

The Sabbath Recorder.

Wm. Burdick, Bond
The Deacon, W. Va. 30

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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—A YEAR, IN ADVANCE

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The Sabbath Recorder.

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OUR NEED.

BY ANNIE L. HOLBERTON.

It may be no dark sorrows throw
Their gloomy shadows on our way,
Yet many little trials grow
To mar our peace from day to day.
We shudder at a cruel wrong,
We hate the sins that are not ours,
Yet some grave faults to all belong,
As weeds that thrive among the flowers.

For help the little sins to crush,
For grace our daily course to bear,
We raise amid life's busy rush
To call upon the Lord in prayer.
Alone we cannot bear our part,
No earthly friend can understand
How often fails the weary heart,
We need our Father's guiding hand.

Light breaks upon the darkest hour,
Hope smiles again, for Jesus knows
We feel his love, we know his power,
And in his name our trust repose.
Far better is the humble mite
Of one who feels of God his need
Than wealth of those who in his sight
Are godless sinners, poor indeed.

GLIMPSES OF EUROPE.—No. 33.

BY PROF. H. M. MAXSON.

LONDON—WESTMINSTER ABBEY.

Back again in London, and rather glad to be there. When we left here seven weeks ago, it was with a feeling of relief that we left the slow, heavy English ways; but after these weeks of changing from one new scene to another, even an English haunt that we have once seen produces the impression of meeting an old friend. Timing our visit so as to be here on the Sabbath, we have again had the pleasure of attending the services at Millyard, and meeting the friends there.

Monday we made our long anticipated visit to Westminster Abbey, a place dear to every one fond of historical associations, but especially so to me, because of the oft-read description in Irving's Sketch Book.

We found it one of the most interesting places we have seen. I must confess, however, that the idea one gets from pictures and descriptions is in scarcely any respect a true one. In fact, I don't think it possible for one to give to another a true impression of it. As I have said before, pictures leave out the dirt and most of the effects of age, giving a bright appearance. You have no idea how old, crumbling, smoky, soot-covered and hoary with age the monuments and relics look. The edges and corners of the stone-work are worn away, the stones are often cracked, the wood-work darkened and the banners stained, and dingy. Then too, I had no idea that the church was so crowded with monuments. The impression it produced on me, as I entered the North Transept and walked between the rows of funeral statuary, was that of a kind of lumber-

room filled up with things set away ages ago and half forgotten. The variety of the designs is very great, some being appropriate and pleasing while others are grotesque or even repulsive, like that of Mrs. Nightingale, which Washington Irving so graphically described. The transepts and recesses at the side, originally intended for chapels, have become well nigh filled with these monuments, added from time to time, till they line the walls and cover the floor, while the end of the choir is filled up by the chapel of Edward the Confessor, a sort of elevated platform built in the middle of the choir, access to it being by means of a small staircase.

All these objects detract from the impression of the building architecturally, and while they add to its interest, still in a certain sense belittle it. We felt little of the "profound and mysterious awe" so beautifully described by Irving; perhaps because the Abbey was fairly thronged with visitors while we were there so that there was but little of the "hallowed silence of the tomb" which so impressed him. But in his day there were no steamships landing on English shores every few days during the summer, several hundred Americans intent upon a pilgrimage to historic or literary shrines. It was only when we entered the Nave after our tour of the Abbey that we really began to appreciate its size and beauty, as a church, and it would seem that one's visit ought to be begun by entering the Nave through the main portal, for the building is really large and beautiful.

It is difficult to say where our interest centers most. The Chapel of Edward the Confessor, hemmed in by ancient tombs and monuments of by-gone rulers, now "naked of pomp or earthly domination," attracts by its very antiquity and the numerous relics of those under whose will the English nation used to toil. Here stands the old coronation chair with its Stone of Scone that has been used at the coronation of every English sovereign for six centuries. But by reason of their greater age these royal monuments are even more dilapidated and mutilated than the rest. The famous chapel of Henry VII. appeared much smaller than the current description of its magnificence would seem to indicate, but the carving and ornamentation are exquisite. The interest of its monuments centers particularly upon those of the rival Queens, Elizabeth, and Mary Queen of Scots.

For some reason, I can hardly tell what, the Poet's Corner was disappointing. The monuments are less conspicuous there, and are largely busts or mere tablets. We hunted out the names of Shakespeare, Addison, Thackeray and some others that are familiar. Perhaps the disappointment was partly due to finding so many names that meant nothing to us. The pleasant face of Longfellow seemed to shed a radiance over the scene like the smile of an old friend.

From the Poet's Corner we went out into the Cloisters, traversing the pavements so often pressed by the feet of the monks of old, until we came to the Chapter House, where for many years in its earlier history the House of Commons sat. Just before entering we stopped at the door of what was once the treasury of the Kings of England. Its interest as a treasury has long since departed, but by crowding the finger up under one of the hinges one may discover a tangible sign of severity of old time justice. Once on a time some man lacking in proper reverence for royalty made a nocturnal raid on the treasury. When he was detected his skin was taken off and nailed up on this door and a remnant can still be felt under the hinge. The Chapter House now has increased interest, from the beautiful stained glass windows of historical subjects, placed here in remembrance of Dean Stanley, one of them contributed by Americans, as we are informed by the communicative guard, who rehearses the whole history of the room and its contents.

From the Cloisters we passed into the Jerusalem Chamber mentioned in Shakespeare's "King Henry IV." as the place where the King died, but now famous the world over as the place where the recent revision of the Bible was made. Another walk through the Nave to hunt out on the pavement the slabs inscribed with the names of Darwin, Livingstone and Robert Stephenson, and we pass into

the outer air again. As we leave the dusty, time-stained monuments, there comes up in mind that expressive sentence that Irving wrote after viewing the same scenes: "Columns, arches, pyramids, what are they but heaps of sand, and their epitaphs but characters written in the dust? The time must come when its gilded vaults, which now spring so loftily shall lie in rubbish beneath the feet, when instead of the sound of melody and praise, the wind shall whistle through the broken arches, and the owl hoot from the shattered tower."

MINUTES OF THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association convened with the church at Milton Junction, Wis., on Fifth-day, June 21, 1888, at 10 o'clock A. M.

Opening sermon by Stephen Burdick, from Isa. 52: 11. Theme: "Clean Lives the Demand of our Master's Work."

After the sermon, the Moderator, E. M. Dunn, called the Association to order, and prayer was offered by S. R. Wheeler. The Moderator made some appropriate remarks.

Upon motion of J. W. Morton, the programme as arranged by the pastors of the Milton and Milton Junction Churches, for the Association, was adopted after modification, as follows:

Fifth-day Morning.
10.00 A. M. Introductory Sermon, Stephen Burdick.

Welcome.
Appointment of Standing Committees.
Communications from churches.
Adjournment.

Afternoon.
2.00 P. M. Devotional exercises, fifteen minutes. Communications from churches continued.
Communications from corresponding bodies.
Report of delegates to sister Associations.
Miscellaneous business.
Adjournment.

Evening.
7.45 P. M. Devotional exercises, fifteen minutes. Sermon by A. H. Lewis.

Sabbath Morning.
9.15 A. M. Devotional exercises, fifteen minutes. Reports of committees.
Miscellaneous business.
10.30 Sermon by Stephen Burdick, "The Relation of our Schools to the Life and Prosperity of our Churches."

Discussion of the foregoing subject.
Adjournment.

Afternoon.
2.15 P. M. Devotional exercises.
Reports of committees.
Miscellaneous business.
3.30 Women's Executive Board, led by the President, Mrs. Harriet Clark.

8.30 Missionary conference, led by J. W. Morton.
4.30 Adjournment.
7.45 Praise, prayer and conference meeting.

Sabbath-day.
10.30 A. M. Sermon by the delegate from the Eastern Association, A. H. Lewis.
Collection for Missionary and Tract Societies.
Afternoon.
2.00 P. M. Sermon by U. M. Babcock.
3.00 Sabbath-school exercises.
7.45 Devotional exercises.
8.00 Sermon by delegate from South-Eastern Association. Business.

First-day.
9.15 A. M. Devotional exercises.
9.30 Unfinished business.
10.00 Tract Society's hour, led by J. B. Clarke.
11.00 Sermon by delegate from Central Association, Clayton A. Burdick.

Afternoon.
2.15 P. M. Devotional exercises.
Miscellaneous and unfinished business.
2.30 Address by A. H. Lewis.
Sermon by delegate from Western Association, G. H. F. Randolph.
7.45 Devotional exercises, fifteen minutes.
8.00 Sermon by Jacob Brinkerhoff.
Business.
Adjournment.

E. M. DUNN, Moderator.
S. H. BABCOCK, Secretary.

The pastor of the Milton Junction Church, N. Wardner, offered words of welcome on behalf of the church.

On motion, the Moderator was instructed to appoint the Standing Committees.

Letters from the churches were read in the following order: Milton, West Hallock, Chicago, Rock River, Albion, when, after announcements, and benediction, by J. W. Morton, the Association adjourned at 10 o'clock P. M.

AFTERNOON.

Devotional exercises led by W. B. West. Letters from the churches were read in the following order: Longtre, Walworth, West Farina, Milton Junction, Rose Hill, New Auburn, Farmington, Berlin. Remarks were made by J. W. Morton, the Association adjourned at 10 o'clock P. M.

with reference to the churches of Marion County and Friend, Kansas.

The Moderator appointed the Standing Committees, as follows:

On Petitions—U. M. Babcock, Stephen Burdick and J. S. Langworthy.
On Finance—James Pierce, Robert Brown and W. B. West.
On Resolutions—James Summerbell, H. B. Lewis, A. H. Lewis, Clayton A. Burdick and G. H. F. Randolph.
On the State of Religion—S. R. Wheeler, A. G. Crofoot and S. H. Babcock.
On Education—J. W. Morton, N. Wardner and Albert Whitford.
On Nominating Essayists, Delegates to Sister Associations, Preacher of Introductory Discourse, and Sabbath-school Board—A. McLearn, L. A. Loofboro, T. B. Coon.
On Nomination of Officers—J. T. Davis, C. A. Burdick, E. P. Clarke.

Programme Committee—The pastor and officers of the church where the next Association shall convene.

Voted that all petitions contained in the letters be referred to the Committee on Petitions.

Communications from corresponding bodies being called for, H. B. Lewis, as delegate from the South-Eastern Association, A. H. Lewis from the Eastern, Clayton A. Burdick from the Central, and G. H. F. Randolph from the Western, read the corresponding letters from those bodies, supplementing them with words of cheer and good-will.

On motion, these brethren were cordially welcomed, and invited to participate in our deliberations.

The report of the delegate to sister Associations was received and adopted as follows, that part pertaining to finances, referred to the Committee on Finance:

Your delegate to Sister Associations would respectfully report that, agreeable to your appointment, he attended their late sessions, which were held as follows: The South-Eastern convening with the Church at Lost Creek, W. Va., May 24, 1888; the Eastern with the Church at Berlin, N. Y., May 31, 1888; the Central with the First Verona Church, at New London, N. Y., June 7, 1888, and the Western with the Church at Little Genesee, N. Y., June 14, 1888; that in each of these the greatest courtesy was extended, your delegate being given a place on their programme and invited to participate in their deliberations; that the duties assigned him have been performed to the best of his ability.

The churches of the South-Eastern Association were largely represented, both by letter and delegate; a spirit of devotion was manifest from the first, and at one of the conference services 120 persons testified to the goodness of God; the reports from some of the churches spoke of revival efforts, which resulted in a number of conversions. On First-day morning, the dedicatory sermon of their very beautiful church was preached by the pastor, J. L. Huffman, at which time it was stated that the cost of repairing the church was \$1,671 90, and that with the contributions received they were able to report no indebtedness. It was estimated that 1,500 were present at this service. Much interest was manifested in the cause of education, and an effort is being made to establish a school within the bounds of that Association.

The Eastern Association being held with a church rather isolated, its churches were not so largely represented, but a good degree of interest was manifest throughout. In this Association we had a new departure in the arrangement of the programme, which worked admirably, and we recommend the same to this Association. The change was in placing the devotional services at such a time during the sessions that all could attend, it often coming in the midst of the business hours, when all things else were suspended, and about thirty minutes would be spent in communion with God. At the very first there was a melting down of the people, and the good spirit continued throughout. Though no great increase was reported by the churches, a commendable earnestness was manifest.

The Central Association being the one in which the General Conference is soon to convene, this was thought by many to account for the fact that no more were in attendance at this session, but it was evident to your delegate that those who had come were there to worship God rather than transact business, the devotionals and sermons taking the prominent place. The business was dispatched with rapidity, and while differences of opinion existed the utmost harmony prevailed. A deep interest was manifest in the welfare of feeble churches of that Association, and a resolution, recommending the stronger churches to care for them, by sending their pastors to them a portion of the time, unanimously prevailed. All in all, it was an interesting and, we trust, a profitable session.

But the "best of the wine" was at the "last of the feast." As the reports were brought in from the other Associations, the Western Association appeared to catch the spirit; and, by placing the hour of devotionals at the discretion of the Chair, it was arranged to have them near the middle or close of the sessions; here, as in the Eastern Association, this departure appeared to be a wise one, and God's blessing was poured out upon the people. The interest continued to increase until the close. By the resignation of their regular delegate, O. S. Mills, and upon his recommendation, Eld. G. H. F. Randolph, our missionary elect to China, was appointed in his place. Your delegate feeling the importance of Association not only as a means of promoting the cause of the Kingdom, but as a means of promoting the cause of the Kingdom, he has with the South-Eastern Association, U. M. Babcock, Chairman.

On the State of Religion. The report was read, and the delegate called up, as the discussion of the State of Religion, of the Association.

Stephen Burdick, James Summerbell, H. B. Lewis, and A. G. Crofoot, was adopted as follows:

Your Committee on Obituaries would respectfully report that we have not learned of the decease of any of the official members of our churches, with the exception of Dea. WILLIS K. GREEN, who died in New Auburn, Minn., Aug. 18, 1887, aged 80 years, 8 months and 16 days. At the age of 28 years he was joyfully converted to Christ, and the next year received baptism at the hands of Eld. Wm. Green, and united with the Seventh-day Baptist Church at Adams Centre, N. Y. Ten years later he, with his family, moved to Watson, Lewis Co., N. Y., and the following year they became constituent members of the Watson Church, and he was there called to the office of deacon. In 1848 they moved to Hounsfield, Jefferson Co., N. Y., where they became constituent members of the church which was there organized the following year. In 1854 they moved to, and settled in, Boone Co., Ill., but united with the Walworth Church, which was 18 miles distant. Although the church was so far away, they were present at the meetings whenever it was possible. When they could not do this, the deacon would gather his family about him and read a sermon and the Scriptures to them. In 1868 they moved to Walworth, and the following year to New Auburn, Minn., where he, with his wife, were among the constituent members of that church. He was a man highly gifted in prayer and exhortation and has been a blessing and a help to many. He loved the church and all its appointments, and came peacefully to his end, like a shock of corn fully ripe.

C. M. Bliss (for M. F. Bailey).
The report of the Corresponding Secretary was read and adopted as follows:

Your Corresponding Secretary would beg leave to report, that the Corresponding Letter was prepared and presented to the last Association. According to the instruction of the Association, I corresponded with the Tract Board in regard to the proposal to invite Rev. N. Wardner to revise his Essay on Baptism, and have it published in tract form. They replied that the Board would comply with the request of the Association. There has been nothing else come to the knowledge of the Secretary requiring correspondence. W. H. ERNST, Cor. Sec.

