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CONTENTS.

| Editorials. | |
|---|------------|
| Paragraphs | 130 |
| Frederick Douglass | 130 |
| News and Comments. | |
| Paragraphs | 131 |
| CONTRIBUTED EDITORIALS. | |
| Paragraphs131, | 132 |
| A Religious Study of a Baptist Town | |
| A Study of a Photograph | |
| A Religious Study of a Baptist Town | |
| Posture in Prayer | 136 |
| Missions. | |
| Paragraph | 137 |
| From R. S. Wilson | 137 |
| The First Foreign Mission Work among | |
| American Baptists | 138 |
| The Hen and the Egg | 138 |
| WOMAN'S WORK. | |
| A Worker's Prayer—Poetry | 138 |
| Paragraph | 138 |
| Foot-Binding138, | 139 |
| Receipts | 139 |
| Rev. A. P. Ashurst Recognized as a Seventh-day | |
| Baptist Minister | 139 |
| Tract Board Meeting | 139 |
| Keep the Commandments | 140 |
| Resolutions of Respect | 140 |
| YOUNG PEOPLE'S WORK. | |
| A Prayer—Poetry | 140 |
| Our Mirror—Paragraphs | 140 |
| Home News. | |
| Rhode Island, New York, Wisconsin | 141 |
| Mrs. Caroline E. Greene | 141 |
| To the Mourner | 141 |
| SABBATH-SCHOOL. | |
| Lesson for March 9, 1895. The Rich Young | • |
| the second se | 142 |
| Correction | 142 |
| Youthful Follies—Poetry | 142 |
| A Boy's Bedtime | 142 |
| Special Notices | 142 |
| The Story of an Author's Child | 143 |
| A Mission Romance | 143 |
| DEATHS | 143 |
| LITERARY NOTES | 143 |
| LOCAL AGENTS | 144 |
| BUSINESS DIRECTORY | 144 |

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THE ETERNAL SHORE.



LONE! to land alone upon that shore! With no one sight that we have seen before, Things of a different hue, And the sounds all new, And fragrances so sweet the soul may faint. Alone! Oh, that first hour of being a saint!

Alone! to land alone upon that shore! On which no wavelets lisp, no billows roar, Perhaps no shape of ground, Perhaps no sight or sound, No forms of earth our fancies to arrange— But to begin alone that mighty change!

Alone? The God we know is on that shore, The God of whose attractions we know more Than of those who may appear

Nearest and dearest here: Oh, is He not the life-long friend we know More privately than any friend below?

Alone? The God we trust is on that shore, The faithful one whom we have trusted more In trials and in woes Than we have trusted those On whom we leaned most in our earthly strife,— Oh, we shall trust Him more in that new life!

Alone? The God we love is on that shore, Love not enough, yet whom we love far more, - And whom we've loved all through, - And with a love more true Then other lives,—yet now shall love Him more:— True love of Him begins upon that shore!

So not alone we land upon that shore: 'Twill be as though we had been there before; We shall meet more we know Than we can meet below, And find our rest like some returning dove, And be at home at once with our Eternal Love.

-F. W. Faber.

BABCOCK BUILDING



[Vol. LI. No. 9.

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor. REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed. corresponding editors.

J. P. MOSHER, Plainfield, N. J., Business Manager.

WHAT do we really ask of God when we pray? Do we honestly seek to know his will and way, or do we seek his approval of our own will and way? "Not my will, but thine, O God be done," is the spirit that must enter into every acceptable prayer.

NEITHER business without religion, nor religion without business, in this world, can be in the highest sense successful. The two are so related, from force of circumstances, that they are mutually dependent. The one needs the other. Religion is not designed simply for Sabbath worship, but every day_use. Love to God and love to man, finding expression in deeds as well as in words is the practical out working of true religion in the heart. It will permeate all business, all pleasure, filling the soul of its possessor with joy and crowning the earth life with life eternal.

ANOTHER standard-bearer has fallen. A trans-Atlantic dispatch, received by Dr. Tomlinson, of Plainfield, just as we are ready to go to press, announces the death of the Rev. William M. Jones, D. D., pastor of the Seventhday Baptist Church of London. This sad providence will be a heavy blow to the little flock of faithful worshipers in the old Mill yard church, as well as to his own family and a large circle of friends on both continents. Dr. Jones was very widely known and respected for his profound scholarship and intense devotion to his religious convictions. Though for a long time not physically strong, he has accomplished a large amount of research and literary work. No particulars respecting his last days, and his final departure for the Land of Rest, have come to hand, but doubtless will in due time. May God raise up many willing and devoted young men to take the place of our stalwart, but fallen, defenders of the faith. In this way only can we keep the ranks full and efficient. Young men, fill up the ranks. WE publish, this week, by request, and because of the general interest that will doubtless be felt, the paper to which we referred last week written by William Bayard Hale and published in the *Forum* of February, entitled, "A Religious Study of a Baptist town." As a rule, our readers do not like lengthy articles in the RECORDER, but this is one of the instances in which we are sure of being pardoned for publishing the entire article, as well as the reply by Bro. Daland, pastor at Westerly. The reply was sent to the Forum by pastor Daland, but its publication was courteously declined by the editor. In view of the glaring misstatements and wrong impressions that were designedly or ignorantly made by Mr. Hale, it would have been a little more courteous and kind in the *Forum* to have allowed Westerly a hearing. The injustice done to this "Baptist town" did not concern the Seventh-day Baptists alone, but nearly, if not quite, all the other churches as well. The able reach.

"gastly farce" of good fellowship, which Mr. Hale bats with so much skill, becomes a veritable boomerang in its ultimate recoil. Its evident unfairness will be widely known, and will justly react. Other papers are discussing the same. In the *Christian Inquirer* of Feb. 14th, is a fitting rejoinder, by Rev. John Evans, pastor of the First-day Baptist Church of Westerly, which we also copy in this issue. Christian charity and Christian courtesy are evidently not as rare qualities there, as Mr. Hale represents in his snap shot which so imperfectly pictures that pleasant, thriving, Christian village of New England.

WE are not disposed to be envious, but on the contrary rejoice at every evidence of good luck and enjoyment coming to our fellow mortals. But it is not easy to conceal the fact that the dream of our youth, as well as of our maturer years, has been revived and dreamed several times over, while reading in detail the proposed excursion of tourists to the Holy Land as shown in that excellent journal, the *Congregationalist*, some weeks ago, and again in its last week's issue. This excursion started from New York on the 16th of this month, having about forty persons who go, hoping to have one of the pleasantest and most profitable tours on record They intend to make the entire trip in little more than four months (128 days). The first eight days will be taken in crossing the Atlantic. Then in two days more they hope to ar rive at Naples, halting a little at Gibraltar, and Algiers. Stopping in Italy about two weeks they embark, March 9th, for Egypt, reaching Alexandria March 13th. One month in Egypt including a trip of three weeks up the Nile, brings them to April 14th, where they are to take a steamer for Jaffa. Then four weeks in Palestine will enable the party to visit Jerusalem and points of interest in that locality. passing northward through Samaria and Galliee, to Beirut, spending Sunday, May 12th, at that point. Thence by sea to Smyrna, across the Ægean Sea to Athens and on to Constantinople, where they propose to remain from May 31st to June 5th. That will be most too brief a time to settle the Turkish atrocities with the Armenians, but it may be better for this party not to attempt more than they can carry out. Again they go by steamer up the Danube to Pesth, Vienna, Strasburg, Paris and London, reaching the latter city June 15th. Those who do not care to stop long in London will probably arrive in New York June 23d. The tourists sailed on the 16th in the steamer Normannia, of the Hamburg American Line. The party consists of ministers, teachers, lawyers and business men, with their wives, children and friends, making a very choice company. We have mentioned dates and places somewhat in detail, so that any who are interested in following this party on their tour, can point out on their maps the places and the dates when they will in all probability be there. We hope some who read this article may yet make a similar tour. Such a trip is worth more to broaden one's mind and cultivate the heart than years spentin ordinary pursuits. Travel, for those who seek a liberal education, is becomming indispensible. It is hardly fair to say it is worth more than years of study in our best schools, for both are essential. Study first but do not fail to travel at home and abroad if such advantages are within reason-

FREDERICK DOUGLASS.

Frederick Douglass, the world-renowned orator, journalist, and reformer, died suddenly at his residence, near Washington, D.C., February 20th, aged seventy-eight years. He had been in excellent spirits during the day, and had attended the meetings of the Woman's National Council, now in session in Washington. He was to have delivered a lecture that night, and was waiting for a carriage when talking with his wife in the hallway. While talking enthusiastically of the convention, he suddenly fell upon his knees, with his hands clasped, and then, sinking down, he lay upon the floor, and soon breathed his last. Help was immediately called, but the great man was beyond medical aid.

Frederick Douglass was a native of Maryland, and was born a slave, in February, 1817. When only ten years old he was sent to Baltimore, to live with a relative of his master. He secretly learned to read and write, but at the age of 21 years, according to a long-cherished purpose, he fled from Baltimore, and forever from slavery. He made his way to New York, and thence to New Bedford, Mass., where he lived two or three years. Here he married. In 1841 he attended an anti-slavery convention at Nantucket, and made a powerful speech, which at once marked him as an orator of no common rank. From that time on his inspiration and his power in various reformatory movements were acknowledged. In 1845, he published an autobiography, and soon after he went to Europe, where he lectured to large and enthusiastic audiences, in England, Ireland, Scotland, and Wales. In England his friends contributed over \$700 to have him regularly freed from the claims of his former master. In 1847 he published a paper in Rochester, N. Y., called, at first, The North Star, and afterward changed to Frederick Douglas's Paper, which he continued until after the abolition of slavery, after which he gave his time mostly to lecturing and to public duties. However, in 1870, he became editor of The New National Era, in Washington, which was continued under the care of his sons, Lewis and Frederick. In 1871 he was appointed sccretary to the Commission to Santo Domingo; and, on his return, President Grant appointed him one of the Territorial Council of the District of Columbia. In 1872 he was elected presidential elector at large for the State of New York, and was chosen to carry the electoral vote to Washington. In 1876, President Hayes appointed him United States Marshal for the District of Columbia, which office he retained until 1881, when he was made Recorder of Deeds in the District of Columbia. From this office he was removed by President Cleveland, in 1886. In 1889, President Harrison appointed him Minister to Hayti, which position he resigned in 1891.1 . 6 In the career of this remarkable man, we have one of the brightest examples of great achievements under the most depressing circumstances of birth, race and prejudice. His indomitable will, unquestioned talent, and philanthropic impulses placed him infinitely above his traducers, and those who scorned him on account of his race. His memory will remain and be tenderly cherished when thousands of those more highly favored by birth and opportunities will be forgotten.

130

Feb. 28, 1895.]

THE SABBATH RECORDER.

NEWS AND COMMENTS.

A GREAT outburst of natural gas is reported near Parkersburg, W. Va. The roar of escaping gas can be heard for miles.

MR. JOHN D. ROCKEFELLER has recently added \$175,000 to his already munificent gifts to the University of Chicago.

THE petition against liquor under the direction of the W. C. T. U., bearing 3,000,000 signatures, has reached Washington.

IN making his appointment of priests recently, Archbishop Corrigan ignored Rev. Dr. McGlynn, who had been promised a parish.

THE name of the Sweedish minister to this country is Grip. So far as our acquaintance goes, we very much prefer him to the Russian grip.

OBERLIN COLLEGE is enjoying quite an extensive revival of religion. "It is remarkable for its quietness as well as for its depth and power."

NEW JERSEY justice has again been shown in sentencing three men to a year's imprisonment and \$1,000 fine for violating the racetrack law.

MR. GEORGE MULLER, of the Bristol Orphanage, has just entered upon his ninetieth year. He is the man of great faith, and correspondingly great works.

A HARVARD student has been expelled for whipping a special student in the Lawrence Scientific School. This is the first expulsion in Harvard for seven years.

TRAINS were reported fast in the snow in Italy, Feb. 17th. The storms, so severe in the United States the first half of this month, seem to have extended to other countries.

LARGE numbers of cattle have died in Texas

A SERIOUS wreck occurred on the Santa Fe Railroad in Oklahoma, Feb. 16th, by the collision of an excursion train with a live stock train. One man was instantly killed, two fatally injured and eighteen received serious wounds.

THERE is likely to be a large emigration of colored people from Mississippi, Alabama and Georgia to Mexico. They are colonizing in the northern States near the Rio_Grande. The first colony of four hundred and fifty passed through New Orleans early this month.

"WAS Moses mistaken? Or Creation and Evolution." H. L. Hastings, Boston, has issued No. 36 of his Anti-Infidel Library series under the above caption. It is well worth reading, as are his other issues, and will do much toward settling inquiring minds relative to the trustworthiness of the Scriptures.

It is now said that Paris proposes to have the greatest exposition of the age in 1900. In keeping with this intention, a telescope is to be constructed at a cost-of \$500,000, which it is thought will out-do all others and enable star gazers to see objects on the moon no larger than the towers of the Brooklyn Bridge.

A METHODIST congregation at Butte, Montana, are said to be very indignant over the discovery that their pastor has been plagarizing. He had for some time been preaching very able sermons, but the discovery was made that they were taken literally from a book of published sermons. Well, let every one this side of Montana rejoice that such sins are committed so far away!

LAST Monday, Feb. 18th, there were celebrations, on both continents of the one hundredth birthday of Geo. Peabody, the great philanthropist whose benefactions have been such a blessing to the world. The total of his gifts for benevolent purposes has been estimated at \$12,000,000, covering general education, and many schools of art, science and literature. He gave the sum of \$2,100,000 as a southern educational fund.

CONTRIBUTED EDITORIALS.

WE note in the Milwaukee Sentinel some interesting statistics concerning the churches of Wisconsin. It is startling at first thought to see the Roman Catholic Church membership placed at 249,164, as against 43,696 Methodists and 16,913 Baptists. It makes one thoughtful, when he remembers that the Methodists and Baptists are the two strongest of the Protestant Churches.

It looks brighter, however, when we know that the *total* Protestant membership outside of the Lutherans, is nearly equal to the Roman Catholic membership. If we can now multiply this Protestant membership by three, to get the aggregate members in the households of the Protestant faiths, as suggested in the last RECORDER, then the comparison is vastly more hopeful from our standpoint.

By the way, the article noted mentions some denominations having a membership in the State of only 500; but says nothing about our own people, who must have double that number. Wisconsin Seventh-day Baptists, let your light shine.

