with smiles of welcome?  
Shall he bring us endless grace?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

Shall we meet, my wandering sister?  
Say, O will you meet me there?  
When earth's glory shall be darkness,  
And its joy shall be despair?  
When before the throne of judgment  
We shall all together stand?  
Will you pray and strive to meet me  
Upon the Judge's right hand?

Shall we meet? Shall we meet? Say, Sister, shall we meet?

H. L. H.

HOME NEWS.

New York.

ALFRED.—On Tuesday evening of last week, Mrs. Dr. Platts invited the young people of the First Church to an informal reception for the new pastor, at her house. About one hundred persons responded to the invitation, and a very enjoyable evening was spent. There were light refreshments, music and recitation. Dr. Platts spoke a few words of welcome to the pastor, on behalf of the young people, and Pastor Davis made a feeling response, after which all sang, "Blest be the Tie that Binds," etc. The young people are well organized for work in the Master's name.—On Thursday afternoon and evening Mrs. J. Ellen Foster addressed the people of Alfred and vicinity on the principles of our government. In the afternoon the meeting was principally for ladies, at which a Woman's Republican Association was organized, and a Young Ladies College Club, which is the first organized in the United States.—At the close of last week 170 students had been enrolled, which is 25 or 30 more than at the same time last year. President Allen's death is greatly felt in the school. Prof. Kenyon has temporary general charge, and the President's class is well cared for, this term, by Mr. Geo. G.

Champlain. Business places in town were closed on the day of the funeral, and draped in mourning, in token of respect to the departed President.

S. R. S.

Wisconsin.

BERLIN.—The people of this place have been highly favored of late by the presence and preaching of two of our brethren,—A. H. Lewis and A. E. Main. Bro. Lewis spent two Sabbaths here, and Bro. Main two evenings. The preaching of both these brethren was largely of the practical; much good advice was given, with words of cheer and encouragement to the little band of believers here, and I humbly believe that I shall go on my rounds among these little churches with stronger faith and greater zeal than ever before.—Bro. Lewis preached once at the Baptist church in the city, and gave a political lecture in Library Hall one evening, which was largely attended and highly appreciated.—Crops are good, and threshing is being pushed forward. The weather is fine. Good health is a great blessing, which the people here generally have at this time.

J. H. T.

Nebraska.

HUMBOLDT.—We are having beautiful fall weather now. The corn is ripening up very fast, and if the frost does not come too soon there will be considerable corn. Farmers think there will be a half crop in this part of the country. It is quite certain there will be feed enough to keep the stock.—There has been considerable sickness.—Eld. Huffman is here holding revival meetings.—I began to teach school again September 5th, after a lapse of more than nineteen years.

U. M. BABCOCK.

SEPT. 15, 1892.

TESTIMONIAL.

WHEREAS, God, in his all-wise providence, has seen fit to call our dear brother, Deacon Erastus Brown, from the church militant to the church triumphant; therefore Resolved, That we, the Milton Junction Sabbath-school, deeply feel the loss of a faithful and efficient Sabbath-school teacher and worker; and further, Resolved, That we, teachers and pupils, try to profit by his example of faithfulness in attendance to the Sabbath-school, and also his example of dependence upon God, especially for help in the teaching of the Word; and

Resolved, That while we bow in humble submission to the divine will and purpose in removing from our midst our dear brother, we do most earnestly pray that the Lord of the harvest will raise up to us other faithful workers, that the work may go steadily on; and finally,

Resolved, That we extend our heartfelt sympathy to the bereaved family, that they be presented with a copy of these testimonials, and that a copy be forwarded to the SABBATH RECORDER for publication.

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Receipts in September, 1892.

