

The Sabbath Recorder.

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

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A SILENT PRAYER.

BY MRS. M. E. H. EVERETT.

In my hushed room I faintly heard
A single word,
As if an angel breathed my name
It sweetly came,
And my eyes grew too glad to see,
Because I knew you prayed for me.

Long dreary years have passed since then,
Yet oft again,
Like dewfall in a desert place,
That word of grace
Comes stealing with the twilight gloom
Into my dark and narrow room.

What is it, when I meet your eyes
With swift surprise,
That halts my breath so quick again
It gives me pain?
O, friend, beloved! a memory rare—
The power and pathos of your prayer!

And when I die shall I forget?
Nay, sweetly yet,
When halting at the gate of death
With bated breath,
From out your years of faithfulness
Shall rise that silent prayer to bless.

GLIMPSSES OF EUROPE.—No. 33.

BY PROF. H. M. MAXSON.

IRELAND.

Steamers leaving Liverpool for America always stop at Queenstown the next day to get the latest mail from London. This affords those who wish to join her there one more day's sojourn in Ireland. Monday morning the famous "Wild Irishman" express which carries the mail to Holyhead on the way to Queenstown hurried us along the north coast of Wales, giving us brief glimpses of mountainous scenery and numerous pretty sea-side resorts with long unpronounceable names. Menai Straits is a name that has always stuck in my mind from so often reading in my physics the description of its famous tubular bridge which rises in the center several inches as the heat of the sun expands the iron of which it is made. It was therefore with no little interest that we thundered over the bridge when approaching Holyhead. Several hours' run across the Channel landed us at Kingston, the port of Dublin, and but a short time later we were riding the streets of that famous city.

Dublin has some fine buildings and some very old and interesting ones, and the general impression made on the visitor is that of a fine, prosperous city. Of course we visited Phoenix Park, known to the outside world as the place where the murder was committed a few years ago, the spot being still pointed out to the visitor. The park

is very large and beautiful; it has many fine old trees and holds high rank among European parks.

Tuesday morning we started for Killarney. Our course gave us a very fine view of the south central portion of Ireland, the part that is peculiarly the "land of bogs;" it seemed to be almost the whole distance through a broad, shallow valley abounding in peat bogs; indeed, peat seemed to be the most characteristic and almost the sole "production of the soil." There was very little planted ground, the land seeming to be used chiefly for dairy purposes, but we saw more waste land in that one day's trip than in all our travel elsewhere, unless it be the mountain tops of Switzerland where the snow lies. The cattle seem invariably to be of excellent grade. The hills in the distance are covered with heather, which is now in full bloom. The hedges have the peculiarity of being planted on the top of earthen walls formed by digging a ditch and throwing the dirt up in a bank on one side; on this the hedge is planted, but in many cases the hedges have died out, leaving the mounds to serve as a place of meditation for the donkeys which abound here, and there are few things more comical than an Irish donkey perched on one of these banks, apparently considering the question whether "life is worth living."

The houses of the country are very small and poor, being one story, with the walls built of stone and thatched with hay or straw. In many cases the only light was furnished by the door and a small window each side of it. Occasionally a small window in the peak of the end seem to furnish light for the loft. Wherever the land is good enough to be cultivated, we see as in England, hundreds of cows. I suppose they are the rooks so familiar in English stories, but to all intents and purposes they seem to be cows and their number is astonishing, the fields being often dotted with them far more plentifully than any of our birds are ever seen. Crow-pie does not sound very attractive, yet "chicken" crows (birds just ready to leave the nest) are killed and eaten like other game.

The weather had been showery much of the way, but as we arrived at Killarney the rain ceased and we at once started for the lake and embarked for a boat ride, as Killarney for some unknown reason boasts of no steamers. Hardly had we cleared the dock when the rain began to pour and the wind to blow, so that between the rain and the wind, which raised dangerous waves, our ride came to a speedy termination, but on landing so much sooner than we expected we found ourselves doomed to an hour's wait until the time appointed for the return of our carriage. Of course there was no provision whatever for shelter from the storms, though hundreds of tourists travel the lakes every year. We made good use of our time, however, in investigating the neighboring ruins of Ross Castle, paying a shilling for the privilege, as we attempted to leave the ruins.

Wednesday morning we seized the interval between two showers for a ride in a jaunting car around the village of Killarney, which abounds in narrow streets or courts, lined on each side by a continuous row of houses similar to the isolated ones we have seen in the country, many of them having the floor lower than the sidewalk. A few of them look very comfortable, but most of them look as if their conveniences and comforts were very few and their accommodations scanty compared with those of similar villages with us.

This was our only experience with the jaunting car, Ireland's famous vehicle. It is a curious kind of dog-cart with two seats for two persons each, back to back, facing towards the side of the cart which is entirely open, one's feet resting on a kind of shelf or a long step that is folded up on the seat when not in use. It is bountifully supplied with springs and has superabundance and uncertainty of motion, which impresses one at first experience with the feeling that its introduction elsewhere would not be highly successful.

In the vicinity of Cork we saw some land which gave us a hint of what the Emerald Isle may be in the better parts, which we had not time to visit. Blarney Castle looked alluring among the trees, but we were headed

for the steamer and stopped at Cork long enough only to change cars. That was long enough, however, to see that the depot was full of prospective American citizens. Two steamers leave Queenstown to-morrow and there are scores of emigrants gathering in to take passage. After what we have seen, one cannot blame them for wishing to get away, and yet there is a feeling of pity for them at the sad experiences some of them will meet in a new land among strangers.

Queenstown is interesting chiefly as the place where one takes the steamer for home. Its site is beautiful, being on a high hill facing one of the finest harbors in Europe. There are two or three streets running along the side hill with now and then a cross street that could almost rival the seventy streets of Cologne with its odors. I went up the hill by one and attempted to come down by another, only to find when half way down that it ended in a court yard and I must go back or do some tall climbing. The hotels are full of people ready for the homeward voyage, and to-morrow we go aboard.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

At Utica, Wis., our visit was a personal pleasure for several reasons, not least because of the response to the claims of our publishing work, in the purchase of books especially, by nearly every family. To find them busy with their bountiful harvest, and united in the work of Christ, and to hear kind and appreciative references to their minister, were some of the things truly enjoyable.

At Albion we met with similar good cheer, though the patronage was less universal. The cause of truth has steadfast friends there who aim to give it support as they may be able. Regrets were frequent in view of the absence of their pastor, Eld. J. Clarke, and much sympathy for himself and his invalid wife was expressed, and many prayers were offered for her recovery. The school, under the principalship of Eld. S. L. Maxson, is doing well, and the prospects for next year seem to be flattering. We trust that the friends of both the church and school will continue to work with zeal and harmony for the great interests that are so intermingled in these enterprises. A change, that was noticeable, and one that may be commended, has taken place on some farms in that vicinity, where, instead of tobacco, now may be seen acres of growing sage, the cultivation of which bids fair to be remunerative. God has blessed our brethren with some of the best lands on the continent, and we hope they will consecrate them to such products as will contribute to the glory of his name and to the welfare of his children.

Another Sabbath spent with the Chicago Church enabled us to note some increase of membership. The interest in their Mission-school seems to be steadily maintained. Their recent annual picnic was photographed, securing good likenesses of almost every teacher and scholar. The pictures are being mounted on heavy cards 10x12 inches, with neat gilt border, for 50 cents each, 20 to 30 per cent of which will go to the school according to the number that may be sold. They wish to sell enough at 50 cents each to be able to sell copies to the poor children of the school at a reduced price. They are made by a good artist, and are really worth \$1.00. If they can get them into the hands of the Jewish children, influences for good will go with them. Concerning this use of the pictures, Bro. N. O. Moore says, "As the owner looks over the group and picks out the face of a friend, or teacher or class-mate, old associations will crowd the memory and old times return, the songs will sing themselves over again, and the lessons of truth will be retaught, and thus the teacher's work will be supplemented as long as the eye shall see and the mind remember." A printed key will go with each picture, giving the names of all the faces. It is not a scheme to make money, but to extend the interest among the children and promote the missionary effort for the Hebrew population. Orders for the pictures should be sent to Miss Ella M. Covey, 295 South Oakley St., Chicago, Ill. August 12, 1888.

SOUTH-WESTERN ASSOCIATION.

TEXARKANA, ARK., Aug. 18, 1888.

REV. L. A. PLATT, PRESIDENT OF THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE:

Dear Brother,—Your letter was received in time to be read before our Association, and was most appreciatively received by all. It gave great encouragement.

The South-Western Seventh-day Baptist Association was organized at the time set, with eight churches, having a total of one hundred and twelve members. The gratification that we have at this consummation of labors on the South-Western field is to us great. Eld. M. F. Whitley served as Moderator, and I served as Clerk. Eld. Stephen Burdick was present as delegate from the North-Western Seventh-day Baptist Association, and cheered us very much. We appreciate the presence of such brethren, and rejoice that the brethren of the North-west have thus sent to bid us be hopeful and persevere.

For information to the General Conference, which we request you to lay before it, we make the following detailed statement of the work here in the South-west.

The Texarkana Church has had no particular revival this year; yet the membership are prompt, earnest and hopeful. The poverty of our people is the great obstacle in the way of their doing more for the cause. Although the pastor is absent much of the time, preaching to other churches, they hold weekly meetings and sustain a good Sabbath-school.

The Providence Church, in Missouri, report no special service, but have communicated to the Association their hopefulness and willingness to work for the cause of truth.

DeWitt Church reports great prosperity. They have had eleven accessions to their numbers. Others have applied for membership and await baptism. The membership live in two communities, distanced about 20 miles apart. The indications already point to the necessity of soon organizing into two churches. Bro. Hull has been ordained and settled as pastor, and resides with the home branch. Bro. Roland Booty has been ordained elder, and resides with the other branch. The two labor together harmoniously.

The Beaugard Church, only a year old, are lively, and pushing the work in their part of the country. Bro. Hewitt, the pastor, writes encouragingly, though he reports that they have had some trials recently. They have built them a meeting-house.

