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(For the SABBATH RECORDER.)

THE SCEPTRE.

BY M. E. H. EVERETT.

"And put a reed in his hand."

A sign of weakness, not of power, they gave him,
Could scorn plan more than this?
To break his loving heart, whose lips they silenced
With their betraying kiss.

A reed! Upon its slender stem his fingers,
"Obedient unto death,"
Closed unresistingly, and calmly held it,
Swayed with this mocking breath.

Scepters of gold, that summoned courts of splendor,
Drop from cold hands of clay—
Sceptres of iron, that ruled with terror,
Consume in rust away.

Before the sceptre that the scorner gave him—
The reed in that dear hand—
The world shall bow, and every isle and nation,
Submit to his command.

THE CHURCH AND REVIVALS.

The question whether churches should employ evangelists, or professional revivalists, for revival work, is an ever recurring one. While we may not hope, in the brief space of an article or two, to answer it completely or satisfactorily, we do hope to say some things which will help us all to a better understanding of the relation of the church to all forms of Christian work.

When Horace Greeley was asked if he thought woman was equal to man, he replied, "That depends altogether on who the woman is." Mr. Greeley was usually pretty nearly right in his conclusions, but this time he was not more than half right; for with equal force and truth he might have said, "That depends upon who the man is." So in attempting to answer the question, "Should our churches make use of evangelists in revival work?" we are compelled to answer, "That depends upon what the church is, and who the evangelist is."

If the church is small and unable to support a pastor, and so has no regular preaching of the Word, no one to lead in spiritual things, it is, without question, necessary that that church be

visited, occasionally, by some minister able to instruct the flock and to lead them out to Christian activity, to warn sinners among them, and to persuade men to turn to God. If that may be called employing, or making use of, an evangelist for revival work, the question answers itself affirmatively.

But if the question has reference to our churches that are fully organized, having pastors, houses of worship, stated appointments for preaching, prayer-meetings, Sabbath-schools, and other appointments for Christian work and worship, and the question is, Ought churches, thus organized and equipped, make use of evangelists for revival work, we must answer, As a rule, to which there may be exceptions, No. In theory, at least, the church is a live, working body, and not a foundling to be wrapped in swaddling clothes and tenderly cared for. It is a spring or fountain whose constantly running streams of water not only refresh the passer by, but keep themselves pure and sweet, and not a cistern to be periodically pumped out, washed and refilled, in order to be of any service. It is sometimes said that even pastors to care for the churches are superfluous, that when men are converted to Christ and unite with the people of God, they ought to become thereby a necessary part of the working force of the church, each member being by so much an increment of strength to the body, the business of which is to reach out after the unconverted and bring them to God; and that in so doing, she will bestow upon herself the best possible care. This theory of the nature and work of the church is, we think, correct, but the conclusion that she does not need a pastor, would be incorrect under the most favorable conditions possible; for men come to Christ as little children, desiring the sincere milk of the Word that they may grow thereby; they are ignorant of much that pertains to the true life of the Christian in the world and need

instruction; they are brought together in the church as so many individuals and need massing, and organizing, and leading in ways of service. This work of feeding hungry souls, of instructing the ignorant, of massing, organizing, and leading the hosts of God to battle and to victory is the main work of the pastor, and is a work mighty in its demands upon him who undertakes it, weighty in responsibility because vital, to the welfare of souls in the church and out of it. Now it is evident that it is the work of the church, properly organized and properly lead by able and devoted pastors, so to bring the gospel message to the hearts of the unconverted that men shall be born into the kingdom continually. Thus the work in the church, and the work of the church for those outside, becomes mutually dependent and mutually helpful. The church, living up to its highest ideal of Christian living, is of itself a power to win men to Christ and to the church, and the church going out into the world seeking to bring men to Christ is thereby adding beauty, grace and strength to her own life. The proper growth of the church and the evangelizing of the world cannot, therefore, be very well separated.

This is, of course, the ideal church life, and it goes without saying that if the church lived up to it, there would be no possibility, not to say need, of bringing in an evangelist to conduct revival work in the church.

THE LORD'S PRAYER.

There appears to be a difference between Matthew and Luke regarding the historical position of the Lord's prayer in the gospel story. Matthew presents it as part of the Sermon on the Mount, while Luke gives it a much later date. We can hardly suppose the prayer was on two different occasions, and perhaps between the two accounts we cannot know just when it was given. It is pretty safe though to assume that the disciples had adopted and used the Lord's Prayer as a model for their prayers, or as a form of prayer, several days or weeks previous to Christ's death. Having asked to be taught to pray, they no doubt accepted the form that was provided them.

The point I wish to make, or try to make, is that our Lord himself did not regard this form of prayer as complete. According to John 16:24, Jesus said to the twelve, on the last evening of his earthly life, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." It is very plain from these words that the disciples' joy in praying was not yet full, and that it was to be made full by the addition of his name to their petitions. It is only as we come to God with Christ's name upon our lips, and with Christ in our hearts, that we can derive any fullness of joy in presenting the petitions of the Lord's Prayer. But with this addition of the name of Jesus we find, with a constantly deepening joy, that all praise and adoration and thanksgiving, as well as all petitions, are amply included in its various parts. I grow more and more in love with this form of prayer. I try to be guided by it, especially in all public praying, and do not see why prayers modeled on it need be lacking in variety of thought and expression. And if any particular portion of it is more precious than the rest, it is this, "Thy kingdom come. Thy will be done on earth as it is in heaven." Days come when our work presents itself to us in a very discouraging light; when we are almost ready to throw away hope of the triumph of Christianity on earth. But then we turn to this prayer and ask, Would Jesus have taught us to pray that God's kingdom might come on earth, and his will be done here as it is in heaven, if he had looked upon that as impossible, or as something that would never be realized? We find in his word a prophecy that helps us to believe that we do not labor in vain in the Lord.—*Christian Secretary.*

"LOVE ONE ANOTHER."

Let us not mistake his meaning. He asks not that our love should equal his, but resemble it; not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he may hold a few drops of the ocean.

A HEATHEN man said to a missionary, "There must be something in your religion to make you come all the way out here to tell us of it. I would not go so far to tell you of mine."

MISSIONS.

WHAT IS MY DUTY TOWARD MISSIONS?

This is an important question, and one that should not only present itself to, but be seriously considered by every individual.

The great commission, "go ye into all the world and preach the gospel to every creature," has a depth of meaning something more than simple permission, or persuasion, else we do not rightly understand the import of divine teaching.

It is a command to fulfill and observe, which requires action on the part of every one born into the kingdom of Christ, none is excluded from such service. It is a command placing all under obligation. Obligation is only fulfilled when we have wrought according to our ability. Obligation is determined, 1st, by the need; 2d, by the ability to meet that need. That we may rightly understand the obligation that is ours respecting the work of missions, let us look first to the need for such a work.

Christ came into the world to seek and to save that which was lost. The Scriptures declare that all are lost through disobedience and are dead in trespasses and in sin. Christ came into the world "that whosoever believeth on him might not perish, but have everlasting life." In his brief earth life he could do no more than enunciate the principles of his divine religion, impress them upon the hearts of the few gathered about him, and leave to them and their successors in the ages yet unborn, the grand work of unfolding to the world in darkness the glorious light found in the gospel of peace and life.

The multitudes in sin are possessed of a need so great that even the King of Heaven leaves his throne that he may meet that need. The sinner is without the price by which to be cleansed, restored to divine favor, save as that price is paid by Christ the loving Saviour.

The light of divine love flashed forth from the cross has reached us with healing. By reason of this light and healing we are placed under obligation to carry the news of salvation to others that they may know what a dear Saviour we have found, and be enabled to rejoice in his salvation. Paul, in Rom. 10, emphasizes this thought of personal responsibility in the matter of spreading the gospel news, when he says, "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

We may not all be preachers in the general acceptance of the word, indeed we cannot be, but we can and ought to be preachers in the sense that we bring the word of life to the attention of those who know not of Christ and his great mission.

Have we the ability to meet in any measure this need of the world? How may it be done? God has given to us a knowledge of the need of the world, he has revealed to us the remedy for sin, and he has given the ability to grow in that knowledge. Not only has he done this but he has bestowed upon us more or less largely the means with which to glorify him in the carrying forward of his work in the world. In these things are we possessed of the ability to meet the need of the world.

There are three ways in which we may help in carrying forward the work of missions. 1. By personal labor as a herald of the truth, a preacher. 2. By assisting to send out others to this work. 3. By giving of our means to send the silent preacher, the printed page, on errands of love, to accomplish a work for the Master.

In the light of the world's need and our ability to meet it, we ask, what is our duty with respect to this matter? Two things are said in the Bible to set us right on this point. 1st, The injunction is to give according to our ability, not according as some one else may give, or our own selfish heart dictate, but according to our ability in time, talent and means. 2d, Freely ye have received freely give, not grudgingly, or complainingly because so much is asked or needed, but cheerfully and because of a love for your fellow men.

Dear reader, what are you doing in this matter? Are you giving as the Lord has prospered you, or are you withholding from the Lord and his cause the benefit of the income from those hundreds or thousands which you have laid by, that you may hoard it up for your children or use it for your own selfish gratification while many are dying in sin for want of the aid you might give them?

Do you desire to see the cause of the Master triumph in the world? Do you wish to express gratitude of heart for the deliverance wherewith Christ hath made you free? Then my brother, my sister, remember that an obligation rests upon you, in some way to preach the word.

E. A. WITTER.

NIANTIC, R. I.

FROM C. W. THRELKELD.

CRAB ORCHARD, Ill.

The work, this quarter, has been incessant and hard, but no previous quarter, I think, has been blest with more prominent results. A number have embraced the Sabbath, and will doubtless in the near future come into church connection, if the work is continued and looked after as it should be. Some are (or have been), efficient members of other churches, some have not joined any church since conversion, and quite a number are among the "almost persuaded," that desire light, and really need help to enable them to solve the questions that are in their minds. Many of these, I think, are right and proper, and should be solved to their satisfaction, before any further steps can be wisely taken by them. There are a number of points about the Sabbath question that make it peculiar to itself. Like some of our malignant fevers, it must run a sort of course, and to undertake to run it out of this, is to overstrain and kill the patient. Then, of course, irreparable loss is the result. So I find, the longer I remain in this responsible work, the more I need experience, skill and earnest piety and devotion in order to succeed. In my experience and work in the Villa Ridge neighborhood with Bro. Burdick, which I presume he has reported, I felt deeply grieved at our loss on that once promising field. It is my opinion that there, as in many other places, the only possible hope for us in the future is, when evangelical work begins among them again, to begin with the promise and understanding of continued ministrations. I think it can in the main be recovered to what it once was, but it will take as hard judicial work to bring it there as it did to reach the former strength, perhaps more, and my opinion is the sooner it is done the better. If I had time and means to use as my inclinations lead me, I could soon build up churches in ad-

jacent neighborhoods to this. I think that with proper effort the church and cause at Enon, where Eld. Vancleve lived, could be revived and made stronger than ever, but it would take time and means. That is a fine country, and I mourn its loss to our people. I must go home soon to see my family and seek respite. May the Lord bless the work and the workers.

TRANSLATION OF TRACT,

"Discarding the False and Turning to the True."

According to western chronology, in the year 1884, that is the tenth year of Kwang-Su reign, being at the time of the French troubles, gunboats were constantly passing to and fro, by a place at the south of Foo-Chow. The people of this place were in constant fear; then suddenly broke out a pestilential disease, spreading throughout all that place. The people reckoned this disease to be on account of their not reverencing the gods; therefore there was this plague. It behooved them to enter the temple, piously, and earnestly reverence Buddha, if perchance, he might send help. In this manner, for a long time, they worshiped; but the pestilence was the same as before. They brought out the gods and set them in the streets, for a long time, if perchance, they might dispel the pestilence devil. Although they continued to do after this manner, for a long time, the pestilence was not removed, but rather was much more prevalent than before; so that by reason of this troublesome disease, hundreds died daily. Then the people themselves knew, that the gods gave no reply to those who worshiped them. They had burned candles and incense, serving and worshiping with extreme diligence. The people of this place had not yet heard of the holy doctrine, therefore, they did not know that the worship of idols was a sinful thing. On the other hand, they thought the gods had the power to give and take life. For this reason, they were pious and earnest in worshiping them.

This report reached the ears of an evangelist, who, without fear of the pestilence, jeopardized his life, and went to them. Did not that evangelist have a heart full of love for that people? Arriving at the place, he exhorted, saying, "I know of a plan whereby the pestilence may be dispelled." All the people were delighted, and asked: "What is it?" The evangelist said, "There is one hindrance. If you are able to reject the false and turn to the true, taking the faith, piety and devotion you have for Buddha, and make it faith, piety and devotion to the Lord, and unitedly pray to your Heavenly Father, the pestilence will be removed. He whom I call the Heavenly Father, is creator of heaven, earth and all things. He has the power to rule all things. He gave to man ten commandments. The first has this saying, 'Besides me thou shalt have no other gods.' The second, forbids man carving idols and worshiping them. I see that you worship idols, forgetting the true God. You, having sinned against heaven now at this place, the pestilence everywhere prevails. It is sent by heaven. I hope you will turn from your former ignorance and, with an earnest heart, pray to the true God. The Lord is merciful, he will certainly forgive your sins." Then, all the people, themselves, knew that the idols had no spirits, and hearing the evangelist's words, they immediately took the idols, which they had revered and worshiped, and threw them all into the fire, and from that hour the pestilence ceased. A year after this event, there was an evangelist who visited this place. There were over two hundred that diligently worshiped the true God. Alas! There were others who, although they saw these things, have not yet been awakened in their thoughts. Is it not lamentable? I desire that all who see this illustration, may immediately repent.

WOMAN'S WORK.

THE Woman's Presbyterian Board of Missions, of the North-west, has begun the preparation of a series of missionary maps. One on China is already published; one on India is in preparation. The maps are 4 by 5½ feet in size, and mounted on cloth.

At a Missionary Conference in New York City, \$565 was raised by the ladies toward the current expenses of the Student Volunteer movement. The Foreign Mission Committee of the King's Daughters will keep Messrs. Stoops, O'Brien and Smith in the field, this summer, recruiting volunteers.

BROIDERY WORK.

And so the "willing-hearted," with store of precious gems,
Or gold for solemn chiming upon the ephod's hem,
Or for the holy symbol, the priestly diadem,

Responsive to this summons, glad that the Lord of all
Had need of woman's service, although so weak and small,
Came with the eager tribute, in answer to the call.

And when the morning broke over Sinai's plain,
Before they ground the wheaten flour from out the perfect grain,
To offer as oblation, with the flesh of victims slain,

Before the fiery pillar became a cloud of gray,
While yet the hush of slumber upon the valley lay,
Before the crowding duties and questions of the day,

With spindle and with distaff "wise-hearted" women spun,
Or wrought in broidery patterns the colors one by one,
And gladly brought at eventide the work which they had done.

Some twin'd with dainty fingers the ephod's lace of blue,
Or wove the slender fibres into goat's cloth smooth and true,
Or wrought pomegranates on the robe, in triple-varied hue.

And some, whose life of toiling had left the marks of care
On hands that ached with longing the blessed work to share,
Sewed patiently the badger-skins, or dyed the ramskins there.

And some, the gay and haughty, forgot their pride and mirth,
And holy thoughts and wishes within their souls had birth,
As toiled they for the dwelling of the Lord of all the earth.

And others learned the lesson that e'en the trembling mite,
From hearts all warm with loving, is precious in his sight
Who clothes the lilies royally, and notes the sparrows' flight.

At last one sultry eventide, a weary mother bore
The folds of snowy linen for Bezaliel's store,
And turning, said, with anxious voice, "I cannot broider more;

"The home cares press upon me, the claims of nearer things;
My eager children must I feed, mend broken sandal-strings;
The nights are overburdened with the calls each morning brings.

"The stately prince of Judah, my husband, thou shalt tell,
To bring the fitting offering for a prince in Israel.
Be mine the hearth-stone duties, be mine to do them well."

Outspoke another mother, "O, my sister, say it not!
The meed our Master giveth, hast thou so soon forgot?
For Him, to toil doth lighten and brighten every lot.

"Thy mother-mission holy, and thy cares are gifts from Him;
But if thy love be centered there, its light will soon be dim;
Thy soul-life will soon be bounded by the tent's contracted rim."