Mrs. C. J. Bliss was appointed a Committee on Obituaries for the ensuing year.

The report of the Engrossing Clerk was received and adopted.

Your Engrossing Clerk would report that, according to instructions, he forwarded to all the churches of this Association blanks to be filled by the churches and Sabbath-schools and returned in time for the sitting of the Association, filled out in a proper manner at a cost for postage and stationary of 50c.

He also procured the printing of 200 copies of the blanks adopted by the Association, a sufficient number for four years' use, at a cost of \$2.

He also ordered printed and distributed from the office of the SABBATH RECORDER, direct, 500 copies of the minutes of the last session of this body, as per vote of the Association.

All of which is respectfully submitted.

L. T. ROGERS, Engrossing Clerk.

L. T. Rogers was appointed Engrossing Clerk for the ensuing year.

Remarks were made upon the religious condition of our churches, as indicated by the letters, by S. R. Wheeler and U. M. Babcock.

On motion, the Moderator was authorized to use his discretion with reference to the religious exercises during our business sessions.

After announcements, and benediction by H. B. Lewis, adjourned to 7.45 P. M.

EVENING SESSION.

Devotional exercises fifteen minutes, led by U. M. Babcock. Sermon by A. McLearn, from 1 John 2: 1.

Announcements by the Moderator. Benediction by A. H. Lewis. Adjournment.

SIXTH-DAY—MORNING SESSION.

Devotional exercises for fifteen minutes, led by A. G. Crofoot. Report of Standing Committees was made in the following order:

On Petitions, which was adopted.

Your Committee on Petitions would respectfully report that they recommend that the request of the Southampton Church, that the next session of this Association be held with it, be granted.

2. That, having carefully examined the articles of faith and covenant of the Friend Church, Kan., we express ourselves as satisfied with them, and recommend that their request to be received into the membership of this Association be granted.

3. Your Committee would recommend that the petitions of Texarkana and DeWitt Churches, to be dismissed from our organization to form a new association, be granted. We would further recommend that this Association send a delegate to represent us at the session of the South-Western Association to be held in August.

4. Your Committee, to whom the request of the Nortonville Church was referred, would respectfully report that they have reconsidered their petition, but do not recommend that the decision already made be rescinded, but that the same be held with the Southampton Church, U. M. Babcock, Chairman.

On the State of Religion. The report was read, and the delegate called up, as the discussion of the State of Religion, of the Association.

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North-Western Association, Mrs. Eliza Babcock, Albion, Wis.

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T. ROGERS,
Notary Public, Conveyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

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Missions.

"Go ye into all the world; and preach the gospel to every creature."

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

A CHRISTIAN wife of a Christian missionary was declared to be worth more than twenty Celibati Roman Catholic missionaries to the cause of evangelism.

RELIGIOUS impressions made upon heathen women in dispensaries and hospitals should be followed up by the work of Christian women in their homes.

THERE is great opposition to the education of girls, and such questions as these are asked—Are they to be priests? Who, then, will draw water, bring wood? and so on.

AMONG the results of organized work for missions among women at home have been spiritual blessings for themselves and the creation of a more wide-spread interest in the cause of foreign missions.

THE Lord calls out new energies as his coming draws nigh; among these is woman's work for woman, supplementing the work of ordained missionaries, a field of unusual influence in China.

ONE Baptist woman missionary founded and now has charge of a prosperous church and station. She teaches native helpers, and looks after matters of organization and government, but does not administer the ordinances.

In Japan woman is accorded a higher position than in China; in that country there are said to be 3,000 primary schools; the demand for English teachers among the people exists, and a need for teachers in mission schools and the subject of higher education for women has a foremost place.

As to the relation that should exist between woman's boards and the general boards and societies, some think there may be complete independence of action, both at home and abroad; others, that here, as everywhere, woman should be the helpmeet, and that the aid given should be in the line of co-operation.

THE wives of missionaries, as well as single women, have done noble work from the first; but organized work among women at home, for the purpose of seeking out, equipping and furnishing support for single women as missionaries, is of recent date. There are now forty-three women's societies in Great Britain and America.

HEATHENISM considers woman as an inferior being, treating her sometimes kindly, sometimes cruelly. Some are satisfied with their lot, some are terribly restless. Their elevation must be the work of Christian women; and when elevated they can elevate their children, of whom they have almost exclusive care for the first ten years.

WOMAN'S work for woman, in heathen lands, deserved and has received much attention, and has awakened great interest in the Conference. In mission schools for the young the work is promising and enduring. Medical work gives opportunity to afford relief from the horrors of heathen superstition in regard to disease and medicine. She gains access to homes with her Christian influence, as man cannot do. She instructs heathen women in schools especially for them. Bible women are to be taught and trained for their work among their country women. Missionary women can do itinerant evangelical work, as they go out two by two, among the towns and villages. Nor is industrial teaching an unimportant part of woman's work for woman.

JEWISH MISSION WORK.

At the Mildmay Conference, in 1878, the subject of Jewish Missions was given only a small corner, at the last session; at the present Conference it has received a more just and honorable recognition. It is said that Prof. Delitzsch once attended a missionary meeting at Nuremberg; and, as it was about to close, he arose and asked the privilege of saying a few words. He told the people that nothing had been said or done in regard to mission work among the Jews, while the very Scripture they had read taught that the Jews were yet to be gathered into the kingdom of Christ. Is it not too true that while we interpret

quite literally the prophetic denunciations against the people of Israel, we apply the promises of blessings and salvation almost if not quite exclusively to the Gentiles?

This subject awakened much interest at this Conference. It was held that the church had departed from the New Testament plan of preaching first to the Jews; and that if we would return to this method greater success would follow. Converted Jews are to become, it was believed, the messengers of salvation to the millions of heathens yet in darkness.

Our own interest in this subject was still more increased; our confidence in respect to the ingathering of the Jews into the church of Christ strengthened; and our belief that the Lord's Sabbath must more and more come to the front in Christian life, doctrine and work made more firm.

Brethren, having been, led to put our hands to the work of sending the gospel to the people of Israel, by means of both the printed and spoken word, let us carry it on with growing hopefulness and earnestness, enlarging our plans as the Lord may lead and help us.

NOTES FROM THE LONDON MISSIONARY CONFERENCE.

It seems strange and incomprehensible that the subject of medical missions did not receive earlier attention. Health has been injured by pressing converts to adopt European modes of dress; and it is believed that many little children of Christian Indians in the Harkin's Bay Territory died on account of the absence of medical knowledge and skill. Dr. George Post, of Beirut, Syria, gave a graphic and touching description of what one might have witnessed in the hospital there on a Christmas day. Among those gathered around the Christmas-tree are a Jewish boy, representing a race prejudiced against the gospel; a Mohammedan, a descendant from the great Saladin, who not long before, would have called Dr. Post a Christian dog, but who has received, through the skill of that once despised dog, the restoration of sight; a descendant of Mahomet from Hebron, the guardian of the Cave of Macphelah, from which Christians are zealously kept away, and from which Rev. William M. Jones, once our missionary to Palestine, was himself stoned; an American priest who claims that his church is the most ancient of all; and a Bedouin from far-away Palmyra, where he had suffered much at the hands of ignorant doctors. Why were they there? The fame of the hospital had reached them; that seemed to be their only hope, and they came. And now they listen attentively to the gospel story, from the lips of the Christian physician, through whose skill blessings have come to their diseased and suffering bodies.

It is the honor of Christianity that it seeks, by various means, the development of the whole man. Educated men are needed for leadership; and educated people to follow, that great error may be guarded against, and native converts steadily lifted above their heathen countrymen. There are many intellectually cultured heathen, and thoroughly cultivated natives, as well as educated American and European missionaries, needed to stand before native audiences of educated people. Schools are needed to train native Christian workers, and to meet the present wants of native communities. Christian missions aim to awaken Christian faith, and to make a Christian community. This marks the first stage in religious progress. Then, as an evangelized community, it ought to go on toward more and more complete self-support, self-government, and self-propagation. Boarding schools for girls are only second in importance to training schools. These are a valuable factor in the work of starting individuals, homes, communities and nations in the way of progress. Even geography is hostile to Hinduism; and schools that teach the elementary branches of education may prepare the way for evangelism. Some would not employ non-Christian teachers at all; others would employ them to teach secular things only, if Christians cannot be found, but would have the missionary exercise over his work very careful supervision.

China and Japan see and feel the necessity of education if they are to keep pace with other nations, that their national development depends on this. Many of the better classes are bound to have an education; let missions, if possible, furnish it, with no limitations but our ability to give and their capacity to receive. Preach, preach! but also, teach, teach! It may be that but few converts come from

the highest schools; but some of these are doing a great and good work. One has led a thousand persons to Christ; another has given to his country a large amount of Christian literature, and so on. But it is both natural and fair to put on the other side the large cost of these higher schools. Education is helpful to evangelization, but it may be raised to too great importance.

The Bible ought to become a text-book in the government schools of India.

The success and popularity of Christian schools in Syria led Mohammedanism to establish similar schools; but they were obliged to apply for Christian teachers.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Missionary Society was held in the Pawcatuck Seventh-day Baptist church, June 18, 1888.

Thirteen members present. Wm. L. Clarke in the chair. Prayer was offered by Dea. N. H. Langworthy.

The Treasurer presented his quarterly report, which was received and ordered placed on record.

The Treasurer stated that portions of the special collection for "Meeting House Fund," were designated for special objects, and it was voted that the Treasurer be authorized to send \$100 to the Church at Salemville, Pa., also \$10 to the Church at Haarlem, Holland, and \$10 to the Adell Church.

The Treasurer was authorized and instructed to execute a deed to Charles Hayes, of DeRuyter, N. Y., of the Diana Hubbard estate, after the balance due has been paid.

CORRESPONDENCE.

From A. E. Main, report of labor and recommendations in regard to missionary labor and annual report.

From Dr. Swinney, concerning supplies of medicines which she asks to be sent with Bro. G. H. F. Randolph's goods in October; also giving an account of a trip which she had taken in the country, and of her great desire that the gospel might be carried into the interior; also expressing thanks for the extra money which was sent in the Christmas-box.

From the clerk of the Garwin (Iowa) Church, asking for an increase of the appropriation towards the support of Rev. E. H. Socwell as pastor.

From E. H. Socwell, informing the Board that he expects to commence labor with the Garwin (Iowa) Church August 1st, and asking if the appropriation to that church cannot be increased, as he will be unable to support himself with what the church can raise.

From H. B. Lewis, Ritchie, W. Va., stating that he will be obliged, on account of poor health, to leave his present field of labor.

Quarterly reports of labor and funds received on the field were presented from missionaries and missionary pastors.

It was voted that the request of Dr. Swinney be granted, and the Treasurer was authorized to purchase the medicines, etc.

It was voted that we appropriate fifty dollars to the Garwin Church to assist them in settling their pastor.

A. E. Main, Wm. L. Clarke and G. B. Carpenter were appointed a committee to arrange a programme for the Missionary Society at the Conference.

The following orders on the Treasury were voted:

Table with 2 columns: Name and Amount. Includes A. E. Main (\$230.40), J. W. Morton (211.61), J. F. Shaw (122.00), C. W. Threlkeld (105.19), U. M. Babcock (126.59), S. D. Davis (45.00), W. K. Johnson (25.57), D. N. Newton (20.88), Ritchie Church (30.77), Lincklaen (18.75), Oselic (18.75), New Auburn (25.00), Rose Hill (25.00), R. S. Wilson (20.30), R. S. Hewitt (37.80), 1st Western Church (25.00), Woodville (50.00), Berlin (37.50), American Sabbath Tract Society, bill (8.89), G. Velthuisen (100.00).

Voted that the Treasurer be authorized to settle with the churches of Cartwright and Trenton the amounts due them on appropriation.

Adjourned.

I. B. CRANDALL, Rec. Sec., pro tem.

The thirst for English exhibited by the Japanese is well illustrated by a story that comes from Tokyo of a foreigner who saluted a jirikish coolie, as he was seated by his vehicle on a bitterly cold night, and by the light of a farthing candle, was holding some paper before him. "What are you reading there, my man?" The answer came in cheerful tones: "I am trying to learn English, sir." So, all over the empire, from the palaces of cabinet officers down to the huts of the coolies, the Japanese are trying to learn English.

Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

"We must not hope to be mowers, And to gather the ripe gold ears Unless we have first been sowers; And watered the furrows with tears."

"It is not just as we take it. This mystical world of ours; Life's field will yield as we make it. A harvest of thorns or of flowers."

"THE ALPHABET OF GOD'S LOVE" has come to us. It is an alphabetic compilation of Scripture text, designed to emphasize the love of God in its winning spirit. It is dedicated to the Y. W. C. T. U. of Paterson, N. J., by Mary E. Benson, its author. Price, 25 cents per copy.

WOMAN'S BOARD OF MISSIONS.

The twentieth annual report of this board gives some interesting features of woman's work. Since its organization in 1868, it has employed 171 missionaries. It now has 102, and 132 Bible women, making a working force of 234 women devoting themselves to the work of saving souls. During the twenty years, \$1,553,709 have been paid into its treasury. It has 28 boarding schools, with about 1,800 scholars, and 215 common schools. It has had missionaries in China, Ceylon, Turkey, Zululand, India, Persia, Japan, Spain, Dakota, Mexico, Austria, Micronesia, West Central Africa, and East Central Africa. The "twenty years service" closes with, "What has it accomplished?" It has sent living lips to proclaim in many languages good news to the lost. It has sent hundreds of Bible women with Christ's own words through cities and hamlets, in homes by the wayside; it has built homes and schools where thousands of the King's daughters have been made meet for their Father's palace; it has gathered little children and placed them in the arms of Jesus; it has made Christian mothers, it has told of eternal life, it has brightened the dark valley, it has lifted up him who will draw all men to himself. So we lay our yesterdays, with all their shortcomings, at Christ's pierced feet; the mistakes all ours, the praise all his. So we go on to our untried to-morrows.

For the new years come, And the old years go, As swings time's pendulum, To and fro; But the kingdom grows."

A WOMAN'S LOVE.

Mary Magdalene stands prominent as an earnest and faithful lover of Jesus Christ. She is first mentioned in Luke 8: 2, as one that followed Jesus and ministered to him of her substance, as he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. Her strong love is evidently based on her freedom from seven devils cast out by Jesus. She is not to be associated with the one who is called in Luke 7: 37, "a sinner; and stood at his (Jesus) feet behind him weeping and began to wash his feet with tears, and did wipe them with the hairs of her head." She is associated with Joanna, the wife of Herod's steward, and Susanna, and many other charitable women, who ministered to Christ of their substance. She was one of the better class of women, and from her benevolent spirit, quickened by greater freedom from satanic misleadings, was more attentive to Christ than any of his men disciples. She followed him in his last journey from Galilee to Jerusalem. She stood at the cross at his crucifixion, and beheld when he was laid in the sepulcher. She was the most important witness of all of the closing scenes in Christ's sufferings and death and burial. In the end of the Sabbath, true to her faithful love, she visited his tomb to see where her beloved Saviour lay. Before daylight the next morning she went alone to the sepulcher, and finding it empty, she ran, and called up Peter and John, the bravest and most loving disciples, and told them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." While the two disciples were investigating, she stood without the sepulcher weeping because her Lord was taken she knew not where. While thus weeping a well known voice called out, "Mary," and she lovingly responded "Master." She then received a message to his disciples. She immediately carried the message, and told them she had seen the Lord, and he had spoken these things unto her. In all these trying scenes she showed more love than John, the beloved disciple, and more courage than the brave Peter. The resurrected Jesus talked first with her, and gave her the first message to others. Her sorrow, fervent love that had no fears,

was rewarded with the first words of her resurrected Saviour, and the first message to others, notifying them that "I ascend unto my Father and your Father, and to my God and your God." She was the first to proclaim a risen and ascended Saviour, and that his Father and God was also the Father and God of his disciples.