Rupe Church, not yet a year old, are encouraged with splendid prospects. They have nine members. Others are awaiting an opportunity to unite with the church. One whole family have taken up the Sabbath as a result of our last visit to them. Another family have been keeping the Sabbath several months, but have not united with the church. Two sisters,—mother and daughter,—from Brooklyn, Ala., came last autumn to visit in that community and returned home Sabbath-keepers, and are holding out well, though beset with much opposition.

Bulcher Church has had some accessions during the last year. Bro. Powers is limited in his opportunities to work in the ministry, by his large practice as a physician. Bro. Holeman, the deacon of this church, who lives near Jimtown, in the Indian Territory, about six or seven miles away, is an earnest and patient worker, and deserves to be much encouraged in his work of distributing tracts and holding private conversations with the neighbors, on the Sabbath questions.

Rose Hill is not encouraged with the present prospects on the Housley field, though in the vicinity of Arlington the outlook is more hopeful, and at other points mentioned heretofore in Bro. Mayes' reports.

Eagle Lake Church is small, having only five members, but Bro. T. J. Wilson is active and faithful, and though only a deacon, is wielding a good influence.

We have a group of Sabbath-keepers in Delta County, Texas, who desire to organize into a church. There are Seventh-day Baptists at various points on the field, as at Lovelady, Sherman, Black Jack Grove, and Childress, Texas, and a few other points.

One of the important items in our Association work was the measures in behalf of the *Outpost*. Our people have come to look upon it as a necessity upon our field. The Association passed a resolution of thanks to the General Conference, and Mis-

sionary and Tract Societies, and our people generally, for the aid and sympathy they have given us, and request to have it continued.

Our next session will be held with the Rose Hill Church, Dallas county, Texas, on the Fifth-day before the first Sabbath in July, 1889.

Ways and praying that the meeting of the General Conference this year may be most enjoyable, socially and in the Lord, and that the result of the deliberations will be great good for the cause of truth and salvation, I am,

Yours in Christian labor and fraternity,
J. F. SHAW, Cor. Sec.

WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, Aug. 17, 1888.

Many of the old Senators are now predicting that there will be no adjournment of Congress before some time in October. The Senate tariff bill is what is the matter. They think it will be two or three weeks before this measure will be ready, even to be submitted to the full Committee on Finance. "But then," said Senator Jones of Nevada, a few days since, "When it comes, it will be a bill as a bill." Then, it is said, there are fifty-five Senators who have signified their desire to make speeches in the general debate, and although this will occupy nearly a month, the Senate cannot be blamed, in these stirring campaign days, for seizing the opportunity so long monopolized by the House, of pouring forth its pent-up tariff eloquence. Then again, after the close of the general debate, the bill must be discussed by paragraphs, under the five-minute rule, before a vote can be taken. This has already been, I believe, the longest Congressional session since the war.

The Fisheries Treaty has continued to be the bone of contention in the Senate, and on Tuesday a personal debate was almost precipitated, in which Senators George and Hoar were the principal figures. Senator George had read to the Senate resolutions of the Gloucester Knights of Labor, denunciatory of capitalists in general, and of the Eastern owners of fishing vessels in particular, showing the condition of the laboring classes to be one of poverty and oppression, and commenting as he read. This brought the Senator from Massachusetts to his feet with a bound. He replied that the Senator from Mississippi did not know what he was talking about, and that the picture he had drawn of the fisheries and the fishery interests, and of the laboring men and capitalists of Massachusetts, was a slander in general, a slander in detail, a slander in gross, and a slander in particular. He thought it exceeded the limits of comedy and burlesque for Senator George, whose ideas of capital and labor (until within the last twenty-five years) were that capital should own labor, and have a right to whip the laborer and separate him from his wife and sell his children, to get up in the Senate and undertake to taunt the people of Massachusetts about shackles and unrequited toil.

The spot chosen for General Sheridan's grave is on the steep hill-side, a few rods distant from Arlington House, the old Lee Mansion, now the office and headquarters of the National Soldiers' Cemetery. It is the only grave in front of the Mansion, and so, fittingly, Sheridan lies in front of that army of dead heroes which finds a resting place at Arlington. The spot is in plain view from the opposite side of the river, and any monument which may be erected there will be visible from every high point in Washington.

A bill was introduced in the Senate last Monday, granting a pension of \$5,000 a year to Mrs. Sheridan, which will no doubt pass in the course of time. It is noteworthy that while the enumeration of General Sheridan's property included \$5,000 worth of swords, etc., the sword which he carried all through the war, on which the record of his victories was engraved, and which was the ceremonial sword that was placed upon the General's bier through the obsequies, was purchased by him at the beginning of the war for \$3, from another officer, who had bought it at an auction in Chicago for that price.

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Missions.

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

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

A SHIP recently returned to Hong Kong with 105 Chinese, who were not permitted to land at Sidney, Australia.

A DEPUTATION representing a few missionary societies, and the British Foreign Bible Society, and also some members of Parliament recently visited Lord Salisbury, with reference to the expulsion of Rev. J. Jones from the Island of Mare, Loyalty Group, South Pacific. They do not contemplate the reinstatement of Mr. Jones, but hope through the influence of Lord Salisbury to prevent similar proceedings elsewhere.

GREAT BRITAIN and its colonies are said to support 113 missionary organizations as follows: Undenominational, 27; Episcopal, 25; Methodist, 6; Congregational, 1; Presbyterian, 7; Friends, 2; Bible Christians, 1; Baptist, 2; Plymouth Brethren, 12; miscellaneous, 5; Colonial, 26. Outside of Great Britain and its colonies, there are 110 organizations: In Germany, 20; Switzerland, 4; France, 1; Denmark, 2; Sweden, 8; Norway, 3; Russia, 2; Netherlands, 14; the United States, 56.

A CHRISTIAN worker in one of the Southern States learned of a "preacher" that considered Bibles superfluous, he having "preached" thirty years without having one in his house. On one of our Southern trips we were told of a minister who looked in the New Testament, searching for the Ten Commandments. A member of a senior class in college once took the writer's Concordance and Bible, confidently expecting to find, in the New Testament, where it would plainly say that the Sabbath was transferred from the Seventh to the First day of the week. But who among us all yet has a sufficient knowledge of the blessed Word of God.

THERE was a small meeting in New York, in 1854, to consider methods and views relating to Christian missions. Afterwards there were a few conferences of missionary workers in India, and one in China. In 1868 a conference lasting four days was held in Liverpool. In 1878 was held the great Midway Conference in London. This lasted five days and considered a wider range of subjects than any previous missionary gathering. Here, for the first time, it is said, the organized work of Christian women in missions, received some due recognition. And next comes the great International Missionary Conference of 1888, in Essex Hall, London, which far surpassed all others in attendance, interest and importance.

THE greater part of Sabbath-day June 2d, was passed at the house of Rev. Dr. Jones, 56 Midway Park, London, N., and in the meeting for Bible study and public worship, of the Mill Yard Church, held in the Sunday-school Room of the Commercial Street Baptist Church. The Bible class was led by Bro. Jones; and in order to avail themselves of the RECORDER notes, they keep one week behind, the lesson for that day, therefore, being Peter's Denial. The opening prayer at the preaching service was by the pastor; the Scriptures were read by William Black Jones; prayer offered by the writer; an excellent sermon preached by Rev. O. U. Whitford, and good and earnest singing furnished by the choir and the congregation. Over thirty persons were in attendance, and it appeared to be an occasion of both pleasure and profit.

VOLUME I., numbers 1, 2, of *The Peculiar People* has been received, and we have read it with great interest. The paper is written by Jews for Jews; and it will impartially chronicle all events of interest to Jews in all parts of the world, and discuss them from a Biblical point of view. Its columns will be open for the free discussion of all Jewish topics. A prominent place will be given to the consideration of our responsibilities toward the numerous Jewish immigrants, especially to the question how to promote their assimilation to the life and duties of American citizens. It claims that the idea of a still existing Jewish national life is wholly consistent with true loyalty to the government of which the Jewish people may

be citizens. *Peculiar People* is a weekly paper, published at 141 Norfolk Street, New York City. Subscription price, one dollar a year.

NOTES FROM THE LONDON MISSIONARY CONFERENCE.

At the meeting held on behalf of medical missions the following points, among others, were brought out: The interest that Christ had for the bodies of men ought also to be manifested by his followers. To do this is in accord with the gospel, and evidently was a part of the divine intention. By medical mission work is meant, not the mere introduction of Western medical and surgical skill, but the combination of the healing art with efforts to save men from sin. Medical mission work is a witness for religion; it helps to remove prejudice, and opens doors of usefulness. Human life has small value in the sight of heathenism; medical missions can teach the value of human life, and enforce the principles of bodily purity. Science now teaches a closer relation between body and soul than was formerly supposed to exist; but the gospel of the New Testament has always taught this close relationship. The principles of medical mission work are of recent adoption, so far as a due recognition of their real value is concerned; but with Christ they had a foremost place. China is pre-eminently a field for medical mission work; medical missionaries need a very thorough preparation, and some medical knowledge would be valuable to all missionaries; medical missions can furnish the care frequently needed by the other members of the station; the training of native medical students is a hopeful measure, but to be managed with the greatest possible wisdom; and in no case is medical mission work to be separated from evangelism. As far as possible, mission helpers of all kinds should be Christians. One speaker suggested as one reason why what is called "Faith Healing" had arisen, the fact that medical men had not looked to God as they ought to have done, for his blessing upon their remedies and their skill. The value of medical missions is illustrated by such facts as these; in times of sickness converts from heathenism are urged by relatives and friends to turn for help and healing to priests and idolatrous rites. In Africa, a daughter was deliberately killed because her mother's illness was supposed to be due to the daughter's being possessed by a witch. To these and similar examples are to be added the great and widespread need of medical skill and knowledge, and of good nursing, the great ignorance of native doctors, and the cruelties of heathenism.

