The spirit of denominational aggressiveness has been developed by the Tract Board, during that period of its history which began in 1861, when it was stated by a then prominent actor, the Board was sent for death and burial upon the hills of Brookfield, N. Y. This testimony is all the more cordially given because I have always had a strong feeling of disapprobation for some of its methods of operation, just as others have felt in regard to my own work in the denomination. And it is now my deep conviction that, in addition to the spirit of an all-controlling dedication of ourselves and our possessions to God, our Missionary Board and the churches need to be more aggressive in spirit and our Tract Board to prepare its printed pages for doing exactly the same kind of work that missionaries and pastors ought always to do, publish the gospel, and teach the truth to all men, especially to those that most need the great salvation. Paul the preacher and missionary, and Paul the writer of epistles, was one and the same man, a genuine and sanctifying truth. If then we seek fields for aggressive work, in the printed and spoken proclamation of truth, we cannot wisely turn away from the opportunities and wants of our large cities.

5. In New York City, our American metropolis, and the great central city, if geography be left out of the reckoning, we have a long-established church. During recent years, it has received no inconsiderable additions to its numbers and strength. It is self-supporting; and, like every other church of Jesus Christ, its continued existence must be not merely for self-edification, but for propagation. And I firmly believe that it has only to depend on itself and God, in order to be a growing power for good. In Chicago, that marvelous city of the West, we have a living, growing church. And though not yet self-supporting, it has the invaluable capital of energy, action, and hopefulness. With the divine blessing upon its plans and labors it cannot but have before it a history of enlarging usefulness. In London, that city-world, we have a small but ancient church, whose financial self-support seems to be well assured. The opinion comes from at least two quarters that zeal on behalf of this church is chiefly due to a desire to save the money and property. We deny the organization whose financial self-support seems to be well assured. Yet, like every other church of Jesus Christ, its continued existence must be not merely for self-edification, but for propagation. And I firmly believe that it has only to depend on itself and God, in order to be a growing power for good. And though not yet self-supporting, it has the invaluable capital of energy, action, and hopefulness. With the divine blessing upon its plans and labors it cannot but have before it a history of enlarging usefulness. In London, that city-world, we have a small but ancient church, whose financial self-support seems to be well assured. The opinion comes from at least two quarters that zeal on behalf of this church is chiefly due to a desire to save the money and property. We deny the charge with a little indignation and much surprise. Here is a band of Sabbath-keeping disciples, small in size, but larger in numbers and influence than the world.” To all of us who have been commanded to go, preaching the gospel to every creature. We have no right to neglect, from our own choice, such parts of the world-wide field of Christian labor. Especially is this the case when, as soon as providence speaks to us through opportunity, inviting us to enter these open doors.

2. Our cities are in sad need of the gospel’s saving power. They are centers of religious sc-
 interests in large cities, we will also have Sabbath-keeping business enterprises, agencies, and agents, we shall accomplish more for self-preservation and propagation than by many a Sabbath tract, periodical, book, or discourse. Wealth now holds a mighty balance of power for good or evil. More and more Seventh-day Baptist business men coming toward the front in standing, influence and prosperity. This is the day of opportunity.

7. But one says, How great the difficulties to be overcome in large cities! What obstacles to be surmounted! Yes, this is true; but have we not read in the Scriptures that the gospel of Christ will fill the earth, as the fulness of God, the power of God, not man’s power, unto salvation? If the blessed gospel cannot save the proud and rich, and the poor and low, in cities, even as such as Mr. Jacob Riis describes in his book, “How the Other Half Lives,” as existing in New York, can it save sinners in the country? Let us not limit the power of our divine Redeemer, who offers redemption to every man. Whosoever will may come! Again one says, The large cities have no room for Sabbath-keepers and Sabbath-keeping business. Although not a business man, I believe in God the owner and ruler of this world, and in man of whom he is mindful; and in the power of God, the power of God, to assure me that there is no sufficient reason, in the nature of a city, why Sabbath truth shall not live, spread, and multiply among the densest multitudes. Sabbath-keepers may not live, spread, and multiply, as much as other sects. And I know no gospel that is not a9k me to observe and advocate the Sabbath in Western, Plainfield, New Virginia, over western prairies, or on the plains of Europe. And I know no gospel that is not a9k me to observe and advocate the Sabbath.

8. It is said that there is a growing number of churches constantly multiply; and we have yet to fully awake to the need and openings for aggressive evangelistic and teaching work right within reach of these little centres of possible influence and usefulness.

The present and growing demands and opportunities for forth united and enthusiastic efforts to realize our denominational pretensions are either altogether real and fraught with much significance, or the Lord has little use for us in the world. What have we to say, and what shall we do about it?

CRIPPLING THE PASTOR.


To cripple, according to Webster, is "to deprive of strength, activity, or capability for service or use." Men may be crippled in regard to usefulness in spiritual and moral things as truly as in physical matters. Business men can be so crippled as to utterly fail in business enterprises. Teachers may be crippled, and so come short of realizing the best results in school work. Even so may the most consecrated and cross-bearing pastor be thwarted in church work, and rendered incapable of the best service to his people. He may have a heart set on the blessed work of saving souls, and possess the most self-sacrificing spirit, willing to labor night and day for the good of his people; and yet get an unheeded church among that will utterly dishearten, and bring his best efforts to naught. That is the saddest day of his life, when a pastor begins to realize that he is being crippled as to his labors of love among his flock. The pew holds in its own hand the success or failure of the pulpit. How often does it happen that a pastor’s success or failure depends upon the spirit and attitude of a few pews in his church. And it is always true that the hearers either contribute to the power of the preacher, or they embarrass and weaken him in his work. Any church can easily apply that saying to itself, "the more the merrier." Any church can so uphold the hands of the pastor as to enable him to work up to the fullest measure of his powers.

Let us note some of the ways in which a pastor may be crippled:

1. The empty pew has a terribly disheartening influence upon the pulpit. A full house is a wonderful inspiration to a faithful preacher of the Word; not only while he is speaking, but it is also an inspiration in his preparation, to know that he will have a multitude to hear. If you want to cripple your pastor, treat him to empty pews; but if you would make the most of his efforts, do the opposite. If you have under his study-work to become a tower of strength in moving men, see that your pew is filled at preaching service.

2. The listless, inattentive pew has a terribly dulling effect upon the spirit and power of the preacher. Even if he can rise above its influence, perhaps he sincere, when he makes known to the congregation, that he knows that it is a failure so far as that pew is concerned, and he is conscious that its influence is crippling him in his work. Even Jesus, the Great Preacher, was unsuccessful in those places where the command to "take heed how ye hear" was ignored. The success of his matchless sermons depended upon the attitude of his hearers. How much more, then, is this true of his fallible followers. Pastors know too well how crippling is the weight of that pew where the faces are averted and the hearers assume a stolid indifference, a studied coldness, and gaze out of the window, or listless turn the leaves of a book, while he delivers the message that has cost him days of labor and hours of prayer.

3. Then add to this the chilling effect of that proverbial "critical pew." Every church has one or two. It knows more than all the others. It does not expect to learn anything from the pulpit. It simply expects to hear nothing, and that for the time being. It is exceedingly fastidious, and so sensitive to the slightest impurity, or to the least infringement upon the rules of rhetoric. You can see that hearer winces and frowns at the slightest mistake in accent or gesture; but that is the only time when he can sign any trib of life there. May God deliver the pastor from the freezing influence of such hearers. A house full of them would seem like an ecclesiastical ice-house. One might as well try to kindle a fire among icebergs, without fuel, as to work for a revival of religion among such hearers. They always cripple the pastor.

The one who would strengthen the pastor should let him see his face as well as his presence in the pew. There is nothing so helpful as a responsive face and attentive eye when the watchman stands forth burdened with the responsibility of preaching the word of life. Oh, the sublime magnetism of soul answering to soul is something special upon such a face as his! It is then he does his best preaching. And then it is that his own power is supplemented by the added power of his people, and they realize the best results from the preaching.

4. But the pulpit is not the only place where a pastor may be curtailed in his usefulness by the attitude of some of his flock. Many a pastor finds his best efforts for the conversion of the young neutralized by the critical fault-finding of their parents. The backward pull of the home is oftentimes more than a match for the forward pull of the pastor in his efforts with the young people of his charge. When a pastor is known to be a favorite with "the others," the talk or scandal about the pastor, he makes it very difficult for that pastor to do any good in that man’s home or among his friends. Even if the pastor never knows it, and continues his labors of love there, such things unfit your own heart to give him the welcome that ensures you will have a convert. The pastor should, if possible, crow his own home for love’s labor, where he knows that he has been repeatedly and openly scandalized. And no one knows without experience, how hard it is to keep down all human feelings of resentment, and bring to his Sabbath services the warm, loving gospel, when you are heart and soul against him, under the known injustice of a few bitter, falsifying tongues among his people. How terribly Moses must have felt while leading the church in the wilderness, when he found that Aaron and Miriam had gone out among the mixed multitude to stir up a feeling against him. Here in our own day, others who ought to have stood by him and held up his hands, hustling about among the people to destroy confidence in his wilderness pastor. Poor Moses! How hard it must have made his work, and what a discouraging time he must have had!

God’s people need to take heed lest they, too,
TO CHURCHES AND INDIVIDUALS.

A PERSONAL APPEAL.

The Board of the American Sabbath Tract Society, acquiring in what appears to be the general opinion of the denomination, that the Society should not longer continue to collect funds for a purpose to which neither the Board nor the people subscribe, has decided to discontinue the publication of the Tract and Temperance Recorder, and to turn the interest of the Society to some other field of service to the church. While their gifts, and to communicate with you concerning its work and its needs through these printed lines.

The demands upon the treasury of the Society, and upon the wisdom of the Board, were never so great as now. The late Chicago Council recommended several important measures which call for increased outlay of money, and for great wisdom in planning future work. Its recommendations concerning the improvement of the Sabbath Recorder, the extending of the circulation of the Outlook among laymen, and the more extensive sale and circulation of publications cannot be carried on without largely increased contributions. The recommendations and suggestions relative to publishing a new weekly newspaper, the removal of the Publishing House, and the general strengthening of the publishing interests require careful consideration, and the united wisdom of all our people. The Board, therefore, appeals to the people, men and women, in all our churches, to help us to maintain the Sabbath and of the cause of Christ, to fill the treasury with their gifts, and to communicate to the Board their wisdom concerning all these points. The work belongs to the people. They own the publishing interests which the Board has in charge. We kindly invite those individuals to take you into our confidence, and to have you share in our counsels, that we may better accomplish the Master's work, in your behalf, and in his name.

