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he Sabbath. Becorder,

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TERMS-48 A YEAR, IN ADVANCE

Mw.Henmueld Bond

VOL. XLIV.-NO. 28.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 12, 1888.

WHOLE NO. 2265.

Sabbath Becorder. Entered as second-class mail matter at the post affice at Alfred Centre, N. Y.

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OUR NEED.

BY ANNIE L. HOLBERTON.

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 sine to crush,
For grace our daily cross to bear,
We pause 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.

be there. When we left here seven weeks the scene like the smile of an old friend. as to be here on the Sabbath, we have again Millyard, and meeting the friends there.

especially so to me, because of the oft-read

description in Irving's Sketch Book. places we have seen. I must confess, however, that the idea one gets from pictures and descriptions is in scarcely any respect a hinge. The Chapter House now has intrue one. In fact, I don't think it possible creased interest, from the beautiful stained for one to give to another a true impression | glass windows of historical subjects, placed 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 are informed by the communicative guard, 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 "King Henry IV." as the place where the Farina, Milton June relics look. The edges and corners of the the banners stained, and dingy. Then too, King died, but now famous the world over Rose Hill, New Aubra I had no idea that the church was so as the place where the recent revision of the Farmington, Berlin, crowded with monuments. The impression Bible was made. Another walk through the Remarks were made to it produced on me, as I entered the North Nave to hunt out on the pavement the slabs tional to the report Transept and walked between the rows of inscribed with the names of Darwin, Living in Chicago. By J. T. funeral statuary, was that of a kind of lumber- stone and Robert Stephenson, and we pass into | Welton Church, and

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 stair-

All these objects detract from the impression of the building architecturally, and while they add togits 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 feally 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. 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 Back again in London, and rather glad to | Longfellow seemed to shed a radiance over

ago, it was with a feeling of relief that we | From the Poet's Corner we went out into left the slow, heavy English ways; but after | the Cloisters, traversing the pavements so these weeks of changing from one new scene often pressed by the feet of the monks of to another, even an English haunt that we old, until we came to the Chapter House, have once seen pruduces the impression of where for many years in its earlier history meeting an old friend. Timing our visit so the House of Commons sat. Just before entering we stopped at the door of what was had the pleasure of attending the services at once the treasury of the Kings of England. Its interest as a treasury has long since de-Monday we made our long anticipated | parted, but by crowding the finger up under visit to Westminster Abbey, a place dear to one of the hinges one may discover a tangievery one fond of historical associations, but | ble sign of severity of old time justice. Once on a time some man lacking in proper reverence for royalty made a nocturnal raid on We found it one of the most interesting 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 here in remembrance of Dean Stanley, one of them contributed by Americans, as we who rehearses the whole history of the room

and its contents.

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 pro- them with words of cheer and good-will. gramme 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 Bur

Appointment of Standing Committees. Communications from churches.

Adjournment.

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. Sermon by A. McLearn. Sixth-day Morning.

9.15 A. M. Devotion exercises, fifteen minutes. Reports of committee Miscellaneous busic 10.30 Essay Told Relation of our Schools to the Life and Prosperity of our Churches." Stephen

Discussion of the foregoing subject. Adjournment.

Afternoon. 2.15 P. M. Devotional exercises. Reports of committees.

Miscellaneous business. 2.30. Woman's Executive Board, led by the Presdent, Mrs. Harriet Clarke. 3.30 Missionary conference, led by J. W. Morton.

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. After noon.

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 As-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.

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.

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 sense to the sense of the Morton, the Association advanced to o'clock P. M.

AFTERNOON

Devotional exercise led by W. B. West. letters from the charen

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

The Moderator appointed the Standing follows: Committees, as follows:

On Petitions-U. M. Babcock, Stephen Burdick and J. S. Langworthy.

On Finance—James Pierce, Robert Brown and W On Resolutions-James Summerbell, H. B. Lewis

On the State of Religion—S. R. Wheeler, A. G. Cro foot and S. H. Babcock.

On Education—J. W. Morton, N. Wardner and Albert Whitford.

A. H. Lewis, Clayton A. Burdick and G. H. F. Ran

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 Peti-

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

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

The report of the delegate to sister Assothe Committee on Finance:.

Your delegate to Sister Associations would respect fully 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., Jnne 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 ner at a cost for postage and stationary of 50c. the duties assigned him have been perfored to the

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 128 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 Clerk for the ensuing year. 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 rep resented, but a good degree of interest was manifest throughout. In this Association we had a new de-parture 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 sustained to the sessions that all could attend the sessions are sessions. pended, 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 con-tinued 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, 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. mony prevailed. A deep interest was manifest in the welfare of feeble churches of that Association, and a resolution, recommending the stronger churches to eare for them, by tending their pastors to them a portion of the time, unanimously prevailed. All in all, it was an interesting and, we trust, a profitable

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 de-On motion, the Moderator was instructed parture appeared to be a wise one, and God's blessing parture 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 the brethren and distant of the North-Western Association not

Your Committee on Obituaries would respectfully report that we have not learned of the decease of any

Stephen Burdick, James Summerbell, H. B.

Lewis, and A. G. Crofoot, was adopted a

of the official members of our churches, with the exception of Dea. Wells K. Green, who died in New Auburn, Minn., Aug. 18, 1887, aged 80 years, 8 months and 16 days. At the age of 23 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 16 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. BALLEY).

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 reciations was received and adopted as follows, of the Association. There has been nothing else that part pertaining to finances, referred to come to the knowledge of the Secretary requiring W. H. ERNST, Cor. Sec. correspondence.

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 man-

He also procured the printing 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

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 ses-

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,

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

rom 1 John 2: 1.

SIXTH DAY-MORNING SESSION.

Devotional exercises for fifteen minutes ed by A. G. Crofoot. Report of Standing Committees were

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. 8. Your Committee would recommend that the petitions of Texarkana and DeWitt Churches, to be dismissed from our organization to form a new asso-

ciation, be granted. We would further recom-mend that this Association send a delegate to represent us at the session of the South-Western Associa tion to be held in August. 4. Your Committee, to whom the request of the Nortonville Church was referred, would respectfully report that they have considered their petition; but we are second for changing the decision already made. That he stanton be hald with the Southenspion Charge.

On the State of Religion. The report was the second secon THE STATE OF THE SECOND SECOND

Missions.

"Go ye into all the world; and preach the gospe in every creature.

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

A CHRISTIAN wife of a Christian missiona ry 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 be tween woman's boards and the general boards and societies, some think there may be complete independence of action, both a 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 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 an evangelized community, it ought to go heathen women in schools especially for them. Bible women are to be taught and support, self-government, and self-propagatrained for their work among their country women. Missionary women can do itinerant second in importance to training schools. evangelical work, as they go out two by two, among the towns and villages. Nor is starting individuals, homes, communities industrial teaching an unimportant part of woman's work for women.

JEWISH MISSION, WORK.

At the Mildmay Conference, in 1878, the just and honorable recognition. It is said that Prof. Delitzsch once attended a missionary meeting at Nuremberg; and, as it of education if they are to keep pace with was about to close, he arose and asked the other nations, that their national develorprivilege of saying a few words. He told ment depends on this. Many of the better the people that nothing had been said or classes are bound to have an education; let done in regard to mission work among the missions, if possible, furnish it, with no lime Jews, while the very Scripture they had itations but our ability to give and their caread taught that the Jews were yet to be pacity to receive. Preach, preach! but, also, gathered into the kingdom of Christ.

not quite exclusively to the Gentiles?

this Conference. It was held that the natural and fair to put on the other side the church had departed from the Naw Testa- large cost of these higher schools. Educament plan of preaching first to the Jews; tion is helpful to evangelization, but it may and that if we would return to this meth- be raised to too great importance. od 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 CONFER ENCE

Ir 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 Huckin'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 faraway Palmyra, where he had suffered much and asking if the particular formation to that at the hands of ignorant doctors. Why church cannot be increased, as he will be were they there? The fame of the hospital the first; but organized work among women | had reached them; that seemed to be their at home, for the purpose of seeking out, only hope, and they came. And now they equipping and furnishing support for single listen attentively to the gospel story, from the lips of the Christian physician, through of poor health, to leave his present field or whose skill blessings have come to their | labor. diseased and suffering bodies.

It is the hohor 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 on toward more and more complete selftion. Boarding schools for girls are only These are a valuable factor in the work of 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 ation. subject of Jewish Missions was given only employ them to teach secular things only, a small corner, at the last session; at the if Christians cannot be found, but would present Conference it has received a more have the missionary exercise over his work

very careful supervision. China and Japan see and feel the necessity teach, teach!

Is it not too true that while we interpret It may be that but few converts come from to learn English.

quite literally the prophetic denunciations the highest schools; but some of these are against the people of Israel, we apply the doing a great and good work. One has led promises of blessings and salvation almost if a thousand persons to Christ; another has given to his country a large amount of Chris-This subject awakened much interest at | tian literature, and so on. But it is both

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 in structed 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 Christ-

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 (Iow hurch August 1st, unable to support himself with what the church can raise.

From H. B. Lewis, Ritchie, W. Va. stating that he will be obliged, on accoun

Quarterly reports of labor and funds re ceived on the field ware presented from missionaries and missionary pastors.

It was voted that the request of Dr. Swin ney be granted, and the Treasurer wa 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 wer

The following orders on the Treasury we
voted:
A. E. Main\$230
J. W. Morton
J. F. Shaw
C. W. Threlkeld
U. M, Babcock
8. D. Davis
W. K. Johnson 25
D. N. Newton
Ritchie Church
Lincklaen
Otselic
New Auburn
Rose Hill
R. S. Wilson 20
R. B. Hewitt 97
1st Westerly Church
2d
Woodville
Berlin
American Sabbath Tract Society, bill
G. Velthuysen 100
Voted that the Treasurer be authorized
settle with the churches of Cartwright a
Lifeage Control (Albert Control Special Special Special Special Control Special Control Special Special Control Control Special Control Cont

Adjourned.

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

Japanese is well illustrated by a story that comes from Tokyo of a foreigner who saluted a jinrikish coolie, se he was seated by his vehicle on a bitterly cold night, and by the light of a farthing candle, was helding some 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

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,

"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 Patterson, 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 at night. 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 thou- ary she paid a visit to Kamezaki for the pursands 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 led away from the gods of her fathers, that brightened the dark valley, it has lifted up him who will draw all men to himself. So we lay our yesterdays, with all their short- sister by letter. At length aunt came to recomings, at Christ's pierced feet; the mis- turn the visit. With a Buddhist rosary takes all ours, the praise all his. So we go around her neck, her sacred books in her 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 00 up Peter and John, the bravest and most to loving disciples, and told them, "They have ind taken away the Lord out of the sepulcher, Trenton the amounts due them on appropri- 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 THE thirst for English exhibited by the 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 paper before him. "What are you reading 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, huts of the coolies, the Japanese are trying and gave her the first message to others. come Christians. 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 list.