Church, West Hallock, Ill.....	\$ 1 00
" Plainfield, N. J.....	19 73
" Shiloh, N. J.....	18 16
" Leonardville, N. Y.....	9 84
" Cartwright, Wis.....	5 00
Sabbath-school, Utica, N. Y.....	12 00
" Hornellsville, N. Y.....	5 00
S. N. Stillman, Alfred Centre, N. Y.....	5 00
Employees Publishing House, Alfred Centre.....	5 00
A. H. M., Leonardville, N. Y.....	10 00
A Friend.....	2 50
".....	1 00
".....	1 00
Collections at Anniversaries.....	150 00
Thomas Vars, Edelstein, Ill.....	5 00
Mrs. Lottie Babcock, Milton Junction, Wis.....	1 00
P. L. Clarke, Milton, Wis.....	2 50
Mrs. Hamilton and daughter, Hammond, La., Ladies' Society, Beauregard, Miss., Friend, Boulder, Col., 1/2 proceeds sale of four quilts.....	20 00
Mrs. Laura Baldwin, son and daughter, Glen Benlah, Wis.....	3 90
Mrs. H. A. Barney, Belmont, N. Y.....	3 00
Contributed.....	\$ 279 63
By Loan.....	650 00
	\$ 929 63

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Sept. 30, 1892.

## EDUCATION.

—EIGHTEEN of the 179 seniors of Yale University expect to study for the ministry.

—WHAT CHAUTAUQUA HAS DONE.—Rev. Dr. J. L. Hurlburt, who had no faith in the Chautauqua idea when it was set before him fourteen years ago by Bishop Vincent, recently said: The Chautauqua Circle has aided in the circulation of good books. If the man who makes two blades of grass grow where one grew before is a benefactor of the world, what shall we say of him who is able to put one good book in the hand of a reader? "The Chautauqua Circle has circulated something like an average of 30,000 sets of books every year, or near that amount—and sometimes, indeed, more, and in some years perhaps a little less—but that number would perhaps be the average figure. In fourteen years 30,000 sets would be about 180,000 volumes per annum, and would come to nearly two million copies of good books circulated under the auspices of the Chautauqua Circle. It is something to have put one good book into the hand of a reader. It is more to have put two million good books into the hands of the people; and that is something which nobody can gainsay the Chautauqua Circle has accomplished."

—CONSTANCE PENIMORE WOOLSON, writing in *Harper's Magazine* on student life in an Arab college, says: "In beginning his education the first task for a boy is to commit the Koran to memory. As he learns a portion he is taught to read and to write those paragraphs; in this way he goes through the entire volume. Grammar comes next; at El Azhar the word includes logic, rhetoric, composition, versification, elocution, and other branches. Then follows law, secular and religious. But the law, like the logic, like all the instruction, is founded exclusively upon the Koran. As there is no inquiry into anything new, the precepts have naturally taken a fixed shape; the rules were long ago established, and they have never been altered; the student of 1890 receives the information given to the student of 1490, and no more. But it is this very fact which makes El Azhar interesting to the looker on; it is a living relic, a survival in the nineteenth century of the university of the fourteenth and fifteenth. It is true that when we think of those great colleges of the past, the picture which rises in the mind is not one of turbaned, seated figures in flowing robes; it is rather of aggressive, agile youths, with small braggadocio caps perched on their long locks, their slender waists outlined in the shortest of jackets, and their long legs encased in the tightest of parti-colored hose. But this is because the great painters of the past have given immortality to these astonishing scholars of their own lands by putting them upon their canvases. They confined themselves to their own lands too, unfortunately for us; they did not set sail, with their colors and brushes, upon Homer's "misty deep." It would be interesting to see what Pinturicchio would have made of El Azhar; or how Gentile da Fabriano would have copied the crowded outer court. The president of El Azhar occupies, in native estimation, a position of the highest authority. Napoleon, recognizing this power, requested the aid of his influence in inducing Cairo to surrender in 1798. The sheikh complied; and in a month later the wonderful Frenchman, in full Oriental costume, visited the university in state, and listened to a recitation from the Koran. Now that modern schools have been established by the government in addition to the excellent and energetic mission seminaries maintained by the English, the Americans, the Germans, and the French, one wonders whether this venerable Arabian college will modify its tenets, or shrink to shadow and disappear. There are hopeful souls who prophesy the former; but I do not agree with them. Let us aid the American schools by all the means in our power. But as for El Azhar, may it fade (as fade it must) with its ancient legends draped untouched about it."