It is not possible to say exactly what amount of money we ought to have during the current Conference year. Should we fulfill the advice given by the Council, including the starting of a new weekly newspaper, the removal of the Publishing House, and the general strengthening of the publishing interests, considerable increase of money will be required. Be it far from us to ask for the payment of the present indebtedness, we must have $25,000. Eliminating the new weekly, we would require $15,000; and to carry out only the work at present in hand and arranged for, paying the present indebtedness, we will require not less than $12,000. We therefore urge all the churches to lay aside means, and to do all that each can. If the work be done in the way recommended by the Council, which, in substantially the same form, and known as the "five-cent plan," has received the repeated commendation of the General Conference, and the mutual sanction of the Tract and Missionary Societies. In addition to this, we kindly invite those individuals to whom the Lord has entrusted a comparative abundance of this world's goods to increase the sum thus raised by the churches by liberal personal gifts. We shall be glad to have you do so, to have them designate the department of work to which they wish their money applied.

The Board is anxious to carry out the suggestions of the Council by cooperating with the Missionary Society and other Boards and agen-
cies, in distributing and selling publications. This department of work has never been developed as it deserves to be. Hoping to awaken a new interest in this matter, we earnestly invite all friends of the cause, particularly those members of the Tract Board who reside at a distance from Plainfield, N. J., to give us the benefit of their suggestions and counsels concerning the best methods of maintaining and enlarging our publishing interests. Please send these at an early day, that the Board may have the advantage of them in making up its annual report for next August.

There has been no time in the history of this Society when the demand for a broad conception of our denominational work, and for specified hearts and hands, was more necessary to communicate with you concerning its work and its needs through these printed lines.

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THE SABBATH RECORDER.

[VOL. XLVII. NO. 14.

MISSIONS.

The accession of a whole Roman Catholic village in Italy to Methodism now seems to be beyond dispute.

French Catholic Societies openly countenance the policy of buying boys and girls in Africa to train them as Christians.

America finds it difficult to support missionaries in Africa; but from 1892 to 1887 Boston alone sent to the Dark Continent 3,500,000 gallons of strong drink! Shame! Shame!

The Christian Chief Kohama, near Pretoria, South Africa, has abolished drinking in his land, and always labors for some reform. He is sincere and courageous, and trusted by traders and hunters, as well as by missionaries.

It is stated that 55 years ago, only two Nestorian women in Persia could read. In 1880, in an audience of about 2,000 persons, nearly one-half of whom were women and girls, it was found that 900 could read the New Testament. This is only one kind and one example of the fruit of missions.

The Secretary has recently spent a few days, including the Sabbath, with our church and friends in New York City; and he came away more convinced than ever that there is not only a great work in the world for Seventh-day Baptists, but also in such cities as New York and Chicago, where we already have good and strong beginnings.

The "Free Thought Depot" in Madras, India, issues 124 works of such infidel writers as Bradlaugh, Ingersoll, Païne, and Voltaire. Some of these have deceptive titles like this: "A Bible Hand-book for Mission School Students and Inquiring Christians." Imagine, if you can, a Christian publishing house sending out books with infidel titles!

A convention of Christian workers, of many nations and names, assembled in Bangalore, India, last autumn, for the purpose of promoting life, growth, and earnestness in the Master's work. Among other services, one day each was given to the consideration of the following subjects: What Christ does for his people; What Christ does in his people; and What Christ does through his people.

The new Roman Catholic University in Washington is to be placed under the direction of a foreigner, who comes with the blessing of a Pope who hates free institutions and antagonizes the civil law in Italy. And yet American Protestants seek the alliance of Roman Catholics in the interests of "Sunday laws;" an effort worthy only of the name itself. It is a Roman Catholic that heads a movement in Rhode Island, whose object is to oppress Sabbath-keepers in the land where Roger Williams found religious liberty among the Indians.

We are gled that Eld. Todd, in sending his quarterly report from the Berlin Field in Wisconsin, speaks of the need of a parsonage at Berlin, and the effort to obtain one. It furnishes a fitting occasion to call attention to the value of one to our cause, in every locality where a pastor lives. Every church ought to have, first, its own religious home,—the meeting-house, and then a home for the minister of the church. Both should be, in a prominent sense, centers and sources of sanctifying and uplifting influences for the community, witnessing for all that is best in these two great words, Religion and Home.

AMONG THE KARENS OF BURMAH.

In 1828, Ko-Thal-byu, a Karen, once a slave, but whose freedom had been bought by the missionaries, became the first convert to Christianity in the Burmese Empire. This directed the attention of the missionaries to his people; and he himself preached the gospel to the poor, despised, oppressed and demon-worshiping Karens, with rare zeal and success. In 1875, fifty years after his conversion, Ko-Thal-byu, Bishop Hing-chien, committees relative to school and other mission purposes, having been built by the Karens themselves at a cost of $15,000, and on behalf of 20,000 then living disciples, and 20,000 more gone to the life beyond. In 1880, the Karen churches gave over $80,000 for missions, besides $35,000 for a normal and industrial institute. A heathen people become an evangelizing power!

A British Government Report for 1880–81, mentions the 451 Christian Karen parishes, with their churches, schools, and pastors, and says that Christianity continues to spread among the Karens, to the advantage of the Burmese monarchy; that the Christian communities are more industrious, better educated, and more law-abiding, than the villages around them; and that the Karen race and the British Government owe a great debt to the American Baptist missionaries, who, have, under Providence, wrought this change among the Karens of Burmah.

FROM J. M. TADD.

BERLIN FIELD.

I regret that I must say that everything remains just about the same as at the last report. We have had meetings of deep interest, and from which I hope lasting good will come. On my return from the Chicago Council, I went to visit the Christian academy, where we held preaching services on the Sabbath, and held the communion services. It was a season of great interest to our dear brethren and sisters, and I feel certain that they felt greatly encouraged and strengthened. I also preached three times in the school-house near Bro. J. H. Nobles, in Green Lake county, to deeply interested and increasing congregations. Our semi-annual meeting at Coloma was the means, under God, of greatly helping our people there.

Here at Berlin our people that are able attend Sabbath school regularly, and with apparent interest. This place will, in all probability, be a kind of headquarters for our work in this part of the State, and will be the residence of the missionary on this field. If we are to occupy this field, a house for the missionary is an absolute necessity. We are boarding with our relatives, and our household goods are in Brookfield. Just what the outcome of this matter will be, I cannot tell, but I firmly believe that our brethren here, and perhaps I may say in other places, who have abundant means for benevolent work, can do no greater good on this field than to put their resources together and build a house for a resident missionary. And the trustees of the Berlin Church and society have it in charge.

I wish also to state to the Missionary Board that it is my firm conviction that some younger man must be sought out for this field, one who can brave the storms of winter, and do valiant service in the cause of the Master. At my time of life it would be very imprudent to take them long duties in the winter season. With the expression of Christian love for the entire membership of the Board, I am your brother in Christ.

FROM E. A. WITTER.

FIRST AMERICAN MISSION CHURCHES.

The spiritual condition of the churches is as good as at any time during my connection therewith, and in some individual cases it is much better. The Friday meetings held by our church have an average attendance of 14. In order that we might perhaps more to come if possible, and so bring a larger number under the influence of the church, I have adopted for a time the plan of holding the meeting in connection with the meeting, for I find that more, even of the members of the church, will come to a preaching service when one or two are excited to do the work that shall be a prayer-meeting where they may be reasonably expected to bear some part.

At the last communion service one was added to the First Church by letter, and four letters to read from absent members, all were full of the spirit and a source of encouragement to the church.

At the last communion held with the Seoul Church we were all cheered in the reception of the new members, two by letter and one by baptism. The letter was so happy in her baptism that she was full of rejoicing in the Lord and welcomed the relation and duties that are here in church membership. We feel that she brings to the church all the strength and help of a young and healthy convert, and a C. L. S. T. and is seeking in other ways to help the society.

One who joined by letter came from a First-day Baptist Church and is a useful man. While I cannot hope for great things or large additions we are cheered to know that there is growth even though it is but little.

The Sunday night meeting which is purely missionary is well attended, but we feel that it does not receive the support from those for whom it is held that it should. When viewed in all its capabilities it is a great field, and I sometimes almost faint beneath the consciousness of inability to meet all the requirements laid upon us, and often I feel the force of the Master's words, "His reapers are few." but trusting in the Divine arm, and possessed somewhat of the Christian hope as expressed by Paul in Heb. 13: 5, 6, I press forward into the work, knowing that God may at the week's close return his own glory to bring many into the joy of his salvation.

Pray for us and the prosperity of Zion among us.

LANTING, R. L., Jan. 3, 1891

FROM F. F. JOHNSON.

I wrote to you that I was about to get into a debate on the Sabbath question with a First-day Baptist. The subject lasted, but as it appear, so I arranged for three lectures on the subject, which I gave to large congregations, and the people seemed to appreciate them very much, I think, as a result, that several in this neighborhood will keep the Lord's Sabbath. If they don't it will not be because they are not convinced. May the Lord work in them to will and to do of his own good pleasure. The people are very anxious for us to hold a series of meetings there. There is no suitable house near, so they are talking of building a tabernacle, and they believe another is desirable. Bro. and Sister are greatly favored. Hopo Bro. Threlkeld's health will get so he can be with me in the meetings. I am so anxious to be with those Kentucky brethren. They are having a hard time. The First day ministers Bro. and Sister feels of it, I think, a very unprincipled man, and I am of the opinion that the most of the thinking Christians know it. Am not it is the duty of every Christian to be watchful, and if there are sufficiently encouraged. They greatly need a house to worship in. One principal thing that encourages me is their continual meeting together, and the Sabbath for so many years without a Sabbath day. They are noble brethren. I assure you. Wish you could see them. Brother, you must write to them often, and give them all the good news that you get, and to the people of whom I write you, has turned to keep the Sabbath. He is working for the cause, and if he keeps well enough will prove to be very useful, I think, especially with the Jews. He takes the young people.

