—"Be thou faithful unto death, and I will give thee the crown of life," said the Spirit to the messenger of the Christian Church. Faithful unto death does not mean faithful while you live but faithful though you die for it. Just as a child is taught to watch, to be always on the alert, so is a soldier, where the standard is held up, ever ready for the call to go into battle. The Greek language, in this case, could not possibly mean faithful while you live. We have like expressions in other parts of the New Testament. Jesus is spoken of as "obedient unto death," which means obedient unto the very last extremity.

"No one of us is likely to be brought to death for his faithfulness and obedience, though this is not impossible, but the faithfulness and obedience we are talking about that do not count the cost are qualities demanded in our times as much as they ever were. Mr. Parkhurst has given us a good example in his attack on the government of New York City. The Anti-Lotteries, of Louisiana, show the same faithfulness, and some of them under tests as severe as death, of this kind of obedience. This year is called a political year; it is rather an issue pertaining to other questions where faithfulness unto death business was, it might have been so much personal reference to himself as to express his feelings was a passage of Jesus': "Pray for those that despitefully use you and persecute you." W. C. Titworth.

The street-car strike at Indianapolis some weeks ago gives Mr. Bellamy, of "Looking Backward," fame what he had a good opportunity to preach his doctrine of nationalism. The strike was handled very inefficiently, traffic was suspended for days, and the city was, during that time, in a state of chaotic disturbance. In his paper, the New Nation, Mr. Bellamy comments that this is another side to the question which is presented in the Indianapolis Journal from the practical standpoint of an eye witness: "Suppose the city owned and operated its street-car lines and the employees had become dissatisfied, as employees are likely to do under any ownership, what sort of a mess would our inefficient city government have made of a strike at first hand? Mr. Bellamy's theories might work all right in his ideal municipality, but he doesn't know our weak-kneed Mayor, our own and only Bystirk, or their feeble and eccentric official associates. Bad as the whole business was, it might have been worse under the conditions suggested." Mr. Bellamy has a pleasant way of looking on the "State" as an all-wise, all-powerful and all-good being. Would that it were! Perhaps it will approximate that ideal by and by. But at present one can only 'quake at the thought of putting the control of these great interests in the hands of such men as compose Tammany Hall and our mysterious City Council of Chicago.

—A RECENT Union Signal has an editorial on "The Ideal Sunday." The writer thinks the old rhyme rather unreasonable: "Till we wake and rise at the dawn of day For I must not stay any time away." She pleads for a longer rest on the Sabbath morning and for more home life. She considers it "senseless cruelty" to require two sermons in one day of the preachers. She conveys the suspicion of an idea also that it inflicts cruelty to the listener. She believes in a "simple homely dinner" and rest for the servants, and expresses sympathy for "the coachman sitting on his box throughout the service and wondering why some are called to worship and some to hold horses during the interval." She urges upon her comrades the following Sabbath observance pledge recommended by the National W. C. T. U.:

1. To observe the Sabbath as a day of rest and worship.
2. To neither purchase nor patronize Sunday newspapers.
3. To use my influence, by word and example, against railroad and steamboat travel and excursions.
4. Not to patronize any store, barber shop, newspaper, drug store (except for medicines), bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them.
5. Not to send or call for mail on the Sabbath.
6. To make the Sabbath work at home as light and simple as possible that all may enjoy the privileges of the day.
7. To use my influence for legislation that will protect the Sabbath as a day of rest and worship.

In return for those of the lady's suggestions which are valuable to Seventh-Day Baptists we are glad to offer one to her. If she thinks that one good sermon on the Sabbath is all that the minister should be asked to preach, and all that the people can thoroughly digest, we most cordially invite her to the Seventh-Day Baptist Church, where her sensible idea is carried out.

—Some three months ago the following notice was posted on the gates of the Cleveland Rolling Mills. "Now, and after this date, any employee who leaves his work or the yard during working hours, or is known to have entered or left a saloon, or to carry any beer or intoxicating liquor to or from the works, or is seen under the influence of liquor either coming to work, at work, or at any time during which he is supposed to be on duty, will be immediately discharged. W. B. Chiaborn." On pay day half a dozen men were told that their services were no longer required. Although there is of course, some criticism of this action of the company as interfering with "personal liberty," yet the sober sentiment of the better class of workmen is that the order is just. The work is dangerous enough for clear headed men and the employers have done a service to their men by requiring that their brains shall not be befogged by drink when at work.

—While we are on the subject of the liquor traffic, what do the readers of the Recorder think of the following argument against license by John G. Woolley? Some of us have been trying to see that high license diminishes the evil results of the saloon, and we have not met with much success. Won't some one puncture Mr. Woolley's argument at a vulnerable point and write an article for the Recorder, setting forth the benefits of high license?

The saloon demoralizes everything that touches it. It has destroyed the law and even the language. If you should ask a policeman where you could get a drink, he would never once suppose you meant water: even the word "alcohol" is unknown.

So the word "license," which every school-boy knows is permission, is interpreted by many very good people to mean exactly the opposite. Only yesterday, my
friend, the deacon, was saying that license is really re-
striction, for "Do not see," said he, "it shuts up so many
places."
How strange it is a perfectly free man dare not sell
alcohol, at least not until after he shall have been "re-
stricted;" a free man is prohibited, a restricted man is
superior, as it were, to him.
Fanny, isn't she? No wonder re-
striction comes high!
While we were speaking, my friend's dog, a sedate old
Irish terrier, came up into the conversation, touched
the clerk's tag on his collar. Touching the tag, I said,
"Now, what does that signify?"
"Signify that he is a free man," he said. "Why, that
shows the city law is unjust, and practically it
signifies a policy of limitation, or restriction of dogs."
"Yes," I said, "but it isn't fair for you to ring in all
the day's arrivals as if I had cooking to do."
Then he said the Republican party had given us all
the temperance laws we ever had.
Leaves open eyes that shut up two.
I am told that certain homeopathists claim to multi-
ply the potency by diminishing the drug. A drop of
drug is put into a hundred drops of water, shaken,
and a drop of the dilution again put with another hundred
drops of water, and so on a thousand times or so, as
if one should drop a single grain of quinine in the
stream off the Florida coast to cure the Spanish
peninsulas of ague. It might do. I'm no phy-
cian, but a license law which is a drop of prohibi-
tion would be an effective permission does not impress me
hopefully. Similia similibus curantur (healer).
—As I passed down the street yesterday, I
came upon a man who, although stout and
broad-shouldered, had difficulty to keep on the
sidewalk as he walked. He would lurch heavily
toward the street, step clumsily toward the
off, and then bear back toward the shop win-
dows. He had evidently been drinking what the
boys call "tanglefoot" whiskey. My first
impression—Lord forgive me—was that of
amusement, but I saw his queer antics; and as I
passed him I could see, in spite of my grime
and tangled beard, that he had what God in-
tended to be a noble face. His forehead was
high and his features clear-cut. He was in the
prime of life, and very likely there was a wife,
and young children, and, by this time, the
son for his coming. I tried to put myself in the
place of them. Think of it, if you can, without
a shudder! That is the awful curse of the
liquor traffic—not that it ruins the drunkard,
body and soul—but that it infects such torture as
the Serpent cast upon Adam and Eve. Think of
the heritage which the babies have from the
father in their very heart's blood! Think of
the wretched memories which will haunt them!
Think of the almost irresistible bent towards
the mere which their inborn impulses and their
surroundings must give them, and then talk to
me about "personal liberty!" No man has a
right to make himself a brute. No man has a
right to indulge even moderately in a habit
which never does him anything but harm, and
which, if it follows its natural law, will beat his
moutch, ruin his house, and blanch the
future of his children.
L. C. RANDOLPH.
MORRISON PARK, IL.

OUR LAND AND OUR DAY.
THE GREAT WEST.
BY THE REV. A. B. MAIN.

The London Times says that the development of the
West is unquestionably the most impor-
tant fact in contemporary history. Extensive
regions of country have been settled before,
but never with such a tremendous rush of
events. Prosperities and greatness have at-
tracted men; and their movements have been
with the speed and power of steam and elec-
tricity. And as this has had no precedent in
human history, so it can never be paralleled, for
there are no more new worlds.

Nineteen of the twenty-two States and Terri-
tories west of the Mississippi River are each
larger than all New England. Montana would
extend from Boston, Mass., east, to Cleveland,
Ohio, west, to Richmond, Va., south, Idaho
would reach from Toronto, Canada, to Balfour,
N. C. California would extend from Massachu-
setts to South America. Europe from London
across France and well into Spain. New Mexico
is larger than Great Britain and Ireland.

The greatest distance across Texas
is nearly equal to the distance from New
Orleans to Boston. The Great State of Texas
will be cut up into 180 Rhode Islands; and, in
area, it equals all the New England and Middle
States, with Maryland, Virginia, and West Vir-
ginia added. In Europe it would extend from
Norway to the Mediterranean Sea, and from
London across Germany to Warsaw in Russia.
The two Dakotas are six times as large
as Greece, and twenty-six times as large
as the two ancient kingdoms of Israel and Ju-
dah. With 50,000,000 of people, the popula-
tion of the United States in 1880, Texas would
not be as densely populated as Germany; or, the
Dakotas as England and Wales; or New Mexico
as Belgium. With the population of the
United States in 1880 all in Texas, it would
not be as dense as Italy; and were it to be as
crowded as England it would contain 2,000,000
people, twice as many as the present popula-
tion.

Everything in the West is large; mountains,
prairies, rivers, trees, railroads, ranches, herds,
crops, business, thoughts, words, deeds. West-
ern stories are said to be so large that it often
takes a dozen Eastern men to believe one.

Counting all of Kansas, Nebraska, and
Louisiana as west of the Mississippi, but not including Ala-
aska, although that is a territory of vast resources,
there are 2,115,135 square miles in the West,
and 584,856 in the East, the population being
almost two and a half to one. There are ex-
tensive regions unfit for cultivation on account
of rocks, lava-beds, alkali, altitude, or lack of
rain; but even these furnish much pasture, timber, or
mineral wealth. The "bad lands" of the
Dakotas comprise only about 75,000 acres of
400,000 acres, and even these furnish some of the best
grazing, wheat growing, and mining.