"BROTHER JONES" had company for dinner—the parson and two or three friends. Jones was of Puritan stock—the stern stuff that walks to the stake for the sake of convictions. But his tongue had never been baptized, and when the pie was brought in he fretfully complained that it was not sweet enough. His wife—patient little woman swallowed her mortification and gently said that some liked it sweeter than others. He might put on more sugar if he liked. Then Jones—I hesitate to tell it—pushed his plate away with an impatient movement of his big horny hand, and whined: "It isn't fit to eat."

In the embarrassing silence that followed, the two lobes of the parson's cerebrum held the following conversations with each other: "One trouble with this world is that there are too many babies in it about six feet high."

131

from the effects of the storm and cold this month. All possibility of winter grazing being cut off, there was nothing better than starvation for the stock.

SUSAN B. ANTHONY has long been a prominent and leading power in all the movements looking toward the enfranchisement of women. She is seventy-five years old, or, as some would have it, seventy-five years young.

NEARLY three hundred young men and young women are now in training in the Moody Institute, Chicago, for missionary work. They spend most of their spare time in practical mission work in the city.

OUTRAGES are still reported in Turkey as against Christians. It would seem that there ought to be power enough in all the civilized world by this time to make the continuance of such outrages impossible.

PROF. ROBERTSON, an eminent teacher in the Cobb Divinity School, Lewiston, Me., has been taken to an asylum for the insane. The school and all his friends feel it as a great affliction. They hope for his recovery.

A SIGNIFICANT commentary on the care of the officers and crew of the ill-fated Elbe for the passengers whose lives were entrusted to them, is seen in the fact that of the twenty persons saved sixteen were the officers and crew.

ONE of the most important meetings of representative women ever held in the United States, and we may say in the world, opened the 18th of this month in Washington, D. C. This convention will hold fourteen days. Thirty-two sessions will be held and papers on a multitude of subjects will be presented. This is the second triennial convention of the woman's organizations of the United States and will represent a general membership of from four to five millions. Religion, dress, temperance, politics, morality, and other important subjects will be discussed.

THE Twenty-Sixth Annual Convention of the New Jersey Young Men's Christian Association was held in Plainfield, commencing Feb. 14th and closing the 17th. Delegates were present from the associations throughout the State, and were hospitably entertained by the citizens of Plainfield. The meetings were of marked interest from the beginning to the close. There were addresses by men of large experience in Christian service, such as Dr. Theodore L. Cuyler, Dr. A. T. Pierson, Thomas Cochran, of Minn., Dr. A. H. Lewis and others. This Convention will long be remembered and its good influence will never be obliterated.

And the other side answered, "Amen."

A FRIEND wants us to explain the parable of the liniment for rheumatism, which we told some two months ago.

The rheumatism is open sin like dishonesty, profanity, or general ugliness in the community. The liniment is the gospel. The "Uncle John," who "still had an awful sight of it," is the church member who has been baptized, but has never surrendered. He takes part in meeting; but he still fills the hogs chock full of water before delivering them to be weighed. He does not read the Bible much, or if he does, he reads it to prove his point, and not to find his duty. These are the symptoms; but one patient may not have them all. The nephew, who had been a cripple, and was made a new man by the use of the liniment, is the man of naturally bad disposition who is soundly converted and develops a sweet spirit.

Frankly, brethren, of all the hindrances to the progress of the gospel in the world, none are more discouraging than are those professing Christians who are ready to talk in meeting, but who still love money or their own way better than they love God. The reason why the Gospel liniment has not cured them is because they have never taken it according to directions. In other words, they have never surrendered their hearts and lives to Christ's guidance. THERE are men who would be horrified at the idea of striking a woman, who will take their tongue and stab the good wife to the heart, leaving a wound to rankle and fester so long as memory lasts.

YEARS ago, in a western community, a new home was founded. The young couple possessed little capital except good health, mutual love, and willingness to work. A good deacon, long since gone to his reward, made a visit to the family. Before leaving, he prayed for God's blessing upon the new home in such a loving and tender manner that the young wife, her soul filled with the yearning desires which all true women know, prayed, too, and gave her heart to God. Then she went to praying for her husband.

Years passed; children came. The eldest became a Christian and joined his prayers with hers. Finally the husband, coming home from a gospel meeting one night, passed his son's door and heard him praying for his father. He went to his wife's room and found her, too, praying for him. He did not sleep much that night. A few evenings after, when the sermon was about rebuilding the wall of Jerusalem, he rose to his feet and said: "1 don't believe it will be any hotter working on the top of the wall in the sun, with the thermometer 106 degrees in the shade, than it has been for me the past two weeks. I want to find my place on the wall and go to work for the Lord."

But he was not ready yet to be baptized, and he was decided not to join the church. Yet, after a few days, he told the evangelist that he would leave the matter open before the Lord, and do whatever was shown to be his duty, and the evangelist went away with a light heart. When a man gets to the point where he is willing to leave his decisions open before the Lord, and do his duty as soon as he sees it, you need not worry about him. On the following Sabbath, the evangelist called on him to pray, just before the offerings for

A RELIGIOUS STUDY OF A BAPTIST TOWN. BY WILLIAM BAYARD HALE.

Summer loiterers along the Sound shore of New England, especially such as have made excursions in the country lying about Watch Hill, have pleasant memories of drives under the elms of the fine old Rhode Island town of Westerly, famous for its granite and its thread. Visitors in recent years have watched the rising here of the walls of an imposing church. The autumn witnessed its completion and consecration. Should a passer-by today, attracted by the roll of music, step in, he would find at the organ, as likely as not, a maiden of dark face like those in the altar pieces before which generations of her mothers worshiped in Italy. It is not the church of her mothers, however, for the marble-cutters who have come to Westerly are of that class of Florentine craftsmen who leave their reigion in its Rome home, and whose wives and daughters easily accept the forms of what they believe a purer worship.

The congregation of Christ Church is, indeed as interesting in composition as is, in religious nistory, the town of whose changed and changing conditions the new church is a monument. For Christ Church, as a dominant religious fact, is new; the old fact was the dominance of another religious body, whose idea is the exact and logical opposite of that of which the Episcopal Church is the exponent. That body still exists, and is strong, but the community is gradually outgrowing it, and its rival and enemy is gaining from it; and a condition is passing away which merits being photographed before it vanishes. In this quiet village is none of the perplexing problems of the administration of religion with which crowded populations struggle; here is no wide arena in which religious divisions work dire political effects; but here exist, side by side, the extreme representatives of the two ideas which are in contest in the religious world; and here to-day is to be found perhaps the most interesting ecclesiastical picture rends the religious, social, and commercial life of Westerly to its foundation. The one great fact concerning the town, the shadow upon its existence, the block in the path of its progress, the strange, distressing and bewildering occurrence which weekly chills its religious enthusiasm, is the observance of different holy-days by two parties, who, denying each other by their most apparent feature, keep up the ghastly farce of calling each other "brother." Three of the Baptist churches keep Saturday, and disregard Sunday.

The membership of these societies constitutes, if not now numerically half the community, practically more than half of it. It includes the proprietors of large machine shops, and many shopkeepers and employers of labor. Until lately, it was impossible on Saturday to make a purchase at a single retail shop in town; the supplies for the day's table had to be bought on Friday. On Saturday, Sunday-keeping Christians are embarrassed in their work by the cessation of labor on the part of half the population, as on Sunday, Sabbath-keepers are by that of the other half. No device could more completely disorganize society or disturb business. The consciences of Sabbath-observers are offended on every Saturday by the behavior of their neighbors, while on Sunday, Lord'sday Christians are awakened by the scream of factory whistles, go to church to the unedifying music of lawn-mowers, pray and sing amid the shouts of boys at play, and listen for the benediction over the rumble of carts. It is a singular sensation for New England Christians, sons of the Puritans, to reflect that while they are at worship, drills are resounding in the quarries, and that the machinery of the factories is in operation.

Only this mere sketch is necessary to enable the imagination to picture correctly the state of things which obtains in Westerly. One of the evil results of the strife between the two days is that many of the village people keep neither. A considerable number of Englishmen have settled here. They are chiefly operatives in the machine shops, and are compelled to work Sundays. They will not go to the Saturday services, and they soon learn to use their day of rest in turning an honest penny. After a few appearances at evening prayer Sunday night, they are apt to give up all church attendance, and all regard for sacred times; then, from year's end to year's end, their wives never see them in other than their working clothes. The desecrators of the Lord's-day in Westerly are protected by special statutes. Their chief congregation has about four hundred members, and is presided over by a minister of great activity, learning, and ability. His people are intelligent and moral, and have high spiritual ideas. Many First-day people of this generation are children of Seventh-day observers of the last generation, and intermarriages are common. These facts soften the asperities of the situation, and obscure the critical character of the issue. Who are these people? They are the modern representatives of a long line of dissenters from the teaching that there is in the world a Church of Christ. They claim succession from the Ebionites and the Nazarenes of the first century of this era, the Hypsistarii of the sixth, the Cathari, the Petrobrussians and the Passagii, all Protestants before the

baptism were made, and he was not surprised, after his earnest, consecrated prayer, to see him come forward for baptism. But the candidate did not see his way clear to join the church.

This continued story is rather personal, and will, without doubt, reach the eyes of the people mentioned, and of others who will understand. But it has already been so blessed to other hearts, and it has such a beautiful ending, that we know we will be forgiven for telling it here.

A few days ago a letter came, which ran as follows toward the close: "I must come to the point, and tell you that some more prayers have been answered in my behalf. I was baptized last Sabbath and united with the church. Praise the Loid. Let the good work go on. We are as happy as clams in high water, and three prayers go up in our home every night for you and the success of your labors."

Lord grant that this winter there may be many households united in praising the Lord around the family altar.

REV. DARWIN E. MAXSON, D. D., died at his home in Alfred, Friday night, February 22d. We receive this intelligence too late for any further notice, and indeed without any particulars, except that the funeral services occur on Tuesday at 2 P. M. This long and useful life, in later years, touched with many bodily infirmities, has at length found the sweet rest of Heaven. which any American community affords.

The village has six Baptist, and two Roman Catholic, churches; an Episcopal, a Congregational, and a Methodist church; a congregation of Plymouth Brethren, another of Adventists, and a Theosophic Society. Of the Baptist churches, three are of a sect which it will be the purpose of this paper to study, and one is "Christian,"-the *i* is pronounced long in Westerly. The other two have no reason whatever for living apart; a quarrel over temporal matters a few years ago furnished the opportunity for an exhibition of the Baptist devotion to the principle of division. The order of precedence observed in the list probably represents the order, as to numerical importance, and the denominations. Should the three sects of Baptists be regarded as separate denominations,-and they do not affiliate,—they would lose the first place.

An appearance of unusual good-fellowship is maintained among the Protestant denominations generally. They have sometimes joined forces for local mission work,—relieving their feelings subsequently by laying the failure at one another's doors. They even unite in "protracted efforts" of revival, falling out only over the distribution of the spoils. The familiar differences of theology and practice which elsewhere divide Christians becomes here, however, minor and unimportant in the presence of a controversy which

FEB. 28, 1895.]

most consistently and logically Protestant | in the State; one in Woodville, one in Rockof the sects that arose after Luther. Their descent from the last is indisputable. The Anabaptists were able to denounce the attitude of the mass of the Reformers as halfhearted and inconsistent, pointing out that they had failed to follow the Protestant principles to its ultimate result. Their especial execration was launched against the practice of infant baptism, which they characterized as a diabolical invention, utterly incompatible with pure Protestantism. For, if it beinquired how the Catholic Church of Christ chiefly proclaims the unity of the family of men, it must be replied : "By taking in its arms the yet unconscious babe, and solemnly and authoritatively pronouncing it a child of God, so uttering for each new-born man humanity's glad welcome into its redeemed and consecrated fellowship." But Protestantism, which is a system founded on the individualistic view of society, cannot admit that a child is entitled to be called a child of God, except in virtue of some voluntary personal act on its own part. Consistency demands that Protestants put away infant baptism; therefore. they can practise it only as magic. The contention against it has been led by the various branches of the Anabaptist sect;-nowadays we courteously omit the first syllable of their ancient designation. The Baptists are, therefore, the most consistent Protestants.

Among Baptists in England there developed. during the reign of Elizabeth, the further idea that Protestantism was still incomplete so long as the Church was acknowledged in the keeping of its chief festival, the Lord's-day. These thorough-going men pointed out that the observance of the first day of the week rested upon precisely the same authority as that for the holy-days which had been abolished among dissenters, and they demanded the restoration of the Jewish Sabbath. This position, like that of opposers of infant baptism, is absolutely valid from the Protestant standpoint, and it was defended with ability. I find that the Crown deemed it wise to command replies from learned Churchmen. Among Independents, Baxter and Bunyan wrote against it, but not with the skill of Nicholas Bownd, who, in a book issued in 1595, set forth for the first time the theory that the fourth commandment remained in force, but might be applied to Sunday instead of Saturday. A majority of the Puritans and Baptists were content to be inconsistent. Embracing the compromise proposed by Bownd. they were successful in impressing a Sabbatical character upon the feast, and the illogical institution known as the Puritan Sabbath came into being. It is not Protestant, and it is not Churchly, and observers of the Seventh-day point out that the test of time has stamped it an absurdity and a failure. All that religious enthusiasm and civil enactment could do for the Puritan Sabbath has failed; the world will have none of it.

ville, two in Hopkinton, and three in Westerly, whither, from Newport, the body of original Sabbatarians emigrated.

What we see in Westerly, then, is the result of the Protestant principle followed to its conclusion. We see this in actual existence, side by side with bodies which have retained more of the Church idea. Since Christ Church is representative of a reformed church which is not, accurately speaking, Protestant, it will be of interest to remark its relations with the Seventh-day Baptists

The Seventh-day minister, at the invitation of the rector and the bishop of the diocese, has participated in the church service. The rector has preached in the Baptist place of worship; but, when he did so, the minister absented himself, so disclaiming responsibility. He described only the general position of Baptists when, replying to the rector's inquiry as to the character in which he was recognized by the Baptist congregation, he told him that he preached on his own responsibility, without recognition of any sort. Logical Baptists cannot regard a visiting clergyman as a minister,—indeed, not as a Christian. The Westerly minister has informed me that a Mussulman or a Buddhist would speak to his congregation on the same footing as a Christian priest.

