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CONTENTS.

His Covenant—Poetry; Christ's Question to the Jews.....	689
MISSIONS:—Paragraphs; From J. W. Morton; From D. H. Davis; Annual Report to the S. D. B. Missionary Society.....	690
WOMAN'S WORK:—Paragraphs; October Board Meeting.....	691
SABBATH-SCHOOL:—Lesson.....	692
BOOKS AND MAGAZINES.....	693
HISTORICAL AND BIOGRAPHICAL:—Elder Oliver Perry—Hull.....	694
A Labor of Love.....	694
SABBATH REFORM:—Building on the Sand; Work of the W. C. T. U. for Sabbath Reform.....	695
Sensitive in Spots.....	695
EDITORIALS:—Paragraphs; The RECORDER and our Work.....	696
Brevity of Life; Notice to Pastors; A Christian Veneer for Paganism; Resolutions.....	697
YOUNG PEOPLE'S WORK:—A Dutch Lullaby—Poetry; Paragraphs; The Atheist's Prayer; The Necessity of a Purpose in Life; Our Mirror.....	698
EDUCATION.....	699
TEMPERANCE.....	699
POPULAR SCIENCE.....	699
COMMUNICATIONS:—Minnesota Semi-Annual Meeting; From Mrs. E. F. Swinney; An Important Question: Five Corners Sabbath-school; Washington Letter.....	700
HOME NEWS:—Alfred Centre, N. Y.; Hewitt Springs, Miss.....	701
MISCELLANY:—Chauncey M. Depeew's Reply to Julian Hawthorne; What Makes Criminals?.....	702
SPECIAL NOTICES.....	702
BUSINESS DIRECTORY.....	703
CATALOGUE OF PUBLICATIONS.....	703
CONDENSED NEWS.....	704
MARRIAGES AND DEATHS.....	704

For the SABBATH RECORDER.

HIS COVENANT.

BY MRS. M. E. H. EVERETT.

- "His words are ever sure;"
His word of covenant can no man break;
The vow He made for righteous Abraham's sake,
"Thy seed forever shall on earth endure."
- Let the proud say their say,
Perverting this true promise as they will,
With no deceit nor change, his pledge stands still,—
"My covenant with Israel, is for aye."
- "When Judah turns astray,
His sin doth sore provoke my righteous wrath.
But my fierce rod shall drive him in my path,
And my chastizing bring him to my way."
- "My vine, my beautiful vine!
The passers pluck and waste thee, years untold,
But I will call to mind my love of old,
For thou art not another's, thou art mine."
- "O, great thy long despair,
And no man pitieth thine utter woe!
But I will trample thy destroyer low;
Fear not, for thou shalt prove my tender care."
- "I have assured thy peace;
Thine everlasting shelter is my wing;
For all thy years of weeping, thou shalt sing
The mercies of thy Lord that never cease."

CHRIST'S QUESTION TO THE JEWS.

A sermon by the Rev. R. Trewartha, D. D., pastor of the Seventh-day Baptist Church, Pleasant Grove, Moody Co., South Dakota.

"What think ye of Christ." Matt. 22: 42.

Perhaps there never was a person concerning whom a greater variety of opinions have been formed than of him who was made flesh and dwelt among us. During his appearance upon earth he excited various conjectures respecting himself in the minds of those who saw his person and heard his doctrine. In regard to his person some said he was John the Baptist, some said Elias, while others said he was one of the prophets who was risen from the dead, others, that he was mad and had a devil, and others, that he was a confederate with Beelzebub.

As it regards his doctrine, though all acknowledged that he spake as never man spake, that he taught as one having authority and not as the scribes, yet many could not comprehend and others would not believe his sayings. It therefore came to pass that for the doctrines which

he taught they slew him and hanged him on a tree. Thus was the Christ of God to the Jews a stumbling-block. And what was he to the philosophic Greek? Foolishness. And what has he been from the period of his incarnation to the present day to thousands and millions? To Mahomet and his deluded followers he is but a second prophet. To Arius and Socinus and their followers, a mere man. To the infidel, an imposter; to every unrenewed man, a root out of a dry ground, without form or comeliness; but to them that believe he is precious, and to every true disciple who has tasted of his salvation, the chief among ten thousand, and the one altogether lovely.

Such have been the various opinions entertained of Christ from the beginning to the present. Now let me ask you one question. What think ye of Christ? To which of all these classes do you belong? Oh, it is of such vast importance that we form correct opinions of him, that I pray God he would enlighten every mind and give us that knowledge of himself and of Jesus Christ which is life eternal. In the progress of our discourse I shall have occasion several times to ask the question contained in the text, What think ye of Christ?

1. As it regards his person, whose son is he? Do you reply, the son of David? Then how doth David in Scripture call him Lord, saying, "The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool." If David call him Lord how then is he his son? This question our Saviour proposed to the Pharisees. But they could not answer him a word. There was a difficulty which according to their view could not be explained; they denied his sonship and rejected his divinity, and the Saviour asked them to explain in accordance with their view the first verse of the nineteenth Psalm, which reads, "The Jehovah said unto my Adonai, sit thou at my right hand until I make thine enemies thy footstool." As if he would say, if Christ, who is of the seed of David, is only a man, then how could David in spirit or by inspiration of the Holy Ghost, call him Lord several hundred years before his appearance upon earth? How can a man call his grandson, of the twenty-eighth generation from him, Lord? They could not answer the question. Nor has it ever been satisfactorily answered to the present day by those who reject the divinity of Christ.

It is capable of the most undoubted proof that Christ is both the root and offspring of David, being both God and man. The psalmist, in allusion to his solemn dedication to the work which he was to perform, exclaimed, "O! God, thy God hath anointed thee with the oil of gladness above thy fellows." The prophet Isaiah, referring to his advent, used such strong terms as these: "Mighty God, Everlasting Father, Prince of Peace." He is likewise called Immanuel (God with us). And the Word which was in the beginning with God and was God. And in most expressive language the Apostle John says: he is the true God and eternal life. His human-

ity is admitted by all, and therefore needs no proof. But his actions and the history of his life prove also his two-fold nature. When he entered into a ship and went into the hinder part and fell asleep; this was like a man, but when he arose and rebuked the winds and the sea, and there was a great calm, this was like a God. When he saw a fig tree at a distance and hungered; this was like a man, but when he rebuked it for its barrenness and it withered away, this was like a God. When he came to the tomb of Lazarus and groaned in spirit and was troubled and wept, this was like a man, a man of tender feelings; but when he cried with a loud voice, "Lazarus, come forth," and the dead obeyed his voice, this was like a God, a mighty God, a conqueror of death. Well, then, might David call him Lord, although he afterwards was his son. What ought we then to think of Christ? As God should we not adore him, as man should we not imitate his example?

2. What do ye think of his offices? The principal offices which he sustains to his church are three—prophet, priest and king. He is first the great prophet, raised up like to Moses, unto whom all should harken; the great teacher and revealer of the way of God in truth, who, coming from the bosom of the father, is alone able to reveal him whom no man hath seen at any time. To hear him speak is to hear infinite wisdom, for Christ is the wisdom of God. As those who saw him saw the father; as he said to Philip, so those who heard him heard the father, for so he also said, "The things I have heard of my father shew I unto you." His teaching is therefore the very mind of God and able to make wise unto salvation. He is the light of the world who hath brought life and immortality to light. How helped are they who can sit at the feet of such a prophet, and who will learn from such a divine preceptor.

Again, Christ is also the great high priest over the house of God, who in the days of his flesh made atonement for the sins of the whole world, and now within the vail makes intercession for all his people. The virtue of his blood is the only infallible cure for sin. Nothing else can take away its deep stain or extract the poison of its mortal wound. The fountain he has opened for sin and for uncleanness is the only one in which we can wash and be clean. In it, though our sins be as scarlet they shall be as snow though like crimson, yet as wool. How highly should we praise such a provision and rejoice in such a high priest; how should our souls leap within us for joy that Christ made such a full satisfaction for our sins upon the cross and now continually makes intercession for us on the throne! And then, What think ye of Christ?

Again, Christ is not only the great prophet of the church, and great high priest over the house of God, but he is the great king in Zion; the lawgiver unto his church. The sceptre of his kingdom is the sceptre of righteousness; his reign is the reign of love; his throne is the heart of believers. In addition to this spiritual rule,

(Continued on page 692.)

MISSIONS.

BRO. J. T. DAVIS, Welton, Iowa, writes: "I have no flattering report to make; and yet, as I see some new interest manifested, from time to time, and steady work by almost all, I am encouraged to still labor on."

ATTENTION is called to the wish of Bro. D. H. Davis, of Shanghai, that some one in each community would undertake the selling of samples of what he prints, in connection with his mission work in China. He desires, in this way, to raise money to help him enlarge this branch of his work. Will not some person in each church cheerfully take hold of this, and thus have a share in a good work? "Fairs" and similar occasions would furnish good opportunities for making sales. The cost of the tracts, etc., will be small, although we cannot tell how much. Pastors can help by publicly calling attention to the subject. Persons who will receive these tracts from Eld. Davis, and make an effort to secure their sale, are requested to send, on a postal card, their name and address, and the number they will try to dispose of, to the Secretary of the Missionary Society, A. E. Main, Sisco, Fla. The most needful thing is for enough persons to act out the disposition they feel to take right hold and help. For use this winter the tracts should be ordered at once. The proceeds of sales should be sent to our Treasurer, with a designation of the object for which the money is to be used.

FROM J. W. MORTON.

CHICAGO, 973 W. Van Buren Street, Oct. 6, 1889.

Having attended two of the annual meetings of our brethren, it is perhaps well that I give you some account of them. The Iowa churches met at Garwin, September 6th. The attendance from the other churches was not large, but the interest was good, and harmony prevailed throughout the sessions. The brethren readily endorsed the recommendation as to the subscriptions of five cents per week. As there has been already a full and accurate account of the other proceedings published in the RECORDER, I need not enter further into particulars. Brother Socwell has done, and is doing, a good work there.

As there were two Sabbaths intervening between the meeting at Garwin and that at North Loup, I decided to spend these two weeks in Iowa—one at Marion, and the other at Grand Junction. We have some 15 or 18 members at Marion, who are in the habit of meeting with the brethren of the "church of God" on the Sabbath. They seem to harmonize very well, and I do not think there is any good reason why they should not become one body. They have an interesting Sabbath-school, in which they make use of our "helps," and which is conducted just like one of our own schools. This Marion Church has been represented; for the past two years, in the yearly meeting of our people, and, by their request, the meeting is to be held with them next year. From Marion I went to Shellsburg, to visit a Seventh-day Baptist brother named VanHorn, whose invalid wife the Lord has seen fit to afflict very sorely. I found him firm in the faith and enduring affliction as a good soldier of Christ. There are about five other families, or parts of families, in that neighborhood who are keeping the Sabbath, most of whom are not Adventists, and one of whom is from Plainfield, N. J. I trust that Bro. J. T. Davis, who preaches regularly once a month at

Marion, will go occasionally to visit these people. They would enjoy his visits much. He has, I believe, already made them a passing visit.

At Grand Junction I preached half a dozen times to good and attentive congregations, though the time was not very favorable, as it was the time of the sorghum harvest, and our people are interested in that industry. This is a new and interesting field. There are several points, within from 15 to 40 miles, where there are Sabbath-keepers who would hail the visits of our missionaries. We ought to have a good man there as soon as possible. There is a good prospect of other families moving in there soon.

The meeting at North Loup, on September 27th, was a very happy one. There were four brethren there from Long Branch, including the pastor, U. M. Babcock. It was a great disappointment not to meet brother Cottrell, of Nortonville, who was unable to attend on account of recent sickness. His place was supplied by Bro. A. P. Bunnell, who preached twice during the meeting very acceptably, especially to the young people. By special request, he remained after the meeting and preached. No doubt, the secretary of that meeting will give a synopsis of the proceedings in the RECORDER, and I need not further particularize.

On my way to North Loup, and on my return, I stopped at Omaha and visited Sister Eleanor Blackman, who is a devoted Sabbath-keeping Christian. I found her aged mother, Sister Clark, visiting with her at the time. I also looked up a young married brother, a son of our aged brother, Elder B. Clement, who, with his wife, are members of the North Loup Church. They are keeping the Sabbath and trying to live godly lives in the midst of many temptations. I think an opening might be made in Omaha for the spread of Sabbath truth, if we had the necessary workers.

All along the line I have found the people ready and willing to respond to the call for pecuniary help. The 5 cent plan was endorsed at North Loup, though the brethren fear that, owing to the hard times, they may not be able to carry it out fully. Their membership includes many young children. I received on my trip last month, \$31 72. Four dollars of this amount came from two sisters at Marion who are not members of our denomination.

I leave Thursday next for New Auburn, to attend the semi-annual meeting of the Minnesota churches.

With growing love for the cause, and prayers for your spiritual and bodily health, I remain your brother in the gospel.

FROM D. H. DAVIS.

SHANGHAI, China, Sept. 12, 1889.

I send you in this mail a few of my new tracts—one on the birth of Christ, one on his ascension, one on praying to the true God, one, a parable of warning. There are only a few ideas on such small sheets, but I have found them a good means of arresting the attention of the Chinese. I have just printed a few thousand of these. The press works beautifully. What I need now is money to buy paper with, and pay a man to help us set the type; the printing I can do myself. I had thought of asking you to establish agencies all through the society at home for the selling of samples of what I print, and let the money thus raised be used only for the use of printing of books and tracts. I could have a nice design of a Chinese scroll made and cut in a block, and print it. I think many people would be glad to buy them, many outside of our denomination. The canvassing work could be

done by the young people. It would give them something practical to do for the cause of missions. I could send direct to the agencies if thought best. I should need to know about the number each place would require. I am anxious to do a good deal of printing work, for I verily believe we may extend our influence as a mission by this means. I think the estimate I sent in is far too small for the amount of work to be done, but I hope I shall be supplied in other ways with all that we need.

The boys' school is opened again after the vacation, but not all the boys are yet back; I suppose they will come after a few days. One of the great festive days has just passed. Owing to the ill health of our youngest boy Mrs. Davis has been stopping in the settlement for a few weeks. The change has seemed to be beneficial. I expect they will be home again after a week more. Mrs. Randolph has been ill, but is better again. I believe all the rest of the mission have been usually well.

I have prayed most earnestly of late for the Spirit of God to rest on our people, that they might be guided aright in all of their deliberations and plans; that they may not have zeal without knowledge, nor knowledge without zeal, and that they may go just as fast as the Lord would have them go, and no faster. I am thoroughly interested in all of our work, but I am anxious that we should undertake only what we can hold and carry on from year to year. To begin and not be able to carry on the work would be a great detriment to our influence. May the Lord guide us all in the way of success.

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

WEST GENESEE CHURCH, N. Y.