From 1880 to 1889 the assessed valuation of
property in South Carolina, Illinois, Vermont,
and New York increased $1,086,846,000, or
274,000,000 pounds of silver, in 1889 the total
value of precious metals was $97,446,000.

In the year ending May 31, 1890, the United
States produced 25,000,000 pounds of gold
and 1,090,000 tons and 398 pounds of silver.
In 1889 the total product of precious metals
was $97,446,000. Thus, with the increasing
transportation facilities of to-day for people,
work, machinery, products, and the necessaries of life,
these once uninhabited regions are becoming
regions of population and wealth.

Besides the gold and silver found in the
West there is a vast supply of coal, iron, lead,
copper, salt, sulphur, borax, sulphate of soda,
gypsum, granite, sandstone, and marble.

From 1890 to 1890 the assessed valuation of
property in South Carolina, Illinois, Vermont,
and New York increased $1,086,846,000, or
274,000,000 pounds of silver, in 1889 the total
value of precious metals was $97,446,000.

The West will certainly surpass in agriculture,
stock-raising, mining, and, one day, perhaps,
manufacturing. If the East commands Euro-
pean commerce, when ships can pass out through
the Golden Gate bound for the port of Tokyo,
Asia.

The West surpasses the East in room and
resources; will it not come to surpass the East
in population and wealth also? And then in
fluence and power in the government of our
country, and in all that affects national life,
character, and destiny, as it is now.

The world's empire, in its westward course,
has had its seat in Persia, Greece, Italy, and
Great Britain. Its course is westward still,
toward our own mighty Western Empire. How
important that we build its throne in national
unity, fellowship, and righteousness!

A man can no more rid himself of fever by
scrapping off the accumulations on his tongue
than he can rid himself of sin by the discom-
position of some of his sinful habits. The
fever will cost the tongue again, and the old
soul will continue to put forth new signs or
repeat the old ones. The only remedy for man
is the new birth, in which old things pass
away and all things become new.
IS NATURE SIN?

BY REV. A. W. COOD.

In view of the criticisms of Rev. J. Clarkie, published in the Sabbath Recorder, March 17th, upon a paper of mine published March 3d, I offer the following reply, which will correct any false views of my doctrine that might arise from the paper. I believe upon a single hypothesis in my paper.

The hypothesis is as follows: "If angels in heaven sinned, and Adam and Eve sinned, having nothing sinful in their nature when they came from the hands of God, it is strange that all men that are born into this world with like sinless nature, should sin as they did?" I am sorry that any one should be led to "doubt and unbeliev," especially the well-established. I agree with my very highly esteemed brother when he calls it a grave question. So indeed it is, for it involves one of the fundamental articles of Calvinism, original sin, but I did not know that it was an article of faith in the Seventh-day Baptist denomination.

My brother seems to take it for granted that my idea, that little helpless infants are sinners, is true, or I would have brought forth Bible proof. I took it for granted that they are not sinners or sinful because the Bible nowhere says they are. The doctrine of original sin is a branch of anti-Christian Romanism. Between two things both sinless it cannot be said that one is more or less so than the other. The point that I make is, if I make a point at all, that human nature of itself is not sinful as it comes from the hand of the Creator. I give some reasons for my belief in this paper.

1. Jesus says: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Now, if little children, soul or body, are sinful and under the wrath of God, or "were by nature children of wrath even as others," as my good brother quotes Eph. 2:3 to prove, I cannot see why, logically, heaven is not mostly made up of little sinners.

2. All denominations, except Unitarian, believe that our Lord and Master, in his human nature, is very man. I may not understand what is meant by "very," but I suppose that he possessed all the elements, body and spirit, that make up our nature, body and soul. He was very man in the same sense as he is very God. Yet he was not sinful, notwithstanding his mother was of the same nature as any or by agency. This may be true, but God is why human nature is very man. I may not understand some reason for my belief in this. Between two things both sinless it cannot be said that one is more or less so than the other.

3. The Bible gives a formal definition of sin. 1 John 3:4: "Sin is the transgression of the law." The Shorter Catechism, pages 152-154. "Sin is any want of conformity unto, or transgression of any law of God given as a rule to a reasonable creature." The infant cannot exercise reason and is not a rational being. The Bible makes the law the only rule of right and wrong, and recognizes only one kind of sin, transgression of the law. Let all men be responsible for sins done in the body only. It holds men responsible for voluntary choice, and affirms that if there is a willing mind it is accepted according to what we have, and not according to what we have not; that is, willing as God dislikes, is accepted as obedience whether we are able to execute our choice or not. The Bible always represents sin as something done, or committed, or willfully left undone, and never as a part or attribute of soul or body. I find that texts relied upon as teaching the doctrine of constitutional sinfulness, when rightly understood, mean no such thing. The Bible assures us that all sin shall pass in review at the solemn judgment, and always represents all sin then to be recognized as consisting in "the deeds done in the body. Texts that support the constitutional sinfulness of the soul are never so interpreted, as every reader of the Bible knows.

Dr. Finney makes the following statement: "When selfishness is understood to be the whole of moral depravity, or sin, its quo modo is manifest. Clear conceptions of these things will instantly reveal the occasion and manner. The only difficulty in accounting for Adam's sin, or the sin of his posterity, is the false assumption that there must be, and is something back of the free action of the will, and sustaining to those actions the relations of a cause or agency not in the holy angels. But their fall could fall under temptations addressed to their undepraved (or sinless) sensibility, how absurd it is to conclude that sin in infants, who are born with a physically depraved constitution, cannot be accounted for, without ascribing it to God, or to their forefathers, or to their sinful mortal father." Dr. Edwards says: "Without divine illumination the moral character will, of course, be formed under the influence of the flesh; i.e., the lower propensities will influence the will." We quote Finney's Theology: "The dogma of a constitutional moral depravity is senseless, and a part and parcel of the doctrine of a necessitated will. It is a branch of a grossly false and heathenish philosophy." How infinitely absurd, dangerous, and unjust then, to embody in a standard of Christian doctrine, to give it the place of an indispensable article of faith, and pronounce all who will not swallow its absurdities, as heretics.

Adam and Eve, doubtless, had desires and passions as we have, and through these they were beguiled into sin. Their propensities were in part original, and they were profoundly helpless babe. Its propensities are all out of balance. It is physically depraved. It is said that the infant comes into the world indirectly or by agency. This may be true, but God is the author of all the laws of gestation, and no agency can change them; so, after all, God is responsible for its nature, whether sinful or not.

My good brother says, "Do not reason and revelation agree that in the nature of the case a corrupt tree cannot bear good fruit, (Lk. 15:33) or to put it in another way, James 3:11?" In the first quotation Jesus is talking about seeing the faults of others, and teaches that in order to correct the faults of others we should first get right ourselves; and James is talking about double-minded men who serve God one day and Satan the next, and illustrates its inconsistency by a very appropriate object, a bitter fountain; but surely it does not relate to Adam or his progeny; besides it is believed that Adam was regenerate and made holy before he was born, and any one infer that his posterity were born sinners? because the Bible says, "Adam lived a hundred and thirty years and begat a son in his own image," etc. The character must be assumed, or it proves that he begat a saint as much as a sinner. It means that his son was a man like himself.

My brother says, "If the human race came into the world with as pure a nature as did Adam and angels, and they could die and go to heaven upon the ground of native holiness alone, then it would not follow that there is another way to heaven than Jesus Christ, and they would not have been made to walk in the way, the truth, and the life?" Here is another false assumption, viz., that if the infant is sinless it must be holy. Goodness is not holiness. God pronounced all his works very good, man in the category. But was the horse, the fish, the rock, the tree, and the coon, holy? But goodness relates to character, and God does not make character. When Adam first stepped upon the stage of action he had simply his nature, and then began the formation of his character. He was a responsible being. So with every life. There is a time when responsibility begins; before this there can be no sin, for the reason that there is no character. "Without holiness none can see the Lord." Salvation is not based upon any one's goodness or holiness. Though they do not save from sin, they do not save from them. I believe that in the glorious plan of redemption the Lord Jesus Christ, through his grace and the power of the Holy Spirit, does sanctify and make fit children that die in infancy, for heaven, so that they can sing the song of praise, "The Lamb will wash the Little children from their feet in the "beauty. What glory could redound to Jesus for saving a soul from sin that would not for saving a soul from conditions by which it would surely become a sinner?

Again says my brother, "If the doctrine be true that infants come into the world without any sin or fault in their nature, and death is the wages of sin, why is it necessary for the human race to die in childhood?" Here is another false assumption, viz., that physical death is the wages of sin, whereas it is spiritual death. If sickness, pain, and physical death, are the direct results of sin, I wonder why Jesus did not see more as often as refer to them as warnings to the wicked against sinning. Evidently he did not believe such a doctrine. The atonement saves from all that was lost in Adam, but it does not save from physical death. Saints suffer and die just as do the other animals that are not sinners. Let the reader explain John 5:24 (which see) by supplying physical death. If infants die because they are sinful why is it that a larger per cent of children die than of full-grown sinners? I can see no reason unless the child is prepared for death and the old sinner is spared to get ready for death.

My good brother quotes Eph. 2:23 as proving that infants are sinners by nature. I remark that the text does not say that. Natural justice would forbid it, besides it is possible that full-grown men and "profoundly helpless infants" are exposed to the wrath of God on account of their nature. To use this passage and blasphemous dogmas that a holy God is angry with any creature for having a nature with which he was forced into being without his knowledge or consent. God is angry with men for their wicked actions, and not for their nature. I add, mark that it is contradicted the gospel to speak of the first condition of sinners before conversion as a state of nature, as opposed to a state of grace, but by it it is not meant that they have a sinful nature, per se.

My prayer is that God will lead us into all truth.

ALFRED G. COON, N. Y., March 24, 1892.

TRUTH needs no color; beauty no pencil.—Shakespeare.
FAYERWEATHER'S MILLIONS.