One is tempted to remark here upon the vast emptiness of the outcry against Episcopalians for their attitude in the matter of "ministerial reciprocity." No indignation is expressed at Baptist intolerance, and yet no Churchman would deny the Christian character of clergymen outside his communion, however he might be constrained to regard their ministerial authority. It happens that the very relations we are considering were the occasion of the enactment of the canon which denies ministers of other denominations the right to officiate in congregations of the Episcopal Church,—the canon which has lately been the object of so much discreetly inspired and carefully fanned wrath. In 1870, the Rev. Mr. Hubbard, then rector of Christ Church, agreed with the Baptist minister of the town to exchange duties for once. Accordingly, Mr. Hubbard conducted service at the Baptist meeting-house, while the Baptist minister appeared in the chancel of Christ Church in surplice and stole, and performed the full service, including the functions of absolution and benediction. The Baptist minister had promised, as an acknowledgment of their courtesy and liberality, to throw open his communion-table to Episcopalians. His congregation forbade the carrying out of the promise. Mr. Hubbard was brought to trial before an ecclesiastical court, which found that his procedure, how ever injudicious, was in violation of no existing statute. Thereupon, the General Convention of the Episcopal Church in the United States, meeting the following year, enacted what is now Canon 17, Title I., Digest of Canons: "No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: Provided, That nothing herein shall be so construed as to forbid communicants of the Church to act as Lay-Readers."

ions of a number of bishops upon it, gathered by an enterprising sectarian journal, the secret enemy of all attempts to heal the wounds of Christ's body, has been placed before the world as if it were the final word upon the whole subject of church reunion. Whatever may be the individual opinions of bishops, the fact is, the word "officiate" in the canon, on which its force depends, has never been given an authoritative interpretation. The most churchly view would not look upon preaching, for instance, as "officiating." Certainly the canon should be interpreted in the light of its origin. That it was the result of the Westerly affair, while not now generally remembered, is certain from the statements of those who were familiar with the circumstances of its enactment, among them one, at least, of the most eminent canonists of the church. It is an interesting and striking fact that the canon which has been denounced as the chief barrier to Christian unity should have originated in an attempt to force relations between a representative of the Church, and of the extreme left of Protestantism.

From this village proceeded, two years ago, a remarkable series of messages, conveying proposals of peace to other Christian bodies. The Seventh-day Baptist General Conference met in Westerly, in 1892, and issued addresses to the official bodies of the Episcopal, the Congregational, the Presbyterian, and the Baptist churches. The addresses were composed with great skill and impressiveness. There is reason to suspect their sincerity as proposals for union, but there can be no doubt that their clear logic was most embarrassing to recipients who were engaged in an attempt to connect the Lord's day with the Hebrew Sabbath.

The address sent to the National Council of Congregational Churches was not acknowledged by the secretary, and it is not known that it was presented to the Council, though a private letter from Dr. Fisher, of Yale University, shows that it was received. The Baptist associations generally ignored it. One clerk wrote that he could not present an address from a church in error. The clerk of the General Assembly of the Southern branch of the Presbyterian Church wrote that he received the address,—no more. The General Assembly of the Presbyterian Church of the North did not even acknowledge it. The reception accorded the address in the General Convention of the Episcopal Church was, I am assured by the chairman of the committee charged with its promulgation, The Bishop of Rhode "courtesy itself." Island interested himself in the matter, the secretaries of both Houses wrote that it would be a pleasure to present it, and it was in due course read before the Bishops and Deputies. The former referred it to their Committee on Memorials, the latter to their Committee on Christian Unity; and these committees now have it under consideration. The polite consideration paid to the memorial was marked, and it was the subject of much kindly comment in debate on related questions. The behavior of the Episcopal Church, in such contrast with that of other denominations, is accounted for by the fact that it alone is not implicated in the absurdity of supporting a Christian feast by a Hebrew reason. To it Sunday is just such a day as are Easter, Christmas, Epiphany, and the Saint's Days, and depends for its character

Roger Williams organized Rhode Island as a Baptist commonwealth in 1639. In 1671 a separation occurred in the Baptist church at Newport, part of the members seceding to set up a Seventh-day congregation. Somewhat later, similar societies arose in Pennsylvania and in New Jersey. Rhode Island has been the chief seat of a not unsuccessful propaganda. The Newport church is now extinct; the building is used as a place for relics. There are now seven Seventh-day churches

This is the subject of much recent and present controversy. A symposium of the opin-

THE SABBATH RECORDER. Row Wom C.

for the few particulars in which Protestantism has invaded it,—chiefly in the introduction of the Decalogue into the Office of Holy Communion, which requires the reading on Sundays of the command to keep Saturdays,—a performance which leaves an ill taste in the mouth of most priests,-it does not pretend that the Lord's-day is a Sabbath.

Of course, it is impossible for the Episcopal Church to do more than give the proposal of the Seventh-day people a polite reply. Between these two bodies, the logical representatives of two ideas, the issue is perfectly clear. They understand each other perfectly, and have the mutual sympathy of opponents who recognize each other's sincerity in a quarrel which is irreconcilable. For the whole issue between the Church and Protestantism focuses itself in the contest between the Lord'sday and the Sabbath. One is witness to the authority of the body of redeemed humanity to make laws supersessive even of Mosaic commandments; the other is the individualistic denial of such authority. The Lord'sday is Christian; the Sabbath is not. I now venture to inquire whether the sect of Seventhday Baptists, affiliating with Judaism, does not reveal itself as a lapse from the religion of Jesus? In this inquiry is involved the question whether Protestantism, considered logically, is not essentially un-Christian.

The "Seventh-day Baptist Handbook" rebukes "an age which talks gushingly about salvation through faith." The "Handbook" traces with pride the genesis of the body it represents from the heretical sects before mentioned in this article. Of these, the Ebionites and the Nazarenes regarded the Jewish law as obligatory, branded St. Paul as an apostate, and denied the divinity of Christ. The Hypsistarii blended a Geeek paganism with the worship of fire. The Cathari held the Persian doctrine of a good and an evil god, and taught that the evil one created the visible world; part of them worshiped the devil, and railed against Jesus as a false The Petrobrussians were insane prophet. iconoclasts, and the Passagii practised circumcision and denied Christ's divinity.

solely upon the decree of the Church. Except | tion to its size. The Westerly minister himself is a past-master of the language and literature. His monograph on the "Song of Songs" is to be ranked with the works of Ewald and Oettli; it won Mr. Daland the friendship of Franz Delitzcsh, and gave American scholarship a European reputation. He is the editor of a periodical named The Peculiar People, devoted to Hebrew interests. Its motto is: Judœus sum : judaici nihil a me alienum puto. It is impossible to withhold sympathy from the purpose of this paper, or to be unispired by the enthusiasm with which the editor holds up the ideas of the adoption of the Hebrew tongue by all the scattered people, and the re-establishment in Palestine of a Hebrew commonwealth. Its importance for us is that in its columns the belief of a man who stands at the head of his sect finds unimpeded expression. He here, over and over again, in every form, and with every emphasis, declares that Christianity is a Jewish creed, expresses the hope that no Jew will join a Christian church, and exhorts Christians to turn from their errors to the purer faith of Judaism.

> If this is the logical outcome of Protestantism, what is Protestantism? Let us confess: It is an admission that divisions among men are normal. It is a negative which presumes the existence of something besides itself. Protestantism cannot exist unless there is something against which to protest. It recognizes that "something" appeals to it, confesses it a prior fact, every time it names its own name. Its wickedness is that it does not, cannot, anticipate the extinction of that against which it protests, for in that extinction the possibility of Protestantism would become extinct. It regards division as natural and necessary. Disintegration is its principle, its product, and its doom. Protest begets protest, and ever into further division divided bodies take their way. The end of the process is not

members of the Church which their theology would deny.

But may not this pursuit of its logic do something toward reclaiming us from our infatuation with a pernicious principle? Is it not time we perceived the essential weakness of a negative designation? There is much in the form of statements, and there is much in names. How long do we propose to continue playing into the hands of the papal church by yielding to it the most noble of appellations, and contenting ourselves with the most ignoble? When every Christian body begins to boast of every Catholic feature it can claim, and all together put away that common name which confesses Rome a greater fact, we shall be far along toward the day when at last our groping hands will meet.—The Forum.

A STUDY OF A PHOTOGRAPH.

Amateur photography is a pleasant and generally harmless pastime, but it has its perils. One especially subtle danger in the practice of this art, by which the unwary student is apt to be ensnared, is the temptation to use too freely the fatal kodak, the most fascinating form of the photographic craze. Hardly ever does one look upon a portrait of himself without a feeling of dissatisfaction, usually quite pardonable when the picture is the work of an amateur, however ardent or skilful he may be; and when the portrait is held up to the gaze of the world as an object of curious or scientific interest, the flattery to his vanity is apt to be tempered by a sense of personal injustice. One could even for give the last mammoth or dodo a little irritation at seeing a likeness of himself shown in a museum as a species rapidly approaching extinction.

A religious knight of the camera recently visited the Rhode Island village of Westerly, and viewing it as a typical sectarian village, and Seventh-day Baptists as typical sectarians, found there, as he told us in an article in the February number of the Forum, "a condition" now "passing away, which merits being photographed before it vanishes." His photograph reminds any one familiar with Westerly of the description of a crab said once to have been offered to the French Academy, wherein it was declared to be a "small, red fish that walks backward." Now, "small" is an altogether relative term, and for the rest the crab is not red, it is not a fish, and it does not walk backward. A "condition" indeed exists in Westerly, but it is hardly the one exhibited in the article. Further, the writer has not given us a photograph, but an inaccurate and distorted picture, and whether the condition he intended or pretended to photograph is vanishing or not, the future will tell. Even as portrayed in the article it does not appear to be evanescent, and the real condition may possibly last as long as the memory of the photograph. The Episcopal Church in Westerly "as a dominant religious fact" is indeed new. It amuses Westerly readers to note the adjective. That the other religious body, the Seventhday Baptist Church, was ever dominant may also seriously be questioned. There is no dominence in Westerly's religious field. Never have I lived in a town where there was as much brotherliness among Christians of different denominations as in Westerly. Even as I write, the Protestant churches of the village are beginning a series of union Gospel services, under the joint supervision of the pastors, who are as heartily congenial a band

134

At the Seventh-day General Conference of 1886 a minute was adopted, setting forth that while a few might dissent, it is nevertheless the general belief of the denomination that Christ will come again, and that, while some might think otherwise, the prevailing belief is that there will be a resurrection. It seems there is doubt about it. The Sadducees had a similar doubt.

The Christian Creed is unknown to the religious assemblies of these people. The Westerly minister cannot affirm his belief in its statements. He, however, began a course of lectures upon it a few weeks ago, but was interrupted at the first one by a deacon who rose and protested, declaring that he hoped to see the day when all creeds shall have perished. This deacon did not protest when recently a Hebrew, visiting the town, attended by invitation the Seventh-day service, and being called upon to pray, did so, according to his faith, in Hebrew.

It is a fact complimentary to the Baptists that their denomination had produced far more than its share of Hebrew scholars. The Sabbath-Baptist clergy-list shows the names of authorities on Hebrew out of all propor-

reached until absolute individualism is at tained.

But individualism is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personality is achieved only in association. Its grandest proclamation is the paradox that a grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the Cross, the witness lifted above the centuries that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a Kingdom. That was the word most often on his lips. He did not set going a set of pious sayings. He wrote not a line, save once in the sand. He founded a Kingdom. He told scores of parables explaining what the Kingdom was like. He was accused of being a King. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a Kingdom. Every act of his was to lift men up from individualism, and make them members of a divine society. Any principle which ends in individualism, therefore, if allowed to run its course, is bound to reveal itself as un-Christian.

Seventh-day Baptists are better than their logic would make them; let us hope every Christian sect is. Baptists, most consistent of Protestants, are still saved, by their glorious inconsistency to be worthy and noble

FEB. 28, 1895.]

of work-fellows as can well be found. I call them to witness that our fraternal attitude is no "ghastly farce." It is a reality, "ghostly" in the old sense,—a true spiritual fellowship. During what time I have lived here union meetings have often been held, and a "Rescue Mission" has been kept up under the management of a joint committee of all the churches, the president of which is a member of the Society of Friends,—an element in our band unnoticed by our photographer. I never heard of recriminations or of a falling out over spoils. The relations between the Episcopal Church and the congregation to which I minister are proof of this. I have read the lessons and participated in services in Christ church, and the rector has "read prayers" at a service in the Seventh-day Baptist church, the pastor being present! That the minister ever "absented himself, so disclaiming responsibility" is a false inference, wholly unwarranted. Such a thing never happened, as the rector will himself gladly testify. That the Protestant churches do not recognize the priestly functions of a Christian more than of a Buddhist is a technical fact, but it is not germane to the question of fraternal union. Westerly Christians are a peaceful body of believers, although differing in many points; and for a visitor of a few hours to paint us as bitter and envious is unjust and absolutely false to the facts.

It is amazing and amusing to Seventh-day Baptists in Westerly to be told that they are so numerous. They constitute about one in seven or eight of the population, and to say that they form "practically more than half" of the community is too great a compliment to their influence. Nor do I suppose there ever was a time when "it was impossible on Saturday to make a purchase at a single retail shop in town." Such a state of things never existed, certainly not during the time of men now living. That the difference between us in regard to the Sabbath is "the one great fact concerning the town, the shadow upon its existence, the block in the path of its progress," is simply ridiculous. The distorted sketch of our artist will certainly not "enable the imagination to picture correctly the state of things which obtains in Westerly," al though it will surely afford the reader a fanciful picture for his entertainment. Let any one come to Westerly or visit the dozens of other towns where Seventh-day Baptists live and he will find that the condition thereby determined is not nearly so interesting a relic as Mr. Hale would have us think. Thus far the picture is of Westerly. The religious portrait of the Seventh-day Baptists is not more accurate. Mr. Hale is. however, to be congratulated in so clearly defining the relation between their position, as the logical outcome of Protestantism, and that of the "Church." It is true that "the whole issue between the Church and Protestantism focuses itself in the contest between the Lord's-day and the Sabbath." Had the argument rested here, Seventh-day Baptists could find no fault. But after Protestantism has been thus identified with its logical conclusion in the position of the Seventh-day Baptists, an attempt is made to show that the latter is "a lapse from the religion of Jesus." This is a grave charge. It is also asserted that the Sabbath is not Christian, and that Protestantism is "essentially un-Christian."