The days went on; no mother there evinced a tenderer care,
Or kept the home-hearth brighter, than Judah's matron fair;
And the sick upon their beds thanked God that she was there.

But angels knew the fairest of all the treasures brought,
The veil before the mercy-seat, by loving fingers wrought,
Was woven 'mid repentant tears for an earth-born doubting thought.

—Alice M. Guernsey.

SCRIPTURAL SIGNIFICANCE OF THE THANK-OFFERING.

"And Moses went into the midst of the cloud, and got him up into the mount; and Moses was in the mount forty days and forty nights. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering, of every man that giveth it willingly with his heart ye shall take my offering."

This, found in Genesis, is the first record of the peace, or thank-offering. The secret of its acceptability lies in the willingness of him who offers. It bears reference to the proposed building of the tabernacle. Later, when David plans to build a house unto God, by his example and his entreaty, he prevails upon the people to offer willingly, as says the record, 1 Chron. 29: 2, 3, "Now I have prepared, with all my might, for the house of my God. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house," etc.

His entreaty, verse 5, "And who then is willing to consecrate his service this day unto the Lord?" Verse 9, his prevailing, "Then the people rejoiced for what they offered willingly to the Lord, and David, the king, also rejoiced with great joy."

Under the Mosaic dispensation, the stipulations for the various offerings were explicit, and withal, in the sense in which we use the word ceremonial, were these offerings truly ceremonial, while at the same time, they prefigured a same thing yet to come, of a higher and better type. The sin-offering, the trespass-offering, the burnt-offering, the peace-offering too, were each definitely prescribed by fixed and detailed ceremonies. All of them, if they were acceptable, were bedded in love. The great sin-offering made by God in the gift of his son, which all others in some way foreshadowed, was bedded in love, infinite love, and, bearing a kinship to all sacrifices, was like unto the peace-offering in the willingness of God to sacrifice, to give his best. The Old Testament record of the thank-offering was the willing heart. The gospel record in the gift of Christ to the lost world, is God's willingness to sacrifice his only son. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him might not perish but have everlasting life."

The apostolic dictation, as touching the question of liberality and alms giving, is, "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." The willingness of the heart sanctifies the gift, of the free-will, of the peace, of the thank-offering. Herein lies the secret spring of the whole question, which, revolved as we may do it, emphasized as we will, is always the same, "of every man that giveth it willingly with his heart." "Even every one, whose heart stirred him up to come unto the work to do it." "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work, which the Lord had commanded to be made by the hand of Moses." The tithe did not exempt any on the basis of poverty, neither did the peace-offering. It was stipulated for rich and poor alike, "and thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee," "and thou shalt rejoice before the Lord thy God," "and thou shalt remember that thou wast a bondman

in Egypt; and thou shalt observe and do these statutes."

Never did our Lord, who was also the God and Father of the children of Israel, in the days of the Jewish Theocracy, forget the poor of the number, to burden them, neither did he release them from personal obligation, but, my sisters, mark his merciful firmness with the poor, when he says, concerning the trespass-offering, "and if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons, unto the Lord; the one for a sin-offering, the other for a burnt-offering. But, if he be not able to bring two young doves or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour, for a sin-offering" (or roughly put at less than five pints). Would you train yourself into an acceptable spirit as touching your thank-offering box, drop an offering into it, because the God of Israel, and the God of the Christian, even our own Heavenly Father, grades his requirements, according to the condition of those with whom he deals, drop the offering into the box for this, that God is merciful and will not oppress the poor. See Mal. 3: 5. Drop an offering into your box because God, to whom the offering is made in thanksgiving, doth not judge you unjustly, whether the offering be small or great.

(To be continued.)

THE "ELEPHANT IN THE MOON."

In the early days of the telescope many absurd mistakes were made in the use of the new instrument, and many "discoveries" announced which have not been confirmed by the studies of astronomers who have lived since.

In the sixteenth century, an English observer, Sir Peter Neal, who possessed a telescope and was very conceited about it, gave out that he had discovered "an elephant in the moon." The discovery made quite a sensation, and Sir Peter had the satisfaction of hearing his elephant in the moon talked about on every side.

One day, a gentleman who had some knowledge of the use of telescopes, and was incredulous about the elephant, obtained the favor of looking through Sir Peter's telescope, and seized the opportunity to search the instrument. Presently he came to Sir Peter, holding a fly between his finger and thumb.

"Well, what is it?" said Sir Peter.
"Nothing, sir, but your 'elephant in the moon!'"

The fly had crept into the telescope in such a way as to suggest an elephant to the amateur astronomer, who kept his instrument trained on the moon. The incident soon became as widely known as the discovery, and the "elephant in the moon" became a by-word, signifying the same as a "mare's nest." Samuel Butler wrote a poem on the subject.

The term "a mare's nest," by the way, probably has no other history than is contained in a story current among the country people throughout the United States.

In the days when negro slaves were first imported into America, a young slave, who had in his short residence here never seen a pumpkin, but had picked up something of the language of the country, happened to see a mare lying down in the edge of a field by the side of a little heap of ripe yellow pumpkins.

It occurred to him that the pumpkins must be eggs that the animal had laid.

He looked in amazement for a moment, and then ran to his master as fast as his legs could carry him.

"Come quick!" he exclaimed; "me find mare's nest—come quick!"

The story of the conical "find" spread rapidly enough, and since that time any discovery which some person regards as very strange or important, but which other people are disposed to make light of, has been called a "mare's nest."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

July 6. Samuel Called of God.....	1 Sam. 3: 1-14.
July 13. The Sorrowful Death of Eli.....	1 Sam. 4: 1-18.
July 20. Samuel the Reformer.....	1 Sam. 7: 1-12.
July 27. Israel Asking for a King.....	1 Sam. 8: 4-20.
August 3. Saul Chosen of the Lord.....	1 Sam. 9: 15-27.
August 10. Samuel's Farewell Address.....	1 Sam. 12: 1-15.
August 17. Saul Rejected by the Lord.....	1 Sam. 15: 10-23.
August 24. The Anointing of David.....	1 Sam. 16: 1-13.
August 31. David and Goliath.....	1 Sam. 17: 32-51.
September 7. David and Jonathan.....	1 Sam. 20: 1-13.
September 14. David Sparing Saul.....	1 Sam. 24: 4-17.
September 21. Death of Saul and his Sons.....	1 Sam. 31: 1-13.
September 28. Review.....	1 Samuel.

LESSON II.—THE SORROWFUL DEATH OF ELI.

For Sabbath-day, July 13, 1889.

SCRIPTURE LESSON—1 SAM. 4: 1-18.

1. And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphak.
2. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.
3. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.
4. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.
5. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.
6. And when the Philistines heard the noise of the shout, they said what meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.
7. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.
8. Woe unto us! Who shall deliver us out of the hands of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.
9. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you, quit yourselves like men and fight.
10. And the Philistines fought and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter, for there fell of Israel thirty thousand footmen.
11. And the ark of God was taken: and the two sons of Eli, Hophni and Phinehas were slain.
12. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.
13. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city and told it all the city cried out.
14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.
15. Now Eli was ninety and eight years old; and his eyes were dim and he could not see.
16. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done my son?
17. And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.
18. And it came to pass, when he made mention of the ark of God, that he fell from off his seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

GOLDEN TEXT.—His Sons made themselves vile, and he restrained them not.—1 Sam. 3: 13.

DAILY HOME READINGS.

- S. 1 Sam. 4: 1-18. Disaster through disobedience.
 M. Exod. 25: 10-22. The form of the ark.
 T. Exod. 37: 1-9. The ark prepared.
 W. Exod. 40: 1-16. The ark set in place.
 T. Num. 4: 1-15. Receiving the ark.
 F. 1 Sam. 6: 1-21. Disaster to the Philistines.
 S. 2 Sam. 6: 1-11. Disaster to Uzzah.

INTRODUCTION.

"A touching interview between Samuel and Eli followed the revelation recorded in the last lesson, 1 Sam. 3: 15-18." "The first part of this lesson was located at the battle field between Aphak and Ebenezer, the latter part at Shiloh." "The battle was probably fought about four miles north-west of Jerusalem, some fifteen miles from Shiloh." "The region north-west of Jerusalem must have been the scene of most of the events recorded in the earlier half of 1 Samuel." "Samuel may have been about 30 years old when Eli died, and according to the chronology suggested in connection with the last lesson, the date would be about B. C. 1129." The high priest, Eli, had two sons, Hophni and Phinehas. They were grown men at this time, and as the heirs and successors of the high priest, they were performing the duties of their aged father under his supervision. They were men of profligate disposition and conduct, men who had no regard for their own character, or for the honor of God, whose commissioned servants they were. They were covetous, unpious, licentious, using their holy office for selfish purposes, robbing the worshipper, profaning the sanctuary, and bringing the true religion into contempt with the people. This course they continued many years in

spite of the mild reproofs of their father, and the warnings of God through Samuel, and another man of God. Eli was amiable and kind, often characterized by nobleness and magnanimity, but he was morally weak in the exercise of his will. The great fault with him was that knowing his sons' ungodly behaviour, he did not restrain them; and when they would not turn from their sins, that he himself did not turn them out of their high office. The character of the people, as a very natural consequence, corresponded with that of the officiating priests. For at least twenty years before their punishment came the people were warned of the danger of their course of sin. Eli warned his sons, a man of God warned Eli and his sons through him, portraying the terrible end towards which they were hastening. The people were also warned, both by these prophecies and by their past history. But all these warnings did not avail to save the people and the priests from the terrible judgments of God.

EXPLANATORY NOTES.

"And Israel went out to battle." The Septuagint contains the farther statement that "The Philistines had gathered themselves together against Israel to battle." So that Israel was on the defensive. This is probable, because they had been ravaging Southern Palestine between the exploits of Samson, and in this very engagement they made the attack. "Pitched beside Eben-ezer." The place where God afterwards gave them, under Samuel, such signal victory. "Philistines put themselves in battle array." Spread out their line and challenged the enemy. This was accepted, the battle joined (a hand-to-hand fight, and therefore terrible slaughter), and Israel was smitten. How many were engaged on the side of Israel we know not, but 4,000 dead implies a great slaughter, and much more than the Union loss in the three days battle at Gettysburg. "And when the people were come into the camp the elders said." They fall back to the camp in order and there investigate the cause of defeat, and cast about to see if there is still any hope of victory. "Wherefore hath the Lord smitten us?" They do not repent of their sins, but lay the blame upon the Lord. "Come, let us fetch the ark of the Lord." They seem to have gone out to battle without asking God's direction, and now under defeat propose to send for the ark to help them out of trouble. The ark was to abide in the tabernacle within the curtains. Will they dare to remove it? But the crisis is great. Husbands and fathers lie dead upon the field of battle, and all the rest at the front may fall before another sun goes down, and the ark of God seems to them the only hope. Aged and indulgent Eli yields with many fears, and his wicked sons go along to guard the holy casket. Hophni and Phinehas, though infamously bad, wear the white robes, and the ark that had crossed the Jordan and passed around Jericho would send a thrill of joy through the camp of Israel and dismay to the Philistines. No wonder when they saw the ark of God coming that a shout went up to heaven so that the earth rang again. The Philistines heard that shout and they quickly asked: "What meaneth the noise of this great shout in the camp of the Hebrews?" "Understood." Learned with alarm and terror, and their exclamation was, "Woe unto us!" And they had reason to say so if Jehovah had come to help them; but it was only the casket from which he had departed. "Not been such a thing heretofore." Not since the fall of Jericho, but they had heard of the wonder works of Jehovah in Egypt and the wilderness, and in crossing the Jordan. But this panic in the Philistine camp seems to have been suddenly arrested by the leaders rushing in among them, just as Sheridan rode from Winchester and dashed among our soldiers, and they cried: "Be strong, quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews as they have been to you; quit yourselves like men and fight." At this they made a desperate onset, cutting down 30,000 footmen, killing the sons of Eli, capturing the ark and scattering the rest. "A man of Benjamin." One of that tribe that could sling to a hair's breadth and run like an antelope. "Came to Shiloh." Only 10 to 15 miles away, but they had not heard the clash of small arms nor received any news of the battle. "Clothes rent and dust upon his head." Stricken with fear and panting for breath he told the terrible news and the whole city cried out. But the aged Eli, trembling and hoping, sat at the gate side, and had not caught the tidings till he heard the wail in the city, and then inquired as to the noise and crying. Then the man hastened and said in these memorable words: "Israel is fled before the Philistines, there hath been also a great slaughter among the people, thy two sons, Hophni and Phinehas, are dead, and the ark of God is taken." More and more terrible grows the message till he mentions the ark of God, and then this aged priest, stricken to the heart with the tidings, falls backward on the stone pavement and he, too, is dead. But the mournful record closes with the brighter memory that for 40 long years he had been faithful to his God in judging Israel.

COMMUNICATIONS.

THE ASSOCIATIONS.

The Central Association was held with the church at Adams Centre, the largest and strongest of our order in central New York. At this meeting, one very important feature was the large number, and marked activity, of the young people. Their readiness, not only to provide for and entertain the visitors, but their activity was especially commendable in the devotional services of song and prayer and conference. Indeed, Eld. Prentice seems to possess the happy faculty of organizing and energizing every department of church work, and especially that of the young people. The lecture, on the following Monday night, on "Palestine," brought out a large attendance and a generous collection, and certainly proved that the people at Adams Centre are interested in Biblical studies.

The Western Association met with the Friendship Church, at Nile, and was characterized by the many able addresses, and carefully prepared papers, which were listened to with interest and profit. Indeed, there seemed to be such a wealth of talent and culture and preparation, that the special hours were almost always overrun, and the suggestion was made, that the session be continued one day longer. One of the most interesting and profitable hours, was that on "music," conducted by Prof. Wardner Williams, which we hope to see further emphasized at the coming Conference.

The North-Western Association was held with the church at West Hallock, situated on one of the fairest prairies of the West. The meetings there were characterized by a deep, religious interest, that culminated in a revival spirit. The business was properly attended to, but the devotional meetings were warm and inspiring. The preaching, while not lacking in doctrine, was tender and searching, and the meeting of the Young People's Society of Christian Endeavor, the best of all.

If any one feels discouraged, let him go the rounds of our Associations, and he will be convinced that Seventh-day Baptists have talent, culture, and preparation, and I believe they are seeking earnestly, the consecration needed to do God's work.

L. R. S.

SOUTH-EAST TEXAS.

EDITOR SABBATH RECORDER:

Will you please allow me, through your paper, the privilege of extending my heartfelt thanks to the brothers and sisters that have so kindly answered my call for RECORDERS. They have all been distributed on my work, and there is room for more. May our Father in heaven pour out his Spirit abundantly upon all.

Since I wrote my last letter, I have preached eleven sermons and attended ten prayer-meetings. This was all done amidst the greatest difficulties. I have been the instrument in God's hands of agitating the Sabbath question, more than it had ever been before in Texas. The Campbellites challenged me for a debate, which has been accepted, with Bro. J. F. Shaw, of Texarkana, on my side, against Eld. Levi Speers, of Lovelady. The time is set for the 23d of July. There are four propositions to be discussed:

1st proposition. The Scriptures teach that the Church was set up on the first day of Pentecost. We deny, they affirm.

2d proposition. The Scriptures teach that no part of the Decalogue has ever been abrogated. We affirm, they deny.

3d proposition. The Scriptures teach the

baptism with water is essential to salvation, to a penitent believer. They affirm, we deny.

4th proposition. The Scriptures teach that there is no operation of the Holy Spirit outside of the Word of God. We affirm, they deny.

You can see that we have got the people well stirred up. Every old Bible around here has been brought forward out of the dust, and the people have gone to work with renewed energy to study God's Word. We have met them on every side, till our little village has become so warm, that when an outsider appears, the first word that he hears is, do you know anything about the Seventh-day Baptists? If he does not, they soon teach him more than he wants to know. Several preachers here have said that we have no Scriptural authority for keeping Sunday, but they keep it from inference. Oh, consistency, thou art a jewel! God bless you one and all, is my prayer. Pray for us down here, that we may be faithful.

L. N. BROWN.
LOVELADY, June 19, 1889.

MISSIONARY BOARD MEETING.

The regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, was held in the vestry of the Seventh-day Baptist church, Westerly, R. I., June 12, 1889, at 9.30 A. M. William L. Clarke in the chair. Prayer, by L. F. Randolph.

Fourteen members were present. The minutes of the last meeting were read and approved.

