

The Sabbath Recorder.

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For the SABBATH RECORDER.

"ARISE AND SHINE."

BY MRS. M. E. H. EVERETT.

Thine hour is come, my beautiful beloved,
Arise and shine!
He who led forth thine infant steps from Egypt,—
The Lord—is thine.

After long nights of woe and desolation
And strange, dumb days,
Behold, upon the mountains of the Orient,
Thy Day—star blaze.

The billows of his wrath, that overwhelmed thee,
Are sunken, now;
To thee once more the dove returneth, bringing
An olive bough.

"Daughter of Zion!" tenderly he calleth,
"Arise, and shine;
Lift from the dust of shame thy face of sorrow,
For thou art mine."

DELICIOUS HARMONY.

BY H. B. MAURER.

Resuming the discussion at the point at which it was closed last week, remarks are made by the Rev. T. G. Tower, pastor of the Baptist church at Brattleboro, Vt., who says:

The moral requirements of the gospel are not less severe than those of the law. The implied standard is indeed the same, perfection. But the express requirements of the Decalogue, taken in their bare, literal sense, are far from being all that is required of a Christian believer. All the ten words, therefore, remain in full and undiminished authority. They are to be held not less, but more sacred, and to be kept not less, but more perfectly than ever of old; while at the same time, there is to be an earnest zeal in the positive service of God, of which the law expressly says nothing.

Bro. Tower is followed by Rev. R. E. Neighbor, a brother whose learning is to be respected. He claimed that the law of the Sabbath, as stated in the fourth commandment, was abrogated by the Lord Jesus, and that to admit the validity of the law, as found in the Decalogue, is to yield the argument to the Sabbatarians.

The editor of the *Journal and Messenger* now replies:

We are sorry to know, that such views are somewhat common among our brethren, and we look with serious

apprehension upon their influence. There can hardly be a doubt, that to such views are due the great laxity in the matter of Sabbath-observance. In our view, it is impossible to show the obligation of Sabbath-observance, unless it be founded on the fourth commandment of the Decalogue, and we should be glad if some brother would prove to us such obligation, after having discarded all that the Old Testament says concerning the law of the Sabbath.

Another brother on the floor of the Convention, said that we were to be "in the Spirit on the Lord's-day," who is interrupted by the editor of the *Journal and Messenger*:

We should be glad, also, if some one holding that view, would tell us just what it is to be "in the Spirit on the Lord's-day," in any particular sense. Our columns are open for such proof, and for the demonstration of the theory. As to the Sabbatarian argument, we confess to no fear of it, and do not feel it to be needful to abolish the Sabbath in order to meet what is known as Sabbatarianism.

Dr. Evarts then addressed the Conference, saying that the devotion of a seventh part of time to rest and worship, is the universal duty of man, and necessary to the highest political and social welfare of mankind, for which, if the first day be maintained, it will assure to any community all the privileges of rest and worship and spiritual culture, that the seventh day can. The apostles and early church fulfill the obligations of the primitive Sabbath, in the observance of the first day of the week, and there is greater promise of uniting the world in the observance of the first than of the seventh day, because they would more readily join in the commemoration of the mission of Christ than that of Moses, since it would be far easier to maintain the worthy celebration of the teachings and memorials of the new dispensation on the day of the Lord's resurrection, than to rehabilitate the seventh. Besides, any attempt to transfer the reverence Christendom now cherishes for the Lord's-day, would greatly imperil the sanctity of any Sabbath. It is well known that the appeals and examples of Seventh-day Baptists have done more to discredit the Lord's-day than to increase reverence for the seventh-day. If Christian denominations were willing to surrender the first day, for the sake of a common Sabbath, would Christian States turn back the wheels of history, discredit the most important events and periods in social progress, discard their sacred traditions, and change their statutes to favor any new ecclesiastical creed?

"It is true as Dr. Evarts remarks," answers a brother known for his sympathy with Seventh-day Baptists, "that the devotion of the seventh part of the time is a universal duty of man, but there is a higher duty still, that of strict obedience to God. Besides, it is just as easy to devote that portion of the time which God made sacred, as any other, and if it be left to man to select the day arbitrarily, confusion would result, and there would be no Sabbath at all. The observance of the first day cannot assure rest and worship to any community any more than the seventh, since the latter was set apart for that purpose by Jehovah, and the former was not. So far is it from the truth that the apostles observed the first day, that the first mention of such observance is in

the writings of Justin Martyr in the middle of the second century.

"There is no great promise for the observance of Sunday, since the tendency here, as the result is witnessed in Europe, is toward holidayism. Sunday-observance is dying from inherent weakness. The suggestion made by the doctor, that the mission of Christ can be more readily commemorated than that of Moses, implies two false assumptions; first, that Sunday-observance commemorates the mission of Christ as the Sabbath does not, and secondly, that the Sabbath commemorates the mission of Moses. Neither is supported by Scripture. The Sabbath was instituted before Pharaoh's daughter found a comely child among the bulrushes on the banks of the Nile; as for the resurrection of Jesus, Romans 6:4 and Col. 2:12, teach us how that is to be commemorated.

"It pains me, brethren, to hear any Baptist ask the question, whether it is not easier to observe the first than the seventh day. Not what is *easier*, but what is *right*, is the view those should take who have learned the lesson of the fiery furnace, of the lion's den, of Salome's dance, and of Calvary's hill, of Bunyan's jail, and of Williams's dreary tramp through the snow and trackless forest of Massachusetts and Rhode Island."

As for the danger of imperiling the Sabbath by transforming it, it might be sufficient to say, that there is little enough reverence for Sunday to be thus endangered. Efforts to secure civil legislation in its behalf shows that, of which efforts the *Central Baptist* recently said:

Let it be remembered, that this attempt does not involve any religious principle. It claims that every man has a right, from a secular and physical point of view, to the Sabbath rest, and the appeal is, that the State shall secure to every man this right, and shall guard the leisure of the day from uses subversive of its object as a day of rest and uses dangerous to public morals.

Thus, our own denominational papers, are using such arguments as deprive any day of sacredness. But when the Doctor speaks of that handful of people, patronizingly pitied, because considered of no account among the denominations, the Seventh-day Baptists, as bringing more discredit on the Lord's-day than reverence for the Sabbath, he descends to injustice as glaring as it is inconsistent. The desecration of Sunday is at its height where the Sabbatarians are not known. Perhaps the fact, that so many of our ministers teach that the Sabbath has been abolished, and also that we are not of one mind, as witnessed by this discussion, has something to do with Sunday-desecration. As to whether the wheels of history should be, or can be, turned back, such a consideration contains so low an idea of duty, as would ruin not only the Sabbath, but every other God-given ordinance men have tampered with, while it leaves God out of the consideration.

Let us now suppose some speaker present, quoting the language of Dr. G. B. Gow:

The first thing to observe, is that the Sabbath did not originate with the Mosaic law. As one of the ten com-

(Continued on page 740.)

MISSIONS.

AS PROOF that his children are growing more interested in religious things, Eld. J. F. Bakker, of Vriescheloo, Holland, writes:

Not long ago I had a little experience with them that I will try to tell you. Since long did we in our household contribute regularly and systematically in our box, our children did know such; and however very little it was, they did sometimes receive a copper cent or two, and mother never would give leave to buy cakes or sweet for it. Our second boy, twelve years of age had, last winter two small children, in our neighborhood, to instruct. One was a little girl of eight years who could not read a bit; her father was much afraid that she should not learn to read; in short, I did ask my boy if he would not learn that little girl to read. I did persist with much power upon his heart, that it was a good work, and that we in such way could serve God and our fellow-men. At last he did consent, and so that little girl was at our home three evenings every week for three months, and she did learn to read so well, and her father—who is poor too—was so glad that he did give our boy one florin—forty cents of your money. So they did gather some cents here, and another there. But upon a certain time I did read in the Bible concerning thank-offerings, and so I saith to my boys that our God did ask as well from their tithes as from their father and mother, but I did not command them to do so, and the next day they all did come with their tithe money. I mean, it was 12 or 13 cents of your money, not so very much, but still the hearts of the children did give it willingly. They did put it in their own box, which I, for that purpose, did give them, and so they counseled together, "that father should use their tithe money to send tracts to Germany," and until now they always give from their little coppers, some.

FROM F. J. BAKKER.

VRIESCHELOO, Holland, July 23, 1889.

To the Church at Milton Junction, Wis.:

Dear Brethren:—With many thanks to our Heavenly Father and you, who through the grace of God are willing to sustain our work for the cause of the Master in this our little beloved land. I can tell you that I received a letter from your pastor which I read with much gladness. I am always interested to hear from you, and therefore I am so much pleased with the SABBATH RECORDER, which I receive every week regularly, because that paper brings me all the news concerning every branch of our work. Besides this I receive the *Outlook* and *Peculiar People*, so you will see that I hear about the work of our mission and Sabbath reform in every case. I cannot tell you in words, however heavy our cross may be, how glad we are that we stand upon the foundation of the everlasting truth, not only concerning the doctrine of the way of salvation through Christ only, or not only that we are baptized after the commandment of our Lord Jesus, but also that we, through the goodness and grace of our God and Father, are enabled to stand upon the foundation rock of his creation memorial, viz., his Sabbath. I cannot express in words what I feel in my heart, and how happy I am to be a Sabbath-keeper. And verily we did sacrifice much, I dare say all our worldly things, friendship, and so-called Christian fellowship. But when we see how much Jesus did offer for us, his life to redeem us from everlasting woe, O then I say and think many times for the whole world I should not like not to be a Sabbath-keeper. I found enclosed \$30 made up as Bro. Wardner told me. I express my, and also my wife's, hearty thanks for it, and pray for you to our omnipotent God, that it may please him to bless you both temporally and spiritually, and that you may see that our work prospers. We were very glad to receive the money, because it was very hard up. But the Lord did always provide. How glad should I be when the Lord would grant me to see your faces and

shake hands with you, but still, I dare not ask the Lord for it, because it seems rather too much.