Justus L. Bulkeley, Henry B. Vaughan and Thomas G. Retch, as executors of the estate of Daniel B. Fayerweather, the millionaire leather merchant, who bequeathed the larger part of his fortune to colleges and hospitals, recently filed the personal account in the Surrogate's Court of New York. This inventory shows that the personal property of the estate amounts to about $4,924,541 58. There is only a comparatively small amount of real estate belonging to the estate. The personal property includes:

Mortgages on Chicago real estate, about $500,000; notes of Hall & Vaughan, $600,000. Railroad first mortgage bonds as follows: Central Railroad of New Jersey $750,000; Chicago, Burlington & Quincy $500,000; Burlington & Quincy $750,000; Delaware and Hudson $75,000; New York, Lackawanna and Western 6s, $80,000; Chicago $24,000, Milwaukee and St. Paul 5s, $23,000; Syracuse, Binghamton and North-western 5s, $75,000; Erie R. R. $41,000; New York, New Haven & Hartford 7s, $25,000; New York $100,000; city of Chicago, Burlington & Quincy 7s, $25,000; Delaware $50,000; Grand Rapids and Indiana 7s, $35,000; Chicago, St. Louis and New Orleans $100,000; Delaware and Hudson 5s, $15,000; nominal value of interest of estate in leather business of Fayerweather & Lader, $2,630,285; appraised value of these securities, $4,607,752 61.

According to the will and the deed of gift which was signed by the executors after Mrs. Fayerweather had begun a contest over the will, the following colleges and hospitals will be benefited by the amounts set opposite their names: American University, $25,000; Georgetown University, $25,000; New York University, $25,000; Cincinnati University, $100,000; Michigan Central 7s, $41,000; Lake Shore and Michigan 7s, $71,000; New York and Harlem 7s, $117,000; Chicago and North-western 7s, $65,000; New York Central 7s, $50,000; Central Railroad of New Jersey 7s, $150,000; Union Hospital, $100,000; Methodist Hospital of Brooklyn, $22,000. The year is thus still left too long by 26 seconds, in 3323 days.

CHURCHES AND CHURCH-GOING A HUNDRED YEARS AGO.

If you were to ask any person particularly interested in the churches of England—not necessarily a churchman, but one who has looked into the church's history—what he thought of the church's position during the Caroline reign, he would without hesitation reply that the reign of George the Second covered that period. This is universally accepted. I think, however, that one may show, without much trouble, that this belief is not based upon inquiry into the facts of the time. It is certain that the churches were what is commonly called "ugly," that is to say, they were built by Wren, or were imitations of his style, and had nothing to do with Early English, or Decorated, or even Perpendicular. Also, it is certain that the congregation sat in pews, each family by itself; that there were some few pews of greater dignity than others, where sat my Lord Mayor, or the aldermen, or the sheriffs, or the masters of the city companies. It is also certain that all churches were performed according to the directions of the cloisters, that the services were performed from a "three-decker," that the sermon was preached in a black gown, and that the clergyman called a minister, and not a priest. All these things are abominations to the latter half of the present century. There were also pluralities; the poor were left very much to themselves, and the parish was not worked according to modern ideas. But was it quite a dead time? Let us see.

There were a hundred and nine parish churches in London and Westminster. Forty-two of these were the three daily services; at all of them—the whole hundred and nine—there were services every Wednesday and Friday, and on all holy days and saints' days. There were also morning and evening services in nearly every church. So much of the Puritan spirit remained that the sermon was still an important part of the church service; in other words, sound doctrine was considered of far greater importance than prayer or praise—a fact which quite sufficiently accounts for the slovenly appearance of churches, and for the time in which they were to carry on to forty or forty years ago. The singing was deplorable; but the sermons were sound—Walter Beaud, in Harper's Magazine for March.

THE GREGORIAN CALENDAR.

When a clock has for a time been going too fast or too slow, two things have to be done: it must be divided in two equal parts, and the following year is to be added to the year, which will take nearly 6000 years to satisfy. They are as follows: Mrs. Fayerweather, $100,000 and the house where she lived; Mrs. De Witt, $30,000; the remaining two-thirds to Mrs. Mary Achter and Emma Dury Fayerweather, $20,000 each; vari eous personal effects.

Sometimes it is money left after all which will take nearly 6000 years to satisfy. They are as follows: Mrs. Fayerweather, $100,000 and the house where she lived; Mrs. De Witt, $30,000; the remaining two-thirds to Mrs. Mary Achter and Emma Dury Fayerweather, $20,000 each; various personal effects.

If there is any money left after all which are paid in their entirety, it will be divided into ten equal parts, and the following year is to be added to each of these ten parts. Mrs. Achter, Mrs. De Witt, Mrs. Dury, and Mrs. Spain, $10,000 each; Patent and the Presbyterian Hospital; the remaining five parts going to the Woman's Hospital. This will still have an admirable sum to divide among these institutions under the clause of the will.

Mrs. Fayerweather died November 18, 1890.

He left a will and four codicils. A large part of his immense estate was bequeathed absolute ly to the executors named in the will, and for that reason the codicils of no importance. After this, the executors had made a deed of gift of the entire estate left to them the contest was withdrawn.
SABBATH REFORM

An exchange tells its readers that "Rabbi Samuel Sale, of St. Louis, has created some­what of a commotion in Jewish circles at home by proposing the Judaic Sabbath to the day observed by Christians as Sunday." But Sabbathists are loud in the decla­ration that it is the Saturday (the Seventh-day) which constitutes the Judaic element in the Sabbath. They like to quote the fourth commandment, "Remember the Sabbath, to keep it holy," and argue that the Sabbath is not that day, but another day, thus making it all wrong. Can men quote the fourth commandment for Sunday-keeping? Certainly not. Can they substitute Sunday-keeping for Sabbath-keeping without explicit divine command­ment? Surely not. Does the keeping of Sunday, in that for a differ­ent reason than that given by the Lord for Sabbath-keeping, make such Sunday-keeping wrong according to the principle illustrated in the above dialogue? Let those who are giving it circulation make answer.

THE SABBATH FOR BOTH JEWS AND GENTILES.

WHEN the claims of the Lord's Sabbath are urged upon the people, we are frequently met with this, "The law was given to the Jews and applied to the Gentiles, and is therefore wrong," etc. The people who use these expressions have usually a great hatred against the Jews, and will not keep that day because the Jews keep it. Now if they persist in rejecting every­thing Jewish, or even to make a wrong, to remember the Sabbath, and to neglect to keep it, they must reject the new covenant, for it was made with the Jews. Jer. 31: 31. They must reject the Bible, for it was written by Jewish authors. They must reject the promises, for they were given to the Jewish people. See Rom. 9: 4. They must reject the Jewish Sabbath for he was a Jew. They must reject salvation, for salva­tion is of the Jews. John 4: 32.

Paul says that the Gentiles are strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2: 12. This being the condition of the Gentiles, one would think that they have no reason to boast against the Jews; yet they do, implying that the Gentiles can be saved on easier terms than the Jews. Paul says, "Boast not against the branches" (the Jews), Rom. 11: 18. Instead of the Gentiles Gentile Christians with a pre-eminence above the Jews, they teach the very opposite. Paul says, "What advant­age then hath the Gentile? Much every way: chiefly because that unto them were committed the oracles of God." Rom. 11: 2. Who are Israelites, and to them the adoption, and to them the glory, and the covenants, and the service of God, and the promises." Rom. 9: 4. From the above we learn that the Jews have been God's favored people, and continued to be held as such until they disobeyed his law, when he cast them off. Now, as we desire the favor of God, we must obey his law; for if we do not, as he is no respecter of persons, he will also cast us off.

Though the promises all pertain to the Jew­ish people, yet God in his mercies has permitted the Gentiles to participate in these blessings, through faith in Christ, and obedience to God's law. As Paul says, "That the Gentiles should be fellow-heirs, and of the same body, and part­akers of his promise in Christ by the gospel." Eph. 3: 6.

If we ignore the ten commandments, which pertained to the Jewish people, we must also ignore the promises that were joined to them, for the promises were based on conditions of obedience. There is but one plan of salvation for both Jews and Gentiles. In the former dispensation both Jews and Gentiles who de­sired salvation, were not only required to ob­serve the ten commandments, but also the cer­emonial law; but as this latter law was abolished

by Christ, no one is required to observe it now; but as the ten commandments are not abolished, both Jews and Gentiles, who desire salvation, should observe them.

But Christians have God for their authority, and springing as they do from their relationship between God and man and between man and man, they must endure as long as this relationship exists. They stand or fall together; and as long as it is wrong to kill, steal, or bear false witness, so long it is wrong to violate the Sabbath of the Lord; and if it is wrong for Gentiles to kill, steal, or bear false witness, it is also wrong for them to violate the Sabbath. These ten commandments are equally binding upon all. The Saviour says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. And Paul says that the doers of the law shall be justified. Rom. 2: 13. The Sabbath command is a part of the law, and of the will of God re­garding man's relationship between God and man; and it is the same reason that Paul uses.

The Apostol John says, "This is the love of God, that we keep his commandments." I John 5: 3. Do Gentiles love God? If so, they must show their love by keeping his commandments, the fourteenth excepted, for his commandments are not grievous.

From these arguments we must conclude that the Gentiles have a Sabbath to observe. There are many other arguments to show that the Sabbath is designed for the Gentiles as well as the Jews. It is true that it is a Sabbath peculiar to the Jewish people. The institution of the Sabbath at creation, over two thousand years before there were any Jews, shows that it was made for the whole human race. The record says, "And God rested on the seventh day from all his work which he had made; and he blessed the seventh day, and sanctified it." Gen. 2: 2. And we have the institution of the Sab­bath at creation, for the human race. And to con­firm this our Saviour says, "The Sabbath was made for man," and consequently whoever is not on this globe is to be classed as a Gentile. We are advan­taged from the language of our Saviour that the Sabbath was made for them, and that they should observe it.