The proof that Seventh-day Baptists are guilty of such deadly heresy and apostacy is contained in four skilfully constructed paragraphs. In the first it is intimated that they deny salvation by faith. It is not indeed as serted of them, but a garbled quotation is so used that it conveys that impression, especially in its connection with the heresies of ancient sects. All that is said is that a Seventh-day Baptist book rebukes "an age which talks gushingly about salvation through faith." The context is not quoted, in which devout faith is affirmed in Jesus as "the only Saviour of men." Nothing false is asserted, but it is certain that any reader would receive the impression that Seventh-day Baptists are doubtful about salvation through faith in Christ. In the next paragraph it is suggested that Seventh-day Baptists have their doubts about the resurrection. They are compared to the Sadducees. A resolution affirming belief in the resurrection is adduced in proof. As well might the recently issued Bishops' Pastoral letter be offered in evidence that Episcopalians have their doubts about the incarnation and the inspiration of the Scriptures! In the following paragraph it is implied that neither pastor nor people of the Seventh-day Baptist Church in Westerly believe the cardinal doctrines of Christianity. The incident about the deacon is not true. There never was an interruption of the pastor's lectures. In the prayermeeting which followed one of them, a member of the church gave his opinion in disapproval of a formal creed statement. That was all. This suggestion of doubt, together with the sensational version of a simple matter, is most ingeniously connected with our courteous treatment of a Jewish gentleman who attended one of our services. Why should we not receive him courteously? The climax is reached in the last paragraph of the series, in which the writer either obtusely misunderstands or wilfully misrepresents the statements of the editor of The Peculiar People. The complimentary language in this paragraph seems therefore but a *captatio benevo*lentive. When Mr. Hale affirms that I declare that " Christianity is a Jewish creed," that I "hope that no Jew will join a Christian church," and exhort Christians "to turn from their errors to the purer faith of Judaism," he affirms partly what he must know will be misunderstood and partly what is not true. There is a sense in which Christianity is Jewish, for "salvation is of the Jews" are words of Jesus himself. I maintain that it is not necessary for Jews to join any existing denomination in order to salvation, and that it is not advisable for them to do so if they are ever in any great numbers to be brought to the acceptance of Christ. I do exhort Christians to cast aside those non-essential features of ecclesiastical growth which differentiate modern Christianity from the pure religion of Jesus and the Apostles, who were Jews. Such statements as these are taken and so worded that, after the mind of the reader has been prepared by the preceding paragraphs, they give the impression of a denial of Christ and an apostacy from faith in Jesus.

faith and worship, agreeable, as they believe, to the teachings of the New Testament, against whatever seems to them an error of ecclesiasticism or of rationalism. This they do in an unobtrusive way, except when more marked protest is called out by some exigency. They also protest against such misrepresentations as are found in the article to which this is a reply.

But Seventh-day Baptists mean also to be truly Catholic in the truest and best sense. With much that is lofty and noble in the concluding words of the article they are in agreement. They try to be as broad and wide-embracing as the love of the Saviour whom they confess. These words are not, however, written to discuss the greater question of the issue between Protestantism and Church authority, nor any lesser question of practices which divide the members of Christ's glorious body, but simply to correct some of the erroneous features of the picture of Westerly and of Seventh-day Baptits which has been held up before the world.

WILLIAM C. DALAND.

"A RELIGIOUS STUDY OF A BAPTIST TOWN." BY REV. JOHN EVANS.

This strange and amusing article, which appears in the *Forum* for February, becomes still stranger and more amusing to those that live in that Baptist town, meaning Westerly, R. I. There is nothing in the religious life of this town that cannot be found in that of any town of its population, excepting it has in it a strong body of Seventh-day Baptists. Rev. Mr. Hale, a High Churchman of the highest type, has turned the lenses of his ecclesiastical vision on Westerly at the same mistaken angles as he did on Middleboro and Fall River. If the *Forum* is to maintain its standing for correctness and impartiality, it had better dismiss Mr. Hale from its service as a religious student, as he has sadly failed in every attempt, as such, to give the truth without prejudice. His earnest aim to air his own sentiments as a High Church Episcopalian and present his own Church as the church is very manifest. This leads him to speak of Christ Church, the Episcopal Church in the village, as a "dominant religious fact" in the community, while it has never won for itself any special dominance in a religious sense, though it has a respectable body of communicants. Its talented and scholarly priest has often joined the other clergymen in moral and religious efforts. The "good fellowship" existing among them is something more than an "appearance," and the brotherly feeling is not of the kind which Mr. Hale calls "the ghastly farce." In calling Westerly a Baptist town Mr. Hale is correct. As a denomination Baptists take the first place. Whether Seventh or First-day they take the precedence as "dominant religious facts." The Christian Church, and the "i" is never pronounced long in Westerly, another mistake which Mr. Hale makes, has long ago discarded the name Baptist, because its terms of fellowship exclude any particular mode of baptism and it receives members who have not at all been baptized. The Baptist sentiment has been so largely diffused through the community that every church in town is, to a certain degree, touched and influenced by it. The Protestantism, of which Roger Williams was a fair type, that stands for individuality in religious life and opinion, has a strong hold on the religious character of the

Seventh-day Baptists are Protestant. Although the word was not used primarily of a protest against religious error, they have in the past protested against whatever was forced npon them by the authority of Church or State. They protest by their simple, lawabiding, Christian living, and by their religious

[Vol. LI, No. 9.

people. It would take keener logic than Mr. Hale can command to convince them that the primary idea of Christianity is to build up an ecclesiastical system at the expense of ignoring personal and individual character.

The exchange of pulpits of Rev. Mr. Hub-. bard, then rector of Christ Church, and Rev. Frederic Denison, then pastor of the First Baptist Church, was made on the basis of Christian courtesy. Mr. Denison did not "offer to throw open his communion table-to the Episcopalians." It was the result of a high condition of religious fervor, due to the influence of a wide-spread revival sweeping, at the time, through the town. The exchange was regarded by the most level-headed people as an ebullition of a highly wrought soul enthusiasm. The most it resulted in was putting into writing the unwritten canon of the Episcopalians, prohibiting exchange of pulpits with ministers of other denominations.

The picture drawn by Mr. Hale of the effect of the two Sabbaths on the moral and commercial life of the town is greatly exaggerated. The Seventh-day Baptists average about six out of every hundred of the population. Their numerical influence is not strong enough to "completely disorganize society or disturb business." The business conducted Sundays is so small that it would be hardly perceptible to a stranger. The quiet of the sanctuary is never disturbed by the "scream of factory whistles," the "shout of boys," the "drill resounding in the quarries." The quarries never work Sundays. The very few shops that are open for work make no sound that would disturb the peace of the most sensitive This beautiful Baptist town shares in the pleasure of a quiet Sunday as truly as any in New England.

When Mr. Hale writes of Roger Williams having organized Rhode Island as a Baptist commonwealth he shows very plainly the reason why his misrepresentations are so glaring all through the article. He ought to know, what every schoolboy knows, that Rhode Island is not a commonwealth in the sense that some States like Massachusetts and Pennsylvania are. State and church have never been placed farther away from each other than in Roger Williams' doctrine of civil and religious liberty. Though a Baptist. yet to constitute a Baptist State would be the farthest idea from his great mind. No one discerned more keenly and correctly the difference between civil and religious rights. Whether Mr. Hale jokes or not in writing of Rhode Island as a "Baptist commonwealth" unintentionally he betrays his unfitness to undertake a "religious study." In an interview with Rev. Mr. Daland, the pastor of the Seventh-day Baptist Church, whose Hebrew scholarship Mr. Hale so flatteringly mentions, he positively denies that the "Christian creed is unknown to the religious assemblies of these people," and that he said he "cannot affirm his belief in its statements." He also scorns the idea that any "deacon rose and protested," declaring his unwillingness to have him lecture on creeds. He also regards the statement that "Christianity is a Jewish creed," expressing the hope that no Jew will join a Christian church and exhorting "Christians to turn from their errors to the purer faith of Judaism," as shamefully false and untrue. The Seventhday Baptist denomination is evangelical in its view of Christian doctrine. It differentiates

with us on the Sabbath question. Its adherents disclaim the idea of any institution or ordinance taking the place of faith in a crucified Saviour as a means of salvation. When Mr. Hale states that the Seventh-day Handbook rebukes "an age which talks gushingly. about salvation through faith "he does great injustice to the denomination. He has wrested the phrase from a passage meaning that it is useless to do this while men ignore certain moral principles, denying that they have a claim on their obedience and responsibility. The idea is not to give to faith in Christ a secondary place in men's salvation. If Mr. Hale engages in another religious study it will be well that he put aside narrow and bigoted views which always distort facts into farces and twist truths into errors. There are others who think and are capable of discerning what is true and what is false.—*Christian* Inquirer.

WESTERLY, R. I.

POSTURE IN PRAYER.

I notice in the SABBATH RECORDER, page 36, of Jan. 17, 1895, among the questions and answers, "What position should we be in when praying?" I fully agree with the answer given. But it seems to me it may not be amiss to notice this question further, for I know of others who have been thinking about the same question. At first thought, it may seem there is but little in the question, but upon further inquiry and careful thought, there may be something *vital* to our worship.

The attitude we assume goes very far toward making an impression upon the beholder and especially so, when the beholder is an interested party, as all persons are when we pray. The prayer is not always for ourselves but for others. If the prayer is uttered in a listless way, the effect will be listless.

It seems to me, the circumstances that surround us at the time of offering our prayer, will have a bearing upon the settlement of this question. We may pray in any position, if the circumstances are such that we cannot conveniently kneel as for example, Peter. when walking on the water, prayed, "Lord save," and the Lord answered the prayer. Jonah in the fish's belly, prayed, and the Lord heard his prayer. The thief on the cross prayed, "Lord remember me when thou comest into thy kingdom," and the Lord honored the prayer. Hezekiah turned his face to the wall and prayed, "and the Lord heard his supplication." I have presented these passages to show that God will hear prayer when offered in humility and sincerity, when the circumstances are unfavorable to a more reverential attidude. I suppose the questioner had in view the usual circumstances that surround us when we pray. It seems to me there is a language in our position when we pray We declare a sense of helplessness by our attitude. A sense of complete dependence upon a power greater than our own. We come to God, perfectly helpless for help. Our attitude declares our helplessness. We are on our knees, or prostrate. This attitude indicates our humility. Then when we consider the greatness of the Being we are to approach, "We, worms of the dust," the one we are to ask favors of, favors we must have or perish, all our moral instincts teach us humility. Humility has been a cardinal virtue among all peoples of the world. Now let us see if we can determine by the Bible the posture usually assumed when pray-

ing. We find in 2 Chron. 6: 13, "Solomon made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees, before all the congregation of Israel," etc. The same transaction is found in 1 Kings 8: 22. Here the kneeling is left out. I have no doubt he stood upon his knees when he offered that memorable prayer. Turn to Deut. 9: 25, and read, "Thus I fell down forty days and forty nights, as I fell down at the first." If the position in praying makes no difference, why did Moses fall down for forty days and forty nights? It seems to me to be very suggestive of humility, to say the least. Turn to Daniel 6: 10, and read, "Now when Daniel knew that the writing was signed, he went into his house, and his window being open in his chamber, towards Jerusalem, he kneeled down upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." You see by this it was his usual practice, to kneel when praying. Daniel showed by outward signs the reverence he bore to his God. Daniel's faith and strict conformity to the rules of propriety, saved him from the jaws of the lions, and was the cause of the proclamation of the king. "To all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." Notice Psa. 95:6, "O, come let us kneel before the Lord our Maker." Now turn to the New Testament and see if the custom was not to kneel when the circumstances would admit. Luke 22: 41. "And he was withdrawn from them about a stones cast, and kneeled down and prayed." Can any one doubt the posture we should assume when our Lord not only kneeled, but fell on his face? See Matt. 26:39; turn to Acts 7:60. "Stephen kneeled and cried with a loud voice; Lord, lay not this sin to their charge." Acts 9:40. "But Peter put them all forth and kneeled down and prayed, and turning to the body, said, Tabatha, arise." See Acts 20:36. "And when he had thus spoken, he kneeled down and prayed with them all." A prayer-meeting where they all kneeled and prayed. Acts 21:5. "And we kneeled down on the shore and prayed." Here is another prayer-meeting where they all kneeled down and prayed. Notice the "we all." Daniel would not bow the knee to the king, that would be idolatry. Neither should we bow the knee, even to the Pope. But to bow the knee to God is our duty. And when circumstances will allow, such a posture must be pleasing to God. I repeat with the Psalmist, "O come and let us bow down, let us kneel before the Lord our Maker."

136

H. HULL.

It has been said, "Terrible diseases require terrible remedies." If I had my way, do you know what I should do for the women of the Interior? I should like to take from you for a few moments your pleasant surroundings and your beautiful homes in this Christian land and take you to the hill-top dividing Christianity from heathenism; I should like to have you see as in a vision the teeming millions of heathen lands pass before you. If they should pass at the rate of thirty every minute for thirty years you would not have seen them all.—J. E. Fletcher, Micronesia.

FEB. 28, 1895.]

Missions.