REV. MR. KARNEY, of India, referred to the recent statement of *The Times* correspondent, that the Hindoos were watching with anxiety the Government education in India, which is drawing young men and women from the sanctions of their old religion, but substitutes no religious training in its place. This is the opportunity of Christians; for the Hindoo mind was never so agitated on this subject as now. English women, consecrated in spirit, should respond to the call for more women missionaries. Woman's work should always be in conjunction with man's work; she should not be placed in positions of isolation.

REV. B. WARDLAW THOMPSON said that the missionary's wife had been first a splendid "object lesson," and then she had been her husband's helper. She had taught women how to sew, make clothes, read and sing. So important was her work, that the wives were counted by some societies among the missionaries. Every year is teaching more plainly that our hope for the difficult fields is in the quiet influence of Christian women.

DR. ELLINWOOD, of New York, said that human rapacity had again and again interfered with the progress of Christianity. But society could not exist on the basis of mere money-making and greed. In California things at one time became so bad that even the worst men agreed that they wanted a church and a minister to inculcate morality, and so they sent to the Sandwich Islands for one of the missionaries. If Africa were left to the tender mercies of the liquor-seller, its budding civilization would be blighted. Half a century hence that civilization would be full of life and light, if we did not hand Africa over to Islam, or allow its people to be destroyed by drink. Rev. W. Allan then gave startling statistics as to the African liquor-traffic, which he denounced as a mission agency of Satan himself. At Sierra Leone 180,000 gallons of strong drink were imported last year, and at Lagos 1,213,000 gallons. The spirits were of the most poisonous character,

as was shown by the fact that a gorilla, placed in what is known as "trade rum," in order to preserve it, had its hair and skin completely burnt off. Demi-johns and boxes filled with bottles of gin were to be found everywhere, and even the seats in one of the native churches were made of these boxes. Mr. Allan also strongly denounced the trade carried on with the natives in gunpowder.

DR. WILLIAM WILSON, from China, said that when he left his station his Christian assistant had expressed the hope that when he returned he might bring many back with him to heal the body and preach the gospel. In China medical work was, in some of the larger centers, the adjunct of mission work, from which the truth has been carried back into the country by patients. But there were smaller centers in China where medical missions were started, and one of them was Hang-Chung-Foo; 2,000 miles up the country, where Dr. Wilson labors. There they rented a commodious house, converting part of it into a dispensary, with a few beds for in-patients. The effect of their work was to disarm suspicion, to supply an unrivaled opportunity to preach the gospel to ever-changing audiences, and to furnish a ready means of winning the confidence of the authorities. This young speaker spoke with extreme rapidity, but he greatly interested a sympathetic audience.

REV. DR. BRUCE, late of Persia, said missions were, he believed, preparing the way for the Lord's coming. He did not believe, however, that Christ was coming to send the 850,000,000 of heathens and the 170,000,000 of Mohammedans who were in the world to hell; if he did he should not pray for Christ's coming. Christ was coming to save them, and missionaries were only preparing the way as witnesses to him. Dr. Bruce then described the scene of his labors in Persia, where Christianity had hitherto been only represented by the Armenian Church, the priests of which were very ignorant, and could do little more than chant their liturgy. Boys' and girls' schools had now, however, been established among the Armenians, and were doing great good.

THE chairman of one of the meetings said there was sadness in all infidelity, but of all the sad sights that weary Christendom beholds the saddest was that of a woman becoming the victim of scepticism. What had Christ not done for woman? See where he found her, and to what heights he has raised her. Now he has given her a special work in opening the door of the kingdom to the women of India with a key which she alone possesses. Enormous sums of money are squandered in sumptuous ease; some of this wealth should be consecrated to the service of Christ. The Bishop emphasized the particular blessedness of the work women were now being asked to do.

MR. H. J. TRITTON said that the old East India Company was of the opinion that there was no connection between missionaries and merchants. Only under the Danish flag could the first English missionary be sent to India. But commerce in reality owed everything to missions, and they should walk hand in hand. It was, however, of the first importance that the traders and the sailors who left our shores should be Christian men.

BISHOP CROWTHER, of Africa—an aged colored gentleman, whose once dark hair is fast whitening—urged that the natives should themselves be trained to convert the negroes. He specially pointed out the difficulties of Europeans in learning the negroes' languages, and above all in translating the Scriptures into them.

FROM R. B. HEWITT.

BEAUREGARD, Miss., June 1, 1888.

Since my last report our church at Beauregard has had three additions to its membership. Among them is Prof. Wm. Harvey, an ordained minister from the missionary Baptists. He was Principal last year of our public school. Bro Harvey is now assisting me in my ministerial labor. Now that Beauregard has assistance, could the Board employ your missionary for all his time, I think it would add to the general advancement of the Sabbath cause by enabling me to extend my circuit into more distant fields. I have this quarter made but one trip into Louisiana, visiting the little company of Sabbath-keepers at Hammond, and preaching for them Sabbath and Sunday, April 28 and 29, receiving a hearty welcome at the homes of Bro. W. R. Potter and other Sabbath-keepers. We had very good and attentive congregations at each service. On the 30th we extended our trip southward to New Orleans, working in the city one week.

Several important points in Louisiana I have not been able to visit for lack of means. I regret very much that I have been crippled in this way. However, I feel thankful to God for the results thus far gained for Sabbath reform. And I think if the Board will give their hearty support to this field, we shall have results that will amply pay the Board for its expenditure. May the Lord direct in this matter.

Woman's Work.

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

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

MITE BOXES—A TRUE EXPERIENCE.

BY HARRIET E. CARPENTER.

My Dear Sisters,—I have been having my first experiences with mite boxes during the past six or eight months, and as the commission has been given to all the disciples of the Lord Jesus to be witnesses to others of what he does for them, so in the simplest and most familiar way, I will tell you of my experience with my mite box.

I had read, or heard read, "Mrs. Pickett's Missionary Box," repeatedly, and each time the tears had started and rolled down my cheeks at her homely but pathetic story, but the idea had never occurred to me that I could have any such experience. I was not a lone widow, obliged to support myself by the hardest work. I had not a sacred memory of a little one "gone before," with all Mrs. Pickett's other pathetic circumstances. A mite box might do great things for such women as Mrs. Pickett, but I must get on some other way. All these thoughts were unspoken, even to myself; but I suppose they were in my heart, or I should have procured a mite box immediately after hearing of Mrs. Pickett the first time.

Last May or June, one of the members of our Mission Circle, after reading a poem at our meeting, suggested, in the talk that followed, that she thought mite boxes very useful helps. Some one asked hesitatingly, "How they should be used." A sister replied cheerily, "Oh, that is very simple. If you know of any one scalding herself with a kettle of hot water; and you handle yours without accident, put a copper into your mite box for your escape; or if you hear of any one falling and breaking a limb, put in a cent that it wasn't yourself."

We all caught the idea. The result of the talk was a vote, instructing the Treasurer to furnish each member of our Circle, who will receive them, a mite box and a copy of "Mrs. Pickett," and that the mite boxes should be opened the next February, with little reports as to how the Lord had led us in this new way. Of course, being an officer of the Circle, I took one of the first boxes, for example's sake, and with a purpose to use it. I carried it home and put it in a corner of the old-fashioned window-seat, close by my mending, so that it would be constantly in sight.

The first day came and went, and none of my immediate circle either scalded themselves or broke a limb; not a penny went in that day. The second day I was watching for something to happen somewhere, to somebody—but nothing did, and so no copper went in that day. I began to fear that I had an elephant on my hands larger than I could manage, in the shape of that innocent-looking, cheap little pasteboard mite box. The third or fourth day, an old missionary friend came to spend the night. He had arranged to go to England, and thence to the Congo. I could scarcely feel willing that he should expose himself to so great risks; and as I bade him good-bye on board the steamer next day, uncertain if I should see his face again, and remembering that his invalid wife was left far behind to wait and watch the result, I found my first occasion to use my mite box. I put in one cent because it had not been my husband's duty to go to Africa? The next cent that went in was on the next Sunday, after returning from my Mission Sunday-school class, because I was so conscious of the blessing I received from it.

I suppose my sisters all know what it is to have things "go wrong," from morning till night; and I presume they all know, too, what it is to have them "go right." One morning I awoke with the remembrance that certain household duties could be delayed no longer; certain outside claims must be met that day; a certain piece of sewing seemed to be an absolute necessity. Although it seemed hopeless to accomplish all in the one short day, the only thing to be done was to begin with the most important thing, and get on as far as possible. An early start was made. No interruption came. "Each wheel turned smoothly on its own axis, and fitted exactly into the next. One piece of work was finished and put aside, and another, and another, until, before the day was gone, all had been accomplished, and there was a little time to spare. I was persuaded that this result was not of my planning or skill, but of the Lord's. One more penny went into my box.

Have any of my sisters walked day after day and week after week in the shadow of a great fear, each day bringing a deeper shadow—the reality nearer? And has it been such that you have felt "if that should happen I could not bear it?" Well, I walked in such a shadow for weeks and months, until at last simply the fear, not the reality, became unbearable, and I was forced to wrestle in prayer until I could say, "Thy will—even though it be this very thing I have thought I could not bear—be done." And then came peace. Nothing outward had changed. All the probabilities remained the same, and, indeed, became steadily stronger. But now I was willing the Lord should de-

side the future. One cent more went into the box. I might add that the probabilities at last culminated in fact, and strange to say, that which I could see as only evil, the Lord, as he is wont, converted into one of my largest blessings.

As I glance over my list of occasions for putting in my cents, I see quite a number of specially impressive sermons by our pastor, quite a number of refreshing missionary meetings with my sisters in different places, some bright, glad days; some deliverances out of perplexity as plain as if the Master himself had come to the door and told me what to do, or, perhaps, handed me a check.

