

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 41.
Whole Number 2330.

FIFTH-DAY, OCTOBER 10, 1889.

Terms:
\$2 00 in Advance.

CONTENTS.

The Land that is Very Far Off—Poetry; Our Calling.....	641
MISSIONS:—Paragraphs; From A. G. Crofoot; Annual Report to the S. D. B. Missionary Society.....	642
SABBATH-SCHOOL:—Lesson.....	644
Missionary Society—Receipts; Tract Society—Receipts.....	645
HOME NEWS:—Alfred Centre, N. Y.; Independence, N. Y.....	645
HISTORICAL AND BIOGRAPHICAL:—A Concise History of the Milton Seventh-day Baptist Church.....	646
Opponents of Christianity.....	646
WOMAN'S WORK:—How shall We raise Money for our Denominational Work?.....	647
Two Dragons.....	647
EDITORIALS:—Paragraphs.....	648
Topical and Scriptural Illustrations.....	648
Religious Meditations; Clark Rogers.....	649
YOUNG PEOPLE'S WORK:—Paragraphs; The Young for Christ; A Secret Talisman.....	650
Interesting Facts; Two Sides.....	650
EDUCATION.....	651
TEMPERANCE.....	651
POPULAR SCIENCE.....	651
It is Written.....	651
COMMUNICATIONS:—Brother Lucky's Travels; God and Nature; Yearly Meeting; Washington Letter.....	652
MISCELLANY:—Minorities; Correct Names of some Authors.....	654
BOOKS AND MAGAZINES.....	654
SPECIAL NOTICES.....	654
BUSINESS DIRECTORY.....	655
CATALOGUE OF PUBLICATIONS.....	655
CONDENSED NEWS.....	656
MARRIAGES AND DEATHS.....	656

For the SABBATH RECORDER:

"THE LAND THAT IS VERY FAR OFF."

ISAIAH 33.

We have desired it all our pilgrim days,
Since Abram's tent on Mamre's plain was set;
We build the altar of life's sacrifice
And lift our eyes with supplication yet.

Dear land whose cliffs shall be our sure defense
Against the lurking enemies we fear;
Our glorious Lord shall guard its wide green plains,
Its streams forever flowing broad and clear.

Not one of all her stakes shall be removed,
That city with her tabernacles fair,
And, O blest vision of our pilgrim dreams!
"Their eyes shall see the King in beauty there."
M. E. H. EVERETT.

ALFRED CENTRE, Oct. 1, 1889.

OUR CALLING.

REV. T. R. WILLIAMS, D. D.

Nothing more interests an intelligent person than to settle, wisely and conclusively, his real mission in life. There is a conscious assurance in every breast that the author of our being has designed some specific path for our feet to walk in; and along that pathway he has seed to be sown, flowers to be culled, and fruit to be gathered. But many, and perhaps all of us, at some time in our life, are painfully uncertain as to our individual calling. So many of us are unacquainted with ourselves, and so utterly ignorant of our future, that the most distinct work before us seems not to be ours. Thus with minds half divided and more perplexed, men often waste more than the morning of life before they are earnestly committed to its real work. Paul keenly felt the force of this thought. The remembrance of his former spiritual blindness and bitter hatred of Christianity, stirred his soul to most intense action; every word from his lips was full of burning thought. "Now it is high time to awake out of sleep." "Let us put on the armor of light." "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Such were his current thoughts. A similar feeling takes possession of every heart, when it becomes thoroughly aroused to a full sense of the grand calling of Christian life. In every generation there are a few men who are the real pioneers

in the onward march of their race. Their words are stamped on the precious coin and coupled with national wealth and power. We behold the noble results of their lives, and wonder how it is given some men to effect such grand, moral achievements. But it is at once made clear in the fact that they saw their calling, and moved forward in the strength of God. There is a mighty power given to the soul, when it distinctly comprehends its peculiar calling, and yields its whole being in willing service to it.

This principle has a greatly augmented force when applied to men associated. Let common interests or common sentiments unite men, and then let them be deeply inspired and commissioned of God for a grand moral result, and there is no earthly power that can stand before them. There are a few men in Great Britain and in this Republic, to-day, whose names will be spoken with tender reverence a thousand years hence, not because they were men of unequalled intellect, but simply because they saw their calling and devoted their lives to it. Their calling was from God, and when they committed themselves, the arm of God was committed to them. Here is the secret of all the moral victories of the world. Americans boast of the complete separation of Church and State, and attribute the rapid development of national strength to this. But the facts are far otherwise. The influence of the Church upon the State may be silent, but like a great hidden balance-wheel, it lends a force to the Legislative, Judicial and Executive powers of our government. There is no safety for the angel of freedom and justice in our nation, only as the people are intelligent and deeply imbued with the eternal principles of moral and religious truth. Grant these conditions to the rising generations, and our national and religious freedom is safe amid all the wrecks of revolutions. Turbulent streams of population may bring to our shores the most discordant elements of paganism and infidelity; but if we may preserve the open Bible in the hand of every child, and the untrammelled pulpit in every community, the light of heaven will transform all these elements into civil and religious strength. We cannot place too much stress upon the importance of an open Bible and free pulpit. These are the mighty agents under the appointment of God, for leading our race to heaven. But if we suffer impious hands to rest upon these instrumentalities of God, we shall open the gate for the adversary to invade every temple and deface every altar in our Lord's kingdom.

But how shall the open Bible and faithful pulpit be preserved for the church? This is a question of no small magnitude, and is engaging the profound thought, both of theologians and statesmen. Amidst all the diversity of opinion, there is a marked unanimity of judgment touching one essential condition. That is the perpetuity and religious observance of the Sabbath. Every thoughtful mind readily apprehends that with the desecration and downfall of the Sabbath, totters the pulpit and disbands the Sabbath-school, and with these will soon disappear all the sacred

altars of Christianity. Now it is admitted by all our best men, those of broad and clear observation, that the immanent peril that threatens the Christian church to-day, manifests itself in the wide-spread and open desecration of the Sabbath. France has already tried the experiment of abandoning the Sabbath, and is reaping her fearful harvest of infidelity. Germany has diverted it to the purposes of recreation and amusement, and now she is swarming with the most ensnaring forms of skepticism. All that no-Sabbath infidelity is crowding upon our shores, populating our cities and infesting our churches. Hundreds of thousands of men in our cities, and they are men, not vagabonds, men of business and wealth and standing, manifest little or no regard for the observance of the Sunday. Festivals, processions, and recreations are everywhere common. Men of piety, alarmed at this state of things, are asking what can be done to save the church. Some say legislate, and make it a civil offense for men to violate the Sabbath. The moment this is done thousands of our foreign population resist the legal restraints, and demand the authority for such laws. The Sabbath professes to be a Christian institution and hence its authority is a fair question. This seeking legislative authority for the so-called Sabbath is virtual acknowledgement that there is no higher authority, and at the very best it could not do more than make a civil institution of the Sabbath. Our Legislature might as well make a civil institution of the Lord's Supper, and compel the Atheist to commemorate it. What would be gained to the church? Nothing but contempt. Civil law can never define and enforce a religious service to God. It is competent to protect men in the exercise of their religious rights and duties, but nothing more.

We observed that this effort to enforce a better regard for Sunday is bringing up an issue of vast moment to the church. She cannot enforce the religious observance of a civil Sabbath. The world is too wide-awake to the great questions of moral and religious obligation to be longer imposed upon. The church must set herself right upon the Scripture authority for the Sabbath, or sit down and let the Sabbath be openly desecrated, and as a consequence the church be robbed of its beauty and power. Which will the church do? We tremble as we ask this question. For the church, now 1800 years old, to awaken from her conservative slumber and embrace the Sabbath of the Lord God would be a more radical and trying reformation than the church ever yet experienced. Such a reformation requires something more than private faith, it requires an open manifestation in all the relations of life. The Sabbath must represent to the Christian an importance paramount to all worldly considerations. It must come to be a sign between the true Israel and God. The only other alternative is to allow the church to struggle spiritless and paralyzed without a Sabbath, and hence without sanctuaries and religious altars.

Now which will the Christian church do?

(Continued on page 645).

MISSIONS.

BRO. A. G. CROFOOT, New Auburn, Minn., reports for the quarter, 19 sermons, congregations of 46, 18 prayer-meetings, 11 Bible-readings, 23 visits and calls, and the distribution of 136 pages of tracts.

At the North-Western Association Bro. E. B. Saunders, of Milton, spoke edifyingly and with great enthusiasm, and with evident acceptance, of home mission work among our feeble churches, in which work he is doing much as a layman. He has by his zeal and push for the last year revived the Rock River Church. Elder Dunn spoke of the success of foreign mission work, as shown by the ingathering at the Telugu mission, stating that the mission was established fifty-one years ago. After thirty years and no fruitage, the Society proposed to abandon it. Dr. Jewett, the lone worker, opposed it; he said he was going back any way. Rev. McClough went with him. Ten years more and no fruitage. Then an ingathering of ten thousand in one year, and now more than thirty thousand converts as the fruit of that "Lone Star Mission."

The following is an outline of Elder Warden's remarks at the North-Western Association: There are 100,000,000 more heathens to-day than 100 years ago. More than two-thirds of the human race are ignorant of the way of salvation. Evangelization has hardly kept pace with the increase of heathen population. 1,400,000,000 have passed from earth since our Chinese mission was established, and more than two-thirds of them died in heathen darkness; and have we done our duty in regard to them? But there is encouragement. Seventy years ago the suttee fires were blazing all over India, and widows were burned with the bodies of their dead husbands. Infants were publicly thrown into the river Ganges. Young men and girls, decked with flowers, were slain in heathen temples, before the hideous goddess Kali, or hacked in pieces and given to appease the goddess of the soil. The cars of Juggernaut were crushing thousands to appease their blood-thirsty gods. All these have disappeared, and now there are 400,000 church members there. During the 19th century far more souls have been converted from heathenism and Mohammedanism than the whole Christian church contained, after the first century of Apostolic labors, according to Gibbon. It has been demonstrated that no people is so dark that it cannot be enlightened, or so degraded that it cannot be elevated by the gospel, and no tongue is so rude that the Bible cannot be translated into it.

FROM A. G. CROFOOT.

NEW AUBURN, Minn., Sept. 2, 1889.

I have nothing of special interest to report that you will care to publish. Am trying to do my duty faithfully in the fear of the Lord. There is a good interest in the Sabbath morning service and in the Bible-school, but not as much interest in the prayer-meeting as we could wish. The brethren and sisters have no idea of giving up the cause, some of the families paying \$40 a year toward our support. There are four families that pay about that, each, and two of them are in quite straitened circumstances, one heavily in debt, and the other's home is a log house. We have had some friction with an Adventist brother who has attended our services and worked in our Sabbath-school; but now he has gone to work with his own people. There

has seemed to me to be no other place for me to go to work this summer, but I hope to hold some meetings with our people near St. Peter this fall.

One family went from us to Missouri last spring. I think the church is doing all it can reasonably be asked to do so far as finances are concerned.

This is a good farming country and I see no reason why we should not build up a strong church in time. Our church is the strongest in the place, and the most of our members are honored and respected citizens in the community. Some do not have as high a conception as they should of what it is to be a Christian, but I hope to educate them by a faithful presentation of the truths of God's word.

If there is any place where the Board would like to have me labor for a few weeks I will try to do it. I have thought about going to Boulder, Col., but the distance is so great that I do not know as it would be best.

The Semi-annual Meeting of the Minnesota churches is to be held with us this fall. We should be very glad if you could be with us. We expect some one to represent the Board and hope that the former arrangement has not been given up. I think it is a great help to the weak churches of the West to have some one come to them from the East, even if they cannot labor but a few days. Pray for me.

Your brother in the work.

ANNUAL REPORT TO THE S. D. B. MISSIONARY SOCIETY.

CHINA MISSION.

Girls' Boarding School.—This school, with the exception of vacations occurring during the heat of the summer, and at the China New Year, has been regularly continued. The daughter of Dzau-Tsung-Lan has continued to be the teacher. One of her brothers has assisted in teaching one of the classical studies. The course of studies is much the same as that reported last year, with the exception that physiology has been added. Dr. Swinney has continued to teach two or three of the girls instrumental music, while Mrs. Randolph has, for a few months, given them some lessons in vocal music. I have myself been in this school from 8 to 9 A. M., each day, listening to one of the recitations. The various other classes are taught by Mrs. Davis, who has also superintended the work and the general management. Three additional scholars have been taken during the past six months, the first six years of age. This one was given without reserve to the Mission. Her name is New Pearl, or Fresh Jewel. She was taken just after the "King's Children," of Leonardville, N. Y., had offered to support a scholar, and was therefore put upon their scholarship, as they wished the name of one sent to them. We hope this little girl will one day be a jewel in the crown of the King of kings. The other two girls are each ten years of age, and are taken for a period of ten years. The youngest daughter of Dzau-Tsung-Lan, who united with the church during the early part of the year, wished to come into the school and study for a time. We thought it best to allow her this privilege. Her father furnishes her clothing, and she has her food from the Mission. Including this daughter of Dzau-Tsung-Lan, there are now thirteen girls in the school. We are hopefully looking forward to the time when Miss Susie Burdick shall be here to assist in, and as soon as she is able, to have full charge of this work.

Boys' Boarding School.—Soon after receiving information that the Board had made an appropriation for the purpose of opening a boys' boarding school, efforts were almost immediately begun to open such a school, and it was actually opened Feb. 15, 1889. As much of the appropriation was required to furnish and put the building in order, we decided to have an English Department, charging \$3 per month for tuition and board. Had we not done this, the school

would have been too small to be worth the time required for carrying it on. All the boys furnish their own clothing and bedding, and those studying English all of their books. Those studying only Chinese furnish most of their books. The boys in English, of which there are eleven, study Chinese half the day. The English teaching is in the hands of Mr. and Mrs. Randolph. Aside from these, there are five boys who only study Chinese. The Chinese instruction has been under my supervision thus far, but I consented to do this work only to the close of 1889. The school has now been in progress a little over three months, and I think I can truly say, that most of the boys have done well, in both their studies and deportment. There has been a marked change in their attitude toward Christianity. We pray that the influence of the truth may bring them to a personal knowledge of sin and salvation. It has been my endeavor to seize upon every opportunity to impress them with the truth. In both the boys' and girls' schools there is held daily prayer service, at which a portion of Scripture is read and remarked upon. It is our earnest desire that all of our varied labors may be blessed to the further upbuilding of those who have already believed, and the enlightenment of those still ignorant of the "way, the truth, and the life." And "now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, through all ages; world without end."

STATISTICAL REPORT.

Evangelistic and School Work.

Foreign workers.....	4
Native preacher.....	1
" occasional.....	1
Girls' Boarding School Teacher.....	1
Boys' " " ".....	1
Assistants in general work.....	2
Number of girls in school.....	13
" boys " ".....	16
Sermons by D. H. Davis.....	47
Short talks at evening prayers.....	191
Correspondence, not including very many local and private letters, letter sheet pages.....	156
Preaching places.....	3
Churches.....	1
Constituted.....	1850
Added by baptism.....	5
" letter.....	2
Dismissed.....	0
Increase.....	7
Present membership.....	30
Tracts Printed:	
True Blessing.....	1,300 pages.
True Happiness.....	1,300 "
True Prosperity.....	1,300 "
True Longevity.....	1,300 "
Illustrated:	
The Burning Temple.....	4,000 "
Burning the Gods.....	6,200 "
Calendars.....	1,000 "
Total pages.....	—16,400

ESTIMATES FOR 1889.

Insurance on dwelling and school buildings...	\$14 00
Taxes.....	8 00
Native preacher.....	50 00
Repairs.....	30 00
Itinerating.....	50 00
Printing.....	75 00
Girls' boarding school.....	600 00
Boys' " " ".....	300 00
Total.....	\$1,127 00

MEDICAL WORK.