Our people in Alabama came to the Sabbath through Seventh-day Adventists. They organized a church called the Flatwoods Seventh-day Adventist Church, and supported for a while a pastor, but became dissatisfied with some of the Adventist doctrines, being more in their religious views Baptists. Their pastor told them that they were more Seventhday Baptists than they were Seventh-day Adventists. They inquired after such a people, for they had never heard of them. He did not know where to direct them to find the desired information in this country, so gave them the address of Bro. W. M. Jones, of London, England. Mr. Wilson, the leading member of the church, wrote him. When Mr. Jones received the letter of Mr. Wilson, he wrote to Mr. Main, the Corresponding Secretary of the Mis-Dear Brother: sionary Society, about this people, and he entered into a correspondence with them. It resulted in his visit to them, in the winter of 1883, arriving there about the time that Mr. Wilson received a reply from Mr. Jones. After due consultation, it was decided to organize a Seventh-day Baptist Church, and on Feb. 12, 1883, the Flatwoods Seventh-day Baptist Church of Alabama was organized with eleven constituent members, and their former pastor, Mr. J. M. Elliott, served them as pastor for awhile, but proving to be more of an Adventist, and working against the harmony and good of the church, he was finally dismissed. This church maintained well its appointments and its life. It was visited at times by some of our ministers, namely, J. J. White, J. F. Shaw, Secretary Main, Joshua Clarke and others. When Secretaries A. E. Main and L. E. Livermore made their ${
m trip}\ {
m in}\ {
m the}\ {
m South}, {
m and}\ {
m Southwest}\ {
m in}\ {
m the}\ {
m autumn}$ and winter of 1892, in the interests of the Missionary and Tract Societies, they visited this church in Alabama. As most of the members had moved to Attalla, and it was very inconvenient for them to go five or more miles to attend church, on consultation with Brethren Main and Livermore, and among themselves, it was decided to disband as the Flatwoods Seventh-day Baptist Church, and reorganize as the Attalla Seventh-day Baptist Church, which was done on Dec. 10, 1892, with the help of these two visiting brethren. Bro. R. S. Wilson was ordained at that time to the gospel ministry, and as pastor of the church, in which capacity he has since served them. This church has grown from eleven constituent members to its present membership of thirty. There are others who, probably, will soon join it. There are now four families from the North, Rev. G. W. Hills and wife, Mr. John T. Green, Mr. David C. Green, and Mr. Emmet Burdick, and their families, who are here to make themselves homes, where there are good soil and good prospects for farming, and where they can enjoy the climate of the "Sunny South." However, since I have been here, they have had a "Southern winter with Northern principles," as Elder Leman Andrus used to call it in Farina, Ill., having zero weather when I arrived, and at one time six inches of snow. The old residents here say they have not had such a winter for fifty years. It is quite disappointing to me, for I hoped to escape the wintry weather of the North, and enjoy a climate where they usually at this time of the year are making gardens and sowing grain. L' R AN

"Man proposes, but God disposes." When Bro. Hills came here he rented for a home a building which was erected and used for a private school, and in it the Attalla Church uses a large room for a chapel, which will seat about a hundred people. Here our people meet for worship, and a pleasant place they have. Our church here has a flourishing Sabbath-school and a Christian Endeavor Society, and I have been greatly gratified and pleased with their manner of conducting the Bible-school and the Young People's meetings. They are alive and up to the times in methods and appliances. It has been a great pleasure to me to call on every family of our people, preach to them six times, talk to the Sabbathschool twice, and conduct the Young People's SEC. meeting once.

ATTALLA, Ala., Feb. 17, 1895.

FROM R. S. WILSON.

This is the closing up of this quarter and also of the year, and I feel that God has abundantly blessed us. Since Jan. 1, 1894, there have been eleven accessions to our church, seven by baptism, four by letter. One of this number was baptized by Bro. Hills while I was away last fall in a revival meeting. In one family all that were old enough except one joined the church. Some were converted to the Sabbath during this last quarter and joined our church. A wife and daughter came from the First-day Baptist church of Attalla, and the husband came in by baptism. He had been converted to Christ, he said, for some time but could not join the First-day church because he said there was something wrong about them, and I went to see him one Sunday morning, and talked with him about two hours; told him that I was going to baptize my little son that afternoon, and I invited him to come down. He did not say he would, but when I got to the water he was there ready to be baptized, and was baptized and went home a happy man. It caused quite a stir in the First-day Baptist church. This family is as good, honest and well-respected as any of their number. The son says he intends to join our church, and I think would before now, but he has been away from home at work. We expect him to come in yet. We will have about eight more to join us by letter as soon as they can get their letters. So our numbers are increasing, and we have a membership of thirty up to date. I have tried to make the best use of the time I knew how. I have helped some in other meetings of Firstday people. In one meeting where I helped two weeks, we had fifty-two conversions, and in another we had three conversions; preached at four different places during the year. Our meetings at Attalla are very interesting, especially the Young People's Christian Endeavor meeting. Pray for God's blessing upon us and all this field.

the support of a mission in these parts, I should be ready to consider myself their missionary." These words summoned the Baptist hosts to the conflict.

The ship that bore the first cordial words of acceptance to Mr. Judson passed Mr. Rice in mid-ocean, as he was hastening back to arouse the churches at home. This was the crisis in Baptist history. It marked the beginning of that wonderful growth that has astonished the world. In attempting great things for God, they awoke to a consciousness of their own power.

Mr. Rice was permitted to do a wonderful work. So many local societies sprang up in various parts of the country that May 18, 1814, a general meeting of the denomination was called at Philadelphia, and amid great enthusiam the first general society was organ-ized. It was called "The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions." It was more briefly called "The Triennial Convention."

At its first meeting Mr. Judson was formally appointed its first missionary to Burma; but it was not until September 7, 1815, that Mr. Judson learned of the organization of the society, and his appointment as its missionary. More than two years had passed since his arrival in Burma, and when the glad news came, lifting a heavy load of uncertainty, Mrs. Judson was absent in Madras for medical treatment.

The Burman language is difficult to learn, and these first years were necessarily spent in acquiring this strange tongue. In 1816 Mr. and Mrs. Hough arrived in Rangoon, with a printing press and a font of Burman type. Printing soon began, and in a short time a tract, a Burmese grammar, and the first chapters of Matthew were ready for the press.

These leaves from the tree of life were scattered among the people. It was slow work, reaching the proud, self-satisfied Burman hearts. As the missionaries grew familiar with the language, the proclamation of the gospel began in earnest. Still no results appeared. It was a time that sorely tested the faith of the Baptists at home, as well as, the workers on the field. Here and there, some listener seemed impressed, and perhaps asked for the foreign books, but for a long time, no harvest sheaves were gathered.

Slowly and wearily dragged the years, until six had been recorded since the coming of the

ATTALLA, Ala., Jan. 3, 1895.

THE FIRST FOREIGN MISSION WORK AMONG AMERI-CAN BAPTISTS.

SIX YEARS TESTING.

The condition of the Baptist denomination at this time was a peculiar one. There was not yet a consciousness of power. They were a scattered and feeble folk, with little denominational spirit. The call from the foreign field came like an electric shock. It consolidated the Baptist forces and sent new life tingling through the veins of the denomination. Mr. Judson had written the significant words: "Should there be formed a Baptist society for | against the current to present their cause be-

Judsons to Rangoon. It was hard to keep up faith and hope amid such depressing circumstances. At last there came a joyful day. June 27, 1819, Mr. Judson had the precious privilege of baptizing the first Burman convert. A month before, Moung Nau had appeared as an inquirer. Soon he gave good evidence of conversion. He was received as the first native member into the little church. The testing time had been severe, but this first sheaf was the prophecy of many others.

FROM RANGOON TO AMHERST.

In the years that followed, the little church grew slowly, but surely. Tracts and portions of the Scriptures were sent all over the land, doing their silent work. It was death to embrace a foreign religion according to the laws of Burma, and many were kept by fear from declaring their faith in Christ. More missionaries were sent, and in shadow and sunshine the gospel was preached.

Among the missionaries sent to Burma, were Dr. Price and his wife. Mrs. Judson had been compelled, by failing health, to go to America. During her absence, word came from Ava the capital, that the king wished the foreign doctor in the royal city. Fame of his skill reached the "golden ears," and it was the right of the king to take for himself any good thing discovered in his realm. The mandate must be obeyed. The missionaries thought it might open the way for religious teaching at the seat of government, and Mr. Judson went with Dr. Price to be ready to avail himself of any advantage.

Once before, with Mr. Colman, he had gone up the great river, Irrawaddy, 500 miles

[VOL. I.I. No. 9.

fore the king, and, if possible, secure toleration for the little church in Rangoon, and permission for the people to listen to the foreign teachers. Their errand failed utterly. But God was carrying out his own purposes. He did not mean that "His infant cause in Burma should be rocked by royal fingers."

Now that they had been summoned before the king, there was more hope. The second time native boats ascended the Irrawaddy, bearing Christ's messengers. Dr. Price was received with great pomp, while Mr. Judson was tolerated as an interpreter.

In January, 1823, Mr. Judson returned to Rangoon to await Mrs. Judson's arrival from America, having secured the loan of ground upon which to build a mission house in Ava. With Mrs. Judson had come the Wades from America, and leaving them with the Houghs to carry on the work in Rangoon, the Judsons, with all their worldly belongings, hastened to Ava. But they found the royal city all astir with the prospect of war with England, Dr. Price no longer in favor and Americans and English alike under suspicion.

Soon came the war in deadly earnest. The missionaries exchanged activities for martyr sufferings. The missionaries in Ragoon were in terrible danger, as the English fleet attacked the city. Only the speedy victory saved them.

It took two weeks for the news of the English victory to reach Ava. Mr. and Mrs. Judson had placed themselves where there was no escape. Mr. Judson and Dr. Price were arrested under suspicion of being English spies, and thrust into prison.

Words fail to describe the terrible sufferings of the next year and a half: first at Ava, then Amarapura, culminating in the horrors of the death-prison at Oung-pen-la. Nine months they lay chained in nine, and three months in five pairs of fetters. The fiendish cruelty of their jailers, disease and lack of food soon wasted them to skeletons.

Picture if you can, the situation of Mrs. Judson, alone among enemies. Her heroism alone enabled the prisoners to survive the dreadful sufferings and privations of their imprisonment. To and fro she passed, bearing them food and clothing, and by bribing the prison officials, sometimes obtaining slight mitigation of their torture; wearing the Burma dress to appease the natives, and to escape annoyance. No avenue toward clemency was left untried. Volumes could be written without telling the story of this terrible time. Twenty-one months one long continued agony! For a long time during this period, her husband missed her daily visits, and when he crawled forth a chained captive to meet her once more, he welcomed also a puny, wailing infant, born to an inheritance of suffering. The most precious treasure they possessed was the manuscript translation of the Burman New Testament. Mrs. Judson sewed this up in a pillow, too hard to excite the cupidity of even a Burman, and gave it into Mr. Judson's keeping. When the prisoners were removed to Oung-pen-la, whither Mrs. Judson followed them, it was picked up by one of the Burman Christians, and carried to his home as a precious relic of his dear teachers, with no knowledge of what it contained. In it, months afterward, was found the priceless manuscript, unharmed. After sufferings beyond description, the English victories rendered Mr. Judson's services as ambassador from the Burmangovernment invaluable. It was like escape from hell, when the Judsons with their infant daughter found themselves sailing down the Irrawaddy to the British camp. Here they were received with every possible attention and kindness. In the settlement of affairs, Rangoon was in that portion remaining to the king of Burma. The little church was scattered and it was thought best to re-establish the mission under the protection of the British flag. A broad slice of Burma had been ceded to England, and to Amherst, the prospective capital of British Burma, Mr. Judson removed his family.

But the long strain had been too much for Mrs. Judson, and she died in Amherst, October 24, 1826, during her husband's absence at Ava with the British embassy. When he returned, he found only her grave under the hopio tree. Soon the little Maria slept beside her mother. It was the climax of sorrows.

A little later, the British headquarters having been removed to Moulmein, the missionaries followed. Times had changed. The East India Company was no longer in power, and the English officials in India were the warmest friends of the American preachers of the gospel.

From this time on things prospered greatly. A year later, the Boardmans began the wonderful Karen mission in Tavoy, which was so signally blessed of God.

Mr. Judson lived many years, translated the entire Scriptures into Burmese, and laid the foundations of the mission deep and strong. His second and third wives-were worthy successors of Ann Hasseltine Judson. He sleeps beneath the waters of the Indian Ocean, but his monument is the Burman Bible.—Mrs. S. B. Titterington, in The Baptist Union.

THE HEN AND THE EGG.

A French writer tells the story of a young man who, returning from his studies in Paris, —as so many young men return from school, knowing more than they ever did before or ever will again,—called at the house of a neighbor, where he found two young girls, twelve and thirteen years old, sitting in the bay window, reading.

"What beautiful romance are you reading so attentively, young ladies?" said the student.

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, that there is a God?" Astonished at such a question, one of the girls, blushing, said, "And you, sir, do you not believe it?"

"Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, replied the girl, "never was in Paris, I never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes." "A funny question, truly. The egg comes from the hen." "Which of them existed first, the egg or the hen?" "I really do not know what you intend with this question, and your hen, but yet that which existed first was the hen,"

Woman's Work.

A WORKER'S PRAYER.

"For I have received of the Lord that which also I delivered unto you." 1 Cor. 11: 23.

> Lord, speak to me, that I may speak In living echoes of thy tone; As thou hast sought, so let me seek Thy erring children, lost and lone.

Oh! lead me, Lord, that I may lead — The wandering and the wavering feet; Oh! feed me, Lord, that I may feed — Thy hungering ones with manna sweet.

Oh! strengthen me, that while I stand Firm on the Rock, and strong in thee, I may stretch out a loving hand To wrestlers in the troubled sea.

Oh! teach me, Lord, that I may teach The precious things thou dost impart; And wing my words, that they may reach The hidden depths of many a heart.

Oh! give thine own sweet rest to me, That I may speak with soothing power A word in season as from thee, To weary ones in needful hour.

Oh! fill me with thy fullness, Lord, Until my very heart o'erflow In kindling thought and glowing word, Thy love to tell, thy praise to show.

Thy love to tell, thy praise to show. Oh! use me, Lord, use even me,

Just as thou wilt, and when, and where; Until thy blessed face I see, Thy rest, thy joy, thy glory share.

-Helping Hand.

A FEW weeks ago we received from Miss Susie Burdick a small Chinese book on Foot-Binding which she made very interesting by numbering the pages and giving some explanation of the illustrations in their order. One of our sisters has kindly written an admirable review of this book for our page.

FOOT-BINDING.

The custom of foot-binding among the Chinese is one long ago established, and next in evil to opium smoking, it has always been a source of trouble and anxious thought to all missionaries. The idea so firmly fixed in the Chinese woman's mind that small feet are a mark of beauty and a test of rank, has presented a series of obstacles in the path of the missionary that are well-nigh insurmountable. They have feared to touch this practice except with the utmost delicacy lest it lessen their influence for good, but have worked on, praying that as the people become enlightened they would abandon it. It has been indeed so difficult to overcome that now, even after fifty years of gospel teaching, comparatively few have abandoned it. Christians still practice it with themselves and their daughters. The methods of binding have long been familiar to our readers, but the consequent suffering and the long line of evils that follow in its train are even now scarcely realized by the people of this country. A book has been recently published, written by a native preacher, a member of the Shanghai Presbyterian Mission, telling how the custom was begun and how it increased. He also tells us that now it is slowly but surely decreasing. The author, Mr. Sz Ts-ping, is an earnest Christian worker who is consecrated to the task of benefiting his own people. His wife some time ago unbound her own feet and their daughters have been left as nature made them. The book is after the peculiar Chinese fashion of double-folded leaves, reading from right to left, and with many wide blank spaces. It is, too, quite profusely illustrated. The author informs us that in ancient times the women of China did not bind their feet. They were wise and fond of learning, and not like those of to-day, indolent and vain of their

There is a *hen*, then, which *did not come* from the egg?"

"Beg your pardon, Miss, I did not take notice, the egg existed first."