A BIBLE-WOMAN'S JOURNAL.

TRANSLATED BY MARY J. HOLBROOK.

The first place I visited was Handa, where the Roman Catholics have a strong foothold. I staid at the home of relatives and instructed them; did not see evidences of repentance on the part of any one, but found attentive listeners.

In Nagoya the work was most interesting. The number of attendants at church was double that of any former year. Friends and relatives from the immediate neighborhood, and also from Gila, came to be instructed, and for nine days I labored among them to the very limit of my strength. On Sundays, my work literally began at five o'clock in the morning and lasted until ten at night.

The Fujinkuwa, a society of ladies banded together for mutual improvement, invited me to address them. Among those most active in the society were several of my old pupils, who received me enthusiastically. No lady had ever addressed the society before, and the members, almost without exception, were entirely ignorant of Christianity. I talked forty or fifty minutes on the Duty of Woman, my favorite theme, speaking of the position of woman as seen from the New Testament. Going in very plain attire, some of the ladies at first paid me comparatively little attention; but after the address, the proudest and most elegant of them thanked me for my words, and cordially invited me to their homes.

The next day I went to Kamezaki. Here I had an aunt and uncle, whom I had not seen for twelve years. They were devout Buddhists. My mother having become a Christian, had long been anxious about my aunt, her sister, and had written to her of the blessings of the new faith. Last January she paid a visit to Kamezaki for the purpose of trying to influence her sister to become a Christian; but the household were so violent in opposing the efforts to instruct them, and so upbraided my mother for being led away from the gods of her fathers, that the visit was most painful to all concerned.

Coming home she still reasoned with her sister by letter. At length aunt came to return the visit. With a Buddhist rosary around her neck, her sacred books in her hands, and a store of specious arguments, she confidently expected to reclaim at once her erring sister.

She arrived on Sunday, and my mother had gone to Nagoya to attend church. As soon as she returned and the usual salutations were over, my aunt began her attack on the Christian faith; but, strange to say, though she had been so brave in making her plans, her arguments all forsook her; she was like a withered leaf.

To our great surprise, she listened attentively to all my mother had to say in her own defense, and other Christians were called in to explain the subject more fully. Mr. Yamada, the pastor at Nagoya, was invited to converse with her; and before she left our home she had not only laid aside her Buddhist rosary, but she had put on the robe of Christ's righteousness, and the ornament of a meek and quiet spirit.

She had been asked by her daughter-in-law to buy for her in Nagoya some sacred books, a rosary, and a little bell for waking the gods; but having come to see the utter worthlessness of these things, she had not fulfilled the daughter's commissions.

Preparations were being made for her return, but some of the Christians fearing she was scarcely prepared as yet to meet the persecutions that probably awaited her, persuaded her to remain longer. She stayed one month, and was under instruction all the time.

Returning home she was greeted with a torrent of opposition, and the whole household was thrown into confusion.

Her son being the chief magistrate of the village, and the family one of special influence, the priests were in the habit of going to the house every day to read their holy books. Finding that the mother of the family had gone over to the new faith, they were greatly alarmed; and when, by-and-by, the old lady herself went to the temples to labor with them, and show them the error of their teachings, their consternation knew no bounds.

The daughter-in-law, by-and-by, inquired for the books and relics which she had asked the mother to purchase. The old lady confessed at once that learning how utterly worthless these things were she had not bought them. Another storm followed.

The daughter-in-law, who was more skillful in sophistry than the old lady was, made it very hard for her; boys in the street were beginning to whisper, "Amhen no O Baa San" (the amen old lady) when she passed along.

Just at this juncture Mrs. I., the Bible-woman, from whose journal we make the extract, arrived, and in a few days the daughter-in-law was led both to see and acknowledge her past mistakes, and hostilities between her and the old lady came to an end. The son was the next to yield to the good influences, and several young men in his employ soon followed. Before Mrs. I.'s return, nine influential people in the village had become Christians. Tokro, Japan

Sabbath Rest

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

CORRESPONDENCE

Brother J. K. Andrews, embraced the Sabbath three ago, under date of June 24th, experience as follows:

On Seventh-day, June 16th notified me that I was temporarily from the United Presbytery cause I believed that the Sabbath. I told them that I was thus suspended. I loved the fourth commandment evidently a view of the subject had not taken; and they were astonished at it. I insisted just what it amounted to. I told them that it was contrary to the church. I told them that I taught that the seventh day was and that the first day was I could not believe both, and proved the seventh day by I did not, and could not, bring proof for the first day. Some side of the session told me believe in the seventh-day would stop talking about it. I do this unless convinced by I am wrong. Then I will not ing it, but I will also stop am informed that my case I advised by Presbytery, and a trial before that body. I that they will not bring the Seventh-day minister to help I want some tracts, leaflets, distribute, for I have a great I am almost alone, save as G With his help, I am determ

PERVERSION

Not long since my attention to a notice in one of our local organization of a Sunday-school the churches in my town follows: "Last Sunday Sabbath-school was organized." The officers and stated that same would be held each at 9.30.

Now what I wish to note in which the terms Sabbath used interchangeably with aside from tradition. The the true and proper inter a name or thing, is what perversion, or a turning fr a term to that which is w of value only so far as they truth. And just so far as a way calculated to change intent or purpose, just so culated to mislead the mi upon the readers or hearer are not true.

To illustrate, suppose my children at an early p to misapply the names give meals. By calling brea supper dinner, you see I use of the terms from the intent or purpose. So thus taught; and when is it any wonder that whe rect them, they should as of these meals are corre mother always called them of the same family, after tempted correction asks, does it make if we only g what we call them, wheth Now who is to be blame think you will readily say has changed the use of th proper intent or purpose.

Many religious teach day, who have graduate language with the high before their congregatio use of language. And t creased in this direct scholarship. When they bath for the first day of of the seventh, or call they change or pervert t as emphatically as the f in the case supposed c they eat three times a d

But, says one, what is be so particular about answer is simply and on is condemned in the W 13th chapter of Acts read of Paul and Barna traveling through the they found a certain sor a Jew, whose name w was with the deputy of Paulus, a prudent man the Word of God from

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

CORRESPONDENCE.

Brother J. K. Andrews, of Ohio, who embraced the Sabbath three or four years ago, under date of June 24th, writes of his experience as follows:

On Seventh-day, June 16th, the session, through a committee appointed by them, notified me that I was temporarily suspended from the United Presbyterian Church because I believed that the seventh day was the Sabbath. I told them that, as I understood it, I was thus suspended because I believed the fourth commandment, which was evidently a view of the subject which they had not taken; and they were not a little astonished at it. I insisted that that was just what it amounted to. They reminded me that it was contrary to the discipline of the church. I told them that the discipline taught that the seventh day was the Sabbath and that the first day was Sabbath too. I could not believe both, and the discipline proved the seventh day by the Bible, but did not, and could not, bring one word of proof for the first day. Some parties outside of the session told me that I might believe in the seventh-day Sabbath if I would stop talking about it. But I cannot do this unless convinced by the Bible that I am wrong. Then I will not only stop talking it, but I will also stop believing it. I am informed that my case has been under advisement by Presbytery, and I am promised a trial before that body. I fear, however, that they will not bring the case to trial. If they do, I would be glad to have some Seventh-day minister to help me through. I want some tracts, leaflets, etc., that I can distribute, for I have a great work to do and I am almost alone, save as God is with me. With his help, I am determined to labor on.

PERVERSION.

Not long since my attention was attracted to a notice in one of our local papers of the organization of a Sunday school in one of the churches in my town, which read as follows: "Last Sunday a missionary Sabbath-school was organized." Then it named the officers and stated that a session of the same would be held each Sunday morning at 9.30.

Now what I wish to notice is the manner in which the terms Sabbath and Sunday are used interchangeably without any authority aside from tradition. The diversion from the true and proper intent or purpose of a name or thing, is what Webster terms perversion, or a turning from a right use of a term to that which is wrong. Words are of value only so far as they convey ideas of truth. And just so far as words are used in a way calculated to change from the proper intent or purpose, just so far are they calculated to mislead the mind, and so fasten upon the readers or hearers impressions that are not true.

To illustrate, suppose I commence with my children at an early period of their life to misapply the names given to our regular meals. By calling breakfast supper, and supper dinner, you see I have perverted the use of the terms from their true and proper intent or purpose. So these children are thus taught; and when they are grown up, is it any wonder that when one tries to correct them, they should say I know the names of these meals are correct, for father and mother always called them so? Another child of the same family, after listening to the attempted correction asks, "What difference does it make if we only get three meals a day what we call them, whether in order or not?" Now who is to be blamed for this error? I think you will readily say, their teacher, who has changed the use of the terms from their proper intent or purpose.

Many religious teachers of the present day, who have graduated in the study of language with the highest honors, do stand before their congregations and pervert the use of language. And their influence is increased in this direction because of their scholarship. When they use the term Sabbath for the first day of the week instead of the seventh, or call sprinkling baptism, they change or pervert the use of terms just as emphatically as the fathers and mothers in the case supposed concerning the meals they eat three times a day.

But, says one, what is the harm? Why be so particular about these things? The answer is simply and only this: Perversion is condemned in the Word of God. In the 13th chapter of Acts of the Apostles we read of Paul and Barnabas. As they were traveling through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, which was with the deputy of the county; Sergius Paulus, a prudent man, who wanted to hear the Word of God from Saul and Barnabas.

But this false prophet withstood them, seeking to turn away the deputy from the faith. Saul, filled with the Holy Ghost, set his eyes on him, and said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Will you not cease to change from the right to the wrong? We see by this that Paul regarded this perverter of the right way no less than a child of the devil—full of all subtlety, i. e., sly, shrewd, calculated to deceive.

In view of this fact, how careful one ought to be who is a teacher, that he pervert not the ways of God, and so bring upon himself the title given this perverter of God's ways. KIRKE R. SHELDEN. COLDWATER, Mich.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

THE NEW LIBRARY AT ALFRED UNIVERSITY.

The movement which was inaugurated by the Trustees last year, to consolidate the various college and lyceum libraries under one management has been accomplished. A short trial of the plan has convinced all interested of the wisdom of the arrangement. The number of readers has already increased nearly, if not quite, 500 per cent.

Eight thousand five hundred volumes are on the shelves, and numerous additions have been made by gifts and by purchase. The rooms in Memorial Hall are both convenient and elegant. The Library Board has decided to keep the room open from 9 A. M. to 9 P. M. during the school days.

Two experienced librarians from Columbia College are now classifying the books according to the most approved plan. All the requisite material therefor has already been ordered from the Library Bureau of Boston. In addition to these, there must be lamps for evening readers, chairs and tables, extra desk for Librarian, tables for card racks, a clock and some additional shelving.

To meet these expenditures, the Trustees of the University have no funds, but have generously furnished a custodian for four hours daily, and board for the cataloguers while they are in Alfred. The balance must be met by subscription. Pledges have thus far been received from the following friends: Mr. Charles Potter, Plainfield, N. J.; Mr. Wm. Langworthy, New York City; Miss Amelia Potter, Westerly, R. I.; Ira A. Place, Esq., New York City; Miss Eugenia Lewis, Plainfield, N. J.; Miss Jennie A. Vaughan, New York City; P. B. McLennan, Esq., Syracuse, N. Y.; Mr. J. M. Titsworth, Plainfield, N. J. Others who have promised aid will soon be heard from, and still others must contribute if this great work is to be completely carried forward. Five hundred dollars beyond what is already raised would be ample for the present year. I do not believe that any other such small outlay can do as much for the cause of education as this.

President Allen has requested me to act as treasurer of the fund. We hope for a prompt response from all who can aid us. DANIEL LEWIS. 62 PARK AVENUE, New York City.

ALBION ACADEMY.

The Baccalaureate Sermon of the 35th Anniversary of this Institution was preached, by special arrangement, in the church to a large congregation, on the evening of June 25th, by Rev. A. H. Lewis, of Plainfield, N. J. The Commencement exercises were held on the Campus, on the 26th, in the ample and beautiful grove fronting the Academy. The day was chilly and the clouds and winds were suggestive of repellent influences and warning enthusiasm. At an early hour, however, Prof. S. L. Maxson, the Principal, was seen with teachers and pupils, energetically making ready for the work assigned to the day.

At the opening of the exercises, a large number of the friends of the school were on the ground, students and alumni, friends and patrons of early days. Among these were Gov. Adams, of Colorado, graduate of 18 years ago, and Dr. Head, long historically connected with the Academy.

Graduating diplomas were awarded to five members of the school, and one, an honorary, as a token of a long recognized merit, to Daniel Maxson Burdick, of Little Genesee, N. Y. The speaking by the ladies and gentleman graduates was of a high order, and the music furnished by the Academy Band was creditable to all.

Prof. Maxson has now finished his third

year of successful management of this school. At a meeting of the Board of Trustees it was voted to hire a fourth teacher, giving added strength to those already doing efficient service in the school. That Albion Academy may long continue to grow in strength, influence and power for good, is the devout and earnest prayer of the many who witnessed the celebration of the 35th anniversary. JAS. SUMMERBELL.

MILTON COLLEGE.

The exercises of Commencement week began with "Field Day," Thursday, June 21st. Running, jumping, lawn-tennis, foot ball, and other trials of strength and skill, with a very close and interesting game of ball between the College nine and the Milton Junction club (resulting in a victory for the College by one run) used up the entire day. A large number of people witnessed the exercises. The only criticism we have to offer is whether so severe exercise is not dangerous and not worth the prizes and glory gained.

Friday afternoon, at 6 o'clock (early on account of the Association), Rev. A. H. Lewis, D. D., gave an interesting and appropriate sermon before the College Christian Association. Text: John 6: 41. "The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven." Theme: "Living on the unseen." An eloquent tribute to Mrs. Chloe C. Whitford, and regret at her declining health, in the sermon, stirred to tears the many friends of that noble, self-sacrificing, Christian teacher.

Sabbath evening, the first joint session of the Literary Societies was presented with the following programme, interspersed with vocal music:

Oration, The Necessity of a Third Party, O. A. Skolas. Recitation, The Maiden Martyr, Minnie E. Davis. Oration, Evils of Centralization, A. L. Burdick. Address, Satire, Prof. Lucius Heritage. Paper, Philomathean Independent, F. H. Miller. Oration, A Beautiful Character, Anna L. Tomkins.

The most noticeable items are the address by Prof. Heritage, of the State University, and the oration by Miss Tomkins.

Sunday evening, Pres. Whitford gave the Baccalaureate Sermon, in the Seventh-day Baptist church. Theme: "Power of Public Speech." 2 Tim. 4: 17. "That by me the preaching might be fully known; and that all the Gentiles might hear."

The spectacle of the Apostle Paul defending himself and the doctrines of Christ, by an address in the criminal court at Rome, is first presented. The subject is, *Popular speech is the most effective means for the instruction of men in the gospel, and for persuading them to accept its truths and requirements.* This position was maintained under the following propositions:

1. Public eloquence arouses the most intense and vigorous action in the physical and mental powers of one who engages in the exercise.
2. Oratory excels all other instruments in power to impress the understanding of men, and to influence their volitions.
3. Because popular discourse has this unrivaled natural power to teach and persuade men, it has been appointed by Christ the vehicle for the furtherance of the religion which he, as its divine author, has established.