The dispensary work, and the finances connected with it, are reported by Dr. Swinney as follows:

YEARLY REPORT.

SHANGHAI, June 1, 1889.

It is with pleasure that I acknowledge God's goodness, which has been extended to us throughout the year.

In our work, we have attempted to individualize more, and God has blessed us, in that the hearts of many of the sick have been greatly touched by the simple story of the gospel, and their earnest inquiries and interest have added much to our joy. Though the number of months have been lessened by illness, yet the remainder of the time has been well improved by this personal conversation with as many as possible during each day. In this way we reach the people from many different directions and far-away localities.

My assistant has made great progress in her ability to talk to the patients, and has sometimes taken the part of a Bible-woman in another room; but on crowded days it is impossible for me to

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

October 5	The Tribes United Under David.....	2 Sam. 5: 1-12.
October 12	The Ark Brought to Zion.....	2 Sam. 6: 1-12.
October 19	David's Thanksgiving Prayer.....	2 Sam. 7: 18-29.
October 26	Sin, Forgiveness, and Peace.....	Psa. 32: 1-11
November 2	David's Rebellious Son.....	2 Sam. 15: 1-12.
November 9	David's Grief for Absalom.....	2 Sam. 18: 18-33.
November 16	David's Last Words.....	2 Sam. 23: 1-7.
November 23	Solomon's Wise Choice.....	1 Kings 3: 5-15.
November 30	The Temple Dedicated.....	1 Kings 8: 54-63.
December 7	Solomon and the Queen of Sheba.....	1 Kings 10: 1-13.
December 14	Solomon's Fall.....	1 Kings 11: 4-13.
December 21	Close of Solomon's Reign.....	1 Kings 11: 26-43.
December 28	Review.	

LESSON III.—DAVID'S THANKSGIVING PRAYER.

For Sabbath-day, October 19, 1889.

SCRIPTURE LESSON—2 SAM. 7: 18-20.

18. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

19. And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?

20. And what can David say more unto thee? for thou Lord God, knowest thy servant.

21. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24. For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, Lord, art become their God.

25. And now, O Lord God, the word thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26. And let thy name be magnified forever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29. Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: For thou, O Lord, hast spoken it: and with thy blessing let the house of thy servant be blessed forever.

GOLDEN TEXT.—In everything give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thes. 5: 18.

DAILY HOME READINGS.

- S. 2 Sam. 7: 18-29. The joy of gratitude.
 M. 1 Chron 17: 16-27. Parallel narrative.
 T. 2 Sam. 7: 1-17. Nathan's gracious message.
 W. 1 Chron. 17: 1-15. Parallel narrative.
 T. Psa. 116: 1-19. Reasons for gratitude.
 F. Psa. 118: 1-29. Reasons for gratitude.
 S. Psa. 103: 1-22. Gratitude aroused.

INTRODUCTION.

In the last two lessons was brought before us something of David's experience and activity in the establishment of his kingdom over Israel. Immediately after his consecration as king of all Israel, he left Hebron, where he had reigned a few years as king of Judah, and proceeded to Jerusalem. This was a stronghold, and though he met the insolent challenge of the Jebusites, he soon had free possession of Mount Zion, strengthened its fortifications and in due time by the munificent gifts of king Hiram, built for himself a palace. This being accomplished he next brought the ark to Zion and established once more for Israel the worship of the true God. Instead of removing the old tabernacle which had become much worn and dilapidated with age, he constructed a new tabernacle for the ark. The kingdom was now fully established, the people were united, the ark of the covenant was in its place in the new tabernacle on Mount Zion, and the religious services were, after a long period of neglect, now renewed. Every possible provision was made for a most impressive and solemn religious service. The singers were divided into twenty-four separate bodies under distinct heads, and led by three hundred skilled singers and players. The entire number of trained singers was four thousand, and the instruments were all either invented or improved by David himself. Great importance was attached to the solemn sacrifices and prayers, but no less importance to the united service of song and thanksgiving by the great assemblies. David in his rising power, and under the constant favor of God, had conquered the surrounding nations and was now at peace with them. But his own mind was not yet fully satisfied; he was constantly attaining unto broader and more exalted views of God's promises to build up for himself a great and enduring kingdom, and he felt more and more that he himself had been chosen of God as an agent to carry forward the establishment and enlargement of this divine kingdom. He himself was now provided with a stately pal-

ace, complete in all its arrangements, supplied with every needed luxury and with skilled servants. But the ark of the Lord, which was the symbol of God's presence, dwelt in a house made of curtains. So while David's heart was filled with the spirit of thanksgiving and praise for all the divine mercies shown to himself, he felt that it was time that a permanent temple should be built as a dwelling place for the Lord, where the ark might be placed and where all the solemn services might be celebrated during the coming centuries. David was now about forty-four years of age and in the 14th year of his reign. The prophets associated with him were, Gad who had been with him for a long time, and Nathan who is now mentioned for the first time. David unfolded this new proposition for building the temple to Nathan who at first entertained it with favor but very soon he had a revelation from God forbidding David to build the temple. It was doubtless right in the sight of God that David should entertain this forethought and high purpose of loyalty to the honor of God but the time was not yet in full preparation for the building of that great temple. Instead of granting David's plan to be immediately carried out, God promised him what was much greater and far better. David was yet to pass through many trials and struggles with adversaries, after which a state of permanent peace should be attained for his people, and then God promises that his kingdom should endure forever, and that the Lord would build him a house, or family, that should perpetuate his reign, and that his son should build the temple that David so much desired himself to build.

EXPLANATORY NOTES.

V. 18. *Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?* David has now reached a measure of success that is astonishing to himself, and he is filled with a sense of indebtedness to God for it all, and with this sense comes a feeling of deep humility. He therefore enters into the inclosure of the sacred tent where he had now deposited the ark of the Lord. In coming into this place he approaches the Lord and there communes with him having assumed the most reverential attitude in prayer. *Who am I. . . what is my house?* He feels when he comes into the presence of Jehovah that his own greatness is utter weakness and insignificance, and that even his house has no worthiness in comparison with God's greatness. David felt that he had no claim, personally, or by reason of his parentage for such distinguished favors as the Lord had conferred upon him.

V. 19. *And this was yet a small thing in thy sight, O Lord God: but thou hast spoken also of thy servant's house for a great while to come.* David not only appreciates with profound gratitude what the Lord has done for him as an individual member of his family, but he is still more profoundly impressed with the magnitude of the promises which God makes of future blessings and enlargement to his posterity. God has promised to him in the course of prophetic communication, not only an extended perpetuity of his family and of his kingdom but that there should arise from his seed one who should rule as King of kings and Lord of lords and whose kingdom should swallow up all the kingdoms of the earth; he saw indeed in this promise the world's Redeemer who should by and by come to save the world.

V. 20. *And what can David say unto thee? for thou Lord God, knowest thy servant.* David now beholds himself in the very presence of God, and he has an apprehension of the greatness and mercy of God, such as he had never had before. His whole soul is uncovered before God, who could read his inmost thoughts and feelings, which he struggled in vain to utter. He surrenders his heart his whole inner life to the merciful scrutiny of the searching eye of Jehovah.

V. 21. *For thy word's sake and according to thine own heart, hast thou done all these great things.* David here apprehends the fulfillment of divine promises made long before, and these reiterated promises are but the repetition of the divine promises made to Israel from the very beginning. David acknowledged that these wonderful works of the Lord have come from the boundless mercy and love which is now in this way revealed to David as never before.

V. 22. *Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.* David here attempts in his feeble language to express his inexpressible sense of the greatness of God's wisdom and far-reaching plans of mercy, for Israel and for the children of men.

V. 23. *And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a*

people to himself, etc. As David contemplates the great inheritance that God has prepared for his people, he comes to have a higher and profounder estimation of the character of Israel, as it appears in the sight of God, than he ever had before. This people Israel is honored of God above all the nations of the earth. It is not only made the great national agency for conserving the revelations of God, for unfolding these revelations to the world, but it is the divinely appointed nation in whom shall be born the world's Redeemer.

V. 24. *For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, Lord, art become their God.* David now apprehends the relationship existing between God and his people as he had never understood it in its fulness before. God has been leading this people through trials and struggles which seemed dark and hopeless in their time, but which now in the retrospect clearly appear to have been the schooling necessary for confirming a chosen people for himself and for his divine purpose of mercy to the world. Not only is this divine personal providence of God over his people clearly manifest to David's mind, but God has most emphatically revealed himself as the holy, wise, and merciful God of Israel. O that Israel could apprehend these great revelations as David understood them, and come to see with their spiritual understanding that Jesus Christ is really the Son of David, born in the house of David, invested with all the royalty of David and at the same time the Son of God, invested with divine power to redeem and save the world.

A. 25. *And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said.* David does not doubt the faithfulness of God to his promises, but his whole soul goes out in deep response and says, let all those great promises be fulfilled, in the measurement of God, wisdom and mercy.

V. 26. *And let thy name be magnified forever, saying: The Lord of hosts is God over Israel: and let the house of thy servant David be established before thee.* The exaltation of the people of God in righteousness and truth, is at the same time the magnifying of the name of God before the world. The prosperity and enlargement of God's name is, therefore, of the highest importance and interest, as an agency for establishing the reign of righteousness and truth in the world.

V. 27. *For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.* These promises revealed and so far fulfilled, had given to David the great courage to pour out his heart in these supplications and requests. He came with this entire confidence before the Lord, because he felt that his desires were in full accord with the will of God.

V. 28. In these words David comes in the closest unity that is possible for a finite heart, and talks with God in the most confiding and trusting spirit of fellowship.

V. 29. And still David pleads for the divine blessing to rest upon his house forever, that it may be an honor to God; and he makes this plea on the strength of the promise of God. *For thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed forever.* We have in this narrative of David's close fellowship with God, and the great blessings that come from that fellowship, an example of what is possible in some large measure, for every trusting child of God; and we ought to be inspired with confidence to come to the Lord and give our lives in spiritual covenant to be his trusting servants and children.

IN A HURRY.

The unbecoming haste shown by some widowed persons to find a second wife or husband is rather amusingly illustrated in the following story. A capable and well-behaved Irish servant-girl asked permission of her mistress to attend a wake. Her request was granted.

A short time after, she presented herself before the lady of the house, with the announcement,—

"Sure, ma'am, I'm goin' ter lave ye!"
 "Are you, Bridget? I'm very sorry. Has anything taken place in the house that has displeased you?"

"Displeased is it, ma'am? Niver a bit! I'd be glad to wurrick fur ye all me days, but—but—I ipect to be married, ma'am."

"Indeed?"

"Yis, ma'am. I'm goin' ter marry the hoosband of the carpse where I attinded the funeral. Sure, an' he fell in love wid me that same day, he did; because he said I waz jist the loife of the wake!"

"I wouldn't trust a man who could forget his dead wife so soon as that, Bridget."

"Wouldn't ye, ma'am? Faith, an' perhaps yer right. An' as I think of it, nayther will I—fur sure an' he'd say the same thing to soom other woman at me own funer!"

OUR CALLING.

(Continued from page 641).

Will she gird herself for the higher and stronger position, and will she settle back into powerless forms? The Christian church will slowly, but surely grapple with this great question of Sabbath or no Sabbath; and once aroused to this question, the conclusion is inevitable that the Sabbath must be preserved or the church lose its vitality and power to lead men to Christ. The next unavoidable question which will press for an answer, and engage every earnest Bible student, will be, What is the Sabbath and what its significance? This question must be answered from the Word of God, or it has no force upon the moral sense of religious minds. Theologians and legislators cannot define the Sabbath any more than they can define the new birth or heaven, independent of the Bible. It is an institution of which the world knows nothing at all, except as derived from the Bible. Now the Scriptures have one unmistakable and positive doctrine on that subject. A knowledge of that doctrine has been lost to the great body of the Christian church and lost to the world. There may be a divine Providence in this. This losing may be the preserving of the blessed gift of God; buried to be raised to a spiritual beauty and force. It is plain that the ancient Israel did not know how to keep it holy. It was to them but little more than an unmeaning form. They preserved the form but lost the spirit.

Eighteen hundred years of church history has brought the Christian world to this great problem. The letter and the spirit of the Sabbath, the wisest men in church history and theology openly affirm this is the question of this our age. A Christian man observing the seventh day, and having the affirmation of Jehovah that it is the Sabbath of the Lord God, cannot be indifferent to this deep spirit of inquiry, and this approaching struggle and reform. The little band of Christians scattered over this wide country, yet separated from the great body of the church by the observance of the Sabbath, are the conservators of this great truth. Our Heavenly Father has preserved us and blessed us with spiritual and temporal favors. To-day we stand in one of the most interesting periods in the history of Christ's kingdom. The light of heaven and earth converges upon the Word of God, and that again reflects back the light to the hearts of the children of men everywhere. Never were men so ready to acknowledge the divine authority of God's Word as at the present time. Never were men more earnest to find the divine authority for their faith and practice. This is the growing spirit of our times.

You see your calling brethren. We have not been taught a truth unknown to the church and world, that we should conceal it; we have not been preserved as representatives of such a truth, to sit down in the hour of its triumph; we have not been the recipients of the holy light of God's Sabbath, that we should confine it to ourselves, when ten thousand voices are crying out to us for more light, more light upon this question which so interests the entire church. Let the church know that the Sabbath is a type of God's eternal Sabbath, and that to the child of God it is a promise of entering into God's Sabbath. Let the church apprehend that the true observance of the Sabbath is the habitual setting apart of the Lord's Sabbath-day, to the most complete spiritual communion with God. When the church is led up to this higher and divine significance of this institution she will have attained a closer walk with God; she will have reached clearer conceptions of the rest, the com-

munion and the glory of heaven. Salvation and communion or rest in the love of God, is the great want of the human soul. All this is foreshadowed and promised in the Sabbath. Christ is the door, the way, the light, and the power of salvation. By him all men may come and find rest in God, the promised rest, the glorified rest of endless salvation. These two grand truths fill the Bible from the revelation to Adam in Eden, to the revelation to John on Patmos. Rest with God is salvation, which is obtained through Christ who comes to administer an abundant entrance. The one is powerless without the other. Together they form the full foundation of the Christian religion.

My brethren, do you see your calling? It is committed to us, a small band of God's children, to preserve the Lord's Sabbath with its divine significance, and present it with all its unfolding powers for good to the great church of Christ. It is left for us, if we will, to send forth the Bible light on this subject, that will save the church from infidelity and from apostasy; save the sanctuaries and the altars, save the pulpits and the Sabbath-schools from the ruthless hand of no-Sabbathism. There is no readier way to take part in this grand work, than to put our hand to the pen and the press, and send the words of God's neglected, yet living truth, home to every Christian fireside. May God inspire us with a sense of the dignity and glory of being permitted to see our calling, and of becoming co-laborers together with God.

MISSIONARY SOCIETY.

Receipts in September.

Elias Ayers and wife, St. Andrew's Bay, Fla.....	\$ 5 00	
Mrs. Dr. Hester.....	15	\$5 15
Matthew 28-19, for R. of C. M.....		5 00
Greenmanville Sabbath-school.....		6 00
Charles Potter, Plainfield, N. J., H. M.....		100 00
Mrs. Wm. A. Rogers, Waterville, Me., to complete L. M. Robert Rogers.....		3 00
Alvit Clarke, Milton, Wis., C. M.....		1 00
Mrs. Catharine Reynolds, Milton, Wis.....		2 60
First Brookfield Church, G. F.....	10 28	
Hol. M.....	25	
Sabbath-school, G. F.....	2 63	18 16
Rec'd through Woman's Executive Board Treas., to make L. M. Miss Josie Higbee.....		25 00
New Market Sabbath-school.....		5 00
Receipts per Rev. S. D. Davis.....		11 56
Receipts through RECORDER office:		
Mrs. Hannah Wheeler, Salem, N. J.....	80	
Phillip Burdick, Uniondale, Pa., H. M.....	12 50	25 80
C. M.....	12 50	
Adell Church, Kan., to pay money loaned.....		55 00
Cartwright Church.....		1 16
		\$259 43
Receipts by Loans.....		\$1,500 00
		\$1,759 43

E. & O. E. WESTERLY, R. I., Sept. 30, 1889.

A. L. CHESTER, Treasurer.

TRACT SOCIETY.