He desires me to visit them early. May the Lord direct us by his Holy Spirit in all our labors.

STONE FOR., Ill, March 2, 1891.
need of help in persons and in facilities would present such an appeal as to reach the conscience and the pocket of every one of those who, by the withholding of sympathy and of silver, make the filling of these demands not possible.

Or, to put it another way, the feeling is this: If such persons work for any reason, for pleasure or for business—secular business—placed for a time in the face of the surrounding conditions of the Doctor's work in the heathen country, the need of help for her would at once seem to them exactly like unto a home land need for imperativeness, and the foolish of the foreign, and the weak of the domestic, and the Lord's parting command, would sink into the extinction to which such belief must eventually come are we ever answered the prayer, "Lord, I believe, help thou mine unbelief.

The result of such a change of sentiment would be that the Doctor would have help. The put yourself in her place testing of the argument would find every opposer of foreign mission work—allowing to her her present knowledge, not to say acceptance for herself of "the Jesus doctrine,"—would find her an aggressive pleader for such people and needs as the Doctor and her work. And these would be successful pleaders, too, not because they would have the good fortune in the place of faith, but those who now believe in it as a Christian obligation, but, being themselves the present hindrances, the obstacles would be overcome, and the help would follow such overcoming. The call would be answered. No more money amongst us than there now, no more time, nor talent, except what could be gained from us if we would. If what already exists were consecrated to its rightful use, it would not be more sure for the windows of heaven to open and pour out the divinely ordained blessing upon man and the church when God is not robbed of his tithes and offerings. Think for this question of foreign mission work to get righted in the heart of the present opposer of it. The work of preaching, of teaching, of healing so like in character to that of our Saviour, when, as a foreign missionary, he came into our own heathendom, if only once accepted in this light would put into the hands of Dr. Swinney the full authority of the Master for all, the one money her for her dispensary, yes, and in no distant day for hospital work, too, and would place by her side both physician and nurse. This condition of things would not be the finishing as of a work of art, when the master has put the last touch upon it, but it would be the establishing, as by foundation walls, of a useful super-structure, of a work begun which should grow with the demands of the years.

Selflessness, my sister, both yours and mine, lies at the bottom of this question—the Doctor still without her help. Not somebody's selflessness, but yours and mine, and that is its name for simplicity. Rely upon the picture of need and of want if it were you or if it were I that were sick in body and no other earthly help for the body but the Doctor and her small facilities for helping both of us, and—what do you see, my sister, that you turn pale?" Oh, no! Our authorities would not wonder if your face blanches and your blood grows cold. Your doctor for you, nor for you, nor for you, in the long line of us who are waiting with the need of help in persons and in facilities would present such an appeal as to reach the conscience and the pocket of every one of those who, by the withholding of sympathy and of silver, make the filling of these demands not possible. That makes the world of difference. It is now your own heart that is sick, your own body that withites under throbbing pulse and the torture of pain and manifold distresses which are now your very own. Oh, yes, your need now is exactly the home missionary, a kind of need, imperative, pre-eminently practical. It inexorably waits with you or me, no matter at whose altitudes we may be placed and how these people opposite us may be opposed to sending us relief. It means something new. It means even the commands of my Lord to go to the uttermost parts of the earth and send out to to us for the suffering ones of earth. It means everything for me to be free for the search to be made with loving persistence. My inner consciousness and my Bible, too, assure me that I am to live on forever, I must be helped. I must be saved. Yet what have you or I ever done that is not yourself or myself standing to-day by the mission gate seeking for admission and no help in there for us because the women back in the home land—a Christian land—and Christian women are nursing their own comforts, coddlng their own surfeited children, and occupying themselves in their own home mission pleas and plans.

Spell selfishness with the eleventh face of its own etymological make up, or with any synonym you may choose, pronounce it with the accent of your own self-pity towards foreign work, or with the monotone of your own indifference to it, and it makes not a particle of change in the actual conditions of that self-same word selfishness. Its inherent obligations and its relationships to the world of words belongs to itself. No other can take precisely its place. Just so surely do you and I hold a niche in the world of obligation to those who are in need. Neither will ignoring the need, nor placid indifference to such need make such a whit less responsible in the eyes of him who has commissioned us to disciple all nations.

It is not rudeness to you nor to me that the charge of selfishness is made as the occasion of Dr. Swinney's living so long without the help for which she has called. Neither is it unknown nor unwised the one towards another that some one body shall, if impassioned by the spirit of the Master, call a halt from self-serving and put one upon self-examination. If the Doctor were your own mother asking for aid, or your own sister, your own child, it might hap, would the close coming home of the question make any difference to you in the significance of her appeal, taken from the stand-point of her own over-worked and under-cared for condition? Would it be likely to bring you into any closer sympathy for those for whom she toils? In Christian frankness, my sister, what difference would it be likely to make if I spoke out. Pronounce it. But live it out and you shall be spared the surveillance of examiners. The church at home will know. The mission station will know, Dr. Swinney will know. Some women are living breath by breath in the air of heaven which you and I breathe, given by the same beneficent Creator of every good thing for every creature of his, will know from the depths of her own enshrinement, that there is a balm in Gilead, that there is some one blood by the pool to help the healing waters. Some poor women who once have been seen by you or me, would then know to the healing of her own soul that there is a Great Physician for the sick of the earth. "Inasmuch as ye did it unto one of these least, ye did it unto me."

But there is a cure for every one of selfishness, that is within your reach and mine. Its name is love. For God so loved the world that he gave, and inasmuch as ye did it unto one of these—our sisters—myself at least, ye have done a good deed.
HISTORICAL & BIOGRAPHICAL

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

By REV. C. A. BORDIGE, PAINT, ILL.

MISSIONS.

In a former series of articles (1877-78) under the above title, the history of missions in Western Virginia was brought down to 1860, in which year Eld. David Clawson died at Lost Creek. So far as I have knowledge, Eld. Clawson was the last Northern missionary in that country previous to 1860.

MISSION OF REV. A. H. LEWIS.

In 1868, A. H. Lewis, who was then the traveling agent of the Seventh-Day Baptist Sabbath Tract Society, made two tours in West Virginia, as evangelist and lecturer on the subject of the Sabbath question. He reached Lost Creek on his first visit Feb. 20th. In his report to the Tract Board he says: "I found an extensive revival going on at Lost Creek, in connection with a union meeting between our people and the Protestant Methodists. After consultation with the brethren it was deemed best for me to be present a time in the meeting, therefore remained at Lost Creek until the 27th, and preached ten times within six days. The work was powerful and wide spread; scores were brought to Christ; and I trust that God blessed my efforts, and that a way was thus opened for a wider spread of Sabbath truth."

While in West Virginia I heard a number of persons speak with great interest of that revival of the arrival of Eld. Lewis in the midst of the meeting; of the first impressions formed concerning him, and his probable influence on the meeting; and how the first impressions were suddenly changed. A very high stage of interest had been reached, and many unconverted persons had become awakened. If I recall rightly, they said there were twenty or more "seekers." Eld. Lewis arrived at the church during a day meeting. He was a stranger to all, but, of course, was made known to the people before the meeting dispersed. The impression they received was that he was a polished and cultured gentleman, and no doubt an able man; but that he was not the kind of man for a revival meeting at the stage which this meeting had reached. Great fears were felt that he would chill the interest, for, of course, courtesy demanded that he should be invited to take part in the meeting. It was not thought safe to have him preach the first evening, and before he had time to catch the fire of the revival. But he was asked to offer prayer for the seekers who flocked to the altar after the sermon. His prayer was so simple and quiet, so different from what was usual on such an occasion, that the fears of the brethren were confirmed, and they wished that his coming had been delayed till after the revival. However, he was asked to preach the next day. His subject was Faith, and so simple and comprehensible did he make faith to appear that a large number of the seekers came into the light immediately. The brethren changed their minds as to his adaptedness for revival work; and from that time on, while he remained, there was no preaching, day or night, but his. As stated in the above extract, he preached ten times in six days. The people of other denominations who joined in the meetings were so captivated that afterwards, when called upon to decide the Sabbath question, they came from far and near to hear him. His sermon on Faith made such an impression that he was asked to repeat it at other places.

From Lost Creek he went to Ritchie county, in response to a call from what was called the Pine Grove Church, where a revival was in progress. Here he preached four sermons, three of which were on the Sabbath question, to which many first-day people listened.

He labored successively at New Milton, Doddridge Co., Jan Lov, Harrison Co., Lost Creek, Clearburg, the county seat of Harrison, Center Branch, Barbour Co., Union, the county seat of Doddridge county. At most of the places visited he both preached and lectured.

At Clearburg, the use of the Baptist church being refused, a special act of the town authorities was obtained granting the use of the courthouse for his residence. He stated in his report that the attendance averaged not over one hundred persons, but that these included some of the most earnest and intelligent men of the place. Efforts were made to keep the people from hearing him, by making appointments in all the churches the second and third evening. At Center Branch, two miles from Quiet Dell, the trustees of the Baptist Church offered him the use of their commodious house of worship, after he had made appointment to speak in the school-house. He says of that occasion: "Between three and four hundred people listened for an hour and a half with deep interest, and eagerly listening."

Large congregations heard him on his second visit to Lost Creek. He says: "A large supply of tracts was exhausted. A number of dollars was given by men who observe the First-day, with the knowledge that the money would be used for the spread of Sabbath truth. A number of the latter had been found and carefully examining the Sabbath question." He closed his labors on that tour on March 25th.

SECOND TOUR OF REV. A. H. LEWIS.

Such was the interest aroused on the subject of the Sabbath by Eld. Lewis's labors in West Virginia, that, in compliance with a strong petition from Lost Creek brethren to the Tract Board, he made a second tour, visiting he labored from July 10th to Sept. 1st, revisiting most of the points where he labored during his first tour, and visiting some places where he had not been before. I will give two or three extracts from his report: "The interest on the subject of the Sabbath has increased and widened since my former visit." "Four or five persons have been for several weeks keeping the Sabbath, whose changed sentiments, under God, seem to have been brought about through the labors of your agent. As I was leaving the State I was told that an entire family, whom I had not seen, had just changed their practice at a place where I had labored two weeks before. "The country for more than thirty miles around is thoroughly alive concerning the Sabbath."