The Gentiles are specially called upon by Isaiah the prophet to observe the Sabbath. "Then it shall come to pass, that the remnant of Jacob shall be among the Gentiles inwardly, and Jerusalem shall be the sanctuary of the Lord of hosts among all the nations. It shall come to pass, that in all the earth singing shall go forth, saying, The Lord is righteous." Isa. 2: 2. And the Gentiles are called upon to join God's servants to serve him, and to love the name of the Lord. Isa. 56: 3. In these and other passages, we learn that the Gentiles were made for the Lord, to serve him, and to love the name of our Saviour. From these and other passages, we learn that the Bible teaches the Gentiles, that they observe the Sabbath. If he is interested in the observance of the Sabbath, he will observe it; and if he is not, he will violate it. If he is not interested in the observance of the Sabbath, he will violate it; and if he is interested, he will observe it. The Sabbath is not a Jewish day, but a day for the whole human race.
MISSIONS.

Each church in the San Jose Presbytery of California has promised to spare its ministers four Sundays during the year to visit the foreign churches, and an evangelist has been put into the field in addition to the synodical missionary.

The Superintendent of Presbyterian Home Missions in the Synod of Nebraska, writes that the crops have been immense, and poor people are trying to pay their debts. More good workers, some of whom are of the same class as above are the present greatest needs.

In Russia and vicinity, S. D., without salary, 90 per cent of the people attend religious services; in Lawrence, Mass., an attendance of forty to sixty at church and Sunday-school is good for a little community that has a drinking place for every fifty persons.

There are said to be over 2,000 villages in the West without church, chapel, or regular preaching. Eureka, S. D., with over 100 English speaking people, and 700 German Russians, many of whom understand English, heard no sermon in English for almost two years.

ACCORDING to the Interior there are thirty different nationalities in every city of our country that has a population of over 100,000. Ninety-seven countries were represented in the immigration of last year. Four hundred and fifty-five thousand immigrants came from Europe, 129,000 were foreign, 92,000 were Germans, 52,000 Italians, 50,000 Scandinavians, and 126,000 from other European countries.

SEVENTH-DAY BAPTISTS AND FOREIGN MISSIONS.

BY WILLIAM C. WHITFIELD.

By the report of the appropriations for 1892, as appears in the supplement to the Recorder, of Feb. 25, 1892, it may be seen that the Seventh-day Baptist Missionary Society is doing a work of great importance, and is devoting a considerable more than twice as much money to the work in the United States as to the work in China. This year is exceptional, in that the Rev. D. H. Davis is absent from his work in China, and among the workers in this country; but the Missionary Society does not devote half of its funds to Foreign Missions in any year. When we call to mind the amount of money that the Tract Society is devoting to mission work and the amount the various churches are expending for the work at home, the question arises, Are we doing that which is reasonable and expedient, to say nothing of the question of duty?

Three reasons suggest themselves why Seventh-day Baptists should increase their Foreign Mission work much more than by simply sending back Brother Davis and his wife after their vacation.

I. We have been very prominent in the past few years in spreading abroad the truth concerning the Sabbath. Many having the plain Word of God before their eyes have been blinded by tradition. We have opened their eyes. Since the first of January, this work has received a wonderful impulse in the publication of the Sabbath Teform Library and in the opening of the Tract Depository in New York. May this work prosper. I believe it is God's work. But that is not what I am talking about now. People who read our Sabbath literature and whose consciences are aroused will begin to make inquiries concerning the denomination to which publishes this literature. They will judge us by the work we are doing. You may say that the truth will stand on its own merits. That is so to a great extent. But an audience is prone to look back a sermon to the preacher; and the preaching has much more effect not only when the preacher directly contradicts his teaching by his life, but also when he fails in some other relation in life, which is not directly concerned by his word of teaching. For example, if a pastor spends a good share of his time in his Sabbath school, where will he be as likely to listen to his teaching concerning the necessity of a change of heart in order to be at one with God. They will say to themselves, his whole soul is not in his preaching, and whether their truth is true or not it will have its effect. Or a minister may be shut up constantly in his study and people may conclude that his teachings are all theories, and that he knows nothing about practical life and the needs of men and women that are at work in the world today.

Of course these illustrations do not exactly fit, but perhaps they will answer to help show the grand truth, that the words of a man are judged not only on their own merits, but with respect to the other words and the acts of the same man. This is true not only of the minister of the gospel, but also of the teacher; and, in fact, of any man in the world. It is true also for bodies of men, social organizations of various kinds. It is true of the individual local church and of the church universal. It is true of our denomination. Therefore, when some sincere Christian, attracted by one of our Sabbath tracts, begins to inquire about our work and finds out just what sort of people we are who hold this strange (?) doctrine, he is prejudiced for or against the truth in just so far as we come up to his standard of Christian living and of Christian activity. Christianity is a religion of action. If we appeared to be concentrating our efforts upon one point of the law, and to be paying little attention to the preaching of the gospel? I thank God that we are so well able to stand the test of investigation. We are up to the standard in almost every way. We are teaching the gospel in many parts of this land and making special efforts in this direction beyond the limits of our firmly established churches; we are helping in the work in Europe; we have also a few missionaries among the heathen. But we need more workers in China. We are living in the missionary age. Christianity believes in foreign missions. The church that has little or no care for the heathen is not up with the times. Your more, it is not up to the obligation which our Master has laid upon it, and so we will be judged, not only the evangelical Christians who happen to inquire concerning it. Yet, it has often been said that every man and every dollar sent abroad has a reflex influence on the work at home, so that the men and money should by no means be reckoned as subtracted from the amount which the tithe is called to rather added. And it has been said, the more money given for foreign missions the more will be given at home; the more men sent to the heathen the more Christian workers will there be at home. It is also true for us that the more we do for foreign missions the more will be the influence for the Sabbath here in the United States.

II. Much can be said of the need of the heathen. Half of the people in the world have not yet heard the gospel. To be sure the need is very great in this country. Here there is one ordained minister of the gospel to every five hundred people; in China one ordained minister of the gospel to every six or eight hundred thousand. Their need is more than one thousand times as great, for many of the people who are not Christians in this land have heard the gospel often and need only to be persuaded; while in China there is need first, that the gospel should be heralded. Words are utterly inadequate to express the need. Shall we fail to do as much as we can to help our brothers for whom Christ died, out of the darkness into the light? A few dollars sent to China, among the Christians, was speaking a few days ago about his early life—the struggles which he had to be obedient to his conscience, and the failure and how that he was in despair because he felt the need of a helper outside of himself, and with a strength greater than his own. After a time he happened to hear a native preacher telling about the crucifixion of our Lord and of his words on the cross, "Father, forgive them, for they know not what they do;" and he accepted the Saviour the first time that he ever heard of him. The need is not so easily won, but the need of all is the same. Shall we, possessing the knowledge of the way of salvation, keep them in ignorance of it? Christian missionaries came to our ancestors when they were in like darkness. We owe not only our salvation, but also our civilization, to the missionaries of the cross.

III. The argument from Scripture is conclusively in favor of missions. The Old Testament promises rather than commands; for example, the words to Abraham, "And in thy seed shall all the nations of the earth be blessed." And there are many other passages which teach the universality of Messiah's kingdom. In the New Testament there are many promises also concerning the glad tidings of great joy which shall be to all nations; but the Saviour has said, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Did you ever stop to think what is our warrant for spending so much time and money in teaching the doctrine that the seventh day is the Sabbath? If we keep the Sabbath ourselves why should we care what the rest of Christendom may do? We find our warrant in the words of our Saviour quoted just above, teaching them to observe all things whatever I have commanded you, and lo, I am with you always, even unto the end of the world. Jesus came not to destroy the law but to establish it. Therefore that is to be a part of our teaching. We are to instruct the world concerning the Sabbath, only an incidental to spreading the gospel among all nations. Can we plead that God has given us a special commission to preach the Sabbath and to exalt that truth above other truths? I think the scripture will not support that idea, and there are few Sabbath-keepers who hold it. Shall we plead the necessity of the Sabbath more than the need of the gospel, and say that we cannot fill the field which we have already occupied? To paraphrase the words of another, we must yield a part of the home field to the First-day people, or else give over a large portion of the foreign field to the devil. I would that our Missionary Board had so much money that it would be obliged to make urgent appeals for men to go. Other Mission-
The works of the missionary who is to speak in this pulpit are so well known that it is unnecessary to call on them for our comfort and encouragement. The work which she has done, and the results with God, she has stood nearest in the relation of pastor to her; but as a member of the Woman's Executive Board, I have grown to love her work and have shared her helpfulness to it, and express the hope that some one may take up her work and fill her place.

She believed in this organization and was loyal to it, as to all other departments of denominational work. As Secretary of the Eastern Association, it was my blessed privilege to communicate often with her and quite often to enter that "upper chamber," and truly those visits "can never be forgotten." Did the outlook ever seem dark or discouraging and fears arise that their work was not going well? She was the fort for the Master's cause, her letters always brought help and cheer, for they were always hopeful and grateful for the many mer­cies heaven so kindly bestows, breathing out praise and thanksgiving and earnest desire to do her share in sending out the blessed gospel of peace on earth, good-will to men, and salvation through a crucified Saviour. She was active in both body and mind; her hands were so busy with some beautiful gift for those whom she loved, some kind­ly deed of charity, or some token of remembrance now so fondly cherished by many who will rere­ver her memory.

With all this she kept well informed concerning the movements of the religious world, and of the current events of the world's history, a thing quite remarkable to such a degree for one of her age. Indeed, she never seemed old, she kept so young and fresh in spirit. She rests from her labors, but her works do follow her. Not only have we who were privileged to be near her met with a heavy loss, but those on the far-away mission field have indeed lost a friend, a true and trustful worker whose prayers daily ascend­ed for the divine blessing on their labors. It was active in both body and mind; her hands were so busy with some beautiful gift for those whom she loved, some kindly deed of charity, or some token of remembrance now so fondly cherished by many who will rere­ver her memory.

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MRS. J. G. WHITFORD.

WHAT A ZENANA IS.