The Treasurer presented his report for the quarter, which was approved and ordered to be put on record.

Communications and reports were read from A. E. Main; Cor. Sec., D. H. Davis; Mary F. Bailey; Lincklaen Church; Pleasant Grove Church, Dakota; G. W. Holeman, Jintown, I. T.; Providence Church; E. W. Irish, Hammond, La.; J. F. Shaw; S. R. Wheeler; J. W. Morton; J. G. Burdick.

All requests for appropriations were referred to the next regular meeting in September.

The committee on the revision of the list of life members reported progress.

The committee appointed to confer with a committee from the New York Church, about starting a mission in New York City, presented a report, and the matter contained therein was referred to the September meeting of the Board.

A. E. Main, O. U. Whitford, and Wm. L. Clarke, were appointed a committee to prepare the programme for the coming anniversary of the Missionary Society.

The following was adopted in respect to the death and work of Dea. N. H. Langworthy, who had long been a member of the Board:

WHEREAS, God by his messenger, death, has taken from us our beloved brother, Dea. N. H. Langworthy, therefore,

Resolved, That we hereby express our regard for the blessed memory of one, who was ever faithful in attendance at our meetings, and who was wise in counsel, forbearing in spirit, and moved by the genuine missionary zeal, he was always ready and earnest in all work for the Master. We shall miss him, and we know not upon whom his mantle will fall. To his afflicted family we extend our sympathy, and can only offer this consolation: His sickle did not rust. His talent knew not the napkin's fold; neither at morn or evening did he withhold his hand. Like a sheaf of ripened grain, he was gathered into the Master's garner. Our loss is his eternal gain.

ORDERS VOTED.

To A. E. Main	\$229 49
W. C. Titworth	78 20
J. F. Shaw	90 80
J. W. Morton	216 44
D. N. Newton	23 28
S. D. Davis	85 65
R. S. Holderby	38 60
E. F. Johnson	76 92
C. W. Threlkeld	104 40
First Westerly Church	25 00
Second " "	25 00
Lincklaen " "	18 75
Otselic " "	18 75
New Auburn " "	25 00

" Berlin, Wis.	37 50
" Andover	25 00
" Cartwright	25 00
" Garwin	37 50
" Long Branch	25 00
" Hornellsville	37 50
" Mary F. Bailey	50 00
" Ritchie Church	25 00
" American Sabbath Tract Society (bill rendered)	34 86
" O. U. Whitford	6 25
" G. Velthuysen	100 00
" Ch. Th. Lucky	100 00

Voted, that all unsettled accounts with churches and missionaries be referred to the prudential committee with authority.

Adjourned.

WILLIAM L. CLARKE, *Chairman.*

O. U. WHITFORD, *Rec. Sec.*

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 23, 1889.

The first morning visitors at the White House, Wednesday, were Secretary Blaine and William Walter Phelps, of New Jersey. Mr. Blaine carried a large official envelope which he gravely handed to the President, who opened it and took out a smaller envelope, which he handed to the Jerseyman with the bangs. The envelope contained Mr. Phelps' commission as envoy extraordinary and minister plenipotentiary of the United States to Germany. Mr. Phelps tried to look as if the eyes of two continents were on him and signally failed, and he and Mr. Blaine retired in good order. This long expected appointment closes the chapter of the Halstead matter, and recognizes Mr. Phelps' valuable services in the Samoan treaty arrangements. His association with that treaty conference will save him the trouble of making himself acquainted with the Germans. Mr. Phelps is well qualified for a foreign minister by his wealth, the most necessary adjunct to such a position. His wealth was inherited. He is fifty years old, and was a practicing attorney up to 1868. He was several times in the House, where he has attained some prominence as the leading Republican member of the Foreign Affairs committee. His personal appearance, dress and manner are very peculiar. He was once before in the diplomatic service, in 1882, being sent to Austria, where he remained only a year. At the last Republican national convention he was a prominent candidate for the Vice-Presidential nomination, and later refused a renomination for the House, to make the fight for Senator. The Senate is still his ultimate aim, and he looks forward exultingly to the next opportunity. His house at Teaneck was recently destroyed by fire, and several valuable paintings and a large library burned, causing a loss of \$150,000.

The men in Congress who are good story tellers are few. The representatives, on the other hand, who make a lame job of telling commonplace and worn out yarns are scores. When you hear some blundering heavy-moving statesman begin the "that reminds me of a man down my way," that's the time for disappearing. There is Congressman Cannon of Illinois, for instance, who has about as much humor in his composition as an owl. He went down the river to Marshall Hall, opposite Mt. Vernon, last week, with the Six O'clock Club. The club's hobby is after dinner speeches, and after awhile it was Cannon's turn. It was evidently no time to talk of the speakership contest or the tariff. So the unfortunate legislator struggled through a few allusions to the beautiful scenery, the mansion at Mt. Vernon lying in the dusk of evening far across the placid river. Thus far he was all right, but when he struck the "far across the river," he was forever lost. With a

fiendish delight, and perfectly unconscious of his fate, he began to tell that club of well informed gentlemen, the story of the dollar that Washington threw over the river, and that a dollar went further then, etc. The story that Senator Evarts told Lord Coleridge, the tale that has been told so often on the river that it is generally suicidal to attempt it, met a response of howls and cat-calls, and Cannon sat down a ruined man. It seems strange that men of average intelligence will go on telling aged and hoary chestnuts all their lives, without recognizing their triteness, without realizing that they bore people. "I wish," says Lord Greville in his delightful diary, "that Tom Moore had a better memory, for he often inflicts pain by telling the same story to the same people twice. But then this is made more bearable in that the stories are comparatively fresh and selected with care."

The number of delegates who come here to secure quarters and make other arrangements on the part of Knight Templar commanderies for next fall's conclave is increasing. The triennial committee requests that it be distinctly understood that the accommodations of the city are not nearly exhausted and that over 100,000 more people can be accommodated than have applied. It is expected, however, that the crowd will be far larger than during the inauguration.

MISSIONARY SOCIETY.

A. L. CHESTER, *Treasurer.*

In account with
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY
DR.

For balance last report, March 13, 1889	\$1,009 41
" receipts from March 12th to 31st	518 57
" " " April, by contributions	585 45
" " " " " loans	1,000 00
" " " May, by contributions	1,091 76
" " " " " loans	1,490 17
	\$5,075 36

March 12th by Pd. Rev. A. E. Main on acc't	\$ 184 45
" " " J. W. Morton to bal. Feb 28	189 46
" " " J. F. Shaw " " "	75 00
" " " C. W. Threlkeld " " "	100 00
" " " F. F. Johnson " " "	84 62
" " " D. R. Stratton " " "	50 00
" " " 1st Westerly Church " " "	25 00
" " " 2d " " " "	25 00
" " " Lincklaen " " "	18 75
" " " Otselic " " "	18 75
" " " New Auburn " " "	25 00
" " " Berlin, Wis., " " "	37 50
" " " Cartwright " " "	25 00
" " " Garwin " " "	37 50
" " " Mary F. Bailey " " "	50 00
" " " Ch. Th. Lucky, for December	33 33
" " " S. D. Davis, to bal. Feb. 28th	82 95
" " " China and Japan Trading Co.	
freight on press	19 77
A. E. Main to bal. Feb. 28th	25 00
Andover Church " " "	25 00
D. N. Newton " " "	51 15
G. Velthuysen to bal. April 1st	200 00
W. C. Titworth, receipts at Alfred	25 00
Hammond Church, receipts reported	10 00
Wash. Nat. Bank, for loans	1,000 00
Sarah Velthuysen	12 05
Wash. Nat. Bank, for interest	20 66
Ch. Th. Lucky, salary for Jan & Feb	66 67
Rose Hill Church, bal. due in 1888	50 00
R. S. Holderby to bal. Feb. 28th	38 48
Long Branch Church	25 00
R. S. Wilson, receipts on field	1 25
" " to bal. Feb. 28th	33 37
Texarkana Church	60 00
May 16 Wash. Nat. Bank, interest	10 50
" 23 " " loan	500 00
" " " interest	10 07
" 27 D. H. Davis, salary from July 1 to December 31, 1889	500 00
E. F. Swinney, salary from July 1 to December, 31, 1889	800 00
G. H. F. Randolph order to Prof. H. C. Coon	80 00
G. H. F. Randolph to bal. salary from April 1st to December 31st	595 00
G. H. F. Randolph bal. expense to China	27 67
Hammond Church, from C. B. F.	223 00
G. W. Lewis, from Ministerial Fund	40 00
Hornellsville Church	37 50
	\$5,049 43

Balance, June 1, '89	\$ 625 93
DR.	
For receipts from June 1st to 12th by contributions	339 70
" " " " " loans	500 00
	\$1,465 63

June 3 by Pd. F. F. Johnson on acc't	50 00
" " " Wash. Nat. Bank, interest	10 50
" " " W. C. Titworth, receipts on field	51 00
" " " J. F. Shaw	25 00
" " " J. W. Morton	21 69
" " " D. N. Newton	3 50
" " " S. D. Davis	31 85
	\$ 193 54

Balance, cash in treasury June 12th	\$1,272 09
Outstanding notes, June 1st	\$2,500 00
" " " 12th	3,000 00

The salaries of all the missionaries upon the China field are paid in advance until December 31, 1889. This amount, \$1,475 00, has just been paid, six months from July 1, 1889. Of the balance June 1st, in the treasury, \$550 00 has recently been received from the Woman's Executive Board towards the expense of sending an assistant teacher to China, and the sum of \$14 22 for the Ministerial Permanent Fund.

E. & O. E.
WESTERLY, R. I., June 12, 1889.
A. L. CHESTER, *Treasurer.*

HISTORICAL & BIOGRAPHICAL.

EXTINCT SEVENTH-DAY BAPTIST SOCIETIES IN SOUTH-EASTERN PENNSYLVANIA.

(Continued.)

Probably no opponent of Keith felt more vindictive than William Davis, his former supporter in 1691. Smarting under the lash of Evans, that resulted in the loss of the church at Oxford, Davis lost no opportunity of attacking both Keith and Evans. This culminated March 10, 1702, in a public discussion in Philadelphia, between Keith and Davis, wherein Keith characterized Davis as "once a Quaker, but now a sect-master to draw people after him." This was followed the next year, August, 1703, on Keith's return to the Province, by the publication of a pamphlet refuting Davis's book. It was the work of Keith and Evans jointly, and was published by Wm. Bradford, of New York, 1703. After the excitement caused by Keith had subsided, matters once more assumed their normal aspect. Emigration increased, and the settlers in Chester and Delaware counties received large accessions to their numbers from both Wales and England. In a religious point of view the Episcopal congregation at Chester, Oxford, and Radnor, under the active ministrations of Evan Evans and his successors, continued to increase. The Baptists for a time languished, while the Quakers and the Sabbatarians held their own.

Early in the seventeenth century the members of the Newtown Society, aware that an interchange of hospitality and courtesy with similar societies would promote the growth of friendship, kindness of feeling, and strengthen the society, opened communication to that effect with the churches of Piscataway and Cohansey (now Shiloh), in New Jersey. A kind of conference resulted, and the meetings were held alternately at the different places, and were attended by the preachers and teaching members of the respective churches. The first quarter of the century had not elapsed before we find a branch of the Newtown congregation organized at East Nantmeal, in the north-western portion of Chester County, about thirty miles from Philadelphia. Conspicuous among the brethren composing this society we find the familiar names of Hiddings (Iddings) and Thomas, members of the Newtown families of those names. Four years later, in 1726, this infant community was reinforced by a number of families from the Great Valley Baptist Church, sixteen miles to the eastward in the same county. These were led by Phillips Davis, Lewis Williams, Richard Edwards, Griffy Griffiths, and William James, who broke off from that church on account of their change of sentiment concerning the Sabbath. This migration was soon followed by further accessions, and the society at Nantmeal became numerically the strongest in the county. Still the Newtown congregation was always considered the headquarters of the society.

Dismissals from one church to another were not an uncommon occurrence during this period of our settlement; nor were they confined to the two branches of the Baptist denomination, but a church, if the occasion required it, would dismiss such members over to another, though of different denominations, rather than have them sever their connection in a summary manner.

In the course of time it became evident that a separate place of sepulture was needed for the adherents to the Newtown Meeting. Heretofore burials had been made in the Friends' grounds; but as they objected to the peculiar religious services used, it frequently led to questions of

discipline in their monthly meetings. It was a matter of this kind which caused William Thomas and his family to reunite with the Sabbatarians. Shortly after William Thomas's death his son Thomas conveyed half an acre of land to three "Sabbath-keepers," with the implied understanding that it was for their use. This course was necessary, as at that early day the Baptists as a church could not hold the title to any land in the Province, for either religious purposes or a burying-ground. A bill which had been passed to overcome this difficulty, and was sent to England for confirmation, had been disallowed and repealed by the Queen (Anne) in person, Feb. 20, 1713. Consequently, in the body of the deed, no mention of the sect is made, but it merely states that on the 13th day of January, in the year of our Lord 1714, Thomas Thomas, of Newtown, yeoman, for the sum of fifteen shillings, lawful money to him in hand paid, conveys a half acre lot on the northeast side of Newtown road, to Philip Rhytherach, Henry Lewis, David Thomas, all of Newtown, yeomen. This lot was in the very center of the projected townstead of Newtown, and had been purchased by his father from William Wood and Thomas Worth, Sept. 13, 1698.

This quaint old parchment, about 11½ inches long by 9 wide, is still in existence, being in the possession of the venerable David Alexander, of Easttown, Chester county, a silver-haired patriarch, who has since passed beyond the allotted three score and ten years, during fifty-five of which he has served as deacon of the Newtown Baptist Church, the present custodian of the above lot. The document, though yellow and discolored with age, and creased and brittle, still has the seal of Chester county "Inrolm." office attached, and the writing on the face of the deed is as clear and sharp as copperplate, while some portions on the reverse side are hardly decipherable.

It was not until 1730 that an act was again passed by the Council, and approved in England, enabling religious societies of Protestants within the Province, to purchase or hold lands for burying-grounds, or houses of worship. As soon as the act became a law, the lot was at once conveyed by the three members for the uses of the society. This conveyance is written on the back of the old parchment, and as above stated, can hardly be deciphered. It sets forth, viz., "Be it known to all men by these presents, that we, Philip Rhytherach, Henry Lewis, and David Thomas, all of the township of Newtown, in the county of Chester, in the Province of Pennsylvania, for the good will, love, and affection, that we have to the Sabbath-keepers, do sign over all our right, title, and interest in the within grant, or deed, to the Sabbath-keepers, or keepers of the seventh-day, to them and their successors forever. Dated the 9th of September, 1730."

The David Thomas mentioned in the deed, was the person at whose house the meetings were usually held. The plantation was situated on the Newtown road, northeast of the Square. It is now locally known as "Isaac Calvert's," after the late owner, and was purchased in the seventeenth century, from Philip England, who had it from Penn. He also patented a large tract of land in the upper end of Chester County. Philip Rhytherach, of whom little is known, except that he was a Welchman, landed at Chester at an early day, and at first settled at Radnor. Tradition says that he was a Seventh-day Baptist in Wales; his family consisted of one son, Lewis, and nine daughters. Who this Henry Lewis was is not so easy to determine, as there

does not seem to be any descendants of his now in the vicinity. The best local authority, Jos. Lewis, Jr., at the present day is inclined to believe, and no doubt correctly, that he lived on the Goshen street road, on the south side of Darby Creek. This would locate him within the bounds of Radnor township, but on the borders of Newtown. Jayn Thomas, a witness to the deed, was the wife of David Thomas, and died Sept. 23, 1730, a few days after signing the deed. Richard Iddings, another witness, belonged to a Seventh-day Baptist family, which had settled in Newtown as early as 1716. The corner on which St. David's Church is built, was taken off the plantation bought by Richard Iddings. A number of the Iddings, or Hiddings family, afterwards migrated to East Nantmeal, with the Thomases, and became prominent members of the branch church at that place.

On the death of David Thomas (1) 1714, the Newtown property was inherited by his son David (born 1710), who was a strict Sabbatarian. He married Ruth Dunham, of Piscataway, the daughter of Edmond Dunham, the preacher of the Seventh-day Church at that place.