The present writer, during his labors in West Virginia, became familiar with all the places visited by Eld. Lewis, and had opportunity to observe the effect of his labors for two or three years. Whole communities had become familiar with the doctrine of the Sabbath, a few had embraced it, most of whom, however, gave it up after a little. The sacrifices involved, and the pressure brought to bear on them by friends and church, was not a little, and gave them much for them. The people could not escape convictions, but they could stifle them. A school teacher at Lost Creek, who became much interested in the Sabbath question, told me that a majority of Sunday-keepers in that community admitted to him that the Seventh-day is the Sabbath.

MISSION OF ELD. WALTER B. GILLETTE.

In September, 1869, brethren C. Porter, Jr., and J. F. Hubbard, of Plainfield, N. J., made a proposition to the Missionary Board to support a missionary one year; the man and the field to be selected by the Board, subject to their approval. They offered to give $600 for the support of the missionary in addition to what might be collected on the field. The Board gratefully accepted this proposition, and accordingly engaged Eld. W. B. Gillette for six months labor in West Virginia, from April 1, 1870. At Eld. Gillette was already an old man, he did not think it best to extend his engagement through the winter.

He and his wife resided Quiet Dell, April 1st. He began his work by preaching the next day in the Center Branch Baptist church, which is about two miles from Quiet Dell. They then went to Lost Creek. The first meeting was attended at that place was one to make arrangements for building a new house of worship. At that meeting the brethren resolved to build a house of brick, at a cost of $5,000, of which was subscribed by brethren then present. After a few days they went to Salem, where he engaged a home with the family of Bro. Fenton Randolph, where his wife might remain when she did not accompany him on his journeys. The next thing to be attended to was an outfit, consisting of a horse, saddle, and bridle. Nearly all travel in that country at that time was on horseback. He and his wife tried one trip to Lost Creek on wheels, but after they got stuck in the stiff clay, when both had to get out in the mud before the horse and buggy could be extricated, they concluded that the people knew what was the best way to travel.

Soon after they went to Salem, Eld. Gillette made his first extended trip on horseback to a Sabbath-keeping neighborhood on the West Fork of Monongahela River, usually designated simply as West Fork, where the West Fork Church was afterward organized. This was in Potter county, far from any church. The distance being about thirty-five miles, the ride there and the return in the rain must have been a trial of his endurance, considering his age, and that this was the beginning of his travels on horseback.

The usual routine of his labors was the attending of the quarterly meetings in the several churches, preaching usually once or twice, in the midst of the week visiting families, preaching in neighborhoods where there were a few Sabbath-keepers isolated from the churches assisting to organize Sabbath-schools, etc. In that county, each church had its quarterly meeting, beginning often, if not generally, with a business meeting on Sixth-day and extending over Sabbath and Sunday. Usually brethren and sisters from other churches would attend these meetings, and on First-days many Sunday people often attended. Eld. Gillette gave his views on the subject of Sabbath teaching to a Teacher's Institute held at Lost Creek.

He seemed to enjoy his work and the novel circumstances connected with it. He described a baptismal scene at which he officiated, near the residence of Bro. Charles McQuin, in Gilmer county, far from any church. The meeting was held in Bro. McQuin's house. There were three candidates for baptism. One was a girl who was a cripple. Another was a young
man who had walked eight miles "carrying a bundle of clothes, with the thermometer at ninety-six in the shade." The baptism was in Cove Creek. He said in his report: "I have baptized over five hundred persons, but never did I see and enjoy so happy a season as that was. The candidates seemed hardly to know whether to be in the body or out of it. The joy of hallelujah and thanksgiving, such as angels might admire, went up to heaven from that delightful grove." It is probable that if he knew that he was "in the body" and not "out of it," at least his inward joy transfigured the objects around him, for Eld. S. D. Davis, in reference to "that delightful grove," told me that there were no trees close by, that they stood upon bare sand, and that he held an umbrella over Eld. Gillette to shield him from the blazing sun.

While on this mission, Eld. Gillette assisted in the organization of the so-called Green Briar churches, and in the ordination of Lewis F. Randolph to the ministry. He states in his report to the Board that he had traveled on horseback about two thousand miles, and visited three hundred and forty-one families. He left Salem on his return home on the 3d of October. Mr. Hawkes, accompanied by him, went on horseback to visit, on his way, the German Seventh-day Baptists in Bedford Com. Pa. Probably this trip, so far as he traveled on horseback, is included in the two thousand miles named in his report.

SABBATH REFORM.

THE PROPER OBSERVANCE OF THE SABBATH.

The following, by the Rev. Lucius Hawkins, of St. Louis, Mo., under the above heading, appeared in the Church Union of a recent date. The argument for the Sabbath and its proper observance is so strong and so scriptural—that we are glad to aid in its wider circulation. But we cannot forbear asking the author what Sunday newspapers, etc., have to do, one way or the other, with getting "back to the primitive (biblical) observance of this holy day (the Sabbath) in the near future?" The proper Sabbath observance is a day, he says:

There is a great variety of opinion respecting the Sabbath. Some insist that it is a relic of superstition, one day being better than another. Others think it was a Mosaic institution, and a pious awaking and celebration of that dispensation. Others look upon it as a day for physical rest, well enough to be kept in case of necessity. Others look upon the Sabbath as a holy day, on which we are not only to abstain from secular labor, but which we are to consecrate to divine worship. Still others insist that it is the time to give the Sabbath its observance.

The Sabbath was not merely a ceremonial institution, for a particular age, to be abrogated when a later dispensation set in. But the Sabbath is a moral institution, provided for all people in all ages, the observance of which is a moral obligation binding upon all by the express and positive precept. Hence we find the law concerning the Sabbath incorporated into the Decalogue, and is just as binding upon us as the law against murder, or theft, and will never be abrogated so long as moral law exists.

But the law of the Sabbath is not an arbitrary law, founded simply in God’s will, but it is a law adapted to man’s nature, and consequently is a necessity to man. While it is true, as Dr. Strong has said, that the Sabbath was not instituted because we are sinners, yet he is so made that a Sabbath is a necessity to him, and hence it was made for him. As a physical and mental being, man is not in a condition even to endure the physical strain of seven days’ labor in the week. Were it not for the Sabbath men would be physically wrecked before middle life, nor would there be insane asylum sufficient to hold the lunatics if the Sabbath was abolished.

And man’s moral and spiritual welfare is as closely and inseparably interwoven with the Sabbath as with any other moral law. A man can no more be a Christian and violate the Sabbath, than he can be a Christian and steal. Nor can he live a Christian life without having a regular portion of his time set apart for the worship of God.

Our highest conviviality also stands or falls with the Sabbath as a holy day; and any attack made upon the Sabbath as such a day, is an attack upon our political, educational, and domestic institutions. And should the Sabbath be a holy day ever be destroyed, this destruction would be a death-blow to our civilization and a return to barbarism.

If it is true that the proper observance of the Sabbath is inseparably related to all our highest and lowest phases of life, that it is fundamental, financial, political, how jealous we should be of any encroachment upon its sanctity, and how careful we should be that it is properly observed.

Our Puritan forefathers have been severely criticised for their strict and rigid observance of this holy day, but some of the notions were, they are to be preferred many times over to the laxity, both in theory and practice, of those who at this day, concerning the Sabbath. It may be that the present loose views and practices are a reaction from their stern customs, but if we now go too far in the opposite direction, and thus get back part way at least toward a puritanical observance of the Sabbath, it would certainly be a great mistake.

But with Sunday newspapers, Sunday railroad trains, Sunday street cars, Sunday theatres, Sunday milk carts, ice wagons, and all manner of stores and shops, including saloons, open on the Sabbath, and professing Christians patronizing them, it does not look as though we would get back to a time of observance of this holy day in the very near future.

An awful responsibility now rests upon the pulpit and the platform—Sunday-school and the home, to turn back the tides of European infidelity on this subject, now sweeping over the land threatening to destroy the Sabbath utterly.

Unless the public conscience can be toned up in some way on this subject, and that speedily, the Sabbath will soon be a lost day out of the calendar.

There are many in the United States who are to blame for the condition of things; but those who are interested in the Sabbath would do well to consider what they can contribute to the cause.

THE TABLES OF TESTIMONY.—THE CEREMONIAL SABBATH.

To the Editor of the Sabbath Recorder:

It is told of a Mennonite, in Manitoba, that, hearing of the arrival of a German evangelist on his way from Hamburg, he inquired if he could not procure the new-comer brought with him the gospel.

"Friend," said he, "it is written there was in old time a temple for worship in which there were an outer court and a holy place where they offered daily sacrifices, and then a most holy place, the holiest of all. In which of those did Christ in the form of the holiest," was the answer, and "I have liberty to enter;" in. Heb. 10: 19. The Mennonite was satisfied, and enjoyed with the preacher a season of blessing "in the holiest of all. This incident is called to mind by the perusal of pastor Sowell’s excellent paper on the "Trial of Moses, law of God, and the Sabbath." It is well brought out that all that appertained to the first tabernacle has been taken away,—meats, drinks, divers washings and carnal ordinances. May I ask to leave to add that the place which was the holiest of all is still existing, and that there is (if still the golden censor (Rev. 5: 3–5), and the ark of the covenant in which are the tables of testimony. Heb. 9: 4, 11: 19; 15: 5. So far from the abolition of "the holiest of all," it flourishes in more exalted significance, having been transferred from earth to heaven, and that each su- premely any translation can give to every letter of the tables of testimony.

This coincidence between the ceremonial and divine Sabbath is the theme of Isaiah’s 58th chapter. See Lev. 23: 27, 29. "The Sabbath a delight" was not a day for affliction of the flesh, but a day of rest. "This day is holy unto the Lord; by all means consecrate it to him" (Deut. 25: 9). This was the Sabbath of the seventh month. "The Sabbath a delight" requires a heart in accord with Psalm 119. 169. "Thy righteous law is the joy of my heart;" and in Isaiah 1: 17: "Thou dost not desire sacrifice and burnt offerings; but a body after the likeness of My One fixed worship."

The Sabbath day as given in this passage of scripture begins with the rising of the sun, and ends with the setting of the same. From the rising of the sun and till the setting of the same, all worldly and unprofitable pursuits are to be renounced and the Sabbath is to be spent in religious exercises and in all proper agriculture.