### 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, Nebras-

ka, 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 R'y, Chicago.

### IN MEMORIAM.

WHEREAS, God, in his all-wise providence, has seen fit to call our beloved and revered President into the grander and more beautiful labors of the hereafter, thus removing from us his wise and fatherly advice, be it;

*Resolved*, That the Alfridians extend to his family their heartfelt sympathy in this their great affliction, and,

*Resolved*, That a copy of these resolutions be presented to the family and also for publication in the *Recorder* and *Alfred Sun*.

CLARA L. STILLMAN,  
ALICE M. MAXSON,  
MOLLIE TERWILLIGER,  
EMMA S. BARNEY, } Com.

### 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.

### 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.

THE Yearly Meeting of the Pleasant Grove Church will be held at Smyth, South Dakota, commencing Oct. 14 and closing Oct. 16, 1892. Bros. J. L. Huffman and O. U. Whitford are to be with us. A cordial invitation is extended to all, and a special invitation to brethren at Dell Rapids, Daneville and Big Springs.

D. K. DAVIS, *Pastor*.

SEPTEMBER 26, 1892.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

REV. H. B. LEWIS having accepted a call from the church at Watson, N. Y., requests his correspondents to address him at that place.

THE REV. J. H. WALLFISCH having removed from London, Eng., to Germany, wishes to inform his correspondents that his present address is Leignitz, Germany, Bolko Str., 17.

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

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 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 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*.

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.

THE Annual Meeting of the Seventh-day Baptist churches of Kansas and Nebraska will be held at North Loup, Nebraska, commencing October 21, 1892, at 2 P. M. The introductory sermon will be preached by the Rev. M. Harry, the Rev. O. U. Whitford, alternate. The brethren of North Loup hope for a large attendance.

E. J. BABCOCK, *Clerk*.

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

J. T. DAVIS, *Pastor*.

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

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CONDENSED NEWS.

A herd of reindeer has arrived in New York, from Norway, for the Exhibition at the World's Fair. They will be wintered in New York.

Severe winds did considerable damage last week to unfinished buildings at Long Island City, Williamsburg, and other places on Long Island.

The net gold in the treasury (coin and bullion) is \$116,560,660, an increase of \$2,500,000 since the 1st inst., and of \$6,500,000 since August 1st.

The will of the late John G. Whittier has been read. It disposes of about \$50,000 in cash, besides some real estate and his copyrights, all of which goes to relatives and friends.

A man in New York lost his reason through the cholera scare, and imagining himself to be the health officer, went about the street scraping up dirt and mud in search of cholera germs.

The steamer, Henry M. Whitney, of the Metropolitan Line, running between Boston and New York, was run into September 28th, in the evening, in Boston Harbor, by the steamship Ottoman, of the Warren Line, and sunk. No lives were lost.

Chicago hackmen wanted \$100 a day for each hack used by the World's Fair directors on the day of the dedication. The directors engaged three for the presidential party at \$25 a day each, but they voted to engage no more unless they could be secured for a sum not exceeding fifteen dollars. They'll walk before they consent to be robbed.

The Board of Regents of the University of the State of New York have elected Vice Chancellor Upson Chancellor in place of Geo. William Curtis, deceased. Services in memory of Chancellor Curtis will soon be held. The Regents are preparing an educational exhibit of the State for the World's Fair. Melvil Dewey, an old Alfred student and Secretary of the Board is the director in the preparation of the exhibit.

The two vessels, for whose construction proposals have just been issued by the navy department, will make an important addition to our naval fleet. In armor, armament and equipment, these two proposed ships will equal, if not surpass, any ships of a similar kind in existence. Their fighting powers will be of the first order and their great speed will enable them to do effective service. Fully equipped and ready for commission, the two ships proposed to be built will cost in the neighborhood of \$8,000,000.