I remember one day being burdened with the fact that for weeks my time and thought had been almost wholly occupied with answering those ever-recurring questions in a housekeeper's life: "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" My unuttered cry was, "Oh, for some work that will last beyond this body and this present world!" Not long after, the doorbell rang, and a little girl, with scanty clothing, stood before me. "Please, Mrs. Carpenter, father has had a relapse of the fever, and mother's afraid he will surely die now, and she wants you to come up and see her as soon as you can."

When I returned from that house where "the bread-winner" had lain for weeks helpless on his bed, while ten young children must be fed and clothed, one more cent went into the box for the opportunity of serving "one of the least of these," and so, of serving the Christ.

Some of my cents have gone in for a bright, sunny day, or for showers sorely needed, or for frosts delayed; some for faithful helpers in my home. Some coppers went in from the purse of a friend who was "going away and did not want to be burdened to carry them." One quarter of a dollar, was slipped into my hand "for my mite box," after a missionary meeting in a neighboring town. Some have gone in for an unexpected thoughtfulness or tenderness from my husband; some for a little light when the way was dark; some more for light, some for unmitigable light.

I have always felt ashamed to put in a single cent for so great a blessing, but my heart has said, "I cannot repay you, O Lord; this is only keeping account of some of your mercies." During the last few weeks, the last of my father's grandchildren has, by God's help, decided that he has lived long enough without Christ, and is now going to try and do better with his help. For this I have longed, but scarcely dared to hope, so weak has been my faith. And now my heart is so full of a sense of God's goodness to me personally, and to us as a family, that one big silver dollar must go into the mite box.

I had been using my new mite box for some weeks. I was beginning to learn how to do it, and was finding it an occasion of bringing me daily, and many times a day, into direct conference with my God. I found it kept me on the watch for his loving kindnesses hitherto unnoticed, and so was bringing me into such real and familiar relations with him as I had never entered into before.

One day the question came into my mind: "If a mite box is such a spiritual blessing to me, why shouldn't my good women at Thompsonville share the same blessing?" Now you must be told, my sisters, that "my good women at Thompsonville" are the members of my class in the Mission Sunday-school of our church there, and all of them but two obliged to work steadily and diligently to keep themselves and families from actual want. Most of them are Germans, two Irish, one English, one Scotch, one colored, one from the "Provinces." Two are unmarried, two are widows, five have husbands suffering from disabilities varying from a sun-stroke last summer to a state of utter helplessness. Three are more than seventy years old; five suffer constantly in their own persons from sickness resulting from years of overwork. But to the glory of the Heavenly Father be it said, that nearly all these nineteen women, in their poverty and family sicknesses, in their hard work and trials of various kinds, have cried unto the Lord and he has answered them. They have sought him, and he has been found of them, and has walked with them day by day. These are the "good women" I wanted to be blessed with mite boxes. So I procured a dozen, with the same number of "Mrs. Pickett."

But after they came to hand, and the next Sunday I was to give them out to my women, my heart began to fail me. When I remembered their straitened circumstances, their sicknesses, their large families in some cases, I asked myself, "Is it right for me to add anything to their burdens? Have they not all they can carry now?" But my own glad experience answered: "These will be no burden, they will lighten burdens." So, staying my heart on God and his grace by prayer, I took half of my boxes the next Sunday. I explained the matter to the four present. I had but a brief time to do so, but it was all that was needed. Before I had time to ask them if they would like each to take one, one woman said promptly, "I should like to take one." Another followed, and another, until the four were taken. I impressed upon them that the boxes were not intended to receive large sums, but to help them watch for the Lord's mercies and receive their thanks for them. I also gave a copy of "Mrs. P." with each box. The next Sunday I gave in like manner four more. These needed less explanation, for something had been heard from the others. I thought I saw a little shrinking on the part of a few, and as these eight comprised the families most comfortably situated, I thought we would make the experiment with these.

(To be continued.)

Sabbath Rest

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

OUTLOOK CORRESPONDENT

BY THE EDITOR OF THE

The following letters cannot be read by the RECORDER, shows the wisdom of scattering everywhere, trusting the blessing the harvest:

HALLOWELL, Me.

MESSRS. LEWIS AND POTTER, Editors.

Dear Brethren,—A year ago I found on the closet floor of a signed to me, at a hotel in Hampshire, a copy of the *Outlook* for 1886. Being of an inquiring mind naturally, besides a see in all its departments, I put it in for future reference. Amid the demands of the hour it was although I had read portions following February, when which it treats was very forcible my notice, and amid the commotion which sickness afforded, I got a thorough investigation. I have kept the Sabbath since April. I am interested in the desire to advance the cause, to do so. Being engaged in Christ, I feel that this is a part overlooked. If the *Outlook* is I wish to become a subscriber in method of finding out. If number, I shall know of the so good an exponent of the Lord and the Sunday of paganism and will forward for the year publication could make frequently than once a quarter you and it.

Yours for the truth,

From Bladenboro, N. C., J. C., writes in substance as been reading the *Outlook* and arguments in favor of the seventh Sabbath, and also the sent in favor of the first bath. "I find that the Lord seventh day holy, and he not the first day holy. We profane the nation, and as such, Christ, as well as God's come to honor and fulfill further suggestion made by ent shows how, though seen is still influenced by the *Outlook* upon the civil law of authority. He suggests sent to Congress asking, it may be so changed as to require of the Sabbath, rather than the week. It is true that if against the Sabbath-keepers and public opinion would require of Sabbath-keepers to pursue on the first day of the week, our correspondent suggests, serve Sabbath and "have science toward God," and at with the civil law. But, said, reliance upon the civil guard for God, and, while restrictions ought to be removed Sabbath-keepers might enjoy under the civil law, and feel that it would be unwelcome of the civil law in the keeping. True Sabbath-keeping from the heart. We recognize the authority of it, there is a real satisfaction peace in such obedience.

The following, courteous sends a type of error into of our correspondents have

Editor of the *Outlook*:

My Dear Brother,—I reading Mr. Lamb's article in the *Outlook* for January thank you, not "meagerly Snyder in your same issue my copy of the *Outlook*, a Christian spirit, to refer Paul's summing up of *1 Cor. 13* (By the way, it is not *Word of God*," a record *Rom. 14: 6*: "He who regardeth it unto the Lord regardeth not the day to the regard it." I am yours in every which refuses to be "in drink, or in respect of a new moon or of the Sabbath."

Pastor of Congreg.

It is not surprising that thus, when they mistake law for freedom without completed the quotation would have destroyed the *Outlook*. Paul defines it when he says not to be circumcised with hands and

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

BY THE EDITOR OF THE OUTLOOK.

The following letters cannot fail to interest the readers of the RECORDER. The first one shows the wisdom of scattering seeds of truth everywhere, trusting the blessing of God for the harvest:

HALLOWELL, Me., July 23, 1888.

MESSRS. LEWIS AND POTTER, Editors of the Outlook.

Dear Brethren,—A year ago last October, I found on the closet floor of the room assigned to me, at a hotel in Northern New Hampshire, a copy of the Outlook for July, 1886. Being of an investigating turn of mind naturally, besides a seeker after truth in all its departments, I put it into my trunk for future reference. Amid the many pressing demands of the hour it was not studied, although I had read portions of it, until the following February, when the subject of which it treats was very forcibly brought to my notice, and amid the comparative leisure which sickness afforded, I gave the matter a thorough investigation. The result is I have kept the Sabbath since a year ago last April. I am interested in the subject and desire to advance the cause, and am trying to do so. Being engaged in the work of Christ, I feel that this is a point not to be overlooked. If the Outlook is still published, I wish to become a subscriber, and take this method of finding out. If you send me a number, I shall know of the continuation of so good an exponent of the Sabbath of the Lord and the Sunday of paganism. I wish your publication could make its visits more frequently than once a quarter. God bless you and it.

Yours for the truth,

Mrs. N. M. H.

From Bladenboro, N. C., a correspondent, J. C., writes in substance as follows: I have been reading the Outlook and considering its arguments in favor of the seventh day as the holy Sabbath, and also the arguments presented in favor of the first day as the Sabbath. "I find that the Lord said keep the seventh day holy, and he nowhere said keep the first day holy. We profess to be a Christian nation, and as such, we must follow Christ, as well as God's commandments, for he came to honor and fulfill the law." A further suggestion made by this correspondent shows how, though seeing the truth, he is still influenced by the prevalent habit of depending upon the civil law as the standard of authority. He suggests that petitions be sent to Congress asking that the civil law may be so changed as to require the keeping of the Sabbath, rather than the first day of the week. It is true that if the restrictions against the Sabbath-keepers were removed, and public opinion would recognize the rights of Sabbath-keepers to pursue their vocations on the first day of the week, undisturbed, as our correspondent suggests, men could observe Sabbath and "have a clear conscience toward God," and still be in harmony with the civil law. But, as we have often said, reliance upon the civil law destroys regard for God; and, while we believe that all restrictions ought to be removed, so that Sabbath-keepers might enjoy perfect freedom under the civil law, and yet obey God, we feel that it would be unwise to seek the aid of the civil law in the matter of Sabbath-keeping. True Sabbath-observance must spring from the heart. When the conscience recognizes the authority of God and bows to it, there is a real satisfaction and permanent peace in such obedience.

The following, courteous and brief, represents a type of error into which a large class of our correspondents have fallen:

GRAFTON, Vt.

Editor of the Outlook:—My Dear Brother,—I have just finished reading Mr. Lamb's article and your reply to it in the Outlook for January, 1888. I want to thank you, not "meagerly," as does our Bro. Snyder in your same issue, but sincerely, for my copy of the Outlook, and I desire also, in a Christian spirit, to refer both of you to Paul's summing up of your dispute, as recorded (By the way, is not what you call "The Word of God," a record of God's word?) in Rom. 14: 6: "He who regardeth the day, regardeth it unto the Lord, and he who regardeth not the day to the Lord, he doth not regard it." I am yours in the Christian liberty which refuses to be "judged in food or in drink, or in respect of a holy day or of the new moon or of the Sabbath." Col. 2: 16.