J. G. Burdick reports two and one-half months of vacation work, 11 sermons, congregations of about 30, and 25 calls upon the families. In a letter, expressing thanks to the Board for their help, the church clerk says: "Our people are being greatly blessed by the labors of Bro. Burdick."

CHICAGO AND THE NORTH-WEST.

Joseph W. Morton, general missionary, reports a year's work, 159 sermons, many religious visits, the distribution of about 26,000 pages of reading matter, 10 baptisms, and the ordination of three deacons. In his last Quarterly Report, writing from Chicago, 973 W. Van Buren street, he says:

I close my report with a few remarks of a general nature on the condition of my wide field. The Chicago field is, I think, in a better condition than at any time since I came here. We have been favored with the presence and help of Dea. B. F. Titsworth, of Farina, on occasional Sabbaths, which has done much to cheer us. The Farina brethren have remembered us very kindly in the way of flowers, which were very gratefully received by the children of the Mission School. They have our most hearty thanks. Of late, we have been enjoying the presence and valuable help of our young Brother Tomlinson, of Adams Centre, N. Y. He is a son of the late Elder George E. Tomlinson, and we hope that he may be permanently settled among us. We expect at least two young men to be with us next fall. They are medical students, and will probably be in the city most of the time for two or three years. The Berlin field is in fair condition. There have been several baptisms the past year, and others are seriously considering the question of consecrating themselves to the Saviour. I fear that Brother Ames will not be able to stay on that field much longer. The work is a little too severe for him. The Coloma field has been destitute a good part of the past year. I do not know what to recommend for it. If some good worker could be placed there permanently some good

might be done, though there are serious obstacles to be overcome. The Southern Minnesota field has been desolate since Brother Ernst left it, the first of January. I do not know what to do for it. There is plenty of work to do there—enough for a good man; but whom can we find to occupy it? Our part of the Scandinavian field is still unoccupied. I have tried to find the time to visit it, but so far have been hindered. In one word, the greatest need of this field is more laborers. I am well aware, that it is at present impossible for the Board to send out many more, even if they had them to send. The money is not on hand, or available to support them. I am convinced that we must adopt the system that Bishop Taylor is operating so successfully in Africa, and J. Hudson Taylor in China, if we have any great success in our Home Missions. If a number of our best workers—those who are willing to “seek first the kingdom of God”—will agree to emigrate, not for the purpose of making money but for the glory of God, they might help to build up new interests, without adding to the burdens of our treasury. Suppose, for example, that five or six of our best workers should go and settle at Antrim, in whatever secular calling might seem to be most proper under the circumstances; a church could be established at once, and, I believe, it would not be long, before a good strong society would be the result. The same could be done at Glen Beulah, Wisconsin, at Princeton, Missouri, and probably at several other points on this field. It is my candid opinion that what we most need, and must have, is a multitude of self-supporting missionaries on this field. “The harvest is plenteous, but the laborers are few.”

THE BERLIN FIELD, WISCONSIN.

W. W. Ames, missionary pastor at Berlin and general missionary, reports 43 weeks of labor at Berlin, Marquette, Glen Beulah, and other points; 87 sermons, average congregations of about 24, about 65 prayer-meetings, over 300 visits, the distribution of a few hundred pages of tracts, 1 addition by baptism, and 4 other baptisms. In his last report he says:

I spent one Sabbath at Coloma, five or six weeks ago, preaching four times, and on the same trip preached once at Deerfield. Was warmly welcomed at both places, and excellent attention was paid to the preaching, and I trust good impressions were made. Seventh-day Baptists are not numerous in either place, but they need words of encouragement occasionally, and seem to appreciate them highly. Spent one night at Dakota, on the way to Coloma. Our friends at Coloma have the free use of the church, when the Congregationalists do not have preaching or other services; and, no doubt, the Sabbath truth is working on some minds, and good fruit will yet appear. At Marquette the truth meets with considerable opposition, but is steadily gaining ground, and the Sabbath-keepers are earnest, cheerful and hopeful. At Glen Beulah we have the privilege of using the new Methodist Episcopal church, when they are not occupying it, where we have a fair attendance. I trust that brother Morton will spend a week or two, or more, there with me before a great while, according to Christ's plan of “two and two,” and by God's blessing, accomplish something permanent. There has been a pleasing increase of interest on the part of our Berlin friends of late.

CARTWRIGHT, WISCONSIN.

R. Trewartha, missionary pastor, reports 51 weeks of labor, 80 sermons, congregations from 40 to 60, weekly prayer-meetings, 89 visits, and the distribution of a few tracts. He writes:

Our little faithful flock has been weakened of late by several of our members removing to Beauregard, Miss., yet I am happy to report that the few who remain are strong in their attachment to the doctrines and polity of our branch of Christ's church. We have most excellent prayer-meetings. We hope and pray that God, ere long, will revive his work in our midst, in the conversion of souls, and in building up believers in the faith of the gospel, and in keeping his commandments inviolate.

NEW AUBURN, MINN.

A. G. Crofoot, missionary pastor, reports a

year's work at New Auburn, including visits to Trenton, Alden, and Dodge Centre; 98 sermons and 8 Bible-readings, average congregations of 50 on the Sabbath and 32 at other meetings, 32 prayer-meetings, 116 visits and calls, 1,124 pages of tracts distributed, and 5 additions—4 by baptism. He writes:

We have contended earnestly for the faith once delivered to the saints. We are striving to lead the people to a higher life and a closer walk with God. That the people might have a better understanding of what the Word teaches, I have given Bible-readings, Sabbath afternoons, at four o'clock. There has been a good interest in these readings, nearly two-thirds as many being in attendance as at the morning service. For Christian disciples, these services are about as profitable as any that can be held, for we come face to face with what God has to say in his Word upon the subject before us. I think the brethren intend to be loyal to Christ. I am praying that they may see that to be loyal to Christ is to be loyal to his church, and to work together for its advancement in truth and righteousness.

(To be Continued.)

WOMAN'S WORK.

“Is THE work difficult? Jesus directs thee.
Is the path dangerous? Jesus protects thee.
Fear not and falter not; let the Word cheer thee,
All through the coming year he will be near thee.”

“THE Penny Union, formed in 1884, supports the schools of the Swedish Missionary Society in Lapland. The amount raised in 1887 was £208.” So much for a very respectable aggregation of consecrated littles.

It was in connection with the colonization of North America that the first missionary impulse was given to British Protestantism. The early settlers in Virginia at once recognized the claim of the red men among whom they had cast their lot, and a society, or, as the phrase then was, a ‘company,’ was formed in 1588, the year of the Spanish Armada, for the propagation of the Christian religion among the Indians. To this company Sir Walter Raleigh contributed £100, the first missionary donation recorded in English Protestant annuals.—*Missionary Year-book.*

It is well to know two things of Admiral Sir Alfred Phillips Ryder, as well as simply one thing. When the stipulation was made in the “Tienstin Treaty,” that the “importer [of opium] will sell it only at the port; the foreign trader will not be allowed to accompany it inland,” and the treaty had been treacherously broken (1875), ostensibly to subdue them by war, the English put this man in command of a fleet and sent him to Chinese waters to carry into effect the designs of the Englishman. This same Admiral Ryder, so says Alfred S. Dyer, is the man who at the same time introduced the unholy C. D. system into Shanghai, and other ports in Chinese waters. He has recently committed suicide by jumping into the river Thames at London.

OCTOBER BOARD MEETING.

The meeting was held, by regular appointment, upon the 14th of October. We refer to it here as covering certain questions more readily and rapidly than by letters.

A new prayer calendar for the year 1889-90 will be, we hope, ready for distribution and sale, by December 1st, possibly before.

Some months ago we suggested that there be two box opening services, the first in the Con-

ference year to be held on Thanksgiving day (Nov. 28). We now ask your co-operation in the holding of a thank-offering and box opening service, as shall locally suit your convenience, either upon the afternoon or the evening of that day. This union of effort, and of assembling throughout our borders will be, we think, exceedingly pleasant, and profitable, too, culturing, as the spirit of union always does, the element of strength. November 28th will so soon be here, we request, that if any society desires to give or to receive any helpful suggestions relative to the conducting of such service, that they shall at once write to the Board Secretary, this being the way by which the quickest help can be given to the greatest number. She stands ready to assist any society in this matter, in any way in which she may be able to do it.

We wish also to express our gratitude in the harmony of action on the part of our women, in the sending of Miss Burdick to the China field; also to state the position of the Board members upon the question which has arisen, as to the young people, and our teacher, and the nurse. We desire the greatest of good to result from methods used in the conducting of all this work. If it should be the desire of the young people to assume the support of Miss Burdick, and all of the parties to whom we now hold obligation—namely, the candidate herself, the women of the denomination, whose missionary she really is, and the Missionary Board, by whom final arrangements are made, and to whom we are pledged, for the women, to secure annually the salary of said missionary—if all of these should deem it well to make the transfer, we know of no reason why it should not be made. We do not ask to have the obligation from us, but, choosing to be unselfish in the matter, we could not well answer any request of the Young People's organization differently than that we grant it on behalf of the possibly greater resulting good to the cause, and of the greater growth of our young people. No transfer has yet been made, and if it will be, is a question of the future. The above statement will also answer such questions as came to us from the women, because of what was stated in the Young People's Department.

Early in our organization all was new, and even strange to us. Our pocket-book was a new one too, and like such books, empty. There were several reasons why we did not, for some time, make public report of our receipts. One year ago we began to make quarterly itemized reports through the RECORDER. We now deem it best to make these reports by summaries only. The Treasurer, (Mrs. Nellie Ingham, Milton, Wis.) will, upon receipt of funds, send to the donor a receipt, but not repeat the items in the quarterly report; and the annual report will also, as heretofore, this year excepted, be given by summaries only. It is also desirable for the uniformity and definiteness in methods, that monies shall be forwarded to the Treasurer, and not to the Secretary.

The Board does especially desire that the work of the non-resident membership committee work, shall be taken up in each society, and carried with interest and loyalty to our absent, our scattered and isolated church members. See RECORDER, April 4, 1889. SECRETARY.

BOTH the Russians and the British, as they push farther and farther into Asia, pay great attention to arboriculture, planting trees, shrubs, and flowers, wherever they form a settlement. The result is that Central Asia is being re-forested.

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 VI.—DAVID'S GRIEF FOR ABSALOM.

For Sabbath-day, November 9, 1889.

SCRIPTURE LESSON—2 SAM. 18: 18-33.

18. Now Absalom, in his life-time, had taken and reared up for himself a pillar, which is in the king's Dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's Place.

19. Then said Ahimaaz, the son of Zadok, Let me now run and bear the king tidings, how that the Lord hath avenged him of his enemies.

20. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21. Then said Joab to Cush, Go, tell the king what thou hast seen. And Cush bowed himself unto Joab and ran.

22. Then said Ahimaaz, the son of Zadok, yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23. But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain and overran Cush.

24. And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25. And the watchman cried, and told the king. And the king said, If he be alone there is tidings in his mouth. And he came apace and drew near.

26. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings.

27. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, He is a good man and cometh with good tidings.

28. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me, thy servant, I saw a great tumult, but I knew not what it was.

30. And the king said unto him, Turn aside and stand here. And he turned aside and stood still.

31. And behold, Cush came; and Cush said, Tidings, my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee.

32. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33. And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom! my son! my son, Absalom! Would God I had died for thee, O Absalom, my son, my son!

GOLDEN TEXT.—A foolish son is a grief to his father and bitterness to her that bear him. Prov. 17: 25.

DAILY HOME READINGS.

- S. 2 Sam. 18: 18-33. The bitterness of parental grief.
 M. 2 Sam. 17: 1-14. Counter-plotting against Absalom.
 T. 2 Sam. 17: 15-29. David in peril.
 W. 2 Sam. 18: 1-17. Absalom's final battle.
 T. 2 Sam. 19: 1-23. David's return desired.
 F. 2 Sam. 19: 24-43. David's return welcomed.
 S. 2 Sam. 22: 1-51. Praises for deliverance.

INTRODUCTION.

In our last lesson one of the most unnatural pictures of human life was brought to our view, a son infatuated with pride, self-flattery and wicked ambition, carefully laying his plans to dethrone his father. David's son Absalom took advantage of his position and acquaintance with all the chief men of Israel, and entered into a deep conspiracy which culminated in a simultaneous uprising of wicked and deceived men throughout the whole nation. David was suddenly surprised by the announcement that Absalom had been crowned at Hebron, as king of Israel, and was prepared to march against him with the purpose of taking Jerusalem and establishing himself on the throne of his father. There seemed but one thing left for him to do and that was to retreat without any delay and leave the city to his ungrateful son and his wicked conspirators. His retreat is graphically portrayed in the 15th, 16th, and 17th chapters of 2d Samuel. With his famous guard of 600 men and all his family except ten women were left to keep the palace. David takes his departure from the city down through the valley of Kedron and up the slope of Mt. Olivet, over into the plain of Jericho. It was a day of great sorrow to the people of Jerusalem. They first proposed that he should take with him the ark of the covenant, but he declined to do that for that would virtually break up the system of national worship. David meets with several incidents during his retreat which seem to show the depth of animosity which has been cherished by his enemies. He finally makes an encampment in the plain of Jericho, not far from the Jordan, and awaits the reports from Jeru-

salem. But he is soon apprised of the fact that Absalom is planning to pursue him with an army. He at once breaks camp and with his entire company crosses the Jordan by night, seeking for a place of safety, when he enlists a band of warriors for his defense. Absalom, after a very brief delay, follows with Amasa as captain of his hosts. A battle is imminent. The king divides his army under three captains, but is not himself allowed to go into battle. His soldiers win a decided victory. Absalom meets with an accident which results in death, and his body is thrown into a pit and covered with stones. His army flees in dismay. When the news comes to David he is filled with deep grief over the death of his son; he had given strict orders to spare Absalom's life.

EXPLANATORY NOTES.

V. 18. Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's Dale. The location of this pillar was in the neighborhood of Jerusalem, and most likely in the valley of Jehoshaphat. He erected this pillar himself because he had no sons to survive him and to erect such a monument after his death. This monument was in existence when this record was written, but has long since been destroyed or at least lost sight of.

V. 19. Then said Ahimaaz, the son of Zadok, Let me now run and bear the king tidings, how that the Lord hath avenged him of his enemies. Zadok was at this time one of the chief priests and was in charge of the Mosaic tabernacle which was now at Gibeon, a short distance from Jerusalem. Abiathar, of the house of Eli, was also at this time a chief priest. Those two chief priests had accompanied David on his retreat from Jerusalem, thus showing their real loyalty to him. Their sons, Ahimaaz and Jonathan, were employed to convey intelligence between the city and the king. 2 Sam. 15: 36. Ahimaaz, who was a fleet runner, was eager to be the bearer of dispatches on this occasion, and carry the first news of the victory to David. He at once attributes the victory to the Lord, and understands by it that the Lord vindicates David's righteous cause.