Receipts in September.

GENERAL FUND.

Joseph H. Potter, Westerly, R. I., mak'g Amelia Potter, L. M.....	\$ 25 00
Ladies' Aid Society, Adams Centre, N. Y.....	12 00
Lorenda Crandall, Brookfield, N. Y.....	5 00
Orrilla Craine, Church.....	3 00
".....	4 92
Dr. J. P. Hunting, Sisco, Fla.....	2 00
Mrs. L. H. Bassett, Richburg, N. Y., making self L. M.....	20 00
J. A. Milliken, Jintown, I. Ter.....	2 00
Mrs. Jane Manson, Marion, Ia.....	5 00
Mrs. Hannah Wheeler, Salem, N. J., 1/2 of five cts. per week.....	1 80
Mrs. H. A. Fisher, Northboro, Mass.....	8 00
S. D. B. Mission's Soc'y of Dakota, 'Evangelii Harold.....	15 00
	\$108 72

HEBREW PAPER FUND.

Reuben Ayers, Unadilla Forks, N. Y., Peculiar People.....	\$ 10 00
L. A. Crandall, Leonardsville, N. Y., Peculiar People.....	10 00
	\$20 00

E. & O. E. PLAINFIELD, N. J., OCT. 1, 1889.

HOME NEWS.

New York.

ALFRED CENTRE.—The occasional visitor to our little town marks continual improvements in the way of buildings, etc. Just now the new block of M. J. Green approaches completion. The structure is two stories high, veneered with brick and finished in front with elaborate de-

signs from the Celadon Terra Cotta works, recently established in the village. It will contain three elegant stores, with rooms for offices, etc., in the second story, and is altogether a very fine building. Also the old graded school building, at the rear of the hotel lot in "the burnt district" begins to look as though somebody knew to what particular use the owner designs putting it, though on that point the most inquisitive is still ignorant. The building is enclosed and is artistically painted; a three-story piazza adorns the front, or southern end, while a story and a half addition, suggestive of a kitchen, is being erected at the rear. New and extensive buildings are being erected at the Terra Cotta works, which indicate increasing prospects of success to that new industry. The frame work to these buildings is now in process of erection. Changes are also taking place in the business relations of our citizens. Some weeks since the well-known firm of A. E. & W. H. Crandall sold their entire mercantile business to a new firm known as Crandall & Bennehoff; at the same time, Prof. Gurdon Evans became the proprietor of the general grocery business formerly conducted by Mr. Bennehoff; A. E. Crandall, for more than thirty years identified with the mercantile trade of the town, retires from business, while his late partner, W. H. Crandall, opens an insurance, loan and real estate office; and now it is announced that Jeffrey & Burdick have sold their variety store and business to a Mr. Langworthy from Andover.—The fall term at the University, which is spoken of on every hand as a very pleasant one, is now nearly half completed. So speed the days, and so we hasten on through our preparations for life's work, on through the burden and heat of the day, and on to life's goal in the land of perpetual youth and spring time. P. A. L.

INDEPENDENCE.—Frequent rains here have made it difficult for our farmers to harvest and thresh their grain. There does not seem to be a full crop this year, however there is no reason to doubt the promise: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Our Sabbath-school review and morning service, Sept. 28th, were combined. The pastor preached two ten-minute sermons to the children during the exercises, the first from 1 Sam. 3 : 4, 10, the second from 1 Chron. 20 : 8. Mrs. Amelia Cottrell presented the life and character of Eli, Satie Potter that of Samuel, Alice Clark gave an outline of Saul's life and character, and D. E. Livermore of David's. The sweet and remarkable life and disposition of Jonathan was presented by Benj. Crandall. These were interesting and well prepared sketches. Mabel Clarke gave the truths taught, and Clayton Green the Golden Texts. With singing and other exercises, it proved a varied and profitable Quarterly Review. Colored cards of two grades: "Perfect" and "Commendable," were given to the younger scholars by the Superintendent.—An effort is being made by the pastor to organize a Christian Endeavor Society.—Regular Communion service is Oct. 19. 1 Cor. 11: 28.

THE oaks used in building ships are not found in cultivated fields, but in the wild forests, and are developed by virgin soil, rain and wind storms, as well as warmth and sunshine. So the grand spirits that are moving the world do not originate in the halls of luxury, but in lowly tenements and cabins of hardship and want.—United Presbyterian.

HISTORICAL & BIOGRAPHICAL.

A CONCISE HISTORY OF THE MILTON SEVENTH-DAY BAPTIST CHURCH.

BY REV. E. M. DUNN, PASTOR.

This church was organized Nov. 12, 1840, by the adoption of Articles of Faith and Practice, and a written Covenant, both of which were very simple in form, concise and comprehensive in meaning. We insert a copy of the Articles, as follows:

ART. 1. We believe in the divine authenticity of the sacred Scriptures found in the Old and New Testaments; and that they contain all the revealed will of God to man, both as to faith and practice. These we adopt as our creed.

ART. 2. We believe that all the doctrines of faith and practice binding upon Christians are so clearly expressed that they should be taken and followed in their most plain and obvious sense.

ART. 3. We believe, therefore, that it is our duty to discountenance all doctrines and traditions of men and confessions of faith, which are not clearly expressed in the commandments and in the gospel of Jesus Christ; and to disfellowship all who inculcate such views.

ART. 4. We believe that the seventh day of the week is the only weekly Sabbath, and is obligatory on all Adam's posterity; and that immersed believers in Jesus Christ are the only fit persons for church membership.

ART. 5. In regard to discipline, where one member trespasses against another, we believe that no case of the kind should be noticed by the church until the direction given by our Saviour in Matt. 18: 15, 16, 17, shall have been attended to.

Previous to this organization meetings had been held on the Sabbath for the purpose of studying the Word of God and of worship, the first as early as March 9, 1839, in the house of Joseph Goodrich, the founder of the village of Milton, Wis., five days after the arrival of himself and his family from Alfred, N. Y. The church was constituted with forty-nine members, who worshiped, for a time, alternately at Milton, in the house of Mr. Goodrich, and at Milton Junction, in the house of Henry B. Crandall, who is still living at Edgerton, Wis., in the ninety-third year of his age. Subsequently the place of worship was changed to the old Gravel Academy at Milton. In 1852 a large and commodious church edifice was erected, which afterwards was twice enlarged,—the original building and its additions costing \$3,000. It was located upon two lots, donated for that purpose by Mr. Goodrich. At a meeting of the church and society, February 5, 1882, it was voted to construct a new house of worship on the site of the old one. This was done at a cost of nearly \$7,000, and was completed in March, 1883, and dedicated October 25th following, at which time arrangements had been perfected for liquidating all indebtedness incurred in the erection. It is a beautiful building, Gothic in its general design, the admiration of the beholder. The Sabbath-school rooms and the auditorium are all on the same floor.

Additions have, from time to time, been made to the membership, occasionally at revival seasons, but more recently without what are termed "protracted meetings." From the first, 346 individuals have been received on baptism—79 under the labors of the present pastor, and the balance of 814, the whole number of members, by letter or on relation of their experience. Of these, 423 have been dismissed to form other churches, or to unite with those already formed. About 100 of them joined the Seventh-day Baptist Church at Milton Junction, Wis., at the time of and since its organization.

The church has assisted in the establishment, in all, of eleven of other Sabbath-keeping churches in this state, Minnesota, Illinois, and South Dakota. This has been effected mainly

by the dismissal of its members, and in a less degree by contributions of money to aid these weaker societies in building houses of worship, and in maintaining the preaching of the gospel. Thus it will be seen that this church has been the leading source of the formation of other important centers of power and influence.

It is largely through the efforts of members of this church, that license to sell intoxicants has never been granted but once in the town of Milton, and this exception occurred through a misapprehension of the requirements of the law on the subject.

The following is a list of the pastors, with their times of service, from the beginning: Rev. Stillman Coon, 1841-45; Rev. Zuriel Campbell, 1846-50; Rev. Varnum Hull, 1850-56; Rev. Wm. C. Whitford, D. D., 1856-59; Rev. O. P. Hull, 1859-64; Rev. D. E. Maxson, D. D., 1864-71; Rev. L. C. Rogers, 1872-75; Rev. J. C. Rogers, a supply, 1875-76; and Rev. E. M. Dunn, the present incumbent, 1876-89. Pres. Whitford, in the last year of his pastorate, and on account of his illness, invited Rev. Geo. B. Utter, D. D., of Westerly, R. I., to fill the pulpit for three months. This was done with the consent of the church, and to its very great acceptance.

The present membership is 213. It would be much larger but for repeated efforts recently made to drop the names of all whose whereabouts cannot be ascertained, or whose lives show that they have abandoned our faith and practice. In a church of so long standing its list of members needs occasional and careful sifting, which will usually result in its diminution. Nearly all, or at least a very large majority of the society, are members of the church.

This body has always maintained a flourishing Sabbath-school, which enrolled 223 members during the year preceding its last anniversary. Its present Superintendent is Professor Albert Whitford, who has filled this position three other different times in its history. Edward B. Saunders conducts a mission work in the Rock River Church, supplying it with preaching each Sabbath, assisting in its Sabbath-school, and enlisting young men who expect to enter the ministry to aid him. When the latter, or others, cannot be procured, Mr. Saunders talks to the people himself, the congregations in the morning and evening varying from 25 to 60 in number.

The church has a Missionary Committee of nine persons, elected annually, whose duty it is to work in and outside of the society, as opportunity may offer. This Committee holds meetings monthly. Some of its members are quite active and helpful in this service. The church, through some of these and others, is doing also missionary labor on the First-day of the week, organizing and conducting Sunday-schools, and supplying destitute neighborhoods with preaching.

OPPONENTS OF CHRISTIANITY.

The history of Christianity has been that of a warfare, a struggle, and though Christians may at the present time be exposed to less of actual persecution than at some former periods, they meet with quite as much of opposition. The prince of this world is by no means disposed as yet to abdicate, though he seems to have a lively conviction that his time is short. Some of our opponents are very old. Others are new or in new forms. Of the latter, perhaps the most formidable at present are materialistic and agnostic evolution and destructive historical criticism of the Bible. I use the qualifying adjectives because among the multifarious and often contradicted theories grouped under the name evolution there are some that are harmless or respectable, and there is a fair and legitimate criticism to which the books of the Bible, like other books, may be subjected.

It is a favorite *ruse de guerre* with writers and speakers against Christianity to represent that these oppositions are due to modern science, meaning thereby physical and natural

science; and that all or nearly all scientific men disbelieve Christianity. These, however, are groundless assertions. The experience of fifty years, and acquaintance with very many scientific men of different types in different countries, enables me to say that very many of the most distinguished scientific men are Christians, and I know many others who, if not Christians, may be said to be "not far from the kingdom of God." The utterances of a few popular or prominent men should not be taken as expressing the views of their whole class. The best and ablest of scientific men have all along been Christians, and Christianity has helped to make them what they were and are; while science itself, though it may have been used to give new forms to old objections, has been on the whole the handmaid of religion.

As examples of oppositions, supposed to be based on science, we may refer to those of positivists and agnostics, as they have recently been presented so ably and clearly by Harrison and Huxley in some of the reviews, where also they have been sufficiently answered. Such discussions, I believe, must do good, and will result in a clearer perception of truth and a more intelligent faith. It is in any case encouraging that they centre around the Word of God, which is thus shown to be still a formidable power and not a thing of the past.

One curious admission which has appeared in these discussions is that of the necessity of some kind of religion or substitute for religion, while it is apparent that those who reject theism and Christianity are at variance among themselves, and fail to find any good substitute for what they avowedly reject, except by falling back on some portions of its doctrine.

In the recent articles referred to, the positive combatant believes in the religion of humanity, that is in setting up an ideal standard of human nature, based on historical examples as something to live up to. His agnostic opponent thinks this futile—stigmatizes man as a failure and as a "wilderness of ages"—and would adore the universe in all its majesty and grandeur. They thus rehabilitate very old forms of religion, for it is evident that the most ancient idolatries consisted in lifting up men's hearts to the sun and moon and stars, and in worshiping patriarchs and heroes.

Thus we find that there can be no form of infidelity without some substitute for God, and this necessarily less high and perfect than the Creator himself, while destitute of his fatherly attributes. Further, our agnostic and positivist friends even admit their need of a saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a divine revelation. Now all this is precisely what the Bible has given us in a better way. If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect man, and at the same time the manifestation of God, the good shepherd giving his life for the sheep, God manifest in the flesh and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate and infinitely more. Nor should we think little of the older part of revelation, for it gives the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations are in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the newer formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus—"God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life."—*Sir William Dawson in October number of the Treasury.*

WOMAN'S WORK.

HOW SHALL WE RAISE MONEY FOR OUR DENOMINATIONAL WORK?

Not by what method shall the one dollar, the ten or one hundred dollars, be raised, but how shall the money reach the work? Clearly, by making sure of it that our two representative denominational Boards, the Missionary and the Sabbath Tract Boards, shall receive from us, the people, money sufficient to meet the demands in their hands.

There is reason in it. As a Christian people we believe that the gospel of Christ, given to the world, must be preached at home and abroad that it may reach the world of men and women; and that we hold personal obligation to the question of the promulgation of that gospel. We also believe that as a people we are in particular obligated to teach the binding force of God's Sabbath, the holding of which makes of us, as the world now lives, a peculiar people. Because we believe in these lines of work, the two Boards, and the Societies back of them, were created, as the channels through which the work can be done by the best methods, and with the greatest amount of resulting good.

We ought to give to the work through both of our denominational Boards. We ought all of us,—no, to put it more concisely, we ought each of us to give to the work of each of these Boards. We ought to care continually more and more for the work than we do. Loving the cause itself more and more, we should, and in this case would increase our Christian sympathies for the leaders in the work, because they are Christians at work, and because, having accepted the official responsibilities which, as a people, we have placed upon them, they also carry whatever of the unpleasant and the onerous belongs—through the irregularities of human living—to public workers. We ought while cultivating sympathy for them, and more frequent expressions of sympathy, to also care less for them and in this sense, that if by some chance or mischance any one should hold prejudices as relating to any of them that we always, after all, look beyond the human leaders to the cause of the Divine One; and, cultivating a spirit of "in honor preferring one another," to keep in mind this fact. We ought not because of any possible lurking prejudice to be deterred from giving, or to give with unjust balance to this or to that.

We ought to give with the promptings of cheerful giving. Board and Society treasurers have their busy seasons, and their dull ones, too, as surely as merchants; yet the conditions are really different. Our Conference meets, does its work and adjourns; but too many, unmindful of the ceaseless ticking of the clock which gives no vacation between the close of the old year and the beginning of the new year, draw a breath of relief, as though they were saying, "Well, that's over with. I'm tired and must rest awhile." And they do rest, and quite a while. Meantime the weeks go rapidly by, the provisions are made for the long on-coming winter's supplies, the holidays creep on apace, and per force of habit, pick up many a dollar, given often upon impulse. Then the taxes must be paid; the man feels the pulling on the purse-strings, and giving them a sudden and significant clutch, draws them tight upon the purse's mouth. In February and March, Board treasurers, and pastors, and collectors, upon the watch-towers, call out—not "all is well,"—but the year is half gone and our treasuries must not longer be for-

gotten. Only the most thoroughly consecrated givers have been keeping the passing of the months, and the result is the threatening pause near the close of the year, with the appeal on appeal to the people, which has in it from the very nature of the case, the ring of a teasing for the Lord's treasury. All this is so thoroughly non-persuasive in its training to love the work, and so thoroughly unbusiness-like, that we ought as grown up men and women to annihilate the condition which calls it out.