4. The power of the pulpit is notably exhibited in promoting and sustaining those collateral interests of society, which, as secular or religious, are based in the culture imparted by public speech of all kinds, or in the popular sentiments of the community most fittingly expressed by such speeches.

5. The paramount strength of the preacher's efforts lies in the character of the truth which he teaches and enforces.
6. The public presentation of the gospel by speeches is especially and pre-eminently aided by the demonstration of the Holy Spirit, the most potent force at work in the formation of moral and religious character.

In conclusion, the graduating class are urged to make faithful and continued use of cultivated and popular speech in the social circle, the school-room, or the pulpit. Monday was used in examining classes. Monday evening, the second joint session occurred, with the following programme, accompanied by music by Bankin's Orchestra, of Milton Junction:

Oration, The Ideal Foundation for the Real, A. E. Wade. Recitation, Over the Hill from the Poor House, J. N. Anderson. Address, Greed, C. B. Hull. Oration, Moral Courage, P. L. Clarke. Paper, The Taler, J. A. Dunn.

The entire programme was excellent. If any preference were shown, doubtless it would be to Miss Wade. The oration by Mr. Clarke was a fine one, but not so well delivered.

Tuesday afternoon, Dr. J. M. Stillman's concert took place, with a large and appreciative audience. The soloists were very weary from previous work, and perhaps did not do all they might. The chorusses gave complete satisfaction.

Tuesday evening the Annual Lecture before the Literary Societies was given by Col. J. P. Sandford, on "The Old and the New." The lecture was very humorous, but not such an one as we should select as a lecture to literary societies.

Wednesday morning, cold and rain drove us to the church for Commencement Exercises much to the regret of all, for the church, even when crowded to its utmost capacity, fails to accommodate the people who attend. The programme, interspersed by excellent, but almost interminable music, by the Milton Cornet Band, was as follows:

PRAYER.
Oration, Evolution in Education, Edward Ellsworth Campbell. Oration, The Polygamous Women of Utah, Anna Belle Butts. Oration, "Woman's Mission of Helpfulness," Gertrude Cornelia Crumb. Oration, Why we Should Honor all Men, Ellen Webb Socwell. Oration, Dissatisfaction a Law of Success, Ellen Stillman. Oration, Restrictions on Immigration, Charles Nelson Flagler. Oration, A Distinguishing Feature of the Age, Vina Hemphill. Oration, The Mission of Enthusiasm, Lester Charles Randolph. Oration, Originality of Thought, Mary Louisa Johnson. Oration, Despotism of Prejudice, Theodore Julian VanHorn. Valedictory Oration, Eulogy on Alexander Hamilton, Edwin Benjamin Shaw.

CONFERRING THE DEGREES.
BENEDICTION.
The Oration of Miss Stillman and Mr. Randolph were perhaps the best, including the item of delivery.

The Valedictory Oration was well written, but less effectively delivered than the two orations first mentioned. Degrees were conferred upon the following persons in their respective courses:

TEACHERS' COURSE.
Anna Belle Butts, West Hallowell, Ill.; Gertrude Cornelia Crumb, Walworth; Ellen Webb Socwell, Chillicothe, Ill.; Ellen Stillman, Nortonville, Kan.

SCIENTIFIC COURSE.
Edward Ellsworth Campbell, Walworth; Charles Nelson Flagler, Ossian, Iowa; Vina Hemphill, East Hallowell, Pa.; Mary Louisa Johnson, Collins.

CLASSICAL COURSE.
Lester Charles Randolph, Walworth; Edwin Benjamin Shaw, Freedom, Minn.; Theodore Julian VanHorn, Welton, Iowa.

MASTER OF SCIENCE IN COURSE.
James Wallace McGowan, Lena, Ill.

DOCTOR OF PHILOSOPHY.
Albert Salisbury, Whitewater; Everett Titsworth Tomlinson, New Brunswick, N. J.

Ellen Webb Socwell and Vina Hemphill are conditioned, and their diplomas will not be delivered until the studies are completed; but as only two or three studies are lacking, it seems better to condition than hold students for another year.

In the afternoon the Alumni held their meeting in the church, and were addressed by Prof. A. R. Crandall, Ph. D., on the "New Education." Owing to the rain, the class exercises were omitted.

In the evening the Senior Concert was given by Herr Hugo Tuerpe, the corneter, and Emma Von Elsner, the vocalist, assisted by Anderson's Orchestra, of Jonesville. A reunion of the old students closed the exercises of the week. W. F. PLACE.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."
"At last it biteth like a serpent, and stingeth like an adder."

DEACON WHITE'S PRAYER-MEETING.

BY MARY DWINELL CHELLIS.

Deacon White was to lead the weekly prayer-meeting; and, contrary to custom, he preferred not to announce the topic of the evening in advance. Curiosity, perhaps, as well as interest, drew a larger number than usual to the place of prayer.

The singing was inspiring, the Scripture read was eminently practical, and the subject proposed for consideration one which appealed to every man, woman, and child present.

"As professing Christians, what is our duty in regard to the sale of intoxicating liquors in our midst?"

"It is time this question was seriously asked, and as seriously answered," said the good deacon. "On my way here I passed two saloons where beer and cider are sold openly, and where I have no doubt stronger liquors are sold more secretly. And, my friends, we are responsible for this. There are fifty men and women here this evening, and fifty working with might and main against any local evil cannot fail of a good degree of success. There are not all here who should be. Some are in the saloons; some, too, for whom mothers are praying. God pity those mothers, and forgive us who are in a large measure responsible for their sorrow!"

"We have allowed the sale of intoxicating liquors in our midst. Yes, friends, we have allowed this sale, and we are verily guilty."

Much more than this said the leader; each utterance a personal accusation, of which he accepted his full share. He then offered an earnest prayer that all might be made to see their duty and have strength to perform it.

After singing a hymn there was an ominous silence, in which the ticking of the clock could be distinctly heard. At length this silence was broken by the pastor, who acknowledged his remissness and pledged himself to greater fidelity.

The next voice heard was that of a poor woman who sat in an obscure corner of the room, as though wishing to escape observation. "There will be hope for my boy if the saloons are closed. It has seemed to me sometimes that God had forgotten us, and I came in here this evening to see if I could get any help or comfort. I am thankful I came. I shall have faith now to keep on praying, and may God bless Deacon White for what he has said to us!"

Others expressed themselves glad that so important a matter had been so forcibly presented, and declared their readiness to aid in any way possible the work to reform.

Then arose Mr. Swanton, a tall, dignified gentleman, whose utterances were always measured, and whose opinions were always positive. He was sorry to disagree with what seemed to be the prevailing sentiment of the evening, but he could not believe himself in any way responsible for the sale of intoxicating liquor; neither was he prepared to go all lengths for its suppression. There should be caution and discretion, lest a mistaken zeal should bring upon them some greater evil.

At this point in his remarks a young man came hurriedly into the chapel, and, after speaking to him for a moment, went as hurriedly out. Stopping for no apology, Mr. Swanton seized his hat, and, while a strange pallor overspread his face, left the room.

This, however, proved but a momentary interruption to the meeting, which was prolonged beyond the usual time. Resolutions were passed and pledges given, so that Deacon White felt sure of support in any course of action he might undertake.

Enthusiasm had been aroused and attention called to an evil, the magnitude of which, although but half comprehended, seemed well-nigh overwhelming to those who almost for the first time gave it serious thought.

While singing the closing hymn, Mr. Swanton entered the room as abruptly as he had left it, and going forward to the platform, stood with bowed head until the singing ceased. Then in a husky voice he said: "Friends, I have come to ask for your forgiveness and your prayers. I had forgotten that I was bound to love my neighbor as myself. A revelation has been made to me this evening. A sorrow has come to me such as I would not have believed could ever fall to my lot, and my eyes have been opened. I say now that the saloons in our midst must be closed. They must be closed, and you can count on me for all my influence is worth and for generous pecuniary aid."

Before those who listened had recovered from their surprise, Mr. Swanton was gone. He had not dreamed of danger to his only son, but others knew that Harold Swanton was an occasional visitor in the saloons, and that during the last few months his visits had become more frequent. The pride of his father and the idol of his mother, there was, notwithstanding his brilliant talents, something of recklessness in his character, which made any excitement peculiarly fascinating.

How it happened was never really known outside of the saloon, but in a trial of strength, either in angry or good-natured contest, the young man was so severely injured that for a time he was thought to be dead. Happily, however, he soon rallied, and when the physician pronounced him in no immediate danger, Mr. Swanton returned to the chapel to acknowledge his newly-awakened convictions.

As the door closed behind him for the second time a low murmur ran around the room, and later, when all was known, the change in his feelings was fully appreciated.

He had said the saloons must be closed. It was voted unanimously by the fifty who had met for prayer that they "shall be closed." Absent members of the church were induced to join in the crusade. This one church moved two other churches to a prayerful consideration of duty, and it was not long before their purpose was accomplished. There was not even the necessity of a recourse to law. The combined influence of the members of these churches created a public sentiment which could not be resisted.

Deacon White's prayer-meeting marked an epoch in the history of the town. Since then there has been greater activity in all departments of legitimate business. There has been a higher standard of morality, more consistent Christian living, and more entire consecration to the service of the Lord.

Oh! for a Deacon White in every church, to convince its members of the terrible fact that they are verily guilty in this matter of liquor-selling!—*Nat. Temp. Advocate.*

Whisky is the key by which many gain an entrance into our prisons and almshouses. Brandy brands the noses of all those who cannot govern their appetites. Wine causes many to take a winding way home. Punch is the cause of many unfriendly punches. Ale causes many ailments, while beer brings many to the bier. Champagne is the source of many real pains. Gin slings have "slewed" more than the slings of old.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, July 13, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary Editor.

Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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NUMEROUS fires from the use of fire-crackers and other explosives used on the Fourth are reported from every quarter. It seems strange, that such destruction of property will be permitted, year after year, with almost no effort made by proper authority to stop it.

IN the Sabbath Reform column is an appeal from a Bro. Andrews, of Ohio, which should not go unheeded. If this brother is to be tried before a presbytery for his faith in the Bible Sabbath, his request for help from some defender of that truth should be promptly granted, not only for the sake of Bro. Andrews, but also that this opportunity to present the truth before such a body be not let slip.

SIX weeks from the date of this paper, the General Conference and the Societies will be in the midst of their annual sessions, at Leonardsville, N. Y. The change in the time of holding these sessions brings us four weeks earlier than usual, and this earlier date of meeting makes it very important that immediate attention be given to such preparations as may be necessary to a successful issue of the coming sessions.

THE commencement season of university, and college, and academy, and even of the high school, has again come and gone. The reports of the doings and sayings of those who have been conspicuous in the various exercises have been abundant; and while they have in many cases been interesting and instructive, they call to mind the racy saying of the witty Burdett some years ago: "The country, and incidentally the universe, is safe for another year. We have been in great peril, but our danger has been pointed out; and not only so, but the way to safety has at the same time been so clearly indicated that the wayfaring man, though a mugwump, need not err therein.

THE BEAUTY OF HOLINESS. In several passages of the Old Testament the phrase standing at the head of this article occurs. In every instance, we believe, it is used in connection with the offering of praise, and may be understood to refer to the person of him to whom praise is to be offered. "O worship the Lord in the beauty of holiness." It may also refer to the place of the worship of Jehovah, for the marginal

reading of the quotation just made is, "In the glorious sanctuary." By an inference, not far-fetched, it may be also understood as applying to the worshiper. God is holy, "Glorious in holiness," and the place of his worship, starting from the tabernacle and coming down through the temple service, is the holy place, or, par excellence, the most holy place. It is certainly most fitting that he who comes into the sacred presence, to offer praise and worship to the Holy One, should come in the beauty of holiness. These conceptions and representations ought to remove far from our minds all thought of the worship of God as a dull and somber thing. We should always bring to it a joyful spirit, and expect to find in it a reflex influence flinging back upon our own souls the beauty of holiness that we find in him whom we worship, and that we find reflected in his glorious sanctuary.

Dropping, in part at least, the figure of this quotation, we wish to emphasize and illustrate the truth that there is power in the worship and service of God to beautify and glorify what were otherwise the plainest and homeliest of lives. A friend relates that once, in a certain city, he was introduced to a lady whom he thought the homeliest person he had ever met. He soon came to know her as a woman of deep piety and of untiring Christian activity on behalf of those who, in a great city, most need the ministrations of love which such persons can give. Almost before he knew it, he found himself thinking of that woman as one of God's noble women; and then the homely lines were gone from her face, her features were regular, and the glow of heaven shone from her eyes. The beauty of holiness was hers; she was beautiful. Hundreds of others saw in her face the same lines of beauty, though they could not tell whence they came. The dirty, mischievous and sometimes quarrelsome street gamins would cease their tricks or their quarrels to help her across the muddy streets; and many a poor woman and neglected child, who, but for her, had known very little of the love and life of Jesus, murmured as she passed about among them, "O but she's an angel!" And so she is. There is nothing sentimental in that. It is the plain, simple truth. God has room on the earth for a mighty host of just such beautiful, angelic lives; and he has the power to give to every one of us a place in the ranks of that glorious company. It is not the regularity of our features or the symmetry of our forms that makes us beautiful in the sight of God and men, but the measure of the spirit of Jesus that we possess and the Christian use we make of ourselves in the common things of life.

Let us remember, then, when we read the exhortation, "Worship the Lord in the beauty of holiness," that is not the divine glory, or the beauty of his temple alone, that is necessary to the completeness of the imagery of the sacred writer, but that a beautiful spirit in the life of the worshiper is an essential part of the conception. Jesus Christ alone, in the heart and life, can give that exalted beauty. May we all possess it in its fullness because we possess him in all his loving power.

MINUTES OF THE NORTH-WESTERN ASSOCIATION. (Continued from First page.)

among the churches reported a net increase of six. We are glad to report that peace and harmony prevail in all our churches with very little exception. All express a determination to go steadily forward, to advance the work of God on earth. The young people in our societies are, as a rule, at work in an encouraging manner. The Committee is of the opinion that had reports come in from all our churches a still larger net increase would appear over last year. We can but urge faithfulness on the part of all the churches, knowing that labor in the Lord shall not be in vain. Let us all remember the words of the prophet (Isa. 55: 11): "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Committee on Education submitted the following report, and, on motion to adopt, remarks were made by H. B. Lewis, C. A. Burdick, A. G. Crofoot, Stephen Burdick, J. W. Morton, and adopted:

Your Committee on the subject of Education would respectfully report, that we have looked over the field, and are gratified to find that our people continue to be deeply interested in this subject. This interest is shown in the support given to our colleges and schools, and in the sacrifices made by parents in giving to their children the needed facilities for obtaining a higher education. Alfred University, Milton College and Albion Academy are all enjoying prosperity in a measure not surpassed in former years. All these schools have done, and are doing, good work, in the dissemination of science and literature; and are, we trust, exerting a good and wholesome moral and spiritual influence. More or less of the revival spirit has prevailed during the past year, in all these seats of learning; for which we thank God and take courage. We are glad to learn that our brethren in West Virginia are making an effort to found a school for higher education among themselves. Those brethren have shown in the past commendable zeal in the cause of education; and we doubt not the time has come when they are able and willing to sustain an

academy that will afford to their young people advantages which many of them, for various reasons, would be unable to obtain elsewhere. We trust that all our people will sympathize with them in this effort, and that we will aid them with our prayers, and with our contributions, if need be. We are also glad to know that our brethren in the South-West are waking up to the importance of denominational education in their section. May they be prospered in all their well-directed efforts in this line. We have not much to recommend, except that our people, and especially our educators, continue in the same paths of wisdom that have led them thus far. While the public schools, and many of the colleges, of our country are becoming secularized, let it be the distinguishing feature and the glory of our schools, that they are hand maids of true religion, and nurseries of piety. Let our earnest prayers, that ever before ascend continually to God, that his blessing may rest upon teachers and pupils, and that the spirit of Christ may hallow all our halls of learning to the glory of God and the best good of our beloved country.