IF SO, THEN:"the sacrifice must be voluntary." Lev. 5: 2

J. RAWDEN.

KINPORTON, CANADA.

FROM THE FIELDS.

Brother E. H. Socwell, Missionary pastor in Garwin, Iowa, finds many interesting opportunities in State for presenting the Sabbath truth, and for gathering some sheaves. Speaking of a brother who has recently found and accepted the Sabbath, he says:

I find him to be somewhat peculiar in many respects, but very firm in the Sabbath doctrine. He is 71 years of age and active in spirit and body, and has a large territory, preaching, visiting families, distributing tracts, etc., and giving the same as present day. In the village where he lives respecting him, I find him well thought of, though considered eccentric. He seems to be sound in doctrine in each particular where I inquired, Sabbath, baptism, communion, nature of man, etc. He is no materialist at all. I would suggest that he be supplied with tracts for distribution; and if the Missionary Board could give him a little financial aid, it would be well; but in my judgment it would not be wise for the Board to appoint him to any particular field of labor and recommend him as a representative man, until we know more of him. I think he is capable of doing much good here, with tracts and a quiet place of his own; and I am heartily in favor of giving him all proper encouragement.

Through the correspondence committee of the General Conference, Brother Socwell was placed in communication with a family in another town, who were interested in the subject. He has visited them two or three times, and during this time they have embraced the truth. In a recent letter he says:

I have just had a very pleasant visit with brother and sister . . . , with some sheaves. . . .

Of other opportunities which this State afford for this kind of work, Bro. Socwell speaks in his report to the Missionary Board. These things ought to encourage and greatly stimulate us to greater efforts, and increase our faith in the final triumph of the truth.
THE SABBATH RECORDER.


CORRESPONDING EDITORS.
Rev. A. E. MAIN, Ashaway, R. I., Missions.
Rev. W. C. STINE, Bristol, Pa., Women's Work.
Rev. W. H. WHITFORD, D. D., Milford, Wis., History and Biography.

Jno. P. MOXLEY, Business Manager, Alfred Centre, N. Y.

"In the world without and the world within, do what God would have thee do.
The touch of sorrow, the strain of sin, shall flee from the gate, when the King comes in.
From the chill night's dump and dew."

The statistical reports to the General Conference of the Seventh-day Adventists, just closed at Battle Creek, Michigan, show that the body now has 411 ministers and licentiates, 1,016 churches, 29,711 members, and $825,435 98 in conference funds.

The Corresponding Secretary requests us to say that owing to the absence from home of the Treasurer, all Missionaries should send their statements for this quarter to him. Rev. A. E. Main, Ashaway, R. I. All concerned please take notice.

The Christian Advocate publishes a weekly bulletin of the vote on the question of women as delegates to the Conference. Each bulletin begins with the totals from the previous week and contains a record of the Conferences voting during that week. The count stood at the close of last week, 1,072 for, and 1,598 against the measure.

The Christian Steward's League, the origin, purposes and methods of which are fully explained in the editorial columns of this paper for February 22d, is extending itself among the churches of our country, which indicates a growing interest in the general subject of Christian giving. Mr. Gladstone has recently written a strong article on the questions of systematic benevolence, for English readers.

W. C. T.

For Sale.—A farm at Salemville, Pa.; a farm at Berlin, Wis.; a saw and blind factory in Alfred Centre, N. Y.; a house and lot adjoining the College grounds, Milford, Wis.; a wheelwright shop and machinery, at Shiloh, N. J., and all in Sabbath-keeping communities—such are the opportunities for making purchases and investments offered in our advertising columns this week. If any Sabbath-keeper is desirous of making a change in location or business, some of these offers ought to suit him.

The name of James K. Pyle is familiar throughout the land on account of the immense business he has established and carried on, in the manufacture of Pyle's soap. Not many, perhaps, know that he is also a humble and largely-generous Christian man. Such is said to be the case, and the fact furnishes another illustration of the fact that, whether in riches or in poverty, a man's heart, and not his circumstances, makes the man. He is totally blind, but with his substance he has honored God, and God has honored him.

Many leaders in the Roman Catholic Church are trying to bring about a reformation in the celebration of St. Patrick's Day, desiring to emphasize religious and civil service above processions, fights with Orange Men, and carnivals. We notice that the day in Baltimore was given up to religious service at which a sermon was preached, the point of which was that the Parnell ambassadors, now in this country, should be sent home empty handed with a decided protest by American Catholics against their leader's disgraceful immorality.

W. C. T.

While great sympathy is justly manifested for the persecuted Jews of Russia, it may be well to remember that Jews are not the only people in that country who are being persecuted for their religion. The Baltic provinces of that country are strongly Protestant, and when they were ceded to Russia it was expressly stipulated that no changes should be made in their church status. It has been left for the present Czar to begin a policy of suppression of the Protestant churches in these provinces, which he did in 1885, and which he has been and is carrying out, intending to root out these churches and people and supply their places with Orthodox Greek churches and people.

W. C. T.

The noted men of the country are fast passing away. Gen. J. seph E. Johnston, of the late Confederate Army; Ex-Governor Lucas Robinson, one of New York State's ablest Governors and patriotic Statesmen; Lawrence Barrett, probably the best representative of the stage which is called "convention." The Rev. Dr. Howard Crosby, one of the best known and most able representatives of the American pulpit, have just died, all within the limits of a very few days. So death is not a respecter of persons. One by one, in rapid succession, we answer his summons and pass on, leaving our work, of whatsover sort it is, to others to work the "whatsoever thy hand findeth to do, do it with thy might."

The Presbytery of New York has been having a hard time with the "Deaconess" question, but has at last defeated the overtures of the general assembly in the matter, not so much on the merits of the case as for fault found with the wording of the overtures themselves. At the same time they have appointed a committee to look into the question and determine whether the general assembly to so legislate that when any church thinks it wants and can use "godly women" (deaconesses, No! bless your heart, N0!) to care for the poor and sick and all who need the ministrations of such, they may select and appoint them. With his "deaconesses" and Inaugural address critical, Dr. Briggs would appear to be having his hands full.

W. C. T.

It is a time of great ferment in religious thought in Japan. One of the great questions with regard to the form outward Christianity will take in modes of worship, church government, and like things. Just now Christianity has a new obstacle to meet. The Emperor's ancestors have received divine honor and the Emperor himself is, to a certain extent, sharing in divine homage. The issue has been raised whether saluting the photograph of the Emperor is an act of worship. Some young men, opposed to Christianity, are determined to make it a religious question, and thus place the Christians in the dilemma of worshiping the photograph, or of being thought disloyal; but the Christians hope and believe that, in the discussion, so strong a public sentiment against the practice will be developed that the view against it cannot be called the Christian view.

W. C. T.

Rev. Howard MacQueen, of Canton, Ohio, of whose trial for heresy these columns have spoken, has been adjudged guilty and has been suspended. The vote stood three for, and two against the verdict. It is said that Mr. MacQueen had his resignation prepared to be presented to his church whatever might be the verdict, and he has had advances from several Unitarian churches, one of these the Church of the Messiah in New York, which Robert Collyer has just left. He has been deluged by letters from friends in the Ministry, urging him to do what he will, it is rumored, intend to make a fight for it. The sentence must receive the approval of the Bishop of the Diocese and will doubtless get it. It is not easy to understand the delay of the court in this case as the charges were admitted, again, as though the judges voted for acquittal would appear to give some force to the defense of the accused, which was to the effect that many ministers of the Episcopal Church think his views have a warrant in the Scriptures, or that they should be tolerated in the clergy. It is hoped that the court finds the matter, and that the case of which Mr. MacQueen has already shown will prompt him to go about his work quietly elsewhere; for doubtless in this very wide world there is a place for him to do such work as, in a recent sermon, he has expressed a wish to do.

W. C. T.

Every man who has had anything to do in trying to suppress the selling of liquor in places where no licenses are granted, knows what it is to be told that the seller has "a government license which is superior to any local, State, or municipal law." Though he may have shown the utter groundlessness of such a claim a hundred times in a day, he has had to meet it again and again, as though it had never been answered. A recent change, decided upon by the treasury department, will answer this fallacy most effectually, and if it is carefully watched will be the means of bringing many a bold offender to justice. The change is in the revenue stamp to be issued by the government, containing a local liquor license, and will take effect on one after July 1st, next. Across the face of every stamp will be conspicuously printed the words: "This stamp is simply a receipt for a tax due the government, and does not exempt the holder from any penalty or punishment provided for by the law of any State for carrying on the local business within such State, and does not authorize the commencement nor the continuance of such business contrary to the laws of such State, or in places prohibited by municipal law." If that sentence does not kill the pretense that a revenue tax receipt on liquor allows the government to sell liquor, State or local laws to the contrary notwithstanding, then it is difficult to see how it could be killed. The Treasury Department is entitled to a vote of thanks from all templepeople.

W. C. T.

A Baptist paper this week fills its editorial page with Easter thoughts, etc., among which is this:

The Easter season may remind everyone of the significance of baptism. In the Epistle to the Colossians we read, according to the Revised Version, of our "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Dr. Macauley says: "The burial and the resurrection spoken of point unmistakably to the primitive mode of baptism, as Bishop
What troubles us is to see how the extra biblical ceremonies of Easter should remind a Baptist of the biblical significant ordinance of baptism, unless it be by the way of contrast. We think it quite time for those who stand for bible doctrine and ordinances to call a halt in this rush for symbols. The festival, however, should be by human authority to supplement, if not to supplant the New Testament ordinances. We gratefully believe in the sacrifice which Jesus made of himself for the salvation of men; and we joyfully accept the doctrine of his resurrection, which is once the proof of his power over death and our surety of a resurrected life. We also believe in the New Testament ordinances which were given in divine wisdom to symbolize these great facts and to enshrine them perpetually in the minds and hearts of all true believers. By as much as we love these simple, significant, and impressive biblical ordinances, by so much we deprecate the festivals, ceremonies and the like, which so largely supplant them in popular thought. Such, we believe, is the drift of all Easter ceremonies and observances.

THE CHICAGO BIBLE INSTITUTE.