For the best interest of all concerned we ought to give upon some systematic plan. When we provide for the giving through the Missionary Society, we ought also to provide for a giving through the Tract Society, or conversely,—and I say, "or conversely," because it should make no difference to any of us which is named first, since it is not possible for each to be the first one named—and the work is really one and the same thing in the end. In giving to the work through these two Boards it will be best done by those who hold kinship to auxiliary Boards, or Societies. That people, for instance our women through Woman's Board, and young people through Young People's Organization, shall give through these auxiliary organizations, which in their turn shall pass the funds along to the work through the two Societies which, as organizations, lie next in order to the work itself. I hold that we ought to cultivate this method of giving as a Christian privilege, because it is orderly and systematic, and will conduce to bring about the good results of these primal principles. I hold that to be dictated by prejudices, or by personal opposition to any of the representative lines of work, as of Sabbath Reform, of Home or of Foreign Missionary work, irrespective of the broad basis upon which these departments stand, is to play the child and not the man or woman, and to persist in it is to play the child riding his hobby-horse. Hobby-horses and grown up people do not look well together. Dickens makes one see the whole costuming of a man, by his inimitable way of saying, "And that shirt collar." Look at the whole picture; all that it signifies, a man riding a hobby-horse; a woman riding a hobby-horse! I do not say that all ought to give equally to each line of work, neither would I disparage the helpfulness of enthusiasm. But I would always try to explode any body's idea that enthusiasm is a foundation principle.

We cannot ask it of our Board Treasurers that they keep exact account of every specified dollar according to its specification. Some other bills may be due when your remittance reaches them, but the turn-about-fair-play plan will yet serve you too. Neither should treasurers and boards be too seriously annoyed by such specifying, but accept them as the indices of the growth or decline of interest in the work, the pulse of the people indicating the normal or abnormal condition of spiritual life amongst us. This all-sided charity and fellowship for work and workers in the field of the Master, is akin to the only all-sided religion there is, namely, the Christian religion. Heathen religions, where Christ ruleth not, are always one-sided. It is not opposition to the Jesus doctrine, but ignorance of it which holds them back. So is it true that at heart the Christian is not opposed to the building up of the kingdom of the Lord upon the earth, but too often he is too ignorant concerning the good there is in the methods adopted for the all-sided development of our Christian obligation to the world about us.

Believing, as I do, that there is health in the prescription I have just been offering, I do offer

it to you, my sister, and my brother, too, that with the opening of our new year for our work we may put ourselves into the best possible relationships with normal, all-sided growth, that healthful growth which ensures symmetry and beauty, that health which means happiness in living, that Christian activity which means the broadest charity, the deepest love, the best living, because holding the most of Christ in it.

It is a mistake which any make who hold to the separateness of interest existing between our two main lines of work, namely, Missionary and Sabbath Reform. The one is the general or evangelistic work, the other is the specific work which as a people left so nearly alone to hold the fort upon the specific question of God's unalterable fourth commandment law, we are most emphatically obligated to give with the preaching of the gospel. To prevent what might occur if they were separate interests and subject to comparisons, we ought to give that justness of balance which would at once prove their oneness. It is upon this line of thought which I have outlined that I take my position as Secretary and worker in the Woman's Board for the year to come, and for which I shall plead that, in keeping with the motto which I gave in the annual report as my own motto, and yours too if you will take it, and have again repeated here, "In honor preferring one another," we shall be blest in receiving, that which the Lord will grant to such, and to the work of such.

MARY F. BAILEY.

TWO DRAGONS.

Thackeray was a victim of the distressing habit of procrastination. He was always behindhand with his work, and always haunted by the spectre of some unfinished task. One of his charming little sketches represents him endeavoring to escape from his room, while a printer's boy leans against the door to keep him in.

He recognized his fault, and often bemoaned it.

One day he was visiting the studio of Baron Marochetti with Bayard Taylor, when their host took down a small engraving from the wall, and presented it to him. The subject was "St. George and the Dragon."

Thackeray inspected it with great delight for a few minutes, until suddenly becoming grave, he turned to Taylor and said:

"I shall hang it near the head of my bed, where I can see it every morning. We all have our dragons to fight. Do you know yours? I know mine. I have not one, but two."

"Where are they?" Taylor asked.

"Indolence and Luxury."

"I could not help smiling," says Taylor, "as I thought of the prodigious amount of literary labor he had performed, and at the same time remembered the simple comfort of his dwelling next door."

"I am serious," Thackeray continued. "I never take up the pen without an effort; I work only from necessity. I never walk out without seeing some pretty, useless thing which I want to buy. Sometimes I pass the same shop window every day for months and resist the temptation, and think I'm safe; then comes the day of weakness, and I yield. I shall look at this picture and think of my dragons, though I never expect to overcome them."

Miserable as he made himself with self-reproaches, however, he left behind him a priceless addition to the library of English literature in the group of novels which teach us to be gentle and forbearing; to despise pettiness of spirit, and to exalt all that is pure and unselfish.—*Youth's Companion*.

BENJAMIN FRANKLIN said: "The eyes of other people are the eyes that run. If all but myself were blind, I should neither want a fine house nor fine furniture."

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

CORRESPONDING EDITORS.

A. E. MAIN, D. D., Sisco, Fla. Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"AND, soon or late, to all who sow,
 The time of harvest shall be given."

THERE is a world of Christian experience in the saying of John Newton, "I am not what I would be; I am not what I hope to be; but, by the grace of God, I am not what I was."

THE attention of those whom it may concern is called to the change, from October 15, 1889, at 7.30 P. M. (Tuesday evening) to Monday evening, October 14th, at 7.30, in the announcement of the Ministerial Conference, to be held at Andover, N. Y.

THE *Sabbath Outpost*, published by our brethren at Texarkana, in the interest of our common cause, is now in its second volume, the ninth number of which has just come to our table. It is a bold and vigorous defender and propagator of the truth, and is a very great help in our southern work. Fifty cents will pay a year's subscription (12 numbers), and every such sum sent to Bro. J. F. Shaw, the editor, will help on the work, and will be appreciated by him.

It will be seen by reference to the minutes of the meeting of the Board of Managers of the Missionary Society, published last week, that a joint committee from the Tract and Missionary Societies is now out, maturing some plan relative to the 5 cent-a-week collections. We have no desire to forecast that plan, and no data for doing so if we had the desire, but venture to suggest that it will in no way interfere with that plan, whatever it may be, if we all begin at once, if we have not already begun, to lay by us in store on the first day of the week, as the Lord has prospered us, for this work. Since writing the above, some hints as to the plan to be recommended by the joint committee have been furnished us by Bro. J. B. Clarke, which will be found elsewhere in this issue.

AN analysis of the proceedings of the Missionary Board at its last meeting, shows matured plans for extensive work for the coming year. Provisions are made for aiding eleven churches to maintain pastors,—two in Rhode Island, four in New York, and five west of the Mississippi River; and for the support of eight general missionaries whose united labors shall extend into ten different states. Also tentative measures were adopted looking to the employment of four others in general missionary work; increasing the number of states into which their labors should extend by at least three. Provisions for the China field include one more laborer than last year, aid is to be continued to Bro. Velthuysen on the Holland field, and correspondence is opened with brother Wm. M. Jones, of London, as to the advisability of undertaking some missionary work in connection with the Mill Yard Church in that city. We do not remember to have ever seen before the work of

this Board so clearly, so fully, and so wisely marked out, as it is now done. This ought to be a wholesome stimulus to renewed consecration and larger contributions to the work. No doubt as much more could be done if the condition of the treasury had been such as to justify larger plans. Let the watchword still be, *Onward*.

A PARAGRAPH is going the rounds of the press stating that a poor woman walked the streets of one of our cities, not long since, vainly seeking shelter for herself and her sick child, until the child died in her arms; upon which the paragrapher remarks, with bitter irony, that now "it is time to take up a collection to send a box of clothing for the destitute children in South Africa." That such a thing should occur in any city of Christian America is sad indeed, and may indicate a serious defect in the system of charities in the city in which it occurs; or, possibly, this particular case may have been the result of personal neglect on the part of some one whose professions ought to have prompted to the rendering of kindly aid in the hour of sore need; we cannot say; but the implied charge that the Christian spirit which prompts men and women to send supplies to the destitute and perishing in heathen lands, is responsible in any way for the neglect of the suffering at home, is as unphilosophical as it is unjust. The sympathy of Christ for the suffering and needy was without distinction of race or social condition, and the sympathy and kindly charity begotten by his spirit in the hearts of his followers is world-wide, and any outward expression of that spirit makes the world the better for it whether the object of the charity be an inhabitant of South Africa or New York City, of San Francisco or the Fiji Islands. The man who thinks to sneer at organized and systematic Christian charities for the heathen because there is a sad case of neglected suffering at home, must first prove that there would not be many such cases of neglect if there were no care for the heathen. Until he can do this let him hold his peace. In the meantime let all Christian people give earnest and continual heed to the apostolic exhortation, and "do good to all men as we have opportunity," and the Lord himself will say, by-and-by, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Theory and Practice.

The teacher of chemistry in a large public school was speaking to his class of the properties of a particular acid. In one hand he held a glass vessel filled with the acid in question; in the other he held a stick of chalk with which he had just been writing a chemical formula on the blackboard.

"By the way," he said, addressing his class, "I may remark here, that should any of you by accident spill any of this acid on your hands, I should advise you not to give way to the very natural impulse to rub it off with your pocket-handkerchief. Take a piece of chalk instantly, and rub it over the wet surface, and the chalk will neutralize the effects of the acid."

Just then, by an accidental movement, he spilled the acid on his own hand. Quick as a shot he dropped the piece of chalk which he held in his hand, pulled out his pocket-handkerchief, and began rubbing the injured hand vigorously. John 13:17.

Business and Religion.

If Christianity cannot stand the sifting of modern criticism and the cool common sense of the nineteenth century, we ought to find it abandoned by business men who have no interest in maintaining a religious delusion, and who are supposed to be hard-headed and keen in the detection of imposture. But a census taken in the city of Minneapolis shows that of the 391 owners and officers of the 82 largest business concerns, 286 are professing Christians, 94 are favorable to Christianity, and 11 are opposed to it; or, putting it differently, 3 per cent of the whole number are opposed to Christianity, 24 per cent are favorable, and 73 per cent are personally believers on the Lord Jesus Christ. Similar inquiries in other cities show similar results. The one who says that Christianity is losing its hold on "practical men" does not know what he is talking about. 1 Tim. 4:8.

Judging by Appearances.

Two elegantly dressed ladies entered a car on the elevated road when every seat was occupied, and stood talking for a moment in front of two persons who were seated; one was a finely dressed gentleman, the other, next to him, was a ragged street Arab. After the ladies had stood a moment, the gentleman got up and, touching his hat, offered his seat to one of the ladies. The lady thanked him most profusely and sat down in the seat. Then the little Arab, with the instinct of one of nature's noblemen under that torn jacket of his, got up that the other lady might have his seat; and the lady who had seated herself first, and had so profusely thanked the gentleman for giving up his seat, said, "There! now you may sit down. That dirty little fellow had no business here any way." There were two acts identically the same; the one she was profusely thankful for, the other she felt she could take as a right. 1 Sam. 16:7, John 7:24.

Good Companionship.

A story is told of a gentleman who had a splendid singing canary. A friend wanted to see if he could teach his sparrows to sing by keeping the canary with them. He borrowed it and placed it in the cage with the sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back, but still it would not sing. It then occurred to him to put it beside any canary which sang well. This had the desired effect, and regaining the old note, it sang as well as ever. 1 Cor. 15:33.

Sympathy with Servants.

"Perhaps you think that I might have the carriage and ride to service; but, Doctor, when I was a poor man, long before I ever thought that I should have a servant, I made up my mind that if I ever did have one, he should have his hours of Sunday for worship; and no servants or horses are ever called into use by me upon that day for my own personal convenience." Eph. 6:8-9, Col. 4:1.

Fashionable Murder.

Within the church in prayer she knelt,
 Murmuring responses faintly,
 And, streaming in, the sunshine dwelt
 On features almost saintly,
 So sweet, so pure her face, the light
 Seemed lingering fondly on it;
 But was it with such fondness quite
 It lingered on her bonnet?
 For on her bonnet skewered were,
 In fashion's guise to deck'er,
 A bobolink, a jay, a pair
 Of larks, and a woodpecker!
 Within the church in prayer she knelt,
 No doubt the angels heard'er,
 And deep regret they must have felt
 That she'd encouraged murder.

Exodus 20:13.

RELIGIOUS MEDITATIONS.

Uncle Foster Reynolds, who returned last spring to his Saviour's fold, after some twenty years of wandering from the Christian faith, has brought me a copy of Rev. Charles Bridges' Exposition of Psalm 119, and wishes me to copy for the RECORDER the comments on the last verse (176) as expressive of his feelings and experiences, with which I gladly comply.

G. M. C.

NORTONVILLE, Kan., Sep. 26, 1889.

"I have gone astray like a lost sheep: seek thy servant, for I do not forget thy commandments."

That "all we like sheep have gone astray" is the testimony from the mouth of God, confirmed, if, indeed, it needed confirmation, by daily experience and observation. But it is very affecting that this should not only be the description of a world living without God, but the confession of God's own people—"I have gone astray like a lost sheep." That they should ever wander from privileges so great—from a God so good—from a shepherd so kind! What can induce them to turn their backs upon their best friend, and sin against the most precious love that was ever known, but something that must, upon reflection, fill them with shame? It is common, and indeed natural, to cast the blame upon the temptations of Satan, the seductive witcheries of the world, or some untoward circumstances. But whoever deals honestly with himself, must trace the source of backsliding to his own heart, and say, "This is my infirmity." 77: 10. And have we replaced what we have willingly yielded up with anything of equal or superior value? May not the question be asked of us, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Rom. 6: 21. But in this distance from the beloved fold, nothing is really enjoyed. It is as impossible for the child of God to be happy when separated from communion with God, as if he were in the regions of eternal despair. He has not lost, he cannot wholly lose, this recollection of the forsaken blessing. He cannot, therefore, forbear the cry, "Seek thy servant." I cannot find my way back, the good shepherd must seek me; once I knew the path, but now that I have wandered into bypaths, it is as if I had never known it, or, even if I perceived it, had neither power nor inclination to return into it. I have no guide but the Shepherd whom I have left. How sweet then to contemplate his office-character: "Behold, I, even I, will both search my sheep, and seek them out; as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the dark and cloudy day." Ezek. 34: 11, 12.

And cannot I set my seal to his gracious and faithful discharge of his office—"He restoreth my soul?" Or do I want farther encouragement in seeking my return home? Let me then remember his own description of his tender faithfulness and compassionate yearnings over his lost sheep; not *showing* it the way back to the fold, and leaving it to come after him, but laying it on his own shoulders and bringing it home; all upbraidings forgotten, all recollections of his own pains swallowed up in the joy that "found the sheep which was lost." And when I consider, too, that the express commission that brought the Shepherd from heaven to earth—from the throne of God to the manger, and thence to the garden and cross,—was "to seek and to save that which was lost," surely I am emboldened in the spirit of contrition for my wanderings to add the confidence of my faith—"I have gone astray like a lost sheep: seek thy servant." I cannot forbear to plead, that, though a rebellious prodigal, I am still "thy servant," thy child. I still bear the mark of a child,—"I do not forget thy commandments." I still, therefore, retain my interest in the covenant promise. Nothing can erase thy law, which was "written in my mind and inward parts," by the finger and by the Spirit of God, as an earnest of my adoption—as the pledge of my restoration. Thus, again, I hope to be received as a "dear" and "pleasant child" (Jer. 31: 20), again to be clothed with "the best robe,"

to be welcomed with fresh tokens of my Father's everlasting love, and to be assured with a blessed interest in the precious promise—"My sheep shall never perish, and none shall pluck them out of my hand." John 10: 28.