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 neighbor. hood, 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

The Fujinkuwai, 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 Janu. pose of trying to influence her sister to be. come a Christian; but the household were so violent in opposing the efforts to instruct them, and so upbraided my mother for being the visit was most painful to all concerned.

Coming home she still reasoned with 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 attentvely 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

Returning home she was greeted with a corrent 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

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 is sophistry than the old lady was, made it very hard for her; boys in the street were beginning to whisper, "Ahmen no O Bas San" (the amen old lady) when she passed

Just at this juncture Mrs. I., the Biblewoman, from whose journal we make the exract, arrived, and in a few days the daugh-ter-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 be-

Torvo Tonon

Sabbath Bef

"Remember the Sabbath-day, Six days shalt thou labor, and do a the seventh day is the Sabbath of the

COBRESPONDENCE

Brother J. K. Andrews, embraced the Sabbath three ago, under date of June 24th, experience as follows: On Seventh-day, June 16th

through a committee appoin notified me that I was tempor from the United Preshyteric cause I believed that the se the Sabbath. I told them th stood it, I was thus suspended lieved the fourth command me evidently a view of the subje had not taken; and they wer astonished at it. I insisted just what it amounted to. me that it was contrary to th the church. I told them the taught that the seventh day v and that the first day was S could not believe both, and proved the seventh day by did not, and could not, brin proof for the first day. Son side of the session told me believe in the seventh-day would stop talking about it. do this unless convinced by am wrong. . Then I will not ing it, but I will also stop am informed that my case advisement by Presbytery, an a trial before that body. that they will not bring th If they do, I would be glad Seventh-day minister to he I want some tracts, leaflets, distribute, for I have a grea I am almost alone, save as With his help, I am determ

PERVERSION

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

Now what I wish to noti in which the terms Sabbath used interchangeably with aside from tradition. Th the true and proper inte a name or thing, is wha perversion, or a turning fi 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 sa of these meals are corre mother always called them of the same family, after tempted correction asks, does it make if we only what we call them, wheth Now who is to be blame think you will readily say has changed the use of t proper intent or purpose

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"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 ambraced 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. 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 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 determind 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 Sab bath-school was organized." Then it named the officers and stated that a session of the same would be held each Sunday morning

Now what I wish to notice is the manner in which the terms Sabbath and Sunday are ased 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 calupon 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?"

proper intent or purpose. creased in this direction because of their bath for the first day of the week instead of the seventh, or call sprinkling baptism, work assigned to the day. they change or pervert the use of terms just as emphatically as the fathers and mothers number of the friends of the school were on in the case supposed concerning the meals the ground, students and alumni, friends they eat three times a day.

be so particular about these things? The of 18 years ago, and Dr. Head, long historicanswer 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 honorary, as a token of a long recognized traveling through the isle unto Paphos, they found a certain sorcerer, a false prophet, Genesee, N.Y. The speaking by the ladies and be to Miss Wade. The oration by Mr. a Jew, whose name was Bar-jesus, which gentleman graduates was of a high order, Clarke was a fine one, but not so well delivwas with the deputy of the county; Sergius and the music furnished by the Academy ered. Paulus, a prudent man, who wanted to hear Band was creditable to all.

this that Paul regarded this perverter of the anniversary. right way no less than a child of the devil -full of all subtilty, i. e., sly, shrewd; calculated to deceive.

In view of this fact, now 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 KIRKE R. SHELDEN. God's ways. COLDWATER, Mich.

Education.

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

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 cenvenient 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 by Prof. Heritage, of the State University, tables, extra desk for Librarian, tables for card racks, a clock and some additional shelving.

To meet these expenditures, the Trusteen 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 far been received from the following friends. Wm. Langworthy, New York City; Miss Ameliah 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, culated to mislead the mind, and so fasten 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 ac 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, Now who is to be blamed for this error? I by special arrangement, in the church to a er's efforts lies in the character of the truth think you will readily say, their teacher, who large congregation, on the evening of June | which he teaches and enforces. has changed the use of the terms from their | 25th, by Rev. A. H. Lewis, of Plainfield. N. J. The Commencement exercises were Many religious teachers of the present | held on the Campus, on the 26th, in the day, who have graduated in the study of ample and beautiful grove fronting the language with the highest honors, do stand | Academy. The day was chilly and the before their congregations and pervert the clouds and winds were suggestive of repellant use of language. And their influence is in- | influences and warning enthusiasm. At an early hour, however, Prof. S. L. Maxson, scholarship. When they use the term Sab- the Principal, was seen with teachers and pupils, energetically making ready for the

and patrons of early days. Among these But, says one, what is the harm? Why were Gov. Adams, of Colorado, graduate ally connected with the Academy.

Graduating diplomas were awarded five members of the school, and one, an merit, to Daniel Maxson Burdick, of Little

But this false prophet withstood them, seek- year of successful management of this school. | ciative audience. The soloists were very ing to turn away the deputy from the faith. At a meeting of the Board of Trustees it | weary from previous work, and perhaps did Saul, filled with the Holy Ghost, set his was voted to hire a fourth teacher, giving not do all they might. The choruses gave eyes on him, and said, "O full of all subtil- added strength to those already doing complete satisfaction. ty and all mischief, thou child of the devil, efficient service in the school. That Albion thou enemy of all righteousness, wilt Academy may long continue to grow in fore the Literary Societies was given by Col. thou not cease to pervert the right ways of strength, influence and power for good, is J. P. Sandford, on "The Old and the New." the Lord?" Will you not cease to change the devout and earnest prayer of the many | The lecture was very humorous, but not from the right to the wrong? We see by who witnessed the celebration of the 35th such an one as we should select as a lecture JAS. SUMMERBELL.

MILTON COLLEGE.

The erercises of Commencement week be gan 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. 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

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. Skolaas. 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.

The most noticeable items are the address and the oration by Miss Tomkins.

Oration, A Beautiful Character, Anna L. 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 defend be met by subscription. Pledges have thus ing himself and the detrines of Christ, by an address in the criminal court at Rome, is Mr. Charles Potter, Plainfield, N. J.; Mr. first presented. The subject is, Popular speech is the most effective means for the in- be delivered until the studies are completed; closed, and you can count on me for all my struction of men in the gospel, and for persuading them to accept its truths and requirements. This position was maintained under | dents for another year. the following propositions:

1. Public eloquence arouses the most in tense and vigorous action in the physical and mental powers of one who engages in the

2. Oratory excells all other instruments in power to impress the understanding of men, and to influence their volitions. 3. Because popular discourse has this un-

rivaled natural power to teach and persuade | union of the old students closed the exercises 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 preach-

6. The public presentation of the gospel by speeches is especially and pre-eminently he preferred not to announce the topic of aided by the demonstration of the Holy the evening in advance. Curiosity, perhaps, formation of moral and religious character.

in conclusion, the graduating class are urged to make faithful and continued use of ject proposed for consideration one which cultivated and popular speech in the social appealed to every man, woman, and child Deacon White's prayer-meeting marked circle, the school-room, or the pulpit. Monday was used in examining classes.

Monday evening, the second joint session oc- liquors in our midst?" At the opening of the exercises, a large curred, with the following programme, acof Milton Junction: Oration, The Ideal the Foundation for the Real,

A. E. Wade. Oration, Revenue Reform, J. B. Borden, Recitation, Over the Hill from the Poor House, Address, Greed, C. B. Hull. Oration, Moral Courage, P. L. Clarke.

Paper, The Tatler, J. A. Dunn. The entire programme was excellent. If any preference were shown, doubtless it would

the Word of God from Saul and Barnabas. Prof. Maxson has now finished his third concert took place, with a large and appre- allowed this sale, and we are verily guilty." slings of old.

Tuesday evening the Annual Lecture beto 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:

Oration, Evolution in Education,
Edward Elisworth Campbell Oration, The Polygamous Women of Utah, 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,

Oration, A Distinguishing Feature of the Age, Vina Hemphill Oration, The Mission of Enthusiasm,
Lester Charles Randolph. Oration, Originality of Thought,

Charles Nelson Flagler

Mary Louisa Johnson. Oration, Despotism of Prejudice, Theodore Julian VanHorn. Valedictory Oration, Eulogy on Alexander Hamilton, Edwin Benjamin Shaw. CONFERRING THE DEGREES.

The Orations 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 Hallock, 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 Hebron, Pa.; Mary Louisa Johnson, Collins. CLASSICAL COURSE.

Lester Charles Randolph, Walworth; Edwin Ben jamin Shaw, Freedom, Minn.; Theodore Julian Van-Horn, 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 midst must be closed. They must be but as only two or three studies are lacking, it seems better to condition than hold stu-

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 reof the week. W. F. PLACE.

Cemperance.

"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, Spirit, the most potent force at work in the as well as interest, drew a larger number not long before their purpose was accomthan usual to the place of prayer.

The singing was inspiring, the Scripture rend was eminently practical, and the sub

duty in regard to the sale of intoxicating departments of legitimate business. There

"It is time this question was seriously companied by music by Bankin's Orchestra, 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 iquors 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.

Tuesday afternoon, Dr. J. M. Stillman's liquors in our midst. Yes, friends, we have Gin slings have "slewed" more than the

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 consfort. 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

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

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 sing-. ing ceased. Then in a husky voice he said: giveness 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 influence is worth and for generous pecuni-

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 foom, 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 plished. 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.

an epoch in the history of the town. Since "As professing Christians, what is our then there has been greater activity in all has been a higher standard of morality. more consistant Christian living, and more entire consecution 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 alms! houses. Brandy brands the noses of all those who cannot govern their appetites, Wine causes many to take a winding way God pity those mothers, and forgive us who home. Punch is the cause of many unare in a large measure responsible for their friendly punches. Ale causes many ailings. while beer brings many to the bier. Cham-"We have allowed the sale of intoxicating pagne is the source of many real pains.

The Zabbath Recorder

Alfred Centre, N. Y., Fifth-day, July 12, 1888.

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

Communications designed for the Missionary Department should be addressed to REV. A. 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 coun-

TERMS: \$2 per year in advance.