A. P.

Pastor of Congregational Church. It is not surprising that men should write thus, when they mistake true liberty under law for freedom without law. Had A. P. completed the quotation from Col. 2: 16, it would have destroyed the foundation for his position. Paul defines the things concerning which men are not to be judged, as those ceremonial sabbaths and rites which were

shadow of Christ. Since the Sabbath of the fourth commandment by its origin, its design, and its historical position in the church of God, cannot be classed with those mentioned in the letter to the Colossians, the position taken by the correspondent is both illogical and erroneous. The reference to Rom. 14: 6 is misapplied under the same mistaken interpretation. There were many other days besides the weekly Sabbath which were regarded by some as essential to religious life, just as some men deem different forms and times of prayer, or worship in our own day essential, or at least beneficial in the development of spiritual life, and the performance of religious duty. Concerning such things, Paul urges that there should be freedom, and that he who did not deem them necessary should not condemn those who did, and vice versa. But the power to abrogate the law of God had never been delegated to Paul, while in this same letter to the Romans, 3: 31, he closes the unanswerable argument in favor of the perpetuity of God's law, by declaring that faith in Christ, establishes, but does not make void that law. Historically, and in fact, the commandment relative to the Sabbath is the key-stone in the arch of the Decalogue, which arch is builded with the ten eternal laws of God's government. We trust that our correspondent will look deeper into the meaning of Paul's words, and compare them with the words of Christ, who declares that he came not to destroy the law. We urge, also, that he study carefully the effect of such doctrine as his communication sets forth, when applied to human life, as seen in the history of Christianity. Identical in spirit and error, is the following:

TOWANDA, Pa., Jan. 2, 1888.

Mr. Editor,—Your indefatigable zeal in sending me the Outlook is worthy of admiration and imitation. I sincerely thank you; but, as I have no use for the paper, ask you to discontinue it. There was a time when I was in great bondage in reference to Sabbath-observance, but Romans 14th and Colossians 2d, set me free. Every day is to me a Sabbath and a holy day, and every day a working day. Nationally, Sabbath-observance has been profitable, and Sabbath-neglect unprofitable, whether in Israel or among Gentiles; but the nations are gradually throwing off the yoke, as the Word of God leads me to expect they will. I am looking for a Sabbath to come. See Heb. 4: 9. Sabbath-keeping in many cases is sanctified idleness, with which Jesus has no sympathy. John 5: 17.

Faithfully, G. H. T.

It is possible that one who, like this last correspondent, has received an early training under what he calls "Great bondage in reference to Sabbath-observance," might continue for a time in the observance of "every day as a holy day," but the facts of history are, that those who have been trained under that theory have soon declined from all Sabbath-keeping. "National Sabbath-observance has been profitable" only as it has been based upon conscientious regard for God, and hence has led to that spiritual culture which God designed the Sabbath should develop. If what our correspondent calls throwing off the yoke were a rising to higher spiritual attainments, and a less narrow view of "obedience, the tendency of which he speaks might be commended; but since it is rather a throwing off of all responsibility, and as a result, as sinking into indifference, or absolute wrongdoing, the tendency is both dangerous and prophetic of evil.

Still another correspondent, who is entangled in the meshes of this no-law error, writes:

CAMPAIGN, Ill.

Dear Sir,—All in all I depend on the gospel of Christ and not on the law. Your paper is law and nothing but law, and teaches the letter of the law but not the spirit of it. Respectfully, J. C. L. T., Lutheran pastor.

It is very strange that men cannot understand the difference between the law of God as a rule of action, and dependence upon that law for salvation, to the ignoring of faith in Christ. Every reader of the Outlook knows that however earnestly we plead for the supremacy of God's law as a rule of life, and therefore for the observance of the Sabbath, we do not plead for it as a ground of salvation. J. C. L. T. cannot depend upon the gospel of Christ more implicitly than do those whom the Outlook represents. If we plead for the "letter of the law," it is because we believe that divine wisdom expresses the spirit of the law in the best form possible, and that we cannot improve upon the expression of the truth as the revealed Word sets it forth.

Some idea of the importance of the concessions made to the Papacy by the Prussian Government may be gained from the fact that no less than seventeen orders of monks, expelled from that country some years ago, now have permission to return and again occupy their confiscated monasteries.

Education.

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

EDUCATION OF YOUNG WOMEN.

Education means to lead out, to develop, and to unfold character. This embraces the culture of mind, conscience, and body. A liberal education is marked by the elevation of character and by the dignity and earnestness of one's path through life. These are the truly educated women. "Though they may never have sat at the feet of masters, or seen the inside of school or college, they have attained all the ends of a true culture by as much as they have acquired breadth of information, discipline of faculty, and power of soul. And every system of female education must be tried at last by its power of producing such women. I care not with what show of outward accomplishments or what dexterity of social art the young woman may have been taught to glitter in crowded saloons and win the applause of fascinated admirers. I care not what school has awarded her diplomas, how long the catalogue of pretensions "branches" she has nominally pursued, nor how great the *clat* with which she figured in classroom or on examination day. If her accomplishments have left her poor in intellect and feeble in nature, if she has not learned to love knowledge for its own sake and to pursue it with a life-long interest, if she has not become an earnest-minded woman, seeking from choice the companionship of the intelligent and wise (living or dead), devoting her powers to noble practical ends, and forever escaped from the possibility of relishing what is petty and shallow, vulgar and weak, in the life of her sex, she is not an educated woman, and the school or the masters who through their deficiencies have left her in that condition, merit only execration and contempt."

A GREAT EDUCATIONAL PLAN.

The Hon. Andrew D. White, formerly president of Cornell University, and afterwards U. S. Minister to Germany, has made a life-long study of the higher educational systems and problems both of this country and of the Old World. As the result of his experience and study he prepared a sketch of "The Next American University," which was published in the Forum for June. He would have a great school so organized that the most promising students of any leading American institution should have encouragement and direction, each in the prosecution of his speciality, at any American or foreign school that he chose; and that these thoroughly trained students should be maintained by this great central university to investigate important problems in American politics, industries, and social science. The original work and teaching, on the broadest system that perhaps has ever been devised, a great national university in. Such an institution would stimulate and unify all the existing American institutions of high grade. There has recently appeared no more comprehensive or instructive plan for the advancement of the highest educational interests, not only of the United States but of the world.

CHIPPINGS.

It is proposed to celebrate in the winter of 1889-90 the sixth centennial of the foundation of the University of Montpellier.

Professor Maris Mitchell has been tendered a home in Vassar College and a free use of the observatory for the rest of her life.

The King of Siam proposes to place the Presbyterian mission schools on the same basis as to state aid as the government schools.

The students at present pursuing theological courses among the Protestants in France exceed 200. Besides these, there are a number studying in Germany, Switzerland, and Scotland.

Chauncey B. Ripley, LL. D., has been named as a candidate for the Presidency of Bucknell University, to succeed Dr. David J. Hill, who has accepted the Presidency of the University of Rochester, recently made vacant by the resignation of Dr. Anderson.

Harvard College preachers for 1888-89 will be Professor Francis Greenwood Peabody, the Rev. Phillips Brooks, the Rev. Alexander McKenzie, the Rev. George A. Gordon, Professor William Lawrence, and the Rev. Theodore Williams, of New York.

Temperance.

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

THE KINDERGARTEN CRIME.

Is it not plain that the saloon is really a potent factor in what are known as "hard times"? A leech which is never filled, which is always sucking in money out of the pockets of the masses, must not its effect be finally to add to the scarcity of money and the derangement of the financial balance? It certainly should be clear to every one that this is the effect. There are men who have a little power or thought as to believe in a sort of *harmless*, childish way

that the saloon "aids business," then suppose, apparently, because money passes in the transaction that it must necessarily be "business." There is not the first element of real business about it. Trade, or commerce, presupposes the exchange of one commodity for another. Generally one of these is money. In every legitimate transaction both buyer and seller have practically equivalent values in their hands after its completion. The first one had a sum of money, the second one had an equivalent amount of goods. They exchange, and the second one has the money, the first one has the goods. But in the case of the saloon how is it? The workingman pays over his money. What has he to represent that money as he staggers home to his miserable family? Nothing and worse than nothing. He has not only lost his money, but he has degraded his manhood, injured his health, lost self-respect and the respect and confidence of all decent men. The exchange is abominably one-sided. It is entirely to the advantage of the saloonist. He has the money and the drinker has lost not only it, but all that makes life worth living along with it. There is no "business" about the saloon. It is the establishment which fosters idleness and debauchery, which increases the poverty and degradation of humanity; it is the training school of vice, the kindergarten of crime. It is an evil tree and its fruits are evil. It is astonishing that any sane man can allow himself, even by implication, to do ought that will aid in continuing its existence or in fostering its growth. Let every honest reader ponder the problem. Let him measure the saloon by its fruits, and he will speedily agree with us that the thing to do is to wipe out the saloons, prohibit the manufacture and sale of rum, and thus pulverize the rum power.—*Toledo Blade*.

A COMMON FOE.

No intelligent and thoughtful reader of the journals and periodicals of the day can fail to have noted the increasing prominence which is being given to the discussion of the temperance question. In publications of every grade, from the conservative, stately and dignified reviews and quarterlies, down to the smallest sheets hawked on the streets, the subject of the liquor traffic, its evils, its restriction, its suppression, is being pressed upon the attention of the people. Men of affairs, statesmen, legislators, who have until very recently either utterly ignored the liquor question or have treated it in a remote way as a matter of slight importance, are now taking it up and handling it with a vigor and earnestness that shows something of a true appreciation of its magnitude and importance. Within the past year or two there is hardly a country in Europe or a State in the Union that has not been called upon to deal with the rum traffic in some form, to consider its fearful evils and to take more or less radical measures for their suppression. Even the governments of France and Spain, two of the leading wine-drinking countries of the globe, have been forced at last to take cognizance of the terrible ravages of the drink habit among their people and have appointed commissions to investigate the subject and to suggest measures of relief.