Jos. W. MORTON, N. WARDNER, ALBERT WHITFORD, Com.

The Committee to Nominate Essayists, Delegate to Sister Associations, Preacher of Introductory Discourse, and Sabbath-school Board, which, after amendment, was adopted:

Your Committee to Nominate Essayists, Delegates to Sister Associations, Preacher of Introductory Sermon, and Sabbath-school Executive Board would respectfully report as follows:

Preacher of Introductory Sermon—C. A. Burdick; alternate, N. Wardner. Delegate to Sister Associations next year—F. F. Johnson; alternate, E. M. Dunn. Delegate to the South-Western Association, August next—Stephen Burdick; alternate, C. A. Burdick. Sabbath-school Executive Board—A. B. Spaulding, M. G. Stillman, T. A. Saunders, S. G. Burdick, S. H. Babcock, Wm. B. West, L. T. Rogers, Harriet Clark, Emma Randolph, G. M. Cottrell, O. W. Babcock, Stephen Burdick, Daniel Hakes, T. P. Andrews, S. R. Wheeler, L. D. Seager, Oscar Babcock, G. J. Crandall.

On Nomination of Officers, submitted and adopted as follows: Your Committee to Nominate Officers, would recommend the following: Moderator—G. J. Crandall. Clerk—G. M. Cottrell. Assistant Clerk—B. F. Titsworth. Treasurer—Wm. B. West. Corresponding Secretary—S. R. Wheeler. S. T. DAVIS, A. MCLERN, S. L. MAXSON, L. A. LOOFBORO, Com.

Letters from the Carlton, North Loup, and Marion County Churches were read. The Treasurer submitted his report, which, on motion, was referred to the Committee on Finance:

To the Seventh-day Baptist North-Western Association the Treasurer submits the following financial statement for the year ending June 22, 1888. Wm. B. WEST, Treasurer.

Table with columns for account names and amounts. Includes 'In account with S. D. B. NORTH-WESTERN ASSOCIATION, Dr.' and 'To balance from last year'.

Total \$291 68. By paid Treasurer Missionary Society \$28 74. Tract 28 74. A. McLearn, delegate 75 39. L. T. Rogers, for postage, etc 1 00. Printing Minutes 30 00. Postage and mailing same 5 28. L. T. Rogers, Engraving Clerk 5 00. Postage 5 00. Balance on hand 119 05. Total \$291 68.

Churches are in arrears as follows: Jackson Centre (2 years) \$12 10. Long Branch (2 years) 6 40. Villa Ridge 1 00. Stone Fort (2 years) 3 01. Delaware (2 years) 2 20. D. Witt (2 years) 1 00. Providence (2 years) 1 00. Isanti (2 years) 1 00. Big Sioux (2 years) 1 58. Total \$28 89.

Respectfully submitted, Wm. B. WEST, Treasurer. The hour for the Special Order having arrived, after singing "Nearer my God to Thee," and prayer by A. H. Lewis, Stephen Burdick read a paper on "The Relation of our Schools to the Life and Prosperity of our Churches."

Voted that Bro. Burdick be requested to furnish a copy of his paper for publication in the SABBATH RECORDER. The theme of the paper was further discussed by A. McLearn, S. R. Wheeler, G. H. F. Randolph, J. W. Morton, U. M. Babcock, H. B. Lewis, and N. Wardner. On behalf of the Association, the Modera-

tion extended the right hand of fellowship to U. M. Babcock as the representative of the Friend Church, Kansas, welcoming them into the fellowship of the Association.

The report of the Committee on the State of Religion was taken from the table, re-read, and, after remarks by U. M. Babcock, J. W. Morton, Chas. A. Burdick, prayer was offered at this juncture by A. H. Lewis.

On motion, the Engraving Clerk was instructed to make any necessary additions to this report when it was adopted.

The time for adjournment having arrived, adjourned to 2 P. M.

Benediction by A. G. Crofoot. AFTERNOON SESSION.

Devotional exercises, led by Chas. A. Burdick.

The minutes of the sessions up to this point were read, corrected and approved.

The list of delegates was read and corrected. Letters from the Texarkana and DeWitt Churches were read, and the requests contained in them referred to the Committee on Petitions.

The hour from 3.30 to 3.30 was occupied by the Woman's Executive Board of the General Conference, under the direction of its president, Mrs. S. J. Clarke, during which four papers were presented upon as many different topics of their work.

After prayer by G. H. F. Randolph, J. W. Morton led in a missionary conference of an hour, during which H. B. Lewis spoke of the work in West Virginia; A. McLearn gave a brief account of the Berlin field; S. R. Wheeler and A. G. Crofoot spoke of the field in Minnesota; A. H. Lewis of our foreign work; U. M. Babcock spoke of the outlook in Kansas, Nebraska and Missouri; Jacob Brinkerhoff made some statements relative to the field in the South-West; E. M. Dunn spoke of the duties of settled pastors with reference to missions; G. H. F. Randolph spoke in a general way of help and helpers for the China field.

After announcements, and benediction by S. H. Babcock, the meeting adjourned.

SABBATH-DAY. 9 o'clock A. M., special prayer-meeting on behalf of the churches within the Association as they gather for religious worship.

10.30. Sermon by A. H. Lewis, from Isa. 58: 11. Theme: "The duty of Seventh day Baptists to be Repairers of the Breach." After the sermon a joint collection was taken for missionary and tract work, amounting to \$69. 2 o'clock P. M. Preaching by U. M. Babcock, from Eph. 5: 15, which was followed by a session of the Sabbath school, consisting of a review of the year's lessons, under the direction of S. G. Burdick, superintendent of the Milton Junction Sabbath-school; different phases of the year's work were discussed by the superintendent, W. B. West, E. B. Saunders, J. T. Davis and A. H. Lewis, with singing interspersed by the school.

Devotional exercises for fifteen minutes, led by W. W. Ames, followed by a sermon by H. B. Lewis, delegate from the South-Eastern Association, from 1 Cor. 3: 9. Theme: "Working with God."

After singing "Blest be the Ties," etc., the following business was transacted: The report of the Committee on Resolutions was read, and, upon motion, the report was laid upon the table to be called up at discretion of the Chair.

1. Resolved, That we hereby express our devout thanksgiving to God for the abundant mercies, temporal and spiritual, that have crowned the year now closing, but most of all for the many open and opening fields of usefulness which he is calling us to occupy. 2. Resolved, That in our works of missions we can see more clearly than ever before God's guiding hand leading us, while widening fields and multiplying calls add the impelling cry "Come over and help us" to the imperious command "Go ye into all the world and preach the gospel to every creature," thus laying upon the Church of Christ both opportunity and obligation, bidding us go forward. 3. Resolved, That we pledge ourselves anew in fealty to all the great reformatory movements of our time, especially emphasizing temperance and social purity. 4. Resolved, That the manufacture and sale of intoxicating liquors as a beverage ought to be absolutely prohibited by constitutional provision and statutory law, and that we will continue to work according to our best judgment in the fear of God to secure the complete prohibition of the rum traffic in all our broad land. 5. Resolved, That it is the duty of our strong churches to assist the feeble ones by sending out their pastors, and by giving of their means to assist others to go and preach the word of life to them, and thus strengthen the things which remain, that are ready to die. 6. Resolved, That we commend the plans and purposes of the American Sabbath Tract Society, in its efforts to spread Sabbath truth through the great channels of public thought, and pledge to it our hearty and liberal support. 7. Resolved, That in view of the noble work our men and women, we express confidence in them, and assure them of our help and sympathy, and we would urge upon our people, especially the young, the necessity of patronizing them to as great an extent as possible. 8. Resolved, That the agitation of the Sunday ques-

tion in the national prohibition movement, and in the Woman's Christian Temperance Union should not at the present time hinder our brethren and sisters from working within these organizations. 9. Resolved, That we ask this Association for time to present the work of the Society of Christian Endeavor of this Association, and that the charge of it be placed in the hands of our young people. All of which is respectfully submitted.

JAMES SUMMERBELL, H. B. LEWIS, A. H. LEWIS, CLAYTON A. BURDICK, G. H. F. RANDOLPH, Com.

The Committee on Petitions made an additional report, which, after remarks by A. H. Lewis, J. B. Clarke, U. M. Babcock, S. R. Wheeler, J. W. Morton, H. B. Lewis, and Stephen Burdick, was adopted.

On motion, the Moderator was authorized to call up the resolutions in such order as he should elect.

On motion, the matter of appointing a delegate to the South-Western Association was referred to the Committee to Nominate Essayists, Delegates, etc.

After benediction by C. A. Burdick, adjourned.

FIRST-DAY—MORNING SESSION. Devotional exercises fifteen minutes, led by J. T. Davis. Minutes of business done on Sixth-day and evening after the Sabbath were read.

The additional report of Committee on Petitions was called for and modified.

The minutes were then corrected and adopted.

A letter from the Nortonville Church was then read, and, on motion, referred to the Committee on Petitions.

The report of the Sabbath-school Board was submitted and adopted, after remarks by A. G. Crofoot S. R. Wheeler and S. G. Burdick.

Your Sabbath-school Board organized Aug. 28 1887, at Utopia, Wis. by electing S. H. Babcock President, and R. V. Thomas Secretary. At that meeting the work was placed in the hands of an executive committee, consisting of S. G. Burdick, W. B. West, R. V. Thomas, Mrs. Harriet Clarke and Mrs. Emma Landphere. At that time an Institute was held in connection with the Quarterly Meeting of the churches in Southern Wisconsin. Among the topics presented were the following: "Duties of the Older Members of the Church to the Sabbath-school," B. J. Jeffrey. Blackboard exercises by W. B. West; subject, "The Lord's Prayer." "What is the Object and Aim of Sabbath-school Instruction?" E. B. Saunders. Report of the Executive Committee of the Sabbath-school Board: Your committee would submit the following report of work done: Soon after their appointment they received a request to hold an Institute in connection with the Semi-annual Meeting of the Minnesota churches, to be held at New Auburn. A meeting of the committee was held at Milton Junction, September 13th, to arrange some plan of work, and after careful consideration it was decided to take up a line of normal work that should occupy two days of three sessions each, that Bro. W. B. West be the conductor, using such local talent as he should find available, the Sabbath-school Board to pay one-third of the traveling expenses; the schools were held for the remainder, Bro. West freely giving his time. Under this arrangement Bro. West held an Institute at New Auburn, Minn., commencing Oct. 9th, with the following programme: 1. Geography—The Old Testament World. 2. The Sabbath, Rev. J. W. Morton. 3. Teachers and Teaching. 4. Baptism, Rev. S. R. Wheeler. 5. Bible History. 6. Geography—New Testament World. 7. Preparation of Teachers. 8. Geography—Canaan. 9. Great Events and Eminent Men. 10. Methods of Teaching. 11. Doctrine of Sin, by A. G. Crofoot. Bro. Crofoot in his report, says: "We think the Institute was a help to those in attendance, and we hope that it has been a start toward a more thorough study of the Word. We are thankful to the Sabbath-school Board for the aid rendered." Bro. West also held an Institute at Dodge Centre, commencing Oct. 15, 1887. At this Institute in addition to Bro. West's work, S. G. Burdick gave two blackboard exercises for the children on David and Elijah. Rev. N. Wardner gave the Sabbath lesson; Lester Randolph presented the subject of Sabbath-school Music; Mrs. Emma Landphere read an essay, Subject, "Attention;" Mrs. Amy Hull read the paper prepared by F. E. Tappan for the Dodge Centre Institute. A question box and temperance exercise were also added. Although the day was stormy the attendance was quite large, and a good degree of interest was manifested. Under instructions of the Committee, the Chairman corresponded with brethren in Illinois, Kansas and Nebraska. He is not aware of any Institute being held except at North Loup, Neb., by Rev. G. J. Crandall, June 16th, with the following programme: Bro. Crandall states in his report, that the interest in the various sessions was good, and thinks it was a profitable season to all who attended. Your Committee look upon normal work as of great importance, being to the Sabbath-school teacher what a course in theology is to the minister; and with the help now available, many laymen may become efficient laborers in the vineyard of the Lord, and not only grow in grace and in the knowledge of God's Word, but help to lay the foundation for a better, truer, and nobler manhood in our churches. Respectfully submitted.

S. G. BURDICK, Com. EMMA LANDPHERE, Secy.

At a meeting of the Sabbath-school Board held at Milton Junction, June 22, 1888, the report of the Executive Committee was adopted, and in the absence of the Secretary, S. G. Burdick was appointed to make the report to the Association. Respectfully submitted.

S. H. BABCOCK, President. S. G. BURDICK, Secretary pro tem.

Second additional report of the Petitions was presented and adopted. Voted that when we adjourn, we meet with the Southampton County Fifth-day before the fourth Sabbath, 1889.

The special hour having arrived, singing, and prayer by Chas. A. J. B. Clarke lead in an informal upon the work of the American Sabbath Society.

The leader spoke of the public the Society, of the work of the Association, of the Outlook, of the year, of the Outlook, of the South-West, and in answering A. H. Lewis spoke of the work of the Society, especially with regard to our book-tions.

The hour for special order having after the regular opening exercise A. Burdick preached from Luke 11. After the sermon a collection in the interest of our Societies, amounting to \$24 57.

The Moderator, by instruction S. L. Maxson to fill vacancy in Committee to Nominate Essayists, Delegates, etc. After singing by the choir, and a prayer by W. C. Whitford, the Association adjourned to 2.15.

AFTERNOON SESSION. Devotional exercises, led by S. H. Babcock. Miscellaneous business.

The Committee on Finance submitted its report, which, on motion, was adopted.

The Committee on Finance submitted its report, which, on motion, was adopted.

We have examined the matters referred to in the report of the Executive Committee, and find that the sum of \$64 52, due to the Association, has been received, and we recommend an order be given for said amount. We have examined the Treasurer's report, and find it correct. Now in the treasury \$119 00, enough to pay all dues and printing this session. We recommend the report of the Treasurer, and that the Engraving be directed to prepare a copy of the minutes for publication in the SABBATH RECORDER, and also to procure five hundred copies in pamphlet form, and distribute the same to the churches of this Association. We further recommend that \$25 be further printed said minutes. And we further recommend that six cents per capita on the residue be raised to pay Association expenses for the year, amounting to \$108 00, and have the same as follows:

Table with columns for location and amount. Includes Milton, Albion, Jackson, Walworth, Utopia, Berlin, Southampton, Welton, Rock River, Trenton, Dodge Centre, Nortonville, Carlton, New Auburn, Farina, Long Branch, Villa Ridge, Stone Fort, Farmington, North Loup, Milton Junction, Big Sioux, Cartwright, Marion County, Chicago, Alden, Wood Lake, Isanti, Coleman, Taney, Rose Hill, Friend.

Amount \$108 00. Respectfully submitted, JAMES P. W. B. WEST, WM. B. WEST, Com.

The Committee on Essayists reported, recommending the appointment of Stephen Burdick, with Albert alternate, to represent us in session of the South-Western Association.

The report of the Committee on Resolutions was taken from the table.