V. 20. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day. . . . because the king's son is dead. Joab knew very well how deeply David would be affected by the news of his son's death. For some reason he preferred to delay the sending of this sad news, possibly hoping that David might hear of it by some other agency. Ahimaaz had constantly been employed to bear good news, but this communication is too sad for him to carry to so intimate a friend.

V. 21. Then said Joab to Cush, Go, tell the king what thou hast seen. And Cush bowed himself unto Joab and ran. This messenger was selected for this special work probably, first, because he was a very swift runner, and second, because he was a black man and would thus indicate by his first appearance that his communication was a sad one. The directions given to him are very specific, he is charged to tell exactly what he has seen. And Cush bowed himself unto Joab and ran. By this humble attitude of bowing himself unto Joab, he eventually pledges himself to obey the order very strictly.

V. 22. Then said Ahimaaz . . . let me, I pray thee also run after Cush. Ahimaaz could not endure the thought that any one else should be more loyal to the king than himself; he de-moted this service an honorable service and was not willing to be deprived of it. Joab would seem to dissuade him by saying to him that there was no need for his service.

V. 23. But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. The probability is that he took a more direct route and on that account was enabled to reach the king in advance of the other messenger.

V. 24. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. There was an open space between the outer and inner gates and it was in this space that David took his position while waiting for the report from the battle field. The watchman took his place in the tower over the outer gate where he might observe the approaching messenger. From this position he saw in the distance a single man coming at the height of his speed.

V. 25. And the watchman cried, and told the king. And the king said, If he be alone there is tidings in his mouth. And he came apace, and drew near. David was very anxious about the battle, and of course very sharp in his judgment as to the first indications of the messenger who should come with a company of men that they were retreating before the enemy. If he

comes alone it would indicate he comes with tidings of victory. So David's heart is comforted at the very first sight of the approaching messenger.

V. 26. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. Every runner has his peculiar gait, and hence in the desire to recognize the messenger he gets a very close observation of the peculiar gait of the approaching messenger before he can be otherwise recognized. The anxious king said at once, if it be Ahimaaz his message is good tidings for he is a good man. Thus he was comforted again.

V. 28. And Ahimaaz called and said unto the king, All is well. This phrase, "All is well," is equal to the word peace. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, etc. His heart was full of joy for the message which he was able to bring to David; and he saw in the event which he now reported to David, the divine favor of God towards David.

V. 29. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me, thy servant, I saw a great tumult, but I knew not what it was. We have, in this question of David, an expression of his deep solicitude for the safety of that son who had made him so much trouble and sorrow. But the answer is evasive; Ahimaaz claims to know nothing of the facts; or in other words, evades the answer and leaves the fact to be reported by the other messenger very near.

V. 30, 31. The king directed Ahimaaz to stand aside, and at this moment Cush came; and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. His report was very similar to that of Ahimaaz, designed to assure the king in the briefest words that his army had entirely overcome the army of Absalom.

V. 32. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. This reply is very adroitly made, and leaves no doubt in David's mind as to the sad fate of his son.

V. 33. And the king was much moved, and went up to the chamber over the gate, and wept; and as he went thus he said, O my son Absalom! my son! my son, Absalom! Would God I had died for thee, O Absalom, my son, my son! The expressions of David on receiving this sad announcement unveils the depths of his love for his rebellious son. Though he had suffered intensely from the ingratitude and cruel treatment of that son, yet his father-love was deep and fervid. He would gladly have given his own life if he could thus have saved the life of his son. We have here an example of the power in love to forgive the sorest offenses that ever come in human life.

CHRIST'S QUESTION TO THE JEWS.

(Continued from first page.)

he has all power in heaven and earth; thrones, dominions, principalities are subject to him, and he is the head over, and heir of, all things. What think ye of Christ, the greatest of all prophets, highest of all priests, but most powerful and most glorious of all kings? Alas that so many should say we desire not the knowledge of his ways, and reject his teachings, trample under foot his blood, and shut the door of their hearts that the king of glory may not enter in. Their actions, which speak louder than any words, send up to the highest heavens the answer to the question of what they think of Christ.

3. What think ye of Christ as an example, a pattern for our imitation? The most faultless life ever led by man was that which he lived in the days of his flesh. For meekness and humility, accompanied with an untiring zeal for his father's glory and benevolence to men, together with a patient endurance of insult and wrong. No one has ever attained to the perfection of his life. He did no sin, neither was guile found in his mouth. He was holy; he was harmless; he was undefiled. When he was reviled, he reviled not again. When he suffered he threatened not, but committed himself to him that judgeth

righteously. He bowed his head meekly in death. He drank the bitter cup even to the dregs, saying to his father, "Not my will but thine be done," and with his dying breath prayed for his enemies, "Father, forgive them." What an example! What a pattern for our imitation! Would all men imbibe this spirit of meekness and forbearance and benevolence, heaven would be brought down upon earth and the life of Christ would be manifest in all. But, alas! how few think enough of Christ to arm themselves with the same mind which was in him, or to walk as he walked—to take him for their pattern and esteem it their highest glory to be like him. Multitudes are willing to believe that he is the Saviour and the only Saviour, who yet will neither seek his salvation nor walk in his steps. It is only those who think of Christ as they should think of him, as the Lord their righteousness and strength, that seek to be like him and to walk in his steps that shall find acceptance with him at last.

4. What think ye of Christ as a friend? In this particular we cannot form too high an opinion of him, he is a friend that sticketh closer than a brother, his love is stronger than death. To show how much more enduring is the tie which binds him to his people than the strongest human tie, this question is asked in Holy Scripture, "Can a woman forget her sucking child that she should not have compassion on the fruit of her womb? Yea, they may forget, but I will not forget thee." The pledges of this friendship are written in letters of blood and may be seen and read of all men. You have only to raise your eyes to Calvary and read in characters of living light this sentiment with which the whole cross seems radiant, "Greater love hath no man than this, that a man lay down his life for his friends." What more could he have done to serve you than he has done? And is he not now manifesting the most tender solicitude for your eternal interests, not only in making continual intercession for us, but also in the frequent and pressing invitations he sends you to come to him that you may have life? But in the hour when all human friendships prove unavailing, when those we love here and who love us can extend to us no help, in that hour when the heart and flesh both fail, to have his presence nigh, and his cheering voice whispering in our ears, "Fear not, I am with thee, be not dismayed, I am thy God, this mortality which death is bringing upon thee shall be swallowed up of life, and thou shalt enter into the joy of the Lord." This is friendship divine, a friend in such need is a friend indeed. Who would not enjoy his friendship then, and have the Saviour near his dying couch, does any one think it will be safe to have him at that time any thing but a friend?

5. What think ye of Christ as the judge of quick and dead? As it is appointed unto all men once to die and after death the judgment, so God hath appointed a day in the which he will judge the world by that man whom he hath appointed that all may receive according to that which they have done in the body, whether it be good or bad. This is the great day for which all other days were made, the settling up of every one's account, as well as his destiny for eternity. But who shall be our judge? We read that the Father judgeth no man, but hath committed all judgment to the son, that as he is the heir of all things, so he is the judge of all, and that to him is committed the great and important work of deciding the future fate or lot of every human being. That at the time appointed by the Father he will send forth his archangel with a trump, whose piercing blast

shall awake the dead from the long slumbers of the tomb and summon them before his bar, and that then he will award to all their doom,—how will our hearts endure the terrors of that day? Seated on his great white throne, having on his head many crowns, the heavens and the earth trembling at his presence, he will pronounce those solemn words which will send a thrill of joy or a thrill of despair through every heart in that vast assemblage. What will then be thought of Christ? Those who became his disciples here and served him faithfully in anticipation of this glorious reward, will, from that time forth, sing the everlasting song of praise to the Lamb that was slain, who washed them from their sins by his blood, and made them kings and priests to God forever. Whilst those who desired not the knowledge of his ways, and would not that he should reign over them, will then discover to their everlasting confusion and sorrow, the truth of his declaration, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

Oh, my friends, the opinions of all concerning Christ will be greatly changed on that day. In the eyes of his saints he will appear more glorious than their utmost imaginations ever before conceived, and they will realize to the full extent how blessed it was to have him for their Lord, their friend, their judge. Whilst those who despised him on account of his humble birth in the manger, or his ignominious death on the cross, will then be filled with the deepest awe at the majesty of his presence, or overwhelmed with terror at his angry frown. What will they think of Christ when they hear him say, "Depart ye cursed into everlasting fire?" Will they think he is a hard master, a cruel, unfeeling judge? No, their own conscience will approve the sentence. He has only been faithful to his own word. They were forewarned and would not give heed, they now reap the fruit of their doings. Oh, to think of Christ now as we ought to think, to feel towards him as we ought to feel, to act, to do for him what we ought to do, and to be obedient in all things to his commandments, remembering his dying love to us as he directs, "Do this in remembrance of me,"—this will secure for us present peace and eternal joy, the witness of a good conscience now, and hereafter the plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Let us bring this subject home to ourselves, and ask the question, What do I think of Christ; will I give him a sincere and hearty welcome on this, God's holy day, the Sabbath of the Lord, and throwing wide open the doors of my heart, say, "Come in thou King of glory, come in, and reign supreme in my affections?" Methinks the return of every Sabbath-day puts anew the question to all within the sound of the gospel, "What think ye of Christ?" The great day is approaching,—his second appearance,—when Christ will tell us all what he thinks of us.

May we all meet him with joy and not with grief. Amen and Amen.

REASON WHY YOU SHOULD EDUCATE YOUR CHILDREN.

1. It is the right of a child to have as good a preparation for life as he is capable of receiving. Every child has a greater or less capacity for an education and up to the degree of his fitness it is his right to receive.
2. It is the duty of a parent to furnish the education that a child has a right to have. This duty cannot be shirked with impunity, neither can it be put upon the state or the church. Those who are responsible for the being of a

child, are responsible for his preparation for the battle of life.

3. An education is essential to the highest success in life. Man is more than an animal and should be fitted for more than "bread winning." Without a thorough training, a boy is limited in all his future life. He cannot be what he otherwise would be if his early training is neglected.

4. An education of the right sort is a safeguard against evil habits and practices. Many boys go to the bad because they have no access to the higher means of enjoyment. Mental culture opens the way to pleasures that no course of sin can afford. The best safeguard against evil is within. Education acts as a sort of vaccination against loathsome moral diseases.

5. An education is the best investment you can make for your son. Nothing you may leave him by will can be half so valuable or sure to do him good after you are gone. An education is a safe investment. It gives promise of that which now is and that which is to come.

6. The process of education brings young people into contact with the best influences. A boy receives an impulse to be and to do by associating with his ambitious fellows. He has high ideals constantly presented to him in what he studies and in those with whom he studies.

7. "There is nothing great on earth but man, and nothing great in man but mind." Life should be spent in quest for the best, and the best is attainable only by the help of the powers of man developed to the highest degree.

The conclusion of the whole matter is, that parents must educate their children, or fail in their highest duty.

HON. L. U. HUMPHREY, the new Governor of Kansas, in his inaugural message to the Legislature says: "As an issue in Kansas politics, re-submission of constitutional prohibition is as dead as slavery. The saloon is a factor in politics, as a moral iniquity, has been outlawed, and make a fugitive and vagabond on the face of the earth, or that part of it within the territorial limits of Kansas."

BOOKS AND MAGAZINES.

HARPER'S *New Monthly Magazine* for November is a welcome visitor to our table. "The Mexican Army" is a leading article, and describes the success of President Diaz in organizing and disciplining the military forces of that country. "A Century of Hamlet" gives a history of that masterpiece, from the younger Hallam, who presented it for the first time in New York, Nov. 26, 1761, to Edwin Booth's first appearance in the same character Nov. 26, 1861. "York" is an interesting illustrated article on that old English town. "The State of Colombia" is an account of the resources, and social, political and economic condition of that country. Other interesting articles are given with fine illustrations. The poetry is good, and editorial departments are full.

SOME time ago, we gave an extended notice of the *Carmina Sanctorum*, a collection of Hymns and Tunes for public worship, published by the enterprising firm of A. S. Barnes & Co., 111 and 113 William Street, New York. The names of the Rev. Drs. Hitchcock, Eddy and Mudge, as editors of the original *Carmina* is sufficient guarantee for the superior excellence of all their selections. There now comes to us a Baptist edition of this work, under the name of "The People's Praise Book." The revisers are the Rev. Henry M. Sanders, and Rev. Dr. Geo. C. Lorimer, men who need no recommendation among Baptists. The book is somewhat abridged, containing 769 hymns, 479 tunes, complete indexes, etc. The binding, presswork, etc., are first-class throughout, and the publishers offer free returnable copies to all who wish to examine them with a view to their introduction. Special inducements are offered to congregations introducing the work. The Messrs. Barnes & Co., are the most extensive hymn and tune book publishers in this country, and their work is almost without a rival.

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HISTORICAL & BIOGRAPHICAL.

ELD. OLIVER PERRY HULL.

BY REV. W. H. ERNST.
(Continued).

In the spring of 1846 he was called to the pastorate of the First Brookfield Church, N. Y. Here he labored only one year, as Eld. William B. Maxson, then preaching in Berlin, of that State, desired to return to his old charge. At the close of Eld. Hull's service in this church, four were baptized, three of whom are still living. His influence on the ungodly and the non-church going element was exerted chiefly through his genial, social nature, and was very salutary. It is said that his trait—a family one—of great fondness for horses was exhibited here in a marked degree. He was a good judge of the points of this animal, and very skillful in managing it.

In the spring of 1847 we find him again at Albion, working on a salary of only \$200, as its first pastor. He was compelled here to exercise the most rigid economy in supporting his family—a fate which often falls to ministers in the early stages of the establishment of a church, and for which the church subsequently owes a great debt of gratitude. Soon after he was licensed to preach here, he was traveling in Kentucky with a superior horse. He was accosted by some one, "What is your animal worth?" He replied, off-hand, "Forty dollars." Presently the officers of the law came to arrest him for stealing, but he laughed at them, saying, "I have not offered to sell the horse for that price." On showing them his license to preach he was permitted to proceed on his journey without any further molestation. Perhaps it was on the same trip that he was passing a house where he heard a baby crying lustily. He stopped and entered the house, and addressed the mother, "Good lady, please let me hold your child a few minutes." After looking at him earnestly to see whether she could trust him with her darling, she gave it into his hands. He tended it a few moments and it was soon fast asleep. Thereupon he laid it down and bade her good day. The last he saw of her she was standing in the door watching him riding away, doubtless wondering whether he was not a messenger from above.