Such, probably, Christian reader, would be the application we should make of this verse to ourselves; and such a penitent confession of our backslidings united with a believing dependence on the long tried grace and faithfulness of our God, would form no inappropriate conclusion to our meditations on this most interesting Psalm. We would unite the publican's prayer with the great apostle's confidence: and while in holy brokenness of heart we should wish to live and die, smiting upon our breast, and saying: "God be merciful to me a sinner," (Luke 18: 18), the remembrance of our seal of adoption would warrant the expression of Christian assurance: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him, against that day." 2 Tim. 1: 12. Yet as it regards the experience of David, is there not something striking, and, we had almost said, unexpected in the conclusion of this Psalm? To hear one—who has throughout been expressing such holy and joyful aspirations for the salvation of his God, such fervent praises of his love, that we seem to shrink back from the comparison with, as if considering him almost on the verge of heaven, to hear this "man after God's own heart," sinking himself to the lowest dust, under the sense of the evil of his heart, and his perpetual tendency to wander from his God, is indeed a most instructive lesson. It gives an accurate view of the conflict that must be sustained to the end in the believer's heart, and of the opposite graces which meet and flourish there.

The highest notes of praise mingling with the deepest expression of humiliation, combine to form that harmony of service which ascends "like pillars of smoke" with acceptance before God. And thus will our Christian progress be chequered, until we reach the regions of un-mixed praise, where we shall no longer mourn over our wanderings, no longer feel any inclination to err from our Shepherd's presence, no more experience the wretchedness of distance from him, or the difficulty of returning to him—where we shall be eternally safe in the heavenly fold, "to go no more out." For "he that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev. 7: 15-17.

CLARK ROGERS.

The subject of this sketch was born in Waterford, Conn., Jan. 31, 1808. He was the third of six children born to Ephraim and Chloe Rogers, all of whom he survived. He came in early life with his father's family to their new home in Allegany county, New York. He was married to Lydia Stillman, Oct. 12, 1833, who died in 1845, leaving him with four sons, Orra F., Albertus C., William H., and Orville M. Rogers, all of whom he sent out in the day of our country's peril to defend its life and freedom. He would gladly have taken the ranks with his sons, but probably rendered equal service by his zealous and patriotic labors at home. His son Orra, gave up his life in Andersonville prison; the other three, named above, survive their father, and faithfully represent his spirit. After the death of his wife he traveled in the Southern States extensively, and then spent a few years in California. Returning to his former home he was married to Mrs. Emma Stillman Langworthy, a sister of his former wife, with whom he lived a most happy and peaceful life, till his final departure. To this marriage was born one son, Frank L. Rogers, who with his half sister, Mrs. Amanda Clawson, came home to share with the elder sons, in their ministries of tender affections

to their father in his last days. He passed from this life, after a lingering and painful sickness, August 13, 1889, aged 81 years. The funeral services were held in his late home, and were attended by a very large assembly of friends, besides the mourning relatives. His surviving companion and children have much to comfort them in the memory of his kind and gentle spirit in all his home life. His home has been a temporary home for many a stranger student, who very soon learned to appreciate the easy, homelike thoughtfulness that was always intended for their welfare. In the years of his physical strength he was one of the most devoted nurses, if there were any sick ones in the school, or in the community, never wearying so long as skillful nursing was needed.

Mr. Rogers was, for 32 consecutive years, an active, earnest, and influential member of the Board of Trustees of Alfred University, being one of the corporate members in 1857. Previous to this time, he had been financial agent for the Academy Company, to which he gave faithful service. After the incorporation of the University, he was made Treasurer, which position he faithfully held two years, when he resigned and was succeeded by the late Elisha Potter. "From the incorporation of the University, on through its whole history of struggle and of triumph, of adversity and of prosperity, he has been one of its honored custodians, always faithfully at his post of duty with wise counsels in times of difficulty, and words of cheer in times of danger." His was one of the courageous souls, who have done very much to build up and sustain Alfred University in the days of its greatest need.

He was not a man of great wealth, but of his moderate resources he bestowed with liberal hand, to meet the necessities of the young institution. Nor was his beneficence confined to Alfred University. The cause of missions, and of church building, found in him a willing heart and a liberal hand. But most especially did he carry on his heart the financial necessities of Alfred University.

It would be justly inferred from all these facts that Mr. Rogers was a man of broad views and deep public interest. He kept himself well informed with respect to the rapid developments of the arts and sciences, was a careful reader of history, and a life-long student of civil government and national politics, a man of strong convictions on all these subjects, hence taking distinct and positive position for what seemed to him to be just and right.

In early life he made profession of religion, and those who knew him at that period of his life testified to a very radical change in his life. In his early married life he was a member in good standing of the First Genesee Church, from which he never removed his connection. Not being accustomed to express himself touching personal religious experience during his later years, but few persons came to know his inner thoughts and religious feelings. But during the last few months of his life he frequently gave expression to cheerful and confident hope of a happy home beyond this, where he would be with the loved ones who have gone before.

T. R. W.

It was not for the Apostles alone that Christ went "to prepare a place." He is entered into heaven as our Forerunner, and we, if we are believers indeed, may be said, in virtue of our union with him, "to sit together with him in heavenly places." Let us continually be tending thither, in more affectionate desires, and more ardent pursuits.

YOUNG PEOPLE'S WORK.

WHAT is it in our lives that renders them well pleasing to God?

Is it that we fill our lives full of all the good things we can win from nature? That we increase in the wisdom of the world and use that for own advantage?

Is it that we acquire power and influence over men? That we win a great name and fame among our fellows? That we have our names blazoned forth before all the nations of the world, even as one who does good deeds?

OUR Saviour says: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." John 12:24. Therefore the fruit of a life of emptiness and sacrifice is more acceptable to God than one of fullness with selfishness. "Blessed are the meek, for they shall inherit the earth." There is much need that we young people learn the excellence of self-denial, humility, and meekness, even while we acknowledge the value of a just ambition and a worthy courage and boldness in right things.

THE YOUNG FOR CHRIST.

BY O. DE GRASSE GREENE, JR.

Read at the Young People's Hour of the General Conference.

The young people's work for Christ, usually under the name of "Christian Endeavor Societies," has been shown to be a great movement blessed of God for the upbuilding of his kingdom, and to succor and sustain and not to supplant our churches.

For the first time in the history of the Seventh-day Baptist denomination, the young people are officially recognized in their General Conference. Why? Because the young are the hope of our churches. Because we shall be the ones to live after this generation of men of influence shall have gone. Therefore, let us prove our loyalty to this sacred work by improving the opportunities here presented, and organize ourselves into a mighty band to labor for our Lord and Master. In order to be successful in God's work we must prepare ourselves.

God has committed to us faculties to be wisely employed. He gives us no more than he wishes us to make serviceable, and with these divine gifts we should take advantage of every opportunity for culture which presents itself, in order to fit ourselves for the various duties and obligations which will sooner or later rest on us all.

God tells us in his Word, that we should be examples of speech, conduct and spirit. If they were an example for good, would it be possible to measure the extent of the influence exerted by the young Christians of our denomination? No. But if the young people prove disloyal, the foundation of our future would fall.

God has given us our minds, but our characters we make. Our mental powers must be cultivated. The full measure of all the powers necessary to make a man, are no more a character than a handful of seeds is an orchard of fruits. Plant the seed and tend them well, and they will make an orchard. Cultivate the talents God has given us, and harmonize them well, and they will make a noble character. A good character is a precious thing, above rubies, gold, crowns, or kingdoms, and the work of making it is the noblest labor on earth.

We are told to build upon Christ Jesus, the

Rock, if we wish to have a firm foundation. Some may ask, "what is this building on the Rock?" It is doing the words of Christ, nothing less, nothing more. Obedience to Christ is the basis of all stable character. *Knowing and daily doing* the will of the Lord Jesus is the rock foundation. Every commandment is to be given prompt and loving fulfillment. He, who does that will strengthen his moral character. Happy is the man who has a character so founded upon "The Rock," Jesus, that when the rain, and storm, and wind, assail him, he can defy their utmost fury. Temptation comes suddenly; it gives little time for thought, for bracing against it, for weighing arguments, for strengthening resolutions. It rises; it beats against us with tempestuous force; it howls upon us with fiendish voices, and we stand or fall on the foundation we have built before, not on anything we can build or do in that time of storm or stress. Our will is free, and it rests solely with us whether we use the "Rock" as the foundation for our character, or the treacherous sand. We are free to use our talents for good or bad. But the mystery of our being, the necessity of action, and the dependence of one thing upon another, assure us that these talents are given us for a purpose. This purpose should be so formed as to make the most of the powers that have been given us, and to turn to the best account every advantage within our reach. This purpose must carry with it the assent of the reason, the approval of the conscience, and the sober judgment of the intellect

"Our spirit is a precious diamond, the rougher cutting part has been done by other hands. Now we, ourselves, must undertake its beautifying. The polishing and grinding needs care and diligence, and if we neglect it, how shall we find an excuse with the Great Master Jeweler, who has given the costly gem into our care?"

The future of the denomination depends upon the young people of the present time. Whether or not it will be prosperous, depends upon the loyalty of the young Christians. Few of us realize what a spiritual force we might be in our denominational life. Our position, as young Christians, entails solemn responsibility, and I am afraid that there are those that do not realize this. They think that they must leave all the interests of the church to its older members. But we must remember that soon the work will fall upon our shoulders, and how much more *efficient work* we can do for Christ and for the denomination, if we but have an interest in it now. The young people of the denomination are capable of doing good work, but we must be loyal, and by taking hold with a will prove our fitness. The denomination, as a whole, has shown its willingness to have us and to help us, by the recognition we receive in this, their General Conference.

Let us not throw away this opportunity given us, but let us improve it, so as to produce the best results for Christ and our beloved Zion.

A SECRET TALISMAN.

The following story has been often told, and in many ways; but it is very pretty, and contains such a precious bit of wisdom that it bears repetition:

A father, when his daughter became a bride, gave her a golden casket with the injunction not to pass it into other hands, for it held a charm which, in her keeping, would be of inestimable value to her as the mistress of a house. Not only was she to have the entire care of it, but she was to take it every morning to the cellar, the kitchen, the dining-room, the library, the parlor, the bedrooms, and to remain with it in each place for five minutes, looking carefully about. After a

lapse of three years the father was to send the key, that the secret talisman might be revealed. The directions were followed. The key was sent. The casket was opened. It was found to contain an old parchment, on which was written these words: "The eyes of the mistress are worth one hundred pairs of servants' hands." The wise father knew that a practice of inspection followed faithfully for three years would become a habit and be self-perpetuating—that the golden casket and the hidden charm would have accomplished their mission.—*Gillian, in the Jewish Exponent.*

INTERESTING FACTS.

There are 2,750 languages.
A square mile contains 640 acres.
Telescopes were invented in 1590.
Envelopes were first used in 1839.
A barrel of rice weighs 600 pounds.
The first steel pen was made in 1830.
Watches were first constructed in 1476.
A hand (horse measure) is four inches.
A span is ten and seven-eighths inches.
The first lucifer match was made in 1829.
Gold was discovered in California in 1848.
A storm moves thirty-six miles per hour.
A hurricane moves eighty miles per hour.
The first iron steamship was built in 1830.
The first horse-railroad was built in 1826-7.
Modern needles first came into use in 1545.
Coaches were first used in England in 1569.
The average human life is thirty-one years.
The first newspaper advertisement appeared in 1652.
Kerosene was first used for lighting purposes in 1826.
The first newspaper was published in England in 1588.
Until 1776 cotton-spinning was performed by the hand-spinning wheel.
Glass windows were first introduced in England in the eighteenth century.
The first steam engine on this continent was brought from England in 1753.
The first complete sewing machine was patented by Elias Howe, Jr., in 1846.
The first knives were used in England, and the first wheel carriage in France in 1559.
Measure 209 feet on each side and you will have a square acre within an inch.—*Ex.*

TWO SIDES.

It is difficult for any one of us to realize that we can occupy a ridiculous position. Others are capable of rendering themselves absurd, but as for ourselves, our perfections only are visible to the world, and it must be a flippant person indeed who can find matter for jesting in our absolutely decorous behavior.

A young man boarding, one summer, at a hotel, was wont to entertain two ladies of his acquaintance with ridiculous imitations of the peculiarities displayed by other guests in the house. They were ashamed to laugh, but it was impossible to help it in the face of such truthful travesty.

"Well," said one of them to the other, after an evening of hilarity, "I hope the others enjoy it as much as we do."

"What others?"

"Why, the people to whom he makes fun of us," was the reply.

"You don't suppose he does that!" was the innocent response. "There's nothing in us to make fun of!"

But there was, and the young man had seen and made use of it.

Indeed, there is always something reciprocal about the relations of life; there are always two sides to a question, not inevitably similar, but capable of balancing each other.

Let none of us forget that we, as well as our neighbors, live in glass houses, and that none of us can claim a monopoly of stone-throwing.—*Youth's Companion.*

TOO MANY have no idea of the subjection of their temper to the influence of religion; and yet what is changed, if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody, or morose, after his conversion as before it, what is he converted from or to?—*John Angell James.*

EDUCATION.

—A SCHOOL item from Alaska states that last month the boys of the Sitka school caught and salted nineteen barrels of salmon. The Sitka school is evidently a school of fish.

—It is proposed in Fremont, O., to establish a school in honor of the late Mrs. Hayes, wife of ex-President Hayes. The school is to be given the name "Lucy Webb Hayes Seminary."

—THE phonograph is to be used in the teaching of elocution in St. Joseph's Academy, Greensburg. It magnifies defects of enunciation, and at a recent test a pupil honestly tried to repudiate as not his own a speech it had recorded. He could not believe he was so faulty.

—VICTORIA is mourning the death of Hon. Francis Ormond, one of that colony's greatest philanthropists. He gave \$230,000 to Ormond College, Melbourne; \$100,000 to Melbourne University for a department of music, and was one of the chief founders of the Workingmen's College, which now has 2,000 students.

—At a recent meeting of the Philadelphia Board of Education, the Special Committee on Methods of Instruction presented a report, in which they recommended the adoption of a new course of study, in which object lessons will form a prominent feature. The discontinuance of the French and German course, and the extension of the present system of manual training to all the schools were also recommended.

—THE *Chinese Evangelist* gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific Coast, in connection with which there are 217 Christians. In schools in New York and Brooklyn there are thirty-five schools, with an average attendance of 700, of whom sixty-four are Christians.

—THE friends of Union College will be pleased to read the following from the *New York Mail and Express*: "The biggest class ever entered," is the cheering and almost unanimous report from the great eastern colleges which have this week opened their doors to admit the class of '93. Yale comes to the front with 230 in the academic department, Princeton with 200, Amherst with 100, Williams with 85, Brown with 80, Rutgers and Pennsylvania Colleges with 60. Union registers a class of 60, with a probability of 15 more, which, while not approaching the size of her entering classes in the ante-bellum days, when Harvard and Yale were her only rivals, is still the largest freshman class in the last decade. The following states are represented in her Freshman class: New York, Pennsylvania, Connecticut, Rhode Island, Minnesota, Iowa, Michigan, Illinois, North Carolina, South Carolina and Indian Territory, the latter by Allen F. Wright, son of the former chief of the Choctaw nation, who was himself a Union graduate. Two new instructors have been added to the teaching force. Professor James R. Truax, of the department of English Literature, has returned from a European tour, and reassumes his chair. A valuable addition to the library has been made by Judge J. S. Landon of the Supreme Court, in the shape of some interesting manuscripts obtained by him recently in Europe.

TEMPERANCE.

—BALTIMORE has 2,800 saloons and 250 churches, and fifteen saloons for each public school.

—TRISTAN D'ACUNHA is a teetotal island, without quarrels, without crime, and with remarkably little disease.

—THE Scientific Temperance Instruction bill, lately passed by the Florida legislature, goes into effect this fall.