Two things especially characterize the general religious work of the present day. The first is a tendency to biblical study, and to perform evangelical work from the scriptural standpoint. This is a most healthful and hopeful tendency. The second is the increasing demand that all religious work of every kind be realized in every one of them; who will reverence the holy precepts and ability by human authority to supplement, if not to supplant, the New Testament ordinances. We gratefully believe in the sacrifice which Jesus made of himself for the salvation of men; and we joyfully accept the doctrine of his resurrection, which is once the proof of his power over death and our surety of a resurrected life. We also believe in the New Testament ordinances which were given in divine wisdom to symbolize these great facts and to enshrine them perpetually in the minds and hearts of all true believers. By as much as we love these simple, significant, and impressive biblical ordinances, by so much we deprecate the festivals, ceremonies and the like, which so largely supplant them in popular thought. Such, we believe, is the drift of all Easter ceremonies and observances.

MRS. GEO. H. BABCOCK.

E. Lou Clarke, wife of Geo. H. Babcock, and sister of Rev. J. B. Clarke, was born at Scottsburg, N. Y., April 9, 1844. She passed many years of her days in the heavy rest in Plainfield, N. J., on Sabbath, March 21, 1891.

The most of her early life was spent at Westerly, R. I., where she was an honored and successful teacher for many years. Many readers remember this lady, who was Assistant Editor of Our Sabbath Visitor, during the first year of its existence. She was united in marriage with Mr. Babcock, February 14, 1883, since which time her home has been in Plainfield, until the Master summoned her to the home above. Mrs. Babcock was a worthy member of the Seventh-day Baptist Church, a most prominent and useful worker in all its affairs, and also in the various benevolent and reformatory enterprises of the city. Her tender heart devised in love, and her liberal hand performed with care, whatever she felt the Master required of her. Her latest tangible bequest to his}

work was the gift of fifty dollars to the American Sabbath Union, a few days before her sudden and final illness.

Mrs. Babcock was naturally retiring, shrinking from prominence and publicity; but when responsibility came to her in the name of duty, she accepted it bravely, unhesitatingly; and fulfilled it gladly, to the letter. Whatever she undertook was done with completeness and thoroughness and pains-taking accuracy which insured success. On the evening before her illness she completed a painting, a panel of golden roses, which seemed to embody the ripeness of her spiritual life; a few fallen petals, and a troop of butterflies rising above the flowers, and the prophecy of earthly decay and the prophecy of liberated immortality. Her life found completeness in the sphere of home as wife and mother, and with her the life of her last born child. One son remains to represent her life and hold it in loving remembrance. Blessed indeed is the memory of those who die in the Lord, ripened for the heavenly mansions. Heaven is thus made richer, though earth is poorer when it holds the memory, only, of our treasures; not "last treasures," they are gone before into the safe-keeping of the Saviour, whose angels swing wide the doors through which they enter into rest.

The interment was at Westerly, R. I., where many evidences of regard for her memory appeared, not least of which was the "flag at half mast" upon the public school building, where she was formerly vice-principal.

"We a little longer wait, But how little, none may know."
YOUNG PEOPLE'S WORK.

Let us avail ourselves of our privileges. If we want any more rights let us use those we have and more will be conferred. If we want more opportunities let us improve those we have and greater ones will be ours.

Let us work where there is a chance and work manifestly, even if it isn't just the work we could have selected, and thus prove our willingness to do all we can for ourselves and others, and by-and-by the desired labor, the congenial labor, the path which God has marked out for us will be revealed.

Let us not the editorial "us," but the great "us" of the young people, improve this page of our paper so that this department may be the very best in the Recorder. We can not have it both ways, if we are constant in our work. But let us use the opportunity we have and thereby prove our fitness for the wider field. The editor has been over busy since January 1st, with many and diversified duties. Parish cares, almost continuous preaching, teaching, and personal labor, have rendered it impossible for him to take any part of his editorial work. He has not solicited special correspondence, nor has he made personal requests for leading articles. He wishes to throw part of this burden of responsibility upon the young people themselves. If you will all give him your united help this part of the paper will grow. Help us (editorial "us" this time) in what way you can.

A WORD TO ALL.

While the Secretary has not been overwhelmed with replies to the letters sent out several weeks ago, nevertheless she has been well pleased with the spirit and interest manifested by Mrs. Huffman and our work. One society has pledged $40; another raised the pledge to $25 from $15 asked of them; another gave the $25 very willingly; still another, although their small society had disbanded, will endeavor to raise the amount asked of them. All give evidence of hearty interest in the work, which is very encouraging.

We would like just such replies as this from all our societies. Please do not delay in this, but decide very soon what you can pledge to our work; and do not feel compelled to pledge just the sum stipulated in the letter which you may have received from the Secretary. If you feel you do not wish to give, don't hesitate to do so! But please decide soon. If for any reason the condition of the treasury of your society will not warrant as large a pledge as you feel you ought to make, would it not be advisable to supplement this by individual subscriptions, not only from society members but from the young people of the church who may, perhaps, not be in the society? If this is done, I think there will be no trouble about raising the required amount.

Then, there are some of our young people so situated as not to be working with any society at present. Will not all such, who may see this, consider it a personal appeal to them to help our work? Let each one who feels an interest in the cause we endeavor to advance be a little society by himself and send his pledge for as much as he may be able. And may we all work unitely to carry forward the work begun!

S E C R E T A R Y .

LITTLE THINGS.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

We can plainly see from this text that God wishes us to be as faithful in obeying his slightest wish as he does in the greater ones. It is certainly a small thing to give a cup of cold water in the name of Christ, but it is faithful in things so small will be first to meet the demands of duty when the trial is great. He who knows all will be just as ready to say "Come, ye blessed of my Father" to those who have done only the least and most common kinds of everyday things, as those who have done great ones. Little words of kindness, little acts of charity and self-denial, a careful watch against little sins, will serve to make us all great in the sight of God.

"God's work is perfect as a whole because it is perfect in every part." He is just as careful in making a first blade of grass as in making greater things, and so we can take him as our guide in this respect as well as in all others. And we not only have his work as an illustration, but we have work which is done around us in our everyday life, that shows how careful one should be in performing the slightest task. For instance, the workmen who are out daily to carry wood, nearly every day during the winter as the heavy loads pass our home. These loads are fastened by the iron chain that they may be more secure. The strongest chain is made up of separate links. If there has been a mistake in making one of these links the whole is easily broken, often with disastrous results. If the greatest workman in creation was a child if I was delineated to slight any duty because it seemed small, my mother would quote that well-known proverb, "What is worth doing at all is worth doing well," and now the words often ring in my ears if I am prone to slight the least thing.

To be willing to give thousands to the cause of Christ we must first be willing to give small things, and so we can take him as our guide in this respect as well as in all others. To be a true disciple of Christ we must be found as willing to obey in little things as in greater things. I feel that this is where I make many mistakes. I am too apt to slight these little duties, not because I do not know that it is wrong, but because of my love for and desire to do something great. When I am talking with others, urging them to come to Christ, I think that I am not faithful enough myself, that I ought to become nearer perfect myself before telling others what it is to lead a Christian life. There is one thing I can tell them, however, and that is God's love and care for his children. If it is for the best (and he always knows) he will be just as faithful in granting our slightest wish as in granting the desires which seem more important. May we all realize at all times that the little acts, the little words, are those which count, just as surely as every grain of sand is needed to make the shore and every drop of water to fill the ocean.

If it is our earnest desire to be found faithful in obeying the smallest wish of our heavenly Father, and to live such a life that I may one day see him face to face and he can say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

C. E. QUARTERLY MEETING.

The union Y. P. S. C. E. of Southern Wisconsin held the first quarterly session of the new year at Milton Junction, March 1, 1891, in connection with the Quarterly Meeting, as is the custom of the Society. At 2.30 P. M. the officers and committees of the different organizations met in the basement for a general account, mace-making, and the transaction of business which happened to fall into the hands of the relief committees at this time. The result of the business discussion was that a committee was appointed by the Milton and Milton Junction Societies to see that a barrel of clothing was shipped the following day to Harrison, Neb., in answer to the earnest appeal of Mr. Green, a resident of that place, in behalf of sufferers there on account of crop failures for several years past. At 4 o'clock the commodious church was well filled, which shows that a deep interest in the prosperity of the young people's work is taken by the older members of the churches, as well as by the younger ones. The following programme was presented, the President, E. B. Shaw, presiding.

Statistical report of the different societies given by the President.

Paper—Church Etiquette—Frank Walters.

"The Prayer-meeting," discussed by different members:

2. How to begin, and when. Fred B. Whitford.
3. The prayer-meeting. E. B. Burchick.
4. Why use the uniform topics. H. H. Greenman.
5. Length and number of prayers. Burdette Coon.
8. When and how much music. Fanny Wells.
10. Department at prayer-meeting. Pearl L. Clarke.
11. How to close, and when. Frank Wells.


Conference Meeting, led by Geo. B. Shaw.

The paper on "Church Etiquette" deserves commendation, and the subject demands of us further thought and actual effort, inasmuch as prayer-meeting was so ably and pointedly discussed by the above named persons, it would seem that model meetings might be conducted by such members, and we trust that all gained some new ideas regarding prayer-meeting work. The general idea prevailed that long prayers were mostly unnecessary, and if as possible should be allowed in these prayer-circles, allowing each to speak or pray as the Spirit leads him. The music, with which the programme was interspersed, was well rendered, thanks to the Milton Junction Y. P. S. C. E. at this meeting. "For Christ and the Church" was full of suggestions and truths concerning Christ's followers, clearly showing that we must be for the church if we are for Christ, as the church is the great medium through which we accomplish the greatest ends in Christian work. To say that Mr. E. B. Saunders conducted the Question Box is, perhaps, sufficient, as all who know him understand what unusual zeal and tact he performs his work.

The conference meeting was one of true devotion. With such an army of workers we could hardly fail to receive a spiritual feast, as "God dwelleth in the midst of his people." The method of offering prayers seemed very appropriate for the brief time allowed to this most interesting feature of the afternoon. Mr. Green asked all to consider him for such as desired, to ask God in a few words, for the things most needed or desired. Many took part by this means. It is a mode that might be advantageously adopted by those many large gatherings when prayer is offered.

We conclude by saying that the work is evidently increasing, many meetings seem of greater interest than the one preceding it. So let the good work go on.