While at Albion he lectured at times on the Sabbath question. On certain points of this subject, particularly the inconsistencies of the opposite views, he was seldom excelled by other advocates. An aged Seventh-day Baptist recently said that his addresses on the Sabbath were the best he ever heard. Perhaps, in an argument or debate, he was more severe than his brother Nathan, but much less so than his brother Varnum. He was incisive enough to make a strong point, but not to such a degree as to destroy his power. Afterwards, at the close of a series of lectures on this subject which had been listened to by good-sized audiences, at Beloit, Wis., he was told by a prominent physician of the place, "Well, Eld. Hull, you have convinced us all that the truth is on your side; but you must not expect one of us to turn and keep your Sabbath." The man was right in his prediction, a result often experienced also in other places.

In 1851 he settled in charge of the Walworth Church, Wis., as its first pastor. Here he remained eight years, the longest at any one place, and spent the most valuable part of his life. About one hundred and fifty joined the church under his ministry. Toward the last part of his stay here the Big Foot Academy was opened.

While the people were discussing the propriety of erecting a suitable house of worship for themselves, the idea occurred to him to secure a building for the school, which might also answer for church purposes. This plan was readily accepted, and a two story brick structure, costing about \$4,000, was finished, meeting both ends desired for several years. It is still used by the graded high school of the place. The contractors, it seems, lost money in the erection, and to make themselves good, they planned, before delivering the property to the owners, to hold a large ball with a supper in the building. After protesting to no purpose, Eld. Hull and some others of the community repaired to the Academy before the appointed hour for the festivities, armed with such persuasive arguments as clubs, intending, if occasion required, to defend the edifice from such desecration. It is needless to say that the ball was not held, although every arrangement was perfected for it. Perhaps this is what Jude enjoined, when he wrote, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." While residing here, Eld. Hull built a large house, designed for rooming students, so that the school might not be crippled in this respect. This is one of the evidences to show that the cause of education, both elementary and higher, had an earnest supporter in him.

The cause of temperance found him to be an ardent advocate. In Walworth was kept a tavern, called by him on account of its color, "Old Red Lion," which freely dealt out alcoholic drinks, when he first settled over the church. He began to deliver temperance lectures, and some of the people signed the pledge of total abstinence. He urged them to elect such supervisors of the town as would not grant licenses to sell liquor. In his lectures he was uncommonly skillful in relating apt anecdotes. This is a sample, applying to persons frequenting saloons: A man once put cherries into a barrel of whisky, and after selling the liquor he threw the pits of the cherries away. Some turkeys happened to eat these pits and became dead drunk. They lay around the door of the house as though they were dead. The lady, seeing them in this state, thought she would save at least their feathers, and so she picked them. Soon they began to recover from their intoxication, showing signs of returning life by winking and blinking. Then they looked around to discover where they were, and stood upon their feet, looking in astonishment at each other and at themselves. Presently they started away, calling out excitedly, "Quit, quit, quit."

To the tavern-keeper he told this story, with its effective personal application: Two men were at serious variance with each other. On meeting, one of them put his arms round the other's neck, and said, "I love you," and began to hug him tighter, and then he added, "I do love you," hugging him still tighter. Then turning to the keeper, Eld. Hull remarked, "My brother, I am going to love you, and love you, and love you with all my might. Yes, I am going to love you to death." The man eventually left the place, after selling out to a thorough-going temperance Christian, the sentiment of the community being strongly against him in his business. Since that time no saloon or public stand for vending liquors has existed in the place.

While living at Walworth a gentleman from the South found a home there. He proved to be a low character, and was particularly hostile

to Eld. Hull. The latter, prevented his buying the old tavern for a permanent residence. Afterwards, upon being meanly abused by the language of the defeated man, he said, "Do you understand why you cannot get this property? It means that we do not want you here. We can get along better without you than with you. The sooner you leave this neighborhood, the better it will be for us and you also." They were not troubled with him much longer.

He was an outspoken anti-slavery man. He led the Walworth Church even before the Civil War, to take a very strong position in adopting resolutions favoring the abolition of this great evil in our land. He also induced the North-Western Association of churches to take similar grounds, even to the extent of declaring, "Any one not pledged against slavery by his vote commits an act which ought to exclude him from membership in that body which is styled the light of the world."

(To be continued.)

A LABOR OF LOVE.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labor of love. It is all written by hand, but by no means elegantly done, the crude, cramped chirography betraying the toilsome patience of one little used to the pen rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish laborer, whose education was better than his advantages, and whose thirst for the Word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbors, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" said the gentleman, kindly, but in some surprise.

"I would rade it, sir; and if ye'd let me ave it that long I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can rade and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, I'd buy them too, sir."

"But you have no place nor convenience to do such work. How would you manage that?"

"Ah then, where there's a will there's a way. Maybe your honor wouldn't be willin' to lnd the book?"

"Well, well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for so long a time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honor, but if ye'd jist allow me to sit in yer hall now, I cud come up whin me wurruk's done in the day, and write it off in the avenins."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he had actually copied every word of the New Testament.

Let any of our young readers try the same task, and then say if aught but pure love for the precious word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the society which has since kept it as a relic.—*Young Reaper.*

SABBATH REFORM.

BUILDING ON THE SAND.

An exchange quotes from the words of Rev. Dr. Strong, the following concerning the "civil Sabbath":

Rev. Joshua Strong, Secretary of the Evangelical Alliance, in the course of an excellent discourse on "The Civil Sabbath," recently delivered, has this to say regarding the grounds for its observance:

"We observe two Sabbaths, entirely distinct in origin, character and authority; the one civil, the other religious. The latter is divine in its origin and authority, and sacred in character; the former—the civil Sabbath—is wholly human in its origin and authority, and secular in character. Because these two Sabbaths coincide, they are very easily and commonly confounded, and there results much popular misconception as to the meaning and value of Sabbath laws. Much bad blood and much injury to the cause of Sabbath-observance result from the common failure of both the enemies and friends of Sabbath laws to perceive that they are wholly secular, and that they in nowise depend for justification on the divine authority and sacred character of the religious Sabbath. If the words, 'Remember the Sabbath day to keep it holy,' had never been uttered, there would be exactly the same ground for Sabbath legislation which now exists; a ground, full, broad, and solid."

The tenable grounds, therefore, on which legislation regarding Sabbath-observance rests, are these, namely: "First, the duty of the State to secure to every man the right to rest on the Sabbath; and second, the duty of the State to guard the leisure of the day from uses subversive of its object as a day of rest, and uses dangerous to public morals."

The position here laid down by Dr. Strong—one of the most thoughtful and able American writers concerning national questions—is as strongly put as it is possible to make an illogical position. He fails to recognize the fundamental truth that "Sabbath keeping" is primarily and only a religious act, and that the benefits which come from it to man's lower nature, and to the so-called non-religious interests of a community, come only when the abstinence from labor is brought about through religious conviction. In other words, the expression, "civil Sabbath" is at once, and always contradictory; this is shown by the fact that in all places and on the part of all individuals where rest is induced without religious conviction, Sabbath keeping and its blessings disappear. The "Continental Sunday" of which so much is said, and concerning which so much fear is expressed, is the unavoidable result of a social and civil system from which the idea of a divinely appointed Sabbath has been eliminated. When a religious conviction does not control, abstinence from labor induced by social customs, by mere desire for relief from the fatigue of labor, or by the compulsion of civil law, must result in holidayism, the character of which will be determined by the religious and moral atmosphere of the time. Holidayism thus induced has always resulted in much positive irreligion and immorality.

The statement that the State must "secure to every man the right to rest on the Sabbath," finds no counterpart in existing Sunday legislation. If that be all which the State may do, it can only declare that each man shall be free to cease from labor on Sunday, if he choose so to do. The moment that it forbids labor, it has passed beyond the matter of guaranteeing rest, and has introduced compulsion. The evident confusion into which so clear a thinker as Dr. Strong falls, must continue until men cease to teach the illogical and impossible theory that there can be a "civil Sabbath." We shall escape from the thralldom of this inconsistency, only as we rise from the lowland into which the Pagan-born State-Church theories out of which Roman Catholicism grew, are wholly laid aside.

"WORK OF THE W. C. T. U. FOR SABBATH REFORM."

We give the following extracts from a paper prepared for the Nortonville, Kansas, Convention, by Mrs. Kate L. Shaw, State W. C. T. U. Superintendent of Sabbath-observance for Missouri, since many of our readers would not be able to see it otherwise. Outlining the history in favor of Sunday, Mrs. Shaw said:

At the National W. C. T. U. Convention, held in St. Louis in 1884, on the recommendation of the President, the department of Sabbath-observance was added to our already many lines of work, for the reason that Sabbath desecration, in many forms, was on the increase, like intemperance, it was a national sin, and required the united efforts of our 200,000 women to help stay this desecrating tide. Mrs. J. C. Bateham, of Painesville, Ohio, was appointed National Superintendent of this department. At her call, the States fell into line under the white banner of the W. C. T. U., with State, district and local superintendents in the field. The first year thirteen States came into the ranks; the second year, twenty-two States; the third year, thirty-six States, with over 400 superintendents in the field, 700 sermons preached on Sabbath-observance, and over 400,000 pages of literature distributed. Last year we find forty-one States and Territories enlisted with 700 superintendents, through whose faithful efforts over 2,000 sermons were preached, hundreds of meetings held in the interest of this work, and over 800,000 pages of literature circulated.

The first two years of our labors most of the leaflets used were given us by the International Sabbath Association incurring no expense on our part but postage.

From the first, Mrs. Bateham began publishing her own leaflets, they now number up to twenty-five, dealing with nearly every phase of the subject of Sabbath desecration. For the last two years we have distributed them exclusively. It is her purpose to publish them in other languages for the benefit of our foreign population.

I believe the resolution adopted by the National W. C. T. U. Convention at Minneapolis, nearly four years ago, condemning Sunday camp-meetings, military parades, Sunday newspapers, the Sunday railroad and postal service, was the first of its kind ever passed by any organization.

Last spring our National Superintendent wrote me these words: "We are far better equipped, and doing more efficient work than any Sabbath organization in the country, the only one as yet really National but the American Sabbath Union. In fact, we laid the foundation on which they are building as well as we."

The strong tendency on the part of the W. C. T. U. to unite with the National Reform Association, and to enter the field as advocates of the "God in the Constitution" movement, on the ground that Sunday can be protected only as the nation is made religious through the agency of a "Christian Party in Politics," gives double interest to the foregoing. The honesty of purpose which actuates these efforts we do not question; the verdict of history condemns the method as most unwise.

More important than all that is enumerated above is the fact that the pagan influences which corrupted early Christianity, and created the papist church as the result of such corruption, introduced Sunday, and drove out the Sabbath by false theories and unjust prejudice. The *Light of Home* pleads for a return to the Christianity of Christ, to the Sabbath as he kept it, and the Law of God as he honored it, by obedience. The most potent influence which carried the church away from New Testament standards, on all these questions which now characterize the papacy, was pagan philosophies and customs. Protestants can never be free from complicity with papal traditions, until they return in fact, as well as theory, to the creed which makes the Bible the only standard for Christian faith and practice.

SYMPATHY is one of the great secrets of our lives. It can overcome evil quicker than the harshest treatment. It strengthens good, bringing forth more help to bear the hardest trials that come to us all from time to time.

SENSITIVE IN SPOTS.

A conscience is a very useful thing. Its possession is beneficial, not only to him who has it, but to others who may appeal through it to its owner. As a watch registers time or a thermometer records the temperature, so does it mark and indicate the state of affairs in the spiritual world. As an alarm notifies a household of an attempted entrance of a burglar, so it indicates the approach of evil; or as the gong which is connected with a door-knob may be struck by the visitor, so may a friend arouse the household within, the soul and all its powers, and appeal to it to be heard.

The essential quality of all these contrivances is that they may be sensitive to something, whether heat, or the tension produced by a weight, or the force exerted from without, and able to produce a sensation which the human soul can cognize. So sensitiveness and the power to produce a corresponding sensation, are the requisites of a good working conscience. We have no right to complain that a man's conscience is sensitive. It cannot be too sensitive, for it is to its commendation that it can be called sensitive. But, while sensitive, it should be so to every and all appearance of evil, and not to some and special ones alone. If this is the case, if it is sensitive in spots only, then surely it is as unreliable as a watch that goes only in certain positions, or which stops unexpectedly at unforeseen times, or as a door-bell which jingles only when some people ring it and sticks at other times.

There are consciences of this very sort, unfortunately, and they are great annoyances to other people, if not to their owners. They are certainly a source of great injury to their owners, even if these are unconscious of the peculiarity of their attributes, or obstinate enough to insist, as indeed they usually are, that they are right and all the rest of the world wrong. When a man is so positive about his watch being accurate, there is generally a way to prove the matter. In the case of conscience, the only appeal is to revelation or common sense; but the diseased conscience looks at the former through peculiarly colored glasses, and, by the very fact of disease, has a very scanty portion of the latter available.

To be sensitive in spots, means to have very large and profound notions of the enormity of certain things, while other matters, usually supposed by the majority to be of far greater consequence, are viewed with the utmost indifference. It means to be excessively jealous of what is called "honor," and excessively careless in paying just obligations; or to be very scrupulous about paying debts, but reckless of the truth; or to find a heinous sin in dancing, but none in gambling in stocks; or to scent Romanism in a ritual, but not Sadduceism in church-raffles and grab-bags; and frightfully careless and loose in the congregation or Sunday-school, and even to be utterly outraged at the mote in one another's eye, and complete unconscious of a board-yard of beams in one's own eye. There are just such people, and even bodies of such people.

The most ordinary characteristic of the sensitive-in-spots conscience, is its fatal facility of giving attention to the affairs of others, instead of minding its own business. It seems to consider itself appointed as a sort of moral town-clock or regulator, entitled thereby to require every one to set his moral timepiece by the hands upon its dial. And so it goes on striking hours and halves and quarters noisily and intrusively, when every townsman knows that the old clock is unreliable, and has been tinkered at by every traveling clock-maker that has tramped the shire.—*S. W. Presbyterian.*

SIN is a very simple word, but it is a very awful thing. A little child could spell the word, but no one, not even the angels that dwell in heaven, could explain the thing, or tell the great evils it has wrought. It is a deadly tree, whose fruit and whose shadows have filled the world, and from which everybody has suffered.—*Selected.*

THE SABBATH RECORDER.

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

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

'Mid the pleasures and the pains,
 'Mid the losses and the gains,
 'Mid the hopes and 'mid the fears,
 And the restlessness of years,
 We repeat the message o'er,
 We believe yet more and more
 Bread upon the water cast
 Shall be gathered at the last.

SOME time since we announced that Mr. P. A. Burdick had generously undertaken to provide a course of lectures, free to teachers and students, in Chapel Hall. One or two lectures have been given and the next one is now announced in our Home News department this week.