The hour for special order arrived, the third resolution was read, and A. H. Lewis gave an address on the question of "Social Embodiment in the resolution," which was adopted by a rising vote.

The first resolution was adopted. The second resolution was adopted by a rising vote.

The fourth resolution was adopted by S. R. Wheeler, and adopted by a rising vote.

The hour for preaching by G. H. F. Randolph discontinued. Theme, "What is Christianity?" Lam. 1: 12.

Business was resumed, and a resolution was adopted without dissent.

The sixth resolution, adopted by R. Wheeler, was adopted.

N. Wardner read a letter from M. Harry, of Loveland, Col. Hewitt, of Beauregard, Missouri, attention to the Constitution published at Beauregard.

national prohibition movement, and in the Christian Temperance Union should not...

Second additional report of the Committee on Petitions was presented and adopted.

The special hour having arrived, after singing, and prayer by Chas. A. Burdick, J. B. Clarke lead in an informal conference upon the work of the American Sabbath Tract Society.

The leader spoke of the publications of the Society, of the work of the Agent during the year, of the Outlook, especially in the South-West, and in answering questions.

The hour for special order having arrived, after the regular opening exercises, Clayton A. Burdick preached from Luke 16: 31.

After the sermon a collection was taken in the interest of our Societies, amounting to \$24 57.

The Moderator, by instruction, appointed S. L. Maxson to fill vacancy in Committee to Nominate Essayists, Delegates, etc.

After singing by the choir, and benediction by W. C. Whitford, the Association adjourned to 2.15.

AFTERNOON SESSION. Devotional exercises, led by S. L. Maxson. Miscellaneous business.

The Committee on Finance submitted its report, which, on motion, was adopted.

The Committee on Finance submit the following report: We have examined the matters referred to us, and find there is due J. T. Davis, as delegate to sister Associations, the sum of \$64 52, expenses; and we recommend an order be given for said expenses.

The Seventh-day Baptist North-Western Association in session at Milton Junction, Wis., to the sister Associations, sang Christian greeting.

Through the goodness of God we have been permitted to hold the 42d annual session of our Association with the Church at Milton Junction, Wis.

This session will be remembered with satisfaction. Peace and harmony of thought and purpose has prevailed from first to last.

The favorable weather and the generous provision made for the delegates and visitors have contributed to the enjoyment of all.

The twenty-six churches reporting by letter, show revivals of religion and increase of membership in several churches. Yet, by reason of the roll of membership in one church, and a revision of the roll of membership in some others, the net increase of communicants for the year is only six.

We have at this time added one new church, organized at Friend, Scott county, Kan. Thus the field widens. We have also at their request dismissed several churches in Missouri, Arkansas and Texas, that they may form a new Association, to be known as the South-Western Seventh-day Baptist Association.

We gladly send a delegate to this new Association, and bid it Godspeed in the most heart-felt manner. This new Association is to convene with the Church at Texarkana, Ark., Aug. 9, 1888.

Our esteemed brother, Stephen Burdick, is the delegate, with our beloved brother, C. A. Burdick, alternate, and we pray God that the first session may prove of great value to all the people in that wide and most interesting missionary field.

The cause of missions received its share of attention under the direction of Bro. J. W. Morton. The Tract Society work was brought forward by Bro. J. B. Clarke, while the woman's work was presented under the charge of Mrs. Harriet Clarke, President of the Woman's Executive Board.

The delegates from our sister Associations, H. B. Lewis from the South-Eastern, A. H. Lewis from the Eastern, Clayton A. Burdick from the Central, and G. H. F. Randolph from the Western, were gladly welcomed, and added much interest in our meetings.

We send as our delegate to you in your session of 1889, Bro. F. F. Johnson, with Bro. E. M. Dunn, alternate. Our next session is to be held with the Southampton Church, on Fifth-day before the fourth Sabbath in June, 1889.

Yours in the bonds of Christian fellowship. S. R. WHEELER, Cor. Sec.

After prayer and benediction by Stephen Burdick, the Association adjourned to meet with the church at West Hallock, Ill., on Fifth-day before the fourth Sabbath in June, 1889.

E. M. DUNN, Moderator. S. H. BABCOCK, Clerk. M. G. STILLMAN, Assistant Clerk.

DELEGATES. Milton—E. M. Dunn, Truman Saunders, L. H. Bond, Henry Ester, Albert Whitford, Chas. Cornwall, E. P. Clarke, Mrs. S. J. Clarke, W. D. Thomas, Wm. B. Wells, L. A. Loofboro, Mrs. C. J. Bliss.

Chicago—J. W. Morton, C. B. Hull. Southampton—Stephen Burdick, Mrs. G. W. Butts, Mrs. Thomas Vars, Mrs. George Potter, Mrs. L. M. Ayers.

Rock River—J. C. Rogers, L. T. Rogers, H. C. Maryott, C. D. Balch. Albion—J. Summerbell, A. C. Burdick, S. L. Maxson, S. R. Potter, G. H. Lilly, Geo. W. Babcock, T. B. Collins, Emma Landphere, Eliza B. Jeffrey, M. J. Maxson, Frankie Walters, Lida B. Jeffrey, M. J. Collins, B. J. Jeffrey.

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Rose Hill—None. Farmington—None. Tezakana—None. Farina—Chas. A. Burdick. Friend, Kan.—None. Toney, Idaho—None.

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Published at Beauregard.

The ninth resolution was read, and laid on the table.

The consideration of the eight resolution was made the special order after the sermon this evening.

After singing by the choir, and benediction by J. B. Clarke, adjourned to 7.45 P. M.

EVENING SESSION. Devotional exercises, led by H. B. Lewis.

At eight o'clock, Jacob Brinkerhoff, of Marion, Iowa, preached from Acts 4: 11.

The eight resolution, which was made the special order for this hour, was taken up, and after remarks by H. Hull, A. G. Crofoot, J. W. Morton, H. B. Lewis, A. McLearn, S. R. Wheeler, U. M. Babcock and N. Wardner, was adopted.

The seventh resolution was adopted without remarks.

A resolution of thanks was unanimously passed by the delegates to the church and society of Milton Junction, for the cordial reception and kind entertainment during the sessions of this Association.

Resolved, That we, delegates and visitors most cordially thank the members of the Milton Junction Church and Society, for the kind and Christian greeting extended to us, and for the pains taken for our comfort and enjoyment.

N. Wardner, on behalf of the church and society, thanked the delegates and visitors for their attendance, words of cheer and helpful services at this meeting.

On motion, W. C. Whitford and Ira J. Ordway were appointed a committee to secure reduced railroad fare to the Association gathering next year.

The Corresponding Letter was read and adopted as follows:

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Published at Beauregard.

Communications.

THE LONDON CONFERENCE.

56 MELDWAY PARK, London, N., June 15, 1888.

Dear Brother,—I wish to give you something of the size, make-up, and personnel of this great Conference on Foreign Missions which we are privileged to attend.

It is no doubt the greatest and most important representative Christian gathering ever known in the history of the Christian Church. It is a conference in the interests of the conversion and salvation of the un-saved people of Asia, Africa, Europe, South America, North America—of the whole world.

The 1,500 delegates are from all parts of the Christian world. They represent the missionary societies, missionary boards, and woman's boards of all evangelical denominations. Here are presidents, secretaries, and other officials of missionary societies, who are the leading spirits and have the management of the great missionary enterprises of the Christian world.

There are here also presidents and professors of colleges, universities and theological seminaries of the home lands and of those on foreign missionary fields. But above all these, and that which gives the greatest interest, instruction and inspiration in this great gathering is the presence and the expression of missionaries, both men and women, right from the foreign mission fields. Here are missionaries from Japan, China, Ceylon, India, Barmah, Australasia, Turkey, Arabia, Syria, Armenia, Africa, South America, Oceania, Polynesia—from all continents—and many isles of the sea, a noble band, full of experience, well versed in the knowledge of their fields, the work, the results, and the needs. We get from them just what is being done and what ought to be done to bring the nations that know not God and Jesus Christ to the knowledge of God and of salvation through his Son.

The addresses given by them, both men and women, the instruction imparted, compose the best and most valuable part and work of the Conference. The people want to see and hear them, and when they come upon the stage there is great enthusiasm, interest and attention. I do not see how the hearer can go away without catching their zeal, their devout love of souls, their missionary spirit, and be very much better informed in regard to the pagan religions and missionary work and methods.

The meetings are held in Exeter Hall on the Strand; they are both private and public. The private are for delegates, the public for them and the people. They are held in three rooms. The Larger Hall, which holds between 4,000 and 5,000 people; the Lower Hall, which holds about 600; and the Annex, which will hold about 200. There are two meetings in the forenoon at 10.30 o'clock, three in the afternoon at 3 o'clock, and two in the evening, making in all seven meetings per day. The chairmen who preside over these meetings are mainly Englishmen, noted in religious, educational and political affairs. The President of the Conference is the Earl of Aberdeen. Among the chairmen of meetings are the Earl of Northbrook, Lords Kennaird, Polwarth, Radstock, Bishop of Exeter, Bishop of London, Sir Richard Temple, Sir John H. Keinaway, Sir William W. Hunter, Sir Monier, Monier Williams, the great Sanskrit scholar, and others of equal note. Papers, addresses, speeches are given by noted divines, missionaries, missionary workers, officers, male and female, upon every question inhering in and connected with missionary fields and work. I will mention a few qualifications of missions: Missionary Methods, Modes of Working, Medical Missions, Missions to the Jews, Commerce and Christian Missions, Native Churches, Native Workers, Women's Mission to Women, etc. Then Education, Literature, Benevolence, Doctrines, Schools, and Pagan and Mohammedan nations with their social life, religions, etc., come in for consideration and discussion. To the present time, Medical Missions, Women's Mission to Women, Buddhism and other Heathen Systems, "The Light of Asia" and "The Light of the World," the African Field, the Drink Traffic in Africa, and the Opium Trade in China have elicited the warmest discussion and the greatest interest.

There are a great many courtesies given. The English people are giving a noble and generous hospitality. Not only do all foreign delegates have homes during the Conference, but are given every noon, in the Y. M. C. A. Gymnasium, a splendid dinner, as we call it, but the Englishmen say "lunch;" they dine at 6 P. M.

The Lord Mayor of London gave a grand reception to all American delegates on Tuesday, June 12th at 5 P. M. A reception means tea, coffee and wines to those who drink them, and luncheon. There were about 150 Americans present at the Mansion House, viewing its elegant rooms, statuary, paintings, and gold plate and official regalia. The Lord Mayor gave a short but gracious speech of welcome, which was responded to by Bishop Wilson of the Southern Methodist Episcopal Church in behalf of the delegates present in a very felicitous and happy manner.

All foreign delegates took breakfast Thursday morning, June 14th, with the National Temperance League. The Right Rev. the Lord Bishop of London presiding, and Robert Rae, Honorable Secretary. It was a most enjoyable social gathering, and Temperance, the Drink Habit and Traffic, the Opium Traffic, as connected with and affecting foreign missions, were handled without gloves. The invitations to breakfast, tea, lunch and various receptions are numerous. On Sabbath morning, June 16th, we are to breakfast with the Religious Tract Society, at the Metropole Hotel. At 1 P. M., the same day, the American delegates give a grand reception to English delegates and those of other countries (being on the Sabbath we are out), and a Garden reception by the Earl and Countess of Aberdeen in the evening at their suburban residence to all the delegates. We are sorry it comes on the Sabbath, for we would like to attend.

We would not close this communication without speaking of the services here with our own people. We have attended service on two Sabbaths. The first Sabbath it fell upon your humble servant to preach. There were about 25 present, seven Americans. Last Sabbath, Bro. Jones held a welcome or reception service. Bro. Jones gave us American brethren and sisters a most cordial welcome. There were about 45 present, of these 14 American Seventh-day Baptists, which gave much joy and real pleasure to our English Seventh-day Baptists present. It was a great pleasure to us to meet them, shake them by the hand, and know them. Bro. Main gave us a most admirable sermon upon missionary work, and supplemented it with an excellent account of our missionary and tract work as a people. This opportunity of fraternal fellowship and expression and interchange of thought seems to rejuvenate Pastor Jones. The generous and cordial reception which he and his noble wife has given us will ever be fresh in memory and warm in our hearts. We have had a short interview with brother and sister Carpenter and find them in good bodily health, and happy in meeting their friends from America. Yours, O. U. W.

MISSIONARY SOCIETY. Receipts in June.

Mrs. G. T. Brown, Azusa, Cal. \$ 5 00 Cash, Eastern Association \$ 29 14 2d Alfred Church, G. F. F. \$ 8 24 Mrs. B. Burdick, W. M. \$ 4 00 Carlton Church, Garwin, Ia. \$ 2 72 Nortonville Church, C. B. F. \$ 2 00 Miss S. A. Crandall, Ashaway, R. I., C. M. \$ 1 00 Luncheon Church \$ 5 50 Rec. through Woman's Board, for C. B. F. \$ 1 00 Ritchie Church, Hornellsville Sabbath-school, S. M. S. \$ 15 80 Nile \$ 6 23 Nile Westery Church \$ 10 10 Sojo Church, C. B. F. \$ 12 50 (To apply upon M. of Rev. A. A. Place.) L. T. Rogers, Ex. Interest on Ministerial Fund... \$ 6 63 A Friend, Asheville, R. I., C. M. \$ 4 61 Berlin Church, Wis. \$ 123 75 Western Savings Bank, Int. on Permanent Fund... \$ 34 69

Rec. from members of New York Church as follows: P. J. B. Walt, M. D. \$ 25 00 Stephen Babcock and wife \$ 1 00 Cash, Eastern Association \$ 29 14 Mrs. T. S. Rogers \$ 1 00 Mrs. Mary G. Stillman \$ 5 00 Miss Mary G. Stillman \$ 2 50 Mrs. B. F. Burdick \$ 5 00 Mrs. Harriet A. Babcock \$ 1 50 Miss Phebe A. Stillman \$ 1 50 Miss L. A. Rogers \$ 50 00 Mrs. Lewis Berry, Whitesville, N. Y., completing L. M. of self \$ 59 54 Collection at Western Association \$ 10 00 Woman's Aux. Society, 2d Alfred, N. Y. \$ 2 00 Bettie Woods, Black Jack Grove, Tex. \$ 10 00 M. C. Duncan, "Critical History" \$ 13 25 Book sales, "Critical History" \$ 2 00 "Hand Books" \$ 4 00 "Sabbath and Sunday History" \$ 50 1 "Quarterly" \$ 440 78

HEBREW PAPER FUND. Sabbath-school, New York City \$ 27 21 E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., July 1, 1888.

Home News.

NEW YORK. ALFRED CENTRE. Now that the Commencement season is passed, and most of the students have gone away, some to begin life's great work for themselves, more to return at the opening of another year, our village has settled down to the usual vacation quiet.

At a church meeting recently held for the purpose of calling a pastor to succeed Dr. Williams, whose term of engagement closes September first next, Rev. W. C. Titworth was unanimously called, and has accepted the call.

Two new houses are being erected in town,—one, that of Prof. F. S. Place, on Sayles St., and the other that of B. F. Randolph, on Main Street, on the site of what is known as the old Luke Green house, which was burned one year ago.

Rev. Joshua Clarke is still with us, the health of Mrs. Clarke being such that she is not able to accompany him to Albion, and he does not think it best to leave her. The pulpit exchange between him and Rev. James Summerbell of the Second Alfred Church, still continues. E. B.