Now I will try to give you some account of my work. I did first translate the tract by Bro. A. McLearn, of Rockville, R. I., concerning the delusions and errors of the Adventists. It appeared in the May number of our paper, *De Boodschapper*, and besides this we printed 1,000 tracts of the same to use in the future. Also I did write a letter to Dr. Bichel, at Hamburg, Germany, concerning an article which did appear in his paper in regard to the Sabbath. Furthermore I came in correspondence with a Christian woman in a certain town not far from Amsterdam. Like I told you already in former letters, I make always, when I have time and the means to do so, much work to send tracts by post through the world, but especially in our land and Germany, and so it happened that I received a letter from this woman. I think from her writings that she must be a very sincere and earnest Christian woman. Bro. Velthuysen, who, when in that town some three weeks ago, did visit her after my request, and thought the same of her. May the Lord bless the work and make it abundantly succeed in our country too. In the place where we lived formerly is a Christian woman who belongs to the same church that I did, and the same pastor is still there. That woman was really convinced of the truth concerning the Sabbath. She did confess it openly, and would commence to keep the Sabbath if she could do so. But her husband, who is a very cross and rough person, and formerly a smuggler, and also unconverted, did not like to have (like he pleases to call it,) "Jews in his house," and so she was obliged to keep quiet. When Sunday came she would like to stay at home, but her man was very angry and did command her with much treatment and violence to go to church. I did visit her three times, once I found her man at home, at the first he was some cross and rough against me, but after I talked a little with him he became more easy. May the Lord sustain, help and keep that poor woman. Again I visited her, and she out of doors, at her work on the field, where I had opportunity to talk with her. O, how glad she was to meet me! She did confess it openly, that she should be so very glad when she could keep the Lord's Sabbath. "But," she said, "the Lord knows I cannot do it under the circumstances. He knows my heart, that I am willing to do his will." She did beseech me very earnestly to pray for her. O, my dear brethren and sisters, what a blessing do we receive from our God when we, in our households, can keep his Sabbath! What a great privilege is it when we, after our heart's desire, can serve our God. How many would keep the Lord's holy day, even like this poor woman, if they could!

To-morrow, three weeks, there was a large camp-meeting some eight miles distant. These camp-meetings are always every year at different places in the country. I was there with tracts, etc., and distributed about 2,000 tracts that day. I had to travel from home to the place and also back, and then run all the day to and fro to reach the people to give them tracts, and blessed be the Lord, I could leave a great deal of seed and scatter the truth round about. May the Lord bless it! Many did refuse to take it, and many did scoff and laugh at me, and some did shout out, "Jewish Sabbath," or, "Get away with your errors!" for many of them knew me. I was very glad that I could go there and have another opportunity to work in the cause of the truth for our Lord and Master. Once I made

a little trip to some of the nearest places of Germany, and also did visit some of my brethren, First-day Baptists. They seem really convinced of the truth concerning the Sabbath, but it looks to me that lack of vital fear for God, or vital godliness, keeps them back from practicing it; and I think, if they ever know it in all particulars, they will never keep it, or take hold of it, when the real fear of God is wanting. O how we always struggle against God's holy will, always opposing what is right and verily good for us, resisting our Heavenly Father! How wrong and strange did sin make us! Certainly, when we may see what we are in the sight of a holy and pure God, then we have cause to cry out with Isaiah, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Or like David, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." But blessed be the Lord, we do not stand before God in our sins, without a Mediator, or in our own righteousness, but in the righteousness of him who died upon the cross; and now we wish to serve him and offer him all our life for that great privilege that we now are already called his children, like St. John says, "Beloved, now are we the sons of God." O, blessed are they who through God's Spirit who beareth witness with our spirit, do know this!

Also I made 60 visits at the homes, at seven different villages, some 15 miles distant, and then I always distribute tracts by the doors, and to the people who will receive them. I dare not say that I do the work perfect. O no, my brethren, but the Lord is my witness, I try to do the best I can. I could, in this quarter, not mail so many tracts because of a lack of means, it was only 208 tracts to 104 different addresses in our land, and 72 German tracts (some of Dr. Wardner's,) to 19 different addresses, that I could manage to send. Some weeks ago I wrote to two different places in Norway to friends to receive some addresses because I did receive from Dr. L. A. Platts some Swedish tracts, and so I should be glad to send them to Sweden and Norway, but they did not answer. So I will try to write to Gothenburg and Norrokoping where I have some acquaintances to receive some addresses.

One of my German friends did call me in a letter which I received of him, "a fanatic." Perhaps he does not like that I am always sending some tracts, etc., to that region. Besides this I did write fifty-one communications, some especially in the case of the Sabbath, some against Adventism and Mormonism—one lady a good acquaintance of us, did fall in the error of Mormonism—but all of a Christian character and in connection with the work of the Lord and Master. May the Lord bless it all.

My children's-school on First-day afternoon stands fair and well, however in summer there are always less children than in winter, most of them learn well. I should like to give them a little feast—which I always did, once every year—but my purse is mostly very flat. I used then to give them some cakes and milk and every one a book. I hope to be enabled to do so now in the near future, if the Lord will send me help to carry it on.

May the Lord bless you all and every one of you. His eyes are always upon them who fear him and think to serve him. To such as keep his covenant and to those that remember his commandments to do them. With much salutation to all and every one of you, dear brethren and sisters, wherein Mrs. B. joins, I am your brother in the blessed hope of our Redeemer Jesus Christ.

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

WORK BY PASTORS.

We invited several pastors to spend a few weeks in home mission or evangelistic work, with the consent of their churches, at some needy place or places not too far remote, the Board to pay traveling expenses. Several accepted the invitation, and a few have reported their work done, the expense to the Society being but trifling. With a little more system and painstaking, we think a great deal of work of this kind might be performed, and in such a way as to bring blessings to churches and pastors, and to the communities visited.

A PROBLEM NEEDING SOLUTION.

There are small churches that have but little preaching, and there are ministers, especially recent converts to the Sabbath, that have no churches to care for. The number of both churches and ministers is likely to continue to increase, whereof we ought to be glad. But the churches ought to have regular preaching and religious leadership; and the natural and best work of every real minister of the gospel is the preaching of the gospel.

The Missionary Board cannot employ all these ministers as general missionaries, nor can it supply every church with the entire services of a good and efficient pastor. What, then, shall be done? To this most practical question we suggest the following answer:

Let a given church resolve that it needs, and will have, the best preacher and pastor it can get; that it will raise the largest possible amount it can toward his support; that it will call a minister, not for one year—which is little better than a "supply"—but to come and live and labor, so long as both shall deem the relation to be for the best; and that it will ask the Missionary Board for such help as it can give, with justice to other demands. Then the minister, on his part, shall accept the field, and, so far as is really necessary, supplement the receipts from the church and the Board by earnings through intellectual or manual labor.

This does not mean that the Board shall, as it is charged with having sometimes done, carry a church along, to its damage, by annual appropriations, when it is able, if willing, to take care of itself; nor does it mean that the minister shall devote his best time and effort to the accumulation of money. But it means that if the amounts raised by the church and contributed by the Board, are together equivalent to one-half or two-thirds of a fair support, then he shall conscientiously give to the service of the church and cause, at least one-half or two-thirds of his best hours and energies in study, preaching, pastoral care, etc.; and it ought to mean that church and minister, with divinely bestowed grace, patience, wisdom, and power, shall pull together in work for the upbuilding of Christ's cause and kingdom. What churches and what ministers are willing to try this plan?

THE INTERNATIONAL MISSIONARY UNION.

The sixth annual meeting of this Union was held at Binghamton, N. Y., last July. In response to an invitation from its Secretary, our Prudential Committee requested Rev. L. A. Platts, D. D., to attend as delegate from this Society. He was cordially received, and gave to the readers of the RECORDER an interesting account of the meeting.

WOMAN'S BOARD OF THE CONFERENCE.

This Board, organized a few years ago to cooperate with our various denominational societies, is proving a valuable helper. Organized

woman's work is one of the marked and promising characteristics of modern Christian and benevolent effort. We trust that the women of our own churches will not be slow to recognize what seems to be both their opportunity and duty. That their Secretary cannot give the needed time and work without some means of support, and that our women ought to feel able and willing to furnish this necessary support, would seem to be manifestly true. But as a help up to this state of greater efficiency and in appreciation of their good work for missions, we have made a small appropriation toward their Secretary's expenses.

FROM MISS BAILEY, SECRETARY OF THE WOMAN'S BOARD.

MILTON, Wis., July 26, 1889.

The appeal made to the women of the denomination by Mrs. D. H. Davis for help in the school in Shanghai, presented at her request through the Woman's Board, unanswered at the time of the last session of the Conference, has since then been met in this way:

Miss Susie Burdick, not fully prepared one year ago to say that she would go to the work in China, under date of Nov. 6, 1888, writes: "If it pleases the Board to send me to the China Mission, I am ready, God helping me, to commit myself to the work." At the regular meeting of the Board, held Nov. 12th, Miss Burdick was accepted as our candidate for the school work in Shanghai, and soon after passed over by us to the General Missionary Board for their approval and appointment, should they so decide.