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

NUMEROUS fires from the use of firecrackers 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. But after all, this is a very trifling matter. Men are permitted, even licensed, to destroy men in soul and body, as well as to destroy their property, every day in the year for a paltry revenue in the shape of a license fee. There is nothing wicked that men will not do for money or for power.

In the Sabbath Reform column is an appeal from a Bro. Andrews, of Onio, which should not go unheeded. If this brother give. Almost before he knew it, he found is to be tried before a presbytery for his himself thinking of that woman as one of 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. Will not some brother or brethren come forward at once with pledges of money to pay the expense of sending a they came. The dirty, mischievous and someminister to aid Bro. Andrews, if needed, so that the Tract Society can respond to his their tricks or their quarrels to help her call without drawing upon other funds?

SIX weeks from the date of this paper, the General Conference and the Societies earlier date of meeting makes it very imporcieties be made promptly and generously, in reported as done and paid for.

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 uni verse, 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. But you have saved us, my boy; you and your fellows have snatched us from this living grave, whose hungry breakers dashed their blinding spray and wreathed their angry flames in lurid tongues about our feet. You it is, who in this month of leafy June have told us of the perils of the republic, the labor problem, the duty of the hour, the decay of patriotism, work and wages, the deterioration of manhood, the labor question, the decline of statesmanship, etc. The perils that beset our path have been shown us, but you have also guided us into paths of safety, you have also guided us into paths of safety, and your sisters have nobly rushed to the rescue with assurances that night brings out the stars, and, moreover, that man is the ar biter of his own destiny, woman's sphere, the influence of woman, woman's duty, woman the hope of the world, and spring. Heaven bless you, my children, you have saved us. Heaven bless you! Come again next commencement."

THE BEAUTY OF HOLINESS.

the phrase standing at the head of this article occurs. In every instance, we believe, it is used in connection with the offering of in the revival spirit has prevailed during the past year, in all these seats of learning; for which we thank the person of him to whom praise is to be Virginia are making an effort to found a school for

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 fit ting 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 Board, which, after amendment, was adopted:

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 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 times quarrelsome street gamins would cease 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 will be in the midst of their annual sest them, "O but she's an angel!" And so she sions, at Leonardsville, N. Y. The change is. There is nothing sentimental in that. in the time of holding these sessions brings It is the plain, simple truth. God has room us four weeks earlier than usual, and this on the earth for a mighty host of just such beautiful, angelic lives; and he has the tant that immediate attention be given to power to give to every one of us a place in such preparations as may be necessary to a the ranks of that glorious company. It is WM. B. WEST, Treasurer, successful issue of the coming sessions. not the regularity of our features or the Especially is it imperative that contributions symmetry of our forms that makes us beauto the funds of the Tract and Missionary So- tiful in the sight of God and men, but the measure of the spirit of Jesus that we order that the full amount of work may be 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. whose hungry breakers dashed their blinding to advance the work of God on earth. The young

> 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 In several passages of the Old Testament years. All these schools have done, and are doing, be abreed standing at the head of this arti-

offered. "O worship the Lord in the beauty higher education among themselves. Those breth-higher education among themselves. Those breth-ren have shown in the past commendable zeal in the cause of education, and we doubt not the time has of the worship of Jehovah, for the marginal 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 ef fort, 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 nur series of piety. Let more earnest prayers than 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

N. WARDNER, ALBERT WHITFORD,)

The Committee to Nominate Essayiste, Delegate to Sister Associations, Preacher of Introductory Discourse, and Sabbath-school

Your Committeee to Nominate Essayists, Delegates to Sister Associations, Preacher of Introduc ory Sermon, and Sabbath-school Executive Board

would respectfully report as follows: Preacher of Introductory Sermon-C. A. Burdick lternate, 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, Harrie Clarke, Emma Randolph, G. M. Cottrell, O. W Babcock, Stephen Burdick, Daniel Hakes, T. P. Andrews, S. R. Wheeler, L. D. Seager, Oscar Bab-

cock, G. J. Crandall. Essayists—"What is our Duty in Order to Uphold and Strengthen our Churches already Organized?" Joshua Clarke. "Can we, as the People of God, render such Obedience to his Requirements as to Insure Immediate Blessing?" J. T. Davis. All of which is respectfully submitted.

A. McLearn, S. L. Maxson,

L. A. LOOFBORO, On Nomination of Officers, submitted and adopted as follows:

Your Committee to Nominate Officers, would recmmend the following: Moderator-G. J. Crandall.

Clerk-G. M. Cottrell. Assistant Clerk-B. F. Titsworth. Treasurer—Wm. B. West. Corresponding Secretary-S. R. Wheeler.

J. T. DAVIS. C. A. BURDICK, & Com. E. P. CLARKE,

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.

In account with the S. D. B. NORTH-WESTERN ASSOCIATION.

To balance from las	t year		112	55
Amount of collection	ons	• • • • • • •	34	
** **			23	48
Apportionment fron	Milton Junction	Church,	9	40
" "	Albion	"	14	85
	Chicago	46	·~ `.	75
	Berlin	"	1	25
6 "	Villa Ridge	"	3	50
" "	Nortonville	"	10	
	Milton	"	9	85
" "	Walworth	" "	5	85
" "	Coloma	"		30
46 44	Southampton	"		80
"	Wood Lake	"	1	
("	Cartwright	"	1	80
" "	Utica		. 2	90
" "	Oursler ·	"		40
" "	Taney	44	1	60
""	New Auburn	"	3	25
. " "	Farmington	. 66		80
" "	Alden	"		70
eç ec	Trenton	"	1	80
"	Carlton	"		00
"	Dodge Centre		5	85
"	Rock River	"		-80
"	Welton	"	2	80
"	Texarkana	66 .		50
" "	Farina	44	9	05
" "	North Loup	"	8	80
" "	Albion	"	11	70
Total			291	68

UR.		
By paid Treasurer Missionary Society	\$28	74
" Tract "	28	74
A McLearn, delegate	75	38
L. T. Rogers, for postage, etc		00
Printing Minutes	30	
Printing Minutes Postage and mailing same	Š.	28
L. T. Rogers, Engrossing Clerk	5	00
		48
PostageBalance on hand.	110	U.
Datatee on nand	110	•
Total	\$291	68
Churches are in arrears as follows:		
Jackson Centre (2 years)	4 19	10
Tong Propoh (9 rears)	Φ15	
Long Branch (2 years)	Ų	
Villa Ridge	Ī	00
Stone Fort (2 years)	្ស	01
Delaware (2 years)	. 2	20
D-Witt		6
Providence (2 years)	. 1	0
Isanti (2 years)	. 1	0
Dia Giour (0 mone)		

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 go and preach the word of life to them, and thus one Schools to the Life and Dropperity of "strengthen the things which remain, that are ready our Schools to the Life and Prosperity of our Churches."

furnish a copy of his paper for publication in the SABBATH RECORDER. The theme of the paper was further discussed by A. Mc Learn, 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. 8. Resolved, That the agitation of the Sunday ques-

tor extended the right hand of fellowship tion in the national prohibition movement, and in the to U. M. Babcock as the representative of the Friend Church, Kansas, welcoming them from working within these organizations. 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 Engrossing 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

The minutes of the sessions up to the 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 2.30 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 af settled pastors with reference to missions; G. H. F. Randolph spoke in a general way of helps 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 | bath-school Board: 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 ing of the committee was held at Milton Junction,

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

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 imploring 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

alty to all the great reformatory movements of our time, especially emphasizing temperance and social

4. Resolved, That the manufacture and sale of intoxicating liquors as a beverage ought to be absolutely prohibited by constitutional provision and statutory law.a id that we will continue to work according to our hest judgment in the fear of God to secure the complete prohibition of the rum traffic in all our broad 5. Resolved. That it is the duty of our strong church

es to assist the feeble ones by sending out their pas-tors, and by giving of their means to assist others to

Voted that Bro. Burdick be requested to offerte to arread Sabbath Tract Society, in its efforts to spread Sabbath truth through the great channels of public thought, and pledge to it our

Woman's Christian Temperance Union should not at the present time hinder our brethren and sisters

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 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,

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, lead 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

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 Utica, 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 Sab-

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 Minne-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

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.

Teachers and Teaching.
Baptism, Rev. S. R. Wheeler.
Bible History.
Geography—New Testament World.

Geography—Canaan.
 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 Institure at Dodge Centre, commencing Oct. 15, 1887. At this Institute in addition to Bro. West's work, an essay was read by F. E. Tappan. Subject, "Teachers and Teaching." An essay by O. A. Stillman. subject, "Lessons from the Life of Christ." Rev. S. R. Wheeler gave a lesson on "Baptism." "The Relation of the Church to the Sabbath-school, "was discussed in a paper by Floyd Wells. Mrs. S. F. Wheeler read a paper on "Missions." Lesson on the "Sabbath," by S. R. Wheeler. The exercises were freely interspersed with music, and from the minutes we judge it was an interesting and profitable Institute. Bro. West also held an Institute at Milton Junction, commencing Oct. 18th. Institute was a help to those in attendance, and we tute at Milton Junction, commencing Oct. 18th. In addition to Bro. West's work, S. G. Burdick gave 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 Rrandolph 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,

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 follow-

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 teach er 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.

Respecifully submitted.

S. G. BURDICK, Com.

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.

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Second additional report of the

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in the interest of our Societies, an The Moderator, by instruction S. L. Maxson to fill vacancy in Co Nominate Essayists, Delegates, et After singing by the choir, an

tion by W. C. Whitford, the Ass journed to 2.15. AFTERNOON SESSION Devotional exercises, led by S. Miscellaneous business.

The Committee on Finance its report, which, on motion, wa The Committee on Finance submit

We have examined the matters refer find there is due J. T. Davis, as dele Associations, the sum of \$64 52, expe recommend an order be given for said We have examined the Treasure compared it with the vouchers, and correct. Now in the treasury \$119 enough to pay all dues and printing t this session. We recommend the repor We would recommend that the Engre directed to prepare a copy of the mi ward for publication in the SABBAT and also to procure five hundred copi in pamphlet form, and distribute the the churches of this Association. A

further recommend that, \$35 be an printing said minutes. And we furth hat six cents per capita on the reside he raised to pay Associational expens year, amounting to \$108 00, and have APPORTIONMENT.

same as follows:

Rock River.
Trenton
Dodge Centre.
Nortonville.