It was this David Thomas who built the house in Newtown, the walls of which are still standing, and which, in its time, before the last alluded to, well deserved to be called the "Historic Mansion of Newtown," and classed, as an historic relic of equal value, or importance to the student of local history, with the Wayne Mansion in Easttown, old St. David's in Radnor, or the venerable, sharp-gabled meeting-house of Radnor. Until within a few years the original date-stone might be seen high up in the gable, with the legend D. and R. This house was a fine specimen of the Colonial style of architecture, grand and imposing for the time. It was two stories high, capped by a roomy attic, with pent roof at the square, while a wide hall through the center admitted to the rooms on each side. The masonry of the walls was of the field stone of the vicinity, the pure white pointing of the joints glistening in the sunlight, all the brighter on account of the dark somber color of the ashlar. An extension beyond the main building gave room for the household offices. Of these the spacious kitchen, with its fireplace extending the whole width of the room, was not the least in importance. A porch extended along the front of the house, while a green sloping sward dotted here and there with wide-spreading cherry trees, extended to the Newtown road. Such was the Thomas homestead under the old regime, and which was destined to become the last stronghold of the sect in Chester County. Here was the gathering place of the Sabbath-keepers every seventh-day. Here also met the annual conference in May, when the members came from all points, not alone from this and the adjoining counties, but from the different churches in Jersey, often a day's journey or more beyond the Delaware, to participate in the services.

The usual method of travel at that early day was on horseback. Stages were unknown, wagons in use only for burdens, and as the roads were bad, and for the greater part of the distance, led through dense woods, with long steep hills and bridgeless streams intervening, with inns or taverns often many miles apart, except where the course led over the few great roads in the county, the journey had to be accomplished between sunrise and dark. This often proved a difficult task. It also precluded the return home on the same day of the meeting. So the members accepted the proffered hospitality of the Thomas mansion. Meetings were held at night, at which many of the neighboring residents, Friends, Baptists, Churchmen, and others, both old and young, joined, with manifest benefit to themselves.

(To be Continued.)

SABBATH REFORM.

THE RIGHTS OF THE MINORITY.

The advocates of Sunday legislation are compelled to "talk both ways," whenever the question of proscription, or the rights of the minority, are under consideration. On the one hand, they loudly assert that they do not seek legislation in favor of Sunday as a religious institution, nor do they intend to infringe upon the conscientious rights of those who observe the seventh day; that they believe in the largest religious liberty, etc. Thus they assert, when confronting those who oppose their plans and purposes. On the other hand, when left to state their position entire, they lay down a programme which, though mildly worded, has in it the essential elements of mediæval persecution. For example: Dr. Crafts, Field Secretary of the American Sabbath Union, in his "The Sabbath for Man," extracts from which appear in Monthly Document, No. 2, of the publications of that Union, asserts that Sunday laws are consistent with liberty; opening his discussion with the following paragraph:

Sabbath laws are consistent with liberty, in the same way as other laws for the protection of institutions, deemed, by the majority of the people, important to the welfare of society; such as the setting apart of the Fourth of July and the Twenty-second of February, for the culture of patriotism.

That is sheer sophistry. The laws which make these national holidays, do not compel abstinence from labor, business, or recreation; they specially encourage the latter. Turning to the Jews, Mr. Crafts treats his readers to the following:

But how is it consistent with liberty, that those whose religion requires them to rest on the seventh day, should be compelled by law to give up public business and public amusements on the first day also?

The case of Jewish immigrants is not as difficult as many have thought. Every Jew who determines to come to Great Britain or the United States knows, or might know, that, while his religion forbids him to do business on the seventh day, the laws of the countries, to which he proposes to go, forbid the same on the first day. If he cannot do more business in five days in Great Britain or in the United States, than in six days elsewhere, he is free to remain elsewhere. If, when he has come into Great Britain or the United States, he finds, by experiment, that "a conscientious Jew cannot make a living," the world is all before him to choose where he will dwell. Jews seem to forget, that their Mosaic law compelled not only native Israelites to rest on the seventh day, but also their servants, native or foreign, and "the stranger within their gates." It is passing strange that a people, whose ancient law compelled the Gentile worshipers of the sun, who happened then to be in Palestine, although they kept the first day of the week for their worship, to rest on the seventh day also, out of respect to the prevailing religion, should object to Great Britain and the United States following the example of their fathers, only making the rule work the other way.

If this enunciation of the doctrine of religious liberty, by the apostle of modern Sunday legislation, be analyzed, the following elements appear:

1. The religious convictions of the Jew, deserve no recognition at the hands of the civil law. If he is bigoted enough to rest on Saturday, because God commands him to do so, let him take his chances amid the bustle of the world's business, and get rest, and attain worship if he can, surrounded by the roar of Saturday's hubbub. Since they are in the minority, the civil law can make no recognition of their rights to protection, in the matter of rest and worship. On the other hand, those who thus place the Jews outside the protection of the law, as to their religious convictions, insist that all others, Jews and non-Christians alike, must be compelled to remain quiet on Sunday, lest they disturb those who desire to observe the day religiously. Here then, is the first glaring inconsistency in Mr. Crafts' position, viz: that the conscience of the majority only, is to be recognized by civil law. Injustice and illiberality are further shown in the statement that,

Every Jew who desires to come to Great Britain or the United States knows, or might know, that while his religion forbids him to do business on the seventh day, the laws of the country, to which he proposes to go, forbid the same on the first day. If he cannot do more business in five days in Great Britain or the United States, than in six days elsewhere, he is free to remain elsewhere. The world is all before him to choose where he will dwell.

Narrow bigotry could scarcely go further than this statement. It says to the Jew, If you desire to live in Great Britain or the United States, you can do so, under the penalty of having your religious conviction, concerning the Sabbath, disregarded, and being compelled to obey man in the observance of Sunday, after you have obeyed God in observing the Sabbath! If you do not like that state of things, the world is before you; go where you will. The bitter prejudice, born of Roman paganism, has evidently been transferred to the writer of this "Monthly Document No. 2," in no small degree.

Still further does Mr. Crafts attempt argument by claiming that, under the Jewish theocracy, "the Gentile worshipers of the sun, who happened to be in Palestine, although they kept the first day of the week for worship," (were compelled) "to rest on the seventh also," and therefore, the Jews in the United States ought not to complain, if they are compelled to keep Sunday. That is presumption and narrow-mindedness worthy of Russian despotism. To make regulations concerning religious liberty, were necessary with a semi-barbarous people, surrounded by most corruptible forms of heathenism; the standard by which to determine the application of the same principles, under a Christian Republic, is a step backward, worthy of the darkest period of the middle ages. According to this document, might is right, in religious matters. And while the writer insists, in another part of the same document, that the law has no right "to enforce upon anyone the religious features of the day," he here assumes that the first and most prominent religious feature of the day, viz: cessation from secular business, must be enforced, even upon those who conscientiously regard another day. Mr. Crafts' illiberality does not stop with the Jews, although, by a time-honored bigotry inherited from Romanism, we might presume it would rest there. On the contrary, those Christians who observe the Sabbath, are placed in the same category, and their rights are openly ignored in a similar way.

Witness the following:

The one or two very small sects of Christians, who worship on Saturday, holding, as they do, that the observance of one day in seven for rest and worship is necessary for personal and political self-preservation by a law of God as old as the race, are not less inconsistent than the Jews in seeking to break down such an observance in all who will not observe the day which their method of Bible interpretation has pointed out. The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath, is to over-lenience rather than over-strictness. For instance, the laws of Rhode Island allow the Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week in Hopkinton and Westerly, in each of which places they form about one-fourth of the population. This local option method of Sabbath legislation, if generally adopted, would make not only each state, but the nation also, a town-heap, some places having two half-Sabbaths, as at Westerly, to the great confusion and injury of interstate commerce, and even of local industry. Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages, rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business.

Here it is asserted, that the tendency of civil government toward Seventh-day Baptists is to over-lenience rather than to over-strictness; and because, in two town-ships in the state of Rhode Island, Seventh-day Baptists are permitted to carry on public business on the first day of the week, the writer apprehends great danger to the interests of the nation, lest by an extension of this policy, the

nation would become a "town-heap;" some places having two Sabbaths, as at Westerly, to the great confusion and danger of interstate commerce and all local industry. In view of such an appalling danger to the nation, he declares that it is infinitely less harmful "that the insignificantly small minority of less than one in a hundred," should "suffer the loss of one day's wages, rather than for the other ninety-nine to suffer, by the wrecking of their Sabbath by public business." How terribly dangerous to the welfare of the nation, this insignificantly small minority of "less than one in a hundred is!" How evident it is, that the permission granted to the Seventh-day Baptists in Hopkinton and Westerly, to pursue their ordinary vocations on Sunday, has produced wide-spread Sabbathlessness in the United States. True, few people know anything about Hopkinton or Westerly, or at least did not, until the appearance of Dr. Crafts' book, but who cannot fail to see that the Sunday trains, the Sunday newspapers, the crowds at Coney Island, the riotings in the beer gardens of Cincinnati, the theatre-going which abounds in New Orleans, and the bull-fights in Spanish Mexico, have arisen directly from the influence of this "local option" method of permitting the Seventh-day Baptists, in two towns in the state of Rhode Island, to enjoy their God-given rights under the civil law? Where is the school-boy, who is not able to trace the underground currents, by which the baneful influences of these Rhode Island Seventh-day Baptists, for they have been there for more than two hundred years, has crossed the continent, passed under the Rockies, and brought about the repeal of the "California Sunday law." How is it possible not to see, on the other hand, that if the "insignificantly small minority of Seventh-day Baptists and Seventh-day Adventists," were wholly deprived of their civil rights, so far as the Sabbath is concerned, and were compelled to fold their hands in idleness on Sunday, in the United States, all inter-state commerce on Sunday would cease, the enormous issue of the Sunday newspaper, in Chicago, would soon be a thing of the past; and universal quiet, peace, and religious good order would obtain, "where'er the sun doth his successive journeys run."

While there is no other way to meet such bigotry, as is set forth in Mr. Crafts' utterances, the brush of sarcasm is not sufficient to paint the mediæval bigotry which is contained in these high-sounding sentences. If the principle enunciated by Mr. Crafts, that the majority alone is to be protected as to disturbance on Sunday were enforced, the scene would change at once, and the comparatively few, who now seek religious services on Sunday, would be compelled to desist therefrom, lest their expression of religious regard, might throw too somber a shade over the jollity and pleasure-seeking of the masses.

Every effort to sustain the position set forth in this Document No. 2, reveals the fact, that the just province of the civil law is to grant uniform protection to all worshipers, at any time, and on any day, when they seek rest and worship. On no other ground can the doctrine of religious liberty be sustained. The fact, that the great evils complained of in connection with Sunday desecration exist, wholly independent from, and beyond the influence of, the Christians who keep the Sabbath, who ask only the privilege of treating Sunday as an ordinary secular day, destroys all foundation for the assertions that if Sabbath-keepers be granted their constitutional rights, injury will accrue to the commonwealth. Worst of all, this sneering at the "insignificant minority," is the language of bigotry and tyranny. It shames this century of Protestant history.

THE SABBATH RECORDER.

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"FATHER, I do not ask
That thou wilt choose some other task
And make it mine. I pray
But this: Let every day
Be molded still
By thine own hand; my will
Be only thine, however deep
I have to bend thy hand to keep,
Let me not simply do, but be content,
Sure that the little crosses each are sent,
And no mistake can ever be
With thine own hand to choose for me."

THE report of the Missionary Society's Board meeting, together with the quarterly report of the treasurer, came to hand too late to find place in the Missionary Department, which goes to press with the first side. So we have put them into the general columns rather than keep them waiting until next week.

THE American Institute of Civics aims to purify and elevate politics, by the education of the public sentiment on all questions of civil and moral reform. In other words, it recognizes right character as the only sure basis of good citizenship and of good government. With this thought in mind, the Institute asks that, as far as possible, all ministers, in their first public services after the Fourth of July, preach upon the importance of this subject. We commend the matter to the consideration of all our pastors.

SPEAKING of the late Mrs. President Hayes, whose death occurred last week after a brief prostration with paralysis, an exchange says: "In several respects she was a noted woman. She enjoyed the affection and admiration of thousands of people because of the strength of character and the noble, generous Christian spirit she illustrated in daily life, whether in high walks or lowly ones. During the war Mrs. Hayes was one of the foremost in the great work of nursing and caring for the ill and wounded. Afterward she was one of the originators of the Soldiers' and Sailors' Orphan Home of Ohio, and a prime mover in the organization of the Woman's Relief Corps. For several years she had been president of the woman's home mission society of the M. E. Church. Wherever her name is known it is greatly respected, and mourning over her death will be as sincere as it is widespread."

BROTHER GEO. E. COON, of Woonsocket, South Dakota, writes that crops in many parts of that country are so nearly a failure that farmers are driven to the necessity of hiring money where they had expected their crops to help them out. Money lenders are taking advantage of these straits and are forcing the rates of interest up to an exorbitant pitch, some being obliged to pay in premiums, monthly interest, etc., as high as fifty or sixty per cent per annum. Of course these are extreme cases, but all are exorbitantly high. Investments at from eight to twelve per cent on good real estate securities can be made, and would greatly relieve these people, and be a good investment for those having money to loan. For the sake of

helping those who are in need, Bro. Coon proposes to act as agent in this matter, placing the loans, looking up titles, etc., free of charge. Any of our readers having money to loan, desiring to help their brethren in distress, and at the same time make a good investment for themselves, can obtain further information by writing to Bro. Coon, at Woonsocket, South Dakota, as given above.

OUR readers have doubtless noticed that for some time past we have given considerable space to the articles of Bro. H. B. Maurer, and some have asked why we have made the matters treated by him so prominent. It will be remembered that the position of Baptists on the Sabbath question began to be agitated by the reading of a paper, by Bro. Maurer, before the meeting of Baptist ministers in New York City. Contrary to the usual custom of that meeting, discussion was cut off, and so Bro. Maurer was practically denied the opportunity for making personal explanations on questions which might grow out of such discussion. With equal persistence, all efforts to get a hearing through the Baptist press appear to have been denied, some even suggesting that as his positions are essentially Seventh-day Baptist, he should come to us with them. We have published his articles, both that our readers might know the character of the conflict which they must wage who dare embrace the truth, and that, being thus in print, the articles might more easily be laid before those who ought to read them. Extra copies of the RECORDER have been sent to Baptist ministers among Bro. Maurer's acquaintances, and from the type, tracts or slips have been printed, which have been sent to hundreds of personal addresses which could not be reached in any other way.

THE question of means for prosecuting the work of the societies has not, for a long time before, been so serious a question as now. According to present indications, we are coming to the Anniversaries in August with larger indebtedness in both societies than we have reported before in many years. At the same time inviting and promising fields continue to open to us their broad gates, and hands are stretched out to us pleadingly from almost every quarter. Shall we retrench in our work? If so, where shall it be? Shall we recall our China missionaries? Shall we cut off the help we have been furnishing to feeble churches and societies on the home fields? Shall we cease our efforts to propagate the Sabbath truth by means of our publications, and so let the agitation of the Sabbath question go on without any help toward the light and the right from us? Manifestly we can do none of these things with any justice to ourselves, or with any sense of loyalty to the truth committed to us. But we cannot go along as we are now going. The only practical solution of the problem, then, is in enlarged contributions to the funds of the societies. With a view to making this solution of the question, at least three of the Associations, at their late sessions, resolved to recommend their churches to undertake to secure from each member at least five cents per week. This may be more than some persons can do, but, on the other hand, many can do more—much more,—so that it ought not to be difficult to secure that amount. With this our work could go forward with constant enlargement in various directions. Shall it be done? We, the people, must answer.

THE time for the annual vacation is at hand. To the teacher and the student this period of rest comes as the result of an established order

of things. It is not, therefore, a question as to whether they will take a vacation or not, but a question as to how it shall be passed. With the clergymen, and other brain workers, the case is not quite so easily settled. That all such persons should have some period of relaxation, some sort of rest from the nervous strain of continuous work, needs no argument. Whether they will get it, depends largely upon individual circumstances. Granting that the vacation is to be had, the question, what shall it be? is an important one. Here again individual circumstances and conditions must decide. In general, the best way to spend a vacation is that which most completely rests and refreshes both body and mind. It can hardly be said that the popular summer resorts furnish the opportunity for this. The weary pastor is given a vacation, not that he may enjoy a round of social dissipations, wearying alike to body and mind, but that he may find rest for the whole nature. We once read of a minister who came before his congregation with no sermon, on the plea that he had just returned from his vacation and consequently was too tired to preach. That congregation had a right to complain, not because there was no sermon on that particular occasion, but because of the abuse the pastor had made of the time and opportunities which had been given him for a good purpose. By all means, let the minister have an occasional vacation, at his own convenience. He needs it, but let us ask him to take it in such time, place and manner, as will bring him back to his work with renewed vigor of mind and body, and with renewed consecration to his work. Vacations, to recover from which requires as much or more time than the vacations themselves, are a waste of precious time and energy.