"Oh, there is then an egg that did not come from a hen?"

"Beg pardon—that is—you see—"

"I see. sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Very well, then, I say the hen."

"Very well, then, there is a hen which *did* not come from an egg, tell me, then, who made this hen from which all other eggs and hens come?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or if you would rather have it so, the first egg, is the same as He who created the world. This Being we call God. You, who cannot explain the existence of a *hen* or an *egg* without God, still maintain the existence of this world without God."

The young gentleman had taken all the sides that were to that question, there was little else for him to do but to take his hat, and retire. And this question, which the young sceptic could not answer, is a question to which human science makes no reply.-H. L. Hastings in "Was Moses Mistaken?"

FEB. 28, 1895.]

dress and appearance. After a time a king came to the throne who compelled his wife to bind her feet, then praised her beauty, and told her she was "good enough to walk among lillies." To follow the queen and her court was the natural thing for other women to do till the practice spread all over the kingdom. This made the women the most helpless of creatures and unfitted them for work, either physical or mental. Small wonder they were soon considered worthless.

The author has taken all the points of argument to prove the folly and sin of footbinding. He describes the six different styles and the shape of shoes necessary for each. He explains in detail the process of reducing the foot to the desired shape, relates the pitiful story of the tortured and resisting child, and graphically paints a picture for our mental vision of the long period of suffering from the sores and ulcers that are caused. He shows how nearly impossible it is for women to escape in case of fires or accidents. It is difficult to walk; it is impossible to run. He also discusses the follies in dress of other nations and draws comparisons between natural and bound feet.

The writer proves that this practice of footbinding is a great source of domestic unhappiness. The home life has nothing attractive. The wife, unable to stand on her tortured feet, cannot work. The house is neglected, the husband is often obliged to cook his own rice and make his own tea. This makes him cross and everyone is as miserable as possible.

Mentally the wife is no better than she is physically, for her mind, like her body, is almost a prisoner in the four walls of her home. How can she study or think or reason with the terrible incubus that is always upon her? No wonder she often commits her baby girl to the soft and gentle kisses of the nearest stream. What does the future hold for her or her offspring? Nothing indeed that makes life desirable.

the Christian character of its author, and deserves the support and assistance of all missionaries in its circulation.

M. N. ROGERS.

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WOMAN'S BOARD.

Receipts for January, 1895.

Mrs, Rebecca T. Rogers, for Miss Burdick's salary..... " Dr. Swinney's helpers...... Mrs. Mary A. Babcock, Phœnix, R. I., Home Missions.......

Miss Josephine Stillman,

Mrs. Powers, for the late Mrs. D. P. Rogers, New London, Conn., Dr. Swinncy..... Mrs. G. H. Powers, New London, Conn., Miss Burdick's sal.

Mrs. D. B. Rogers, Dr. Swinney's helpers.
 From Plainfield, for photographs.
 From Ladies' Aid Society of the Pawcatuck Seventh-day Baptist Church, Board Expenses.

From the Woman's Society of First Seventh-day Baptist Church of New York City, \$10 for Dr. Swinney's helpers, \$10 for Home Missions, \$5 Board expenses, \$20 20 for Tract work

Tract work. From an isolated sister of the Church at Nile, N. Y., SAB-BATH RECORDER Fund, \$1 00. From Ladies' Aid Society of the Seventh-day Baptist

- Church at Adams Centre, for Tract Work, \$37 50; for Missionary Board, \$7 50.....
- From mite boxes, held by the Woman's Board Auxiliary of Little Genesee, New York, for Dr. Swinney's helpers... From Ladies' Missionary Society of Nile, N. Y., \$10 S. M. S., Dr. Swinney's helpers, \$3 57, Home Mission work, \$5, Board Expenses, \$2 28...

Ladies' Evangelical Society, Alfred, to complete pledge on Miss Susie Burdick's salary......

Mrs. Annette Clark, for the Holmes' bed, as a memorial to Thomas and Elizabeth Holmes.....

Ladies Evangelical Union, Chicago, for RECORDER Fund...... "Aid Society of Pawcatuck, R. I.... ""Richburg, N. Y., Susie Burdick's sal.. Thank offering box collections, Richburg, Dr. Swinney's

helpers

helpers..... Ladies' Society of Berlin, N. Y., Home Missions, \$5; Miss Burdick' salary. \$8; from photograph sale, 75 cts.... Ladies' Aid Society of New Market, N. J. \$6 25 for Tract So-clety; \$6 25 for Missionary Society..... Woman's Aid Society of Berlin, Wis. \$1 18, Susie Burdick's salary; 32 cts, Dr. Swinney's salary; Tract Society, \$1 65; Home Missions, \$1 65; Board Expenses, 20 cts. Ladies' Aid Society of Independence, N. Y., Dr. Swin-ney's helpers....

10 00 ney's helpers.

ney's helpers.... Ladies' Aid Society of Hammond, La., Miss Burdick's salary Benevolent Society of Walworth, Wis., \$4 72, for Susie Bur-dick's salary; \$1 28 for Dr. Swinney's helpers; 80 cts.

Board expenses.....

\$300 33 MRS. E. B. SAUNDERS, Treasurer Woman's Board.

"WERE half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts Given to redeem the human mind from error,

There were no need of arsenals and forts."

REV. A. P. ASHURST RECOGNIZED AS A SEVENTH-DAY BAPTIST MINISTER.

Brother Ashurst will be remembered by the readers of the RECORDER as a Baptist clergy. man, of Quitman, Ga., who recently embraced the Sabbath.

Several weeks ago, on invitation, he came North to spend a little time with the Second Alfred Church; and it is generally hoped that a call will be extended to him to become their pastor, should a mutual acquaintance prove the wisdom and desirability of such an arrangement. Thursday, Feb. 14th, at 11 o'clock A. M., on invitation, delegates from churches of the Western Association met in council with the Second Alfred Church for the purpose of recognizing Bro. Ashurst, as a Seventh-day Baptist minister. The council organized with Rev. B. C. Davis as Moderator and E. P. Saunders as Clerk.

and any other papers relating to his work among the Baptists, also a brief statement of his religious experience and belief; and that opportunity be given for questions by members of the council.

Accordingly Bro. Ashurst presented a certificate of graduation from the Southern Baptist Theological Seminary, and a certificate of ordination from the Baptist Church at Buena Vista, Ga.; he then reviewed his experience in coming to Christ, his call to the ministry, his ministerial labors, and his conversion to the Sabbath. His attention was first called to the Sabbath truth by the Outlook; and that paper, he said, is doing a great work for that truth in the South.

After several individual expressions of satis-45 00 faction and gratification, it was unanimously 5 58 voted to recognize him as a minister of the 20 80 Seventh-day Baptist denomination.

43 00 The Moderator extended the hand of fellow-25 00 ship and welcome to Bro. Ashurst, and the 2 00 12 00 Clerk was instructed to furnish him with the 250proper credentials. After authorizing the Mod-2 50 erator and Clerk to publish the minutes, the 13 75benediction was produced by Bro. Ashurst. 12 50

E. P. SAUNDERS, Clerk.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 10, 1895, at 2.15 P. M. Owing to the illness and absence of the President, Vice-President D. E. Titsworth presided.

Members present: D. E. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, L. E. Livermore, A. H. Lewis, C. C. Chipman, J. D. Spicer, H. V. Dunham, J. A. Hubbard, J. M. Titsworth, E. R. Pope, C. F. Randolph, H.

M. Maxson, A. L. Titsworth.

Visitors: J. P. Mosher, R. Dunham, A. H. Burdick, Jesse G. Burdick.

Prayer was offered by the Rev. L. E. Livermore.

Minutes of last meeting were read. The committee on Publishing Interests reported progress.

139

Our author devotes a page or two of his book to an account of various deformities caused by man with which money is extorted from a sympathizing and long-suffering public. These deformed people are brought to the cities and sent out on the streets to beg. All these cruelties and their consequent evils are graphically depicted, and we seem to see them ourselves.

Then by contrast the author describes the better way, the Christian way, which if followed will bring comfort to their homes and happiness to their hearts and lives. He tells of the work of the Bible women going from house to house to persuade their friends and neighbors to unbind their feet. How the preacher also talks to them of this sin and directs them how to abandon it. He even goes into detail as to the process of unbinding, and for their encouragement tells them that unbound feet can "climb mountains." He quotes the proclamation of the present Emperor forbidding foot-binding, but says that the women refused to obey it.

Finally, the author gives us a word picture of the happy home where all have natural feet. The wife is strong and can work, the house is neat, the children gay, and the husband contented.

Mr. Sz Ts-ping sends forth his little book, praying it may help his people to find the light and the right. It shows throughout

Delegates were found to be present from the following churches:

First Alfred.-Revs. B. C. Davis, L. C. Rog ers, L. A. Platts, J. B. Clarke, W.C. Whitford and E. P. Sannders.

First Genesee.--Rev. S. S. Powell and Sam uel Wells.

Andover.-Rev. L. A. Platts, Edward Green, Maxson Green, Samuel P. Burdick, Mrs. S. P. Burdick, Mrs. Roxy Redfield, Mrs. Sophronia Potter, Mrs. Hattie Wansley.

Independence.--Rev. M. Harry and Deacon S. G. Crandall.

Hartsville.--Rev. Geo. B. Shaw, Mr. and Mrs. Langford Whitford, Mrs. Jos. Clark, Mr. and Mrs. G. O. Hood, Mrs. Mary Burdiek.

Hornellsville.-Rev. Geo. B. Shaw.

A committee of three appointed to arrange the order of services, after a brief consultation, reported, recommending that Bro. Ashurst be asked to present his ordination certificate

Correspondence was received from W. L. Burdick and S. D. Davis in relation to the field in West Virgina. On motion, the matter was laid on the table for future action.

Correspondence was received from A. H. Lewis. On motion, A. H. Lewis was appointed a committe on binders for the RECORDER and the Evangel and Sabbath Outlook.

Correspondence was received from A. G. Crofoot and S. Burdick. The latter wrote in relation to publishing in tract form a series of four articles published in former issues of the RECORDER. On motion, the matter was referred to the editor of the RECORDER and the editors of the Evangel and Sabbath Outlook.

On motion, a standing Supervisory Committee of the Publishing House was appointed, consisting of E. R. Pope, J. F. Hubbard, J. M. Titsworth and D. E. Titsworth.

The Treasurer presented his second quarterly report which, on motion, was adopted. He also reported bills due \$359 36.

Bills were ordered paid.

Voted that when we adjourn it be to meet at the time of our next regular meeting in the editorial rooms of the Publishing House.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

KEEP THE COMMANDMENTS. BY CHARLES E. BUELL.

(Plainfield, N. J.) "I have kept my Father's commandments, and abide in

his love."—Jesus.

Christ began hist ministry by teaching the necessity of the kceping of all of the ten commandments. In the Sermon on the Mount, he said; "Whose ever, therefore shall break one of the least commandments, and teach men so, he shall be called least in the kingdom of heaven." Matt. 5:19. He upbraided the Pharisees for teaching the tradition of men in place of the commandments of God, saying, "Why do you transgress the commandments of God by your tradition?" Matt. 15:4.

And again; "Thus have you made the commandments of God of no effect by your tradition . . . This people draweth nigh unto -me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. Christ taught that the keeping of the commandment, is a principal factor in the plan of salvation.

A young man asked him: "Good teacher, what good thing shall I do that I may have eternal life? And he said unto him . . . If thou wishest to enter into the lifekeep strictly the commandments." Matt. 19:17; Emphatic. Diaglott. Christ here instructed the young man to keep the commandments, but recited to him only the last six of the ten commandments.

The question asked was in all sincerity and gave evidence of a belief in, and a good conscience toward, God, and made it desirable to refer only to the last six, as the solicitation related only to a course of personal living. That Christ did not recite the first four of the ten commandments, relating to a belief in, and the worship of, Jehovah, the worshiping of images, and the keeping of the Sabbath, does not go to show that the commandments that were not, at that time recited were abolished.

The instruction, "Keep the command-

"The statutes of the Lord are right rejoicing the heart; the commandments of the Lord are pure enlightening the eyes, . . . moreover by them is thy servant warned, and in keeping them there is great reward." Psa. 19: 8, 11. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments,

his seed shall be mighty upon earth; the generation of the upright shall be blessed." Psa. 122:1, 2. "The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments." Psa. 121:10.

David testifies that he had kept the commandments in the 119th chapter of the Psalms, which comprises 176 verses; each contains a sentence praising the commandments of God. In them David testifies that he had kept all of the commandments, that they were a delight to him; he was thankful for them; they had not only resulted in bringing true happiness to him, but they were better to him than thousands of gold and silver, and, by keeping them, be had actually been kept alive.

David brings to view that he had kept the commandments under adverse conditions. "I am become like a bottle in the smoke, yet do I not forget thy statutes." Verse 83.

The bottle that he refers to was of leather, and in the smoke becomes bronzed, as he had by exposure, but in all his rough riding he had kept the commandments. In repeatedly mentioning the same subject, and to avoid a constant repetition of a word, David speaks of the commandments as covenants, the word, the law, the testimonies, precepts, statutes, ordinances, righteous judgments, ways, and even promises.

David had been subjected to all the argument against keeping the commandments according to the letter, but he did not deviate from the written word. He looked upon the attempts to mislead him as wrong doing and said: "The presumptious have dug pits for me which is not in accordance with thy law." Verse 85. It was an old time practice to dig pits and slightly cover them to, if possible, entrap the unwary, who were expected to step on the slight covering, especially in a dim light and to fall into the pit. This David compares to the sophistries of those who, even in his day, joining sun worship with true worship, tried to add to, or take from, the real meaning of the commandments, but to him the words of the commandments discovered the snare and the pit. "Thy word is a lamp to my feet and a light to my path." Verse 105.

Young People's work

A PRAYER.

Father, I have wandered far, O, be now my guiding star, Draw my footsteps back to Thee, Set my struggling spirit free. Save me from the doubts that roll O'er the chaos of my soul— Let one ray of truth illume And dispel the thick'ning gloom! God of truth and peace and love, Hear my prayer! Draw my restless thoughts above—

Keep them there!

Father, save me at this hour From the tempter's fearful power— Purify the hidden springs Of my wild imaginings. I have thought till thought is pain, Searched for peace till search is vain. Out of Thee I cannot find Rest for the immortal mind. Now I come to Thee for aid— Peace restore! Let my soul on Thee be stayed For evermore!