JAMES P R. W. B. Wm. B. The Committee on Essayis etc., reported, recommending ment of Stephen Burdick, wit dick alternate, to represent us session of the South-Western

Adopted. The report of the Committee tions was taken from the table The hour for special ord rived, the third resolution and A. H. Lewis gave an add hour on the question of "Soc embodied in the resolution, was adopted by a rising vote.

The first resolution was ad The second resolution was

remarks by O. A. Burdick. The fourth resolution was by S. R. Wheeler, and adopt

The hour for preaching G. H. F. Randolph discou theme, "What is Christianit

Lam. 1:12. Business was resumed, and olution was adopted without The sixth resolution, after

R. Wheeler, was adopted. N. Wardner read a letter M. Harry, of Loveland, Col. Hewitt, of Beauregard, M attention to the Constitu Published at Beauregard.

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of this Association, and that the charge of ed in the hands of our young people.

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Com. CLAYTON A. BURDICK, G. H. F. RANDOLPH.

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S. G. BURDICK, Com.

meeting of the Sabbath-school Board held at Junction, June 22, 1888, the report of the Ex-Committee was adopted, and in the absence of retary, S. G. Burdick was appointed to make ort to the Association.

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

Second additional report of the Committee on Petitions was presented and adopted. Voted that when we adjourn, we adjourn to meet with the Southampton Church on Fifth-day before the fourth Sabbath in June,

singing, and prayer by Chas. A. Burdick, J. B. Clarke lead in an informal conference npon the work of the American Sabbath Tract

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. A. H. Lewis spoke of the work of the Society especially with regard te our book publica-

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

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

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. We have examined the Treasurer's report and compared it with the vouchers, and find the same correct. Now in the treasury \$119 05, probably enough to pay all dues and printing the minutes of this session. We recommend the reports be approved. We would recommend that the Engrossing Clerk be directed to prepare a copy of the minutes and forward for publication in the SABBATH RECORDER, and also to procure five hundred copies of the same in pamphlet form, and distribute the same among the churches of this Association. And we would further recommend that, \$35 be appropriated for printing said minutes. And we further recommend

APPORTIONMENT.

		j
Milton	\$11	34
Albion	12	60
Jackson	Э	10
Walworth	• 5	58
Titica.	z	52
Berlin	1	02
. Southampton		32
Welton	7	88
Rock River	1,	62
Trenton		80
Dodge Centre.	5	40
Nortonville	9	72
Carlton	. 3	78
New Auburn	. 2	
Farina	. 7	56
Long Branch	. 3	48
Villa Ridge		96
Stone Fort	. 1	50
Form in gran	• -	30
Farmington	ໍ 8	40
North Loup	•	88
Milton Junction	•	22
Big Sioux	. 1	
Cartwright	• -	54
Marion County	•	72
Chicago	•	66
Alden	•	48
Wood Lake	•	20
Isanti	•	30
Coloma	•• •	1 74
Taney		42
Rose Hill.	••	42
Friend		44
•	9100	2 00
Amount	Φro	5 00
Respectfully submitted.		

JAMES PIERCE. Com. WM. B. WEST,

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

The report of the Committee on Resolutions was taken from the table and re-read. The hour for special order having arrived, the third resolution was taken up, and A. H. Lewis gave an address of half an hour on the question of "Social Purity" as embodied in the resolution, after which it

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

The hour for preaching having arrived, G. H. F. Randolph discoursed upon the theme, "What is Christianity to me?" Text, Lam. 1:12.

Business was resumed, and the fifth resolution was adopted without remarks. The sixth resolution, after remarks by S.

R. Wheeler, was adopted.

N. Wardner read a letter each from Rev. M. Harry, of Loveland, Col., and Rev. R. B. Hewitt, of Beauregard, Miss., and called attention to the Constitutional Vedette, 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 The special hour having arrived, after 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, o 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 Associational gathering next year.

The Corresponding Letter was read and adopted as follows:

The Seventh-day Baptist North-Western Association in session at Milton Junction, Wis., to the sister Associations, sendeth Christian greeting: Through the goodness of God we have been per mitted to hold the 42d annual session of our Associa tion with the Church at Milton Junction, Wis. This session will be remembered with satisfaction. Peace and harmony of thought and purpose has pre vailed 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 a disaffection in one church, and a revision of the roll of membership in some others, the net increase of communi that six cents per capita on the resident membership, cants for the year is only six. We have at this time be raised to pay Associational expenses the ensuing added one new church, organized at Friend, Scott year, amounting to \$108 00, and have apportioned the 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 Tex-

arkana, 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 atten-

tion 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 delegetes 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

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 Southampton Charles, 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., or 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 Estee, Albert Whitford, Chas. Cornwall, E. P. Clarke, Mrs. S. J. Clarke, W. D. Thomas, Wm. B. Wells, L. A. Loofboro, Mrs. C.

Chicago—J. W. Morton, C. B. Hull. Southampton—Stephen Burdick, Mrs. G. W. Butts, Mrs. Thomas Vars, Mrs. George Potter, Mrs. Rock River-J. C. Rogers, L. T. Rogers, H. C.

Maryott, C. D. Balch. Albion-J. Summerbell, A. C. Burdick, S. L. Was adopted by a rising vote.

The first resolution was adopted without remarks.

The second resolution was adopted after The second resolution was adopted after temarks by C. A. Burdick.

Albion—J. Summerbell, A. C. Burdick, S. L. Maxson, S. R. Potter, G. H. Lilly, Geo. W. Babcock, T. B. Collins, Emma Landphere, Eliza P. Babcock, N. J. Maxson, Frankie Walters, Lida P. Babcock, N. J. Maxson, Frankie Walters, Lida P. Beffrey, M. A. Collins, B. J. Jeffrey.

Walworth—S. H. Babcock, E. R. Maxon, O. P. Clarke, H. M. Coon, Eli Ayers, M. G. Stillman.

Millen Jametion—N. Wardner Z. Gilbert I. Allen

Milton Junction—N. Wardner, Z. Gilbert, L. Allen, E. Brown, A. M. Wells, C. C. Clarke, James Pierce, A. J. Wells, A. B. Spaulding, D. P. Utica—S. L. Maxson, Wm. B. West, Geo. W.

Buten, R. W. Brown.

New Auburn—A. G. Crofoot.

Cartwright—B. H. Stillman, Minnie Cartwright.

Welton—J. T. Davis, T. J. Vanhorn, Miss C. E. Vanhorn, I. N. Loofboro.

Long Branch—U. M. Babcock.

Rose Hill-None. Farmington-None. Texarkana-None. Farina-Chas. A. Burdick. Friend, Kan.-None. Taney. Idaho—None.
Dodge Centre—John Langworthy and wife, S. R. Wheeler and wife, Edward Ellis and wife. Berlin-A. McLearn, W. W. Ames: Friend-U. M. Babcock. North Loup—None. Marion Co., Kan.—U. M. Babcock.

Communications:

THE LONDON CONFERENCE.

56 MILDMAY PARK, London, N.,

Dear Brother,—I wish to give you something of the size, make-up, and personel of paintings, and gold plate and official rethis great Conference on Foreign Missions galia. The Lord Mayor gave a short but which we are privileged to attend. It is no gracious speech of welcome, which was redoubt the greatest and most important representtive Christian gathering ever ern Methodist Episcopal Church in behalf known in the history of the Christian of the delegates present in a very felicitious Church. It is a conference in the interests | and happy manner. of the conversion and salvation of the unsaved people of Asia, Africa, Europe, South America, North America-of the whole National Temperance League. The Right

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 | fast, tea, lunch and various receptions are the management of the great missionary en- | numerous. On Sabbath morning, June 16th, terprises of the Christian world. There are | we are to breakfast with the Religious Tract here also presidents and professors of colleges, universities and theological seminaries | the same day, the American delegates give a of the home lands and of those on foreign grand reception to English delegates and 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 andwomen, right from the foreign mission fields. Here are missionaries from Japan, China, Ceylon, India, Bermah, Australasia, Turkey, Arabia, Syria, Armenia, Africa, South America, Oceanica, 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 reception service. Bro. Jones gave us 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 of these 14 American Seventh-day Baptists,

The addresses given by them, both men and women, the instruction imparted, compose the best and most valuable part and 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 health, and happy in meeting their friends three rooms. The Larger Hall, which holds from America. 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 forencon 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 | M these meetings are mainly Englishmen, noted | 2d in religious, educational and political affairs. The President of the Conference is the No. Earl of Aberdeen. Among the chairmen of meetings are the Earl of Northbrook, R Lords Kennnaird, 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, mis sionaries, 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 inter-. 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. 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, sponded to by Bishop Wilson of the South-

All foreign delegates took breakfast Thursday morning, June 14th, with the Rev. the Lord Bishop of London presiding, The 1,500 delegates are from all parts of 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 break-| Society, at the Metropole Hotel. At 1 P. M., 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 American brethren and sisters a most cordial welcome. There were about 45 present, 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. work of the Conference. The people want | Bro. Main gave us a most admirable sermon to see and hear them, and when they come upon missionary work, and supplemented it upon the stage there is great enthusiasm, in- with an excellent account of our missionary terest and attention. I do not see how the and tract work as a people. This opportuhearer can go away without catching their nity of fraternal fellowship and expression zeal, their devout love of souls, their mis- and interchange of thought seems to rejuvesionary spirit, and be very much better in- nate Pastor Jones. The egenerous and formed in regard to the pagan religions 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 Yours,

o. u. w.

MISSIONARY SOCIETY.