EVELYN W. CLARKE, Sec.
WHY I AM A SEVENTH-DAY BAPTIST.

BY A. H. LEWIS, D. D.

(From the Press, N. Y., Sunday, Feb. 8th.)

SUNDAY IN THE EPISTLES.

Turning to the epistles we find the same almost absolute silence concerning the first day of the week. In all the epistles there is but one reference to it, and this does not refer to it as the Sabbath, or as commemorative of the resurrection, or as in any way holy or sacred. Had the change been going on, had the first day been pressed upon the attention of the converts, and demands made for its observance, much instruction would have been requisite to bring them to obedience. It is against all logic and all experience to think that such a change could have been made during such times, and nothing be said concerning it. Here is the lone passage:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." 1 Cor. 16:1, 2.

This is followed by some as an order for a public collection, and hence indicative of a public meeting on that day. The claim is only a far fetched inference, which is shown to be unfounded by the expression "lay by in store." The text forbids a public collection. This fact is supported by the Greek and Latin versions, and by the traditions and by the various languages. Tyndale says: "Let every one of you put a syde at home and lay uppe." The Syriac Peshito says: "Let every one of you lay aside and preserve at home." Meyer says "par heavto titheto" cannot refer to the laying down of money in the assembly. His text commands lay at home whatever he succeeds in, i.e., if he has success in anything, let him lay it up, i.e., what he has gained thereby, in order that gatherings be not made when I shall come." Commentary (in loco).

By such an array of scholarship the vague inference on which the common notion rests is destroyed. The direction given by Paul is that each man should begin the work of the week by putting aside as much as he was able, for the poor saints at Jerusalem, in order that each having thus decided what he could do, there need be no delay about the matter when Paul should arrive.

This is further supported by the fact that attending to gifts for the poor on the first day of the week was directly in the line of the customs of the synagogue.

(For detailed evidences of this see "The Synagogue and the Church," by Virigina, and Smith's "Bible Dictionary," article "Synagogue.")

Paul ordered the Corinthians to do what they had been accustomed to do in the case of "special collections," varying his order in only one particular, viz., that instead of paying it into the treasury of the synagogue on the first day of the week they were to lay it up at home until such time as he might arrive.

"THE LORD'S DAY.

One more passage remains to complete the survey of proof claimed from the New Testament: (Rev. 1:10), "I was in the spirit on the Lord's day." The claim is made that "Lord's day" means the first day of the week. The only evidence offered is the presumption that it was thus used then, because it is met with (for the first time) in the writings of one of the Christian fathers about 170 A. D., and that it afterward came to be used to designate the first day; but the fact that John uses the term nowhere else, and that he uses it here in only an incidental manner in the account of Jesus' temptation in the wilderness, shows that wherever the mention which John used the term he did not apply it to the first day of the week. It is also true that when the use of the term became somewhat general, in the third and fourth centuries, no writer attributes its use to the fact that it had been used in the Revelation. This idea is strangely self-contradictory, since it is impossible that modern scholarship places at least a quarter of a century before the date of John's Gospel.

Accepting this date, 68 to 70 A. D., before the destruction of Jerusalem, we have more than a quarter of a century elapsing, during which time it is assumed that Sunday observance as the Sabbath is established. Yet in a letter to the Lord's day shortly after John wrote in his latest writings John uses only the term first day of the week for Sunday, and uses that word only incidentally in connection with the account of the announcing the resurrection of Christ.

Whatever the phrase may mean, there is not in it or its contexts evidence that it refers to any day of the week. Like all the rest of the words referred to in favor of Sunday, it has no point until what men seek to prove is first assumed.

Modern investigations concerning the first two centuries of the Christian era and the centuries which preceded the birth of Christ are developing many important facts, until lately unknown, which demand a rewriting of the post-Apostolic history of Christianity. Greek thought, Greek ethics, Greek philosophy and Greek customs modified Christianity rapidly and fundamentally. Asiatic and Egyptian paganism combined their influence in the tide, which, flowing through Greece and Rome, brought a powerful rush of two hundred and fifty years, for such a clarification of the date of the book, which modern denominational ancestors of the Seventh-day Baptists refused to yield to these pagan corruptions, and Christianity has never been without those who have been unyielding on these points.

English speaking Seventh-day Baptists bore a prominent part in the discussion of the Sabbath question from the sixteenth to the nineteenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth as taught by Seventh-day Baptists and the position of the Roman Catholic Church during those sixteenth and seventeenth centuries.

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Protestantism has begun the work of eliminating Sabbath from the calendar and in the conscience of men; its results have been shown in the change of the day from Saturday to Sunday. Its earliest Christian form was Sunday. The first day that John uses in its earliest form, with the exception of the Greek text of the Lacedaemonian who made the first translation of the Holy Scriptures into Greek, who used the Sabbath, and the Greek text of the Lacedaemonian who made the first translation of the Holy Scriptures into Greek, who used the Sabbath, was a representative of the Hebrew language.

"William B. Broadus used to tell the following story about a debate which took place in the seventeenth century between a Presbyterian and a Methodist. Both were ignorant men. The Methodist ventured the remark that, "with all the fuss that the Baptists make about immersing, none of one of these words ain't to be found in the leads of the Bible, from Genesis to Revelations." When the Baptist was asked to reply, not knowing whether the assertion was true or not, he said: "My hearers, I wish to call your attention to the very remarkable statement which my opponent has just made. "The word 'immersion' is not found in the leads of the Bible. I will not wonder at the temerity of his antagonist, but in reality he did not know what to say next, he drew himself up to his full height, and, in the utmost astonishment, repeated the assertion of his opponent. The Methodist, frightened at his own rashness, and supposing the Baptist was right, turned over a dozen passages refuting his assertion, arose, and in a very apologetic tone, with bated breath and whispering humbly," explained: "I said, not as I knew on.""

Now let both these divines turn their attention to finding the Bible authority for Sunday keeping. When they find it they will knowledge more than many men of greater pretensions to biblical knowledge.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.

April 4. Saved from Paganism. 2 Kings 1: 1-40. v. 23.
April 18. The King Who Loved the Lord. 2 Kings 11: 1-40. v. 23.

LESSON II.—THE GOOD AND EVIL IN JEHU.

For Sabbath-day, April 21, 1891.


GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

INTRODUCTION.

About seven years have passed since the last lesson, years of bloodshed and cruelly, as well as fulfilment of prophecy. The king of Judah had married Atha's daughter, and wrought evil in that kingdom by means of her heathen influence. In Israel, Jehoahem had destroyed Jeroboam, but continued the idolatry of his father, Baal. Jezebel meets her fearful death, as was foretold, and all Baal-worshipers were slain, priests and great men. In his zeal for the Lord Jehu also slays the relatives of Atha who were in the kingdom of Judah.

EXPLANATORY NOTES.

V. 18. “Gathered all the Baal-worshipers.” Result of families and leading Israelites. “Set Baal a little.” In proportion to his proposed service. “Jehu shall serve him much.” A direct opposite of what had been prophesied concerning the steward. He would destroy. It was treachery, and the old politici­ans’ policy to avoid war may have suggested to him the idea. He authorized him to destroy the priests, it was not by treachery, and Jehoahem had smitten the great men of the king. If men do it is contrary to the divine order, though God may overrule the evil of men for ultimate good. Let no Bible student conceive of the Lord as pleased with what Jehu did when he destroyed the image of Baal, but continued the follies of Jeroboam. “This is no commendation of Jehu’s object was accomplished, all who were venerators of the Rome, Watertown, New York outlet for the Supreme Wickedness of Gambling.” He had a scathing rebuke for this pernicious business, not only in stock-gambling, horse-racing and poker-playing, but in all its so-called more innocent forms, and showed very forcibly the connection which is so often in­ducing in any kind of games, which are in any way allied to gambling. The week ending March 21st was one of unusual activity in temperance work in this city. The county W. C. T. U. School of Methods held day and evening sessions at the Protestant Assembly Church. On Wednesday evening, Mrs. J. K. Barney, National Superintendent of prison and jail work of the W. C. T. U., spoke at the Seventh-day Baptist church, and also on Thursday evening at the Trinity Reformed church. On Thursday afternoon Mrs. Barney was entertained by Mrs. Charles Potter, at whose home she addressed a parlor meeting, where they gathered about one hundred prominent temperance workers and their friends. Among the faithful clergy­men of the city is the pastor of the Congregational Church. He publishes a monthly paper called Our Church, dedicated, as its name implies, to the interests of the church and Sunday-school. The Sunday-school is organizing a Home Department, the design of which is to encourage systematic Bible study on the part of those who are not able to attend the regular sessions of the school. The interest of the boys

HOMENews.

New York.

ALFRED CENTER.—An interesting feature of a recent service in the First Church was the receiving to membership of the Rev. Niles Kinne, of Barry, Ill., a Baptist minister of about fifty years’ standing, who has recently embraced the Sabbath. Letters relating his experience and requesting membership, together with some letters from his pastor, were presented by Dr. Platts, who has known him for many years were read by Dr. Platts, and the vote receiving him was unanimous and cordial. The following Friday evening two young ladies were baptized, and the following Sabbath seven, who had been associated with them, were baptized by baptism, or by letter, received the hand of welcome. The spring term of the University opened on Wednesday, the 25th, with a good attendance. It is proposed to hold mem­orial services in the church on Sabbath, April 4th, the 50th anniversary of the late Elish. Irish’s ordination as pastor of this church.

DEBUTTER.—It was the intention to have continued our late quarterly meeting, but we were disappointed in getting to the city on time. But last week Bro. J. A. Platts, of Scott, came and began preaching with great acceptance, and to good congregations. Two things were favorable: 1st, there had been quite a general desire for extra meetings through the winter, and 2d, the different churches entered into the arrangement very cordially. There are three churches in DeButer, Methodist, Baptist, and our own, and as our church, by formal vote, had invited the others to join with us, it was readily accepted and heartily approved. And now, for nearly two weeks, Bro. Platts has been present­ing the Bible gospel with earnestness and clearness. Many have been strongly interested in their faith, and have been enabled to take a stronger hold on the truths of revelation. Indeed, he has been unfolding the plan of re­demption in new and convincing ways, and it has been a source of strength to many. Several have heard the Lord as convict­ing of sin, of righteousness, and of judgment. May the good work go on and be greatly blessed.