The house of a Hindu of good position is divided into two parts. The zenana is that portion of it which is occupied by the women. It is generally situated toward the back of the house. In the centre of it there is an open court or thirty feet square. This is surrounded by a verandah. You see here and there all round small doors. These lead to the private apartments of the women. As the custom in India is for the young men, when they get married, not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court, and in the verandah which surrounds it, that many of the work of our zenana missionaries is done. Should the husband of one of the ladies of the zenana wish to enter, he must first give notice of his approach, either by knocking or by a loud cough. The ladies at once draw their chaddahs over their faces and let the man make a rush for the separate apartments. A lady missionary of much experience would be able to tell you of many such scenes of which she has been an eye witness. This small court is the only place in which a zenana lady is al­lowed in the open air, if open air it may be called. When she has reason to go beyond the walls of the zenana she is either carried in a close palki or conveyed in a bullock cart, which, of course, is curtained all around. Should she require to walk a few steps a large sheet is thrown over her, so that no one may see her.—The Missionary.

As to the doubts which baffle some believ­ers—we are warranted in saying that these doubts arise, not because they think God unable or unwilling to save them, but because they are unwilling to believe that he will. "All things are possible to him that believeth," said our Lord himself.

A thoughtful pastor has given the work of the Woman's National Indian Association on their list of objects to be aided by a regular annual subscription. This is patriotic; it is Christian; it is remembering a large number of native American heathen who are totally un­provided for religiously by any other society. Pass the news along, and invite your own pastors to follow this noble example.

Canon Faraday has said: "We are accus­tioned to think that there is little progress in missions unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported; but there is a blessed work going on quietly and secretly, something like the mighty influence of heaven. Nobody can weigh a sunbeam. You may con­centrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that streams along, and invite your own pastors to follow this noble example.

RESOLUTIONS.

Adopted by the Ladies' Missionary Society of Salem, W. Va.

Resolved, That while we deeply regret and lament the death of our sister, Mrs. Augusta Davin, who, by her active and zealous labors, has endeared herself to all her co-workers in this Society, therefore,

Resolved, That we, as a Society, extend our heart-felt sympathy to her friends and family.

Resolved, That a copy of these resolutions be sent to the bereaved husband and to the Sabbath Recorder.
THE SABBATH RECORDER.

L. A. PLATTS, D. D.,---- EDITOR.
Rev. W. C. STEWART, BOSTON, P. R.,-- CONTRIBUTING EDITOR.
L. C. RANCOOL, ROCHESTER, N. Y.,-- COMMISSIONING EDITOR.
AGENCY.
Rev. A. B. MAX, Ashaway, R. I., Missionary.
Miss L. E. Russell, Allentown, Wis., Women's Work.

THE New York and Brooklyn, N. Y., and the
Newark, N. J., Conferences of the Methodist
Church have been in session the past week.
These Conferences have special interest just
now because at them delegates are appointed to
attend the quadrennial General Conference
which meets this year in May, at Omaha, Ne-
braska. It is thought no efforts will be made by
different district this year to send women dele-
gates, but the question cannot help being one of absorbing interest. If we remember
correctly, the majority of the conferences have
voiced themselves upon it, but the report was the
subject which will be made open the whole
question, which appears to have come to stay.

A correspondent writing over the name of
Iera wishes to know why we do not publish
a lesson leaf besides the Quarterly, and suggest-
ing that we should have an illustrated quarterly
adapted to the wants and capacities of small
children. These are not new questions, but we
are glad to know that some are still thinking of
them. It will be remembered that we pub-
lished the lesson leaves for a number of years,
and finally discontinued them for the reason that,
with other and better helps, they seemed no
longer necessary. The question of illustrated
helps for children is one we have talked of
much, but which we have never undertaken be-
cause, with the limited number of those who
would use them, we could not publish them ex-
cept at prices which would put them out of
reach of those for whom they are desired. If
some one will tell us how this difficulty can be
overcome we should be glad to publish such
helps.

The time for the annual meetings of the
Associations is again approaching. Two months
hence the sessions will be in progress. It has al-
ready been announced, in some of the Associa-
tions at least, that the young people are making
preparations to attend. That is right. We
hope it may be so all along the line. We hope
also that the larger numbers of the middle aged
and elderly people present than we have had for some years past. And then we
hope that all will come, both old and young, in
the spirit of prayer and earnest consecration.
These annual gatherings ought to be seasons of
special blessing and refreshing from the divine
presence. The annual meeting of one of these
Associations with any church ought to be like
a season of refreshment to that church. Then
from those centers of gracious influence the
degrees going back to their own homes and
churches as torches of holy fire that
should burn through the entire year. Shall it be?
Let those who are planning to go to
Association this year give answers.

Dr. Parkhurst truthfully, as well as wittily,
says " The wicked flee when no man pursueth,
but they make still better time when some one
is pursuing." There is a wholesome truth in
this. Christian people too often think and
speak of God's promises concerning the victory
of his kingdom in the world as though they had
only to wait his time to see the promise fulfilled.
This is a very grave misapprehension. On
the other hand, it is equally wrong to think and
act as though we thought the purposes and plans of the Almighty would come to naught if we
should fail to come to the rescue. We need an
unfaltering trust in the certainty and stability
of God's purposes and promises; we need also
to know that his plan of conquest for truth and
righteousness is the closing of liquor saloons on
Sundays, for they are a testing ground of our
faithful children in love and true humility. "It
is God that worketh in you both to will and to
do of his good pleasure." Child of God, don't
sit with folded hands and wait for error, and
falsehood, and sin to flee; but take the sword of
the spirit and put them to flight.

The American Farmer tells its farmers read-
ers that the best way to drive a bright boy in
search of a position as a dry goods clerk is to
give him a choice lot of seasoned elm chunks
to split, with a dull axe with a splintered helv,
on the first warm day in spring. The editor has
evidently been a boy himself and knows well
how it is. But the lesson is much larger than
that relating to how to keep boys on the farm.
He is a wise father who knows how to keep his
boys so employed that their work shall be to
them a pleasure rather than a drudge. The
employer of men thick with interests and
as well as those of his employes when he studies
to keep them cheerful and contented with their
lot. And that pastor or religious leader of men
is a success who gets the most people to work
for Christ in joyful good will and earnest
purpose. Religious work is a work of love and
such trifles which it implies, is not drudgery but
a joyous, abounding life. It is not splitting
dry and gnarled chunks with a broken axe on a
hot day, but it is reveling in the luxuries of
hard, honest, persistent toil, with the inspira-
tions of a better life here and in the world
above, coming the soul with unutterable joy.

We have before given some account of Dr.
Parkhurst's efforts to promote reform in the
administration of the New York City govern-
ment. One of the practical results of this effort
is the closing of liquor saloons on Sunday.
As illustrating what such a man can do in such a
city as New York, we quote the following from
a Monday morning paper. We cannot help
asking, if one man could produce this result,
how many more might a hundred men do? What might not the whole Christian
community do, not only for Sunday, but for
every day in the week, if all would stand to-
gather? The following is dated in New
York Sunday evening, April 3d, and speaks for
itself.

It was difficult to-day to find a saloon in this city
in which admittance could be gained. The few that did
admit customers through side doors or rear entrances
stand it. They were "looking for some one who was
not well known could get in. The most frequented
downs were closed, and light, and might be
seen singly and in groves. The man who went to
saloon in vain search for a drink. It was probably the
drakest Sunday New York has ever seen. Most of the hotel bars
were closed, but a few were served with
crackers and cheese at tables. Dr. Parkhurst's
agents were out in force as usual, but it is doubtful if
the largest number of policeman in citizen clothes going
from saloon to saloon, but they were able to make few
arrests. One town saloon-keeper, whose place
had not been closed before in years, stated that his
outing to day is not due to the action of the police.
It is a con-
certed plan in a great measure and if the public can
stand it we can. Dr. Parkhurst, I believe, will
find out that the people know better what they want than he
does, and if the people go dry a few Sundays, I think
suffice. The law will arise the same
factory law permitting us to keep open during certain hours on Sunday. Notwithstanding this, it is said that
such a closure of saloons will result in a great
dump of policeman on the afternoon before the 14th
night and to-day is due to the fact that the police noticed the
saloon-keepers that they must close.

FROM DR. SWINNEY.

The following letter was written by Dr. Swin-
ney to her mother, and is sent for publication by her brother:

You will be pleased to hear of our country
trip. Know. As they usually only one holiday
time in the year, they make a great deal of
it. So I waited until they had had four days
of their festivities, then the fifth day we started.
We were to get at 5 o'clock in the morning
on the boat, with stove, dinner, food, 
bed, and a large box of medicines. But
rose at 5 o'clock and went four miles to see a patient be-
fore I could leave; returned before eight, ate
breakfast, and we were off a little after eight.
We went across the river and a few miles to
the home of one of our Christians, who opens
her house for the sick. The manager of the
Boy's Boarding School went with us to
preach in the large waiting room, and two of
the large (grown) school girls went to talk
with the patients. In the afternoon, when
the tide served, the boat was to come up to a
rather than a drift. The
employer of men thick with interests and
as well as those of his employes when he studies
to keep them cheerful and contented with their
lot. And that pastor or religious leader of men
is a success who gets the most people to work
for Christ in joyful good will and earnest
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The tide served, the boat
was
a
cer-
morn-
dition. In a short time I made it convenient to press of the house, preferring to sit out in the drizzling dampness and wind rather than to stay inside. When the crowed would come up too close around me I would move away to get into the wind for safety and to escape the small pox odor.

We had a pleasant journey the rest of the way, reaching Tsie So in the night. During the evening we had thunder and lightning, clearing off with a strong wind, and bitter, bitter cold weather. As the women there had invited me to come and talk to them because in the holidays they had leisure, I promised to tell them in my own language and about their homes only, if possible. The first day we were invited into four homes and had long talks with the women. The next day we were in eight homes, some of them very fine, some very poor, and all with eager, interested faces. Friday, noon, when we went to the boat to dinner there was a boat-load of ten sick people waiting, who had come into the city, unable to leave his home with her. This was unlooked for, but a little way from the house, where we went to the boat there was another boat to invite and entertain us so many times. The load of ten sick people who had come to the boat with us, that we might teach her some-thing to commit to memory so she would not forget it. I said if one went on our boat all the rest might want to, and what would we do? Finally I thought we would try, for we could not refuse her. She sat very quietly for about an hour, and learned a short prayer by heart. When ready to go she asked if she might have the tract, and then wished us to go home with her before it was about night; but I said yes, we would go, for I felt anxious to know where she lived, should we come again to this place. Her father and mother seemed quite old and feeble; she is their only child, and unwilling to marry her betrothed, and is now living in her home in order that she might care for her parents. Her mother was also unwilling for her to marry. We have thought much about her since. We started for home after dark, and at daylight the following morning were here at the women's house and cared for the sick in the home in order that she might care for her parents. Her mother was also unwilling for her to marry. We have thought much about her since. We started for home after dark, and at daylight the following morning were here at the other women's house and cared for the sick in the home in order that she might care for her parents.