THE State Convention of the Y. P. S. C. E. was held at Saratoga last week, Oct. 22d and 23d. Report says that a better convention is seldom held under any name or auspices. One thousand two hundred delegates were in attendance, fired with the spirit of the Y. P. S. C. E. motto, "For Christ and the Church." We hope to give a fuller report soon.

A POSTAL card from Bro. Lucky gives his address as Lemberg, Galicia, Austria. He sends fraternal greetings to all the brethren and sisters in the faith of the gospel. Referring to the trials and discouragements that have come to the work of the Jewish Mission this summer, he says, with Christian hopefulness, "The clouds will pass, the sunshine will come." May God grant us all this faith respecting all our work.

JONES'S Chart of the week can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question,—and all of our people should be that,—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so and all that class of theories, yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

THERE are few questions of greater importance than that which Jesus asked the Jews, and which Brother Trewartha considers in a sermon which we publish this week, "What think ye of Christ?" It is true that what we think of Christ, his person, his attributes and his work,—will in no way affect the truth concerning him; but it does make a great difference with ourselves. If our conceptions of him are low and unworthy, we cannot rise to true nobility of character in him, but if they be pure and exalted, they become an inspiration to love and obedience, and loving and obeying him we grow in his likeness. If we have never given our hearts to him, what we think of him will help or hinder our doing that important thing. "As a man thinketh in his heart, so is he."

WHEN the love of God is spoken of as a saving and sanctifying element in the life of a Christian, it must be understood to be God's love to us and not our love for God. The apostle John sums this doctrine up very tersely, when he says, "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Is, then, our love for God of no consequence? It certainly is of great importance, but it is the fruit of God's love for us, and not the procuring cause of it. The same apostle recognizes this order in the words, "We love him, because he first loved us."

THE minutes of the late anniversaries have been distributed to the churches, on the basis of the apportionment of the General Conference for defraying the expenses of the Conference. Where churches are situated conveniently near together, the minutes for several churches have been sent in one package to some central point; in other cases, packages have been sent directly to the individual churches. In all cases where it could be done the transportation has been paid through to destination. • If any persons to whom packages are sent have charges to pay on them, they should report the same at once to J. P. Mosher, Ag't, at this office, and the amount of such charges will be refunded. The packages to two or more churches are as follows: First Hopkinton, Second Hopkinton, Rockville, and Woodville, to Rev. I. L. Cottrell, Ashaway, R. I.; Pawcatuck, First Westerly, and Second Westerly, to Rev. O. U. Whitford, Westerly, R. I.; Plainfield and New Market, to J. D. Spicer, Plainfield, N. J.; Shiloh and Marlboro, to Rev. T. L. Gardiner, Shiloh, N. J.; First Brookfield, Second Brookfield, and West Edmeston, to Rev. W. C. Daland, Leonardsville, N. Y.; First and Second Verona to D. P. Williams, Verona Mills, N. Y.; DeRuyter, Cuyler, Lincklaen, and Otselic, to Rev. L. R. Swinney, DeRuyter, N. Y.; Milton, Milton Junction, and Rock River, to L. T. Rogers, Milton Junction, Wis.; Albion and Utica to Rev. W. H. Ernst, Albion, Wis.; Salem and Greenbrier, to P. F. Randolph, Salem, W. Va. To all other churches, as previously stated, packages are sent direct. If any church fails to receive its supply, notice should be sent soon, so that others may be sent. Also, persons who are located where they cannot be supplied from their own churches, can be supplied directly from this office, on application, so long as the small reserve we have made holds out. The pamphlet is a valuable document, and we hope it will be widely circulated and carefully read, and preserved for frequent reference.

WE publish in another column a letter from a young lady friend, in which is raised the ever recurring question to so many of our young people,—“The Sabbath or a livelihood, which?” As the writer desires to know the opinion of our ministers on this question, and believing that a careful answer of it will be interesting and, perhaps, helpful to others who have similar struggles over it, we ask that answers be sent at once to us, and if we cannot publish them all we will undertake to make and publish such selections from them as will most nearly cover the whole ground embraced in the question. In the meantime, we ask our friend if it is absolutely certain that there is no other alternative than that suggested in the closing sentences of her letter? Must she do violence to her own conscience in disobedience to the law of God, or become a drone in the world's work, and depend upon charity for subsistence or starve? Is it true that any young person with a talent for business and a desire to be useful

can find no place for the exercise of that talent and keep a good conscience in the observance of God's holy Sabbath? We know that the way sometimes seems hedged up, and the outlook is dark; and we have deep sympathy for all who are tried by the perplexing doubts which arise under such circumstances, but we do not believe that the kind Heavenly Father ever places any of his dear children where their duty to themselves would lead them to disobey him. There must be light in the question some where that will bring the supply to all legitimate bodily necessities and save a conscience void of offence toward God, as well as toward man.

THE RECORDER AND OUR WORK.

A kind friend writes of her appreciation of the RECORDER, and of her interest in the work of our people at large. Some portions of this letter, it seems to us, are too good to be filed away without any further notice. After some personal references the writer says:

As we belong to the Seventh-day Baptists, we should heartily enter into our work as such. We need to read the RECORDER in order to learn what is being done—to learn what we can about ourselves. We may as well belong to any other denomination, or to no church at all, if we are perfectly indifferent to everything concerning our own best interests as a people professing to obey all God's commandments. If we live according to all the teachings of Christ will we be without that spirit which seeks the good of the cause we represent? If we cannot give hundreds and thousands of dollars we can contribute our mite without grudging and study to know what our duty is. For one I believe it to be our duty to read the RECORDER, and thus become acquainted with the work which is being done by the Tract and Missionary Societies. We can not all see exactly alike as to the need of so much money to carry on the different branches of work, and for this reason it may be, some may withhold their contributions; but if we continually pull apart, instead of pulling together it is certain we shall lose our cause, and I fear, worst of all, lose the blessing of our Master whom we profess to love.

We most heartily endorse and commend these earnest and well spoken words. If we wait until we all see alike in every particular before doing anything we shall forever do nothing; and if we withhold our help and our money from everything that does not accord exactly with our own plans, we shall certainly withhold more than is meet, and it will as certainly tend to poverty. Prov. 11: 24. That we may see as nearly alike as possible, we need to study the needs of our work, and learn its history from some common standpoint, and that common standpoint is the SABBATH RECORDER.

BRIEVITY OF LIFE.

GEORGE E. NEWELL.

The higher man goes, intellectually, the more keenly is he conscious of the brevity of life. He sees its longest possible limit by length of years, and realizes that the flame in his own breast may be snuffed out without a second's warning, as a candle goes out in darkness through a puff of wind. Seeing that death is inevitable, and liable to visit us as a "thief in the night," let us regard the coming of the "dread messenger," calmly and without fear. In the buoyancy of youth, life is estimated as of great length, early manhood awakens to the fact that the years come and go with fleeting rapidity, while middle age glances back with sighs of regret, and ahead, with an air of resignation, as it views an approaching dissolution. It is always a wonder to me why sane humanity, with the spectacle before it of physical decay, laying its inexorable hand on every living creature, should be so indifferent to the sickle of time. We talk to a dear friend to-day, one in the prime of manhood and vigor of health; we look

into the eyes that sparkle with the zest of intellectual fire; we touch the hand that throbs with the blood of life. Our thoughts are far from death, a mutual exchange of ideas on themes of common interest is made, and we pass on. Tomorrow the form of our friend is inanimate; the flush has departed from the cheek, the sparkle from the eye, and the warmth from the hand. Where is that intellect that burned so brightly yesterday? Is that inanimate too? No, it has cut loose from its cunning habitation, the brain, and taken a leap either into the light or into the dark. It might have been my brain, or your brain called upon to relinquish its soul; but no, it was this one; our turn is reserved for to-morrow, next year, or possibly the distant future. But the dissolution is coming to us all, and it draws near with astonishing rapidity. Let us anticipate the hour of the inevitable and await it with joyful, fearless resignation. There is no light to pierce the mystery that shrouds the hereafter, except that which is shed by one book. Will we follow this unwavering ray, and meet death triumphant, or will we tread the tunnel of comfortless doubt, and have our lamp extinguished in darkness?

NOTICE TO PASTORS.

Pledge cards are being sent out for the canvass of the churches on the new plan of weekly contributions. Pastors who receive them are earnestly requested to see that a thorough canvass is made, so that all may have opportunity to pledge at least *five cents* per week for the aid of the Missionary and Tract Societies. In some places the young people no doubt are willing to take this work in hand, at least among their own membership, and perhaps, too, among the entire church. It is important that such persons be chosen for this work as will give it prompt and energetic attention, that it may be completed as soon as possible. If the result could be known in advance of the distribution of the envelopes it would prevent the sending of too many to any one locality. Let pastors report early, so the Agent may be able to do his part with a proper understanding of the wants of every field. As soon as practicable the envelopes and record books will be forwarded. They have not yet come from the printers, but are looked for daily. It is cheering to learn, as we do from the letters of some pastors, that "the people are all ready, and waiting only for the necessary outfit." As we advance on this new line of systematic giving we trust that it will be seen that a revival of interest in denominational work has come, and that pastors and churches are ready to carry it forward with much harmony, with intense enthusiasm and with a holy zeal and consecration.

J. B. CLARKE, Agent.

EVENING OF, BEFORE OR AFTER.

One would think, to hear Seventh-day Baptists talk, and to read their articles and published minutes, that there was need of a council to decide at least one more question pertaining to the Sabbath.

The writer was brought up to suppose that the majority of Seventh-day Baptists, the clergy at least, were united as to when the Sabbath commenced and when it ended. He had read, as a strong article of faith, that "the seventh day is the Sabbath of the Lord thy God," and had found that God's days of twenty-four hours commenced at sundown. He had read how "the Lord spake unto Moses, saying, from even to even shall ye celebrate your Sabbath," and in keeping with that divine order, God's people so

observed it in Christ's time, for in Matt. 8:16, Mark 1:32, Luke 4:40, it is recorded that, after sundown on the Sabbath in which Jesus preached in the synagogue at Nazareth they came for healing which, it is supposed, they would not do during the Sabbath hours. Thus the seventh-day Sabbath of the Bible begins at sundown and ends at sundown, and it was always supposed that the secular name, Friday night, was the time indicating Sabbath evening. The following, or what is commonly called Saturday evening, would be the evening *after* the Sabbath. But here are Seventh-day Baptists and ministers, too, saying in some notice given referring to Saturday night, "Sabbath evening!" This we notice in print, in the various minutes of meetings, occasionally, and now comes a notice in the RECORDER that "October 25, the evening *before* the Sabbath," there will be preaching, etc. "Evening before the Sabbath," according to God's standard, would be the evening commonly called Thursday evening, but this means Friday evening, for it is Oct. 25th, the time for commencing the Quarterly Meeting.

Shall we have a council? Or is this too trivial a matter? Is there anything in a name and any Scriptural order? Is the writer quite captious? Perhaps so. At any rate the Sunday keeping world would like to know whether Seventh-day Baptists believe anything, and practice anything in regard to the Sabbath.

H. D. CLARKE.

A CHRISTIAN VENEER FOR PAGANISM.

Considerable attention is being drawn to the new method of missions, inaugurated by the Unitarians in Japan. Like other novelties, either religious or secular, it seems already to have obtained a large following of those unattached enthusiasts who, like particles of iron filings, are forever flying toward the latest magnet that passes their way. Thus, we are told, that this new movement, if successful, "will mark an epoch in the history of international religious relations," and that the old-fashioned methods of missionary effort, are destined to yield before its more modern spirit, as antiquities of doctrine have yielded before "the liberal spirit of religion!"

What, then, is this new method of missions, the modern wizard art of conversion, that is going to revolutionize the labors of the heralds of salvation, and enable the heathen to enter the kingdom "a nation in a day?"

Briefly, it is based upon the idea of "reciprocity in religion." Says an exponent of the new system, in the *Boston Transcript*: "Its emissaries go to that Eastern land, not seeking to graft bodily upon its life a Western institution, but aiming so to co-operate with the liberal spirit of religion there, that that spirit may find Japanese forms of expression and embodiment. Instead, therefore, of beginning by planting churches, the plan is contemplated of forming a National Unitarian Association, a large membership being already assured."

Exactly! The Unitarians propose, in a word, to engraft Christianity upon paganism—the same experiment which was tried by a portion of the early Church in the third and fourth centuries, and which found its natural and inevitable expression in that heretical agnosticism which did so much toward perverting, polluting and disorganizing the divine institution which our Lord delivered to his disciples. In order to hold its pagan converts, and win others more rapidly to its following, the early Church made an attempt to blend with Christian doctrines and forms some of the pagan notions which prevailed in the mystical and mythological religions with which it was obliged to contend. A most disastrous and time-serving experiment it was, and the church was a long time ridding herself

of the medley of religious fancies thus introduced; nor was it until centuries after that the influence of these pagan notions passed away altogether.

Now it is this same old proselyting experiment that the Unitarians are playing at in Japan; and it is precisely such an experiment as one would expect to see inaugurated by the Unitarian Church. For the essence of Unitarianism is gloss. Its mission is the manufacture of veneer. It has glossed over with its liberalism nearly all the great positive, serious doctrines of Christianity. It has put its thin polish upon the tremendous and impressive fact of human sinfulness and divine judgment. And it is with this same levitating, smoothing spirit that Unitarianism approaches every great religious problem—even the problem of missions. How to smooth away surface difficulties, how to escape the heart of the matter and deal only with the externals, how to apply some magic key to hard problems, some "Open Sesame" to closed doors—this is the genius of Unitarianism.

So here! The question is, how can Unitarianism, which has hitherto practically kept out of the mission field altogether, establish itself in the East, and by some royal road to Christianity, import many into its fellowship? The answer naturally is: Remove the difficulties of the transition; make Christianity as like paganism as possible; and employ the Unitarian veneer. Here is a poetic, sunny, pagan people; here is a poetic, sunny, Christian creed. The creed is just the thing for the people. It will be easily engrafted upon the strongly marked, national religious characteristics of the Japanese. Presto! Reciprocity in religion, and forty million Unitarian Buddhists in the empire of the Mikado!

No wonder the older methods of evangelization seem slow and antiquated beside a modern process like this. But we wish to remind our Unitarian friends that such a process can be neither fundamental nor permanent in its results. Any compromise on the part of Christianity must be destructive, and especially a compromise with paganism. The mission of Christianity is the conquest of the world. We cannot temporize with paganism. We must not try to effect an unholy union between the sacred and the profane. We must overthrow everything that opposes the kingdom of our Lord. And if that kingdom ever fully comes in the East—and the signs are brightening—it will not be due to the effort of Unitarianism to engraft the "liberal spirit in religion" upon the educated paganism of Japan.—*Zion's Herald*.