New Jersey. NEW MARKET. Although the friendly smiles of King Sol were late in appearing in the spring time, still they came at last and graciously released us from the grip of Boreas. Since that there has been no serious check to the growth of vegetation. Crops generally look well. Rye harvest is nearly over, having is in progress. Frequent rains with plenty of warm weather are telling favorably on corn, potatoes, etc.

With temporal prosperity there should be corresponding spiritual growth. There are evidences of life among us in this particular also.

On Sabbath, June 30th, Rev. H. Friedlander occupied our pulpit. Mr. Friedlander is a very able scholar and linguist. He has been a convert from Judaism to the Christian faith for about thirty years, fifteen of which he has spent in Palestine as a missionary to his people. He is now engaged in literary work in New York, and is also doing some volunteer missionary work in that city. He is a warm friend and admirer of Mr. Lucky in his able editorial management of the *Eduth le Israel*.

Our young people gave an interesting public session in our church on the evening of June 30th, consisting of music, readings, recitations and a cantata representing the parable of the ten virgins.

Among the seven graduates of the Dunellen Public School at the close of the past school year were Howard S. Wilson, Alexander Vars, L. Maud Titworth and Hannah L. Larkin, of our church and society. All of these, and some others of our young people, will probably continue their studies either in the Plainfield High School or elsewhere the coming year. L. E. L.

Indebtedness for Loans \$1,500 00 Received for Reformation of China \$10 00 Henry Ernst, Alden, Minn., to apply on L. M. \$16 50 Mission to date \$25 25 Pledges made at last Conference for Reformation \$910 00 Received on pledges \$847 00 Remaining unpaid \$583 00 E. & O. E. A. L. CHESTER, Treasurer. WESTLEY, R. I. June 20, 1888.

TRACT SOCIETY. Receipts in June.

Church, North Loup, Neb. \$ 5 61 To complete L. M. of G. F. F. \$ 10 00 Woman's Aux. Society, Plainfield, N. J., L. of H. and L. of E. \$ 19 75

Outlook Russell W. Green, Northampton, N. Y. \$ 1 00 Chas. R. Rich, W. Va. \$ 1 25 Brookfield, N. Y. \$ 7 80 Lorinda Crandall, Brookfield, N. Y. \$ 3 00 Church, Andover, N. Y. \$ 2 00 Sabbath-school, Hornellsville, N. Y. \$ 8 00 Church, Alfred, N. Y. \$ 2 00 Collection at Eastern Association \$ 29 14 Mrs. J. Millikin Sherman, Tex. \$ 1 00 Rev. R. Booty, Booty, Ark. \$ 50 00 Mr. D. Delancey, Ark. \$ 5 00 Church, West Hallock, Ill., to complete L. M. of Thomas Vars \$ 10 00 To complete L. M. of G. F. F. \$ 2 00 To apply on "Mrs. J. G. Spicer" \$ 7 55

Rent House, Little Genesee, N. Y. \$ 5 00 E. R. Crandall, Little Genesee, N. Y., completing L. M. \$ 5 00 Church, Dodge Centre, Minn. \$ 10 00 P. J. B. Walt, New York City \$ 25 00 Mr. and Mrs. Stephen Babcock, New York City \$ 10 00 Cash \$ 1 00 Mrs. T. S. Rogers \$ 10 00 Miss Mary G. Stillman \$ 5 00 Mrs. B. F. Burdick \$ 5 00 Lone Sabbath-keeper \$ 2 50 Mrs. Anna E. Dunn \$ 5 00 Miss Harriet A. Babcock \$ 1 50 Miss Phebe A. Stillman \$ 1 50 Miss L. A. Rogers \$ 50 00 Mrs. Lewis Berry, Whitesville, R. I., L. M.'s to be named \$ 59 54 Collection at Central Association \$ 29 45 Church, Leonardville, N. Y. \$ 5 00 Sabbath-school, Leonardville, N. Y. \$ 5 00 A. S. Babcock, Bookville, R. I. \$ 5 00 S. S. Clarke, Independence, N. Y. \$ 5 00 R. A. Cottrell \$ 5 00 E. J. Clarke \$ 5 00 Mrs. Lewis Berry, Whitesville, N. Y., completing L. M. of self \$ 59 54 Collection at Western Association \$ 10 00 Woman's Aux. Society, 2d Alfred, N. Y. \$ 2 00 Bettie Woods, Black Jack Grove, Tex. \$ 10 00 M. C. Duncan, "Critical History" \$ 13 25 Book sales, "Critical History" \$ 2 00 "Hand Books" \$ 4 00 "Sabbath and Sunday History" \$ 50 1 "Quarterly" \$ 440 78

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Sermons and Essays.

PARENT, CHILDREN AND SABBATH-KEEPING.

BY MRS. T. T. BURDICK.

(An essay read at the Central Association.)

At the last session of this Association, your Committee on Essays appointed me to write on the following subject: "What is the duty of parents to train their children so that they will be true to the Sabbath?"

There are, as we all know, two essential ways of teaching,—by example, and by precept. All, I think, will agree with me that the former is far more potent in its influence upon the young than the latter, proving the saying true that "actions speak louder than words."

What then is the duty of parents to train their children, so that they will be true to the Sabbath? I answer, to love and keep it themselves, as sanctified, God-given and blessed time.

feel they must make the observance of it pre-eminent, in all their decisions, in every business relation in life, whether it be as employers or employed, as partners in trade or in wedlock, that they have no moral right to form any alliances that shall of necessity compel them to labor on or desecrate God's holy, sanctified time.

her foot the cruel twist that had kept her quiet this bright, busy summer!

"O hum! Some one ought to tell me a story," sighed Bess.

"I'll tell you a story," said Puss, obligingly. "About long ago when I was a kitten."

"That sounds nice. Go on," Bessie urged politely.

"But that happy, bright summer came to an end, as all summers do," she added, with a sigh.

"One day—how well I remember it! such a bleak, chilly day—I had crouched down in the sand, feeling cold and hungry and lonesome, when I saw one of the workmen coming down the road.

"The last of the lumber cats, I declare! I wonder—guess I will. It'll please Dorry—patient little lass!"

"With that he dropped me in his pocket, and I curled down, too glad of a snug corner to be afraid of my new friend, and we jogged on together to a little, shabby brown cottage.

"No frown for Dorry, old chap," I heard him whisper, as we reached the door.

"The little room was damp with steam from the great boiler on the stove, a tired-looking woman bent over a tub in one corner, and in another, back among the pillars, lay a little, pale face with a patient mouth and great dark eyes.

"You're here, Daddy! Ah, I knew you were coming, I heard your step way down by the crossing. And it sounded tired tonight. But—oh, for me, daddy?"

"The thin hands reached out to take me, the big eyes brightened, and lips broke into smiles,—ah, that was the proudest moment of my life, Miss Bess, when she held me close to her cheek and told me how she'd love me, and prattled her childish nonsense.

"We were fast friends after that, Dorry and I, when I lay with her arm around me, purring as only a grateful kitten can, she used to tell me all her plans and hopes, and the wishes no one else heard.

"Oh, pussy; it hurts so, it hurts so! she used to whisper when the pain was bad.

"Mr. Brown had secrets too. The flour barrel was almost empty, and the last bit of coal blazed brightly in the room where Dorry lay.

"Why, you're growing poor, puss, most as thin as me!" she used to say, wondering, and I would only mew, and never tell that there were no scraps to give me, and that every drop of milk went to fill her glass.

"One day Dorry called me to her, and when I jumped upon the bed I saw her eyes were full of tears.

"I know now why you're not plump, puss, daddy has told me. And he hasn't any work, hasn't had for a long time, and I never knew it.

"She hugged me close a minute, then put me down, and turned her head away. Dear little mistress! Did she think I would leave her so?"

But I want you to go, pussy," she persisted. "You can come back, by-and-by, but you must go now."

"So I rubbed against the kind little hand that was smoothing my fur, saying good-by as well as a kitten can, and then, when I saw she really wanted it, trotted away over the snow to find a new home.

"My story has a moral," added puss, slyly. "Shall I give it?"

"No, don't!" cried Bess, with a remorseful quiver in her voice. "I know I'm not sweet and patient like Dorry, but fuss like everything over this sprain; but I will truly try not to grumble so much, and if you'll tell me where Dorry lives, I'll be just as friendly as I can."

"Little Brown house near the lake," answered the cat dreamily.

"O ho, Miss Elizabeth! Caught you napping! Where's the folks? Ma home?"

"O don't, Tom, please! She's a very good cat, and you ought to be respectful to her. And, Tom, go and find Dorry—little brown house by the lake."

"What?" Tom stared, and Bess, rubbing her eyes fully open, eagerly repeated what puss had told, ending with, "Now go, Tom, do!"

"Down went Tom's school books, and up went his heels, waving wildly above the tops of timothy-grass, as his feelings found vent in a summersault.

"Now, Tom, listen! Do be sensible! I don't care if you de laugh, only go and see if you can't find such a house, like a good boy. I'll give you three alleys and my agate, if you will!"

"Tom started off at once, leaving Bess to tell mamma the story, and make all sorts of pleasant plans for Dorry during the hour that Tom was gone.

"There's a little tumble-down house out there," he reported, "that looks as if it might have been brown once. And there's a girl in it who's an invalid, but she's bigger'n you, and her name's Martha, and she's got red hair and freckles, and six brothers'n sisters. Now where's the marbles?"

"This was a shock, to be sure. A freckled-faced Martha was very different from pretty, brown-eyed Dorry, and Bess looked disappointed.

"Don't let that discourage you, dear," mamma began. "Be as friendly to this poor girl as you meant to be to your other little invalid, and you will grow interested, and forget your troubles."

"W-e-l-l," decided Bess, slowly. So fruit and flowers, and pretty trifles as well as useful things, went to brighten Martha's lonely life, and the note that came back was such a happy, grateful one that Bess decided, "It is a nice plan! She sounds interesting, if her name is Martha!"

"She still insists that the cat told the story, and puss doesn't deny it, but when asked pinks slyly at her little mistress, "Which is as good as yes," says Bess.—Golden Rule.

DR. PARKER AND THE SALVATION ARMY.

Dr. Joseph Parker, the Independent or Congregational minister of City Temple, London, is now well known on both sides of the Atlantic as preacher, author, and lecturer.

"We have just arranged that the Salvation Army should have this place of worship in a week or two. They have requested to use it; and a minister who never dislodged even a chapel mouse from his nest said to me, 'What! tambourines and all?'"

"Unusual Methods" was his theme recently, and he took the liberty of saying some unusual things. His text was Mark 2: 4: "And when they could not come nigh unto him for the press, they uncovered the roof."

"This is where the church has got wrong. It has its little methods, and its small plans, and its neat ways of doing things, and the devil never was afraid of neatness. That is an awful blemish anywhere. A neat sermon! Could you degrade that loftiest, noblest, grandest speech more than by calling it a neat sermon?"

"We must get rid of a great many people in order to get at reality, in all this matter of adaptation to the necessities of the case. We must part with all the cold hearts; they have occupied so much space in the church in what are called for some inscrutable reason 'pews,' and therefore we shall miss them, because they did weigh and measure so much arithmetically; but they are better gone!"

"I would turn every church to its most multifarious uses, if I could do good in that way which is impossible in any other way. The church was made for man, not man for the church."

It is not because Dr. Parker wishes to get notoriety by being "odd" and "eccentric" that he thus speaks; for in another place in the same sermon he says of the friends of the palsied men: "If these men had taken off the roof without first going to the door, Jesus Christ would have rebuked them. We must not be eccentric merely for the sake of eccentricity. There is a defiance of conventional propriety which is itself nothing but a base vulgarity that ought to be frowned down. But the men went to the door, they tried the regular way, and when they could not enter by the door because the throng was so great, then they must make a door. Everything depends upon our treatment of circumstances. We must not defy conventional propriety merely for the sake of defying it, but when conventional propriety is closing up the door so that we cannot get in, we must find admission by the roof. Conventional propriety is killing the church. Infidelity is doing the church no harm at all. It does not lie within the power of a blatant scoffer to touch the cross of Christ, but its protectors may not be faithful to their responsibility. The professors of Christ have it in their power to crucify him every day, and put him to an open shame."—Messiah's Herald.

surely if I want him to come and abide in my heart, I must make him, and keep as fit for his company as I can.

WHY DO I NEED A CLEAN HEART?

BY REV. A. B. CRISTY.

"Where did you get that mark on your face?" I asked a coal-heaver. Putting his hand up to his face he left a blacker mark than before, and then, seeing me smile, he laughingly resumed his work, saying, "I guess it's all right," and I went on, feeling quite comfortably clean by contrast.

Entering the parlor of my cousin, who is noted for her tidiness, I heard her say, as she wiped off the polished table, "I do not see where so much dust comes from, I declare; I cannot keep things clean." And at once the comfortable feeling left me; I looked at my feet, and then, as she excused herself to wash her hands, I glanced at my own, and felt a guilty sense of their need of some water. So our sense of cleanliness depends on whose company we are in. The same experience came to me in moral habits, as I called the attention of a friend to his disregard of the Sabbath, and found that his whole life was so wicked as to make him look on that as the least consequence, which I had always been taught to place among the chief transgressions of God's law.

"Except a man be born of the Spirit, he cannot enter into the Kingdom of God." John 3: 5.

"Let the words of my mouth be meditations of my heart, be accepted, O Lord, my strength, and deemer!"—Golden Rule.

KEEP PRAYING.

If wealth and power surround To press thee to the dust— And pomp and love confound Pray earnestly you must; Pray, keep praying, And in Jehovah trust.

If lying lips confounding Bring agony and shame, And join with hate abusing Thy pure and honored name Pray, keep praying, And let not wrath inflame.

If sad and lonely feeding Upon a humble meal, While faith and trust unceasing Pride from thy merit steal Pray, keep praying, And love for malice deal.

By kin and friends rejected, Firm on thy virtue stand, So that no stain detected Be on thy heart or hand Pray, keep praying, And life will yet be grand.

ROSA BONHEUR'S LI

Rosa Bonheur began her association with a picture of two made it with her "Horse Fa last great picture she has given has been one of lions.

Bedel, the famous lion-tamers from France with his caged wild beasts, has a picture given him by Rosa Bonheur favors she has received; for the opening of the menagerie she often has made studies of behind the bars.

A few years ago, however, wished to paint an important lions, she determined, instead lions, that they should come she ordered a huge one direct He was shipped to the port and from there sent by rail to and finally the cage came to the the lawn back of Rosa Bonheur was a strange pet to add to the grounds, and the new corner roar was somewhat of a disturbance of the house, and trembling in the kennels and the lion was fast behind strong roaring was soon as little r parrot's chattering. In the being recovered from their n dogs in the yard barked stronger voiced one came am in the stables the cattle m without fear of becoming creature from the desert. But the village people he

Miscellany.

THE BRAVEST BATTLE.

The bravest battle that ever was fought! Shall I tell you where and when? On the maps of the world you will find it not; 'Twas fought by the mothers of men!

Nay, not with cannon or battle shot, With sword or nobler pen— Nay, not with eloquent word or thought From mouths of wonderful men;

But deep in a walled-up woman's heart— Of woman that would not yield, But bravely, silently, bore her part— Lo! there is that battle-field!

No marshaling troop, no bivouac song, No banner to gleam and wave! But, oh! these battles, they last so long— From babyhood to the grave! —Joaquin Miller.

THE STORY THE CAT TOLD.

BY H. A. HALL.

"Creaky creak, creaky creak," sang the old rocking chair out on the back porch. The summer wind rustled lazily through the trumpet-vine leaves, puss sat blinking in the yellow sunshine, and in the rocking chair lay Bess, her sprained ankle resting carefully on a cushion.