The main cost of making one copy of a paper as it does to prepare for printing. 10000 copies.

(b) It costs over $4,000 per year to publish the Recorder at its present list, which is a little over two thousand subscribers.

We have been very anxious and earnest efforts to accomplish it. Experience shows that any further reduction of the price would result in still greater embarrassment.

4. The publishers are anxious that all who desire the Recorder shall have it; they are not inclined to "push" the settlement of these accounts unkindly. On the contrary, they feel assured that all will see that the necessity for settlement is imperative. It is exceedingly desirable that those who are in arrears make settlement before, or at least before the time the April 7, 1892.

The Committee appointed to consider the matter of Recorder arrearages, desires to lay the following facts before the readers of the Recorder.

1. There is now due on subscriptions about $8,500. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the Recorder.

2. The men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.

3. We are sometimes asked why the Recorder cannot be afforded for less than two dollars per year. A few facts will answer this question:

(a) The main cost of making a newspaper is involved in making the first copy. It costs as much to prepare for printing one copy of a paper as it does to prepare for printing one hundred thousand copies.

(b) When the price was $2.50 per year, the Recorder was barely self-supporting. When it was reduced to $2, it was hoped that the list would be materially increased; but that hope has not been realized, and earnest efforts to accomplish it. Experience shows that any further reduction of the price would result in still greater embarrassment.

The publishers also desire that all who are now in arrears shall come and settle, and that the list shall be much increased.

In behalf of the Board, C. POTTER, JR., A. H. LEWIS, L. E. LIVERMORE.

FROM AN OLD CONTRIBUTOR.

I feel as if I wanted to give my testimony once more to the readers of the Recorder to the goodness of God, for it is a long time since I did anything of this kind. I will use the words of the Psalmist, with which to begin: "Bless the Lord, O my soul, and all that is within me, bless his holy name, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who delivereth thy life from destruction." During the past year I had three attacks of the grip, one quite severe, and I had no idea that I should live through the year, but God has been with me. I paid off my mortgage on the first month of spring, and have better health in mind and body than for the past nine and a half years. During the past winter I was very near the borders of the grave. My physician told my friends the first time he came to see me that I would not live, and he told others, who inquired about me, the same story. O how glad I am that I could look death in the face with so little fear! I never felt more clear in my soul in relation to my Christian experience, and I believe, therefore, that the advice which I gave in the Recorder were the words of life, but understand and believe. Your loving daughter, ELLA F. SWINNEY.

SHANGHAI, China, Feb. 10, 1892.
to justify my observance of the seventh-day of the week, I realize that I shall possibly, not convince many of you that my reasons are good and sufficient, and so it will neither surprise or disappoint me if the majority of the people in this audience keep right on for a number of years in the observance of Sunday, even after hearing my reasons for adhering to the practice of the seventh day. Nor will it disturb me if I shall incur the charge of crankiness for holding views which, to the majority of people, seem peculiar. Yet, like one of old, “I think myself happy in being permitted to speak for myself,” and I want to join in this discussion for the sake of courtesy, so kindly extended, for the statement before you of our reasons.

If there was ever a time when a person ought to have clearly cut reasons for his religious faith and practice, it is at the present time; for never has there been so little excuse for believing things without evidence, and never has there been so many capable of weighing the evidence given in support of religious beliefs. And if a man, to-day, stand aloof from the great mass of intelligent, religious thinkers on account of the religious observances of all mankind, he must either have cleared up his mind, or, at least, what he regards as such, and they must have a foundation deeper than mere sentiment. For anything apparently against that unity so essential to the Christian Church in her outward conduct must be an important principle. I am a Seventh-day Baptist because I see such a principle to be involved in Sabbath-observance, the principle of absolute loyalty to God; and also because I have a sort of Baptist contempt for ecclesiastical authority or any authority which is contrary to that of God as revealed in His Word.

The time is too short for a satisfactory statement of all the reasons I have, therefore I shall adopt, in the main, the reasons already stated by my colleagues better than I could myself state them, and will notice only a few additional considerations which strengthen my present convictions.

I have heard it remarked from my earliest recollection, and I have heard it more recently from some of my brethren in the Seminary, that it makes no difference what day we observe; one day is as good as another. While there may be some who accept such a suggestion as the best solution of a difficulty, yet, without some Scriptural encouragement for it, no loyal follower of the Bible can say, “It makes no difference what day I keep,” unless, indeed, he believes the Bible requires no day to be kept as a Sabbath. Therefore there are some who from certain passages in Paul’s Epistles, find a supposed foundation for the “no-difference” theory. Of these passages, Rom. 14: 5: “One man esteemeth one day above another: another esteemeth every day alike.” These passages, and others, which I shall quote, prove that this verse means, it is one of the first clear notes sounding forth in the world liberty of conscience. In respect to the perpetuity and proper observance of the Sabbath, the words of our Lord should never be forgotten: “The Sabbath was made for man and not man for the Sabbath.”

Perhaps my prejudice in favor of food and drink is an additional reason why I oppose the abolition idea of all things mentioned in this verse, since Paul says: “But no man judge you in respect of food and drink.” I most seriously doubt whether the idea of the abrogation of the so-called Jewish Sabbath would have occurred to any, were it not that the Christian Church must needs justify herself in the observance of a day, when she has disavowed to have no better Scriptural foundation for it. If, now, we turn to the 4th chapter of Hebrews, where the Sabbath is the subject under discussion, and not referred to merely as an illustration, we find it treated as something permanent and abiding. Types and shadows of the spiritual things have long since passed away when their anti-type came forth. So the Sabbath, as a type of the heavenly rest must abide until that which it foreshadows appears. There are two
thoughts I wish to urge against the no-difference theory.

1. It is not consistent Baptist doctrine. If a Baptist says, It makes no difference what day we observe as the Sabbath, he would have difficulty in meeting the argument for infant baptism, sprinkling, etc. "I know," says the Advocate for the Church, "that first day is a great means to the clearer indications of his will. Not because I place all the balances in one scale-pan -- we ought to observe the seventh, rather than any other. In conclusion, allow me to suggest what has been the progressive increase in the number of men. It is only in this century that the majority have been led to observe the seventh, rather than the Sabbath. May it be in vain."

2. We cannot say that it makes no difference what day we observe, and still hope to institute a Sabbath reformation in this country. If we say that popular custom should determine what day ought to be observed, we get away from good Bible, Baptist ground. God himself founded the institution of the Sabbath, and he likewise appointed the day for its observance. So that we should consider the day on which the institution and the day are one in the mind of God.

He never left a matter, which he considered of any great importance, to the caprices of human reason for decision. He is not the author of confusion, yet confusion must be the result, if the no-difference theory prevail. If there is to be a Sabbath reformation in this country, it must be religious reformation, for the Sabbath is a religious institution. Now, all religious and moral reforms must begin in the consciences of men. It is only as the enlightening, enlivening power of God's eternal truth shines in upon the soul, that the conscience can be aroused to life and activity. There must, therefore, be a divine, a Bible basis of appeal to the consciences of men on this great question. All appeals based upon human reason must necessarily fall short of this. And it strikes me, brethren, that you have a hopeless task in convincing the intelligent, thinking men of to-day, with the open Bible before them, that Sunday is the divinely-appointed day for rest and worship. The popular mind sees, as the churchly mind sees not, that the day of the Week is the Scriptural basis for Sunday. It is a fact worthy of note that so-called Sunday desecration has increased in this country in proportion to the realization of this truth.

In conclusion, allow me to suggest what has been suggested to me as a strong reason why we ought to observe the seventh, rather than the first day of the week. Here are a pair of balances; in one scale-pan I place all the passages in the New Testament quoted and alleged to be in favor of Sunday. In the other scale-pan I place all the passages in the New Testament in which the Sabbath is referred to, allowing no more than what they obviously teach as to the example of Christ and his apostles, with reference to its importance and perpetuity. And I, as a reasonable being, am convinced by the preponderance of evidence in favor of the seventh day. As a loyal child of God, in the absence of any direct command, so far as the New Testament is concerned, I must be influenced by the clearer indications of his will. Not because I fear the dreadful consequences of disobedience, not because I feel myself bound to obey, but because the more obvious teaching of God's Word is the law of my life, and where that leads I trustingly follow. The incompatibility which such a course may involve are not worthy of my consideration. The idea that I can't go around the world without losing my reckoning is with the conscience of people, the conscience of the head rather than of actual experience. (By the way, it always seemed strange to me why it should be thought that a Seventh-day Baptist cannot go around the world without losing his reckoning, while a First-day Baptist has no trouble at all on this question.)

T. J. VANHORN

THE V. P. S. C. E. of the Shiloh Church has recently completed its first year's work, and has chosen officers and appointed committees for the ensuing term.

In retrospect, we are very much encouraged, not only by thegoodly number added to our membership, but more by the spiritual growth of the individual members, which illustrates how Christian growth results from Christian activity.

The committees in the discharge of their duties have discovered new fields for work. The Missionary and Tract Committee, at the beginning of the year, acting upon the suggestion of the Rev. A. E. Fulton at the late National Convention, canvassed the society for missionary and tractive weekly subscriptions, and the collections are taken at each meeting. The Literature Committee have succeeded in obtaining a contributed library, the volumes of which are circulated among the members. The committee is putting into effect the suggestion of Mr. Bishop, the tabernacle committee, to use in connection with the library; another work is reporting the pastor's sermons to the chosen officers and appointed committees for the Bible is before the book of nature and Scripture is worthy the study of all who love the glory of God in nature and Scripture is worthy the study of all who love the glory of God.