OUR MIRROR.

and a second second

THE society at Adams Centre held its semiannual business meeting for the election of officers, January 1st, when O. D. Green, Jr., was elected President; Mrs. Ida Hull, vicepresident; Bess Kellogg, secretary; and Lora Maxson, treasurer.

The young people held a literary social recently at the home of Miss Janie Green. Another program is in readiness as soon as the weather will permit. Two nights have been appointed, but owing to the severe snowstorm, the entertainment was postponed.

E. B. Saunders is expected soon to assist in a series of gospel meetings.

THE society at Nortonville held a business meeting Jan. 26th, when the following officers were elected for the ensuing year: Mrs. Ida A. Stillman, President; Almond Burdick, Vice-President; Ruth Stillman, Secretary; Edna Titsworth, Treasurer, and May E. Stillman, Corresponding Secretary. The society now has about twenty members, most of whom are active workers. A large number of the young people have not joined the society since the adoption of the pledge last year. More interest is manifested in the meetings than two or three months ago, and prayers are asked that those who were members, but have not taken the pledge, may feel how much their help is needed. This society has pledged \$35 for benevolent purposes for the coming year.

ments," was followed by the question, "Which?" Then followed the recital of those that were in most danger of being broken by a youth possessed of wealth, but who was possessed of a belief. The safety of this youth lay in disposing of his wealth, as he was told.

In the narrative by Luke it is recorded that as Christ was publicly teaching, a woman urged with a loud voice that the mother of Jesus should be worshiped; her words were, "Blessed is the womb that bare thee." But he replied mildly: "Yea rather blessed are they that hear the Word of God and keep it." Luke 11: 27, 28.

Christ made the keeping of the commandments to be the bond of love that existed between him, as a man, and the Father. "I have kept my Father's commandments, and abide in his love." John 15:10.

The very air that he breathed was ladened with doctrines made by men; but Christ did not turn to the right or to the left to follow plausible theories which would tend to supplant any one of the commandments. Man made rules so deftly enjoined and explained as to conceal to most eyes the hidden intent to lead men to disobey, did not ensurare him. He obeyed the written commandments. He had read the writings of David; he cherished the grand truth disclosed in the Psalms. "All his commandments are sure . . . He hath commanded his covenant forever; holy and reverand is his name." Psa. 111:7, 9:

(To be Continued.)

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our heavenly Father to remove our beloved president and loyal co-worker, Mrs. Caroline E. Greene, and

WHEREAS, Our Woman's Aid Society loses an earnest, faithful worker; therefore, be it

Resolved, That in her death we deeply feel the loss of one whose influence was ever for the advancement of God's kingdom, and whose cheerful loyalty to Christ and his Church was an inspiration to all.

Resolved, That we extend our heartfelt sympathy to the bereaved family, praying that he who has power to comfort may be constantly near to sustain and bless, and that his grace may be found sufficient for them in every time of need.

BERLIN. N. Y.

MRS. G. H. F. RANDOLPH, MRS. H. B. GREENE, MRS. T. E. GREENMAN, MISS JENNIE DAVIS. SALEM reports that although their society is very small during the winter, as so many of the members are students, who are absent, teaching, the regular meetings are maintained; no special line of work has been taken up.

THE First Verona Y. P. S. C. E. observed Christian Endeavor Day, Feb. 2d. The order of exercises were those published by the United Society of Christian Endeavor. At the close of the program, practical and interesting remarks were made by the pastor.

The amount of the collection was \$2 70, which has been forwarded to the Missionary Society. Cor. SEC.

THE missing steamer, St. Augustine, has been reported at Bermuda, short of coal.

THE Chinese were again defeated by the Japanese at Hai-Chung, Feb. 16th.

ГЕВ. 28, 1895.]

THE SABBATH RECORDER.

Home News.

Rhode Island.

HOPE VALLEY.—Sunday was a beautiful day, and it resulted in a large attendance atthe church services. Rev. Mr. Huffman, the evangelist, preached an admirable sermon at the mid-day service at the Baptist church, from Neh. 2: 17—"Let us build up the walls of Jerusalem." He received the closest attention of his large audience.

On Sunday evening the union meetings in the Baptist church, which have been held for five consecutive weeks, conducted by Rev. J L. Huffman, the evangelist, were brought to a close. The large audience-room was well filled, and the same interest which has characterized the meetings all through the series was apparent at the closing session, to a greater degree, seemingly, than ever before. Mr. Huffman has preached for thirty-five consecutive nights, and held some twenty day services in the time, making about fifty sermons altogether, which have been listened to by large and appreciative audiences. Mr. Huffman's sermons are not emotional, but full of rich thought, and are most aptly illustrated by scientific facts and common every-day events, which cannot fail to interest the profound thinker, and at the same time be understood by a child. The secret of Mr. Huffman's success in his intense earnestness. He believes what he preaches with all his soul, and is thoroughly imbued with the spirit of the Master. The people of this village of all classes have been greatly benefited during his labors among us. All Christians have been encouraged and strengthened, and about forty-five have professed faith in Christ, and a goodly number have been reclaimed, making nearly seventy who have been persuaded to turn from the ways of sin and to begin a Christian life, which means, according to Mr. Huffman's teaching, to be, and to do, like Christ. Mr. Huffman came here almost a stranger, but has won a warm place in the hearts of the people of the community, and goes to other fields with many prayers for his success in his work of inducing people to accept Christ as their Saviour. He is a devoted Christian, an able preacher, and a wise leader, whose whole aim seems to be to win the minds and the hearts of all to Christ and his religion.

tute of a shepherd. Oh, for more laborers to take the place of our fallen, though triumphant, ministers. We wish to be remembered in Watson, that we may be found ready for the duties of life, and the consequent readiness for our great change. U. M. B. FEBRUARY 18, 1895.

Wisconsin.

MILTON.—Since my last writing, the union gospel meetings have progressed with encouraging success. On the first Sabbath of this month, at our communion service, we received into church membership five adult persons, two by letter, and three upon a verbal statement of their religious experience. The latter had in earlier life been baptized into First-day Baptist churches, and may be justly counted as converts to the Sabbath.

Last Sabbath eight persons made an offering to the church, and were received, of whom five were adults, these to be baptized with others, who will doubtless go forward next Sabbath and thereafter. The weather has been exceedingly cold for some time, about 20 degrees below zero. We are resting for a few days, *i. e.*, no meetings in the church for three nights, still cottage prayer meetings and a men's meeting in the Hall to-night.

Brother Randolph is remarkably well adapted to evangelistic work. His preaching is plain, practical, interesting, and telling. His spirit is excellent, his judgment is good. His methods are well chosen, and he is very much liked by all. He is, under the blessing of God, doing us a great deal of good.

E. M. D.

MRS. CAROLINE E. GREENE.

Mrs. Caroline E. Greene, a faithful and much loved Christian woman, died at Berlin, N. Y., Jan. 28, 1895, being nearly 68 years of age. She was born February 6, 1827, in the same town where her life went out, and was the daughter of Clark B. and Lois P. Lamphere. When about 16 years old she was baptized and united with the First-day Baptist Church of her native place. In 1869 she received a letter of standing from this church and united with the Seventh-day Baptist Church of same place, of which she remained a member till the Father called her away. She was married April 22, 1848, to William P. Greene, also of Berlin, N. Y. To them were born three children, two daughters, Callie G. Greene, who died less than one year ago, and Euphemia Greene, still at home with her father; and one son, Frank J. Greene, who, with his little family, is also on the old homestead. Mrs. Greene was an earnest Christian worker, always at her post of duty in the benevolent and other church work. She was especially gifted with a cheerful, sunny disposition, bringing gladness and good-will wherever she was. In her journal we find these words: "No amount of money can make up for the lack of a sunny heart;" and any one had but to see her to know she believed this. She was a very successful public school teacher in early life, teaching five years in two districts near her home. She received a teacher's certificate at the first institute held in Rensselaer county. Among her papers is a county certificate dated Oct. 17, 1845. She was a tender, loving wife and mother, one whom her family loved as a true companion and mother alone can be loved. Many others who have been blessed by her tenderness and love also rise up and call her blessed.

Sister Greene had been failing in health for a long while, but about three months before her death was stricken suddenly down, and the end seemed at hand. However, the thread of life was lengthened out a little and, we bless God for it, for these last days were rich in faith, hope and comfort. When the end did come it seemed like a sweet sleep. She had fallen asleep in Jesus. As the loved ones gathered around her couch, expecting every moment to be her last on earth, she directed them to these words of the blessed Saviour: "And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh away from you." Thus with joyful assurance she departed, and to her memory be added these favorite lines of hers:

> "The river of Time with its sullen roar Bears me resistlessly on; And I see the outlines of that shore Where the good and true have gone.

I am going to join that white-robed throng, In the mansions of the blest; Shadowy fingers beckon me on, Where the weary find peace and rest."

G. H. F. R.

TO THE MOURNER.

Thoughts suggested by reading "To the Sorrowing," in RECORDER, Feb. 7th.

Yes, look up to Jesus. Where can we look in our sorrow but to him? Often have I thought since my dear husband went to his heavenly home, what can those in such sorrow do that have not their trust in the Saviour? Our heavenly Father doth not willingly afflict us, but it seems at times as though our grief is more than we can endure, and it would be if we had not the arm of the All-wise One to lean upon. And what a source of comfort to feel and know that our dear ones are perfectly happy with the redeemed and sanctified. And oh, the happy thought that if we live close to our Saviour, when called to throw off this mortal coil, we too can belong to that happy band where neither sin nor sorrow can enter. Yes, as you say, we have only a few short years to work, and our account must be rendered to him who has loaned to us our trusts. Our life's work is in different spheres. Some in one way, some in another, but we must be up and doing while the day lasts. We cannot stop the tears; they will flow, and our dear Saviour weeps with us, but we must not be selfish in our grief. There are many around us who have heavier griefs to bear than we. Those that have laid loved ones away that have no hope in a Saviour's love. God pity such. To them let us go and help them to bear up under their sorrow. There is a work for us to do day by day, and we must not sit idle. We can see the work all around us. There are those of our loved friends whose locks are whitening for the tomb and of the middle age. There are the dear youth to whom we wish to look as pillars to our churches. For them let us work and pray. God will give us strength to bear up under our sorrow if we will but consecrate our lives to his work. And may he make us an instrument in his hands to win souls, and not let us grieve our life away for what we cannot help. Our loved ones have only gone on before. They are waiting for us. What a happy meeting it will be. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." MRS. T. H. MAXSON. WEST EDMESTON, N. Y.

141

Mr. Huffman expressed his keen appreciation of the able assistance rendered by Pastor J. S. Russell, by Mr. Avery and his band of singers, and the kind courtesies of the people generally. He has no enemies here. In closing, the choir and people sang "God be with you till we meet again." Mr. Huffman goes to Hopkinton City.—Westerly Daily Sun.

New York.

WATSON.—In common with all other places, the winter has been quite cold. Still, the thermometer hanging on the north of the parsonage only registered 26° below zero. Considerable snow has fallen, but the roads have not been blockaded long at a time. In consequence of the storms there have been two Sabbaths when there was no meeting, but one Sabbath five were present, and held a Sabbath-school. The state of religion remains about the same. We have learned with sorrow of the death of the Rev. Joshua Clarke. Another of our faithful standard-bearers has fallen, which leaves two more churches desti-

[Vol. LI. No. 9.

Sabbath School.

INTERNATIONAL LESSONS, 1895-

FIRST QUARTER.

| Tan P. Taka the Density | Manl 0. 18 00 |
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| Jan. 5, John the Baptist | Mark 6: 17-29. |
| Jan. 12. Feeding the Five Thousand | Mark 6: 30-34. |
| Jan. 19. Christ the Bread of Life | John 6: 25-35. |
| Jan. 26. The Great Confession | Matt. 16; 13-23. |
| Feb. 2. The Transfiguration | Luke 9: 28-36. |
| Feb. 9. Christ and the Children | Matt. 18 : 1-14. |
| Feb. 16 The Good Samaritan | Luke 10 : 25–37. |
| Feb. 23. Christ and the Man Born Blind | John 9:1-11. |
| March 2. The Raising of Lazarus | John 11: 30-45. |
| March 9. THE RICH YOUNG RULER | Mark 10: 17-27. |
| March 16. Zacheus the Publican | Luke 19:1-10. |
| March 23. Purity of Life | |
| March 30. Review | |
| | |

LESSON X.—THE RICH YOUNG RULER.

For Sabbath-day, March 9, 1895.

LESSON TEXT.—Mark 10: 17-27.

GOLDEN TEXT.-Seek ye first the kingdom of God.-Matt. 6: 33.

INTRODUCTORY.

GENERAL STATEMENT.—Immediately after our last week's lesson the scribes and Pharisees took counsel against Jesus to put him to death. They had sought to kill him before in the early part of his ministry; but now they set about their undertaking with more determined pupose. They cannot deny the notable miracle, but their hatred is rather the more intense on that account. Jesus escaped secretly to Ephraim, a little city, probably to be identified with Ephron, of 2 Chron. 13: 19, twenty miles north, north-east from Jerusalem. There he remained a few weeks until he was ready to go again to Jerusalem to meet his enemies. Our present lesson is an incident of this journey.