Another fact of significance in this connection is the added prominence which has recently been given to the drink question in the discussions of various deliberative bodies, both secular and religious. In nearly all the conferences, conventions, and assemblies of the church held during the past year the liquor curse has been the subject of the most thoughtful and serious consideration, and nearly all have taken strong and determined action on the subject. The Methodist General Conference, at its recent session, speaking through the mouth of its bishops, declared that the liquor traffic "cannot be legalized without sin," and the other denominations have adopted an attitude towards the traffic no less firm and uncompromising. Thus also we have had clear and strong utterances with respect to the perils of the drink trade and the duties of individuals and communities with regard to it, from labor conventions, missionary conferences, and councils for the promotion of various social and political reforms. The same problem at the same time has engaged the attention of the great Presbyterian Council in session in London and the National Conference of Charities and Correction which has just adjourned its annual meeting in our own city of Buffalo. In one the liquor traffic was denounced for its interference in the work of foreign missions, and in the other the saloons were declared to be the chief recruiting agencies for the prisons and the work-houses.

Thus we have fresh and continuing evidence day by day of the truth that the traffic in strong drink is a business which antagonizes all things that are right and good, of whatever name or nature, all movements, all enterprises, all methods of organized action that have for their end and aim the advancement of the spiritual, moral, or material interests of mankind. Whichever way men turn in their efforts to ameliorate the condition of their fellow-men, to purify society, to reform the state, to build up the church of Christ, they find everywhere before them as one of the chiefest, most stubborn, most defiant and aggressive enemies, the mighty, remorseless, Satanic power that lies entrenched behind the saloon. The dark and baleful shadow of the rum traffic lies across every avenue of human progress. The missionary on the Congo, the reformer in the legislature, the teacher in the school, the preacher in the pulpit, all find this same giant thing of evil in the pathway before

them, to embarrass, to defeat and destroy the work of their hands and the hopes of their lives. It corrupts the ballot; it demoralizes legislatures; it paralyzes industry; it debauches society; it poisons the minds and bodies of the young; it empties the churches and fills the jails; it desolates homes and destroys the souls of men. Over against every institution of learning stand a score of the schools of vice and crime; over against every church stands a hundred of the pitfalls of hell. Nothing good, nothing pure, nothing that ennobles or uplifts the heart and soul of man springs into existence that does not find a persistent, malignant, deadly foe in the rum power. Only when men shall come to see and know this truth in all its terrible reality, will the traffic in strong drink and all the fearful wrongs that go with it, be swept from the face of the earth.—*Observer*.

THE SALOON MUST GO.

The saloon must go; we have said it, several times and we say it again. Here is some literature on the subject which it is worth while sticking a pin into:

John Adams wrote in his diary in 1761: "Dram-shops may be compared to Pandora's boxes. In many places they are the nurseries of our legislature."

Thomas Jefferson said: "To the use of ardent spirits is to be attributed much evil legislation. If I were again placed in a position to do so, my first question to a candidate for office would be, 'Do you drink ardent spirits?'"

Balzac wrote: "People dread cholera, but brandy is a much worse plague."

Ruskin wrote: "Whisky-selling is a worse mode of assassination than is practiced by the worst bandits of any country."

To all of which add the remark recently made by Cardinal Manning, who said to an English audience the other day that "the amount, \$900,000,000, spent in drink every year would give every laboring man a roof." It is small wonder there is an army of the starving poor in London with wages at an extreme point of depression, work scarce and beer and gin plentiful. It isn't public soup-houses that cure such a distressing state of affairs; it isn't even preaching. First take away the open gin palaces, and then apply other remedies: first remove the primary cause of poverty—the temptation and opportunity for drink—and the rest will follow. There is no reason for the deserving poor to suffer for the necessities of life in England or in any other Christian country. If they do suffer it is an indictment of Christianity to which she will be compelled to plead. The poor, alas! we have ever with us; but starvation means greed and selfishness on the part of others which it is the province of a practical Christianity to overthrow. Is this politics? Well, it is good politics.—*Selected*.

ITEMS.

The records of the license court of Philadelphia, show that nine-tenths of those applying for license are of foreign birth.

The *Topoka Capital* estimates that Kansas has saved not less than \$12,000,000 since her prohibitory law went into effect.

John Hæsch, of Kansas City is another victim of cigarette smoking. A jury have found that he had become insane from that cause.

God made the first prohibitory law, and the devil followed along and issued the first license. Both have been in the same business ever since.

Since the closing of the wholesale liquor houses in Sioux City, Iowa, the number of arrests have fallen off one hundred and thirteen in one month.

The chairman of the Coventry (England) Board of Guardians says he has never seen a teetotaler come to the work-house for relief, and has made inquiries at fifteen other work-houses and found a similar state of things.

According to a liquor law passed in France, every person who may be condemned twice by the police for open drunkenness will be considered incapable of voting, of elective eligibility, and of being named for any public office.

It is stated on authority that, during the presidential campaign of 1884, there were held in New York City 1,002 political conventions,—congressional, assembly, aldermanic, etc. Through such political meetings the country is largely influenced,—283 of these conventions were held apart from saloons, 96 next door to saloons, and 633 in saloons.

A grocery firm in a Missouri town makes the following liberal offer to its patrons: "Any man who drinks two drachms of whisky per day for a year, and pays ten cents a drink for it, can have at our store 30 sacks of flour, 220 pounds granulated sugar and 72 pounds of good green coffee for the same money, and get \$2 50 premium for making the change in his expenditure."

The Pennsylvania Supreme Court has decided that the keeper of a saloon or hotel is responsible for any harm or mischief that may come to any one in his place through assault or malicious mischief by an employee or any other person. The case on which this decision was made was one in which a man while intoxicated set fire to the clothes of another man intoxicated. The saloon-keeper must pay damages.

(To be continued.)

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, August 23, 1888.

REV. L. A. PLATTS, D. D., Editor.

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By a letter just received from Bro. O. J. Sindall, we learn that a brother minister, recently visiting the city of Minneapolis, Minnesota, had been unable to find Bro. Sindall's address, and so failed of a desired conference. Those interested will find the Brother's address in the Special Notice column.

BEFORE this issue of the RECORDER reaches the majority of its readers, the General Conference will have convened with the First Brookfield Church, at Leonardville, N. Y. We cannot all go to Conference, but we give all an opportunity of listening to the Annual Address by the President of "Our Resources and Our Opportunities."

LAST week we spoke of the South-Western Seventh-day Baptist Association then being formed. We have since received a letter from Bro. Shaw, the Corresponding Secretary of the New Association, announcing the fact of the organization and giving a general statement of the condition of the churches composing it. Although this letter is addressed to the General Conference, and will doubtless be read to that body, we have deemed it of sufficient importance and interest to justify its publication in the RECORDER. It will be found in another column of this issue. We commend the brethren composing this Association to the prayers and fraternal sympathies of all the brotherhood.

OUR RESOURCES AND OUR OPPORTUNITIES.

Annual Address before the Seventh-day Baptist General Conference at its session in Leonardville, N. Y., Aug. 22, 1888, by the President, Rev. L. A. Platts, D. D.

Dear Brethren.—The recurrence of this anniversary season calls upon us for expressions of gratitude to God, who has mercifully given us another year of life with its golden opportunities, its sweet promises and hopes, and, perchance its comforts in times of sorrow, for to some of us sorrows have come as, sooner or later, they will come to us all. But the most devout expressions of gratitude which our lips can frame, even though they come from honest hearts, would be comparatively empty and meaningless if that were all. This is the time, of all others, when we should open wide our eyes and if possible scan the broad harvest field into which our Lord is inviting the willing workers.

Our Conferences are not seasons for reminiscences merely, though it is a good thing to reflect upon the ways in which God has led us in the past; neither are they seasons of social intercourse, merely, or chiefly, though it is both pleasant and profitable to greet with the warm hand-shake, and the word of love, the friends of other days, and to cultivate the spirit of brotherly love between the various and widely-separated parts of our growing Zion; nor yet are they seasons of work in the fullest and largest meaning of that term. This last thought is of so much importance that I cannot forbear dwelling upon it. Is it not too true that many of us have come to Conference in times past feeling that now is a time for devout and earnest work, and then have gone home with a sort of undefined feeling that, as far as general denominational work is concerned, we have little more to do than to wait for next anniversaries? This is a most mischievous conception. Far be it from me to say that there is not work, hard and important work, to be done at these anniversaries. What I am saying is that the year following this session is to be full of hard work of the most important kind, and for which the work of this session is the forecast and the preparation. As often, at least, as once every year, the careful man of business goes over his affairs, taking inventories of stock, estimating values, measuring up the working power of everything in his possession. This he does both that he may know how the labor of the past year has been rewarded, and that he may know with what prospects of success he may enter upon another year; and especially that he may know whether he may, with just hope of suc-

cess, reach out into new lines of work or enlarge his efforts along the lines already pursued. This is indeed a time of labor to the business man, a time of careful, painstaking, diligent and thoughtful labor, but it is not his main work. It is rather a time of reviewing, renewing and readjusting his material, his implements and his forces for the real work of his life. We are indeed here for work, but it is the work of taking account of stock, of reviewing or re-examining the material resources placed in our hands for use, of looking over the opportunities for work that promise success and that call us on and up to nobler endeavor and to grander victories. As the business man who should take his inventories and then fold his hands until it was time to take another inventory would justly and richly deserve reprobation among business men, so we should be guilty of criminal folly were we to do the work of this session never so well, if we were then to fold our hands in idle expectancy until the next anniversary. We are not unfamiliar with the character and fate of the servant who went and hid his one talent in the earth, and in idleness waited the coming of his Lord. We are here for work. But it is work with reference to work. Let us, then, survey the situation.

I. OUR RESOURCES.

We are a small people. We are accustomed to saying this, until, perhaps, we have under-valued ourselves and so, of course, have failed to appreciate our power and responsibility. We number, say, ten thousand adherents, all told. Have we ever tried to realize what a force such a body of Christian people ought to be? That we are scattered in groups, greater or less, from the Atlantic to the Pacific, and from the lakes to the Gulf, increases rather than diminishes our possible power for good.