—IN Auckland, New Zealand, the public schools are each required to give a half-hour temperance lesson, each week.

—ONE of the fifteen saloon-keepers, of Champaign, Ill., offers to pay the license of all the saloons, amounting to \$7,500 a year if the city will guarantee him the monopoly of dram selling.

—A PASTOR in New Haven, Conn., in a recent visit to the county jail, asked each of the 243 inmates, "What is the cause of your being here?" 241 replied, "Liquor."

—SAN FRANCISCO, with its one criminal to every twenty-three citizens, one liquor saloon to every sixteen voters, four thousand grog-shops, and ten thousand women of ill repute, is a sorry advertisement of the wine and liquor business.

—THE Harrisburg, Pa., *Church Advocate* remarks that "it is a noteworthy coincidence that the losses by the floods in Pennsylvania, according to various estimates, are about the same as the state's annual liquor bill. The loss is given at \$75,000,000."

—A RETURN has been published of the convictions for drunkenness in England and Wales in four years from 1885 to 1888. It appears that the total convictions decreased during the first three years, falling from 154,601 in 1885, to 139,492 in 1887. But in 1888 there was a sudden rise to 156,809. It will be seen that about six persons out of every thousand not only get drunk but disgrace themselves in such a manner as to be taken before a magistrate.—*Christian Commonwealth*.

—INQUIRING into the reason why more women are found at church than men, one savage critic writes that it is because there are so many collections in the churches that the men cannot stand it. There are too many calls for money, and when it takes \$10,000 to run a city church a year 200 or 300 men of moderate means cannot do it. It is too bad to thrust a contribution-box under a poor man's nose for the dime in his pocket. Is not that dime set apart for tobacco, or beer, or some other selfish gratification which he means to indulge in, when he can sneak off from his family? Let us have done with the tyranny of the contribution box. Let the churches be closed. The poor men of America cannot support saloons at a cost of \$900,000,000, and spittoons at a cost of \$600,000,000, and any other necessary institutions, while being robbed at this rate by the contribution box.

POPULAR SCIENCE.

THE most perfectly operating pendulum ever constructed is probably that at the University of Glasgow. A shot a sixteenth of an inch in diameter is suspended by a single fine silk fibre, two feet long, in a glass tube three-fourths of an inch in internal diameter, the air being exhausted to about one ten-millionth. Starting with a motion of a quarter of an inch to either side of the centre, the vibrations may be counted after a period of fourteen hours.

RELIEF OF DEAFNESS IN OLD AGE.—Sapolini, of Milan, has described a method of his which he states he has successfully employed in sixty-two cases of deafness of old age. It consists in mopping the membrana tympani with a weak oleaginous solution of phosphorus. He claims that the treatment diminishes the opacity of the membrane, increases the circulation, and improves the hearing.—*Kansas City Medical Index*.

PROGRESS OF BEET SUGAR.—Already more than half the world's sugar is derived from European beet root. Science, chemistry, and mechanical skill have combined to transfer the habitat of a prime necessity of life from the tropics, where only it was supposed it could be produced, into the northern latitudes. Science has shown the way to prepare the soil for it, has overcome all the mechanical problems necessary to the extraction of the sugar, made its cultivation profitable, and given employment to tens of thousands of wage earners, and all this within the last twenty years. The future of this great industry seems almost boundless in its possibilities.—*Tribune, Chicago*.

PINE PILLOWS.—It has long been known that pine needle pillows would alleviate persons afflicted with lung troubles, and a Florida editor relates an incident in support of the fact, as follows: During a visit to the home of a most estimable lady living on Indian River, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine, soft, pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shavings pillows, and it was noticed that all coughs, asthmatic or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering with lung trouble derived much benefit from sleeping upon a mattress made from pine shavings. The material is cheap and makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors.—*American Analyst*.

ALBUMEN TRANSPARENCIES.—Transparencies by the albumen process are still unsurpassed by those of any other, and it is in this direction that the process has mainly been employed since the introduction of collodion. The famous stereoscopic slides of the late M. Ferrier,

made more than thirty years ago, are as good as, if not better than, any that are made now, notwithstanding all the modern improvements in photography. Indeed, even now, albumen transparencies are looked upon as the standard of perfection, for it is seldom that more is claimed for any process than that "it is nearly, or quite, as good as albumen"—never that it is superior. A glass plate, after being carefully cleaned, is coated with iodized collodion of a somewhat porous or rotten character. It is then washed in water to remove the ether, alcohol, and iodide. After draining, the iodized albumen is poured on and allowed to soak well into the film. The plate is then reared on end to dry. By the way, all these operations may be conducted in open daylight. The collodion, it may be mentioned, acts purely mechanically, and takes no part in the formation of the image. The plate, when dry, is sensitized in a silver bath, strongly acidified with acetic acid. Forty-five grains of nitrate of silver and forty-five minims of acetic acid to the ounce of water are the proportions usually adopted. The plate is then washed and again dried. The exposure is generally made by contact printing. In the earlier days of the process the development was by means of gallic acid, but the more modern method is with acid "pyro," used warm. After fixing in hyposulphite of soda the image is toned with gold to the color desired. The principal charm in albumen transparencies is the extreme brilliancy and transparency of the shadows.—*British Journal of Photography*.

"IT IS WRITTEN."

"When I was stationed in Preston," says Rev. Charles Garrett, "a man was converted who had been known as the champion wrestler of Lancashire. He was, of course, a strong, powerful fellow, but it was for a time a question how he would find honest Christian employment. After a few weeks I lost sight of him. Then I met him one day unexpectedly in the street. 'How are you getting on?' I asked.

"'O, very well, sir! I am in the police force.'

"'That's right. Well, how are you doing in soul matters? Are you keeping near to Jesus?'

"'Yes, sir, I think so; but I have a lot of opposition; it is sometimes hard work.'

"'You must expect that. The man who expects to get to heaven without fighting has mistaken his calling.'

"'The devil troubles me, sir, a good deal. You see I have to be a good deal alone, walking up and down at night by myself, and he is a great coward, and says plenty of things to me in the dark that I'm sure he daren't say if it was daylight. But I'll tell you what I do, Mr. Garrett, I've bought a pocket Bible, and I have turned down the pages against those texts which tell me of the love of God to sinners, and the power of Jesus to save, and when the devil comes along and says: 'Think of all your past sins; you are a pretty fellow to speak in the class-meeting and say you are a child of God. Do you not do this? Did you not do that—?' I stop and pull out my little Bible, and, turning to one of the places that is turned down, I turn my bull's eye full on the page, and I say, 'It's all true about my sins, but here it is written: 'The blood of Jesus Christ, his son, cleanseth us from all sin.' Can you read that?' He is soon gone, then; he can't stand that, sir, and since I have found out that way of dealing with the enemy, I am no longer afraid of him—not a bit."—*Joyful News*.

SIXTY years ago railroads were unknown in this country, and the population of the United States consisted of 12,000,000 people. To-day we operate upward of 165,000 miles of railroad, and our population has increased to 60,000,000. Sixty years ago the aggregate wealth of the United States was less than \$1,000,000,000; at present it is estimated at \$56,000,000,000. Over our 165,000 miles of railroad there was carried last year 475,000,000 people, and 600,000,000 tons of freight were transported. Upon these lines are engaged 1,000,000 employes. Their equipment consists of 30,000 locomotives, 21,000 passenger cars, 7,000 baggage cars, and 1,000,000 freight cars. The capital invested in construction and equipment amounts to \$8,000,000,000, and the yearly disbursements for labor and supplies exceed \$600,000,000.

COMMUNICATIONS.

BROTHER LUCKY'S TRAVELS.

To the Editor of the SABBATH RECORDER:

Having been for two or three months in a close correspondence with Bro. Lucky I have thought well to send to the RECORDER an account of his journey.

Bro. Lucky sailed from New York City the evening after the Sabbath, June 29th, and the first letter received from him (dated Leipzig, July 22d,) told of his arrival in Leipzig and of the work that Prof. Delitzsch and the missionaries, W. Faber and J. Muller had for him to do in establishing Jewish-Christian congregations in the eastern part of Europe. In this letter he spoke of Prof. Delitzsch's interest in the *Eduth* and *The Peculiar People*.

A postal card from Vienna (July 27th), on his way to Hungary, expressed his intention of going to Russia.

The next word (Presburg, July 29th,) was from a beautiful city in Hungary where there are several nationalities represented, by no means the least being that of the Jews. There are many Talmudical schools there. The people are principally orthodox, and very zealous, but "not according to knowledge." A postal soon after from the same place told of the strife between orthodox and reformed Jews in that city.

Postal cards from other places in Hungary and Servia spoke of the shocking sort of Christianity which is prevalent in those countries.

August found him in Sofia, the capital of Bulgaria, where Jews are very numerous. The long persecutions of many years have alienated them from the Gospel. They hate the Christians with good reason, and no Christian cares for them. From Sofia Bro. Lucky sent a message of greeting to the Conference, which did not arrive in time to be presented to the brethren at Alfred.

A postal card from Constantinople (Aug. 11th,) announced his intention of going to Palestine, but a letter (Varna, Bulgaria, Aug. 16th,) received later explained that on account of the absence of the U. S. Consul, and the illness of the Secretary of the Legation, he could not get the necessary *Tezkhra*, or certificate, of the Turkish Government. This was impossible without the *visa* of the U. S. Consul. Bro. Lucky wrote, "I was ashamed. I always speak very highly of our government and our representatives in foreign lands. But my friends got the victory. They said, 'Now you see that the Germans are more conscientious than the Americans.' Indeed the German representative was at his office and the American not. Therefore I went with the steamboat to Varna. This is a small place in Bulgaria. I returned to Bulgaria because I had to give up Palestine. I stay here to-night and to-morrow, for Sabbath is not good traveling for me."

A letter written on the 19th of August from Bucharest, the capital of Roumania, announced the receipt of a letter of mine, the first he had received, which wandered from Germany to Hungary, thence to Constantinople, and finally reached him at Bucharest. Thence he went to Kishineff in southern Russia, by far the most interesting place in all his journey.

Kishineff is made known to the world as being the residence of Joseph Rabbino-vitch (pronounced Rab-bi-no-vitch) a Jew who has been a very Paul to his people. He has gathered many Jews and led them to Christ, forming a kind of religious denomination known as the "Sons of

Israel of the New Covenant." They have a simple Christian creed and few deviations from Jewish customs and practices.

A letter written from Kishineff (Sept. 3d,) tells of Bro. Lucky's labors in constituting congregations of believing Jews after the Rabbino-vitch model. Bro. Lucky has endeavored to convince Rabbino-vitch of the error of Sunday-observance. The "Sons of Israel of the New Covenant" keep both days. The same letter [tells of the receipt of my letter informing him that Mr. Carman had abandoned the *Eduth*, and] states that as soon as possible Bro. Lucky will return to America *via* Roumania, Galicia, Germany and England.

A letter written from Kishineff (Sept. 10th,) contains nothing of importance concerning his travels, except that he soon would leave for home.

The last letter was from *Iassy*, in Roumania, (Sept. 16th,) on his way homeward.

WILLIAM C. DALAND.

GOD AND NATURE.

There are skeptical philosophers and atheists who frequently talk of nature and nature's God just as if there was a certain deity presiding over the organic and inorganic systems of this world, of a type entirely different from the God of the Bible. Such people take no comfort in nature; they are fond of conjuring up theories which they fancy will conflict with the record of the Word of God. They will argue by the hour on evolution and the origin of animal and human life by slow stages of development from the vegetable kingdom; but yet they cannot go into the forest and find enjoyment in the carols of the birds, or see beauty in the petals of a wild flower. We do not find fault with them for this; we only pity them. God speaks to them through the forces they employ to stultify his power, and they perceive it not. The most dangerous factor in our civilization to-day is not so much anarchy, monopoly, or trade despotism, as it is a subtle tendency prevailing nearly all classes and all literatures to belittle the simple, unimpeachable tale of Holy Writ. Belief in a literal eternal fire punishment was the first bulwark attacked and broken down. It was considered illiberal and bigoted to cling to a doctrine so disagreeable, even though it could not be refuted. It has since been very easy for communicants to regard some of the miracles with doubt, simply because, as they thought, they conflicted with the laws of nature, which they are now more than ever prone to consider inexorable and undeviating in their functions.

Thus cold, hard, skeptical reasoning creeps into our religious natures, benumbs our faith, and makes the power of God conditional on the work of his own hands. By faith were all of the great works of the Bible wrought; it is all that has made religion what it is to-day; should not we all watch and pray that its efficacy be not impaired? Parents, impress on the minds of your children the sacredness of the Bible and its teachings. Teach them that it is a book not to be impudently criticized and found fault with. Tell them that when they read the tale of a miracle they should not at once insult God by an attempt to excuse his conduct, in drawing an analogy between the miraculous and every day events, as we know them. The Bible is both written and unwritten. Its unwritten pages lie in every green field, in every sylvan depth, in every cloud fleece. If we regard God as sincere, his love infinite, his word literal and unimpeachable, we can draw from the pages of nature faith for the life beyond, hope for the

present, and strength and enjoyment for every day's task. Let us, in the spirit of little children, so regard him.

GEO. E. NEWELL.

THE NEW METHOD OF GIVING FOR OUR SOCIETIES.

The plan to secure from each member of our churches, at least *five cents weekly*, and as much larger contributions as may be required by the ability of those who have abundant means, has been considered and adopted by three Associations, and by the General Conference, and by the Executive Boards of the Missionary and Tract Societies. A joint committee of six members, three from each Board, has been appointed to carry the plan into operation. Thus it is to come before the churches for action, and it is hoped that all will be united in giving it a thorough trial.

The Boards have no compulsory power or authority over the churches, but when their brethren mark out the way and direct them to walk in it, they have good reasons, in turn, for directing the churches in such measures as may be needed for the accomplishment of the task proposed.

This co-operative effort is entered into by the two Boards with much heartiness and union, and may they not expect that the denomination will unite with them cordially and earnestly to make our giving more systematic, and more adequate to meet the demands of the growing work God has placed in our hands.

Steps are being taken to provide pledges, and envelopes for these weekly collections, and record books of the same, for the use of the Treasurers of the several churches. It is intended that these helps shall be distributed as soon as practicable.

It is important that a complete canvass with the pledges, be made as soon as received in every church, and it is greatly desired that each pastor will be ready to see that this work is promptly done among his people. Whenever the Young People's Society can be enlisted to make the canvass it would be a service full of blessing, both to them and to the cause. Further details and explanations of this undertaking will be given, as may seem from time to time to be necessary.

J. B. CLARKE, *Agent*.

YEARLY MEETING.

The Twenty-third Annual Session of the Yearly Meeting of the Seventh-day Baptist Churches of Missouri, Kansas, and Nebraska, convened with the church of North Loup, Neb., Sept. 27, 1889, at 10.30 A. M. G. M. Cottrell being absent on account of sickness, the introductory sermon was preached by U. M. Babcock, from Phil. 3:13, 14. Topic, Progress. After the sermon, words of welcome to the delegates and friends from abroad, were spoken by the Moderator. The programme, as arranged by the committee, was read by the Moderator.

The meeting met in business session at 2.30 P. M. The Moderator announced the committees. A letter from the Long Branch Church was read, after which U. M. Babcock made some remarks in regard to his staying with that church another year; also in regard to the church licensing Mrs. Babcock to preach. He also spoke of the faithfulness of the young people, and of the prayer meeting being in the hands of their young people. He asked our earnest prayers for his people and church.

G. J. Crandall reported that the church at North Loup was engaged in no especial work, but he considered the situation encouraging. He

also spoke of the interest the young people were taking in the work. He thought they were advancing. He commended to his people the sermon of the morning, and especially that part in regard to every member's being in his place and doing all that God requires.