L. B. S.

ADAMS CENTRE.—The all-absorbing topic of interest to the people generally throughout Northern New York just now is the leasing, in perpetuity, of the Rome, Watertown & Ogdens­burg Railroad by the New York Central. The latter thus comes into possession of nearly 700 miles of additional railroad lines, and secures all the business of 28 lines and an immense Canadian business, with probably the New York outlet for the Canadian Pacific.—A very interesting “Demorest Medal Contest” was recently held here under the direction of the temperance women. It was well received and had a very healthful moral influence.—At our recent town meeting, the adverse motion of 34 the year before was changed to a no­license majority of 93. It took but one year of free whiskey to convince people that prohibition does prohibit, even in so small a territory as a town.—The 16th of March our honored Judge and Green church commemorates his 60th birthday, and a large company of his relatives gathered at his house to celebrate that event, completely surprising him. It was an occasion which all seemed to enjoy.—The spiritual condition of our society we think is somewhat improved by the winter’s labors. A few have expressed decided purposes to follow Christ, while many of the membership of the church are more earnest and consecrated. Still our desires and our hopes concerning the cause of Christ have not been realized here this winter.

A. J. P.

New Jersey.

PLAINFIELD.—The sudden death of our dear sister, Mrs. Geo. H. Babcock, was a severe shock to our church and community, and we all feel our great loss most keenly. A reader pen, however, than the one this writing writes, must tell of her sweet virtues and noble Chris­tian character. The memory of such a life should greatly stimulate those who remain, in seeking after higher attainments and the lovely characteristics that were hers. At the time of our funeral sermon this church had the honor of presiding at a memorial service, in which the pastor referred very feelingly to the thirty-eight members of the church who have been called home during the eleven years of his pastorate, men­tioning the name of each in the order of their death. His theme was “The Family on earth and in heaven.” On the afternoon of March 27th, Dr. Lewis preached a searching discourse upon the "Supreme Wickedness of Gambling." He had a scathing rebuke for this pernicious business, not only in stock-gambling, horse-racing and poker-playing, but in all its so-called more innocent forms, and showed very forcibly the connection which is so often indulging in any kind of games, which are in any way allied to gambling. The week ending March 21st was one of unusual activity in temperance work in this city. The county W. C. T. U. School of Methods held day and evening sessions at the Protestant Assembly Church. On Wednesday evening, Mrs. J. K. Barney, National Superintendent of prison and jail work of the W. C. T. U., spoke at the Seventh-day Baptist church, and also on Thursday evening at the Trinity Reformed church. On Thursday afternoon Mrs. Barney was entertained by Mrs. Charles Potter, at whose home she addressed a parlor meeting, where they gathered about one hundred prominent temperance workers and their friends. Among the faithful clergy­men of the city is the pastor of the Congregational Church. He publishes a monthly paper called Our Church, dedicated, as its name implies, to the interests of the church and Sunday-school. The Sunday-school is organizing a Home Department, the design of which is to encourage systematic Bible study on the part of those who are not able to attend the regular sessions of the school. The interest of the boys
has been elicited by the organization of a Boys' Cent-a-day Club. Among its officers are some
boys who also call at stated times upon the members for their club dues. These, together with the Girls' Mission Band, the Y. P. S. C. E., and the Chautauqua Circle, would seem to promise much work for any unoccupied congregation, and yet their prayer-meetings are attended and the readiness to take part in them is greater than ever before, while the average attendance at the Sunday-school has increased in the last year about twenty-five per cent.

J. B. S.
March 20th.

NEW MARKET.—The month of March in New Jersey has been uncommonly cold, wet, and disagreeable. But gradually winter is relinquishing his grasp and the more genial days of springtime are near at hand.—There has been much sickness in this vicinity during the winter in no other way can it be explained, not by very high temperature, but by various other hints and insinuations. The judge found no bill, because the evidence of the presence of the Judge in such a case was obvious; and yet their prayer-meetings are at the same time as to render him oblivious of all the presence of the Judge in such a case was obvious. The judge found no bill, because the presence of the Judge in such a case was obvious.

Salem.—People in the East know very little of the disadvantages under which West Virginia churches have to labor in winter. Especially in such a season of rain and impassable roads as we have had during the past winter, the people and the members of all the churches have had to work for any unoccupied congregation, and yet their prayer-meetings are attended and the readiness to take part in them is greater than ever before, while the average attendance at the Sunday-school has increased in the last year about twenty-five per cent.

March 21st, at the crossing of the Central Railroad and Propsect Avenue, near the young house. Meetings were held day and night, and the people who cannot attend church with their son-in-law, Rev. W. H. Potter, this pleasant interview was brought to a close by the benediction in song, "God be with you till we meet again."
While in the city we called upon Mr. W. J. Elliot, who gave us a hearty welcome, expressing himself as glad that he came and was pleased with the spirit of the speaker. The following Wednesday night we got an appointment for a Sabbath discourse in the Friends' church at El Modino, about 4 miles from Tustin. With half a day's notice we had an audience of about 50. We closed the evening with singing, where a relative of some of our Nortowndo society's Friends. From the admission of some at close of meeting we think some day we ought to have representatives of Seventh-day Baptists at this place.

On Thursday, March 5th, I took the first train for Los Angeles that had run since February. Rain had fallen the day before, and the country was still damp. Our accommodation was pleasant enough, but we had to wait a day or two before our arrival at Los Angeles. Still others in that city and at outlying towns I hope will soon unite with this church. We had good quartet singing at our service, two Seventh-day Advent lady visitors, one First-day lady who assisted in the choir, and a missionary Baptist lady from Missouri, who joined us in the evening. Beyonds, our newspaper notices did not elicit a popular attendance by the general public.

On this field we collected from L. C. Thomas $10, and pledge of $10 for the church. The net profit was returned to the committee, and the net profit to the church. The net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church.

After an evening at the wondrous Citrus Fair, we took the 10.40 A.M. train at about 2.40 A.M. for Fresno, arriving here late P. M., Thursday, since which we have preached three times in the Seventh-day Advent church, Sabbath morning to the Adventist audience of nearly 150, and in the evening a Sabbath address was given at the First-day Baptist church, and Saturday night a gospel sermon to about 50, which would have been larger had it not rained. In the Sabbath address, especially, we enjoyed great liberty, speaking an hour and a half, after which eight or ten persons pledged us with questions, which we answered good-naturedly as well as we could. I was desired to thank us for the courteous way we treated them, saying that sometimes speakers gave opportunity for questions, and then snubbed those who dared to ask them. We believe the address made a decidedly good impression, both with the Adventists and the Sunday people, who considered the speaker, the First-day Baptist, as a thoroughly fair man.

Of the lecture-room of the First-day Baptist Church at El Modino, we were pleased to find a coming man; E. A. Stephens, Secretary Historical Society of Southern California, who was glad to get report of this, the latest happening in church history; and is also interested in history of Pennsylvania Seventh-day Baptists, as his grandmother belonged to the religious society.

In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church. In conclusion, we may not hope to build a large edifice in this city, but if we can secure the net profit to the church.
THE SABBATH RECORDER.

T HE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

T H E S E V E N T H - D A Y B A T I S T P R I N T I N G

T H E S E V E N T H - D A Y B A T I S T MISSIONARY

TRACTS.

NATURE'S GOD AND HIS REMEMBRAL—A Series

1827.

A Committee of the Baptist Missionary Society,

A. M.A.

REV.

J. F. HUBBARD, Secretary.

Friday, May 20, 1827.

L A N D "B.

C. B. COTTERILL & SONS, Celebrated Painting

Rev. J. A. McClellan, Chairman.

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T H E SEVENTH-DAY ADVOCATE, HOME EDITION.

J. A. McClellan, Chairman.

Friday, May 20, 1827.

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Rev. J. A. McClellan, Chairman.

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OTTER PRESS WORKS.
Married.

SHEFFIELD,—In Hallowell, N. Y., March 25, 1891, at the residence of her father, Mr. L. M. S. Ellis, of Ellisburg, by Eld. J. Kenyon, L. E. Stott and Miss Alice Collins, of this town.

Died.

Specious obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at eight cents per line for each line in excess of twenty.

WESTFIELD.—In Alfred Center, N. Y., at the residence of her brother, Mr. John B. Whitford, of this town, Monday, March 4, 1891, Mrs. Martha Whitford, relict of Horace Whitford, of Horace, N. Y., aged 72 years, 9 months and 2 days. She was the daughter of the late David and Charlotte Whitford, and granddaughter of Rev. Wm. Battier, of prominent parents. She was born in this town, and married in the town of Hometville, and came to Alfred in early womanhood. She was a member of the Baptist Church, to which she remained an exemplary member until her death. She was respected by all, and the veteran seedsman of the town, and for many years he was her surviving husband—Mr. Charles L. Blau, Sr., of Alfred, N. Y., and Horace Whitford. Funeral services will be held in the Baptist Church Tuesday, March 5, at 2 P.M., Rev. A. A. Puffer officiating. Interment in the Center Cemetery.

HALL.—In Scio, N. Y., March 13, 1891, Hannah, wife of Calvin Hall, aged 53 years, 11 months, 2 days. She was born in the town of Oxford, N. Y., March 11, 1838, to Mr. and Mrs. Joshua Hall. She was married in the town of Oxford, N. Y., March 11, 1858, to Calvin Hall. She was a member of the Baptist Church, and for many years was a member of the Sabbath-School Society. She was a devoted worker in the church, and rendered many valuable services. She was a kind and loving mother, and a useful member of the community. She leaves to mourn her loss a husband, two sons and three daughters. Interment in the Westfield Cemetery.

SPEOIAL NOTICE.

FARM FOR SALE.

The undersigned offers for sale his farm of 135 acres, situated on Seventh-day Baptist Church, a mile and a half north of this town. Terms: One-half down, balance in a year. For further particulars apply to Mr. W. M. Coon, Alfred Center, or Mr. A. L. Coon, Scio, N. Y.

FARM FOR SALE OR RENT.

In the town of Berlin, Wis., situated one mile from the Seventh-day Baptist. Meeting-house, a farm of 180 acres, 100 under cultivation, and 80 under good pasture, will be sold or rented for cash. Interests, please apply to Mr. A. L. Coon, Scio, N. Y.

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