OUR NEEDS.

BY REV. A. LAWRENCE.

No religious denomination is, in its work among the masses, so successful as not to feel at times discouraged, and to consider the advisability of either curtailing or giving up efforts entirely in certain departments of church and denominational work. When such a feeling takes possession of the mind of the church, it shows a need of more faith in the ultimate success of the work done, provided it is being done for God and his truth. A work which is not popular, as popularity is usually considered, has many obstacles to overcome. The minority always find it up hill work to convince the majority that they are right, that is, when they have the truth on their side, and because they are right, convince the majority that they ought to believe in and endorse their views. Those who have the truth of God's Word on their side ought not to be discouraged because others do not see it as clearly as they, but should continue to press the truth, with assiduity, upon their attention. The need, in this direction is more earnestness, coupled with the conviction that they must then work because of the importance of it.

To embrace a system of theology when it has become popular is not very difficult, but to leave the popular, and embrace and defend what is a decidedly unpopular truth requires a strong faith in the justness of the cause, and the firm belief that our standing, as consistent believers in the supremacy of God's Word, requires us to be honest and true to the truth as contained therein, without any varnishing by human traditions and theories.

The peculiar truth which we Sabbatarians hold as being so positively taught in the Word, and which we believe we are called to defend

and propagate, is far from being popular, and it is not likely to become popular very soon. Must we, because it is not popular to be a Sabbath-keeper, relinquish our conviction of the truth? No, we must gird ourselves for the contest of truth with error.

We have two societies which are doing a grand work at the present time, and might do a much greater work along these lines of mission and Sabbath reform, if they only had sufficient funds to do the work of their respective departments. They are trying to spread, and are, as fast as possible, spreading Sabbath and other gospel truth over our own nation, and over the world. The ministry and the laity are feeling more and more the solid truth that the "Sunday" is not of divine origin, but is a child of man's creation. The Tract Society is, in this work, an important factor. We cannot, with justice to ourselves as a denomination, to the nation in which we live, and to the work of God committed to our trust, neglect this work. The work of this Society has been sent us of God, and to curtail it would not be showing our loyalty to our Great King. The Tract and Missionary Societies need our prayers and sympathies, dear brethren and sisters, and not only our prayers, but our money. It requires money to do the work which our Boards are doing. Where shall it come from? Shall a few brethren and sisters bear the financial burdens of our work? Certainly not. It should be borne by all the members of the churches within our denomination. The great need is to know how to so interest our membership that they will feel the necessity of helping on this work. We think if the plan embodied in the resolution offered to the Central Association at its last session, and passed, and which was passed, also, at the Eastern Association, could be put into practical operation the solution of the question of financial necessities of the societies would be fully met, at the present, at least. The resolution was "That the membership of the denomination pledge themselves to contribute conjointly to the Missionary and Tract Societies, the sum of five cents per member, each week." This is needed, and I think if our people would only look at it in the right light they would not hesitate about carrying the plan into execution at once. Try it. The work on the home mission fields demands an increase of workers, and I think the demand is more imperative for an increased force in our home mission work, than, at present, it is in the foreign field. The Missionary Society needs funds to help them push the home work. How thrilling are the letters containing the synopsis of the work on our home fields.

Another need, and one which our people do not feel pressing as heavily upon them as they ought, is the informing of themselves in regard to the work of the denomination. If they would thus inform themselves they would have a greater interest in the work, which we, as a people, are doing, and having this interest they would respond more cheerfully and more liberally to the call for funds to push it forward.

SESSION OF THE NORTH-WESTERN ASSOCIATION.

The following sketch of the Forty-third annual session of the North-Western Seventh-day Baptist Association is forwarded to the SABBATH RECORDER, in accordance with instruction by the Association.

The session was held with the church at West Hallock, Ill., beginning June 20th; G. J. Crandall, Moderator; G. M. Cottrell and E. B. Saunders, Secretaries. Introductory sermon by C. A. Burdick, from Jer. 6: 16.

The letters represented the churches to be in a fairly healthy condition, and showed that there had been revivals in some, and additions to most of those that reported. The aggregate net-increase in the membership of those reporting was 96. Of these 86 were added by baptism. The Sabbath-school Board reported that institutes had been held during the year at Albion, Walworth and Rock River.

"Can we, as the people of God, render such obedience to his requirements as to insure immediate blessings?" was the subject of a paper presented by E. H. Socwell, Sixth-day forenoon. After affirming that, as a people, we are receiving blessings, yet not so great as we need, and showing from Scripture that immediate blessings are promised to the obedient, the writer proceeded to answer the question, why we are not receiving the blessings we need. The main reasons assigned were lack of faith and failure to furnish the money needed for our work. Our financial methods were defective. The tithing system is as applicable to the gospel as to the Jewish dispensation; the tenth at least belongs to God, and if all our people gave the tenth we should raise annually more than \$160,000, provided the average incomes of individuals correspond with the average income throughout the United States, viz., \$200.75. An interesting discussion of the topic presented in the paper followed, and the paper was requested for publication in the SABBATH RECORDER.

In the afternoon an hour was given to the Woman's Board, and an hour to the Missionary Society. Miss Mary Bailey conducted the exercises of the Woman's hour. In addition to prayer and singing, and addresses by Miss Bailey, two papers were read, one by Mrs. Socwell on "Medical Missions and the needs of the women in China," and one prepared by Mrs. C. M. Bliss, "How shall we interest young women in the mission work?" An interesting letter from a nine-years old girl of Topeka, Kansas, was read, telling how she earned money for the missionary cause. E. M. Dunn conducted the exercises of the Missionary hour. N. Wardner spoke on foreign missions, and urged that those who intend to give money for that work should put it into the work now, and not wait till they are dead, for millions of heathen are passing into eternity in the course of each generation. He emphasized two points, the need of money and of consecration. J. W. Morton read a paper on the "Comity of Home Missions." Home missionaries should be "wise as serpents and harmless as doves." He made eight points under this general admonition, which I would be glad to give here if space permitted. E. B. Saunders also spoke of "Home Missions."

On First-day, in addition to preaching and the transaction of business, an hour was given to the Tract Society, and another to the Young People's Society of Christian Endeavor. The exercises of the Tract hour were conducted by B. F. Rogers, of the Eastern Association. G. M. Cottrell spoke of the character of the work of the Tract Society. L. R. Swinney, of the Central Association, on the needs of the work, and F. F. Johnson gave personal reminiscences concerning the influence of tracts. B. F. Rogers spoke of the condition of the funds of the Society. The exercises of the Young People's Society of Christian Endeavor were of an exceedingly interesting character. They were conducted by E. B. Saunders, of Milton. W. H. Ernst spoke upon the place and work of the societies in relation to the church. G. M. Cottrell explained the object and duties of the lookout committee; S. H. Babcock, those of the prayer

meeting committee, and G. J. Crandall, those of the Sabbath-school committee. J. W. Morton spoke to the question, "What can I do?" He said, "Learn to do well. It is your time to get experience in Christian work." He stated that he could find places for fifty young people in Christian work, and explained what kind of work they could do. E. M. Dunn spoke enthusiastically of the work of the Society in Milton. On a black-board was exhibited the location and membership of eleven branches of the Society in this Association. The latter part of the hour was devoted to testimonies by young people, and these were very prompt and very interesting. One young man, not a professor of religion, testified to the influence he had felt from the Y. P. S. C. E., and declared himself now for Christ. Two or three arose for prayers, and prayer was offered in their behalf.

During the session there was preaching by brethren F. F. Johnson; G. B. Kagarise, of the South-Eastern Association; B. F. Rogers, of the Eastern Association; L. R. Swinney, of the Central, and H. D. Clark, of the Western; also by N. Wardner, on First-day evening. On the first day of the session a letter from J. F. Shaw, who was appointed the delegate of the South-Western Association, was read, in which he stated that his health was such that he could not make the journey. The Association was led in prayer on his behalf.

In connection with the preaching services on Sabbath and First-days, collections were taken for the Missionary and Tract Societies, amounting to \$64 or \$65.

A warm, devotional spirit was manifest throughout our session, and the common remark at its close, was, "We have had a very pleasant session." Delegates to sister Associations were appointed as follows: C. A. Burdick to the approaching session of the South-Western, S. L. Maxson, alternate; and E. M. Dunn to the South-Eastern, Eastern, Central and Western Associations, A. G. Crofoot, alternate.

C. A. BURDICK, *Cor. Sec'y.*

BOTTLED TEARS.

In Persia they bottle their tears as of old. This is done in the following manner:

As the mourners are sitting around and weeping, the master of ceremonies presents each with a piece of cotton, with which he wipes his tears. This cotton is afterward squeezed into a bottle, and the tears are preserved as a powerful and efficacious remedy for reviving a dying man after every other means have failed. It is also employed as a charm against evil influences. This custom is probably alluded to in the eighth Psalm:

"Put thou my tears into thy bottle."

The practice was once universal, as is found by the tear bottles which are found in almost every ancient tomb, for the ancients buried them with their dead as a proof of their affection.—*Ex.*

TESTIMONIAL OF CONSISTENCY.

An infidel was the owner of a saw-mill by the side of a highway over which a large portion of a Christian congregation passed every Sabbath to and from church. His mill was as noisy on that holy day as any other; but it was observed, that a certain time before service, the mill would stop and appear to be deserted for a few moments, when its noise would commence and continue till the close of the service, when it again ceased.

One of the deacons of the church passed the mill to go to the place of worship during the silent intervals. So punctual was he to the hour that the infidel knew just when to stop his mill. On being asked why he paid this mark of respect to the deacon, he replied, "The deacon professes just what the rest of you do; but he lives also such a life that it makes me feel bad here (putting his hand to his heart), to run my mill while he is passing."

YOUNG PEOPLE'S WORK.

How much in our Christian lives we are dependent upon human sympathy and help!

If as Christians we try to rise in the onward progress of our lives, how greatly we can be aided by the earnest, timely and practical sympathy of our companions!

On the other hand, if we are not moved to great efforts at onward and upward progress, if we have not in large measure the desire to attain Godlikeness in mind and heart, how surely does the lack of brotherly help and sympathy make it easier for us to lose ground!

Let us all, then, look onward; let us all look upward, and strive after the things above; and let us lend a helping hand always to those striving with us; let us give encouraging words to those who falter, and let us lift with all the energy of true Christian hearts, those who fall.

A PERSONAL EXPERIENCE.

I stepped into a large church in the city one morning to attend the services. The decorations were beautiful and the furnishings in exquisite taste. It was plainly a fashionable church, but as the usher showed me to a luxuriously cushioned pew and I felt the solemn hush of the morning hour, I thought it a most appropriate place for worship. I am afraid, however, the soprano, singing a difficult solo in the choir, was not thinking of this. How could she with all those marvelous runs and trills to excute? As the sound of the organ was dying away, she went back to her seat, partially behind the gallery screen and received the congratulations of her friends while the minister was offering the opening prayer. There must have been a great deal of sickness in town, for but few of the pews held more than two people, and many were empty. Perhaps it is too harsh to say that those who were there wore a selfsatisfied air of being bored "for righteousness' sake," but actually almost the only sign of interest I saw on the faces of my neighbors was when the soprano struck high C. The minister read his sermon. It was a plea for earnest practical living, but he looked worn and discouraged, and his readings could not help being rather monotonous. I think he was longing for a simpler and more heartfelt worship; but he was an old man and of course "behind the times" and "old-fashioned." He read at the close one of the grand hymns which everybody knows, and I turned eagerly to the hymn-book, glad of one form of service in which I could share. But my voice would not hitch with the choir. They were not singing the old tune, but a new and wonderful anthem in which they achieved their greatest triumphs. Don't accuse me of using slang when I say that it made me tired; for it is literally true. I had asked for bread and been given—not perhaps a stone, rather a highly spiced spiritual frosted cake, which left me hungry. I believe in beautiful places of worship and trained singing, so long as they help to remind us that we are in the presence of one who is "Great and greatly to be praised," and to whose name they are dedicated, but there is danger that they will draw attention not to him, but to "our church" and "our choir." It has happened that the best meetings I ever attended were in plain rooms; but nobody thought about the furniture. We were in the presence of God.

There are some things I would like to see

done in that church. I would like to see the screen taken away from the gallery, so that the choir might become a part of the congregation. I would like the choir to lead the singing, and to music in which all could join. They might sing one anthem at the opening, an anthem not remarkable for its classical qualities, but for its grand, spiritual power. And then I do wish the minister could leave his manuscript at home, and talk to his people, telling those straightforward, practical things that I know are in his heart. Let him preach a sermon on brotherly love and get all his people hand-shaking, and I hope I shall be there that day. The Baptists down town are talking of building a new and finer house. I told some of them that, if there were any danger that in the new church the services would be more formal, the people more proud, and the poor people less welcome, I would a thousand times rather have them stay in the old church as long as it will hold together.

STUDENT.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senex. "She taketh him from his evils, and establisheth in him another Opinion, and adquire which leadeth to True Learning, and likewise one which leadeth to her called False Learning."

Hospes. "What then happeneth?"

S. "If he receiveth," saith he, "the Opinion which leadeth him to True Learning, being cleansed by her he is saved, and becometh blessed and happy in his life, but if not, he is again led astray by False Opinion."

H. "O Herakles! how great is this other danger! But as to False Learning, of what sort is she?" said I.

S. "Dost thou not see that other enclosure?"

H. "Yea, truly," said I.

S. "Doth there not stand without the enclosure by the gate a woman, who seemeth very neat and trim?"

H. "Yea, truly."

S. "This one, then, the most of men who are heedless call Learning, but she is not, but only False Learning," said he. "Those who are being saved, when they wish to come to True Learning, come hither first."

H. "Is there no other way which leadeth to True Learning?"

S. "There is not," said he.

H. "But who are these men, who are wandering within the enclosure?"

S. "These," said he, "are the devotees of False Learning, who are deceived and think that they are associating with True Learning."

H. "Who now are these?"

S. Some are Poets," said he, "and others Orators, others Dialecticians, others Musicians, others Arithmeticians, others Geometricians, others Astrologers and there are others who are like unto these."

H. "But those women who seem to be running about like unto the former, among whom thou saidst was Incontinence—and others with them, who are they?"

S. "These are the same," said he.

H. "Do they then come hither also?"

S. "Yea, by Zeus, even hither, but seldom, and not at all as in the first enclosure."

H. "And do the Opinions also come hither?" said I.

S. "Yea, for the drink remaineth in them which they drank from Deceit, and ignorance

remaineth in them,—yea, by Zeus! and folly also therewith; and neither the opinion nor the other evil departeth from them till, rejecting False Learning, they come into the true way, and drink the power which cleanseth from these things. Then, when they are cleansed, and cast forth all the evils which they have, and the opinions, and ignorance and every other evil, then indeed thus they shall be saved. But staying here with False Learning they shall never become free, nor shall any evil leave them on account of these things learned."

(To be continued.)

THE POWER OF YOUNG MEN.

Under the above heading the *Presbyterian*, of May 25th, says:

There was something very encouraging and inspiring in the Young Men's Convention that met lately in Philadelphia. The mere sight of a thousand young men meeting together in three sessions daily, for four days, and engaging in earnest discussion, was in itself a stirring spectacle. It would have been so whatever the purpose of the convention might have been, and whatever themes might have been discussed. There is that in every body of young men which impresses any thoughtful beholder. There is power in young men's lives. There is in them prophecy of future strength and future achievement. Splendid possibilities are folded up in their manly forms. The young men of to-day will rule the world to-morrow.