On January 31, 1889, Dr. Swinney wrote from Shanghai, asking for an assistant, telling us that she really needs two, one a physician and the other a trained nurse, and urged that if both could not be sent, that we send her one. This question had already been under quiet consideration, and we now have reason to believe that there is a strong sentiment on the part of our women in favor of the sending of a nurse to the Doctor; but the question still stands in abeyance. It is our hope and our faith that the call which Dr. Swinney makes will soon be settled in the right, the Lord giving us to know his will in all of this.

The women of the denomination have, during the year, grown more expressive of their interest in the home missionary fields. How this interest shall prove, by way of the Treasurer, to have become a genuine one, reaching even to a consecrated pocket, we have not in our power to tell you to-day, as we write this. The letters received from various localities among our people during the year, do prove a growth in inquiry, growth in expressiveness of interest, increase of information as to missionary work, methods, and needs. This we take to be indicative of advancement all along the lines; and we look with surety in the midst of expectation, that when the year shall be finally closed there shall be the evidences of genuine growth, real advancement, enlarged capabilities for good work, united with a sense in the heart of many a woman of increased personal obligation to missionary work, as it shall rest upon us in the year to come.

CHURCH BUILDING.

There has been more than the usual interest in this important department of home mission work, a fact due, in no small degree, to articles and efforts of the editor of the SABBATH RECORDER. We have been able to assist four churches—Pleasant Grove, Dak., Adell, Kan., Fayetteville, N. C., and Hammond, La. Living Seventh-day Baptist churches, though small, with good meeting houses, are witnesses for God and his truth of inestimable value.

(To be continued.)

THE TOUCH OF A FLOWER.

One, two, three, four! Mr. S., the ship-builder, started from his seat at his office table as the tall clock rang out the hour, closed the books that lay around him, and crossed the room to an open window, through which the breeze from the river came up to cool the warm

air. The noise of clinking iron and of workmen's calls floated up to him from the great ship-yards below. His, all his—the piles of steel and copper—the unfinished hulks of many vessels—yes, even the great iron steamer so near completion, from whose sides resounded the blows of hammers. The workmen—a thousand or more—were his also, to work, to toil, to slave in winter's cold and summer's sun that his wealth might grow from great to greater year by year. What matter to him the noise and the heat! At the ship-yard gate his daughter waits in the carriage, and he would join her and roll away swiftly from the tumult and unsightliness to the coolness of the green parks.

Some one came in to ask a final order; in five minutes thus consumed, Gertrude and the roses did their part.

"Thomas," said she to the coachman as she waited in the open barouche, fair and sweet to see in her summer toilet with the bunch of roses on her breast, "can the men down there stop hammering if they're awfully tired or warm?"

"La, no, Miss!" answered the coachman, with an amused smile. "It's work day in and day out steady, or no bread for 'em."

Just then a tired-looking workman came very near to the shining wheels as he half staggered back to his place among the others. Gertrude leaned forward, and, before Thomas could enter a vigorous objection, her clear young voice was saying:

"I am so sorry you are tired! Would you like my roses?"

The young girl unpinned the bunch on her breast and held them, sweet and fair, out to the bewildered man. He took them with a muttered blessing.

"Papa," she said, a minute later as they rolled away towards the boulevards, "I'm thinking."

Mr. S. smiled back at the earnest face raised towards his.

"When we go to Newport," she asked, a minute later, "what does Hays do with all the flowers?"

"I'm sure, Gertrude, I can't answer that; I suppose they bloom and die. He always has orders to keep up the house and grounds as well as if we were at home. Are you thinking of any of your pet plants now?"

"No; I was thinking how many must be wasted in our garden. Oh, papa, could I—could I give them to the men? Not I, you know, for I won't be here, but somebody. That man was so glad to get the roses to carry home!"

Then the whole little story came out.

At first Mr. S. laughed and teased and called the whole thing impracticable, absurd, and told Gertrude to forget such nonsense; she need not worry her brain about the workmen. But the days went on, so did Gertrude's pleading go on with them.

"Just let Hays cut the flowers he don't really need, papa, and you get two or three of those boys that run the errands to give them now and then to the men when we are away."

"A pretty story for me to be giving my men bouquets!" said Mr. S.

Nevertheless, one day he did call Tim and Chips and Ben, three of the most reliable dock-boys in the yard, and sent them up to the great house on the boulevard with distinct orders to carry out the wishes of Miss Gertrude.

Twice a week all that hot summer, as the tired workmen passed through the gates homeward, the three boys, with many a smile and joking word, "gave out the flowers for Miss Gertrude," and many a blessing from lips unused to blessing fell on the head of the child away by the sea.

People said those flowers worked wonders all that year. When the mutterings of strikes and uproar ran rife through the land, all was quietness and peace at the ship-yards. Perhaps there floated the sweet incense of those summer roses to quiet troubled hearts. The rich man himself learned the lesson as he watched the men start homeward with the bit of brightness they carried. He learned that all men, great or humble, rich or poor, can be helped to higher and nobler living.—Selected.

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 IX.—THE TEMPLE DEDICATED.

For Sabbath-day, November 30, 1889.

SCRIPTURE LESSON—1 Kings 8: 54-63.

54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

55. And he stood and blessed all the congregation of Israel with a loud voice, saying,

56. Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us.

58. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59. And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, at all times as the matter shall require:

60. That all the people of the earth may know that the Lord is God, and that there is none else.

61. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62. And the king, and all Israel with him, offered sacrifice before the Lord.

63. And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

GOLDEN TEXT.—The Lord is in his holy temple; let all the earth keep silence before him. Hab. 2: 20.

DAILY HOME READINGS.

- S. 1 Kings 8: 54-63. Joys of a full consecration.
 M. 1 Sam. 7: 1-17. Solomon to build the temple.
 T. 1 Chron. 29: 1-19. David's preparations for the temple.
 W. 1 Kings 5: 1-18. Hiram's help on the temple.
 T. 1 Kings 6: 1-22. Building the temple.
 F. 1 Kings 6: 23-38. Building the temple.
 S. 1 Kings 8: 1-21. Dedicating the temple.

INTRODUCTION.

The events recorded subsequent to the last lesson are in brief as follows: First, the judgment of Solomon in the closing part of the 3d of 1 Kings. The 4th chapter describes the greatness and resources of the kingdom, closing with a sketch of the wisdom of Solomon. The 5th chapter gives an account of the plan made between Hiram, king of Tyre, and Solomon, for the building of the temple, and the 6th chapter describes the construction of the edifice. The 7th chapter describes, first, the building of Solomon's own house, and second, the preparation of all the brazen ornaments, and brazen and golden utensils of the temple. The 8th chapter is devoted to the incidents in connection with the dedication of the temple, describing the assembly, the removal of the ark, the manifest presence of the Lord, Solomon's speech to the people, his dedicatory prayer, and the devotional services of the solemn occasion. This brings us to the present lesson. The time of this lesson was in the 12th year of Solomon's reign. The place was on Mount Moriah, in Jerusalem, "before the altar of the Lord," at the east front of the sanctuary. The king stood on a scaffold elevated above the court in which the people were assembled. David had made very extensive preparations for the building of the temple, but was not, himself, permitted to build it. It was his great commission to establish the kingdom in peace, beyond all further disturbance by surrounding nations, but it was left for Solomon to perfect the arrangements, to make every needful alliance with the powerful king Hiram, and then to proceed with the erection of the temple. This required several years for its completion. "The rugged top of Moriah was leveled with immense labor; the sides, which to the east and south were precipitous, were faced with a wall of stone, built up perpendicularly from the bottom of the valley, so as to appear to those who looked down, of most terrific height, a work of prodigious skill and labor, as the immense stones were strongly mortised together, and wedged into the rock."—*Nielman*. The space thus prepared for the temple and its courts was equal to twelve acres. The temple was built of white limestone, with beams and inner walls of cedar, fir, and red sandal wood.

These inner walls, as well as the roof, were overlaid with pure gold. In 1 Chron. 22:14, and 29:1-7, we have an account of the vast accumulation of gold and silver and brass and iron for this building. The number of men employed, both skilled and unskilled laborers, approximated nearly 200,000. The preparation of the material for the building was made elsewhere, and then the material was brought together and the building constructed without the noise of the workmen. In this fact was symbolized the building of the spiritual temple of God in the hearts of the children of men. The dedication of the temple might be said to be literally a national dedication, and was conducted on a scale of grandeur and solemnity never before equaled in the history of the Israelitish nation.

EXPLANATORY NOTES.

V. 54. *And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord.* Solomon seems to have been very deeply influenced with the significance of this great event, and in the presence of God, and in behalf of the people and the nation, he engages in a long and earnest prayer, in which he entreats God to accept the temple and to make it his dwelling place. It was at once accepted, for as soon as the ark of the covenant had been deposited by the priests in the most holy place, the glory of the Lord was visibly manifest in the brilliancy of the cloud. Vs. 10 and 11. Solomon, in this same prayer, pleads that the infinite God would hear and answer the prayers which should thereafter be offered in this place, or directed toward it by his people whenever they might be in other nations. *He arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.* It was here, before the altar of burnt offering, in the court, that Solomon presented his prayer. His attitude in kneeling, and his gesture with his hands spread toward heaven, indicate great humility and deep earnestness.

V. 55. *And he stood and blessed all the congregation of Israel with a loud voice.* Before the infinite majesty he had assumed his reverential prostration. From this he now arises and stands, while he speaks with a loud voice to the people. He speaks with a loud voice that he may be heard by the entire vast assembly, and that they all might unite with him in beseeching the blessing of God.