A. P. Bunnell said he had no letter to present from the church at Nortonville, but would state that it was in a healthy and prosperous condition, with a growing interest. Their pastor said, a few days ago, that the interest was better now than at any time during the three years he had been there. Brother Bunnell said he hoped to make his home there, and had come to this meeting to get good and do good. Remarks were made by J. M. Todd, of Brookfield, N. Y., in which he spoke of the churches in the West being so far apart that it was with much difficulty that they could meet together in a meeting like this, but he noted the cordiality existing when they could meet. He spoke of his wife's long sickness, and hope that the change of climate might be beneficial to her. He also spoke words of cheer, and of his meeting so many that he had known in years past, many of whom had been brought up under his ministrations, and that he felt he had come out here to visit "his children."

All visiting brethren and sisters were invited to participate in the deliberations of the meeting.

A committee on resolutions was appointed and the programme read, after which the meeting adjourned.

At 3.30 a sermon was preached by A. P. Bunnell. Subject, The Law of God.

A large and interesting prayer and conference meeting was held in the evening, led by U. M. Babcock, which was made more interesting by the letter read from some lone Sabbath-keeper, and by the presence of Bro. S. W. Coon and wife, from Republican City, Neb., who had come one hundred and fifty miles to attend this meeting.

At 10.30 Sabbath morning, J. M. Todd preached to a full house from 1 Tim. 3 : 15, after which a collection, amounting to \$14 13, was taken for the Missionary and Tract Societies.

At 3 P. M. the Sabbath-school was held, conducted by the Superintendent. It being review day the time was taken up with reports from classes and short remarks by the visiting ministers. The Secretary's report showed teachers present, 15; scholars, 141; visitors, 34; total present, 190.

In the evening U. M. Babcock preached to a crowded house, from Heb. 2:3.

First-day morning, meeting met in business review at 9.30. Prayer was offered by B. Clement. Minutes read and approved. The Committee on Resolutions reported as follows:

Resolved, That we approve the plan recommended by our Missionary Board, that each resident member of our churches contribute at least five cents a week to the Missionary and Tract Societies during the coming year.

Resolved, That the effort to enforce a Sabbath, by civil law, upon any one is unsafe, impolitic, injudicious, mischievous, and oppressive in its tendency, and if successful, will result in anarchy and ruin.

Resolved, That we earnestly entreat all our people, young and old, to cleanse themselves from all filthiness of the flesh and spirit, and to cultivate holiness, "without which no man shall see the Lord."

J. W. MORTON,
B. CLEMENT,
U. M. BABCOCK, } Com.

The first resolution was adopted after remarks by U. M. Babcock, J. W. Morton, S. W. Coon, B. Clement, and A. P. Bunnell.

Pending the motion to adopt the second resolution remarks were made by U. M. Babcock, J. W. Morton, and B. Clement, when it was voted that further discussion of the resolution be de-

ferred until the business session in the afternoon.

The committee on time and place of next meeting reported as follows:

1. That the time of the next meeting be the Sixth-day before the second Sabbath in September, 1890, at 10.30 A. M.

2. That the place of next meeting be Long Branch, Nebraska.

3. That the preacher of Introductory Sermon be Geo. J. Crandall; G. M. Cottrell, alternate.

4. That the essayists be Mrs. U. M. Babcock, of Long Branch; E. G. Babcock, of North Loup, and Hannah Tomlinson and Mrs. G. M. Cottrell, of Nortonville.

J. W. MORTON,
GEO. B. ROOD, } Com.
A. P. BUNNELL, }

The report was adopted.

The committee on nominations reported the following officers for next meeting:

Moderator, U. M. Babcock.

Clerk, E. S. Eyerly.

U. M. BABCOCK,
B. CLEMENT,
H. A. CHASE, } Com.

The report was adopted.

At 10.30 A. M., a sermon was preached by J. W. Morton, from Rom. 11:18, after which a collection was taken for the Missionary and Tract Societies, amounting to \$13.

The afternoon session opened with prayer by A. P. Bunnell. Consideration of the second resolution was resumed, and after interesting remarks by U. M. Babcock, J. W. Morton, and S. W. Coon, the resolution was adopted.

The third resolution was remarked upon by B. Clement, and adopted.

The following resolution was offered by Geo. J. Crandall, and adopted:

Resolved, That in view of the great need of more gospel labor on this field, and of the confidence we have in the qualifications of Bro. U. M. Babcock, it would be a gratification to us if the Missionary Board should see fit to employ him a part of the time in missionary work.

It was voted that the officers of the yearly meeting, and the officers of the church where the meeting is to be held, be a programme committee, and are requested to prepare a programme and have it published a reasonable length of time before such meeting.

It was voted that we request a publication of the minutes of this meeting in the SABBATH RECORDER.

First-day evening, J. W. Morton preached to a full house, from John 6:53, after which an interesting conference meeting was held, conducted by Geo. J. Crandall.

The weather was all that could be asked for, and the attendance was large at all the meetings, especially First-day and evening. Elder A. P. Bunnell again preached to a crowded house Second-day evening.

The meeting adjourned to meet with the Long Branch Church, at Humboldt, Neb.

OSCAR BABCOCK, Moderator.

E. C. HIBBARD, Secretary.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 4, 1889.

The election of Mr. Blaine to the presidency of the three Americas' Congress is warmly endorsed by President Harrison, and the selection appears to please the foreign visitors, for if there is one man in the United States with whose career they are familiar that man is James G. Blaine. There was a carefully laid plan to secure the position for William Henry Trescott, of South Carolina, though why any clique should ask the selection of a man of whose existence the great majority of his fellow countrymen are blissfully ignorant, is beyond

conception. And yet this is always so. No sooner is a famous man named for an honor than all his enemies in his own party combine on some new Moses. The new Moses may have peacefully slept out a particularly long life keeping the flies off of himself in county courts, but still his selection is insisted upon and his astonishing ability sworn to by a thousand good liars. Thus Mr. Trescott, of Bald Knob, S. C., was insisted upon as a candidate against James G. Blaine.

Hon. Henry G. Davis, who is one of the United States representatives in the Congress, says that he believes some valuable work will be accomplished. The majority of the visitors express an earnest disposition to promote better commercial relations with the United States.

Many say that a large proportion of their trade that now goes to Europe should go to the United States. A few of the delegates on the other hand, while cordial and friendly, are reticent as to the commercial opportunities. Mr. Davis adds that he is confident that United States interests will be substantially benefited. All of the United States delegates will not make the excursion to the various industrial centers but it is proposed to have at least four or five of our representatives always with the party.

An awkward thing happened on the first day the headquarters of the three Americas' Congress was opened this week in the pleasant, roomy old mansion that has been turned over for that purpose. Mr. Estee of California, and a number of others of our delegates were on hand to receive the guests, when it was discovered that not one in the party could speak Spanish and only one or two could speak French. The colored messenger was called into the conference and it was ascertained that he could speak a little deviled Spanish, so for a long hour before Mr. Romero, the Mexican minister arrived, the colored messenger was the sole means of communication between the delegates.

Handsome, courtly Judge Estee is one of the leading spirits of the Congress, and, despite his amazing faculty for saying the wrong thing and at the wrong time, he is well liked by the visitors. The day of the reception he made one of his customary mistakes. He alluded several times to a resemblance he thought was most striking, between Mr. Romero, the Mexican minister, and Mr. Pachero, who used to be in Congress from California. The resemblance he confidently assured the party was both physical and mental and extended to the tricks of manner. Now, Mr. Romero has spent nearly as much time in the United States as in Mexico, and he used to know Mr. Pachero, toward whom he bears much personal ill feeling. Mr. Pachero was notorious as one of the most incompetent and unimportant men who ever sat in Congress and his election was a disgrace to the election system in California. Mr. Romero knew all this a great deal better than forgetful Judge Estee, who if he had limited himself to the commonplace and indefinite compliments of the day would have better retained Mr. Romero's regard.

The train which to-day left the Sixth St. Station in this city is unique in the history of railroading. The excursion is one of the most important that has ever been made. It will last forty-two days, and every provision for the amusement and comfort of the guests has been provided. The menu, the service, and the baths, are of a first-class character, and this hotel on wheels will rival the finest caravansary in the land. The impression upon the visitors cannot be over estimated. They will see fertile fields, wide stretches of the finest grazing lands in the world, smiling villages, and the most tremendous manufacturing centers that the world has ever known. They will see wealth and prosperity under a form of government that many of them have been taught to distrust. They will learn the paramount commercial importance of this country. Such a party, met together for mutual benefit in peaceful congress, is a triumph of modern civilization.

MISCELLANY.

MINORITIES.

"These miserable minorities!" Such remarks as the above are never made by thoughtful and good people. Minorities are generally in the right, especially at first on all great moral questions, and majorities are in the wrong. There is generally more of brains and conscience in the few than in the many.

"*Vox populi vox Dei*" is a pagan and a Pelagian lie. It would be nearer the truth if written "*Vox populi vox Diaboli*."

Read Bible history. The voice of the majority defied God's judgment flood, demanded a king, contrary to the will of God, and even clamored for the crucifixion of the Son of God!

Every evil and wrong has been sanctioned by the voice of the people, and very good and right things condemned. Minorities have had to stand and suffer for truth and righteousness all along the ages, and so it will be until the end.

Was the voice of the French atheistic mob that cried, "We must have no monarch in heaven if we would have none on earth," the voice of God?

Is the popular voice that annually sanctions gigantic evils like the rum traffic, the voice of God?

No, no; let no cowardly poltroon despise minorities, and flatter himself that he is always, or usually, on the Lord's side with the selfish and thoughtless majority.

Young men, you can do nothing nobler than to espouse some unpopular and righteous cause, and give your lips to it with a heroic minority. Earth's minorities make heaven's majorities.

"What is a majority? The chosen heroes of the earth have been in a minority. There is not a social, political, or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.

"You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the past to deposit them in the golden urn of a nation's history.

"Minority! if a man stand up for the right, though the right be on the scaffold, while the wrong sit in the seat of government; if he stand for the right, though he eat with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that whatever the right and truth are, there are always troops of beautiful, tall angels gathered around him, and God himself stands within the dim future, and keeps watch over his own.

"If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him."—*E. P. Mavin*.

CORRECT NAMES OF SOME AUTHORS.

Here are a few interesting points of information as to the names of literary men:

Wilkie Collins is really William Wilkie Collins.

Austin Dobson was baptized Henry Austin Dobson.

Maurice Thompson ten years ago was James Maurice Thompson.

Brander Matthews' whole name is James Brander Matthews.

Laurence Hutton is James Laurence Hutton.

Henry Rider Haggard is the full name of the author of sensational novels.

Slason Thompson, editor of *America*, has within ten years dropped his first name, Alexander.

Joaquin Miller is really Cincinnatus Heine Miller.

Edmund William Grosse and Edgar William

Nye would scarcely be identified by their real names.

Julian Hawthorne has not for twelve years used his historic middle name, Crowninshield.

Francis Richard Stockton is now known as Frank Stockton.

Charles Egbert Craddock is Miss Murfree.

Bayard Taylor's first name was James.—*The Chicago News*.

BOOKS AND MAGAZINES.

The Drunkard's Vision is a descriptive temperance song, by Prof. T. Martin Towne. It describes the course of a man through various stages of temptation and sin, and finally pictures his complete recovery, through the gospel of Christ, from that which were else a hopeless ruin. The piece affords ample opportunity for dramatic effects, and may be used with good results in temperance meetings, clubs, etc. Price, 50 cents; two copies for 75 cents. Towne and Stillman, 1218 Wrightwood Avenue, Chicago, Ill.

The American Antiquarian for September contains a great variety of new and valuable material. It treats of art, architecture, literature, mythology, and folk lore as well as the more technical subject of anthropology. The magazine always has a fresh budget of news and intelligence on antiquarian subjects, as well as able discussions of those subjects which properly come into its own fields. Rev. D. D. Peet, Mendon, Ill.

The Home-Maker begins its second year and third volume with October. This charming magazine contains the following departments: Editorial, Home Literature, With the House-wife, Our Young People, Home-work for Home-makers, Our Baby, Home-maker Art Class, Arm-chair and Foot-stool, Fashions, Window and Cottage Gardening. All ages and tastes are consulted, and in such a sparkling manner, as to hold the interest unflagging to the end. Marion Harland, Editor. Published 19 W. 22d St., N. Y.

HARPER'S Magazine for October gives us several excellent descriptive articles and racy short stories. Chas. Dudley Warner's serial, "A Little Journey in the World," makes one grateful for no responsibilities in stocks and bond operations. The interest of the number culminates in "Recent Progress in Surgery," by W. W. Keen. The usual excellent variety abounds.

OUR Little Men and Women, with its amusing "Nutting Time" on the cover, catches the little people before it is even opened. Excellent reading for them, interesting and instructive, fills its pages. Finely illustrated. D. Lothrop Co., Boston, Mass.

THE Century for October is filled with good things. Coquelin writes on "Moliere and Shakspeare." "Reminiscences of the Herschels," by Maria Mitchell, with portrait, will be read with peculiar interest, since the gifted woman who wrote it is no more. Three papers upon Teaching and Methods, Manual Training, etc., make an interesting symposium. The number is a full one and should be read through.

Wanted! Wanted!

A Seventh-day young man, of over one year's experience, desires a position in a furniture store or factory, as salesman, undertaker or repairer. Can furnish references. He is not afraid of work in any line of business, Address, FURNITURE, RECORDER office, Alfred Centre, N. Y.

SPECIAL NOTICES.

THE following is the programme for the next session of the Seventh-day Baptist Ministerial Conference of Southern Wisconsin, which will convene at Milton Junction, on Sixth-day before the last Sabbath in November, 1889, at 10 A. M.

Have evil spirits the power to work miracles? J. W. Morton.

Does the word translated "eternal" ever mean endless duration? E. M. Dunn.

Ought a church to prosper which does not maintain proper discipline? S. H. Babcock.

How best to provide for pastorless churches? E. B. Saunders.

To what extent should religious instruction be encouraged in our common schools? M. G. Stillman.

Is our denomination managed as economically as it might be, with special reference to the General Boards? E. M. Dunn.

How can we interest and set at work for Christ the now latent force, the business men, of our denomination? W. H. Ernst.

S. H. BABCOCK, Secretary.

MINISTERIAL CONFERENCE.—The next Ministerial Conference of the Seventh-day Baptist Western Association will convene with the church at Andover, Oct. 14.

1889, at 7.30 P. M., at which time the following programme will be carried out:

1. Introductory Sermon, H. D. Clarke.
2. A paper, "How shall we awaken a deeper interest in, and a better attendance upon, the meetings of this Conference?" J. Kenyon.
3. A paper, "How utilize the entire membership of the church?" A. A. Place.
4. A paper, "Is there to be advancement in religious as well as scientific thought?" W. C. Titsworth.
5. A paper, "Are we to expect a fulfillment of Heb. 2:14, before the final coming of Christ?" A. W. Coon.
6. A paper, "What is Christian Union, and how is it to be attained in harmony with Christ's prayer in John 17th chapter?" L. C. Rogers.
7. A paper, "Other things being equal, is a pastor justifiable in changing his field of labor for an increased salary?" B. E. Fisk.
8. A paper, "What is the pastor's proper work in the Sabbath-school?" J. Summerbell.
9. Question Box

A full attendance is desired.

GEO. W. HILLS, Sec.

THE churches that have not already paid their apportionments due the General Conference will confer a great favor upon the Treasurer if they will attend to the matter at their earliest convenience. The amount is the same as last year. See Minutes for 1888, page 21.

WILLIAM C. WHITFORD, Treasurer.

Address till May 1, 1890, 41 E. 69 St., New York City.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, '46, '78 and '81, and all previous to 1821. *Missionary Society*, 1845, '46, '51, '57 and '60. *Tract Society*, 1845, '46, '47, '51, '52, '57 and '60. *Publishing Society*, 1850, '52, '54, '55, '57 and '60. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE following Bible Service Institute has been arranged to be held at Berea, W. Va., Oct. 12 and 13, 1889:

Evening after the Sabbath.