* * * * *

There is suggestion, too, in the definiteness of purpose which animated this Young Men's Convention. Young men's work for young men, is their watchword. Every thing else is passed by. All their energies are concentrated upon the one object. They see only one class of the world's vast population. But wherever there is an unsaved young man these Christian young men behold a life in which they instantly become interested, and to save which they will expend money, strength, time, patience, whatever is necessary to win it for Christ. Does not this concentration of purpose suggest to all the young men of the churches something worthy of their imitation? It is not possible for them all to be members of Young Men's Christian Associations, but the young men of every church, even though there may be but dozen of them, can band themselves together in efforts to save the other young men of their community. Much is lost by the scattering of energies over too wide a field. Definiteness of aim secures the bringing of the whole power of individual or associated lives to bear upon single points. Let the Christian young men take it as their chief mission to win young men for Christ. Wherever there is an unsaved young man let his salvation at once become the object of the prayers and wise efforts of all Christian young men of his community.

THE EXACTIONS OF THE WORLD.

The non-professional world is always more exacting of the professions than the members of a profession are likely to be of each other. It is the professional man who feels most keenly the limits of his own science and his own power. The average patient expects more of the average physician than the physician himself would expect of the most accomplished and distinguished member of his profession. So, too, the world is more exacting in its expectations of what a Christian should be, and how a Christian should appear, than Christians themselves are likely to be. Not that the world has a higher standard of Christ-likeness than the Christian has, or ought to have, but that the professing Christian, knowing the incessant struggle and toil and warfare of the Christ-ward life, is more likely to condone the failures of his brothers in Christ. Just because the world is so exacting, it thereby offers to the Christian an increased opportunity to show himself a witness for Christ. And because of its exactions, the Christian should be doubly guarded of his actions in the presence of non-Christians. And yet it is in the presence of the world that the Christian is least likely to manifest himself as a Christian. The Christian is most likely to appear at his worst in the presence of the world; it is there that he is least likely to seem Christ-like. The world may care little for his professed principles, as Christian principles, but the world expects and demands that he shall live up to those principles. It is not in the sanctuary, not at the prayer-meeting or the Lenten service, that the Christian has the best opportunity of witnessing for Christ, but it is in the presence of the unsympathizing, but the no less critical and exacting world.—*S. S. Times.*

THE SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association convened with the church at Salem, W. Va., on Fifth-day, May 23, 1889, at 10 A. M., for its eighteenth annual session, and was called to order by the moderator, J. L. Huffman. After singing, prayer was offered by Geo. B. Kagarise, and the introductory sermon was preached by S. D. Davis. Text, Eph. 4: 13.

The report of the Executive Committee was presented, and after remarks by P. F. Randolph, was adopted as follows:

The following programme was arranged for the present session, May 23-26, 1889.

FIFTH-DAY.

10 A. M. Call to order by Moderator; Introductory sermon by S. D. Davis; Report of Executive Committee; Letters from churches; Communications from Corresponding Bodies; Appointment of Standing Committees.

2 P. M. Report of Committee—Special and Annual.

2.30. Young People's Work, Essay by Ray Randolph.

3. Devotional Exercises.

3. 30. Report of Committee on Resolutions.

8 P. M. Sermon by the delegate from the North-Western Association.

SIXTH-DAY.

9 A. M. Devotional exercises.

9.15. Calling roll of delegates; Reports of Committees.

10. Tract Society's hour.

11. Essay—"Keeping Ourselves in the Love of God," S. H. Davis; Miscellaneous business.

2 P. M. Woman's Work.

3. Devotional Exercises.

3.15. Missionary Society's hour; Unfinished business.

8 P. M. Sermon by delegate from the Western Association.

SABBATH-DAY.

10 A. M. Bible Service, Superintendent Salem Bible-school.

11. Sermon by delegate from the Central Association. 2.30 P. M. Short sermon by the Representative of the Missionary Society, followed by Conference Meeting.

8 P. M. To be provided for.

FIRST-DAY.

9 A. M. Miscellaneous business.

10.30. Sermon by delegate from the Eastern Association.

2 P. M. Unfinished business.

2.30. Sermon.

Preston F. Randolph was appointed chairman of the Committee on Resolutions and the representatives, in attendance, from denominational bodies of the Seventh-day Baptist denomination, appointed members of that committee.

J. L. HUFFMAN, Chairman of Committee.

The letters from the churches were then read, as follows: Lost Creek, Ritchie, Middle Island, Greenbrier, Salemville, Salem, Copen, Roanoke, Conings and West Union.

The request of the West Union Church was referred to the committee on petitions.

Communications from corresponding bodies being called for, T. L. Gardiner, of the Eastern Association, read its circular letter, and made a statement of the prosperous religious condition of at least quite a number of the churches in that Association. Perie R. Burdick appeared as delegate from the Central Association, and read its letter and made a statement of the general religious condition of that body. G. W. Burdick, of the Western Association, appeared as its delegate, reading the corresponding letter, and spoke of its religious condition and the educational interest at Alfred, and complimenting this Association for its patronage to the Alfred University. F. F. Johnson, of the North-Western Association, appeared as its delegate, and spoke particularly of the Sabbath interest as on the increase, especially in the southern part of the Association. Also of the organization of a new church, as well as interests and work generally.

The delegates of sister Associations were heartily welcomed, and requested to participate in its deliberations.

The moderator nominated the standing com-

mittees, which nominations were confirmed as follows:

On nomination of officers—Geo. B. Kagarise, C. H. Davis, Geo. Ford.

On petitions—Marcus E. Martin, L. A. Bond, Lloyd F. Randolph.

On education—O. S. Mills, Jesse F. Randolph, F. J. Ehret.

On Bible-school—P. F. Randolph, F. F. Randolph, F. P. Ford.

On state of religion—S. D. Davis, E. J. Davis, J. J. Lowther.

On finance—Wm. Jeffrey, Jesse F. Randolph, Judson F. Randolph.

The corresponding secretary reported: "No occasion for correspondence has occurred."

C. N. MAXSON, Cor. Sec.

The report was adopted.

It was voted to close the forenoon session at 12 noon.

After prayer by F. F. Johnson, adjourned until 2 P. M.

AFTERNOON SESSION.

After singing, prayer was offered by J. J. Lowther.

A report of a special school committee was called for and read, and on motion the discussion of this report was waived.

The report of the committee on obituaries was presented and adopted, after remarks by S. D. Davis, as follows:

Your Committee on Obituaries would respectfully submit the following report:

It has pleased God to spare to us, as an Association, all our official members except Deacon Jesse Clarke, of the Greenbrier Church, in whose death this church has sustained a sad loss. Deacon Clarke was born in Harrison Co., Va., Sept., 1824, was married to Charlotte Randolph, Nov. 13, 1845, was converted and joined the Seventh-day Baptist Church in New Salem, W. Va., in the spring of 1864, was a constituent member of the Seventh-day Baptist Church on Greenbrier, and was ordained to the office of deacon, Jan. 24, 1876, which office he filled with activity and earnestness until he was called home, Feb. 13, 1889. Though in the death of Dea. Clarke the Association has lost one of its most active members, we have great reason to thank and praise the Lord, that he has so kindly preserved the officary, and that so few of the laity have been called away by death in the past year. All of which is reported.

S. D. DAVIS.

The report of delegate to sister associations last year was called for, read and adopted, the financial part being referred to the committee on finance.

On motion the order for 2.30 was waived.

On motion the consideration of the report of the special school committee was taken up, and, after being remarked to by J. L. Huffman, O. S. Mills, P. F. Randolph and T. L. Gardiner, the time for the devotional exercises having come, the further discussion of the report was again waived.

The devotional exercises were conducted by S. D. Davis.

The time for the report of the committee on resolutions having arrived, the following report was presented and read:

Resolved, As to missionary work, 1st, that we as an Association do hereby express our hearty approval of all the various missionary operations now being pushed by our Missionary Board, including the work among feeble churches and on mission fields in our own land, and that among the Jews and in Holland, and the several branches of our work in China, especially in the matter of reinforcements for China, now being arranged for by the Board. 2d, that we heartily second the efforts to secure organized Woman's Work in co-operation with the Board. 3d, that we do hereby pledge ourselves to do what we can toward the financial support of these missions, and respectfully urge upon all our brethren and sisters the duty urged in the Bible, to "abound" in the grace of liberality, and systematically give of our substance as God hath prospered us.

Resolved, That we do hereby, as an Association, urge upon all our people the great need of denominational loyalty, and the support of our own publications, and

that the permanency of our denominational life demands our patronage for our own school.

On motion the first resolution was referred to Missionary Society's hour.

The second resolution was remarked to by G. W. Burdick, O. S. Mills, T. L. Gardiner, P. F. Randolph, Perie R. Burdick, S. D. Davis, F. F. Johnson and J. L. Huffman, and adopted.

The third resolution, was discussed by F. J. Ehret, when it was moved to adjourn, which was carried, after benediction by Geo. B. Kagarise.

EVENING SESSION.

After a season of music, prayer and Scripture-reading (Mal. 3d chap.), F. F. Johnson, of the North-Western Association, preached from the text, "Will a man rob God?"

On motion the young people's exercises (2.30 to-day) is made a special order for the evening after the Sabbath.

Benediction by T. L. Gardiner.

SIXTH-DAY—MORNING SESSION.

Meeting called to order and reading of the 84th Psalm by the moderator. Prayer by S. D. Davis.

Roll of delegates called.

The discussion of the report of the special school committee was again taken up and remarked to by S. D. Davis, J. L. Huffman, and adopted, viz:

Your Committee on School would respectfully report that in accordance to instruction they have circulated a subscription to raise funds to purchase a lot and erect a building. They have secured pledges to the amount of \$4,866 including a lot of about five acres of land, in the west end of Salem, valued at one thousand dollars. A stock company by the name of Salem Academy, has been organized and incorporated in accordance with the laws of the state of West Virginia, and in harmony with the requirements of the Seventh-day Baptist Educational Society.

The charter is for an Academy, with the privilege of extending it into a college as soon as circumstances will warrant. The contract is let for constructing a two-story frame building, 45 by 60 feet, at a cost which will not exceed the amount of subscription, and the building to be completed by the 15th of November next. We are having a term of school this spring with four teachers, J. L. Huffman, acting principal. There are 84 pupils enrolled, including the primary department. The committee feel that the prospect for the school is even better than was expected.

J. L. HUFFMAN, J. F. RANDOLPH, C. N. MAXSON, F. F. RANDOLPH, S. D. DAVIS, E. J. DAVIS, F. J. EHRET, G. H. F. RANDOLPH,

Com.

The report of committee on Bible-school institute was presented, read and adopted as follows:

Your committee appointed to arrange for institute work would report that pursuant to instruction, an institute was held at Greenbrier, in September. The interest with those in attendance was good.

P. F. RANDOLPH, S. D. DAVIS, } Committee.

The treasurer's report was read and adopted and referred to the finance committee as follows:

ALVA F. RANDOLPH, Treasurer, In account with the S. D. B. SOUTH EASTERN ASSOCIATION.

Table with columns for Dr. (Debit) and Cr. (Credit) items, including Balance in treasury last report, Lost Creek Church, Salem Church, Greenbrier Church, Middle Island Church, Ritchie Church, Middle Island Church, Joint Collection taken for Missionary and Tract Societies at Association of 1888, Cash paid to Missionary and Tract Societies, and Paid Eld. H. B. Lewis, delegate to Association for 1888.

Balance in treasury.....	3 98
The churches yet in arrears are:	
Roanoke.....1888	1 73
".....1887	1 48
Bear Fork.....1888	63
Salemville.....1887	3 72
".....1888	1 73
Copen.....1888	79

Respectfully submitted.

ALVIN F. RANDOLPH, Treasurer.

A report of committee on education being called for, was read and spoken to by O. S. Mills, J. J. Lowther, Perie R. Burdick, T. L. Gardiner and G. W. Burdick, when the Tract Society's hour having arrived, T. L. Gardiner came forward to represent its interests, speaking of its publications and the influences that are, and should be, set in motion by them.

F. F. Johnson spoke of his conversion to the Sabbath, indirectly at least, by tracts published by the Society. Perie R. Burdick, referred to the financial interests of the Society, to which additional remarks were made by T. L. Gardiner and P. F. Randolph, and closing remarks were made by the moderator.

L. B. Davis, jr., read the essay of S. H. Davis, "Keeping Ourselves in the Love of God."

The report of the committee on education was adopted as follows:

Your Committee on Education would respectfully report, that we are thankful to note the growing interest in Education among our people, and we would urge the importance of supporting our denominational schools.

We heartily approve of the work of the special committee of this Association, and we are glad to know that there is a fixed purpose on the part of the people to establish a good school at Salem, and we urge the imperative duty to support Salem Academy with our money, our patronage and our influence.

O. S. MILLS,
J. F. RANDOLPH, } Com.
F. J. EHRET,

The committee on petitions reported:

1. That we recommend that the next session of this Association be held with the church at Greenbrier. 2. That as the West Union church has asked for admittance into this body we would recommend that their request be granted.

M. E. MARTIN,
L. A. BOND, } Committee.
LLOYD F. RANDOLPH.

Report adopted.

The committee on nomination of officers reported, which, after some amendments, was adopted as follows:

Moderator, C. N. Maxson.

Recording Secretary, M. Wardner Davis.

Assistant Recording Secretary, F. J. Ehret.

Corresponding Secretary, F. F. Randolph.

Treasurer, Alva F. Randolph.

For introductory sermon, M. E. Martin; alternate, O. S. Mills.

Essayist, O. T. Davis.

Delegate to sister Associations next year, J. L. Huffman; alternate, S. D. Davis.

GEO. B. KAGARISE,
C. H. DAVIS, } Committee.
GEORGE FORD.

The discussion of the last item of the report of the committee on resolutions was resumed with remarks by Perie R. Burdick. A motion to amend having been seconded, remarks were then made on the amendment by S. D. Davis, O. S. Mills, P. F. Randolph. After singing "Praise God From Whom All Blessings Flow," and benediction by O. S. Mills, adjourned until 2 o'clock.

AFTERNOON SESSION.

Met according to adjournment. After singing, prayer was offered by G. W. Burdick.

On motion the general order for this hour was waived for half an hour.

The minutes of yesterday and this forenoon were read, corrected and approved.

Report of the committee on Bible-schools was presented, read and moved for special order of business.

The hour for woman's work at hand, Mrs. J.

L. Huffman read a paper on the subject: "What can the Women of this South-Eastern Association do to Help on the Work of the Woman's Board." Perie R. Burdick spoke about some of the work accomplished by the Woman's Board. They have secured two volunteers for the China field, one a teacher and the other a nurse to assist Dr. Swinney. These results have been reached by consecration, earnest prayer and faithful work on the part of the members of this Board.

Devotional exercises conducted by the moderator.

The time for "Missionary hour" on hand, it was moved that the first item of the committee on resolutions be adopted, which was discussed as follows:—Conducted by T. L. Gardner.

First, the Fields.

- (a) The South-west, F. F. Johnson.
- (b) The North-west, G. W. Burdick.
- (c) The South-east, S. D. Davis.
- (d) China and its reinforcements, Perie R. Burdick.
- (e) Holland and Mission to Jews, O. S. Mills.

Second, "Our Duty and How to do it," J. L. Huffman. The resolution was then adopted by a rising vote.

Adjourned after singing, "To the Work."

Benediction by M. E. Martin.

EVENING SESSION.

Sermon by G. W. Burdick, delegate from North-Western Association. Text, Heb. 10: 35, 36.

SABBATH MORNING.

Bible-school services conducted by the Superintendent of the Salem Bible-school, P. F. Randolph, in the following order:

9.45. Teachers' meeting.

10. After usual introductory services, class exercise of ten minutes. Lesson Mark, 14: 43-52.

The further exercises were guided by the following form:

Subject, The Betrayal.

- 1. Open Foes—F. F. Johnson.
- 2. False Friend—G. W. Burdick.
- 3. Disciples—O. S. Mills.
- 4. Saviour—T. L. Gardiner.

11. Sermon by Perie R. Burdick, delegate from the Central Association. Text, Prov. 27: 8.

The speaker stood in an open window, as, besides a crowded house, a large congregation was outside who were anxious to hear. Communion services were conducted by J. L. Huffman and Geo. B. Kagaris.

SABBATH AFTERNOON.

After introductory services, sermon by T. L. Gardiner, representative of the Missionary Society. Text, James 4: 4, followed by an interesting social conference meeting.

EVENING—8 O'CLOCK.

Introductory services by the moderator, and T. L. Gardiner. The special order for this evening again waived until 2: 30 P. M. to-morrow. The consideration of the report of the committee on Bible-schools was resumed and discussed by J. L. Huffman, T. L. Gardiner, G. W. Burdick, O. S. Mills, F. F. Johnson, and adopted as follows:

The statistics from the Bible-schools are too meagre to make a satisfactory report. Those reporting are sustained during the year. One church reports two schools, both using the *Helping Hand*, one having a teachers' meeting. The proportion of scholars not church members, shows a work of ingathering yet necessary.