V. 56. *Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised.* He first calls upon himself and all the people to magnify and exalt the name of God, for the rest, peace and prosperity which he had bestowed upon Israel thus far, fulfilling all his promises. He had made these promises long centuries before, had never forgotten them, but was now fulfilling them. Not a single word of the promise which was made to Moses concerning his people Israel had ever yet been forgotten.

V. 57. *The Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us.* The God so faithful and true to all his ancient promises, comes now to be trusted and his guiding presence sought more than ever before. And Solomon would have this seeking, dependent spirit take full possession of every heart in that great assembly.

V. 58. *That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.* This repetition is a form of emphasizing the desire that is uppermost in his heart. Solomon puts great stress upon the keeping of all the statutes of the Lord. Everything for Israel depended upon that. No help or protection can be assured to those who despise and neglect the commandments of God.

V. 59. *And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel.* Solomon is very intense in his desire that the words of his petition shall be ever kept in mind by Jehovah. He feels deeply the need of divine help to support him in his great work; and the same help is needed to maintain the cause of Israel during the ever changing vicissitudes of their national life.

V. 60. *That all the people of the earth may know that the Lord is God, and that there is none else.* He asks these great blessings of God upon the people, not alone for their sakes, but for the sake of all the nations that may mingle with Israel. These Gentile nations may come through their knowledge of the divine blessing upon Israel, to know and to love the true God. Solomon, in all his earnestness and great excitement over the events of that day, is still intensely anxious that all the world should come to a knowledge of the true God, and come to know that the Jehovah of Israel is the only true God.

V. 61. *Let your heart therefore be perfect with the*

Lord, our God; to walk in his statutes, and to keep his commandments, as at this day. He closes this appeal to the people with the most earnest and solemn exhortation. No half-hearted service will ever be satisfactory with the Lord, nor can he bestow his full blessing and support upon those who refuse to love him with all their hearts.

V. 62. *And the king, and all Israel with him, offered sacrifice before the Lord.* Not with their own hands, but they brought their offerings with sincerity, and devout gratitude and adoration.

V. 63. *And Solomon offered a sacrifice of peace-offerings, etc.* "This class of offerings for sacrifices was significant of communion with God." It was distinguished from other offerings in the manner of disposing of the flesh. A portion of the flesh was eaten before the Lord as an act of communion with him. The number of victims offered on this occasion was very great, and thus expressive of the great importance of this event. *So the king and all the children of Israel dedicated the house of the Lord.* This was, perhaps, the greatest event, in its far reaching significance, that ever occurred in the history of ancient Israel. The divine worship of the nation was now permanently established and located. They were no longer left to transport their tabernacle from one place to another; no longer subject to be driven hither and thither, for the Lord had now taken up his abode upon Mount Moriah. All this was a divine antitype of the permanency of the kingdom of Christ which was ere long to be established in the world, never to be overcome nor driven out. In the coming future God was to take up his abode in the hearts of the children of men, which should be made meet temples for his indwelling.

DELICIOUS HARMONY.

(Continued from first page.)

mandments, it is indeed a part of that law, but not only does the Decalogue have a peculiar place and prominence in the law, but this commandment owes its place in the Decalogue to the fact, that it is the universal law for man from the beginning of his existence. The command, "Remember the Sabbath-day to keep it holy," is no less God's law for all men of every nation, than the command, "Thou shalt have no other gods before me." Our Lord's treatment of the Sabbath, and the whole experience of mankind in respect to sabbatic observance, confirm the opinion that the fourth commandment is a moral law of universal authority. The relation in which it is put to creation shows the same. The fourth commandment, therefore, could no more be abrogated by Christ than the sixth. He certainly issued no decree for its repeal. Rather he observed it himself, said the day was for man, and so interpreted it as to free it from the bondage of Judaism.

The last speaker among the ministers, taking Prof. Rauschenbusch for his authority, thus expresses his conviction:

The chief purpose seems to have been, that the day of the week upon which Christ rose, should appear to be of great importance to all Christians, and should be permanently observed by them, as the memorial day of the most important event that has ever occurred. If one should say here, "These are only conjectures and inferences," we reply, "The Scriptures instruct us to recognize many truths by inferences."

If now a layman were permitted a word, sentiment like the following might be heard from an eminent Baptist deacon, who wrote me: "I read your last pamphlet, and believe it to be unanswerable, except by prevarication and twisting of Scripture, after the manner of the Pedobaptists. Baptists do not seem ready to adopt the Bible only as their standard for faith and usage."

Thus it will be seen, that at a Baptist gathering, for "the most unrestrained independence of personal expression," there "were held together" by the same principle, "The Bible the only guide," "First-day Baptists," "No-day Baptists," "Any-day Baptists," "Seventh-day Baptists," and "Seven-day Baptists."

John says of the Pharisees, while describing their discussion as recorded in the 9th chapter of his gospel, "And there was a division among them." Why? Because they had arrayed themselves against facts and the truth. Among men, of whatever name, it will be inevitable, that "there will be a division among them," when humanly invented theories take the place of di-

vine truths. Truth promotes harmony among men, and so far as the Baptists are "held together," it is the truth that has caused such a result, and it is because they have been deaf where the Scriptures are dumb, and have had no ear where the Scriptures have had no mouth. Whatever causes diversity of opinion, may well be discarded, as the opposite to truth, and with that a Baptist should have no more to do than to show the harm it works.

But the people imagine a vain thing, dream dreams and see visions, who think that the Baptists will, in the near future, so discuss this question as to give such a full expression of views, showing how they are "held together." When Dr. Lewis, two years ago, read a paper on the subject, before the Baptist ministers' conference of New York, the plainly manifested solicitude, and the anxiety to bring the discussion to a close, on the part of ministers, from whom I expected better things, did more to cause me to investigate this subject, than the able paper that was presented. I reasoned, "What is there about this matter which makes Baptists, otherwise so fearless, thus solicitous?" I soon saw, that like many others, they did not like to face an unpleasant aspect of a system they were maintaining. A year later, a paper on the same subject was again read, and although the roll ought to have been called for three minute speeches, the conference adjourned without such a formality. If there is a Baptist editor within two hundred miles of New York, who will permit an article on the Bible Sabbath, which takes ground against the so-called "Christian Sabbath," to enter the columns of his paper, he would furnish a refreshing example of that Baptist independence, which does not fear any side of a question, and he would so far do violence to bigotry—the real dictionary article—now sadly prevalent among a people, who, along certain lines, have been charged with it, but who, along other lines, are none the less infected.

HOME NEWS.

New York.

INDEPENDENCE.—It is cheering to hear of progress in other parts of the Lord's vineyard, and we would be glad to inform the readers of this department of like spiritual and temporal advancement. Efforts from our pulpit are of late more in the line of Christian education, and efforts to raise the standard of Christian living, than merely revival work, or rather, exhortations to the unconverted. Sinners are truly converted in proportion to the healthy sentiment among, and Christian activity of, church members.—One correspondent suggests that it would be of interest to know how Sabbath services are conducted in our churches. In this society we try to keep in view the value of apostolic simplicity. It has been the experience of our ablest divines that ritualism, beyond a certain simple line, is always detrimental to spiritual growth. The sermon, a brief and simple prayer, and scriptural reading, and inspiring hymn, all confined to reasonable limits, are the main features of worship, the sermon, in particular, being what is needed to edify, instruct and inspire men to live godly in Christ Jesus. Here we run in no particular ruts, often varying a trifle from the customary order. Usually the service opens with a very brief reading of Scripture, followed by hymn by choir and congregation. Then a prayer, brief and as nearly adapted to present wants as possible. Then all

in the congregation, with few exceptions, join in responsive reading of God's word, the pews being supplied with books. The congregation, led by the choir, again sing, and this is followed by notices, and the sermon which is usually thirty minutes in delivery, often twenty-five minutes, seldom ever exceeding thirty-five. A closing hymn and benediction completes one hour's service. The responsive reading is hearty and enjoyed by the congregation and thus better understood and remembered. We are sadly in need of new singing books and our brethren feel that they are sadly in need of the "wherewith" to get them with other necessary things.—Our Sabbath-school follows the morning service and still prospers. The order is varied, sometimes singing more than usual, sometimes closing with a ten-minute conference meeting. The class exercise is the chief thing, followed by superintendent's review and blackboard illustration. The secretary gives weekly and quarterly reports.—The Ladies' Aid Society meets from home to home. It is preparing a holiday box for a home missionary.—The Christian Endeavor Society numbers thirty-five members and "more coming." Its public session was a success and especially was it delighted with and instructed by the address of Bro. Boothe C. Davis, of West Virginia. It is worth repeating many times and we advise sister societies to invite him to speak to them.—Our next extra service will be on Thanksgiving Day.—Prayer and conference meetings are held at the church on Sabbath evenings at 7 o'clock. C.

ANDOVER.—Believing that the following item of Home News will delight the readers of the RECORDER, we take pleasure in forwarding it. Some four months, or more, before the commencement of our pastorate in this church, September 1, 1888, there sprang up a difficulty which separated two good families from the church, not only from its fellowship, but from its services. In our pastoral work we became acquainted with these families, and the difficulty, and determined to leave no stone unturned to secure a reconciliation. As the parties differing differed honestly, we saw but one way of settlement, and that was through a committee, whose decision should be final. This method was adopted, and the result is, under the blessing of God, a most harmonious adjustment of an unhappy difference. And these dear families and the church worshiped together last Sabbath, Nov. 9th, for the first time in one and a half years, in the observance of the covenant meetings and communion service. The occasion was a blessed reunion and resumption of united Christian walk together and with Jesus, to continue until death. It was one of the days of heaven on earth. Hallelujah to Jesus! to whom be all praise forever! And let all our brotherhood say Amen! J. CLARKE.