Receipts in June.	
rs. G. T. Brown, Azusa, Cal	5 00 29 14
ollection at Eastern Association 1 Alfred Church, G. F	19 00 2 72 6 00
incklaen Church	8 00 8 00
itenie Church	2 50 15 80 5 00
ille st Westerly Church	80 00 6 23
Kile st Westerly Church. Steio Church, C. B. F	14 60 6 65
A Friend, Ashville, R. I., C. M. Serlin Church, Wis Vesterly Savings Bank, Int. on Permanent Fund Mechanics "Ministerial"	5 00 4 61 125 75 84 69
Rec from members of New York Church as lollows:	
P. J. B. Walt, M. D	
Jash 2 00 Mrs. T. S. Rogers 2 00 Miss Mory G. Stillman 10 00	
Mrs. Anna E. Dunn	
Miss L. A. Rogers. 5 00 Dr. Wm. P. Langworthy. 27 21 Collections at Morning Services. 5 00 Mrs. Eliza Rogers. 5 00 Rev. A. B. Prentice, Adams Centre, N. Y., R. of	103 21
Mrs. Eliza Rogers Rev. A. B. Prentice, Adams Centre, N. Y., R. of C. M	10 00
Dr. C. D. Potter, Adams Centre, N. Y., R. of C. M. Mrs. Thomas Greenman, Berlin, N. Y.,	100 00 5 00 86 01
Hammond, La., Sabbath-school, M. M. Collections at the North-Western Association	10 00 46 79 28 45
M. Green, Hope Valley, R. I., J. M. Nathan A. Collins, Westerly, R. I. Mrs. E. S. Bliss, Alfred Centre, N. Y.	1 00 5 00
Mrs. E. S. Bliss, Alfred Centre, N. Y	
Bettie Woods, Black Jack Grove, 1ex	2 00 10 00 3 00
M. C. Duncan, Aux. Tract Seciety of 2d Alfred Church Collection at Western Association P. Lackey and wife, Little Genesee, N. Y P. Lackey and Widen's Day Independ-	59 54 5 00
ence, N. Y., C. B. F	
W. B. Green. Mrs. Selucia Livermore, Independence, 2 00 2 00	
Mrs. Lewis Berry 1 00	
" Jennie Hutchinson, 5 00- S. S. Clarke, (To make L. M. of Mrs. G. H. F. Handolph.)	- 250
Mrs. N.R. Crandan, to complete Line of the lia Hemphill	15 0
T. M. S. Cash, Leonardsville, N. Y.	10 0 10 0
l	\$854 6 978 4

Indebtedness for Loans..... \$1,500 00 Received for Reinforcement of China Pledges made at last Conference for Re-inforcement Remaining unpaid...... \$563 00 A. L. CHESTER, Treasurer

TRACT SOCIETY.

	Receipts in June.	_
7	Woman's Aux. Society, Plainfield, N. J., \$16 50, \$8 25, L. of H. and	\$ 5 61 10 00 19 75
	Russell W. Greene, Berlin, N. Y. Church, Ritchie, W. Va. Brookfield, N. Y. Lorinda Crandall, Brookfield, N. Y. Orrilla Craine, Church, Andover, N. Y. Church, Alfred, N. Y. Collection at Eastern Association.	1 80 10 00 1 25 7 85 5 00 2 00 3 75 8 00 29 14 1 00
	Mrs. J. Millikin Sherman, Tex. Rev. R. Booty, Booty, Ark J. L. Hull, DeLuce, Ark Church, West Hallock, Ill., to complete L. M. of Thomas Vars To complete L. M. of J. G. Spicer To apply on "Mrs. J. G. Spicer Rent House, Little Genesee, N. Y. E. R. Crandall, Little Genesee, N. Y., completing L. M.	5 00 50 10 00 18 09 7 00
	Church, Dodge Centre, Minn	5 00 8 00 10 00 25 00
	Mrs. B. F. Burdick, " Lone Sabbath-keeper, " "	5 00 2 50
	Miss Hannah A. Babcock, Miss Phebe A. Stillman, Miss L. A. Rogers, Sabbath-school, Ashaway, R. I., L. M's to be named.	5 00 1 50 8 00 50 00
3	Church, Leonardsville, N. Y	5 00 5 09 5 00 5 00
1	H. D. Clarke, Mrs. Lewis Berry, Whitesville, N. Y., completing L. M	5 00
1	of self Collection at Western Association Woman's Aux. Society, 2d Alfred, N. Y. Bettie Woods, Black Jack Grove, Tex. M. C. Duncan, Book sales, 12 " Critical History," 8 "Hand Books" 4 " Sabbath and Sunday History " 1 " Quarterly "	10 00 2 00 10 00 18 25 2 00
e 1	•	\$440 78
•	Sabbath-school, New York City	\$ 27 21

J. F. Hubbard, Treasurer. Plainfield, N. J., July 1, 1888. Home Hews.

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 themother 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. Titsworth was unanimously called, and has accepted the call.

I'wo 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.

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

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 Judiasm 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 Titsworth and Hannah L. Larkin, of our church and society. All of these, and some others of our young peo-

Sermons and

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?" Since my children are yet too young to leave home and its influences, what I may have to say on this subject may be more theoretical than practical; at least it has not been brought to appractical test in my own family. I cannot, therefore, say whether the teaching we are imparting day by day will stand the trying ordeal of circumstances and worldly influences or not; be this as it may, we are striving to impress on their young minds the importance of God's commands, and not east among them, that of his holy 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 the example of the parent as well as his words, is quite the end of the law. The child practically says: "What my father or mother does must be right, for if it was not right, my father or mother would not do it." This being true, parents, how carefully ought we to walk before our children! Many of us, no doubt, can call to mind infamilies where the parents would be shocked, and sadly grieved, were their children to steal or swear, that are quite reckless how they spend the holy Sabbath hours; yes, more, these same parents desecrate this sacred time themselves in various ways. They make it a day of visiting to save time, the fathers lounge around stores, shops and groceries and places where men are engaged in labor and business; they listen to, and join in, worldly conversation, and fill their tions, though their hands may cease from manual labor. Can such parents expect, or even hope, that their children will ever have any regard for God's holy time?

Sabbath? I answer, to love and keep it themthem to be quiet and listen long before they can comprehend what they hear. Make it an habitual custom to attend every Sabbath, not now and then, as an occasional change from staying at home, or when there is no place of amusement to attend, or no one to visit. Show our love for the church and its work by our zeal and activity in it, and in all the appointments of God's house; then will our children be more likely to feel it a good place for them, as well as for us. If they are thus trained and taught to feel that if they disobey any of God's command ments, the fourth as well as the remaining nine, they are committing a great sin against the Author of them, as well as endangering their own safety of life eternal. Line upon line, precept upon precept, as well as pure and wholesome example, is necessary to convince wavering and unstable children that it does matter whether they obey God or man, whether they keep a seventh part of time, or the seventh, or disregard the commandment entirely. God has sanctified by his own word and example, and set apart for sacred time, one particular day in seven, not that which may best suit the convenience or pleasure of his children. To obey is better than sacrifice.

I believe, parents, it is our imperative duty as Sabbath-keeping and Sabbath loving guardians of the immortal souls committed to our charge, that we so instill into. and impress upon, their minds the importance of strict and willing obedience to the "Thus saith the Lord" concerning the Sabbath of Jehovah, that they will grow up to bath of Jehovah, the Jehovah and the Jehovah an

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. Is it right to accept a situation where we know previouly that we cannot keep the Sabbath, and then say, "As we are situated we cannot keep it well, but believe God will bless us if we do the best | we can under the circumstances"? One says, "It is no worse for me than for Mrs. A.—, or Mrs. B.—, who is situated similarly; she married a man who promised, in order to obtain a wife, to keep her day, not as God's day, but to please his wife; he did so perhaps for a time, but as business relations controlled his decision, he found it more convenient to keep the first-day if any, and she was left to keep the Sabbath of Jehovah alone, or leave it altogether. Children come to them and they must be taught of the little town. regarding one day, so the lone Sabbathkeeping mother comes to the conclusion that it is better to have but one Sabbath in the family, and keep that well, than try to keep two, and regard neither, so she yields to the head of the family, gives up all her long cherished conscientious views of the Sabbath as taught us in God's Word, and in practice words." To the loving and dutiful child, if not in heart, tries to worship him on that day which nowhere in the Scriptures can we find he placed his blessing or sanction upon as holy time. Thus is ended all controversy. The mistake was made when the situation was accepted. But thus we reason: "My children can find so much better situations in business, at better salaries, with pleasanter surroundings, and in larger societies; and stances in our professing Sabbath-keeping then, too, it is more popular to be united with the many than to be found among the few. It is narrow-minded and bigoted to be a Sabbatarian, and then, too, there are so much better opportunities to marry and do well, if they do not confine themselves to our little Seventh-day Baptists churches and societies." Have you not heard our people talk thus? Parents, are we training and educating our children simply to be successful men and women in this life, to find and accept lucrative positions, so far as dolminds with secular thoughts, and transac- lars and cents are counted? Is there not another life, more enduring, eternal and unchanging a life toward which we all are hastening, and upon which we shall soon enter? This is only a preparatory life, and What then is the duty of parents to train our future weal or woe depends upon how their children, so that they will be true to the | we live here. If we have done our duty to our children, while they are under our trainselves, as sanctified, God-given and blessed | ing and influence, then when they are called time. To observe to do with loving and will- to leave the parental roof and go out into ing obedience all the requirements of the Dec- | the world, surrounded by adverse influences alogue. To instill into their minds from | and circumstances, will they have a bulwark their earliest conceptions of right and wrong of defense, a principle of right to govern the importance of obeying the truth, of | them in all their decisions, and actuate descarding error, of conscientiously discern- them in all their lives. Having faithfully ing between right and wrong, not from | done our part in their early training, in fear of punishment or censure, but because teaching them to seek God's Word themit is right to do right, and wrong to do selves for their rule of faith and practice, wrong. How shall we thus teach? Teach having consecrated them to God by prayer. our children to attend church and Sabbath- and trust in his promise to do whatsoever school. Do not expect them to go alone. | we ask in faith believing—then can we, Chris-Carry them before they are old enough to go | tian parents, leave all else with him who alone. They can be taught that it is a place for | guides by his counsel and saves by his

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.

"Creakity creak, creakity creak," sang | before. the old rocking chair out on the back porch. the trumpet-vine leaves, puss sat blinking in were full of tears. the yellow sunshine, and in the rocking chair

Nora's "Hold the Fort," while under the you hungry, so—so you must go away to tifarious uses, if I could do good in that way. Thus when I think of the "unspeakable norah a cricket shimed limit of the "unspeakable norah a cricket shimed limit."

quiet this bright, busy summer!

She wished mamma would wake up from her nap; she wished Nora would stop singing; she wished the cricket was dead, or something would happen.

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

"I'll tell you a story," said Puss, obliging-"About long ago when I was a kitten." "That sounds nice. Go on," Bessie

Tabby shook herself, and, turning around, began impressively, "Well, when I was a kitten my home was down among the lumber piles on the wharf. There were five of us children, and when the sky was blue and we could roll in the sunshine on the warm sand, we were jolly little kits, for the bits of lunch which the workmen threw us kept us plump, and if at night the wind blew and we heard the waves thundering against the breakwater, there was always the lumber to crawl under, and mother to cuddle us and

keep us warm." Puss paused a moment, and her yellow eves gazed pensively at the narrow strip of Lake Michigan, seen just beyond the edge | swered the cat dreamily.

"But that happy, bright summer came to an end, as all summers do," she added, with a sigh. "And when fall came, and the work in the lumber-yards stopped, there was no one to feed us, and our hard times began. It was a strange home for a cat, anyway, and mother sent us off, one after another, to seek our fortunes, till at last no one was left but me.