LESSON III.--God's Works and Words.

SABBATH SCHOOL.

SABBATH-DAY, APRIL 26, 1892.

SCRIPTURE LESSON.--Ps. 131:1-4.

INTRODUCTION.—"To the chief Musician, a Psalm of David." Another grand song committed to the music of the praise service in the sanctuary of God. The glory of God in nature and Scripture is worthy the study of all who love the glory of God in nature and Scripture is worthy the study of all who love the glory of God and his glory.

We have renewed our pledge of $25 toward the support of Bro. Huffman; have also pledged to write about evangelistic work in New York, etc. Acting upon the suggestion of members of this society, a Local Union has been formed, consisting of the pastors of the pulpits of Frank Bonham, of this society, is elected its first president. At our last meeting, which was held in the morning of this Sabbath, there were present, and several absent members sent passages of Scripture to be read.

COR. SEC.
God's law is a guide unto the way of right living. By the law is the knowledge of sin. No man is converted who does not turn to obey the law, to delight in it after the inward man. Rom. 3:11; 7:12, 22. "In every matter, form, and matter, sin is蒙n. Referring to the Dececalogues, Ex. 20:16. It testifies or witness to the right way. It witnesses against the wrong, "thou shalt not." Phil. 2:15. "Melting wise the simple." Undeveloped reason, inexperienced minds opened to conviction will be given wisdom;

"If any man will be wise, he shall be a doer of the doctrine." v. 6. Statutes ... commandments. Confining the same thought is reference to the law—reduced to law, "righteousness." Revesting righteousness as faith into the heart. Rejoicing the heart. The converted soul is first made wise and now happy. Truth is joy found in obedience. "It is pure." No error in the Dececalogues. "Enlightening the senses, removing ignorance, selfishness, corruption and hypocrisie. v. 3. "Year of the Lord." The Moral Law requires reversion. "Is clean." Nothing about it to corrupt the soul. Rod. 5:16. God's revealed will is never changed. Jesus fulfilled but did not destroy. "Judgments." Judicial decisions. What God declares right. "True and righteous." Man itself just. v. 10. "More to be desired." Are the dilo-

vines decisions as to duty. "Than gold." Leading to the judgment. In every life, there are beyond all earthly treasure valuable. "Sweetener than honey." From the comb honey comess pure. A symbol of great enjoyment. The joys of obedience are beyond all other pleasures. "More than meat and drink."Warning danger, of duty; they are life principles showing the true way. Not all heed the warning. "In keeping of them." Notice about them. "True and perfect for keeping the law." God's great reward is given to the obedient child of God. The ways of the ways are precious to the saint. v. 12. "Who has the spirit of wisdom and understanding." Sins of room or infirmity may be distinguished from wilful disobedience. To sin against light is most fearful. God only knows the future of those of wrong. Well may one pray, "Cleanse thou me from secret faults." Constant neglect, "sins from premeditated sin." Definit acts. Self-confident are so many, relying on their own strength, they are liable to rebel against God. "Iniquities and tumultuous sins are not hid from his sight." Constant repentance. "Dominion over me." A slave to sin and evil habits. "Then shall I be upright." Perfect. Complete in person. "Innocent and transgression." Perhaps not some definite sin or crime, as murder or Sabbath-breaking, but continued and manifest transgressions of habitual law-breaker. Matted and developed guilt. Constant neglect, salvation delayed. v. 14. "Words ... meditations." Not only deeds but words and thoughts are to be guarded and brought into compliance with holy principles. In the purity within and without, freedom from secret as well as open sins, is the Christian's desire.

The true Christian undertakes a life-long work of self-examination. He sees the greater part of his life shall be to do God will's and train himself for his immortality. This cannot be the result of any effort of his own, but, he must do it as God will's command, and he must do it as God's Word. The law and the testimony enlighten his eyes. Whoever determines to follow Christ and receive the grace of his hope must, as opportunity is given, so acquire the knowledge of God's will and be an intelligent person. He is bound to be intelligent in those things which concern his belief and duty. When Saul said, "Lord, what wilt thou have me to do?" he uttered a cry for knowledge. A converted mind longs for the knowledge of God, looks upon it as an element of true Christian character. Being in the catalogue of spiritual graces it means moral discrimination. We have natural and speculative senses, but possessing a knowledge of this does not make one a follower of God. The rule of life is God's holy law, and as faith is not completed without virtue, virtue is not completed without moral discrimination. This well-recognized Christian character has this third element which, though dove-tailed into faith and virtue, is yet distinct. Let virtue be strengthened, let it be united with the habit of moral discrimination. This is to be attained by diligence. "Giving all diligence, add to your knowledge." Virtue.

SCHEPHERD'S REFERENCES.

1. Seek perfect knowledge. 1 Cor. 11:36. 2. Studies side goliness. 1 Thess. 4:1- 5. Eph. 5:1-2. 3. Love righteous. Pss. 119:7, 171, 199, 12. 4. Leads to obedience. Psa. 110:34, 33, 74, 114, 36. 5. Comes from God. Prov. 2:1-7. James 1:5-7. 6. Lack of knowledge dangerous. Hoses 4:6; 6:5. 7. It is of God's will and law and not to seem to be that of God's will and law. Romans 12: 2. 8. Notwithstanding the words of Jesus about gaining the whole world and losing the soul, there are thousands among professedly godly people who seem willing to take the risk. There are exceptions to all rules, it is said, but usually the class referred to are not faithful students of the Bible nor attendants at Sabbath-school. The restraints of God's law, and the lessons taught from Sabbath to Sabbath are not pleasant to the worldly minded. Invitations to the Sabbath-school, the great majority of men and women who are stable-minded and efficient members in the church, acquired the habit of Bible-reading early in life, and were quite regular in their attendance at church and Sabbath-school. Such rarely become sceptics and dissolute to the truth. Well did our Corresponding Secretary, in his report of the Sabbath-school Board say: "There could be no stronger guarantee for the solid unity, firm stability, and spiritual life of the church than the regular attendance of all the members of the church in the Sabbath-schools. Many of those churches that most nearly accomplish this are the strongest of our denomination, of any denomination, and those that most neglect this are the most unsatisfactory and subject to backsliding and dissolution."

Let it be true—and who can doubt it?—what a responsibility rests upon each superintendent, teacher, and scholar; and how earnestly should they endeavor to maintain the interest and regular attendance of the school. The Sabbath-school is sometimes called the "spiritual gymnasium" of the soul, by which we mean, or the systematic, reverent study of God's Word, is to neglect to maintain the vitality and perpetuity of the church of our Lord Jesus Christ.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 16th.)

KNOWLEDGE of God's Will.—Psa. 19:8; Eph. 5:17; Phil. 1:9; 2 Peter 1:5. The true Christian undertakes a life-long work of self-examination. He sees the greater part of his life shall be to do God's will and train himself for his immortality. This cannot be the result of any effort of his own, but, he must do it as God's will's command, and he must do it as God's Word. The law and the testimony enlighten his eyes. Whoever determines to follow Christ and receive the grace of his hope must, as opportunity is given, so acquire the knowledge of God's will and be an intelligent person. He is bound to be intelligent in those things which concern his belief and duty. When Saul said, "Lord, what wilt thou have me to do?" he uttered a cry for knowledge. A converted mind longs for the knowledge of God, looks upon it as an element of true Christian character. Being in the catalogue of spiritual graces it means moral discrimination. We have natural and speculative senses, but possessing a knowledge of this does not make one a follower of God. The rule of life is God's holy law, and as faith is not completed without virtue, virtue is not completed without moral discrimination. This well-recognized Christian character has this third element which, though dove-tailed into faith and virtue, is yet distinct. Let virtue be strengthened, let it be united with the habit of moral discrimination. This is to be attained by diligence. "Giving all diligence, add to your knowledge." Virtue.
FROM THE SCANDINAVIAN FIELD.

I have for some time thought of letting our American friends know something about the lately organized Seventh-day Baptist Church in Asaa, Venaseal, Denmark.

Some time ago a Methodist clergyman was convinced of the Bible Sabbath and commenced keeping it. He became also convinced of the Scripture baptism, and was accordingly immersed. This minister, A. C. Christensen by name, continued to preach the new light he had found in the Word of God, and so a little company of Sabbath-keepers was gathered out, and was organized into a Seventh-day Baptist Church. I have been a member about two months. I have had some correspondence with this brother, and according to the impression gotten from it, he is an earnest, devoted, spiritual-minded Christian. His circumstances do not allow him to devote all his time to the work of the gospel. But he makes trips out on the field whenever he can. The churches in South Dakota have aided a little in his support. In a recent letter he speaks of a trip lately made where the interest has been unusually good, and some have come under this brother in the Kingdom of his Sabbath. I hope the brethren in Holland will unite their interest and sympathy with this new company of Sabbath-keepers, that they may be mutually strengthened. I think the Scandinavian churches in this country will try to do something for the support of the work there.

It has been my privilege to labor among my Scandinavian brethren in the North-west during the past two months. This work I have enjoyed much. God has granted his Spirit to accompany the preached word. Sinners have wept over their sins and God’s children have a new consecration to have at least two or three Sabbath-schools on his field, and what ought to be can and will be when as a people, our time, our means and our selves are fully dedicated to the Lord. 

A WONDER WORKING GOD IN THE PERSON OF CHRIST.

Christ saith, “The Lord possessed me in the beginning of his way, before his works of old. As soon as he had set the heavens above the waters, as a messenger of love between the wrong and the right, he blessed the seventh day and sanctified it.”

He seemed to have had opportunity to have a vision of the divine condescension for the salvation of his people. He beheld the heavens above the waters, and saw the waters should not pass his commandment, that he might do great things in his sight. It makes me think of the precious love of God filling my heart.