P. F. RANDOLPH, Chairman Committee.

O. S. Mills, appointed to write the corresponding letter. Adjourned after singing the doxology, and benediction by Geo. B. Kagaris.

FIRST-DAY MORNING.

9. Prayer by G. W. Burdick, minutes read and approved.

Report of Committee on finance was presented, and after remarks by J. L. Huffman, J. J. Lowther, Wm. Jeffrey, was adopted as follows:

Your committee on finance beg leave to submit the following report:

They find in the hands of the treasurer as per his report.....	\$3 98
They also find as per treasurer's report, churches in arrears as follows:	
Roanoke, for.....1887	1 48
".....1888	1 73
Salemville for.....1887	3 72
".....1888	1 73
Connings or Bear Fork for.....1888	63
Copen for.....1888	79
They approximate the expenses as follows:	
Delegate to sister Associations at.....	75 00
An account presented by C. N. Maxson....	1 82

\$76 82

Which we recommend be allowed, and apportion the same after deducting the \$3 98 in the treasury, as follows:

Salemville.....	3 45
West Union.....	1 73
Greenbrier.....	9 89
Copen.....	1 33
Middle Island.....	9 31
Connings or Bear Fork.....	1 44
Ritchie.....	7 20
Salem.....	17 47
Roanoke.....	3 36
Lost Creek.....	17 66
Amount in treasury.....	3 98

\$76 82

All of which is respectfully submitted.

WM. JEFFREY,
JESSE F. RANDOLPH, } Com.
JUDSON F. RANDOLPH,

The moderator, by request made last evening, nominated the following committee to hold a Bible Institute in the next year, which was confirmed: O. S. Mills, P. F. Randolph, S. D. Davis and C. N. Maxson.

The following nomination for an Executive Committee for the ensuing year was made and confirmed: C. N. Maxson, J. L. Huffman, Jesse F. Randolph, J. J. Lowther, O. S. Mills, E. J. Davis, Geo. B. Kagaris, F. P. Ford, M. M. Hevener.

Resolved, That we extend a vote of thanks to the people of Salem and vicinity for their liberal entertainment through the meetings of this Association.

The moderator, by instruction, appointed a Committee on Obituaries for next year, consisting of S. D. Davis, and F. M. Swiger.

Voted that the delegate to sister Associations have an order on the treasurer for \$75; also that C. N. Maxson have a similar order for \$1 82.

The following resolution was adopted after remarks by T. L. Gardiner and J. L. Huffman:

Resolved, That this Association does hereby express its approval of the work done by the Executive Board of the American Sabbath Tract Society, and recommend to all our people that they do what they can to extend the circulation of the SABBATH RECORDER, and the various publications of our people, and urge upon all the great necessity of doing what they can toward the financial support of the work.

The following resolution was adopted after remarks by J. L. Huffman, and ordered that a copy of it be presented to the railroad agent at Salem.

Resolved, That this Association hereby express our hearty appreciation for the favors of the B. & O. R. R. officials in providing special rates and accommodations to those attending this session, and of their agent at this place, F. E. Hall, for his interest and efforts in our behalf.

A motion to take up the third item of the committee on Resolutions having prevailed, it was taken up and the amendment discussed by P. F. Randolph, S. D. Davis, J. L. Huffman, T. L. Gardiner.

The hour having arrived for a sermon, T. L. Gardiner, delegate from the Eastern Association, preached, standing in an open window, as the speaker did yesterday, and for the same reason. Text Matt. 5, 16. After which a collec-

tion was taken for the Missionary and Tract Societies amounting to \$17 28.

Benediction by George B. Kagarise.

AFTERNOON—2 O'CLOCK.

Prayer by F. F. Johnson, singing, "Whiter than Snow." Minutes of forenoon session read.

Report of Committee on State of Religion presented, which was adopted as follows:

Your committee on the state of religion take pleasure in reporting that they have had under consideration the facts, as reported in the letters from the churches and otherwise, and find that eight of the ten churches that comprise this Association have enjoyed precious revivals of religion since our last annual gathering. Though there has not been in those meetings all accomplished that we did desire, they have been to the churches that have enjoyed them, invaluable. We have conducted, at three other points where our people live, in Harrison, Dodridge and Gilmore counties, revival meetings which have accomplished a blessed work of grace, which will add to our number of members and most likely to the number of our churches. These facts, taken together with the activity of our Bible-schools, the unity and harmony of our people, are evidences of a healthy religious condition. Though the number of churches composing this body have increased by actual organization, since its formation in the year 1872, from five to ten churches, your committee is of the opinion that we were never more thoroughly united than now, and that our religious prospects are now more flattering than ever before. In view of these facts your committee would earnestly recommend that we renew our covenant with God and each other, that we will try in the future more earnestly to cultivate all the Christian graces and with renewed zeal and energy press on the work of salvation to the destruction of all sin.

All of which is respectfully submitted.

S. D. DAVIS,
J. J. LOWTHER, } Com.
E. J. DAVIS,

Circular letter read and approved as follows:

The South-Eastern Seventh-day Baptist Association to sister Associations:

Greeting.—We are soon to close the eighteenth annual session of our Association. The session has been one of usual interest and profit. The attendance has been good, and on the part of the delegates in attendance there is manifest a good degree of denominational loyalty, and a strong desire to see our churches brought into better working condition, and enlarged. Although our dear Bro. S. D. Davis has done faithful work as general missionary, yet we see a great need of more settled pastors. All our churches have been represented by letters, and, with one exception, by one or more delegates. The reports show a net increase of nineteen. A church of fourteen members was organized at West Union last September and has been received into our Association. Our programme, as published, has been carried out with slight variations.

Brother Gardiner represented the Missionary Society and conducted an interesting and profitable exercise. As no one appeared to represent the Tract Society the hour assigned to it was spent in voluntary speeches on the extent of the work, and urging the importance of making the best use of our denominational publications. We are very thankful to be able to report that the interest manifested one year ago in having a denominational school in the bounds of this Association has ripened into the founding of Salem Academy, with bright prospects before it.

Dear brethren and sisters will you give us your sympathy and aid in this work of so great importance. We have been greatly cheered and aided by your delegates for which we are truly thankful. We send to represent us at your coming sessions, Eld. Geo. B. Kagarise. That the blessing of God and the presence of the Holy Spirit may attend you in all your deliberations is our prayer.

By order of the Association,

O. S. MILLS.

The discussion of the resolution before us this forenoon was resumed and after some amendments was adopted as follows:

Resolved, That the prosperity of Zion demands that special emphasis be placed upon the importance of church membership in connection with or immediately after baptism.

Voted that when this Association adjourns, it adjourns to meet with the church at Greenbrier, on Fifth-day before the last Sabbath in May, 1890.

The time for the special order for 2.30 o'clock

at hand, after singing, O. S. Mills spoke on the theme—Young People, from Matt. 12: 12. T. L. Gardiner, subject, Our responsibility to Young People. Theme—The Home, the School, the Church.

Perie R. Burdick. 1st, Seek first the Kingdom of God. 2d, A Thorough Education.

G. W. Burdick. What are to be the Seed Growing among Young People?

Report of delegate from the South-Eastern Seventh-day Baptist Association to sister Associations.

Your delegate reports that he attended all the sister Associations, except the South-Western, recently organized, at which he was cordially received and invited to participate in all of their deliberations, and given a prominent place on the several programmes of those bodies. The intelligence imparted to them by your delegate of the religious, educational, and denominational interests of your Association was received with marked attention and interest. Your delegate is of the opinion that the expenses incurred by this interchange of delegates is a wise and profitable investment. The Eastern Association was held with the Berlin Church, New York, the attendance not large owing to the isolated location of that church. A healthy religious interest was reported from the churches, with a desire for more complete consecration to the work of the Lord. Added by baptism, 26; by letter and experience, 31; total additions, 57; loss by death, 46; by dismission, 23; by excommunications, 36; total losses, 105; net decrease, 48. In this as well as in other Associations, much of the decrease occurred by dropping non-residents from the roll of membership. The fact of the effort made in your association to establish a school of high grade, was enthusiastically received by all of the Associations. Denominational interests were earnestly advocated in this Association. The Central Association was held with the Verona Church. Introductory sermon by L. R. Swinney. The attendance not large from the fact that the General Conference is to be held so soon in the bounds of this Association. Harmony prevails throughout the churches reported, especially between pastors and people. Meetings well attended, especial interest in the working of the societies of Young People's Christian Endeavor. A slight decrease in the membership was reported, number not given. The Tract and Missionary Societies received much attention by persons appointed for those objects. The Woman's Board also received due attention. A. H. Lewis, delegate from the Eastern Association, in this, as in all the Associations, made interesting and thrilling remarks on the question of social purity, showing much of the evil connected with that thought in our times.

The Western Association was held with the church at Little Genesee, N. Y., the attendance was large and much interest was manifest in the various topics which came before that body. The state of religion was reported as follows: that the churches are enjoying a good degree of prosperity in that harmony prevails and activity in Christian work is every where manifest. No extensive revivals were reported; four churches reported additions by baptism.

The various societies of the denomination received due attention by persons appointed for those interests. Especial interest was created by the presence of Mrs. Lizzie Nelson Fryer, of Shanghai, China, who made interesting remarks on Woman's Work in Foreign Missions, and answered many questions asked her by individuals about the mission and mission property there. One of special interest was that the Chinese possessed the principal of sticktoativeness in religious matters equal to any people, of which some are fearful. The presence of our missionaries elect, was also a source of much interest. The North-Western Association was held with the church at Milton Junction, Wis.; attendance large; 27 churches reported by letter, and 18 by delegate; one new church in Kansas received at this session; 4 churches report revivals by especial effort; 12 others report increase in membership without especial effort. The churches reporting show a net increase of 6, and it was believed that if all had reported, a larger increase would have appeared. In this Association, in addition to the denominational interest which received so large attention, the Sabbath-school work was fully represented by the labors of a Sabbath-school board, which has held Institutes and done efficient work. Here also the presence of our missionaries elect to China, added much interest to the meetings as they had never before been in the bounds of that Association. A marked feature of all of these Associations was the religious and denominational element that seemed to prevail over business, giving to the appearance of the meetings that of a revival season. Your delegate feels grateful for the

opportunity thus afforded of attending these meetings and prays that you may be as largely blessed as he was. The expenses of this delegation was \$51 15, and he had received \$45 99, leaving a balance his due of \$5 16. Respectfully submitted,

H. B. LEWIS, *Delegate.*

The Association adjourned at 4.45 P. M., with benediction by G. B. Kagarise.

J. L. HUFFMAN, *Moderator.*

M. WARDNER DAVIS, *Clerk.*

F. F. RANDOLPH, *Assistant Clerk.*

HOME NEWS.

Rhode Island.

ROCKVILLE.—The religious interest in our church continues good. We have had baptism on two Sabbaths lately, May 25th and June 8th. Our brethren are interested in our denominational work, and are willing to bear a proportionate share of the burden of expenses.—Prof. Robert Peck, of New York, a converted Jew, spent last Sabbath and First-day with us, preaching on Sabbath morning and evening, and also on First-day evening. We were unfortunately confined to the house on account of sickness, so that we had not the pleasure of hearing him. But from the accounts given by the brethren, his discourses were able and well received by the congregation. The professor read me a lecture on the "Restoration of the Jews," which was most excellent both as to matter and manner. He handles his subject with marked ability. He is wide awake, and seems to be an ardent, Christian worker. We only hope that he will find a place among our people, where he can be useful.

A. McLEARN.

Minnesota.

DODGE CENTRE.—We have great reason to thank God and take courage. At the semi-annual meeting, June 7th-9th, we had a good time. On Sabbath, six were added to the church and one received for baptism. On First-day, two were added to the church and one received for baptism. On Sabbath, June 15th, one was added to the church and four received for baptism. Last Sabbath, June 22d, I was at Alden, attending the funeral of Henry Collins, Esq., but I am told the prayer and conference meeting was one of deep interest. Next Sabbath, June 9th, we expect to attend to the baptism of these six, and we are praying that others may be ready at that time. May God grant his Holy Spirit, so that all may be brought into the fold. And we want this same work to go forward at Trenton and Alden. Providence permitting, I shall be at Trenton on Sabbath, July 13th. At that time, we are to have preaching service, both morning and afternoon. Bring the dinner baskets so that all can stay and attend. Dear brethren and sisters, come prepared in heart to receive spiritual blessings. Material food is necessary to keep up the physical strength, but it is of more importance to secure good for the soul. Let all who have learned to pray earnestly, ask for a baptism of the Holy Spirit at the time. Let the promise be remembered, that God is more willing to give the Holy Spirit to them that ask, than earthly parents are to give good gifts to their children. On First-day night, July 14th, preaching service in the school-house, east. Other services at Trenton, as shall be thought best at the time.

During the week I shall pass on to Alden, so as to be there on Sabbath, July 20th. May God grant, that these two weeks of missionary work may be worthy of remembrance, because of the good done in the name of Christ. S. R. W.

MISCELLANY.

HOW IRELAND IS GOVERNED.

One of the chief grievances of which those Irishmen who desire Home Rule complain, is the way in which Ireland is governed by English officials. All the local affairs of Ireland, indeed, are under the direct or indirect control of what is called "the Government of Dublin Castle."

Dublin Castle has been, for many centuries, the residence of the chief executive ruler of Ireland, who has always been appointed by the British crown, and has been the representative of the British king or queen in that country.

The lord-lieutenant, or Viceroy, of Ireland, as this ruler is called, has always enjoyed large, almost despotic powers. He is not responsible, in any way, to the Irish people, over whose concerns he exercises so large an authority. He is responsible only to the British Cabinet, and through it, to the British Parliament.

If every Irishman in the island opposed his policy, they could not call him to account. So long as he was sustained by the British Government, he could do as he pleased. Usually the lord-lieutenant has been a great English peer. When he has been, as the present holder of the office is, an Irish nobleman, he has yet been devoted to British, rather than to Irish, interests.

Associated with the lord-lieutenant is the "chief secretary for Ireland," who is almost invariably an Englishman, who sits as a member of the British House of Commons, and who goes in and out of office with the British political party to which he belongs. The lord-lieutenant also holds his place only so long as his party is in power. These two chief officials, with their headquarters at Dublin Castle, preside over a large body of minor officials, and over the general local concerns of Ireland.

The lord-lieutenant has a very wide range of appointing power. Ireland's affairs are mainly administered by a number of boards, the chief of which are the boards of local government, public works, national and intermediate education, lunacy, fisheries, charities, prisons, and loan funds. The members of all these boards are chosen by the lord-lieutenant, and work under his supervision. They manage all the affairs relating to the poor, public health, cattle diseases, the prisons, and the schools, and other purposes of local governing bodies. There are local elective boards in the Irish towns, but these are elected by a restricted suffrage, and their acts may be reversed and rejected by the central boards at Dublin.

The lord-lieutenant also appoints the lord-lieutenants of the Irish counties, and these, in their turn, select the unpaid magistrates who dispense justice in the local courts. It is said that, although Ireland is Catholic by more than four to one, three-quarters of the local magistrates so appointed are Protestants. The lord-lieutenant selects the poor-law guardians, and the sheriffs of the counties; and the sheriffs, in their turn, appoint the grand juries, which, in Ireland, possess large powers of local control.

The "stipendiary" magistrates, who are paid for their services, and who hold higher courts, are also selected by the central power at Dublin Castle. The police, who have in charge the maintenance of public order in Ireland, are under the command of an inspector-general at Dublin, who is the appointee of the lord-lieutenant; and the police, also, are really under his control. The Irish police are a military force, armed with rifles and swords, and drilled in military fashion.

Thus it is seen that the local affairs, the administration of justice, and the preservation of order in Ireland, are virtually in the hands of the lord-lieutenant, who is not in the least responsible to the country wherein he exercises his great powers, but only to the British Government.

Mr. Chamberlain, the English statesman, who has recently opposed Mr. Gladstone's scheme of Home Rule, yet declared, on one occasion, that the system of British rule in Ireland "is as completely centralized as that with which Russia governs Poland. An Irishman at this mo-

ment," he added, "cannot move a step, he cannot lift a finger in any parish, municipal, or educational work, without being confronted by, interfered with, or controlled by, an English official, appointed by a foreign government, and without a shadow of representative authority."