This company of 10,000 people is divided into at least 100 communities averaging, of course, 100 members each, but varying in size from 8 or 10 to 400 or 500. Now, each of these different communities ought to stand for just as many individual workers as there are members. In the church of Christ, no organization can be so large or important as rightfully to swallow up the individual. The man, not the church, is the unit. We can never say the church ought to do thus and so, without saying that each member composing the church should act in the direction proposed. The church will do her duty in a given direction when each member does his duty in that direction.

Let us now consider some of the sources of our power as an organized body.

1. *The Churches.* This body of 10,000 people represents in church property at least \$300,000, which sum, invested at 6 per cent would amount to \$18,000 per annum. Thirty to thirty-five thousand dollars, annually, for pastor's salaries, is a low estimate, and this added to the interest on estimated values of church property, gives an annual outlay of \$50,000 in round numbers, in church work, before coming to the work with which we usually begin when estimating our working machinery. What have we to show for this outlay? Much, no doubt, in the spiritual growth and edification of believers; many, through the ministries represented by these outlays, are kept in the fellowship of the church and in the ways of obedience who without them would be lost, and many are converted to Christ and made heirs, by divine grace, of the kingdom. All this is worth doing, and, if it is the best we can do, it may be considered well worth all it costs. But is there not something better for us as churches and in our church capacity, than simply to edify ourselves, keep what we have from falling away, and gather into the church the natural increase of our families? Every church, large or small, ought to stand for a positive, definite, evangelizing agency in the community in which it is located; and its culturing, conserving and personally edifying power ought to come largely through the discipline of its self-forgetting, soul-absorbing evangelizing efforts toward the world outside. In the very nature of the religion of Jesus Christ that man has the least occasion for personal anxiety concerning his own spiritual welfare whose soul is most full of the Christian spirit and purpose of saving other men; so that church needs the least personal nursing and bracing up which is most active and zealous in spreading abroad the good news of the kingdom. May the Lord have mercy on us, when our principal work, as churches, is the care of ourselves. In the enumeration of our resources as a working people, I have dwelt thus upon the church, because we so often appear to forget it as an agent of aggressive work, when in reality it is our principal agent.

With other organized sources of power in

our work, such as the various societies which meet in connection with this body, we are more or less familiar; and from them, in their order, we may expect to hear in these sessions. It will be proper, however, for me to speak of them here for the sake of a more complete view of our resources as a denomination.

2. *Educational interests.* In our University at Alfred, and College at Milton, we have property in grounds, buildings, cabinets, libraries, laboratories and apparatus, valued, according to reports in 1880, at \$153,600. These institutions hold in their own names, in permanent endowments, the sum of \$61,500. The Education Society holds, in round numbers \$49,500, while the Trustees of the Memorial Fund will report this year, held principally for these schools, \$100,000 or more. This gives an invested capital of \$364,600 in these two institutions, representing, at 6 per cent, an annual outlay of \$21,876, besides tuitions, which would bring the annual outlay up to at least \$30,000. Standing out in front of this financial background in our school work, is a full score or more of consecrated men and women, giving life and energy to the work of fitting young men and women, now chiefly from our own families, for life's grand work and grave responsibilities. What the real value of this source of denominational strength is, let the large proportion of skilled workmen now in our pulpits, schoolrooms, workshops, and various professional and industrial callings, who have received their training and general culture at these schools of learning and institutions for character molding, make answer.

3. *Tract and publishing work.* The Tract Society owns a plant for publishing work worth \$10,000, in the use of which it employs the time of from twelve to fifteen persons entirely, and as many more for a considerable portion of the time. These persons are the editors of various publications, general business manager, canvassing agent, and office laborers. The direct result of these labors is the issuance and circulation of six periodicals in three different languages—once weekly, three monthlies, and two quarterlies—and thousands of pages annually in tracts and books. This represents an annual outlay, including interest on office plant, of about \$17,000. To estimate this one source of power to us for a single year, one must needs follow 500,000 copies of different papers to their destination in every state in the union, and into almost every civilized country on the globe, and measure the influence which each one has in shaping the character and destiny of each person, into whose hands they may chance to fall; and then do the same in respect to the thousands of pages of books and tracts that are annually sent out. Who will undertake the task?

4. *The missionary work.* The missionary work, so far as its financial basis is concerned, is a voluntary one, a kind of free-will offering on the part of the people. Our Missionary Society, however, has a mission property in Shanghai, China, valued at some \$8,000 or \$10,000, and a permanent endowment of about \$8,000 more. The interest on these permanent holdings of the Society, together with the free offerings of the people, for its use, represents an outlay of \$11,000 annually; and this again, stands for the labor, wholly or in part, on mission fields, at home and in foreign lands, of thirty or more devoted workers in the vineyard of the Lord. The results of this labor are being seen in part, year by year, but the full measure of it is known only to him who knows the labor of his people, and who will, in his own good time, reward his faithful servants.

This, then, is the sum of what we have said as to our resources. We are a people 10,000 strong; and of this number, counting pastors, teachers, missionaries and laborers in the publishing and other departments of the Tract Society's work, at least 200 are directly engaged in the work of the denomination; and the support of these laborers and of the interest for which they labor, involves an annual outlay of \$108,000. Besides those who are directly thus employed, many free and willing workers throughout the denomination are engaged in the Master's service, in ways which cannot be described and with results which can never be told.

II. TO WHAT END SHOULD THESE RESOURCES BE DIRECTED?

1. First of all, no doubt, to the end of our own edification in spiritual truth and life. Right here let us distinguish carefully between living for one's self, and making the most of one's self, for the glory of God and the good of men. Selfishness, and there is more of that commodity in our religion than we are aware of sometimes, is the chief instrument of Satan with which to destroy men's souls; every attack he makes

upon men is, in some form, an appeal to their selfishness. So, when men profess religion simply to escape condemnation, or to enjoy the bliss of salvation, it savors strongly of that unsavory element. Personal worthiness, attained through the consecration of heart and life to God, by faith in Jesus Christ and obedience to the Divine will, is a most exalted attainment; because it magnifies the grace of God in Jesus Christ. The \$50,000 annual outlay in the prosecution of our regular church work will not be misapplied if a large part of it shall go to the leading of men out of themselves, and the low, narrow selfishness which seeks only its own gratification, up into the sphere of worthy manhood in Christ Jesus, through the knowledge of the Word of God and the fellowship of the Spirit of God. This is spiritual edification, and occupies the first, if not the largest, place in the work of the church, because it is a state fundamental to all true Christian work. It is almost a truism that a church will not go out of its own little narrow circle in any noble, worthy work for the good of souls until the souls of its members have been lifted above the selfish consideration of how much they will gain by being Christians, or how much they will lose if they do not become Christians.

2. These multiplied agencies, constituting our real sources of strength, should be used for the promotion of the kingdom of Christ in the world, outside of ourselves. When a man comes to Jesus, he accepts a call to the place of a servant, a soldier, a husbandman, a laborer in some capacity in the kingdom of him who said, "My Father worketh hitherto, and I work," and whose call is, "Son, go work to-day in my vineyard." So when men unite together in church capacity, it is not for the purpose of helping one another to positions and conditions of personal happiness and ease, but for the purpose of mutual help to the highest possible conditions of personal life and power, that each and all may be of the most use in a common and united assault on the bulwarks of sin and Satan in the world.

In common with all other disciples of Christ, we have received the divine commission, "Go ye into all the world, and preach the gospel to every creature." In obedience to this call we have, not unwisely, put our hands to the work of missions in China, and are rightly planning for its enlargement in various directions. With the resources we possess in our churches and the individual Christian lives that compose them, it would be a shame, if not a criminal neglect, to do less. Our home missions, too, ought to excite our warmest sympathies and draw far more largely on our material resources. I do not speak of what ought to be, or to be done in any merely legalistic way, but of what, in the nature of the case would be, if we were filled, as it is our privilege to be filled, with the Spirit of Jesus. We ought to be, in every nerve and fibre, in every bone and sinew, a missionary people, because we are a people favored of God in our Christian homes, in our schools of Christian culture and in all our material resources. To him who loved us and gave himself for us, should these lives, thus richly endowed, be consecrated; and that consecration will find truest expression in work for the good of others.

3. But there are demands upon us that do not rest upon other peoples. To us God has committed the keeping and the vindication of his law and his Sabbath as he has not done to any others. This work derives significance and importance not because it is greater or more important, in itself, than other forms of Christian work, but because the great mass of Christian people ignore it, and some even fight against it. When others despise the Sabbath of Jehovah, trampling it under their feet, who will defend it, if we hold our peace? When others even attempt to abrogate the law of God by their traditions, who shall keep and maintain it if we do not cry aloud? It is with a view to meeting, in this direction the demands of truth upon us, that the enlarged work of the Publishing House has been undertaken and carried forward for the past six or seven years. We have not done more than a tithe of that which may be justly demanded of us in this direction. Not in the spirit of sectaries, but in the broadest Christian spirit are we to plead for the Sabbath of the Lord, by newspaper, by tract and book, by pulpit and by lives of consistent devotion to the truths we profess. On the principle of responsibility according to the ability to perform, our manifold resources make large demands upon us in this direction; and our love for truth should make our duty an abounding joy.