Address: Temperance Work in Bible Service. Rev. J. L. Huffman. Discussion opened by F. F. Randolph.

First-day Morning.

- 9.45. Opening Services.
10. Our Text Book and Bible Helps. Rev. O. S. Mills. Discussion opened by Esle F. Randolph.
- 10.40. Increasing the Missionary Spirit. Mrs. J. L. Huffman. Discussion.
- 11.20. Entertainments. Mrs. O. S. Mills. Discussion opened by Miss Lillie Meredith.
12. Collection of Questions pertaining to the Bible, and the Bible Service.

Afternoon.

- 1.30. Opening Service.
- 1.45. Quarterly Reviews. P. F. Randolph.
- 2.25. Needs of our Young People. Rev. S. L. Maxson. Discussion.
- 3.25. Normal Lesson,—Books of the Bible. C. N. Maxson.
- 3.45. Questions answered.
4. Review Conference.

It is hoped that, as this Institute is ordered by the South-Eastern Association, all the friends of the Bible Service, throughout the Association, will attend, as far as practicable. INSTITUTE COM.

THERE is believed to be a good opening in this place for a steam laundry. Some Seventh-day Baptist young man, with a small capital, and a fair amount of business tact and energy can establish and maintain a good business. Correspondence on the subject may be addressed to J. P. Mosher at this office, or to W. H. Crandall.

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

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.

A SABBATH-SCHOOL is held by the Sabbath-keepers residing in Belmont, N. Y., every Sabbath afternoon at 3 o'clock, in the F. M. Church. Anyone stopping in town over the Sabbath is cordially invited to attend.

CHAS. STILLMAN, Superintendent.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible...

Alfred Centre, N. Y.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business...

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours: -9 A. M. to 12 M.; 1 to 4 P. M.

A. SHAW, JEWELER AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y.

Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres.

M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH, 300 Canal St.

C. POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. A. HUBBARD, Treas.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., - - - Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J., E. B. POPE, Treasurer, Plainfield, N. J., H. V. DUNHAM, Secretary, New Market, N. J.

Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

P. M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds, Salt, Cement. Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 11, 1889. Rev. W. C. WHITFORD, D. D., President.

W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Recorder, Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

Milton Junction, Wis.

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

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. Lands and building lots for sale to Seventh-day Baptists who will make improvements, at special rates. Address A. E. Main, Sisco, Fla.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 18mo., 208 pp. Fine Cloth. \$1.25.

VOL. I.-BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.-A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1.25. Twenty-five per cent discount to clergymen. 588 pages.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

TRACTS

NATURE'S GOD AND HIS MEMORIAL.-A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 24 pp. Price 5c.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

THE ROYAL LAW CONSIDERED FOR. By Edward Stennet. First printed in London in 1658, 84 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 13 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1.50 per hundred.

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 30 or more at the rate of \$1.50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.-By Rev. James Bailey.-No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready, 4 pp.

FOUR-PAGE SERIES.-By Rev. N. Wardner, D. D. -1. The Sabbath: A Seventh Day or The Seventh Day: Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

GERMAN TRACTS.-The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

'THE LIGHT OF HOME.' AN 8-PAGE MONTHLY FOR THE FAMILY. TERMS. Single copies... \$ 10. 12 copies to one address... 1 00.

'OUTLOOK AND SABBATH QUARTERLY.' A 32-PAGE RELIGIOUS QUARTERLY.

Single copies, per year... 25 cents. Ten or more, to one address... 15 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

COMMUNICATIONS. Communications regarding literary matter should be addressed to the Editor, as above.

'HELPING HAND' IN BIBLE SCHOOL WORK.' A 32-page quarterly, containing carefully prepared helps on the International Lessons.

'EVANGELII HAROLD.' A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDISH OF AMERICA.

Three copies, to one address, one year... \$1.00. Single copy... 35 "

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

'DE BOODSCHAPPER.' A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price... 75 cents per year.

G. VELTHUYSEN, - HAARLEM, HOLLAND.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

ערות לישראל ("WITNESS TO ISRAEL.") A SIXTEEN PAGE MONTHLY

In the Hebrew language, devoted to the Christianization of the Jews.

DOMESTIC SUBSCRIPTIONS... 35 cents. Foreign... 50 "

CH. TH. LUCKY, Editor.

'THE PECULIAR PEOPLE.' A CHRISTIAN MONTHLY, DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

DOMESTIC SUBSCRIPTIONS (per annum)... 35 cents. Foreign... 50 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

'OUR SABBATH VISITOR.' Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

Single copies per year... \$ 60. Ten copies or upwards, per copy... 50 "

COMMUNICATIONS. Communications relating to business should be addressed to E. S. Bliss, Business Manager.

COMMUNICATIONS RELATING TO LITERARY MATTERS should be addressed to Mrs. L. T. Stanton, Editor.

PEERLESS DYES ARE THE BEST. SOLD BY DRUGGISTS.

WANTED at once, everywhere, a representative Man or Woman.

Profitable business. Liberal Pay. All time not necessary. Special inducements offered until Dec. 25th. Give references. R. H. WOODWARD & CO., Baltimore, Md.

PATENTS

Obtained, and all PATENT BUSINESS attended to for MODERATE FEES.

Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON.

Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED.

For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C. A. SNOW & CO. Opposite Patent Office, Washington, D. C.



A FIERCE WAR.

So fierce has been the war among dealers, and so great the desire among soap manufacturers to produce goods at a lower price than their competitors, that to-day fully nineteen-twentieths of the soap sold from groceries is made from inferior and impure materials, and is also greatly adulterated with harmful substances. Some of these soaps are dangerous to use, as they may breed skin diseases or ruin clothing washed with them. But "Sweet Home" Soap is pure, made for the consumer, and can not be had of grocers. Sold only to those who buy it for their own home use. It is the best soap manufactured. It is thoroughly seasoned before being packed. It is sent on thirty days' trial, thus giving ample opportunity to prove that it is all that can be desired for a family home soap. Send J. D. Larkin & Co., Buffalo, N. Y., your name and post-office address on a postal card they will send you (freight charges prepaid) on thirty days' trial, a box of their soap, and in addition to the 100 Cakes Sweet Home Soap you get all the Boraxine, toilet soap, perfumery and shaving soap you need for a year, free. Price of entire box, only six dollars.

CONDENSED NEWS.

Domestic.

The National Civil Service Reform League has re-elected George William Curtis president.

According to one estimate, the forest fires which have been raging in Montana for the past few weeks have caused a loss of at least \$100,000 a day.

It is reported from the Florida experiment station that crimson clover promises to be profitable in that state as a winter pasture plant, as well as for dry forage and ensilage.

During the three months ending August 31st, there were exported to England 90,000 head of cattle, 40,000,000 pounds of fresh beef, and 34,000,000 pounds of canned beef.

At 4 o'clock, Oct. 6th, at Lockport, N. Y., the rain of the night changed to snow, which fell to the depth of nearly six inches, greatly damaging shade and fruit trees. The snow storm continued three hours.

The Railway Age states that over 3,300 miles of main railroad line track have been laid in the United States since January 1st, and that probably over 5,000 miles will have been completed before the end of the year.

Wednesday, Oct. 2d, an oil train broke in two on a grade near Arcadia, on the Lake Erie and Western road. The rear part of the train ran into the first section, killing conductor John Welch and destroying eighteen oil cars.

Geo. Bancroft, the historian, observed his eighty-ninth birthday very quietly at his cottage at Newport, R. I., Oct. 3d. He received many callers and a large number of letters and telegrams of congratulation. He is in good health.

The receipts for internal revenue for August were \$1,408,967 greater than those for August 1888. The receipts for July and August amounted to \$23,670,625, an increase over the corresponding period last year of \$2,716,300.

An entire block in the business portion of Butte City, Mont., was burned last week. A strong wind prevailed, and for

a time it was feared a disastrous conflagration could not be prevented. Loss estimated at \$1,000,000.

The Farmer's Review reports that the potato crop of 1889 will probably exceed that of any previous year in the United States. The acreage is less than last year. The total crop is estimated at 233,700,000 bushels, which exceeds last year's crop by over 17,000,000 bushels.

Richard Robillard, engineer at the Pillsbury mills, Minneapolis, has invented a machine which he claims is a solution of the problem of perpetual motion. It requires no fuel, and only a little oil. Robillard says the machine has been running seven weeks. He is engaged on a large machine.

Foreign.

Wilkie Collins, the novelist, who has been very ill for some time, died in London, Sept. 23d.

The effects of the recent floods at Wahahama were of appalling magnitude. Ten thousand lives were lost and twenty thousand persons are homeless.

It is reported that the Spanish gun-boat "Cocodrilo" was fired upon by ruffians on the Morocco coast and the gun boat replied, destroying a number of Moorish houses.

William H. K. Redmond, member of the House of Commons for North Fermanagh, Ireland, who was tried and convicted at Arthurstown for offenses under the crimes act, has been sentenced to three months' imprisonment without hard labor.

A Shanghai correspondent telegraphs: North China and Japan have been visited by a series of typhoons. The number of junks and lives lost through inundations at Wengho and Ningpo is enormous. In Japan at least five thousand lives have been lost through the floods.

The Sultan of Zanzibar has issued an edict which empowers Great Britain and Germany to search all Zanzibarese dhows and other boats with the object of suppressing the slave traffic. The edict also declares that every person entering Zanzibar after November 1st, shall be free.

How to Start in Business.

Young and middle aged persons desiring a good start in business, where advancement is sure, should understand that nothing will aid them so much as a thorough course of business training and practice in the Bryant & Stratton Business College, Buffalo, N. Y. This school has placed thousands in business and its influence is felt throughout the country. Illustrated Catalogue sent free on request.

IRVING SAUNDERS expects to be at his Friendship Studio from Oct. 20th to 25th, inclusive.

MARRIED.

FORD-CARDER.—At the residence of the bride's parents, near Long Run Station, W. Va., Sept. 26, 1889, by Rev. S. D. Davis, Albert C. Ford, and Amanda M. Carder, both of the above named place.

MAXSON.—CRANDALL.—At the residence of the bride's mother, West Edmeston, N. Y., Sept. 5, 1889, by the Rev. C. A. Burdick, Mr. Geo. D. Maxson and Miss May E. Crandall, both of West Edmeston.

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.

STEARNS.—In Andover, N. Y., Sept. 30, 1889, John Stearns, in the 70th year of his age.

Mr. Stearns's parents died when he was young, and at the age of fourteen he commenced life for himself, going to school winters, and working the rest of the year; he made a very successful farmer, was generous to the poor, assisting those that needed help. He anxiously waited for his change to come, believing it would be well with him. He has left a wife, six children and many other relatives. His funeral was held at his late residence, the large congregation indicating the high esteem in which he was held. J. K.

MONEY.—At her home in Rhode Island Settlement, N. Y., Sept. 23, 1889, Mrs. Mary Money, wife of Timothy Money, and on the 27th, he died at the same place. She was 75, and he 77 years old.

This aged couple, who were united in wedlock nearly 55 years, passed away within four days of each other. To them were born seven children, only two of whom lived to administer to their parents in their declining days, and to mourn their loss so nearly at once. Mr. Money and wife united with the Methodist Church many years ago. P. R. B.

MAIN.—At North Brookfield, N. Y., Sept. 16, 1889, of consumption, Mrs. Sarah Main, in the 27th year of her age.

She was found trusting her Saviour when called to go. She leaves a husband and two young children. C. A. B.

MUDGETT.—In Bellevue hospital, New York, Sept. 14, 1889, of malarial fever, Truman J. Mudgett, aged 22 years, 1 month and 14 days.

Funeral services were held at Garwin, Iowa, in the Christian Church, of which the deceased was a member, Sept. 20, 1889. Sermon by the writer, from John 17:24. E. H. S.

BURDICK.—In Hopkinton, R. I., Sept. 25, 1889, of consumption, Mrs. Tracy Palmer Burdick, daughter of Hezekiah and Abbie Maxson Palmer, and wife of Charles Franklin Burdick, aged 58 years, 8 months and 21 days.

She was baptized and united with the Pawcatuck Seventh-day Baptist Church about forty years ago. She has been in poor health for many years, and since five years ago, next month, has not been able to lie down. Her suffering has been great, but she has borne it with patience. She prayed that the Saviour would come and take her to himself. At last the end came as a restful sleep, after a long and painful journey. I. L. C.

BOWEN.—At Chicago, Ill., Sept. 27, 1889, Phineas A. Bowen, aged 75 years, 2 months and 18 days.

He was born at Shiloh, N. J., July 9, 1814. When about sixteen years of age he united with the Shiloh Seventh-day Baptist Church. When he came to Wisconsin he transferred his membership to the Walworth Church, where it has since remained. He was married Nov. 22, 1838, to Caroline F. Randolph by Eld John Davis. The following year they moved to Philadelphia. In 1851, they came West settling on a farm near Walworth. Here they lived nearly thirty years, and lived in the state until May, 1887, when they moved to Chicago. About two years ago he had a severe illness since which time he has been gradually failing. On Monday, Sept. 16, he had a slight paralytic stroke and was carried to his room which he was unable to leave again. The evening before his death he tried to talk but little could be understood aside from his desire for the family not to leave him, and the names of some of his children. He was a man in whose sterling integrity every one who knew him had confidence. He was kind though undemonstrative. It is comforting to know that a few weeks before his death he expressed his willingness and preparation to go when he should be called. Funeral services and burial at Walworth, conducted by the pastor. S. H. B.

ROYAL BAKING POWDER Absolutely Pure. Includes image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall street, New York.

GRATEFUL—COMFORTING.

Epps's Cocoa.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry. Finest Grade of Bells. CHURCHES AND BELLS FOR CHURCHES, etc. Send for Price and Catalogue. Address: H. McSHANE & CO., Baltimore, Md. Mention this paper.

PEERLESS DYES Are the BEST. SOLD BY DRUGGISTS.

THE SABBATH RECORDER,

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY,

—AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 7 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

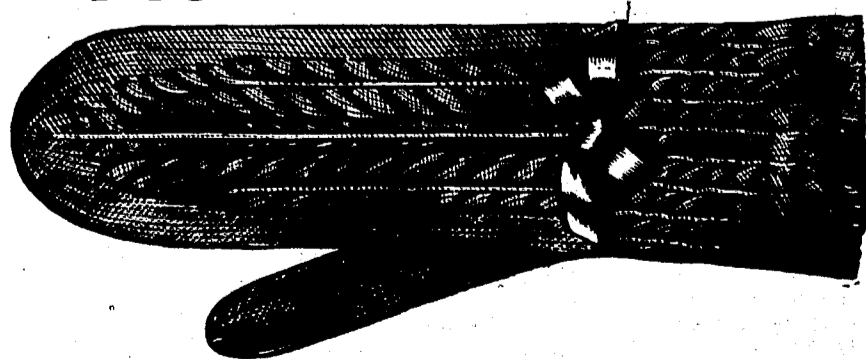
ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

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

MAGIC LANTERNS AND STEREOPTICONS. afford the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, illustrating art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing, while Church Exhibitions, Public Examinations and Popular Lectures pay well. An assortment with splendid Holiday presents. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor/Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (mentioning this paper), and we will mail you our 152 PAGE BOOK FREE. McALLISTER, Mfg. Optician, 49 Nassau St., N. Y. City.

Florence Silk Mittens.



The engraving shows a late style of these goods.

They are made of Genuine Florence Knitting Silk. Whatever the design, all real Florence Silk Mittens are sold one pair in a box, bearing

the brand "Florence" on one end. The pattern shown here is lined in back and wrist throughout with silk. They are perfect-fitting, and in cold climates are far more durable, and quite as elegant and fashionable as the best of gloves.

Sold by all enterprising dealers—who can be supplied by the MONOTUCK SILK CO., 23 and 25 Greene Street, NEW YORK.