"One day-how well I remember it uch 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. He was whittling a bit of lath, while he whistled to keep up his spirits, and was thinking, I knew, of the long winter months ahead. For times were hard that year for men as well as cats. He stopped whittling when he saw me.

"'The last of the lumber cats, I declare 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 | pleasant plans for Dorry during the hour him whisper, as we reached the door. 'You can put off worrying a bit.' And his ious lines from his forehead.

from the great boiler on the stove, a tired looking woman bent over a tub in one corner, and in another, back among the pillows, lay a little, pale face with a patient mouth and great dark eyes.

"'You're here, addy! Ah, I knew you were coming, I heard your step way down by the crossing. And it sounded tired to-night. 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. And all the while her father stood by with such a pleased look on his tired face that I felt my little life had not been worthless.

"We were fast friends after that, Dorry and I, when I lay with her arm around me, purrying as only a grateful kitten can, she used to tell me all her plans and hopes, and the wishes no one else heard. But Dorry never played hide and seek, or rolled marbles, or raced with me out into the sunshine; and by-and-by I came to know why she liked to lie by the window and watch, with such a wistful look, the children playing in the street. My little mistress could not walk.

"'Oh, pussy; it hurts so, it hurts so!' she used to whisper when the pain was bad. that never aches and'll let you run and climb and jump? Play for me, pussy, and perhaps I'll forget the ache.'

to keep back the tears, and no one would know but just us two that it was one of her bad days. For Dorry was a patient little

barrel was almost empty, and the last bit of even a chapel mouse from his nest said to seemed to agree in keeping back their little coal blazed brightly in the room where me, 'What! tambourines and all?' 'Yes,' habits, even hiding their cigars, as though the coal of the soil I (tambourines and all?' 'Yes,' habits, even hiding their cigars, as though the coal of the soil I (tambourines and all?' 'Yes,' habits, even hiding their cigars, as though the coal of the soil I (tambourines and all?' 'Yes,' habits, even hiding their cigars, as though the coal of the soil I (tambourines and all?' 'Yes,' habits, even hiding their cigars, as though the coal of Dorry lay. There was a mortgage on the said I, 'tambourines and all—anything that they respected him or feared to have him see little home, no prospect of work ahead, and | will frighten the devil.' I never did play a | that they smoked. the winter only half gone. No wonder that Dorry found gray hairs in daddy's beard, this moment what a tambourine is as to and new lines in the rough face that bent so shape, but I would play ten thousand tamtenderly over her at night!

bare, and the winter winds that howled in a great many people in order to get at realithe chimney sounded more dreary than ever ty, in all this matter of adaptation to the

porch a cricket chirped lustily. Otherwise some other little girl, and come back to us the drowsy stillness of the summer day was when we're richer. There, good-bye, good
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feel they must make the observance of it her foot the cruel twist that had kept her little mistress! Did she think I would leave

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

that was smoothing my fur, saying good-by as well as a kitten can, and then, when I tional propriety which is itself nothing but saw she really wanted it, trotted away over a base vulgarity that ought to be frowned the snow to find a new home. A hard time down. But the men went to the door, they I had of it for a while, but at last you took | tried the regular way, and when they could me in, Miss Bess, and I've tried to serve you not enter by the door because the throng faithfully ever since, to show how grateful I was so great, then they must make a door,

The cat ceased speaking, and thoughtfully rubbed her whiskers, while Bess brushed a teardrop from her cheek.

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

"No, don't!" cried Bess, with a remorse ful quiver in her voice. "I know I'm not Infidelity is doing the church no harm at sweet and patient like Dorry, but fuss like all. It does not lie within the power of everything over this sprain; but I will truly | blatant scoffer to touch the cross of Christ: try not to grumble so much, and if you'll but its protectors may not be faithful to tell me where Dorry lives, I'll be just as their responsibility. The professors of Christ friendly as I can."

"O ho, Miss Elizabeth! Caught you napping! Where's the folks? Ma home?" There was Tom's brown face peering through the vines, while he gave the cat's tail a friendly tweak.

"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 hand up to his face he left a blacker mark 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,

Down went Tom's school books, and up noted for her tidiness, I heard her say, as went his heels, waving wildly above the tops | she wiped off the polished table, "I do not of timothy-grass, as his feelings found vent in a summersault. "Oh, ha, ha! Just like a girl! Had a dream, and wants me to

"Now, Tom, listen! Do be sensible! I don't care if you do laugh, only go and see felt a guilty sense of their need of some waif you can't find such a house, like a good ter. So our sense of cleanliness depends on boy. I'll give you three alleys and my agate, if you will!"

"Honest? All right; it's a bargain!" Tom started off at once, leaving Bess to tell mamma the story, and make all sorts of

that Tom was gone.

great, rough hand tried to smooth the anx- there," he reported, "that looks as if it course, felt better than that man, and when might have been brown once. And there's I heard of two Sabbath-school superintend-"The little room was damp with steam a girl in it who's an invalid, but she's big- ents who thought it no sin to buy and sell ger'n you, and her name's Martha, and she's groceries or meat to the members of their got red hair and freckles, and six brothers'n schools on the Sabbath, I felt still more com-

sisters. Now where's the marbles?" · This was a shock, to be sure. A freckledfaced Martha was very different from pretty, brown-eyed Dorry, and Bess looked disap-

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

"W-e-ll," 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 winks 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. He is indefatigable in his efforts to save souls and build up the Redeemer's cause. 'How do you s'pose it feels to have a back | "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 "And so she'd wink the brown eyes fast him for the press, they uncovered the roof." Among other things he said:

"We have just arranged that the Salvathat he was a great sinner in the sight of tion Army should have this place of worship God. But I noticed that I was not alone in in a week or two. They have requested to the feeling of restraint which he imposed "Mr. Brown had secrets too. The flour use it; and a minister who never dislodged when he came into the stores; every one tambourine; in fact, I am not quite sure at bourines if I could do the poor and the lost, "'Why, you're growing poor, puss, most the ignorant and the damned any good. as thin as me!' she used to say, wondering. This is where the church has got wrong. It ly, and I would only mew, and never tell has its little methods, and its small plans, that there were no scraps to give me, and and its neat ways of doing things, and the that every drop of milk went to fill her glass. | devil never was afraid of neatness. That is She stopped speaking of it after a while. | an awful blemish anywhere. 'A neat' ser-Perhaps she knew that the wolf was at the mon! Could you degrade that loftiest, door. Everything in the house seemed to noblest, grandest speech more than by call know it, the very walls looked bleak and ing it a neat sermon? We must get rid of necessities of the case. We must part with "One day Dorry called me to her, and all the cold hearts; they have occupied so The summer wind rustled lazily through when I jumped upon the bed I saw her, eyes much space in the church in what are called for some inscrutable reason 'pews,' and "I know now why you're not plump, therefore we shall miss them, because they lay Bess, her sprained ankle resting carefully on a cushion.

I know now why you re not plump, therefore we shall miss them, because they I should need to have a change of a holy did weigh and measure so much arithmeticboth in affections and habits, if I would feel any work, hasn't had for a long time, and I ally; but they are better gone! Personally comfortable in the eternal presence of a holy From the kitchen came the sound of never knew it. But I can't bear to have I would turn every church to its most mul- God.

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 of the roof without first going to the door, Jesus Christ would have rebuked them. Wa "So I rubbed against the kind little hand must not be eccentric merely for the sake of eccentricity. There is a defiance of conven.

Everything depends upon our treatment of circumstances. We must not defy conven. tional propriety merely for the sake of defy. ing it, but when conventional propriety is closing up the door so that we cannot get in, we must find admission by the roof. Con. ventional propriety is killing the church. have it in their power to crucify him every "Little Brown house near the lake," an- day, and put him to an open shame." $\it Messiah$'s $\it Herald.$

BY REV. A. B. CRISTY.

"Where did you get that mark on your face?" I asked a coal-heaver. Putting his 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

see where so much dust comes from, I de. clare; 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 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 of the least consequence, which I had always been taught to place among the "There's a little tumble-down house out chief transgressions of God's law. I, of fortable, for now I could average up with church-members and not be ashamed. I could talk freely with such people, and not care particularly if a slanderous speech or an oath or foul story passed our lips in their presence. They did not seem any too good to hear such things, and their stores were not the places where the choicest language was heard. Surely I never would think of my need of a clean heart when joking with a deacon, or elder, or minister, whose mouth was outlined by tobacco juice, and whose whole atmosphere was so strongly scented that I bore away his stench for hours after chatting with him! But sometimes it chanced that when I departed from such good men, with a most comfortable sense of my own moral worth, I fell in with a godly friend who was, like my tidy cousin, troubled about what seemed the smallest trifles, and mourning because he had grieved the Saviour. So looked over the town, and mentally divided the people into two classes, the good and the bad. Then I divided the good into two other groups, those with whom I would not feel ashamed to show my full nature in any shape, and those with whom I should feel some restraint, and hide those little habits of profanity, and slander or obscenity.

Finally I brought my selection to one man, who was pre-eminently the best man in the town, above all reproach, and of whom all agreed "that if ever there was a Christian in this world, he was one."

Now this man did not share the general estimate of himself; he often said, earnestly,

I liked and honored the man, but as I thought of him, I did not enjoy the idea of living with him; I could not satisfy his standard of conduct, and I could not, there fore, be comfortable.

Then the thought came that there must be a great many like him, and that if I could take out of every town in the world its best citizen, and bring them together, I would not be fit to live with them unless I gave up a good many of my "little habits." And if I could not satisfy the standard of the best man in our town, how should I come out with the best man in the world?

And then the thought would not go away, "How should I then regard myself if I should have an hour's talk with God?"

The sense of my unfitness grew so strong that I saw very plainly that for my own sake I should need to have a change of heart,

a sinful man, O Lord!" or, with David,

surely if I want him to come and abode in my heart, I must make him, and keep as fit for his compa

Then when he offers me a mar presence, I find that I need a long training to fit me for such a gift.

I recognize a second reason wh clean heart in the fact that the God are too pure and costly to possession by one of so unclean a habits as I have had, and I see t ready to provide me with the which my consciousness demand sary to enable me to enjoy the use est gift. He offers me a clean he grace to help me attain a clean lin In the course of labors for th

ate, I once found a man whose na strongly attracted me, and I mad fort to win him to a sober life. introduce him to some friends, a est some ladies in his case, but t filthy in clothes and habits and la could not take any interest in his but, as I felt he was capable o and for my own sake, I desired th be brought to a condition of a would stir him to realize his dir himself up, then I could begin t my plans of getting him into pr and so make it easier for him to in mind and body. I soon found that I could make

erful motive in his life, for whe stood my purpose, he felt his ow and tried to put himself in such enable me to take some pleasur his company, and to introduce friends. For our sakes he put and more effort, until he stood a and decent citizen.