NOVEMBER 14, 1889.

SCOTT.—It is a pleasure to write something for the grand old RECORDER, that is so full of good cheer and inspiration to noble living.—We very much miss our pastor, who has lately gone from us. However, regular worship is maintained on the Sabbath, with fair attendance. Sermons are read by members of the church. We have an interesting Sabbath-school, under the supervision of Mrs. A. T. Stillman. Prayer-meetings are conducted, part of the time, by the Y. P. S. C. E. The topics, as provided for that purpose, are used as the subject of the evening.—It is very pleasant to read of the young people's work in the different churches. We think it would be well to have the full pro-

gramme given of the literary exercises, as conducted by the Societies, for we are interested in knowing what our young friends are doing individually, for the cause of Christ and to utilize the talents he has given them. M. A. B.

SECOND VERONA.—Although few in numbers, we are by no means destitute of enterprise, as improvements already made, and others in contemplation clearly evidence.—Our Bible-school is in possession of a new library of fifty excellent books, which have been placed in a handsome book-case, with glass doors, lock and key. The case was made by our Librarian, Bro. Curtis W. Hunt, the glass for the doors being furnished by the Superintendent, and the balance of the material by other members of the school.—There has been a decided improvement in our church music of late, which may be attributed to the weekly rehearsals, held on the evening after Sabbath.—Our present pastor has been invited to continue his labors with us for another year, by a unanimous vote of the society.—Great improvements have been made in the cemetery lot, by grading, etc.—Our little church edifice looks very neat with its newly-shingled roof, and two new coats of white paint. A vestibule and steeple are among other talked-of improvements, which we hope to make in the near future.—The pastor talked about the five-cents-a-week plan last Sabbath afternoon, and recommended a thorough canvass of the Society.—The recent Quarterly meeting held with this church was very interesting and profitable. The covenant meeting on Sixth-day afternoon was more largely attended than any for the past three years, at least. On Sabbath evening, after a discourse from Luke 11:13, a prayer and conference meeting was held, the time all being promptly and profitably filled. Although the roads were bad, quite a number of brethren and sisters from the First church came over on Sabbath morning, and the house was well filled. The pastor's theme was, "The precious blood of Christ." 1 Pet. 1:19. After the discourse, a general covenant meeting was held, during which many interesting testimonies were given, and re-consecrations made. We were made to feel that the Lord was present, and that to bless. This service was followed by the holy communion. After a short recess, a Union Bible-school service was held, under the leadership of Bro. George Hunt, Superintendent of the 2d Verona Bible-school.—Thanksgiving services will be held with us, Nov. 28th, at 11 o'clock A. M.

P.

STATE BRIDGE, N. Y., Nov. 11, 1889.

Wisconsin.

MILTON.—The fall term of the College is nearly finished, and teachers and students report a good term's work. Eld. Walker, pastor of the Milton Congregational church, recently gave the students an interesting chapel talk, about his missionary work in Africa. The prospects are that there will be a large attendance at the winter term of the College.—E. A. Holmes has been enlarging his store-room, so as to carry a larger stock of goods. H. C. Saunders has fitted up a basement to his hardware store, so as to put in a stock of stoves. We are glad to note these signs of prosperity on the part of our business men.—A committee of the Milton Y. P. S. C. E. has canvassed the society to find out how many are willing to adopt the five cent per week plan of contributions, with the result that over \$225 has been pledged to missionary and tract work. Of this sum, Bro. E. B. Saunders pledged \$100 for the home field.—We are glad to note that Eld. Bailey is a little better, and we hope that he will be spared to us for many years. E. G. O.

HISTORICAL & BIOGRAPHICAL.

SKETCHES OF THE FIRST SEVENTH-DAY BAPTIST CHURCH OF ALFRED.

BY D. R. STILLMAN.

DEACONS.

At the organization of the Church, October 2, 1816, George Stillman and Daniel Babcock were chosen deacons, and were ordained on the following day, as noticed under the head of "Early Leaders." Deacon Babcock served until ordained to the ministry in 1824. Deacon Stillman continued, until his removal to Wisconsin, in 1841, leaving the church with its esteem as a most faithful officer and a devoted servant of the Lord.

Amos Burdick, Jr., and Daniel Pierce, Jr., were called as deacons, January 4, 1824. Bro. Burdick after a long delay and a repetition of the call, accepted the appointment, and was ordained in the latter part of 1828. He acceptably discharged the duties of the office until the organization of the Second Alfred Church in 1831, when he became one of the constituent members of that Church. Bro. Pierce declined the appointment, though there seems to have been a persistent effort on the part of the Church to secure his acceptance of the position.

On the third of October, 1824, Deacon Alvin Ayars united with the Church by letter from the Salem Church of New Jersey. Though there is no account of any action on the part of the Church, his name appears on the records at various times as "Deacon Ayars," from which it is presumed that, in the transfer of his membership, he was also received as a deacon, though such has not been the practice of later years. He was dismissed in 1831.

Amos Crandall and David Maxson were chosen deacons, November 7, 1830, and were ordained March 24, 1831. Deacon Crandall continued to discharge the duties of his office until his death, on the 9th of September, 1887, in the ninety-third year of his age; a period of more than fifty-six years. During this time, he was one of the most faithful and trusted members of the Church, leaving at his death, so far as known, but one living member of the Church, Bro. Maxson Stillman, who was a member when he united with it, August 3, 1828. In matters of discipline, Deacon Crandall ever strove by faithful and patient labor to restore the wandering. Exclusion was, in his mind, only for the incorrigible, or where an offense was so flagrant as to require prompt action for the credit of the Church, and for the cause which it represents. He died, as he had lived, beloved by all, and was mourned as a brother and friend by old and young. Deacon Maxson was an active and efficient officer until his removal to Adams, N. Y., which is supposed to have been in the latter part of 1835, as his name is last found on the records in the fore part of that year.

Charles D. Langworthy was chosen deacon at the church-meeting in August, 1836, and was ordained at the General Conference held with this Church in September of that year. He discharged the duties of his office with marked ability, until dismissed, June 1, 1845, to unite with the Second Alfred Church.

On the 2d of June, 1844, Nathan Wardner, Thomas Cottrell, and Nathan Maxson were appointed deacons. Brethren Wardner and Cottrell were, on their own requests, excused; and Bro. Maxson was ordained near the close of that year, and continued in the service until dismissed in November, 1850, on his removal to Milton.

George W. Allen, Josiah Witter, Alfred Lewis and Daniel Potter were chosen deacons, September 1, 1850; and were ordained on the 25th of December following. Of these, Deacon Allen remained a faithful and efficient officer until his death, which occurred May 14, 1864, in the fifty-ninth year of his age. Deacon Witter was dismissed March 7, 1852, and subsequently united with the Seventh-day Adventists. Deacon Lewis, a valiant soldier of the cross, died in the service, February 19, 1873, in the fifty-seventh year of his age. Deacon Potter acceptably discharged his official duties until dismissed, March 7, 1858, on his removal to West Hallock, Ill. On the 5th of June, 1858, Benjamin F. Langworthy was called to act as deacon of this Church, having been ordained to that office in the church from which he came, and is still acting, being the senior deacon of the Church.

Oliver D. Sherman was chosen deacon, October 18, 1864; was ordained on the 24th of December following; and continued in the acceptable discharge of his duties of the office until his ordination to the ministry, January 23, 1879.

At a church-meeting on the first of January, 1871, Asa C. Burdick was appointed deacon of this Church, having been previously ordained to the office by the Rock River Church, of which he had formerly been a member; and still continues in the faithful discharge of his duties.

Henry C. Coon and John G. Allen were elected deacons, June 29, 1879; were ordained on the 30th of August following, and are still acceptably performing their official duties.

January 7th, 1889, Holly M. Maxson and Milo Moland were elected deacons. Deacon Maxson, having been previously ordained by the DeRuyter Church, accepted the office, and entered upon the discharge of its duties. Bro. Moland declined the call.

From the foregoing, it will be seen that the Church has called twenty-two brethren to the deaconship, including Deacon Ayars, of whom four have declined. Of those accepting, two have been advanced to the ministry, eight have been dismissed on removal to other fields of labor, three have been transferred to the "church triumphant," and five are now faithfully and acceptably serving the Church.

SABBATH REFORM.

BREAKING THE SILENCE.

Silence has been the prevailing policy on the part of the religious press, relative to our work and the claims of the Sabbath. Sneers have not been wanting, one of the latest being invented by the Field Secretary of the American Sabbath Union, and couched in the word "Saturdarians." Such warfare injures only those who descend to it. It scarcely deserves even this notice. The *Christian Statesman* has pursued the policy of silence, rigorously, for several years. In its issue of Aug. 15, 1889, a correspondent—W. C. S.—attempts an analysis of the fourth commandment, in order to show that the seventh day has no claims upon Christian men. The *Statesman* endorses the opinions of its correspondent, and calls special attention thereto. The theory set forth is in common with all attempts to destroy the fourth commandment in order to be free from the claims of the Sabbath, and yet retain it, in order to give life and authority to the Sunday. It is another ingenious effort to kill and make alive; to gather strength from weakness, to save a sinking cause, to accomplish the impossible. The article is headed, "An Important Question." The opening sentence is:

Is the first day of the week *the Sabbath*? Do we obey the fourth commandment when we keep the *first day*? Most certainly we do.