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

Royal Baking Powder ABSOLUTELY PURE

A family of six children died of diphtheria during the last two weeks in September in the city of Racine, Wis.

MARRIED.

JONES—TEETER.—In Clinton, Rock Co., Wis., Sept. 20, 1892, by Pres. W. C. Whitford, Mr. William Jones and Mrs. Rosa B. Teeter, both of the above named place.

VANHORN—ROOD.—At North Loup, Neb., by the Rev. J. W. Morton, Sept. 27, 1892, Mr. Jay VanHorn and Miss Edna Estella Rood, all of North Loup.

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.

CURTIS.—In Preston, N. Y., Sept. 7, 1892, Mr. Ethan R. Curtis, in the 71st year of his age.

Mr. Curtis was the second son of the late Eld. Ephraim and Mrs. Susan (Rogers) Curtis, and was born in Preston, Sept. 29, 1821. He was converted in early life and united with the Seventh-day Baptist Church of Preston, of which he always remained a member. He was married to Sarah Ann Rogers Dec. 25, 1842, and his wife with seven sons and two daughters survive him. He also leaves two brothers, Eld. D. P. Curtis, of Battle Creek, Mich., and E. G. Curtis, of Brookfield, N. Y., and one sister, Mrs. J. N. Clarke, of Bolivar, N. Y. He had suffered from heart disease for several years and was under constant medical treatment. Funeral services were held at his late home, Sept. 9th, conducted by the Rev. Mr. Parsons, of Oxford, N. Y. Interment at Preston.

SMITH.—At West Hallock, Ill., Sept. 24, 1892, Mrs. Carrie Manders Smith, in the 23d year of her age.

She was born in New York City, March 5, 1871, and left an orphan when about eight years of age. Through the kind efforts of those interested in her, a home was sought for her in Central New York, where after some changes and when about thirteen years of age, she became a member of the family of Eld. Stephen Burdick, then of Leonardsville, N. Y. She removed with the family to West Hallock, retaining her home with them until Dec. 31, 1889, when she was married to Jasper C. Smith, of West Hallock, with whom she lived a happy but brief married life. She cherished a Christian trust in Christ as her Saviour, and leaves to her friends the comforting hope that she has passed from death unto life. S. B.

SPAIN.—At her home, near Crab Orchard, Ill., Sept. 23, 1892, of neuralgia, Mrs. Docia T. Spain, wife of Dea. J. M. Spain.

Deceased was born in Macon Co., Tenn., in 1817, and was therefore in her 76th year. In 1832 she professed faith in Christ, and was soon after baptized into the fellowship of the Knob Spring Baptist Church, of which she remained a consistent member for more than twenty years. In 1853 she and her husband took letters and joined in the organization of the Baptist Church at Rome, Tenn. On coming to Illinois they brought letters from this church and Bro. Spain became one of the constituent members of the Bethel Seventh-day Baptist Church, near Crab Orchard. Although Sister Spain, on account of failing health and perhaps other causes, never joined us she heartily believed that "The Seventh-day is the Sabbath of the Lord," and conscientiously kept it to the day of her death. She was a faithful and loving wife and mother, and a kind and Christian neighbor. The funeral services were held at the family residence Sabbath afternoon, Sept. 24th, conducted by the Pastor, assisted by F. F. Johnson. Text, Rev. 14: 13. B. L.

HURLEY.—At her mother's residence, in Nortonville, Kan., Sept. 20, 1892, from consumption induced by la grippe, Mrs. Agnes Burdick Hurley, aged 19 years.

Too delicate and fair for earth, scarce seven months of wedded life had passed, ere she was borne from suffering to rest, from the earthly home to the heavenly. A member and organist in the Seventh-day Baptist Church of this place, the esteem in which she was held might be seen in the beautiful floral display and large attendance at her funeral. She had selected the music, and her pastor discoursed from Psa. 16: 11, and we laid her to rest amid the white flowers and evergreen, emblems of immortality. It was doubly sad because her husband lay sick, at the time, with a fever, and mourned her departure in anguish and alone. G. M. C.



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PATENTS

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