He who hates iniquity, and is that no liar shall enter the hea who will not hold him guiltless his name in vain, who shuts ou and thieves and slanderers and be adulterers, how shall he admit m ence unless I am first made cle

A due regard for the characte then, spurs me to such acceptar cious help as will give him pl society, and render him glory who shall know that I belong to he has washed in his own b loved me while I was yet a sinn his dearly beloved Son to die fo

Thus for my own sake, for the things of God that are to be fr his loved ones, and for the sake acter of God himself, I am made

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

"Let the words of my mo meditations of my heart, be acce sight, O Lord, my strength, deemer!"—Golden Rule.

KEEP PRAYING.

If wealth and power surround And pomp and love confound Pray earnestly you must; Pray, keep praying,

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

If sad and lonely feeding Upon a humble meal, While faith and trust unheed Pride from thy merit ster 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 a tion with a Epicture of two made it with her "Horse Fa last great picture she has give has been one of lions. Bedel, the famous lion-tam

els around France with his caged wild beasts, has a pictu given him by Rosa Bonheur favors she has received; for me the opening of the menagerie she often has made studies of behind the bars.

A few years ago, hower wished to paint an importations, 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 lawn back of Rosa Bonhe was a strange pet to add to th grounds, and the new com roar was somewhat of a distr inmates of the house, and trembling in the kennels and the lion was fast behind stron parrot's chattering. In the beings recovered from their r dogs in the yard barked stronger voiced one came am in the stables the cattle mun without fear of becoming creature from the desert. But the village people he

he thus speaks; for in another place in ame sermon he says of the friends of the ed men: "If these men had taken off oof without first going to the door, Christ would have rebuked them. We not be eccentric merely for the sake of tricity. There is a defiance of conven-I propriety which is itself nothing but se vulgarity that ought to be frowned . But the men went to the door, they the regular way, and when they could enter by the door because the throng so great, then they must make a door. ything depends upon our treatment of mstances. We must not defy conven-I propriety merely for the sake of defy. it, but when conventional propriety is ng up the door so that we cannot get in, must find admission by the roof. Con. ional propriety is killing the church. elity is doing the church no harm at It does not lie within the power of a ant scoffer to touch the cross of Christ; its protectors may not be faithful to responsibility. The professors of Christ it in their power to crucify him every and put him to an open shame."_ iah's Herald.

WHY DO I NEED A CLEAN HEART?

BY REV. A. B. CRISTY.

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

ntering the parlor of my cousin, who is d for her tidiness, I heard her say, as wiped off the polished table, "I do not where so much dust comes from, I de-: I cannot keep things clean." And at the comfortable feeling left me; I looked ly feet, and then, as she excused herself ash her hands, I glanced at my own, and a guilty sense of their need of some wa-So our sense of cleanliness depends on se company we are in. The same expece came to me in moral habits, as I ed the attention of a friend to his disreof the Sabbath, and found that his le life was so wicked as to make him look hat as of the least consequence, which I

always been taught to place among the f transgressions of God's law. I, of rse, felt better than that man, and when eard of two Sabbath-school superintendwho thought it no sin to buy and sell ceries or meat to the members of their ools on the Sabbath, I felt still more comable, for now I could average up with

rch-members and not be ashamed. I ld talk freely with such people, and not particularly if a slanderous speech or an h or foul story passed our lips in their sence. They did not seem any too good hear such things, and their stores were the places where the choicest language heard. Surely I never would think of need of a clean heart when joking with eacon, or elder, or minister, whose mouth outlined by tobacco juice, and whose ole atmosphere was so strongly scented that ore away his stench for hours after chatting h him! But sometimes it chanced that en I departed from such good men, with nost comfortable sense of my own moral rth, I fell in with a godly friend who was,

e my tidy cousin, troubled about what med the smallest trifles, and mourning cause he had grieved the Saviour. So I ked over the town, and mentally divided people into two classes, the good and the . Then I divided the good into two ner groups, those with whom I would not ashamed to show my full nature in any ape, and those with whom I should feel ne restraint, and hide those little habits

profanity, and slander or obscenity. Finally I brought my selection to one in, who was pre-eminently the best man the town, above all reproach, and of whom agreed "that if ever there was a Christian

this world, he was one." Now this man did not share the general imate of himself; he often said, earnestly, at he was a great sinner in the sight of od. But I noticed that I was not alone in e feeling of restraint which he imposed hen he came into the stores; every one emed to agree in keeping back their little bits, even hiding their cigars, as though ey respected him or feared to have him see at they smoked.

I liked and honored the man, but as I ought of him, I did not enjoy the idea of ving with him; I could not satisfy his andard of conduct, and I could not, therere, be comfortable.

Then the thought came that there must a great many like him, and that it I could ke out of every town in the world its best tizen, and bring them together, I would bt be fit to live with them unless I gave up good many of my "little habits." And if could not satisfy the standard of the best

an in our town, how should I come out th the best man in the world? And then the thought would not go away, How should I then regard myself if I should ave an hour's talk with God?"

The sense of my unfitness grew so strong at I saw very plainly that for my own sake should need to have a change of heart, oth in affections and habits, if I would feel mfortable in the eternal presence of a holy

Thus when I think of the "unspeakable ft of God," and his sinlessness on earth, I with Peter, "Depart from me, for I am. sinful man, O Lord!" or, with David, Create within me a clean heart, O God, hd renew a right spirit within me !" for

abode in my heart, I must make ready for

training to fit me for such a gift.

Training I recognize a second reason why I need a night, I am sure he changed his intention. grace to help me attain a clean life.

strongly attracted me, and I made special ef- the peasants heard the lion they would say: fort to win him to a sober life. I wanted to introduce him to some friends, and to inter- robe!" est some ladies in his case, but the man was filthy in clothes and habits and language. I could not take any interest in him as he was, he snarled, and dashed against the bars in but, as I felt he was capable of becoming, a furious manner. But when her sister-inand for my own sake, I desired that he should law entered the lawn studio the lion seemed be brought to a condition of mind which to be fascinated by her presence; while she my plans of getting him into purer society, and fro, with his great yellow eyes. and so make it easier for him to keep clean in mind and body.

erful motive in his life, for when he understood my purpose, he felt his own unfitness, and tried to put himself in such shape as to enable me to take some pleasure myself in his company, and to introduce him to my and looked in. friends. For our sakes he put forth more and more effort, until he stood again a sober

and decent citizen. He who hates iniquity, and is determined that no liar shall enter the heavenly abode, who will not hold him guiltless that taketh his name in vain, who shuts out drunkards and thieves and slanderers and backbiters and adulterers, how shall he admit me to his presence unless I am first made clean in person and heart?

A due regard for the character of my God, then, spurs me to such acceptance of his graloved me while I was yet a sinner, and given | his dearly beloved Son to die for me.

of God." John 3:5.

sight, O Lord, my strength, and my Redeemer !"-Golden Rule.

KEEP PRAYING.

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

If lying lips confusing 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 unheeding 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.

-Christian Secretary

ROSA BONHEUR'S LION.

Rosa Bonheur began her artistic reputation with a picture of two rabbits, and made it with her "Horse Fair," and the last great picture she has given to the world has been one of lions.

Bedel, the famous lion-tamer, who travels around France with his collection of caged wild beasts, has a picture he treasures, the opening of the menagerie to the public, she often has made studies of the animals behind the bars.

A few years ago, however, when she wished to paint an important picture of lions, she determined, instead of going to the lious, that they should come to her. So she ordered a huge one direct from Africa. He was shipped to the port of Marseilles, and from there sent by rail to Fontainebleau, and finally the cage came to a stand-still on the lawn back of Rosa Bonheur's house. It was a strange pet to add to the many in the grounds, and the new comer's occasional roar was somewhat of a disturbance to the inmates of the house, and created much trembling in the kennels and stables; but as the lion was fast behind strong iron bars, his roaring was soon as little noticed as the parrot's chattering. In the house, human heings recovered from their nervousness, the dogs in the yard barked as before the stronger voiced one came among them, and in the stables the cattle munched their cuds without fear of becoming food for the

creature from the desert.

habite as provide me with the very things came noisy. There was nothing grand in effective, can only be determined by experitions will pave the way to a better underwhich my consciousness demands as necest the notes of his voice except the volume, ment.—Science. which and even then it is doubtful if a braying est gift. He offers me a clean heart, and his donkey would not have been heard as far off. At a distance his "Ha! ha!" sounded In the course of labors for the intemper- like sawing on a hollow box; and about By

> "There, he is at it again! sawing his ward-The lion had his preferences. When

I goon found that I could make that a pow- in vain to put life and expression in the eyes of her painting; the animal would not

the lion suddenly turned his eyes on the that attracted the animal in that face? No was a lion-tamer who once had humbled him, and whom he feared, of whom this face reminded him.

As it was, the lady stood there in the morning sunlight a long time, much longer than I cious help as will give him pleasure in my care to tell; the great yellow eyes staring change. society, and render him glory among those continually at her, and the painter working who shall know that I belong to those whom almost breathlessly, copying the intense he has washed in his own blood, having expression onto the canvas. The bell rang for lunch and hours passed; but before the brushes were laid down the eyes in the lion's Thus for my own sake, for the sake of the portrait were finished. As you look at the things of God that are to be freely given to great picture of the lion that was painted his loved ones, and for the sake of the char- from the studies made from this pet, take has been practically tried. Professor Blyth acter of God himself, I am made to desire a notice of the eyes, of that peculiar expression read before the Glascow Philosphical Society that cannot be termed a stare, but rather "Except a man be born of water, and of a far-away look, such as is often seen in the Spirit, he cannot enter into the kingdom human eyes when one is looking far back in the past, trying to remember, trying to "Let the words of my mouth, and the recall something that happened long, long spent his vacation by a dynamo driven by a meditations of my heart, be acceptable in thy ago; and you will, I am sure, ask with the windmill, and charging a storage-battery. could have recalled to this lion.

> heur made it a present, when she had terminated her studies, to the Jardin des Plantes, at Paris, to the zoological collection, and By is quiter now .- Henry Bacon, in Wide Awake.

hear John Wesley preach on charity. Wes- dynamo when it ran below a certain speed

to be discussed, we do not wish to listen."