RESOLUTIONS:

SCOTT, N. Y., Oct. 22, 1889.

The following resolutions were passed at a recent meeting, as a tribute of respect to the retiring pastor and family of the Seventh-day Baptist Church of Scott, N. Y.:

WHEREAS, The Rev. F. O. Burdick has been the pastor of the Seventh-day Baptist Church for nearly five years, and has now offered his resignation, to pursue his chosen work in other fields of labor, and,

WHEREAS, We recognize in our brother, a learned and able minister, a faithful pastor, a consistent Christian, and a wise administrator, and as such has endeared himself to the church and society that he has so faithfully served, and,

WHEREAS, He was wont to meet with us around the festive board, sit by the bedside of the sick, and say words of comfort and cheer to the dying, and stimulate the weary and discouraged to new and increased energy, and to the bereaved and afflicted utter words of assurance that, in the coming days, a reunion and reuniting will surely come with those who have gone before, therefore,

Resolved, That we, as an organized church body assembled, express our entire satisfaction with his administration, and shall ever hold in grateful remembrance our brother and family, and pray that success may ever attend his labors; and thus we cheerfully recommend him to any church and society where, in the providence of God, he may be called.

Resolved, That Mrs. F. O. Burdick, by her winning manners and ideal social qualities, has endeared herself to a large circle of acquaintances, and by the means of that tie she has been a successful leader of the benevolent societies in our midst, and a power in all good works; and her absence is a cause for deep regret, and leaves in our midst a vacancy that will be very hard to fill.

Resolved, That a copy of these resolutions be presented to our retiring pastor, and a copy sent to the SABBATH RECORDER for publication.

W. N. BABCOCK, } Com.
M. G. FRISBIE, } Secy.

C. F. COBB, Church Clerk.

YOUNG PEOPLE'S WORK.

A DUTCH LULLABY.

Wynken, Blynken and Nod one night
Sailed off in a wooden shoe;
Sailed on a river of misty light
Into a sea of dew.
"Where are you going, and what do you wish?"
The old moon asked the three.
"We have come to fish for the herring fish
That lives in this beautiful sea;
Nets of silver and gold have we,"
Said Wynken,
Blynken,
And Nod.

The old moon laughed and sung a song,
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew;
The little stars were the herring fish
That lived in the beautiful sea;
"Now cast your nets wherever you wish,
But never afear'd are we;"
So cried the stars to the fishermen three,
Wynken,
Blynken,
And Nod.

All night long their nets they threw
For the fish in the twinkling foam;
Then down from the sky came the wooden shoe,
Bringing the fishermen home;
'Twas all so pretty a sail, it seemed
As if it could not be;
And some folk thought 'twas a dream they dreamed,
Of sailing that beautiful sea;
But I shall name you the fishermen three—
Wynken,
Blynken,
And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trundle bed;
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock on the misty sea,
Where the old shoe rocked the fishermen three,
Wynken,
Blynken,
And Nod.

—Eugene Field.

THERE is now virtually completed a scheme whereby our whole people, north, south, east and west, young and old, may be united in the plan of giving, as recommended by the Conference, at least five cents a week toward the work of our societies.

THIS will absorb whatever was contemplated or what may already have been done by the young people in any section. This it ought to do, since it is more important that our people as a whole should be united in the support of both our societies, than that any section of the country, or any one class—as for example we young people—should accomplish its favorite purpose. Any special line of work in which the young people may desire to engage, can be taken up in addition to this.

THE REV. J. B. CLARKE, who has charge of the practical operation of the scheme will need the support of the young people, and when he places the matter for each church in the hands of its pastor or any local agent, let all our young people be instant and ready to co-operate in whatever way may be the best for each locality. And let there be no unwillingness, no feeling of discontent manifest anywhere.*

THE ATHEIST'S PRAYER.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was anxious to argue against the existence of God. That is what infidelity hates—the existence of a God. A young preacher, against the warning of friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God. The sceptic was soon vociferating against the idea of there being a God. He was sitting in the saw-mill, just

over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Deity, that lever spring, catching him under the heels, flung him backward and downward headlong into the stream. As he plunged, however, he shrieked out as loud as he could yell, "God have mercy!" The preacher ran round, waded into the water, and drew the struggling man ashore. Said the pastor, "I thought you did not believe in a God?" As soon as the infidel stopped struggling, he said in a subdued voice, "Well, if there is no God, there ought to be, to help a man when he can't help himself."—*Van-guard*.

THE NECESSITY OF A PURPOSE IN LIFE.

BY EDWIN G. CARPENTER.

Read at the Young People's hour of the late session of the General Conference.

Prof. Wm. C. Kenyon, late President of Alfred University, said, "There is nothing great in the world but man, and nothing great in man but mind,*" but mind cold and uninspired, mind however polished and cultivated is nothing great. As a steam boiler, however perfect it may be as a piece of mechanism, cannot produce power till it is heated, so mind cannot be powerful and influential for good till it is inspired and directed by some great motive, some noble purpose. Let us look at a few lives for an illustration.

It was not aione the fine calculative, managing and executive powers of Joseph's mind that led him through the trying persecutions of his brothers and the Egyptians, but a purpose to serve God at any cost, and it was this that finally placed him on the very pinnacle of fame, making him first in all the land.

Abraham Lincoln said, when but a boy, that he expected to be President of the United States, and in his life we have an illustration of the grand success which may be attained by faithful perseverance in a noble purpose.

It may not be for all of us to be first in all the land; but though young people we may fit ourselves for any position in life, and that position will find us, whether it be high or low. If by our lives we are preparing ourselves for that which is low and degrading, there is a place for us, and it will find us; but on the contrary, if we are building our characters Christward and fitting ourselves for his service, he will find us a place in his kingdom and give us a work to do. Emily Chubbuck expressed her purpose to become a missionary when but twelve years of age, but was hindered by the straitened circumstances of her family from entering the work at the time she wished. She cheerfully lent her energies to the support of the family, building up for herself at the same time a beautiful character; and at the moment she was best fitted for the service a way was made for her by becoming the wife of Dr. Judson. Why should it not be the ambition of every young Christian to be among the first in all the land? The nation, the world, yea, and Christ's kingdom, all are in need of lives devoted to noble purposes.

A life without a purpose is as useless as a ship without a compass in a starless night. How can one hope for success in life's voyage without a compass by which to sail? What great results can be expected from a life wafted hither and

*We have printed the above quotation as it is in Mr. Carpenter's MS. We presume that if Pres. Kenyon made use of it he was quoting from Sir William Hamilton. Sir William Hamilton writes the sentence thus: "On earth there is nothing great but man; in man there is nothing great but mind." It is often misquoted. The sentiment was not, however, original even with Hamilton. It is from *Phavorinus*, an ancient philosopher, and is quoted by Joannes Pictus Mirandulanus. In *Astrologiam*, III. p. 351. So far as I know, it only exists as quoted by Joannes P. M., and probably Hamilton got it from him.—w. c. d.]

thither by the shifting winds of public opinion, or driven forward or held back by the pressure of surrounding circumstances?

Though our purpose be never so high, and plans for its accomplishment be never so carefully laid, yet without labor and sacrifice nothing will be achieved. Oh, may it not be our lot to come up at the Master's call empty handed, and hear the unwelcome words, "Ye have sown no seed, ye have garnered no sheaves!" Let us young people rise above the difficulties that seem to surround us and work for some object. Why can we not send the helper to China? We were never so strong before, and never before were the young people of the denomination so well prepared to do grand work for the Master; and what nobler work can we do than to send some one to teach those who "have never yet heard of the Jesus religion," and thus impart to them that which gives us our highest joy? Sending such an one is next to the teaching itself; and right here let us congratulate our sister, who has so lately consecrated the best powers of her mind and life to the cause of Christ in China, upon having undertaken so grand a work, for I can conceive of nothing more worthy of her noble talents. But let us not be hindered by disorganized effort. There are twenty-three Societies of Christian Endeavor in the denomination, and nearly every church has some organization for its young people. And shall we not go to work unitedly with a purpose, the young people of each working in the way best suited to its own peculiar circumstances, and furnish the Missionary Society with the means to carry on this work? But if not this, something else. Work for some object; work not for the work's sake alone, but labor to accomplish something.

"Rest not content in thy darkness—a clod.
Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor; all labor is noble and holy;
Let thy great deeds be thy prayer to thy God."

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, N. Y., but if it is desirable to secure immediate insertion, they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

A SOCIETY of Christian Endeavor has been organized at Independence, N. Y., with five active and twenty associate members. More have given encouragement about uniting with the Society. The pastor was elected President, and C. A. Coon, Secretary. Literary exercises were held at the parsonage the evening of the 6th inst, and a public session is promised by the committee at a near date. We hope much good will result from this effort. The constitution is somewhat different from the regular Y. P. S. C. E. We hope to have the prayers of all interested in the movement.

JOHNNY'S WAY.

A father was thinking how he could give more money to the missionaries. As he sat at his breakfast table with this thought in mind he said to his wife, "I will not drink any more coffee, my dear, but will give the money to the Lord." Then said the mother, "I will give up my cup of breakfast tea." Little Mary, hearing the conversation, said, "Mamma, I will give up eating butter to send the money to the missionaries." No one remained to be heard from but Johnny,—Johnny, whose appetite was large, though his years were but few. He had been gazing with rapture at the griddle-cakes on the table, but without butter griddle-cakes were but an empty name. At last he said, "I know what I will give up, mamma; I'll give up salt mackerel. We don't have it but twice a year, and I don't like it anyhow."

EDUCATION.

—SENATOR HOAR, of Massachusetts, is the finest linguist in Congress.

—CORNELL UNIVERSITY opened the new year with 1,400 students in all, the number of lady students showing a large increase.

—PRESIDENT SEELYE, of Amherst College, began the college year with greatly improved health; but as his physicians all advised a longer respite, he sailed for Europe by the Westerland, October 2d.

—MISS ELEANOR GERTRUDE STEVENS, a graduate of the Emerson School of Oratory in Boston, has been elected professor of Elocution and Oratory at Lombard University, Galesburg, Ill.

—THE Trinity term of Hobart College, Geneva, N. Y. opened on September 17th, the number of applications being the largest for many years. President Potter gave a reception to Prof. Lathrop, a graduate of Harvard, and recently called to the chair of English at Hobart.

—OTTAWA UNIVERSITY (Kansas) has discontinued its normal and business departments. Sixty-five new students are enrolled, being a considerable advance over recent years. A new college building, to cost \$25,000, has been begun. Most of this amount is subscribed by citizens of Ottawa.

—A BEAUTIFUL alumni hall, 90 by 35 feet, was completed on the campus of Arkansas College, at Batesville, Ark., in time for the last commencement exercises, and will be completely furnished during the coming year. The fall term opened with a class of thirty-two new students and a total attendance of ninety-five.

—By unanimous vote of the board of trustees of the New York State Normal School at Geneseo, Professor John M. Milne has been appointed principal to succeed his brother, Dr. William J. Milne, who has been called to the head of the Albany Normal School. There are said to be no better instructors or wiser managers in the schools of the State than the Messrs. Milne.

LACK OF TRAINED TEACHERS.—From a group of illustrated articles in *The Century* for October on educational topics we quote the following: "The absence of any proper and adequate professional training in the past—of over three hundred and twenty-five thousand teachers in the United States, but a small proportion are graduates even of normal schools—has made itself felt not only in the schools of the United States, but in those of Europe as well. The work of the schools, speaking broadly, has been poorly done and the mass of the school population has not even been properly instructed, much less educated. It is not meant by this that the common school, the world over, has accomplished nothing; for the history of Scotland since Knox, of the United States under the Constitution, of Prussia since Jena, and of France under the Republic, tells a far different story. But popular education has not accomplished all the results hoped for, simply because popular education does not as yet exist. The framework, constitutional and administrative, is generally provided, but the proper supply of the necessary agents, thoroughly trained and equipped teachers, is not yet forthcoming. Reasons may doubtless be given why this is so. The teacher's salary is small and his tenure of office is insecure. These obstacles are not easily removed. In the United States the absence of any national system of education makes their removal a matter of extreme difficulty and one involving great loss of time. Public opinion—which, as our latest and kindest critic, Mr. Bryce, says, is not made, but grows in America—must stimulate state, municipal, and district authorities in turn before any appreciable results can be secured. The process is a laborious and uncertain one, for the name of these authorities is legion. Because these obstacles are not removed, the profession of teaching involves a sacrifice which the lawyer, the physician, or the man of business is not called upon to make. Another consideration, and a very important one, deserves notice. The fact that the universities have very generally neglected to provide instruction in the science of education has had a powerful influence in retarding the progress of the teaching profession. In view of the relation which in any sound system the universities should bear to the schools and to the state at large, this neglect is nothing less than culpable, and the efforts now making to repair it come too late to prevent serious loss to the cause of popular education. At least nine German universities, two Scotch universities, and six of our own institutions of first rank have recognized the claim of the science of education to a place in their calendars. It is only a question of time when the English universities and the older and more conservative of our American colleges will follow their example."

TEMPERANCE.

—HOW TO DECLINE A TREAT.—For the benefit of the boys who have some hesitation in saying, No, when urged by an evil companion to take a cigarette or glass of beer, we quote the following incident from the *Home-Maker*. It is presumed, however, that all the young people who read this journal have backbone enough to decline at once. The conversation was between two collegians, who were discussing a class dinner.

"Of course," said one, (with the consequential touch of self-complacency and patronage which students call "fresh," and which only length of days can cure), "If a fellow hasn't wit enough to know when to stop, he'd better be careful at first. Some heads are built weak, you know."

"Careful in what?" interpolated I, and both laughed. "Why, drinking, of course," said the first speaker. "A fellow has to take his seasoning sooner or later. Some can stand it. Some cannot, at least for a while."

He was, as I have intimated, a freshman. His friend, a bearded senior, the only son of a rich man, slapped him good-humoredly on the shoulder.

"When I was your age, old fellow, my father said to me, 'If I had my life to live over I would never take a glass of wine or smoke a cigar.' I answered, 'It would be foolish not to profit by what such a sensible man says.' I have never tasted wine or touched tobacco, and I am glad of it—gladder every day I live. I might have been 'built' with a strong head—and then, again, I might not."

"What do you say when you are offered 'a treat?'" "I say, 'No, thank you; I never take it.' Generally that settles the matter quietly."

"And if they poke fun at you?" "I let them 'poke,' and stand by ready to put them to bed when their heads give out."

There are—for the comfort of mothers be it said—many "fellows" strong enough to maintain this stand; sensible enough to see that the risks are not worth taking. It is the fool who meddles with fire-arms; the coward who carries a loaded revolver.

POPULAR SCIENCE.

SALT.