If assertions by W. C. S. had the authority of divine law, the discussion might end with this sentence. Next follows an evidently satisfactory amount of derision, charging the advocates of the Sabbath with "ignorance," "absurdities" and wickedness, by "doing much to break down the Sabbath, and thus demoralize the people and bring the wrath of God upon the nation." Enlarging on this point, W. C. S. utters the following:

The furious opposition made to the action of Congress on this subject of the Sabbath, may multiply the judgments of God upon the land, because it emboldens men to violate the Sabbath, and engage in all kinds of business and pleasure. God may be saying to us as in the days of Nehemiah, "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Can we escape? God is the same, the law the same and the sin the same.

The government, the people and various corporations, are trampling this holy law under foot. Will not this explain the disasters coming on the nation in rapid succession? Floods, droughts, cyclones, strikes, business failures, etc. Are not these the hand of God rebuking us? And if we repent not and give glory to God, heavier judgments are in reserve.

This from a man who begins his work by making a false, unscriptural and unhistoric use of the word Sabbath, by trampling on the Sabbath which God sanctified, and exalting Sunday in its stead! The blindness of ignorance, or worse, could scarcely go farther. Having thus placed the opposition of Sabbath-keepers to the Blair Bill at the head of judgment-provoking sins, "For the benefit of our Seventh-day friends," he takes a "look at the nature and meaning of the fourth commandment," and declares the folly of claiming that it requires the observance of the Sabbath, in these words:

But this idea is not contained in the fourth commandment, for it does not determine which day of the week we should keep as a Sabbath, for it does not tell us how to reckon the time or where to begin and end it. Hence the fourth commandment does not command the seventh day from creation, but merely this, that we should rest and keep as a Sabbath every seventh day after six day's labor, and whether that is the seventh, first, or some other day of the week, must be determined in another way. It seems that the Israelites lost the reckoning during their bondage in Egypt. Being so long in bondage, oppressed by their idolatrous masters, they probably had lost both Sabbath and religion, and when brought out of Egypt the Lord made known to them their Sabbaths and true religion. This we learn from Neh. 9: 14, Ezek. 20: 10. "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. Moreover, also, I gave them my Sabbaths."

But they never could have learned from the fourth commandment where the particular day would have fallen, and without a revelation, or some way outside of the commandment, must always have remained ignorant of the original day, and if the whole world should fall into the same condition, the world would have no Sabbath, according to our Seventh-day friends.

Hence the fourth commandment must be taken as a seventh day after six day's labor; such a day as the Lord may appoint. That is, the essence of the law is one day in seven, but whether it is the seventh or the first day of the week, is only a circumstance to be determined by the Law-giver, but is not an essential part of the law itself.

Analyzed, the foregoing presents the following points:

1. The fourth commandment does not tell us how to reckon time. True. No advocate of the Sabbath claims that it does. Neither does the sixth commandment define murder, it simply says, "Thou shalt not kill." Men understood that. The week was the primeval and well-known time measure. When the Decalogue was formulated, the fourth commandment designated "the seventh day"—the days were numbered, not named—as the Sabbath. All efforts of W. C. S. to show a change from the seventh to the first day of the week, prove that the law fixed the Sabbath on the seventh and last day of the week, without using the word week, just as another law forbade murder without defining it. When W. C. S. insists that we should now hal-low the first day of the week—which he knows

to be the first only because it follows the seventh day of the week—when he talks of the "Jewish Sabbath" as being on the last day of the week, he confounds himself, and shows that his first assertion is false, in saying that the "fourth commandment does not determine which day of the week we should keep as the Sabbath." The week existed before the commandment was formulated at Sinai; and all efforts to escape this fact show the impossibility of such escape, and the ignorance or dishonesty of the man who makes such assertions.

Equally self-destructive is the effort to show that the reckoning of time, the keeping of the Sabbath, and true religion were lost in Egypt. W. C. S. does not dare to say that such was the case. "It seems," and "they probably," are as far as he ventures to go, though he perverts Scripture by trying to make that appear true which he dare not say is true. And more, if all these were "lost" in Egypt, and God restored them after the exodus he would not give something spurious and call it a restoration.

All efforts to fortify Sunday, a specific day, the first day of the week, are destroyed by the loose theory propounded by W. C. S., namely, "The essence of the law is one day in seven," etc. If the Sabbath is but an indefinite day, any one in seven, if the fourth commandment does not determine what day is the Sabbath, everything is at the option of the individual, and the Sabbath-keeping is at an end.

Such is the practical result when the theory of W. C. S. is carried out. His only use for the theory is as a scape goat to carry the claims of the seventh day into the wilderness, that the popular practice concerning Sunday may be free from its opposition and condemnation. The conscious weakness of this effort to destroy the claims of the Sabbath, is shown in the closing sentences of the communication which the *Statesman* endorses. They are these:

We keep the fourth commandment when we keep the first day, whether my reasoning on the question is correct or not. The Sabbath question is a vital one. The enemy of the Sabbath is the enemy of true religion. Our object has been to show the nature of the fourth commandment.

It is sad to see men floundering thus, in the morass of false reasoning, in their efforts to get away from God and to escape the demands of truth. After columns of talk, this writer sees the structure he has attempted to rear tottering to its fall, before the constructing hand of sophistry is removed from it. As it tumbles before his eyes, he closes as he began, with the lofty assertion, "We keep the fourth commandment when we keep the first day, whether my reasoning on the question is correct or not." In other words, the Bible does not say that Sunday observance fulfills the requirements of the Fourth Commandment. I am not able to prove that it does by my reasoning; nevertheless it does. It is of an article, beginning and closing thus, that the *Statesman* says:

The *Christian Statesman* endorses and has long maintained the view of the fourth commandment set forth by a new contributor on another page. Let no thoughtful reader miss a line of his excellent article.

And yet the *Christian Statesman* professes to be a national reformer, on Biblical grounds. Its honesty we do not question. Its alliance with Romanism, by substituting tradition and sophistry for the plain commands of God, cannot be truthfully denied.

WOMAN'S WORK.

AN ABOMINATION OF DESOLATION.

We have condensed from various sources, chiefly from a condensed *resume* of the history of the Opium Traffic in China, printed in the *Banner of Asia*, and for the following reasons: A protest and appeal was presented at the World's Missionary Conference, which appeal was made to the Christians of Great Britain and

Ireland, to plead earnestly with God, and to give themselves no rest until the great evil involved in England, opium trade with China, is entirely removed, (a copy of said resolution to be presented to the Prime Minister and the Secretary of State for India). A "Christian Union" has been formed in England for prayer and protest. A conference has been called to meet this autumn upon the continent in behalf of this great question, and the prayers of the Christian nations are earnestly desired that through these instrumentalities and all such, good may be accomplished. In 1885, the Chinese government was successful in obtaining from Great Britain an opium agreement which can be made to expire on January 18, 1891, by twelve months previous notice being given by either party. The earnest plea is that the British churches should unite all their strength in encouraging the Chinese authorities to close the present agreement, and to refuse to be party to a second one. It is, therefore, reasonable that Christian people have stored in mind, if it is not already there, at least an abstract of the facts in the case. We put this in Woman's Work column because it is a woman's question too, since women are involved in the suffering consequent upon the deadly traffic. We put it here because there are both women and men amongst us who claim that we have no duty to China, but rather to "the heathen at home." Yet heathen China rebelled against the introduction of opium, and Christian England, yet not the Christians of England, forced it upon her, and the Christian world, prominent therein Christian America, knows the awful fact. No responsibility? No obligation?

A little over two centuries ago opium was scarcely known in China. The authorities with a sort of instinct of the destruction it would cause, most stringently prohibited its entrance into their country. In Great Britain, opium is declared by Act of Parliament to be a poison; yet England, not allowed to carry this poison to China smuggled it into her ports, and because of China's continued remonstrance twice she plunged this country into dire and dreadful war. The first war (1839-42) sprang directly out of the opium traffic, the Chinese having destroyed 20,000 chests of the poison for which they were afterwards made to pay. In 1840 Hong Kong was ceded to the English government, and the ports of Amoy, Fuh-chow-foo, Ningpo and Shanghai were open to the traffic in opium. In 1857 the Chinese wished to punish the crew of a vessel engaged in smuggling opium. The British authorities intervened, refused all explanations, bombarded Canton, burning about 7,000 buildings and burning out of house and home some 30,000 people. The British nation ratified the war, and the opium policy of the government.

The Emperor of China had said, *Nothing will induce me to derive a revenue from the vice and misery of my people.* The Chinese had also, so early as 1839, presented to England a memorial in which she plead for England to cease the import. Following the second war, the English forced the Chinese to open the ports of New-chang, Che-foo, Kin-keang, Chin-keang, Houkow, Pak-hai, Taiwau in Formosa, and a port in the island of Hainan to the trade in opium, also to sign a treaty known as the Tienstin Treaty. But in this treaty the Chinese would not allow "the foreign devil" (and do you wonder at the name?) to go beyond the port. Then the Englishmen tried to get in by the back door, and to approach from the western borders. Meantime framers of the treaty began

to cant about the Christian religion, every principle of which they had been outraging, and said that "it inculcates the practice of virtue, and teaches man to do as he would be done by." In July, 1869, a second appeal was made by the Chinese government. This paper states as their answer to the question, "Why do you not produce the drug yourself?" "To go on to destruction, although an increase of revenue may result, will provoke the judgment of heaven." It further states, "To do away with so great an evil would be a great virtue on England's part, she would strengthen her friendly relations and make herself illustrious. How delightful to have so great an act transmitted to after ages!" To this the English replied that China should get her own people to break off the use of opium. Then the English succeeded next in extending the traffic. All that remains now to complete the perfect rivetting of the chains of this most hellish traffic in China, is that Englishmen shall be allowed to travel inland and push the drug in the few parts where it is not used. The British poisoning the Chinese through their India grown poppy, and by the hands of the East India Company, which is but its servant, is already reaping a harvest of tares and weeds, poisonous weeds, in the fast increeping use of the opium drug within her dominion of India.