I have visited and held meetings at the following places in Iowa where there are some Sabbath-keepers: Elk, Forest City, Kirton, Exira and Elk horn; and in South Dakota: Big Spring, Center ville, Danneville, Swan Lake, Lennox and Dell Rapids. There are many other places that I intended to visit but time will not now permit. I hope soon to be able, if God is willing, to visit again these and other places. I realize the truth of our Saviour’s words, “The harvest truly is great, but the laborers are few.”

O. W. PEARSON.

FROM MARQUETTE AND VICINITY.

On the 15th of the present month I was called to attend the funeral of sister Emelia Tickner, at Marquette, Wis., and as it was the last of the week I remained over the Sabbath and till Sunday afternoon, and preached six times, including the funeral sermon, to large and attentive audiences. A very deep feeling seemed to pervade at every meeting. The recent death of some six of the inhabitants, among them Mother Tickner and her daughter, who were especially noted for their deeds of love and Christian character, deeply wrought upon the entire community. In a private letter received from Bro. W. D. Tickner since returning to my home, he says: “The people of Marquette are stirred as they have not been before for many years.” For some time past the M. E. Church has been closed against our people, but Bro. T. says: “Whenever you or any of our ministers come, the church is at your disposal.”

I was very cordially invited to the homes and hospitality of the people, and as I availed myself of the few opportunities afforded, and conversed with the people, I manifested a desire for a better state of things, and if the interest could be followed up by some competent person, I think good work would result.

On Sunday afternoon I went home with Dea. J. H. Noble (some eight miles distant) where I preached the Sabbath evening at a school-house near by. The Congregationalists have a church here of some twenty-nine members, recently organized, and a flourishing Y. P. S. C. E. Dea. Noble and family are the only Sabbath-keepers at this place, but they are “true Israelites,” and are letting their light shine in defense of God’s down-trodden Sabbath. A daughter of Bro. Noble’s is anxiously awaiting an opportunity to be baptized and unite with the Seventh-day Baptist Church.

Our missionary, Bro. Whitford, expects to visit that part of his field as soon as he can, and it is very desirable that he may be able to do so soon.

The words of our Saviour regarding the greatness of the harvest and the farness of the laborers is emphatically true of the great North-West. Our means have not been equal to what our brethren in the East have been able to do. May the Lord give the laborers more opportunity to distribute tracts and papers. I have found people willing to listen to the word spoken. We have generally had meetings twice a week. Our meetings have always been the best during the daytime. I believe it is well pleased to give his best time to his church—to “seek first the kingdom of God.” Meetings and meeting-houses of other denominations have been opened to us. My temporal wants have also been well supplied. And what I prize above this, my own soul has been greatly blessed. I feel the precious love of God filling my heart.

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On the 15th of the present month I was called to attend the funeral of sister Emelia Tickner, at Marquette, Wis., and as it was the last of the week I remained over the Sabbath and till Sunday afternoon, and preached six times, including the funeral sermon, to large and attentive audiences. A very deep feeling seemed to pervade at every meeting. The recent death of some six of the inhabitants, among them Mother Tickner and her daughter, who were especially noted for their deeds of love and Christian character, deeply wrought upon the entire community. In a private letter received from Bro. W. D. Tickner since returning to my home, he says: “The people of Marquette are stirred as they have not been before for many years.” For some time past the M. E. Church has been closed against our people, but Bro. T. says: “Whenever you or any of our ministers come, the church is at your disposal.”

I was very cordially invited to the homes and hospitality of the people, and as I availed myself of the few opportunities afforded, and conversed with the people, I manifested a desire for a better state of things, and if the interest could be followed up by some competent person, I think good work would result.

On Sunday afternoon I went home with Dea. J. H. Noble (some eight miles distant) where I preached the Sabbath evening at a school-house near by. The Congregationalists have a church here of some twenty-nine members, recently organized, and a flourishing Y. P. S. C. E. Dea. Noble and family are the only Sabbath-keepers at this place, but they are “true Israelites,” and are letting their light shine in defense of God’s down-trodden Sabbath. A daughter of Bro. Noble’s is anxiously awaiting an opportunity to be baptized and unite with the Seventh-day Baptist Church.

Our missionary, Bro. Whitford, expects to visit that part of his field as soon as he can, and it is very desirable that he may be able to do so soon.

The words of our Saviour regarding the greatness of the harvest and the farness of the laborers is emphatically true of the great North-West. Our means have not been equal to what our brethren in the East have been able to do. May the Lord give the laborers more opportunity to distribute tracts and papers. I have found people willing to listen to the word spoken. We have generally had meetings twice a week. Our meetings have always been the best during the daytime. I believe it is well pleased to give his best time to his church—to “seek first the kingdom of God.” Meetings and meeting-houses of other denominations have been opened to us. My temporal wants have also been well supplied. And what I prize above this, my own soul has been greatly blessed. I feel the precious love of God filling my heart.

I have visited and held meetings at the following places in Iowa where there are some Sabbath-keepers: Elon, Forest City, Kirton, Exira and Elk horn; and in South Dakota: Big Spring, Center ville, Danneville, Swan Lake, Lennox and Dell Rapids. There are many other places that I intended to visit but time will not now permit. I hope soon to be able, if God is willing, to visit again these and other places. I realize the truth of our Saviour’s words, “The harvest truly is great, but the laborers are few.”

O. W. PEARSON.
THE SABBATH RECORDER

POPULAR SCIENCE.

TO TAKE OFF THE SWORD.—It is not generally known, but very well worth remembering, that the shin can be easily and perfectly detached from the shoulders and bows of one's gown by a gentle friction with sixpoyy paper. Don't rub too hard, just enough to raise a little nap, and you will have other than ordinary effects on the goods, go over the place a few times with a warm silk handkerchief.

EVEN for Dyspepsia.—The egg is considered one of the best remedies for indigestion, even lighted, baked, or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of the stomach and intestines. The use of eggs is universal among those on these diets, enables nature to renew her healthy allure over a diseased body. Two or at most three eggs per day will be all that is required in ordinary cases; and since eggs contain merely medicine, last food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.

Milk, a Michele Killer.—Dr. Freundlich has found, by experiments, that the cholera bacillus, if put into milk, dies from the cow, dies in an hour, and in five hours if baked, and in Newell's milk. The bacillus of typhoid fever takes twenty-four hours to die in cow's milk, and five hours in goat's milk. Other microorganisms that cause smallpox and weeping disease and typhus will rarely survive even a few hours in milk. All also found that milk maintained for an hour at a temperature of 233 degrees Fahrenheit, loses its power to kill microorganisms. The treatment of interest is in the face of the common teaching which makes the purification of milk depend upon its being boiled. Again, if the bacteria in milk increase the older it gets, for cow's milk after few days, and goat's milk after five days, cease to have any effect upon microorganisms.

Two Old Bulks.—If trustworthy statistics could be had of the number of persons who die every year, or become permanently disabled from sleeping in damp or cold beds, the number will probably be astonishing and appalling. The fact is, probably, that there are a number of persons who are not aware of the harm that is done to their health by sleeping on beds made of the wrong materials, and who are wise they will invariably insist on having their beds aired and dried, even at the risk of catching much cold; to which, according to Dr. Godwin, Homoeopathic, it is a peril that resides also in the home, and the cold “spare room” has slain thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family often suffer the penalty of sleeping in cold rooms and chilling their bodies, at a time when they need all their strength to ward off the attacks of disease.

A Mettoric Stone.—Frank Newell, a cattlemen of I,

-The Seventh-day Baptist Church holds regular services every Sabbath, in Room 5, at No. 58 Weymouth street, Boston at 2 o'clock, P. M., following preaching service at 3 o'clock. Stranger's will be welcome and Sabbath-school keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

A CALL FOR VOLUNTEERS.—There are no persons who are willing to give a few days' time to the American Sabbath Society, will they please to inform the same by postals. Direct to Trustees Depository, Room 100, Bible House, New York.

SPECIAL NOTICES.

-Two Seventh-day Baptist churches hold regular Sabbath services every Sabbath in the lecture room of the Methodist Church Building, corner of Clark and Washington Streets at 24.50 P. M., Sabbath-school following the service, and a regular Sabbath school meets at 1.30 P. M. at Col. Clark's Parsonage. Stranger's are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. G. Randolph and P. E. Peterson, Morgan Park, Ill.

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

The Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. building, corner Remsen and 223 St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger's are cordially invited, and any friends in the city over the Sabbath are especially invited to attend the services. Pastor's address: Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

A Good Foundation.—Every Sabbath-school ought to have a good library, and especially in country districts where the village churches have no public library. The opportunity to read good books ought to be considered, books of good religious tone,pure thought, the life of the pupil or reader is largely colored by what he reads. Of course, the sense of touch is lost to the Sabbath School is prepared to furnish such books to our schools at the lowest possible terms, of low prices. The Sabbath-School Trustee is prepared to furnish such books to our schools at the lowest possible terms, of low prices. The Sabbath-School Trustee is prepared to furnish such books to our schools at the lowest possible terms, of low prices. The Sabbath-School Trustee is prepared to furnish such books to our schools at the lowest possible terms, of low prices.
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ATTORNEY AT LAW.

Supreme Court Commissioner, etc.
1892.

**Survival of the Fittest.**

In Darwin’s theory is the idea that life is a struggle for existence, but that through natural selection, only the fittest survive. This concept is central to the theory of evolution by natural selection.

**MARRIED**


**DIED**

Bird—Cutts. — In the Second Baptist Church, at the rate of ten cents per line for each insertion.

**TRADE**

In Providence, April 20, 1892, Franklin Bird, aged 36 years; also, on the same day, his domestics, Maria L. Cutts, aged 25 years.

**MARRIED**


Elizabeth and Robert M. Shurtleff, of the town of Hallsport, for burial. He has left of near relatives, held at Independence, March 29th, Eld. H. D. Marcum, of the Baptist Church.

**FUTURE DATES**

- March 28th, 1892, the last day of the month.
- April 20, 1892, the death of Franklin Bird and his domestics.
- April 20, 1892, the marriage of Mills and Craddock.
- March 7, 1892, the marriage of Mills and Craddock.

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**THE SABBATH RECORDER**

April 7, 1892