We clip the following interesting article from the *American Analyst* of a recent date:

Salt is a natural digestive when taken in conjunction with many articles of food, as for example with nuts. Upon the latter, salt almost acts as a natural solvent, when once they have been taken into the inner system. Salt is in a sense, nature's own blood purifier; those who talk about scurvy may hold contrary opinions, but then I am not speaking of the abuse of the mineral in question; I am dealing with its use in a moderate and consistent manner. Heartburn may be relieved almost instantly, if half a teaspoonful of table salt be dissolved in a wine glass full of cold water, and then drunk. When the eyes are tired or weak, if they are bathed in slightly saline water, they will soon become soothed. A gargle of salt and water, used before retiring at night will strengthen the throat and keep off bronchial attacks. If the flesh is stung by an insect, salt is useful again. It should be slightly wetted and applied somewhat like a thick plaster would be, by being tightly bound over the spot which is troublesome, and the insect's venom will vanish as if by magic. Those who suffer from that which is a very troublesome complaint and for which there is very little sympathy—I allude to eructations and flatulency, should try what hot salt will do for them, and for the former complaint fill a conveniently sized linen bag with salt, then make this almost red hot in the oven, and immediately clap it upon the chest. The relief will be instantaneous, and almost wonderful in its effects. For the latter complaint, a somewhat similar tactic should be adopted, but the hot salt should be laid inside a very long linen swathe, and then bound tightly round the body so as to cover the pit of the stomach and the kidneys at the same time. The effect of this will be almost as marvellous as in the previously mentioned instance. Try a bandage of hot salt outside the face, for neuralgia; fill the mouth with hot salt in cases of toothache, put a little hot salt in a piece of muslin, and then put it in the ear for a second or two when earache is troublesome. When a person is upset or has taken something which disagrees with the system, and a harmless emetic

is desired, some salt dissolved in warm water will be found an excellent thing for the purpose. In any such cases relief will be experienced very quickly. When the feet are tired and the system consequently feels jaded, try a foot-bath of warm salt-water before retiring at night; the sleep will be a refreshing one, and the next morning the tiredness will have vanished. Of course the slumber will help this considerably, but then the warm salt water bath will assist the sleep to do its work. Coming now to domestic uses of salt (apart altogether from culinary demands), full notice should be taken of the following hints which I give. Straw hats, straw mats, willow furniture, etc., etc., may be cleaned almost like new if salt and water be used for washing them. To clean a carpet thoroughly throw damp salt upon it and then sweep it briskly, and it will be found that all the coloring will have been vastly brightened; or if the carpet has been well swept, go over it afterwards with a clean cloth and clear salt water, and the result will be almost as good. It will certainly make the water harder than if no salt had been added, but then when washing light cambrics, linens, or other gauzy material of ladies' attire a handful of salt, dissolved in the washing water will set the color wonderfully. This practice should be pursued before washing the goods with soap, and by that means the colors will not be so prone "to run." Delicately colored goods of any kind should never be washed without a salt water bath first, but care should be exercised in reference to materials which are likely to shrink when immersed in water. There is a general impression abroad that articles which are dyed black cannot be washed without ruining the color. This is a mistake because so long as the material is washable at all, black dye can practically be rendered a fast color by the help of the salt water bath before the general washing is commenced upon. After such a treatment faded black caused by washing will never occur. To remove grease from any material, take some spirits of wine, liberally dissolve salt with it, rub the greasy spot, and it will then require a good deal of examination to find where the grease was previously present. People with thin hair should wash their heads in salty water before retiring to rest, and the next morning wash the head again in clear water without soap. I know a case in which excellent results ensued from this treatment. By the use of dry salt any stain may be removed from white linen, etc., and similarly slight fruit stains may be eliminated from white table linen, if the dry salt be applied promptly. If the chimney catches fire run to the salt box and empty it out upon the flames; they will be reduced as if by magic and further steps can be taken to subdue the outbreak. If soot falls upon the carpet or rug, do not attempt to sweep it until it has been covered thickly with dry salt; it can be swept up properly, and not a stain or smear will be left. If anything happens to catch fire either whilst cooking, or otherwise, throw salt upon it at once to prevent any disagreeable smell. If it is desired to have a bright, clear fire instead of a smoky one, sprinkle some salt over the coals and in a few minutes the desired object will be attained. In summer, salt is very useful to the gardener, because a strong solution of it will kill insects or worms on plants, provided that it be poured over the earth in such a way as not to touch the leaves of the plant itself, otherwise the plant will be killed as well as the insects. On account of the last mentioned reason, it will be seen that salt is very useful to kill weeds, but great care must be taken to see that it does not become scattered more widely than for its immediate purpose. Now a couple of culinary wrinkles to finish with. When beating up the whites of eggs, add a tiny pinch of salt because this will "cut them up," and make them frothy much quicker, as well as make the froth more "heady," than it otherwise would be. Presuming that one wishes to cool a hot dish in a hurry, it will be found that if the dish be placed in a vessel full of cold salty water it will cool far more rapidly than if it stood in water free from salt. I think these hints of mine are almost sufficient for the present occasion, for if I give more of them just now I am afraid I shall bore my patient readers.—P. H. Davis, in *London Housekeeper*.

COMMUNICATIONS.

MINNESOTA SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the Seventh-day Baptist Churches of Minnesota convened with the New Auburn Church on Sixth-day before the second Sabbath in October, 1889, at 2 o'clock P. M.

The meeting was opened by reading the Scriptures by Elder S. R. Wheeler, followed by Eld. J. W. Morton, of Chicago, in prayer. The introductory discourse was preached by S. R. Wheeler, of Dodge Center. Text, Neh. 4:19: "The work is great and large, and we are separated upon the wall one from the other."

The business-session was called to order by S. R. Wheeler, when, upon motion, Deacon G. G. Coon was elected Moderator, and Andrew North, Jr., Secretary.

On motion, the Chair appointed, as a committee on programme, Eld. A. G. Crofoot, Edward Lawton and Henry Bailey, who retired for consultation.

Letters were read from the Dodge Centre and Alden churches, and a verbal report was made by Eld. S. R. Wheeler, for the Trenton Church. Committee on programme returned and reported.

On motion of Eld. Wheeler, the Chair appointed a committee consisting of Eld. Wheeler, Eld. Crofoot, and A. North, Sr., to report on time and place of next Semi-annual Meeting, Introductory Sermon, Essays, etc. Adjourned to First-day, 10.30 o'clock A. M.

Evening, at 7 o'clock P. M., a prayer meeting was held, led by the pastor. At 7.30 a sermon was preached by Eld. J. W. Morton, from the text, Rom. 8:1, "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The sermon was followed by a conference meeting. On Sabbath morning, at 11 o'clock, the morning lesson was read from the 5th chapter of Ephesians, by the pastor, with prayer by Eld. Wheeler. The sermon was preached by Elder S. R. Wheeler, from Eph. 5:32: "This is a great mystery, but I speak concerning Christ and the church." Following the discourse came the administration of the Lord's Supper. Then came the Sabbath-school, of which a very interesting session was held, led by the Superintendent, Dea. James Crosby, assisted by others.

At 7 o'clock in the evening a prayer meeting was held. At 7.30 a sermon was preached by Eld. J. W. Morton, from Rom. 11:18, "Boast not against the branches. But if thou boast thou bearest not the root, but the root thee."

First-day, 10.30 A. M. Business meeting was called to order by the Secretary, in the absence of the Moderator, when S. R. Wheeler took the chair. The committee on Semi-annual meeting, etc., reported: 1, That the next semi-annual meeting be held with the Trenton Church, on Sixth-day before the second Sabbath in June, 1890, at 2 P. M. 2, That Elder A. G. Crofoot preach the introductory sermon; alternate, G. W. Hills. 3, That Mrs. Geo. Green, of Freeborn, be asked to present an essay; subject, "How can our young people work to the best advantage to advance the cause of Christ?" 4, That L. C. Sweet, of Alden, be asked to present an essay; subject, "Pastors for our feeble churches; what should be their qualifications, and how can such pastors be secured?"

The minutes were read and approved. On motion of Eld. Crofoot it was voted that the Secretary send a copy of the minutes to the Cor-

sponding Secretary, and also furnish a synopsis for publication in the SABBATH RECORDER.

On motion a committee, consisting of Elder Wheeler and Deacon J. W. Crosby, was instructed to find out as to whether the time of the Corresponding Secretary had expired. After investigation, the committee reported that the time had expired, whereupon R. H. Burdick, of Dodge Centre, was elected to fill the vacancy, to hold for the term of five years.

At 11.30 A. M. a sermon by Eld. J. W. Morton was preached from John 6:53, "Verily, verily I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." After the sermon Eld. Morton gave, by invitation, a report of the work done at the General Conference. Eld. Wheeler spoke for a time in regard to the young people's organizations, and the plan of drawing them out to work for the cause of Christ. A collection for the Missionary Society was taken up, amounting to about \$7 50.

At 7 o'clock P. M. there was preaching by S. R. Wheeler, from Psa. 19:7, followed by conference meeting, led by J. W. Morton.

ANDREW NORTH, JR., *Secretary.*

KANSAS STATE Y. M. C. A. CONVENTION.

The Eighth Annual Convention of the Young Men's Christian Association of the State, was held at Topeka, Oct. 16-20. It was our privilege to attend one day, and enjoy hospitable entertainment in the beautiful home of the Santa Fe manager, A. A. Robinson and family. Nearly 800 delegates were in attendance, and over sixty societies were represented. It was an enthusiastic meeting and a corps of able workers were present. D. L. Moody, Evangelists George C. Needham, of Massachusetts; and E. W. Bliss, of Chicago; Rev. Ross Taylor, son of Bishop Taylor, of the African mission, and Dr. Grattan Guinness, the missionary recruiter of London. Prof. Towner and wife led the music. Several of the Y. M. C. A. boys are to go as missionaries to the Soudan in Africa. Moody's fire burns as brightly as ever.

G. M. C.

FROM MRS. E. F. SWINNEY.

Feeling a deep interest in the gathering at Conference, I waited with patience for tidings from it when, by the kindness of one who was present, I was favored with the programme of the Young People's meeting. In reading this, and the articles that have since appeared in the RECORDER, I have been greatly pleased and comforted, being sure that God would and did answer the many earnest prayers that our young people might be thoroughly imbued with the spirit of Christ, filled with zeal for his work. As these articles have appeared from week to week, I have read them over and over, and they have done my heart good, for they are excellent and worthy to be remembered by old and young. Especially was I pleased with the paper by A. K. Rogers, and could say as Paul did to Timothy, "May grace, mercy and peace abide with him," and also on his mother and grandmother, who had instructed him. Truly as he says, "The Bible must be studied intelligently," and especially is the young Christian blessed in studying it prayerfully, for then will it become a lamp to his feet and a light to his path. To read the Bible a little on the Sabbath, and then lay it by till the next, is not diligently studying to know the will of God. But if it is prayerfully studied, day by day, and meditated upon, it becomes sweet to the Christian and builds up the Christian life,

and will be a joy and comfort when they have reached, as some of us have, nearly the end of the pilgrim journey.

I wanted to write a few lines, though poor they may be, and encourage our noble band of young people, who are so timely and earnestly taking hold of the work in these stirring days when so much is to be done. "I write unto you young men, because ye are strong, and the Word of God abideth in you." 1 John 2:14. And may the daughters be faithful helpers in the work of the Lord. Daily and tenderly do I pray for the one at Alfred, or it may be now upon the deep, on her way to tell the glad tidings; and may the blessed Spirit qualify many more young men and women for the work in the Home Land.

AN IMPORTANT QUESTION.

With the most limited acquaintance with the clergy of the Seventh-day Baptist Church, the writer will present for their consideration, as well as for that of the laity, some questions which personally concern one of the creed. Born and reared with Christian parents of the church, yet wholly an alien from all church privileges, the writer at mature womanhood finds herself the last of a once united, happy home circle, still clinging to her religious belief, but being able to count the few times she has ever entered a church of the denomination. Having a home at a long distance from any religious organization of her belief, she has attended those of such denominations as had churches in the place where she resided. As has often occurred in the experience of those of our church, a critical period has arrived. Two questions present themselves for personal consideration, *i. e.*, faithfulness to religious belief, *vs.*, the earning of a livelihood. Which? The onlooker will at once affirm in reply, in accordance with his standpoint of view. If he stands on an elevated plaza of religious, unimpeachable faith, he will render verdict for the belief. On the contrary, if he recognizes the stern fact that the divisions among Christian creeds do not set aside salvation for all but one chosen belief, and that the world tolerates no drones, except such as it has provided with ample reasons for exemption from toil, he will judge that existing circumstances should direct good judgment in favor of accepting church privileges as a matter secondary to the vital problem of earning a living. Two pictures are before the writer, photographed plainly by memory's camera, the saddest delineations that can come to human vision, the memory the nearest to despair and heart-break that can discipline a human soul. One view shows a fragile form, the sweetest, most pathetic face, silver hair, and eyes which already look into the mysterious, silent land; from lips whose words are now sacred, comes the request: "My daughter, I leave him in your care, he has no one else to care for him, poor child." And while promising, before the awful fact could be realized, a dread presence came, and he with the inverted torch had entered and then "softly from that hushed and darkened room, two angels issued where but one went in" and a girl stood and, with acutest anguish knew herself to be, oh! saddest of words, motherless. Who was left to her care? An aged father, whose record was so high, whose good deeds so numerous, as to make his name a local synonym for all that was honorable and loveable. Sealed up in heaven the record of his good life must have gladdened the hearts of God's angels. Why the gentle, loving, heavenly father permits ill to come to his chosen, is a problem to which he never gives

the key. Sorrow, ill-fortune, age and care did their work, and this poor father lay one calm summer day, not knowing that life's twilight time had come to him, and so he died with not one wrong to any soul shadowing the peaceful end of all who was pure in heart.

An orphan writes these words, which will not appeal to indifferent readers, for a kindlier, more gentle, charitable class of people never lived than those of the Seventh-day Baptist faith. The problem of earning a living is solved for the writer; a good position waits her acceptance which means six days work, weekly, at a good salary, the week ending on *Saturday* night, the rest day being *Sunday*. Her duties to her parents are ended, she stands alone to fight her way and does it willingly.

With only the memory of words from those who are now dead to guide her, the writer turns to others, unknown friends, and asks the simple question: Her Sabbath, or her maintenance? Which, brethren?

FIVE CORNERS' SABBATH-SCHOOL.

The Sabbath-school at Five Corners', N. Y., closed its Fifty-first semi-annual session on Sabbath, Oct. 26th. This school is located two miles west of Alfred Centre, and its church membership is with the First Alfred Church. On account of the difficulty of assembling in the winter season, its sessions have only been held for the six months from May to October. The session just closed was an interesting and profitable one, and shows that this school keeps even pace in the progress of Sabbath-school work. The review services and the recitations showed that a good understanding was had of the Bible history and its application to the Christian life; also of the gospel of Christ while the lessons were the gospels.