Said J. Hudson Taylor, "While eighty years of evangelistic labor has brought us to rejoice in 32,000 converts to Christianity, about 150,000,000 of the Chinese have been either turned into opium smokers, or have come to suffer from the opium vice, as husband, wife, father or mother." The English nation pleading that the Indian government cannot be maintained without the opium revenue, only means by the plea that she cannot afford to do right, but Mr. Taylor added (London Missionary Conference) "I sincerely trust that this meeting will make it very plain that in its estimation the English cannot afford to do wrong."

To pray much and fervently that the unholy traffic shall cease, and this greatest of all barriers in the walled-kingdom of the hearts of Chinese men and women against the reception of the gospel of "peace on earth" will do more than all argumentation. Pray that the cup of iniquity shall not fill to the brim, and that we as a Christian people may not, by apathy or indifference be deeply involved in the guilt of seeing our brother man in the ditch of destruction and we would not help him out. Knowing as any of us may of the desolation of life, of the wretched ills to body, to the home life, and to anybody or anything that comes under the influence of opium poison in any of its accepted forms for illicit use, let us not stop with consenting mentally that others shall pray for the poor Chinaman, but making it a practical question, let us individually as members of a particular body of Christians pray that we may be free from the curse to be yet delivered to all who have looked on as silent, apathetic witnesses. For the good that will be sure, in the mercy of the Father, to accrue to us therefor, if indeed we may pray with no better, more unselfish motive, pray in behalf of our own missionaries in Shanghai, and for her who leaves us now, that they may be blessed in lifting some poor soul from the wretchedness of life which comes from opium's added curse to heathendom, and that the Father shall not yet be forced to say to us, "my people were an hungered and ye gave them no meat, they were thirsty and ye gave them no drink; they were strangers to the gospel of the Saviour of the world, and ye took them not into the communion of such as come to know him; they verily were naked, and sick, and in prison and in dire distress under the plague of poison forced upon them by Christianized people, and ye plead 'no responsibility!' 'no work for us in China!'"

THE SABBATH RECORDER.

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"BEFORE me, even as behind,
 God is, and all is well!"

"LOVE to God inspires my spirit,
 And his blessing cheers my way;
 As I sacrifice the earthly,
 Dawn the joys of endless day."

"GOD never would send you darkness,
 If he felt you could bear the light;
 But you would not cling to his guiding hand,
 If the way were always bright;
 And you would not care to walk by faith,
 Could you always walk by sight."

AN IMPORTANT QUESTION ANSWERED.

In the RECORDER of October 31st, page 700, is a letter from a young lady, under the heading, "An Important Question," which question is, "The Sabbath or a Maintenance, which?" We gave the heading to the letter, but the letter tells its own tale of struggle, and makes its own appeal to the sympathies and for the help of those who have sympathy and help to give. This appeal was not made in vain, as the large number of responses which we publish this week, abundantly testifies.

The writer of an "Important Question" may be assured that hundreds of others have passed through the same struggles and temptations, as to their faith, as those she describes; in fact, nearly all of our people, at some time, have had the same question to face, in some form, so that though she is isolated from those of like precious faith, she stands in the midst of a goodly company as to her experience, and we assure her that from every one of them, though unknown by face, she has the warmest personal sympathy.

We are happy to inform our readers that, as we write these words, there lies before us a letter from the inquirer, announcing that already the question is answered. The offer of the good position has been declined, and the answer of a good conscience has been chosen, even though it be accompanied with poverty and want. God will, we feel sure, set the unmistakable seal of his approval upon this wise choice.

As we have already said, there are many others, some young and some older, who are fighting with conscience over the very same problem. That we may be a help to them, and that all who have made the wise decision may be strengthened, comforted and encouraged, we give place this week to the letters which have come to us in response to the call of the unknown, orphaned girl. To our mind the most important answer given to the "Important Question" is the answer of the young lady herself, referred to above. The others are as follows:

THE question, The Sabbath, or a Maintenance, Which? with the personal history outlined with it, stirred our sympathies very deeply, and awakened memories of the struggle so common to Sabbath-keepers, when they must decide

either for God, his service and Sabbath, or for self and the gain and pleasure of the world.

By the Lord's help many have been enabled to choose his yoke of truth and duty, and have found it "easy" indeed. Seeking first his kingdom they have gained all things needful, and have the joyous assurance that they have not sacrificed the spiritual "maintenance" for the temporal, a heavenly inheritance for one that is earthly, nor the favor of God for the applause of men. They have found it always safest and best every way to obey and trust the Lord. They have only this testimony to give that tempted sister, and all others in the same fiery trial, God reigns; and the trial of the faith of his children is more precious than gold. So he suffers them to be tested. If steadfast, faithful, trustful in obedience, he never forsakes them, but even in the desert manna from his skies shall feed them, and through all they may exclaim, "The Lord is my strength and song, and he is become my salvation."

Denial of one's self and taking one's cross, are among the things essential in following Christ. This requires the giving up of all that is contrary to his will. When perplexed with difficulties, and overwhelmed with anxieties, in doubt what to do or what course to take, there is no better thing one can do, than to keep himself in harmony with God, in full fellowship with his truth and his sustaining love. In keeping his commandments there is great reward. This course alone will lead to ultimate prosperity. Guided by God's word, comforted by his grace, strengthened by his Spirit, one may meet all the issues of life with abundant peace and joyfulness.

J. B. CLARKE.

ALFRED CENTRE, N. Y.

THE writer who seeks an answer to "An Important Question" through the RECORDER, excites at once our admiration for her talents and our sympathy in her trials. The question to be answered is put, "Her Sabbath or her maintenance, which?" She gives us to understand that, in her case, it becomes necessary to abandon an article of religious faith in order to earn a livelihood. It may be proper to ask, if the apparent necessity of abandoning the Sabbath is really for a mere living, and not rather for some desirable business, position or wages? God does not always allow us our choice of work and wages, and the disappointment and trial may be great to us, but in the end it will be seen that he knew best what was for our good. If there is no way of earning any kind of a living without the sacrifice of principle, then indeed are the conditions extraordinary for this age and country. But if we are brought to this extremity, can we as Christians disobey God for the sake of our own comfort or even our life? Certainly we must be true to God and true to conscience, though ours be the martyr's fate. It is not necessary that the Christian should live. It is necessary that he should do right.

But it is suggested that salvation is not limited to those of a particular belief, implying that one may disregard his own belief and be saved. We answer, it is not a question of salvation, although that may be involved in it, but of loyalty to God, whom we profess to love supremely. Our love will not permit us to drive a sharp bargain with the Almighty, neglecting as much and doing as little as is possible without imperiling our personal salvation. Love finds its expression in obedience. "This is the love of God that we keep his commandments." And surely we may trust our temporal as well as our eternal interests to the Father of mercies.

We do not need to see how the way that is hedged up before us will be opened, but faith leaves it all to God and goes forward. Indeed, the promises of the Scriptures meet this case. Said David, "I have been young, but now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Then there is the word of our Saviour, that if we seek first the kingdom of heaven all temporal needs will be provided us. Our conclusion is, that if we obey God he will take care of us, in his own way, for our highest interest and his own glory. What may appear to us at times to be present loss, will prove in the end to be real gain when we are walking in the way of God's will.

A. B. PRENTICE.

ADAMS CENTRE, N. Y.

"AN Important Question" asked in the RECORDER of October 31st, elicits my interest. The writer has my sympathy. But she wants more than that. She needs counsel and help. There has come to her the test of her faith in God's providing care, in his promises, and of her Christian integrity. My counsel is, be loyal to God and his commandment. Forsake not the law of God, the truth as it is in Christ, for any worldly consideration. Be willing to endure hardship as a good soldier, suffer hunger, thirst, poverty, and even death if need be, in order to be loyal to God and his truth. We need in these times something of the martyr spirit, courage and firmness. To violate God's commands, to forsake him, is to break down one's conscience, and blunt spiritual sensitiveness. It endangers the peace and safety of the soul. It gives one the sense of lost self-respect, and the loss of the divine favor. We have known of instances when it has shipwrecked one's faith and religion. It opens the door to backsliding, indifference, skepticism, liberalism, infidelity, and even Atheism. No one should risk such danger to the soul. Better be loyal and true, though the heavens fall."

Our young people should have more faith in God and his promises. Will not God provide for those who are true and obedient to him? Has he not promised it? Has he ever deserted those who were loyal to him and his commandments? David testifies: "I have been young, but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. 37: 25. "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing." Psa. 34: 10. To seek the Lord here, is to know him, his will, and to do it. Read Matt. 5: 25-34. Luke 12: 22-31. Are our young people willing to test these testimonies and promises, and similar ones in God's word, in loyalty to the Sabbath?

But the writer needs help and should have it. Here comes in the duty of Sabbath-keepers. Give employment to such. See that they have it. Help the trembling, the faltering, those in a strait, hardly knowing which way to turn because of dire necessity. "Bear ye one another's burdens, and so fulfill the law of Christ." Are we doing this? Are we as a people recreant to this duty, and losing from us many each year because of it? We have had the pleasure of helping some, and stand ever ready to help others, to be faithful and true under difficulties. Our young people in such difficulty must not be fastidious as to what they shall do in order to maintain the Sabbath, or make it a question of dollars and cents. They should be willing to do any work honorable and respectable in order to maintain their religion and the law of God. If they are not, they have not the right spirit and character.