CONSCIENCE-STRICKEN.

In order to become thoroughly hardened in sin, it is first necessary to *forget*, and what usually quickens a seared conscience is a flash of memory. An English ship was attacked by pirates in the Indian Ocean. The vessel was a merchantman, and was poorly armed for an encounter with professional desperadoes, but the crew made a gallant resistance.

At length the pirates succeeded in boarding her, and after a short, but severe conflict, the captain was killed, and several of his men, and the ship became the prey of the plunderers.

Binding the survivors of the crew securely, the pirate captain and his followers at once sought the cabin and hold for treasures. Going down the companion-way, they heard a low, soft voice, it sounded like the voice of some one praying.

The pirate ordered his men to stop, and he went noiselessly to the cabin-door, which stood ajar, and looked in.

There knelt the murdered captain's wife, a young and beautiful woman, with one arm folded round a bright-haired little boy, and the other raised to heaven in supplication.

"God of all mercy!" he heard her pray, "save the life of my child! But oh, if it be thy holy will, rather let him perish now than live in the hands of these wicked men, who will train him to dishonor thee and ruin his own soul!"

The pirate chief stood motionless, gazing on the tear-stained face, and listening to the mother's prayer of agony. Years ago, his own mother, now dead, had prayed for him as earnestly. Drunken with iniquity and steeped in crime, he had long forgotten her. But he remembered her now.

The scene before him called back all her love, and her lost fidelity to him. The thought of what he was now, came like a shock of punishment, and with a great cry he staggered into the cabin.

"Lord, God, have mercy on me!" he said. "Woman, you have nothing to fear. I can't hurt you or your child now."

With pale face and set lips, the man unbound the captive sailors, and calling his men, returned to his own ship, and sailed away like one pursued by an avenger.

Not long afterwards, he surrendered himself to the British East India government. But remorse for his crimes so preyed upon his spirit and strength, that he fell into a fatal fever, and died in prison before his trial came. He died a penitent, casting himself on the mercy of him whose laws he had so daringly broken. We may hope that his mother's prayers for him were answered at last.

CHANGED MEANINGS.

Many of the most familiar words and customs of civilized life have lost through daily use during centuries, all trace of their original meaning. The ordinary panel of a door is made in the shape of a cross, which was intended to keep out witches and evil spirits. Bells, when first used on churches, were blessed, and they were rung in order to drive back all demons within hearing. The eaves of a dwelling in the same age were made to project, that they might shelter settles, on which the beggar or wayfarer could rest. Horse-shoes became a sign of good luck, because witches in the dark ages were put to the test by grasping a hot iron, a horse-shoe being the iron most frequently employed. As the witches would naturally avoid horse-shoes, they were nailed on the doors to keep them out. Shaking hands on meeting originated in the days of chivalry, when two friendly knights joined right hands in sign of trust, thus rendering themselves powerless to grasp their swords.

It would be a jolly good thing for a great many couples on their way to be married, if they could only be stopped in time and brought back separately.—*Holly Tree.*

REPORT OF THE TREASURER OF ALFRED UNIVERSITY.

For the Quarter ending May 31, 1889.

REVENUE AND EXPENDITURE ACCOUNT.

Revenue.	
Cash on hand and in Bank at last report	\$ 1,804 81
Memorial Hall Fund	1 50
University Paper	6 25
Tuition	1,467 49
Interest	237 24
A. B. Kenyon, Treasurer Seventh-day Baptist Education Society, for Theological Library	17 20
State, Teacher's Class	111 00
Graduation Fee	5 00
Rentals	231 94
Overdraft, University Bank	
Account of Chair Industrial Mechanics	\$354 66
Surveying Fund	4 90
Potter Chair History & Political Science	210 10
Chair Greek	20 83
Indebtedness Fund	9 61
General Fund	640 75—1,240 91
	\$4,648 34

Expenditure.

Salaries	\$ 3,486 66
University Paper	180 48
Surveying Apparatus	41 25
Mechanical Library and Apparatus	11 87
Chemicals	15 00
Printing	17 50
Furniture	16 00
Incidentals	4 03
Transferred to Principal, Account Young Men Preparing for the Ministry	89 27
Museum Casing Fund	7 00
Janitors	124 29
Apparatus, Babcock Chair Physics	85 11
Interest	15 00
Rebate Tuition	12 00
Repairs	19 38
Tuition Notes	38 50
Cash on Hand	
Account Chair Church History and Homiletics	\$ 98 50
Mechanical Library and Apparatus Fund	68 47
Theological Library	31 60
Young Men Preparing for the Ministry	61 65
Museum Casing Fund	33 65
Babcock Chair Physics	115 61
General Fund	88 52—500 00
	\$4,648 34

E. & O. E.
Examined and compared with vouchers and found correct.
W. C. BURDICK, Auditing
L. D. COLLINS, Committee.

SPECIAL NOTICES.

THE HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843?

REV. R. TREWARTHA, D. D., pastor of the Seventh-day Baptist Church at Cartwright, Wisconsin, holds himself ready to engage his services (as pastor) to any church of like faith and practice. Salary, a secondary object. The spreading of light and truth, in building up the kingdom of Christ in the world, is of far greater importance than money. God's promise is, "The bread shall be given and the water shall be sure." Superfluities are not in the bond. Elder Trewartha has no family.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago, Ill.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address: Rev. J. G. Burdick, 111 West 106th St., New York City.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Criddle, at his office in Hornellville, on or before August 15, 1889, for settlement.
D. F. CRIDDLE, Administrator.

SOUTHERN ILLINOIS.

The work in the Southern Illinois field still continues to grow, and the demand in other parts of my work seems to be no less urgent. The following is an extract from a letter just received from sister Todd, a Sabbath-keeping sister in my old home in Kentucky; she says, "I feel as if I wanted to talk with you to-day through the mails, more for advice than any thing else. Our grand-daughter wants to be baptized and join the church. She is twelve years old. I have talked with her and instructed her all I could since she professed faith in the Saviour, and she has read for herself. She has always been taught that the Seventh-day is the day to be kept by all people, therefore she wants to become a member of the Stone Fort Seventh-day Baptist Church. Can you not come over and baptize her, as it is her wish for you to do so?" It will be remembered this sister is the one that came to the Sabbath and became a member of the Stone Fort Church at the time Eld. J. M. Todd visited Kentucky. It is commendable that she has brought the child up in the nurture of the Lord, so that she is now willing to become a member of that despised sect, and in that place where no other youth of the country are of that faith. I think it would be cruel not to go and attend to it at once. So I wrote sister Todd that I would come over the first of July and attend to it. May God bless them in their isolation.

C. W. THRELKELD.

CONDENSED NEWS.

Domestic.

General Simon Cameron died at 8 o'clock, June 24th, at Lancaster, Pa. The new directory of the city of Brooklyn, N. Y., shows a population of 878,000. The United States imported 150,000,000 pounds of coffee more last year than in the year before.

The Brooklyn aldermanic committee has approved plans for the extension of the water works, at an expense of \$4,000,000.

Dr. Eugene Thayer, a well-known organist of New York, committed suicide by shooting, at Burlington, Vt., June 28th. He was despondent.

A telegram has been received in Rochester, announcing the discovery, by Professor Barnard, of Lick Observatory, of a new comet, located in Andromeda. It is very faint.

George Burden walked all the way from Albion, Mich., to Chatham, N. Y., wheeling a wheelbarrow laden with his trunk, weighing fifteen pounds. He was eight weeks on the road. He is seventy-three years old.

Secretary Tracy has ordered that all flags now in service, as ensigns and union jacks, on board the ships of the navy and at the navy yards, be called in on July 4th, and new ones, having forty-two stars on the blue union, issued.

One of America's most famous women, Miss Maria Mitchell, died last week, at Lynn, Mass., at the age of seventy-one years. Her astronomical studies, discoveries and calculations, made her name a respected one the world over.

A forest fire started in Cascade county, Montana, near Sand Coules, June 26th, and all efforts to check it have failed. Two days later, the fire covered an area of 100 square miles, and had destroyed the best hay ground in the region. The loss will be very heavy. No such prairie fire has been known in Montana in recent years. No lives are reported lost, but several ranchmen have been burned out.

Foreign.

The Sultan of Turkey has contributed £200 to the Johnstown relief fund.

A Quebec dispatch says the steamer Victory is ashore at Isle Verte. She will probably be a total loss.

China is going into the railway business very extensively and expensively. She is also going to organize a first-class police system.

Russia has re-adopted the law which forbids heirs to the throne contracting marriages with persons not members of the Orthodox Greek Church.

A druggist at Woodstock, Ont., supplied sugar of lead for tartaric acid, which was used in lemonade. Fifty persons were poisoned, several fatally.

Polygamic mormons are leaving the United States and settling in Alberta territory, Canada, in such numbers as to set the dominion authorities seriously to thinking what to do with them. Mexico suffers from a similar annoyance.

MARRIED.

SAUNDERS-BABCOCK.—At the home of the bride's parents, near Grand Junction, Iowa, June 27, 1889, by Rev. E. H. Socwell, Mr. H. A. Saunders, formerly of Albion, Wis., and Miss Hattie M. Babcock, of Grand Junction, Iowa.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

THATCHER.—Samuel Thatcher was born at Brookfield, Orange Co., Vermont, Oct. 3, 1791, and died at Scio, N. Y., June 20, 1889, aged 97 years, 8 months and 17 days.

Mr. Thatcher came to Alfred in June, 1812, was in service a short time in the war of that period, for which he received a pension. February 15, 1816, he was married to Mrs. Ruth Green, by whom he had two children, one of whom became the wife of John L. Russell, with whom he lived at the time of his death. His wife died about twenty-two years ago, and was buried in Brockport, N. Y. Mr. Thatcher was well known in and around Alfred. He was a quiet, unobtrusive man, sober, industrious, and of strict integrity. He had never used intoxicating drink, nor tobacco. His religious faith was Presbyterian, and he was a faithful, Christian man. He retained his faculties remarkably well. His funeral was held at the house of Mr. Russell, in Scio, June 22d. His remains were interred in the cemetery at Belmont, N. Y. A. A. P.

BARNES.—In Buffalo, N. Y., June 21, 1889, Artie, wife of K. L. Barnes, aged 32 years.

Her home was at Manistigue, Mich. She was at Dr. Pierce's, in Buffalo, receiving treatment for a cancerous tumor. Her body was brought to the home of her husband's brother, H. A. Barnes, at Millport, Pa., for funeral and interment. She was much beloved by all who knew her.

SMITH.—In the notice of the death of the wife of Albert M. Smith, of Main Settlement, given June 20th, the name should have been Welthy C. Smith. Her membership was with the Portville Church. G. P. K.

COON.—In DeRuyter, N. Y., June 11, 1889, Frank B. Coon, aged 69 years, 10 months and 20 days.

Brother Coon made a profession of religion when a mere youth, and united with the Seventh-day Baptist Church at DeRuyter, of which, for nearly three score years he remained a worthy member. He was the oldest of eleven children, only three of whom survive him. He was a very affectionate husband, and father. He was obliging as a neighbor, strictly honest in all his business relations, and a very hard working man. He had worked all day, and while eating his supper was seized with heart trouble, and in less than three hours his spirit took its flight. He leaves an aged mother, eight children, and a wife, and many friends and acquaintances, who knew him only to love him. The funeral was held in the church on Sabbath day, June 15th. In the absence of the pastor the writer preached from Ps. 90: 10. P. R. B.

VAULIER.—Near Friesburg, N. J., June 17, 1889, George Vaulier, in the 75th year of his age. J. C. B.

RASINGER.—At Marlboro, N. J., after a lingering illness, which she bore with great patience, Mrs. Rachel D. Rasinger, in the 60th year of her age. J. C. B.

COTTRELL.—Susie Christine, infant daughter of Rev. and Mrs. I. L. Cottrell, born Nov. 22, 1888, died, of tuberculous meningitis, at Ashaway, N. L., June 21, 1889.

She was named after "Chrissy," of Pansy's "Chrissy's Endeavor," in the Golden Rule, and by her winsome ways she was greatly beloved by the girls of the Christian Endeavor Society of the First Hopkinton Church. Beautiful in life, beautiful in death, a lovely treasure laid up in heaven.

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptation,
Sin cannot harm her there. O. U. W.

HENDERSON.—In Shiloh, N. J., June 17, 1889, aged 40 years, Mrs. Rachel Smalley Henderson, wife of Samuel Henderson, of New Market, N. J.

Sister Henderson was a worthy member of the Seventh-day Baptist Church at New Market. For several months she had been in declining health, and at the time of her death she and her husband were spending a few weeks at the home of her brother, Morgan Smalley, in Shiloh. Her remains were brought to her home in New Market, Wednesday, June 19th, where her funeral services were held, and the interment took place in Plainfield. She leaves a husband and four bright little children, besides many friends and acquaintances, to mourn their loss, but with the comforting assurance that for her "to die is gain." L. E. L.

BABCOCK.—In Westerly, R. I., June 13, 1889, Henry L. Babcock, in his 47th year.

He was sitting in the G. A. R. rooms in the evening, conversing with comrades. He fell over against one and seemed to be in a faint. They laid him upon the floor and tried to revive him, but he gasped a few times and was gone. Mr. Babcock was the son of James and Eliza Babcock, and was born in Hopkinton, R. I., Dec. 5, 1842. During the Rebellion he enlisted in the 26th Regiment, Connecticut Volunteers. He was terribly wounded at Port Hudson and beyond all expectation so recovered as to return home and be able to work, but had suffered from it ever since. This wound probably induced his sudden death. His first wife was Josephine Barber, who died leaving one daughter. The company in whom mourns his sudden departure was Ida E. Sisson, of Alfred Centre, N. Y., whom he married Dec. 5, 1878. He leaves a daughter and two sons. He was a member of the Pawcatuck Church. Beloved by his friends and comrades, fellow-citizens and shop-mates, his funeral services were largely attended. O. U. W.

AVARY.—In Waterford, Conn., June 27, 1889, Nettie E., only child of Arthur T. and Lizzie M. Avary, aged 10 months. Interment was made at Ashaway, N. I. I. L. C.

VANHORN.—At Welton, Iowa, June 25, 1889, of consumption, Amaranta R., wife of Al VanHorn, aged 59 years and 25 days.

The subject of the above notice was born in Franklin Co., Ohio, and when quite young made a profession of religion and united with the Seventh-day Baptist Church. With her parents, Davis and Mary Loofboro, she moved to Jackson Centre, Ohio, where she was married to Al VanHorn, April 13, 1847. Subsequently, with her husband, she moved to Trivoli, Peoria Co., Ill. In 1857 she moved to Welton, Clinton Co., Iowa, where she has since lived. She has been a great sufferer for some months, but her faith in God has been her support through all her trials. She leaves a husband and five children, besides a large circle of relatives and friends to mourn her loss.

Farewell, mother, we must leave you,
In the cold and silent tomb,
But we hope ere long to meet you,
In that bright and happy home. J. T. D.

DAVIS.—In Morgan Park, Ill., June 1, 1889, Mrs. Cecilia A. Davis, widow of Dickeson S. Davis, and eldest daughter of the late Rev. David Clawson, in the 66th year of her age.

She united with the Seventh-day Baptist Church at Marlboro, N. J., when quite young, of which she remained a worthy member until called up higher. J. C. B.

COLLINS.—In Alden, Freeborn Co., Minn., June 20, 1889, of cancer, combined with other diseases, Henry B. Collins, in the 58th year of his age.

He was the son of Arnold Collins, born in the town of Alfred, N. Y., moved to Wisconsin when a boy, married Almada L. Main, and moved to Freeborn County, Minn., about twenty-five years ago, where he has lived ever since. He received the benefit of the schools at Albion and Milton, and became very well prepared to meet the duties of life. He was a lawyer, and served Freeborn County as its County Attorney for two or three years. He was aroused to a religious life under the labors of Eld. O. P. Hull, at Albion, was afterwards baptized by Eld. Geo. C. Babcock, and united with the Seventh-day Baptist Church at Dakota, Wis. Afterward he was excommunicated and lived a wanderer from Christ. His last months were filled with deep regrets, sorrow and weeping. What condition he came into before death came God only knows. Oh that men would be wise and serve God with full strength through all their days of vigorous activity! S. E. W.

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