It is easy to see the ludicrous position of the hearer who says that the preacher spoils the sermon by applying it to the conscience; given him by Rosa Bonheur in return for but when the preacher applies the doctrines favors she has received; for mornings, before to riches of talent, learning, favorable positions in life, many cannot see the truth so plainly. Still the preacher should consider that he is an unfaithful steward of gospel truth if he leaves out the application.-Morning Star.

Popular Science.

THE CARRIERE ACCUMULATOR.—Several attempts have been made to produce a secondary battery in which the supports are of carbon instead of lead. A great difficulty in the present types of secondary battery lies in their excessive weight, caused to a great extent by the plates used as a support for the "active" material, the inactive supportplates sometimes making up half the weight of the complete cell. Carbon would, for some reasons, make an excellent support for the

surely if I want him to come and take up his voice on the other side of the high chateau bon plates will quickly disintegrate when are as yet very imperfectly understood. The wall and told strange stories of the beast used for battery purposes. If the active question of their relations to each other, the abode in major as fit for his company as post they heard, but could not see; and, as the material is in cavities in the carbon plate, influence of variation in climate and soil, popular belief was that he roved about the the expansion on discharge will gradually the presence and effect of ferments, which when he offers me a mansion in his place at will, if there were any wicked per- disintegrate the plate; while, if it is applied appear to be one of the most important at presence, I find that I need a long course of sons—which I doubt—who had harbored an on the surface, it will soon drop off. M. present, are problems which the pharmacointention of climbing that wall some dark | Carriere makes his plates especially dense | logist is called upon to explain more clearly. and hard, and, after applying the active Recently the active principles of several recognized in the fact that the things of During the night the cage of his Royal material, he puts them horizontally in a cell drugs have been localized in their respective clean notification of so unclean and costly to be held in Highness was boarded up and he was com-God are to possession by one of so unclean and careless paratively quiet; but very early in the morn
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possession possession I have had, and I see that God is ing the blinds were taken down, and he be-plates and their special construction will be is hoped that these and similar investiga-

DRUNKENNESS AS A DISEASE.—Dr. God-

ding, superintendent of the Government ate, I once found a man whose native ability and over on the other side of the Seine, when Insane Asylum in Washington, has written a letter to one of the committees of Congress, in which, while showing that it would be unwise to confine inebriates with insane per-Madame Peyrol-Bonheur came near his cage | sons, he makes the following interesting remarks: "Inebriety as a disease is distinct from insanity. Inebriates resent being placed with the insane; nor are the insane, as a would stir him to realize his dirt and clean was in sight he would scarcely move his rule, proud of them as associates. Insane himself up, then I could begin to carry out body, only following her, as she moved to from the poison of drink, as they undoubtedly are while the liquor is in them, they One morning Mademoiselle Rosa, having now and then get committed to hospitals for made a study of the lion's head, was trying the insane, and in their detention during convalescence they afford interesting though unprofitable psychological studies. Dissolute remain in one position, nor would his eyes in habit, and idle in life, they are turn in one direction. Happily the fascinat- uncomfortable from the start. They are ing sister-in-law lifted the corner of the tent | usually fault-finding and impatient at their detention, denouncing everybody and "Don't move!" exclaimed the painter; for everything about them. When quiet and seemingly at ease in their lot, they are new-comer with a fixed stare. What was it studying how to smuggle in whisky, or effect an escape. In them moral honesty and genone could understand. Some thought erous impulses are sadly wanting, and a there must have been a remembrance of a condition of settled discontent characterizes face like this one, seen in his early life, the enforced abstinence of their hospital stirring in the brute brain. Perhaps there life. What they need is occupation and prolonged treatment in an industrial home, where they can be kept at work at enforced labor under the supervision of a judicious physician. As a rule, confinement in idleness does them little or no good."-Ex-

> WINDMILLS FOR ELECTRIC-LIGHTING. Some time ago the possibilities of windmills for domestic electric-lighting were mentioned in this journal, and lately the experiment a paper on the subject, in which he describes an experiment which he made last summer,-the lighting of a cottage in which he painter's family what memories that face The windmill used wis an old-fashioned type, with four arms at ight angles to each The African monarch has left the lawn in other, each of them thirteen feet long. front of the chateau, as Mademoiselle Bon- The dynamo was belted directly to the flywheel of the mill, and charged twelve cells of storage battery which supplied the incandescent lamps in the cottage. Professor Blyth had never used more than ten lamps at once, but he could have used more. With a good breeze, enough electricity could be stored in half a day to supply light for four evenings of three or four hours each. The lamps used were of 8 candle power. When There is a tradition, no doubt founded in | charging, the current passed through a cuttruth, that a great money-getter went to out that would disconnect them from the ley had the three famous divisions of his so the windmill could be allowed to run all charity sermon, 1. Make all you can the time, charging the battery when the honestly; 2. Save all you can prudently; wind happened to be strong enough. The 3. Give all you can possibly. The hearer current had been used to run a light turnbecame greatly interested while the preacher | ing lathe, and Professor Blyth had begun to handled in his masterly way propositions make a light carriage to be run by the stored one and two. Often he emphasized his electricity. The paper opens to us a field assent by nods of the head, and, finally, by for ingenuity, comfort, and amusement in a good Methodist shout. But when the our homes. Windmills much superior to preacher said, "Give all you can possibly," that described can be readily purchased, a the interested hearer was overheard to solilo small dynamo can be bought or built at litquize: "There, he has, like a fool, spoiled the cost, and storage-batteries can be purchased or made. With them we could light This was a hard saying. Who can bear our house economically; our light would be it? How many fall out with the truth just better, cooler, and healthier than gas or at the point of application! "Prophesy to us coal-oil lamps; while the current could be smooth things. Do not spoil the sermon by utilized for running fans, sewing machines, the third proposition. The gospel of 'to etc. Indeed, to the average American, with make money and save it,' is all we wish to some spare time and some small ingenuity, hear. When the proper uses of money are the amusement and instruction of such a plant would more than pay for its expense.

THE CHEMISTRY OF PLANTS.—The activity characterizing many branches of scientific research has yielded wonderful results during recent years. We look upon continued developements with an indifference which but yesterday would have been wonderment. to note their continuity. But the momen- | 50 ". tum of research and thought is nevertheless daily demonstrated, and with each demonstration it receives a new impetus which suggests the final possibility of a solution of all mysteries. While perhaps not in greater activity, still in apparent results the mechanical sciences lead, and from their direct appeal to the more evident interests of the people probably always will be regarded as the most important form of development. In the fields of research of more difficult conquests the results are correspondingly meager, and in no branch is this more true than in that of organic chemistry, Ten Copies and upwards, per copy......... 50 cents. especially that pertaining to the chemistry occasion of becoming food for the and it is not attacked by the acid in the But the village people heard the lion's cell. It has been found, however, that car-

standing of the cause, origin and chemistry of the proximate organic principles, that a systematic science may be formed from the present chaotic mass.—Scientific American.

ATALOGUE OF

AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, N. Y.

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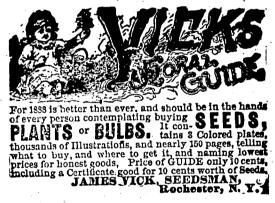
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INTERNATIONAL LESSONS, 1888.

THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 15-26. 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: 88-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spies Sent into Canaan. Num. 18: 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 TAB ERNACLE.

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 de parted from the presence of Moses.

21. And they came, every one whose heart stirred him up. and every one whom his spirit made willing, 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.

ments.

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 red skins of rams, 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

25. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

25. 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

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 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 men tioned as descending from Ishmael. The same word is translated "chief" in Num. 3: 24, 80, 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. 84: 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 matier, 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 regassembly started out as one man promptly to do was preached in the presence of a large audience, are especially invited to attend the service.

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 externel tent like covering of fine linen, goats' hair, rams' skins and seal skins, which sheltered the tab ernacle. 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, its 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." Bet ter, 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 red. dish 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 genenic word for seal or dolphin, which the Hebrews did not accurately distinguish. A hadger it un doubtedly 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 rulers. v. 27. These were probably the chiefs or "Persons." "Onyx stones." The exact kind of stone meant is uncertain. The word here is else where 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, cf. 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. 25-30. In these six chap ters, a full description is given. It would be well to read it in the Revised Version, which renders the explanations in a clearer manner.

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 prompt 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 liligence in the Master's service.

At his home in Greenway, Oneida Co., N. Y., of consumption, on Wednesday morning. June 27, 1888, Mr. Daniel W., son of the late Hoxie 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 Gold en 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 orgetful 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."

At the home of her father, Albert Richer, in Rhode Island Settlement, N. Y., June 22, 1888 Mrs. MARY A. HUTTLESTON, wife of Lee Huttleston, aged 28 years, 7 months and 10 days. She ularly of the Israelites as a body. The whole She expressed herself willing to die. Funeral sermon had been a great sufferer for nearly four months.

In North Pitcher, N. Y., after a very painful illness Mrs. KATHARINE A. MURRY, wife of Stephen Murry, aged 36 years, 7 months and 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."

IN MEMORIAM.

The following resolutions were unanimously adopted by the Ladies' Mite Society of Lincklaen, N. Y., at a regular meeting, Jane 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 the need of being prepared for both. 3. That we ought faithfully to work while

nealth 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 5. That we sympathize with the bereaved husband

and children. 6. That a copy of these resolutions be given the bereaved family, and that we ask their publication

in the Sabbath Recorder. SOPHRONIA H. BURDICK, Com. PERIE R. BURDICK,

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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 com munion of the Seventh-day Baptist Church of Richburg will be held at the church, commencing Sixihday, July 13th, 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 wel comed, and any friends in the city over the Sabbath

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 wel-

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Entered as second-class mail fice at Alfred Centre, N. Y.

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WESTMINSTER HALL AND When the guard in the "a silver key will unlock should have added "excer Parliament." We made penetrate that place, but

cessfully. The dynamite ex closed the doors to all wh permit. The guard said one of the Irish Members were Americans and he wou us in, but we had no time second attempt we got as guard before we were check then able to see Westminst interesting hall in England Hall of William Rufus. I

enth century, enlarged, re

eled 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 proclaime feasts and trials followed in toric personage besides U for his life within these serves merely as a vestibu Parliament. Although w privilege of seeing the pla English statesmanship die 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 one 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 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 the the tomb was a doughty had gone on more pilgri

the Holy City, for when t