III. OPPORTUNITIES AND ENCOURAGEMENTS.

Professor Strong, in a little book entitled *Our Country*, shows that not only is the age in which we live a grand one in respect to the progress of nations in civilization and matters of religion, but that our country is growing more rapidly than any other in those directions, which gives it prominence and importance in these grand movements. Its vastness of territory lays at once the foundation for a great people. The inexhaustibleness of her resources, in minerals, in richness of soil, in the possibilities for manufactures, in commercial facilities by railway, and river and lake and seacoast, make her a country of possible wealth almost beyond all rivalry. Her schools and churches and free institutions, on the one hand, make her the longed-for home of the oppressed, while, on the other hand, the incoming tides of immigration which beat upon our shores are rapidly filling up our cities and rural districts with a mixed population, much of which is ignorant of the first principles of our government and institutions, some of which is avowedly hostile to all government and to all religion, are threatening us with great disasters. So that we cannot remain what we are if we would. We must either go backward, by inaction, allowing ourselves to be overrun by these swarms of foreigners who are coming to our shores as the Northmen swept down upon Europe in the Middle Ages, or we must go forward in those enterprises and in the use of those agencies which will insure not only our existence, but promote our peace and prosperity. The chief of these saving and perpetuating agencies is the gospel of the Lord Jesus Christ. The only thing which can save this people from becoming Europeanized, or even Orientalized is the leavening, civilizing, Christianizing power of the simple gospel. This is not a plea for church and state, in any ecclesiastico-political sense, but for a state leavened with a Christianity in the hearts of its individual members, making them, first of all, pure in heart as before God, then charitable towards all men. Dr. Strong concludes, in substance, that if the Christian people of this country shall be fully in earnest in the use of the home missionary, and diligent in the exercise of their Christian influence as churches, this whole country may be won and held for Jesus; and that then the mighty resources of which our country is possessed would be made available in flinging back the light of the gospel to the countries from which it first came to us. Thus he makes this country of ours the pivotal country in the respect of missionary enterprises. Into the thickest of this fight we Seventh-day Baptists ought to be found. In a very important sense, it may be said, we are found there. Our churches are scattered, as before mentioned, from New England to the Pacific coast and from the lakes of the north to the Gulf. Wherever one of these churches is planted there are we to be a power in this grand Christianizing, civilizing work. Our people are respected, and our ministers, many of them right from our College and University, are not only listened to with respect, but they are often beset with invitations to go on into the regions beyond, with the glorious gospel message. In this respect our opportunities are almost unlimited. The field is simply immense. To us the limit is in our zeal, or possibly in the amounts we can give to maintain the workers on the field, and give strength and permanence to the little groups who represent us in the great West, North-west and South-west. The country is growing in population immensely, and is being developed in respect to her resources marvelously, and these little churches of ours must not be hampered with inconveniences and dwarfed in their infancy in the very face of these mighty onward movements, if we are to lead in, and in any sense and in any measure, give shape and character to these movements. We must be on the alert. We must not sleep. It is a grand thing to live in a time and country like ours; it is a far greater and grander thing to stand in the forefront with those who shape the stirring, throbbing elements of such a time and country into forms and combinations that shall bring victory in the name of Jesus. Well up in the forefront of this mighty conflict there is plenty of room for Seventh-day Baptists. Let us, with all the possibilities of our resources in church life, in school facilities, in publishing and missionary organization, be found in our place.

For our special work as Sabbath reformers the times and conditions are most auspicious. Probably at no time in the history of the present generation, has there been so much concern among religious teachers and leaders on the question of Sabbath observance as now.

From the most dignified and church member, to the most guzzling, whisky-drinking, pleasure-loving, the Sunday is more and more to be a holiday and not necessarily a pleasure excursion from city picnics at seaside resorts, horse fights, ball games, etc., have prevailed, that thoughtful men, alarmed, and failing to stir any science among Christian people, they are asking for help to law to enforce the observance. The reason for this is not far to seek. There is no ground on which to stir conscience. Not willing to stir unscriptural practices, and accept of Jehovah, they make this the state. I cannot go into details of the situation on this question at present. Sunday, as a sacred day, is held upon the conscience of people. The non-church going, strongly European in sentiment, make the day one of cessation from business and of general social enjoyment. Christian teachers and leaders are engaged in a gigantic struggle to save the day. This has led many thoughtful clergymen and laymen, to an inquiry and investigation. This inquiry and investigation, I trust, may be spurred by some, by an eagerly sought and read; and a conscience sufficient on the subject, and their number will increase in proportion to our consecration to our God-given opportunities and encouragement in general missionary work, so that it is bounded only by our love and our means with which to everywhere inviting us.

It will be for the societies these several interests to give work done, to suggest and carry forward work for the make appeals for such help may be needful to the most of all our endeavors. It has this address to spread out to resources as a people, especially churches and the individual posing them, and to point you to the divine Master and to the tunities and encouraging presents to stimulate us to give consecration. As are our churches and labor, so will our societies churches will be true to their and work, when the individual them are full of the spirit and Lord Jesus Christ. I close, gan, with this plea for a personal of our responsibility, man by the spirit of entire personal God and his work.

Communica

NORTONVILLE, V.

The twenty-fifth anniversary wedding of our church occurred on Friday evening, August 18, 1888. A consecration service was held on Friday evening, August 18, 1888. A sermon was preached by Rev. A. E. Main, from Matt. 28:18-20, a personal appeal to the church followed in regular order. The memorial service held in the evening, and co-edited by Hon. Joshua Wheeler, Church; paper by Miss "In the First Pastor's Farewell," read by L. F. Pastorate, read by L. F. Pastorate, read by Miss Ellen papers were very interesting of the church who bear a history and struggles of believing they will be so to hope to see them appear in

CORDER. The statistics showed that organized Aug. 14, 1863, members, nine of whom The present membership ninety-seven, there having crease of one hundred and

years. Success also attended our church debts. About fifty dollars were reported as the highest figure called for; but by the time was found that five hundred dollars to clear the church balance of this amount. The next two or three church property consists

OPPORTUNITIES AND ENCOURAGEMENTS. Mr. Strong, in a little book entitled...

From the most dignified and respectable church member, to the most godless, beer-guzzling, whisky-drinking, pleasure-seeking...

Communications.

NORTONVILLE, KAN. The twenty-fifth anniversary and silver wedding of our church occurred according to notice.

The statistics showed that the church was organized Aug. 14, 1863, with fourteen members, nine of whom are now living.

personage, clear of debt. All the members, resident and non-resident, and also the few outside the society who so kindly assisted in this work, have the gratitude of the pastor and committee, and of the entire church.

G. M. C. August 16, 1888.

TRACT SOCIETY.

The regular monthly meeting of the Tract Board was held in the Seventh day Baptist church, Plainfield, N. J., on Sunday, Aug. 12, 1888, at 2 P. M., Vice President I. D. Titaworth in the chair.

The Corresponding Secretary presented correspondence from Eld. J. Bailey, in reference to Bible Commentary; from J. B. Clarke, enclosing report for the year, and giving some account of his work in Wisconsin; from E. P. Saunders, in reference to data for annual report.

The Treasurer presented correspondence from A. L. Chester, Treasurer of the Missionary Society, enclosing letters from J. B. Wells, executor, in reference to property bequeathed to the two societies by the late Diana Hubbard, of DeRuyter.

ALBION'S RETIRING PASTOR.

For more than thirty-six years of the last nearly thirty-nine, I was able to continue an unbroken term of service in the respective pastorates of 2d Brookfield, 1st Hopkinton, Albion and DeRuyter, commencing March, 1850, and ending March, 1886.

By the generosity of my finance committee, I was allowed to supply my pulpit during May, and then by the approval of the church I made an exchange with my friend, Elder Jas. Summerbell, of 2d Alfred, for nearly two months, hoping that Mrs. Clarke might be able to accompany me to my field.

terest of promise. The church is ample, commodious and pleasant, and the school facilities embrace three fine brick buildings, furnished and in running order, occupying most beautiful grounds.

TRACT SOCIETY.

Table with columns for receipts from July 1 to August 12, 1888, including items like Church, Adams Centre, N. Y.; Woman's Executive Board; and various disbursements.

Table listing names and amounts, likely related to the Tract Society or similar organization, including Mrs. Hansen, Albion, Wis., and Mrs. J. Bailey, Milton, Wis.

Home News.

Iowa. We arrived here from West Hallock, Ill., August 7th, and were cordially welcomed by Bro. G. S. Babcock, who met us at the train and took us at once to his home.

Condensed News. The army retired list has cost \$16,530,000 since its creation at the outset of the Civil War. The mercury fell to 30° at St. Vincent, Minn., August 17th: Wheat was uninjured, but other crops suffered somewhat.

Miscellany.

A PASSING CLOUD.

BY M. J.

A little cloud went slowly sailing Across the sunny sky...

DOROTHY'S ROSE JAR.

BY CARL KIRKHAM.

"Oh, Aunt Martha, what are you doing? May we come in?" and two broad leaved straw hats with fluttering ribbons crowded through the door-way.

foundation for a true Christian character must be Christ." "Yes, he must be by far the greatest part. Then what am I adding next?"

three young men; two of them were evidently urging some matter on their companion, and a temporary obstruction on the sidewalk enabled her to hear them say: "O, come on and take a drink first, and then I'm sure you'll go with us."

He was covered with mud, his hat was gone, and one shoe was lost in the pool. Perhaps the little frogs took it for a pattern; perhaps the little fishes used it for a school-house.

early instructed that the way to make people happy was to appear interested in the things which interested them, namely, their own affairs; and this could only be accomplished by burying one's grief, annoyance, satisfaction, or joy completely out of sight.

IN SPRING. Oh, trees of the forest arches Where the earliest blue-birds sing...

THY BURDEN.

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown.

HOW JACK LEARNED HIS MANNERS.

BY MARY ALLEN.

Jack's home was a large house in the country, with grand old trees and beautiful flowers all around it. His father had only this one little boy, and he delighted in giving him presents.

ALASKA.

The purchase of Alaska from Russia, for the sum of \$7,200,000, was at the time called "Seward's folly," but the lapse of a little more than two decades has proved that it was an act of far-seeing statesmanship.

HOW JOHNNY HELPED.

"Dear me, dear me!" said Johnny's mother, in a tone of great dismay, "I do believe that's old Mrs. Brand coming up the road. Look out and see, Johnny."

THE NUMBER OF STARS.

The total number of stars depend very largely upon the atmosphere and the height of the observer. There are in the whole celestial sphere visible to an ordinary eye, however, we can count a fraction at any one time.