17. "One." Matthew tells us that this one was young, Luke that he was a ruler. "Kneeled to him." Expressing reverence and honor. This man was a sincere inquirer. "Good Master." The word translated "Master" means literally "teacher." That it should begin here with a capital letter gives us an altogether wrong impression. If the young man had meant to recognize Jesus as Master in any where near the same sense as we speak of him, Jesus would not have rebuked him for using the adjective "good" in addressing him. The different form of the question in Matthew's gospel need not trouble us. "Master, what good thing?" etc. Christ reproves him for using the word good at random, and reminds him that God only is good. If you esteem me as a mere man, do not call me good; but if you truly realize that I am good, then know that I am God. "Inherit eternal life." I doubt if the young man understood half of the importance of that for which he asked. 19. "Thou knowest the commandments." In Matthew's account Jesus tells him plainly to keep the commandments and thus inherit the eternal life. If any-one could perfectly keep the commandments that would be enough. The commandments are quoted from the second table of the law. I suppose because it was really in this direction that his failure was most apparent. Matthew adds that which sums up these six, "and thy neighbor as thyself." Lev. 19:18. "Defraud not." Stands for "Thou shalt not covet," etc. These two words express the same refraining from one's neighbor's goods as in the longer form of the commandments. 20. "Master." Not "Good Master," this time. He had heeded the reproof. So far as the outward form of the law is concerned there are those who can say, "All these things have I observed from my youth." 21. "Loved him." We sometimes get the idea that Jesus did not love the self-righteous Pharisees, cf. Matt. 23:23. "One thing thou lackest." Compare in Matthew's gospel the young man's question, "What lack I yet?" "Whatsoever thou hast." Some have tried to explain this away. The command was explicit in the case of this man. His riches were a hindrance. "And thou shalt have treasures in heaven." cf. Matt. 6: 19, 20, Luke 12: 33. 22. "Sad." That is, his countenance was overcast as the heavens are covered with clouds, cf. Matt. 16:3. The impression given is that this was the last of the young man so far as regards the service of Christ; we don't know. 23. Jesus took the opportunity to teach his disciples from this living illustration. "They that have riches" is explained by "that trust in riches," in the next verse. The disciples, being not overburdened with this world's goods, had doubtless an exalted idea of the privileges and advantages of the rich. "The kingdom of God" is the reign of God in heaven, on earth, and in the hearts of believers. In this connection, "Enter the kingdom of God," is equivalent, practically, to become a child of God, a follower of Jesus. 24. "For them that trust in riches" is omitted by some of the best MSS. Even if it may be an insertion, it is by some one who understood the argument. 25. "Eye of

a needle." Some have explained this as referring to the little door in the gate of a city just large enough for a man to crowd through. It would be impossible, no doubt, for a camel to enter through that; but I know of no reason why we should depart from the literal sense. 26. "Were astonished." The Greek word indicates greater intensity of feeling than the word translated astonished in v. 24. The word in v. 24 would be better "wondered." 27. Their wonder and astonishment was not remarkable from a human point of view. "With God all things are possible, cf. Job 42: 2.

CORRECTION.

To the Editor of THE SABBATH RECORDER:

In my article, found in the SABBATH RE-CORDER of Feb. 14th, page 101, I am made to say just the opposite of what I intended to say, by the change of one letter. Speaking of the interview, so full of interest, between Christ and his disciples, I wished to say, "The outlook for Christ's kingdom and the prospects for the Church, were "now" bright. They could "now" work together, etc., instead of "not" bright and could "not" work together.

F. O. BURDICK.

YOUTHFUL FOLLIES.

Youthful follies, how their memories Oft come thronging through the mind, Tinging all our twilight reveries With their melancholy lines.

Youthful follies, oft they sadden Thoughts which else would sacred be, Which the lonely heart would gladden, Were they from those memories free.

Words of kind advice, unheeded, Came from hearts that loved us well; A mother's counsel, so much needed, Disregarded, often fell.

Kind instructors, too, were treated With the same unkind neglect, Whose every word should have been greeted With attention and respect.

Many precious hours were wasted, Bowing low at folly's shrine, When we might have pleasures tasted, Gleaned with care from wisdom's mine.

Oh, those hours! How we lament them. Could we call them back once more, Naught should tempt again to spend them Playing fool at folly's door.

But, alas! they've fled forever, Their sun in dark oblivion set. "Yeth, ma'am. That's how I got them squatches on my face."

"Why, I thought I saw you and that little boy playing together this afternoon."

"Yeth, ma'am, but we fighted first. He's a real nice little boy, and I gueth his father is awful wich, 'cause they had turkey for dinner to-day, and it ain't Christmas nor Thanksgiving."

"How did you get this great hole in your jacket?"

"Climbin' up a tree, and I tored the hole in the other sleeve climbin' down. Its fun to climb."

"It isn't any fun to mend torn clothes."

"I'll take off my jacket next time, mamma." "Then you'll tear your waist. What's all this in your pockets?"

"O, just some stones and spools and strings and keel and a buckle and a big nail and a key and my real agate marble and a shooter, and, O mamma! I've got the *cunnin'est* dead mouse in one of my pockets."

"You must not carry such things in your pockets. Now say your prayers, John. You must be a better boy to-morrow."

"Yeth, ma'am, I will."

But his to-morrow is like the to-morrows of we children of a larger growth, the to-morrows that end in failure or forgetfulness of the promises of yesterday, and leave us to confess the defeat and failure of the day to the Father of us all.—J. L. Harbour.

A MISSIONARY from China asserts that certain portions of that great empire have had "the gospel preached unto them," and he says he "could walk from Canton to Shanghai, over eight hundred miles, not walking more than twenty miles a day, and could sleep every night in a village or town where there is a little Christian community.—*Missionary Link*.

Special Notices.

IT is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

All they've left us is regret.

Oh! ye young, in youth's bright morning Squander not your precious time, Take from others' fate a warning, Better lot will then be thine.

EXPERIENCE.

A BOY'S BEDTIME.

He was about seven years old, and his bedtime had come. His mother took him on her lap and began to undress him. He yawned and stretched wearily. He had been "so busy" all day, he said.

"Why Johnnie," his mother suddenly asked, what made that cut over your left eye?"

"Jimmy Higgins frowed a tomato can, and hitted me."

"What did you do to Jimmy?"

"I frowed the can back."

"But what did you do before Jimmy threw the can?"

"O, I just said, 'Jimmy's mad and I'm glad, and I know what'll please 'im, a bottle of ink to—'"

"You ought not to have teased Jimmy by saying that. How did you get this black-andblue place on your leg?"

"O, Joey Smif and me was seeing which could pinch ach uver the longest and hardest wivout hollerin', 'Ouch!' Joey hollered first."

"O Johnnie, Johnnie! mamma doesn't like to have her little boy do such things. Has your nose been bleeding?"

"Yeth, ma'ma." I fell off the fenth, and it bleeded a lot."

"What were you doing on the fence?"

"O, I was just daring the boy what lives in the new house across the street to come half way over here!"

"And did he come?"

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. GEORGE SHAW,-Pastor.

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 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

York City holds regular Sabbath services in the Boys' 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, New Mizpah, 86 Barrow St.

Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

Feb. 28, 1895.]

THE STORY OF AN AUTHOR'S CHILD.

The Ladies' Home Journal gives an interesting anecdote concerning the author of "John Halifax, Gentleman."

Married to a gentleman who was a cripple, Mrs. Mulock Craik lived an idyllic life at a beautiful country home, a few miles from a country town. She heard one day, quite incidentally, that a baby had been found on a stone at the cross roads, that it had been taken to the town hall, and that all the gentry about were going to look at it, because it was such a sweet little child. So, following the example of her neighbors, she went too. Looking up into the sweet, sympathetic face of the famed authoress, the little baby smiled and put out its little wee hands.

Dinah Mulock Craik could not resist this, and so she determined to take the child for her very own. Quickly it was wrapped up, and it became her baby. She determined, as it grew older, it should never have its heart hurt by being told the story of its birth and adoption; so, as soon as the little girl was able to understand, it was lovingly whispered to her that she had been found on a large stone which stood in the center of the hall, and which always was decorated with flowers and that God had put her there that her mother might find her. As soon as she grew old enough, it became her daily duty to cut flowers and arrange them to make beautiful this great rock that had been dug up from the cross roads and brought there. To her it represented the place where the hands of the angels had rested when they laid her down. Curiously enough, the child became very proud of the way in which she had reached the dear mother who cared for her as lovingly and as tenderly as if she were really of her own flesh and blood. Her birthday was the day on which she was found, and when the tenth one came around, and a child's party was given her, she was heard asking one little girl, "How old are you?" The other one answered, "I was born nine years ago." "O," she answered, "you were born like other children; but I was found just where God had placed me." The years have gone by, the eyes of the dear mother are closed forever to the sights of this world; but the child she cared for lives in the great town of London and remembers. And when the mother of "John Halifax, Gentleman," and of this girl stands before Almighty God, don't you think that he will say, "As ye have done it unto one of the least of these my brethren, ye have done it unto me?"



and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a brightly lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away," grumbled the Londoners, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's word, and we are told that it shall not fall to the ground unheeded."

Was the work thrown away?

The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism of which he had heard that night for the first time. And in a month he had sold out his business, and was on his way to his mission work among the British Columbian Indians, under the auspices of the Church Missionary Society.

And thirty-five years afterward we found him, last summer, surrounded by "his children," as he loves to call them, the center and head of the model mission station of the north-west coast, an Arcadian village of civilized Indians. It is the romance of missions.—Sunday School Times.

DEATHS.

grow up and, with their mother, are left to mourn his departure. His quiet ways, firm integrity, and consistent Christian life, had endeared him to all who knew him. While preferring to remain that he might minister a little longer to his loved ones, yet he was ready and willing to depart and be with Jesus. W. L. B.

WELLS.—Feb. 5th, at her late residence, near Milton, Wis., Mrs. Martha Williams, wife of Caleb V. Wells, aged 75 years, 8 months and 13 days.

She was born in Darien, N. Y., and came to Milton in 1852, and about a year later was married to Mr. Wells. Besides a husband bereft, she leaves a son and daughter, two brothers and a sister to mourn the loss of a faithful wife, a loving mother, and an affectionate sister. She was a faithful Christian in all the relations of life, a member of the Milton Seventh-day Baptist Church. She was not lacking in any of the qualifications that combine to make a helpful companion and a home all that can be desired. It was a bitter cold day that quite a large number of relatives and friends rode out to her commodious and spacious home, and there joined in the services, which were conducted by her pastor, previous to depositing her remains in the village cemetery. "Blessed are the dead who die in the Lord." E. M. D.

BEEHRLE.—Charles Beehrle was born in the town of Wells, Minn., on March 19, 1873, and died near Ord, Neb., December 18, 1894.

Services were held at the Seventh-day Baptist church, in North Loup, on Dec. 21st, conducted by the writer. J. H. H.

KIPLING.—Margaret Jane Bissell Kipling was born in Porter county, Indiana, May 23, 1855. and died at her home in Calainus, Neb., Dec. 24, 1894.

Sister Kipling was an active and faithful member of the Calamus Seventh-day Baptist Church, and died trusting in Jesus. Funeral services were held at her home, December 25th. A large company of friends were present to show their respect for the departed, and their sympathy for the bereaved. J. H. H.

CORNELL.—Daniel Cornell was born in Duchess county, New York, Feb. 23, 1820, and died at his home at Elyria, Neb., Dec. 28, 1894.

Services were held at the Seventh-day Baptist church in North Loup, conducted by J. H. Hurley.

RANDALL.—In Volmer, Latah county, Idaho, Elizabeth Randall, in the 61st year of her age.

The subject of this notice was second daughter of the late Bernard and Elizabeth Van Horn. She was born July 15, 1834, in Clark county, Ohio and was married to Edwin Randall, Nov. 22. 1855, in Peoria county, Ill. She made a public profession of religion in early life, in Stokes. Logan county, Ohio, under the ministry of Elder Joshua Hill. After marriage, she became a member of the Welton, Iowa, Seventh-day Baptist Church, later of the Carlton Church, at Garwin. Iowa, holding membership with the latter at the time of her death. She was an exemplary Christian. "Aunt Lib" was a household word for 16 miles around her home. The funeral was well attended and impressive, consisting of Scripture reading and remarks by a Mr. Peterson, of the Christian Church.

the appointments of the body to which she belonged. She had retained her strength and faculties remarkably until within a few months. She leaves one daughter and other kindred to mourn her.

BABCOCK.—Lydia Babcock, wife of Gideon Babcock, died at her home in the town of Plainfield, N. Y., January 19, 1895.

The deceased had been a resident of the vicinity all her life. She was known as a faithful Christian and a doer of good works. In her youth she professed Christ, and united with the Firstday Baptist Church of Brookfield, but from the time of her marriage, nearly half a century ago, she had kept the Sabbath. A husband, two daughters and a son are left of her immediate family. C. A. B.

CHEESEBRO.—Orrin Cheesebro died at his home in Brookfield, N. Y., January 27, 1895, aged 69 years.

The subject of this sketch had been a life-long resident of this town, and for many years had been a member of the Second Seventh-day Baptist Church of Brookfield. His death came very suddenly and without warning, a lesson to all. The funeral was largely attended by friends and neighbors. He leaves a wife and an adopted son.

C. A. B.



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DR. PARKHURST'S first article to women in the *Ladies' Home Journal* has proved

THE SABBATH RECORDER.

A'MISSION ROMANCE.

"Is it worth while to hold the meeting to-night, do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other doubtfully, "but I do not like to shirk my work, and as it was announced, some one might come."

"Come on, then," said the first speaker, "I suppose we can stand it."

That night was as black as ink,

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.

GREENE.—In Berlin, N. Y., Jan, 28, 1895, Mrs. Caroline E. Greene, wife of Wm. P. Greene, in the 68th year of her age. G. H. F. R.

AYARS.—Matilda D., daughter of Joseph and Elizabeth Lennox Bivens, and widow of the late Reuben J. Ayars. was born May 30, 1816, and died at Shiloh, N. J., Jan. 15, 1895.

In 1835 she united with the Seventh-day Baptist Church of Shiloh, of which she remained an esteemed member until death. I. L. C. PAUGH — At Lost Creek W Vn Feb 5 1895

PAUGH.—At Lost Creek, W. Va., Feb. 5, 1895, George Paugh, in the 63d year of his age.

Bro. Paugh was born and had spent his entire life near where he died. About thirty years ago, during a revival conducted by Elders S. D. Dàvis and A. H. Lewis, he made a profession of religion and united with the Seventh-day Baptist Church of Lost Creek, having embraced the Sabbath some three years previous. Dec. 5, 1861, he was united in holy wedlock to Ellen Botten. To them were born four children, three of whom lived to WILLIAMS.—At Brookfield, N. Y., Jan. 17, 1895, Sarah Ann Williams, in the 90th year of her age. Perhaps no more faithful member of the Church than Aust Sarah Ann, as she was familiarly called, is living among us. Constant to all her vows, and anxious for the welfare of Zion, she was in truth a mother in Israel. For over sixty years she had been a member of the Second Seventh-day Baptist Church here, and in that time, only sickness or absence had kept her from so popular that the entire huge edition of the February issue of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

LADY ABERDEEN tried a novel solution of the ever-vexing servant-girl problem in her homes in Scotland and Canada, and in the April number of the *Ladies' Home Journal* she will, in an article, explain the method she adopted.

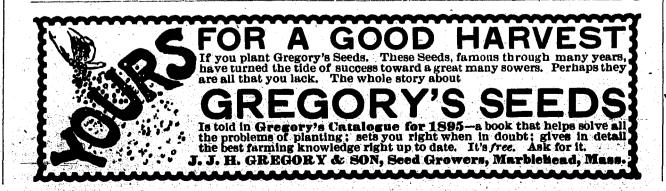


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57



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