From the kitchen came the sound of Nora's "Hold the Fort," while under the porch a cricket chirped lustily. Otherwise the drowsy stillness of the summer day was unbroken, and Bess grew lonely.

How dreary it all was! And how long ago seemed the morning when she had given

The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1888.

THIRD QUARTER.

- June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 1-35. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-16. Aug. 18. The Feast of Tabernacles. Lev. 23: 33-44. Aug. 25. The Pillar of Cloud and Fire. Num. 9: 15-23. Sept. 1. The Spies Sent into Canaan. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10. Sept. 15. The Smitten Rock. Num. 20: 1-13. Sept. 22. Death and Burial of Moses. Deut. 34: 1-12. Sept. 29. Review Service.

LESSON IV.—FREE GIFTS FOR THE TABERNACLE.

FROM THE HELPING HAND.

For Sabbath-day, July 21, 1888.

SCRIPTURE LESSON.—Exodus 35: 20-29.

20. And all the congregation of the children of Israel departed from the presence of Moses. 21. And they came, every one whose heart stirred him up, and every one whom his spirit made him ready, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. 22. But they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. 23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins, and badgers' skins, brought them. 24. Every one that did offer an offering of silver and brass brought the Lord's offering; and every man, with whom was found shittim wood for any work of the service, brought it. 25. And all the women that were wise hearted spun with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. 26. And all the women whose heart stirred them up in wisdom spun goats' hair. 27. And the rulers brought onyx stones, and stones to be set for the ephod, and for the breastplate. 28. And spice, and oil for the light, and for the anointing oil, and for the sweet incense. 29. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

GOLDEN TEXT.—God loveth a cheerful giver. 2 Cor. 9: 7.

PLACE—Probably the valley before Sinai. TIME—Autumn of the same year. Forty days have intervened, and doubtless longer, since the last lesson.

PERSONS.—Moses. The congregation of the children of Israel, both men and women. This expression considers the people collectively as an assembly; compare the words synagogue and church. The rulers. v. 27. These were probably the chiefs or heads of the tribes, or perhaps also of families. The word signifies one lifted up, a prince. It is translated "prince" when used of Abraham. Gen. 23: 6, also in 1 Kings 11: 34, Ezek. 12: 10; 45: 7. It clearly refers to the chief of a tribe in Num. 7: 11, ff. Compare Gen. 17: 20, where twelve are mentioned as descending from Ishmael. The same word is translated "chief" in Num. 3: 24, 30, 35, where it refers to the head of a family, and not of a whole tribe. Note that the word is used twice in Num. 3: 32, "chief over the chief." Compare with this 1 Chron. 7: 40.

OUTLINE.

- I. The prompt response. v. 20. II. The cheerful givers. v. 21, 22. III. The precious gifts. v. 23-29.

INTRODUCTION.

After the vision of the divine glory, so terrifying and so remarkable, which God promised to Moses, Jehovah commands Moses to hew two new tables for the law and to come up in the morning to Mt. Sinai. He did so, and God came and pronounced his name (34: 5) and declared his attributes. 34: 6, 7. Then after Moses worshiped, God renewed the covenant (34: 10-26) with the people. This passage is often called the Lesser Book of the Covenant. Compare Ex. 20: 22; 23: 19. This Jehovah commanded Moses to write. Moses was again with the Lord forty days, neither eating nor drinking. Then the ten commandments were written upon the new tables. 34: 28. When Moses descended from Mt. Sinai, his countenance shone with a reflection of the divine glory, although he was unaware of it. All the people were afraid to approach him on account of this transfiguration, and Moses was obliged to veil his face before them, though when he went again into the divine presence he removed the veil. Then Moses gave the people a list of necessary materials for the construction of the tabernacle and its furniture, etc., and in the name of Jehovah requested free-will offerings for it. Ex. 35: 1-19. Compare Ex. 24: 31. Notice that in chap. 35, before the lesser list of matters pertaining to the tabernacle (35: 2, 3), and in chap. 31, after the greater list (31: 12-17), there is an especial reference to the Sabbath. Without a question, this injunction was given in connection with the directions for the tabernacle, to remind the people that while engaged in this work, the Sabbath must be observed. They might otherwise have thought that, as the work of making the tabernacle was a holy matter, it might go on without interruption for Sabbath observance; but God said in immediate connection with the directions in regard to the tabernacle, "Verily my Sabbaths ye shall keep." After these words were spoken to the people they departed to do the work of preparing the sanctuary, as related in our lesson.

EXPLANATORY NOTES.

v. 20. "And all the congregation." The whole assembly, considered collectively, as a body meeting for worship, or other purposes having relation to Jehovah. The word rendered congregation means literally an appointed meeting. It is used regularly of the Israelites as a body. The whole assembly started out as one man promptly to do Jehovah's behest. v. 21, "Every one... made

willing." The heart, the innermost seat of the affections in Hebrew thought, and the spirit, the animating energy or will, are represented as being the source of the offering and the work. This is the source whence all accepted offerings must come. He whose hands only give, gives not to God. "The tabernacle of the congregation." This is an inaccurate expression. It should be translated "tent of meeting." It is the same expression used in Ex. 33: 7, but cannot refer to the same tent, for this is not yet constructed. The word here rendered "tabernacle" is the same as the one translated "tent," Ex. 35: 11, where it is particularly distinguished from the tabernacle itself. It refers to the external tent like covering of fine linen, goats' hair, rams' skins and seal skins, which sheltered the tabernacle. The tabernacle proper was a structure of boards. From this point on, whenever the tabernacle of the congregation is referred to, the outside tent is meant; the word tabernacle alone refers to the holy place and the most holy place, composed of acacia boards without front or top. The Revised Version properly renders this expression "tent of meeting," and keeps the distinction thus more clearly in the mind of the reader. The word tabernacle, as generally found in our common version, means a dwelling, i. e., for Jehovah. The word here translated tabernacle, and which should be rendered tent, means a bright or shining thing tents being so called from their appearance. "His service." That is, his service. The word "its" was not used in English at the time our version was made. Hence the Bible always has "his," or some other expression instead of "its." It can be found once in Lev. 25: 5, but there it first came in by the mistake of later printers. The early editions of the English Bible had in that place, "of it own accord." This latter use is found in Shakespeare. The Revised Version reads "of itself" in Lev. 25: 5, and in our text has "the service thereof." "The holy garments." For the priests. See Ex. 28: v. 22, "Bracelets." Or brooches. "Earrings." Or nose rings. "Rings." Signet rings. "Tablets." Better, armlets, or necklaces. v. 23, "Blue and purple." Dyes, or cloth thus dyed. These words both signify purple; the former a bluish purple, the latter a reddish purple, even quite red. "Scarlet." There are two words here. Literally translated, it would be "Scarlet of crimson." "Badgers' skins." More properly, seal skins. It was used for women's shoes. Ezek. 16: 10. The Hebrew word is a generic word for seal or dolphin, which the Hebrews did not accurately distinguish. A tadger it undoubtedly was not. Seals, so called, frequented the Sinai peninsula. Strabo, XVI. v. 24, "Brass." Copper, or perhaps better, bronze. So always in the Bible. It never means our brass. "Shittim wood." Wood of the acacia, or Arabic black thorn tree. It is a hard, dark wood, which, when old, is like ebony. From the thorns of this tree exudes our gum Arabic. v. 27, "Rulers." See under "Persons." "Onyx stones." The exact kind of stone meant is uncertain. The word here is elsewhere translated sometime "beryl." "The ephod." A garment of the high priest, worn over the tunic and robe. It was without sleeves, and divided below the armpits. It had shoulder clasps set with precious stones. The ephod reached down to the middle of the thighs, and was fastened by a curiously woven girdle. Ex. 28: 6-12. "The breastplates." Ex. 28: 15-21. v. 28, of Ex. 30: 23, ff. v. 29, "A willing offering." A free-will offering, literally so called. Here we have the beautiful lesson of joyful, willing labor for all that pertains to the work of the Lord. For the details of the construction of the tabernacle, etc., see Ex. 20-30. In these six chapters, a full description is given. It would be well to read it in the Revised Version, which renders the explanations in a clearer manner.

DIED.

Near DeRuyter, N. Y., June 24, 1888, HARVEY P. MARBLE, aged 68 years and 18 days. Brother Marble was a worthy member of the Lincklaen Seventh-day Baptist Church. More than forty years ago he began the Christian life, but neglected baptism and church membership, and till one year ago last winter he lived only a moral life; then he again saw his need of a vital connection with Jesus Christ and promptly obedience to all the divine requirements. Soon after he was attacked with a disease which at last proved fatal. For several months he was not able to come to the house of God. He and his family earnestly prayed that he might be granted health sufficient to attend to the duty of Christian baptism. The 6th of last August was the first time he had been able to ride to the church. He then made his offering for baptism and membership, which was accepted, and the ordinance immediately administered. The same calm, peaceful expression of his countenance as he came from the water rested on his lifeless remains. He was very happy in his new life; he enjoyed sweet communion with his Heavenly Father to the close of his life. For several months his sufferings had been great, all of which he bore with Christian patience and died happy in the Lord. He leaves a wife and nine children to mourn their great loss. At the funeral words of comfort were spoken from John 14: 2, 3. May the afflicted friends and church redouble their diligence in the Master's service. P. R. B.

At his home in Greenway, Oneida Co., N. Y., of consumption, on Wednesday morning, June 27, 1888, Mr. DANIEL W., son of the late Horie and Amy Hayard, aged 76 years and 4 months. Brother Hayard was an old and highly esteemed citizen of the town of Rome, N. Y., having been born and reared within a mile of the place of his death. He was converted and baptized in early life. He took the Bible for his creed, and the Golden Rule as the governing rule of his life and conduct. He was strictly conscientious in his observance of the Sabbath, upright in his dealing, kind to the poor, and liberal in sustaining the gospel, often forgetful of his own personal interests in his thoughtfulness for the welfare of others. He was quiet and unassuming in his manners, a safe advisor. He was truly a just man, and his memory shall remain a blessing to many for years to come. An aged companion in feeble health, two daughters, a grandson, and many sympathizing friends mourn their loss. Funeral services were conducted at his late residence on Sabbath afternoon, June 30th, the writer speaking words of comfort from Prov. 10: 7, "The memory of the just is blessed." J. B.

At the home of her father, Albert Richer, in Rhode Island Settlement, N. Y., June 22, 1888, Mrs. MARY A. HURTLESTON, wife of Lee Hurtleston, aged 28 years, 7 months and 10 days. She had been a great sufferer for nearly four months. She expressed herself willing to die. Funeral sermon was preached in the presence of a large audience, from Genesis 11: 28. P. R. B.

In North Pitcher, N. Y., after a very painful illness Mrs. KATHARINE A. MURRY, wife of Stephen Murry, aged 36 years, 7 months and days. She said she was not afraid to die. Her funeral was held in her late home in the presence of many sympathizing friends. Text, "Her sun is gone down while it was yet day." P. R. B.

IN MEMORIAM.

The following resolutions were unanimously adopted by the Ladies' Mite Society of Luncklaen, N. Y., at a regular meeting, June 20, 1888:

- WHEREAS, death has for the first time entered our circle and taken one of our active members, Sister MARTHA L. BURDICK; therefore, Resolved, 1. That as a society we mourn the loss of such an active, earnest Christian worker, who was deeply interested in Christian benevolence, but we desire to bow in humble submission to our Heavenly Father's will. 2. That we are all admonished of the uncertainty of life and the certainty of death, as well as of the need of being prepared for both. 3. That we ought faithfully to work while health and life are ours, for we have no assurance of their continuance. 4. That we will try to imitate the patient, trusting Christian spirit of our departed sister, so as to be as willing to die and as happy in death as she was. 5. That we sympathize with the bereaved husband and children. 6. That a copy of these resolutions be given to the bereaved family, and that we ask their publication in the SABBATH RECORDER.

SOPHRONIA H. BURDICK, Com. PERIE R. BURDICK.

IRVING SAUNDERS visits his Friendship studio for the last time before Fall from July 11th to 16th inclusive.

Books and Magazines.

The first number of the 16th volume of The Homiletic Review is a grand one. Dr. Van Dyke writes on "Apologetics in the pulpit." Dr. Colby has a very able paper on the "Temptations that beset Intellectual Culture in the ministry." Dr. Griffis sketches vigorously "Japanese Preachers." Rev. J. F. Riggs contributes valuable thoughts on Note-books and Homiletical Preparations, while Dr. Pierson's "Clusters of Gems" are, as usual, highly suggestive. The number contains seven sermons by eminent preachers, on stirring subjects. All the other departments—conspicuously the European, edited by Dr. Stuckenborg, of Berlin—are up to the high standard maintained by this Review, and furnish a varied amount of material in the way of thought, fact, discussion and exposition, that it cannot fail to inform and inspire the vast number of ministers who take the Review. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3 per year; 30 cents per single number.

The Treasury for pastor and people comes in midsummer full of the riches of gospel truth and with articles laden with lessons for timely services. The Frontispiece is the portrait of President Burlison, of Baylor Waco University, Texas, whose admirable loyalty on Family Government should be in every household. There are also fine views of the University buildings with a sketch of its history and of its President. The number is unusually strong in sermons and suggestive reading for Christian workers. The Editorials on The National Hurt, Preferring Culture to Character, The Theological Mutineer, The Devil's Kindling-wood and Uncommendable Sagacity should not be overlooked. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested: FORM OF BEQUEST. I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of dollars, (or the following described property, to wit,) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

The Sabbath-school Board have sent to all the Sabbath-schools that they have knowledge of blanks to be filled out and returned immediately, as Conference comes one month earlier than usual this year. We would like a complete report of every school in the denomination, but we cannot have it unless superintendents and pastors do their part. If any school has been overlooked, let us know at once. H. C. COON, Pres. S. S. Board.

The quarterly covenant meeting and communion of the Seventh-day Baptist Church of Richburg will be held at the church, commencing Saturday, July 15th, at 2 P. M. Communion on the Sabbath following. All non-resident members are invited to be present; if any cannot be present, please write that we may hear from all. J. P. DYE, Church Clerk.

The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

The Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

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GLIMPSSES OF EUROPE BY PROF. H. M. MAIN.

WESTMINSTER HALL AND When the guard in the "a silver key will unlock should have added "except Parliament." We made penetrate that place, but cessfully. The dynamite exploded the doors to all who permit. The guard said w one of the Irish Members were Americans and he wot us in, but we had no time second attempt we got a guard before we were checked then able to see Westminster interesting hall in England Hall of William Rufus. Fifth century, enlarged, recled from time to time, many most famous and e history.

Here king after king he festivities. Here, too, n them was deposed, and Ch death sentence proclaimed feasts and trials followed i toric personage besides U for his life within these serves merely as a vestibul Parliament. Although w privilege of seeing the pl English statesmanship di was a kind of satisfaction where the shilling is not a

To one who has enjoy pages of the Vicar of Wak is an interesting precinct, ple-hearted Goldsmith on room he occupied is point ous visitor. The Temple, life of the ancient order of centered, is now a group up to barristers and lav buildings remind one muc tories, but they are close to in little courts and narro have a quaint air of antiq river side is a pretty little a refreshing bit of green, scene where the historic r were plucked to serve as l factions in the "War of most interesting building a beautiful little church t style, seven centuries ago you pass among a group ments of the Templars, e figure of a Templar re These figures all have the the knee, indicating th the tomb was a doughty had gone on more pluri the Holy City, for when t