The school closed with a special programme. After opening exercises there was a paper on the importance of Sabbath-school work, speaking of its influence in preparing the young for the Christian life, and reviewing our summer's work. Then a paper on the history of Sabbath-school work, noting its magnitude and its rise in Gloucester, England, started by Robert Raikes, in 1781, among the poorer classes of the people, and that the first Sunday-school in America was held in New York City in 1817 by some benevolent ladies. Next followed a paper on the history of the Five Corners' Sabbath-school, written by the only remaining constituent member, Mrs. Abby J. Allen Burdick, who was one of the scholars when the school was organized in 1839, by Deacon Amos Crandall, who held the place of Superintendent for many years. Its early history was full of interest and was considered a valuable adjunct to the church work. The list of teachers were Thomas R. Burdick, Jonathan Allen, now President of Alfred University, Peleg West, Clarissa Saunders, Emily Burdick, Mary Anna Crandall, and Susan Pierce. After "Uncle Amos" there followed Thomas R. Burdick as Superintendent. Mark Sheppard, now a practicing physician in Alfred Centre, presided over this school four or five summers. Maxson Burdick, A. B. Burdick, and J. G. Burdick's names follow as Superintendents, the latter now being pastor of our church in New York City. Then follow the names of John M. Mosher and F. S. Place, which brings us to the present year.

A declamation of a poem on David and Goliath, by one of the boys of the school was next recited. The Secretary reported a membership of 66, and an average attendance of 37. Out of

the collections a donation of \$5 00 was made to the Missionary Society.

The pastor of the First Alfred Church, Eld. T. R. Williams, was present, and gave interesting addresses on Bible work, and Bible-school work, which were highly appreciated. A vote of thanks was tendered the Superintendent and the teacher from Alfred Centre, Martin Sindall, for their services during the session. We feel encouraged and inspirited in the Sabbath-school work, and feel that it is a privilege to labor in the good cause.

JACOB BRINKERHOFF, *Superintendent*.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 25, 1889.

Congressman Browne, of Indiana, who is in Washington so much of the vacation, has considerable to say of Congressional interference with elections. He says that the Congress of the United States has undoubted power to supervise Congressional elections. They are thoroughly national and perhaps the only really national elections we have. The question as to what shall be done in this connection is full of difficulties. The law, whatever it may be, has to be enforced by State tribunals, and the witnesses and everybody else connected with the case come from the community which is oftentimes in sympathy with the violator of the law. No statute can be enforced where the public does not desire to enforce it. Mr. Browne directs his fire against the Southern districts which have small voting on their general elections—the black districts. There are of course two sides to the case. Congressman Catchings, of Mississippi, says that the idea that the negroes of the South are sitting up nights waiting for a chance to deposit an honest ballot, is a mistake. He does not think that fifty per cent of those in the districts that are overwhelmingly one way or the other, have gone to the polls in the last ten years. Negroes will pick cotton within one hundred yards of the polls and never quit to cast their votes, except such as are paid for going directly, and such bribery is seldom necessary, majorities being so large. The trouble is that the colored people of the South do not read the current literature of the day and have no conception of economic questions. For themselves they see no direct benefit to be reaped from political life, and they know that it means simply who shall hold office. There was a time in the sixties, when they were first freed, when to their minds their salvation depended upon voting the Republican ticket. They were packed about the polls, waiting eagerly to exercise their prerogatives. The lapse of time, peace, security, has brought a feeling of indifference. Thus, and much more, Mr. Catchings; and thus you see the fallacy of putting your trust in princes, especially if the princes be Messrs. Browne and Catchings. It is a long way from Indiana to Mississippi.

Though it rained and blew and snowed here day before yesterday, the meeting of the National Board of promotion of the proposed exposition in Washington in 1892, was an unqualified success. The meeting was called for noon, but long before that time, and long afterwards, delegates kept arriving, until the attendance was far in excess of even the most sanguine expectation. There were more than one hundred men present as delegates—representative men, governors, mayors, capitalists—from every State from Maine to California, from Dakota to Florida. It had been supposed that the spa-

cious main parlors of Willard's Hotel, opened together, would accommodate the assembly, but so great was the crowd, that it was found necessary to hold the business meeting in Willard Hall. Among those present were Governor Biggs, of Delaware, Governor Fleming, of Florida, and Governor Jackson, of Maryland. In his report to the promoters, Secretary Anderson was particularly happy, and his presentation of the claims of Washington was most convincing. He called attention to the fact that there is now here the nucleus of an exposition that has already cost the government over \$50,000,000, and every year adds to the expenditure. This is the National Museum, the Capitol, the Patent Office, the Washington Monument and the various government buildings, with their stores of relics and treasures of art, and their exhibits of the practical workings of the government. These are practically an exhibit of themselves. To be sure, some of them could be loaned, as they have been in the past, but they could be only a part of all the attractions, and it would be better to keep even these permanently at the seat of government, than to further engage in the traveling show business of lugging these goods to expositions all over the country. If an industrial or commercial city secures the exposition, it must be at the cost of her neighbors, for during the exposition she would receive the trade of the country. Washington is neutral ground. She has nothing to sell, no commercial interests to foster. Located here, the exposition would give the rival manufacturing and commercial centers equal chances for the Spanish-American trade.

HOME NEWS.

New York.

ALFRED CENTRE.—Our first real snow storm and "cold snap" came last week. On Tuesday, 22d, snow covered the ground, and on the next morning the thermometer registered 14° above zero. Since this sudden coolness the air has been mild and pleasant.—On the evening after last Sabbath, John R. Clarke, an Englishman by birth and education, now a resident of Buffalo, and a famous lecturer in the Murphy temperance movement a few years ago, gave a very interesting lecture before the Alleghanian Lyceum at Chapel Hall, on "To and Fro in London.—On Sabbath morning, pastor Williams gave a talk to children from the parable of the sower. The pulpit and platform were beautifully decked with various grains and fruits which were used to illustrate the theme. The large audience room was well filled, and many children were seen throughout the congregation.—The next lecture in the P. A. Burdick free course for teachers and students, is announced for Tuesday evening, Nov. 5th, by Rev. H. H. Emmett, on the North American Indian. If you don't happen to be a student or a teacher, you can hear the lecture for 25 cents. PAL.

Mississippi.

HEWITT SPRINGS.—Oct. 6th, Eld. Hewitt and family were made the recipients of many good things, money, family supplies, and, best of all, the good will of his congregation. It was a surprise, and was skillfully managed by Deacon Sanders and wife, John Larkin and wife, in which they were aided by many others of willing hearts and ready hands.—The colony is growing prosperously. Quite an accession was expected about the middle of October, from the vicinity of North Loup, Neb. The colony still controls about 1,500 acres of land, with a good village site and every promise of a favorable growth.

MISCELLANY.

CHAUNCEY M. DEPEW'S REPLY TO JULIAN HAWTHORNE.

At a late meeting of the Nineteenth Century Club, of New York, made up largely of skeptics and free-thinkers, Mr. Julian Hawthorne read a well-written paper on Society as seen from the point of view of the "advanced thinkers." Mr. Depew, who was present, was called upon to answer Mr. Hawthorne's argument, and in doing so showed that he is much more than a post-prandial wit. He proved himself, in fitting words, to have high appreciation of the divine character and beneficent power of Christianity as the real reformer of the world. We take pleasure in quoting from his telling speech the following paragraphs:

"Mr. Hawthorne's case, stripped of its brilliant illustrations and attractive presentation, is simply this: 'Man is depraved by nature. He is prone to crime against others and vice against himself. The church and society keep him in order by a system of punishments and rewards. To escape the one and receive the other he suppresses his natural inclinations, and lives and dies a hypocrite. The church, therefore, having totally failed to produce men and women who are good from right motives, science and free thought are developing a nobler manhood and womanhood from within, and their creations, actuated by neither sordid fear nor hope, will regenerate mankind.'

"Mr. Hawthorne reaches conclusions which all history and experience refute. The one society which presented the ideal of science and free thought was the Athenian at its best. But while the highest intellectual activity, speculation and research existed among the few, woman, until she unsexed herself like Aspasia, had no part or recognition, and the masses were neglected brutes or slaves. In the decay of the Roman Empire the old heathen faiths had broken down. Christianity was not yet understood, and there was emancipation from both faith and superstition, and the result was that for ages the world was peopled with wild beasts, and the only existence of right was the suffrance it received from might. Liberty, learning and proper living thrived and spread only where the church best and most vigorously believed and disseminated the teaching of the New Testament. Look at England of 150 years ago. Death was the punishment for nearly every offense. To attend public executions was one of the recreations of the fashionable. To torture men and women in stocks was popular amusement. The prisons were hells of frightful crimes and hopeless sufferings. For a gentleman to beat his wife was regarded as a very proper thing to do.

Now the prisons are reformed, and reformation the object of confinement. The wounded, the sick, the helpless, the insane, the aged and the orphans are nursed, tenderly cared for, cured and befriended in numberless hospitals, homes and asylums. Every one of these grand charities has sprung directly from the church as it is, both here and in England. The disciples of science and free thought, in the absorbing effort to find what they term their liberty, have never had time or thought for the relief or elevation of their fellow-men. A grand work is done daily by self-sacrificing and modest people (who seek no other reward than their consciences) among the poor in the tenement houses, the missions and industrial schools. Women of the most delicate nurture and luxurious surroundings brave everything in their labors. They are invariably the disciples of the churches, and no free-thinkers are to be found among them.

"Last summer in London, I attended Sunday morning service at Westminster Abbey. The grandeur of the temple, the glory of its associations, the splendid liturgy and ceremonial of the Episcopal Church formed fit and lofty accompaniments for a sermon from Canon Farrar, which in thought and diction could worthily stand beside the best classics in our language. The next Sunday I sat upon the wooden benches in the plain meeting-house of Mr. Spurgeon,

and listened to his homely but most powerful eloquence. No more striking contrast in the Christian community was possible. And yet I found that in like measure, but each in its own way, the old cathedral and the Baptist Assembly were centres from which radiated to every part of London every form of Christian education and charity. London has many scientific and sociological associations of world-wide fame, but the poor, the needy, the helpless and the lost of the great city know them not.

"A better society has never existed and never will exist than that in New England for its first one hundred and fifty years, and its whole life was dominated by the family Bible. You are all familiar with the care and growth of children.

"Fear and rewards have always been the elements of their education. From the first dawning of intelligence they are taught that they will be punished if they do wrong, and benefitted if they do right, both here and hereafter. If this system were abandoned, and an effort made to find some higher nature, which would assert itself in a beautiful and reverent life, the boy would break windows, smash looking glasses, maul his younger brothers and sisters, cut your best picture and finally cut your throat. The old fashion of arousing fear and inspiring hopes does not make these children hypocrites. A conscience is gradually aroused in them. By its teachings they act, because it is more gratifying in every sense to live rightly, and these boys and girls, instead of being broken or mean spirited, are full of sensitive honor and fine inspirations.

"I confess I cannot understand these evangels of free thought. They use language of strong terms and beautiful generalities which convey no meaning to me. It is probably because my mind and education are both deficient. Here and elsewhere I have listened with most earnest attention, but when they have tumbled down my church and buried my Bible and destroyed all the foundations of faith, they offer in return only praises, collocations of words and terminologies as mixed as chaos and as vague as space."

WHAT MAKES CRIMINALS?

A writer in the *Journal of Industrial Education*—Mr. Ethelbert Stewart—has been making some inquiries with a view to determine the most common fact about our prison population. Of the 1,494 convicts in the penitentiary at Joliet, he finds only 151 who can be classed as "illiterate;" 127 can read but not write; 1,087 have a "fair" education; 129 are college graduates. Obviously it is not want of education which has made ninety per cent of these criminals.

Similarly the lack of religious instruction is excluded, as is also, to a great extent, the vice of intemperance—a typical proportion in a large aggregate of convicts showing that ninety-one per cent had been Sunday-school scholars for longer or shorter periods, and that over eighty per cent were total abstainers.

"The most common, the most generic fact is that the convicts know no trade," seventy-seven per cent being entirely ignorant of any trade knowledge whereby they might earn an honest livelihood, only seven per cent having ever learned a trade by apprenticeship, and the remaining sixteen per cent "having picked up a trade or two by working at them," but being unable to command permanent employment for want of necessary proficiency.

Mr. Stewart makes a telling application of his figures by showing that Chicago spends yearly \$18 93 for each pupil in the public schools and \$33 for each arrest made; but "the city of Chicago never expended a dollar to teach a boy a trade." On the other hand, London pays from the city treasury \$385,000 a year toward the support of trade schools, and Mr. Stewart pertinently asks: "May there not be some connection between this fact and the other fact that in 1883 there was in London but one arrest for each forty-eight of the population, while in New York during the same year there was one arrest to each twenty-one of the population; in Brooklyn, one to twenty-three; in St. Louis, one to twenty, and in Chicago one to fifteen?"

SPECIAL NOTICES.

☞ THE next session of the Quarterly Meeting composed of the Rhode Island and Connecticut Churches, will be held with the First Hopkinton Church, beginning Sabbath morning Nov. 23d with the following programme:

Sabbath-day.

10.30 A. M. Sermon by O. U. Whitford.
2.30 P. M. Study of the Sabbath-school lesson conducted by the Superintendent.
4 P. M. The Young People's Meeting conducted by the President of the Y. P. S. C. E.
7.30 P. M. Praise Service with Bible Reading conducted by E. P. Saunders.
8 P. M. Sermon by L. F. Randolph.

Sunday.

10 A. M. Paper by Harvey C. Burdick, "How can we make our Sabbath-schools more efficient?" Also a paper by Horace Stillman on "Materialism."
11 A. M. Sermon by O. D. Sherman.
2.30 P. M. Paper by Mrs. O. U. Whitford, on "Our Young People."
3 P. M. Sermon by A. McLearn.
7.30 P. M. Sermon by E. A. Witter, followed with prayer and conference.

Opportunity will be given for discussion upon all the papers. All are invited to be present and assist in making this one of the best meetings of the kind ever enjoyed here. E. A. WITTER, Sec.

☞ WANTED.—At once, a Seventh-day Baptist, reliable, willing and able, to work on a Florida grove, farm and garden; to look after work by others; and to make his employer's interests as his own. A stranger will be required to give references.

Address,

A. E. MAIN,
Sisco, Fla.

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

Pastor's address, 1289 10th Avenue.

☞ 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.

☞ 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, and '81, and all previous to 1821. *Missionary Society*, 1845, '46, '51, '57 and '60. *Tract Society*, 1845, '46, '47, '57 and '60. *Publishing Society*, '52, '54, '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 HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

☞ 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.