O. U. WHITFORD.

WESTERLY, R. I.

"THE Sabbath or a livelihood, which?" God is either true or false. He will fulfill his promises or break them. His word, the record of his faithfulness in fulfilling his promises, is either true or false. Every one admits that the one or the other of these directly opposite conditions exists.

Like all others to whom this problem comes, with such practical force, the writer of the above question meets the most insidious appeal of the Adversary, to deny the first premise, *i. e.*, that God is true, and to admit the last, *i. e.*, that God is false, his word is false, his promises are false. The tempter heightens the temptation to do this by the thought that "my duty to my parents is ended," but carefully conceals the fact that the writer, like every other mortal, has a duty to self that is more cogent and self-compelling than that to father and mother. When he can bring about the choice of a living instead of the most exact obedience, he has gained his double purpose, to make the Christian deny his Lord and blaspheme his holy name. The final overthrow of the Christian into the darkest infidelity is thus rendered simple and almost certain.

The same Refiner sits before the same crucible to-day, seeking that "gold that is tried in the fire," who watched over Abram and Sara. The eliminations of dross from the human character are, in their nature, exactly like those purged from David's character, when, hunted like a wild beast, innocent and blameless, he fled from lair to lair, crying in his bitterness, "My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." "There is but a step between me and death." Every where it is the same crucible, the same flame. A noble Jonathan goes to a profitless death, as men count profit. A little band of Galilean fishers left their nets, ultimately to die for their Master's cause by human hands. The Son of God, tempted just as we are, upon the mountain, in Gethsemane, on Calvary, and in Joseph's new tomb, gives the world a proof of his fidelity. A John the Baptist gives his head, a Stephen looks into heaven and sees the Son of man standing at the right hand of God, even while the cruel death-stones mangle his mortal frame. Yet God does not willingly afflict *any* of his children. For some good purpose God suffers these things to be. Developments in spirit-life which could not be made otherwise, are in his plan.

Again, the history of an Achan, a Saul, or an Ananias, reminds us of the swift, certain, and terrible destruction that disobedience brings upon the offender. *Refuse the livelihood if God does not provide it.* One cannot do better than to prove his loyalty to Christ,—than to die for his truth if he requires it. Men with noble spirit will die for their country's flag, who, when circumstances demand an exercise of faith in God for their daily bread, shrink. Practically, I believe there are hundreds of Seventh-day Baptist homes where a young lady or gentleman can find a livelihood. Willing hands and loving hearts can always make a demand for the presence of their possessors. True, the broad road with its teeming multitudes and good positions (are they *really* good?) often looks so much more attractive to us than the narrow road and its few, scattering travelers, and really we feel that we are neglected or forgotten by our Father in heaven.

O that we could have a faith that would never allow us, for one instant even, to think that perhaps we can manage our own private interests

better than our Heavenly Father! Lord, evermore give us such faith!

PROF. S. L. MAXSON.

SALLEM, W. Va.

IN the RECORDER I notice "An important question," asked by a Sabbath-loving sister. Although I have been a Sabbath-keeper but a few months, her question and statements connected with it appeal to my sympathy and recall my struggles of mind on the financial question in connection with Sabbath-keeping, so that I will state for her benefit my decision on some of these points. But, first I will say that I am even more isolated from people of my present faith than she represents herself as being. I do not know that I ever saw a Seventh-day Baptist minister. I have never been inside of a Seventh-day Baptist meeting-house but once and then I made my second effort to preach the gospel. That was at Preston, N. Y., twenty-three years ago. I did not know of a Seventh-day Baptist in the state of Oregon when I embraced the faith, and I know of but one family now, and they are several hundred miles away. I studied the Sabbath question with every financial interest added to the strong ties resulting from a church membership in four States of the Union, and the stronger ties of the pastoral relation in three of them binding me to a people whom I dearly love, and with whom I had long labored; all combined to induce me to continue to keep Sunday. The Sabbath became a source of anxiety more than five years ago, but I was unwilling to be convinced of that which would separate me from my people. At last the question was, by peculiar circumstances, forced upon me in such a way that I no longer dared to ignore it. The result of a thorough investigation of the Scriptures, and of the study of a large amount of Sunday Sabbatical literature was that I became thoroughly convinced that the ten words God spoke from Mount Sinai were for all men, and shall reverberate along the ages until time shall be no more; and that God made the Sabbath for man in Eden by blessing and sanctifying the Seventh-day, after he had rested upon it; and that Jesus, by precept and example, taught his disciples how to keep the Sabbath-day, which he declared to be the day of which he is Lord, and left it as a day rich in blessings unto his disciples. The *one* Sabbath-day of the Father and of his Anointed Son I fully believe it to be. Believing this, the next question was, What is to be the result of my belief? Situated as I am, keeping the Sabbath means not only no pastoral relation, and consequently no pastoral support, but also closes many other avenues of business. I accepted the conditions and resolved to obey God.

I now refer to a few lines from my sister's letter where she speaks of "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," and makes this the basis of counsel "that existing circumstances should direct good judgment in favor of accepting church privileges as a matter *secondary* to earning a living." I am far from believing that salvation is confined to the fellowship of any one denomination; but I greatly fear that under the temptation of the adversary my sister is in danger of dealing with the matter of salvation from a selfish standpoint. There is great *danger* all along that line. Jesus teaches that if we will be his disciples we *must* (1) deny self, (2) take up our cross, (3) follow him. These three things are contrary to our carnal natures, but they are imperative conditions of

discipleship. Therefore it does not appear to me to be the question whether church privileges are a matter secondary to making a living, but a question of denying self to follow Christ. This must be settled according to the answer to another, *viz.*—Do we love him because he first loved us? His love for us caused him to leave the glory which he had with the Father, caused him to go forth from Jerusalem bearing his cross, and to be lifted upon it, there to bear in his own body the sins of all who put their trust in him. If we love him, we must not put the comforts of this life before obedience, for he says, "If ye love me keep my commandments." If we love him, his commandments no longer look down upon us from towering Sinai with its tablets of stone threatening our destruction; but, spoken to our hearts by the voice of him who loved us and gave himself for us, his words are written on our hearts, to be evermore the proof of our love to him to whom it was more than meat and drink to do his Father's will. His commandments, when kept because we love him, are not a source of grief, but bring forth the peaceable fruits of righteousness. I therefore advise my inquiring sister to seek first the kingdom of God, and trust him to open for her the way to earn that which is needful in this life. Do not rob God of the one day in seven which he reserved to be kept holy unto himself, and upon which he has placed the inscription, MY Sabbath. If thus you rob him, do not insult him by offering to recompense him by keeping a day that *you know* he has given you in which to do your own work, and the Sabbath inscription of which was written upon it by the Pontifical Cæsar. It would be strange fire upon his altar, he will not accept the offering. "Trust in the Lord and do good, and verily thou shalt be fed." S. I. LEE.

SPRINGFIELD, Ore.

IN the RECORDER of Oct. 31st, I read an "An Important Question," "Her Sabbath or her Maintenance, Which?" The question is one that I had to solve for myself, and my sympathy for a person so situated is so great that I feel that I must send you my experience and some of my conclusions therefrom. My early training was in the Christian observance of the Sabbath. My father was a Seventh-day Baptist minister, and did his duty by me as well as he could, though my educational advantages were very poor. Upon going out for myself I went to learn a trade, and served my apprenticeship five days in the week, for I would not work on the Sabbath, nor could I work for my employer on Sunday. There came a time that I could not get work among our people at my trade, but I could get work and good wages in a large factory, but I must work six days in the week, and, of course, I must work on the Sabbath. This same question came to me; I did not realize that the passage which says, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you," was meant for just such occasions as that, and I only saw my way clear to act upon the "maintenance" plain. My conscience was not perfectly easy, and refused to be quieted, so I gave in my notice (which we were required to do six weeks before leaving,) that I would quit the job. My employer sent a man to me saying that if I would stay they would raise my wages, and that they wanted me to take charge of one line of their work. But my mind was made up to go where I could keep the Sabbath, and so I went. I will admit that God let me be thoroughly tried, but I was never left to doubt his promises.

(Continued on page 784.)

YOUNG PEOPLE'S WORK.

A SONG OF THANKFULNESS.

My God, I thank thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

I thank thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us around,
That in the darkest spot of earth
Some love is found.

Too LITTLE are we thankful for the blessings which surround us. We need a little of the Chinese abhorrence of the sin of ingratitude, especially when that sin is against the Giver of all good.

WE young people need to be thankful for our opportunities, first that we are still young, and have a measure of assurance that long lives are ours, in which to improve ourselves and help those about us.

GRATITUDE ought most richly to abound in our hearts, when we think of the great privileges which are ours, in this age of the world when the young, as an organized force for Christian work, are acknowledged as an important factor in all religious effort, when knowledge of all kinds is so widely diffused, when we are not, through ignorance, led to repeat the mistakes of our fathers.

THEN, too, let us be grateful for our responsibilities, let us thank God that he has put us in the midst of hard and trying circumstances, that he has given us, it may be, poverty as our lot, that he has given us a longing after knowledge, and has withheld the means of an easy gratification of it, that he has placed us in situations where a wisdom and discretion far above us is imperatively demanded. All these may tend to our best good. Let us thank God for them.

THE RESPONSIBILITIES OF YOUNG FOLKS.

Notes from a talk at the late Conference.

BY EDWIN H. LEWIS.

In a certain sense all noble action might be traced to what we know as a sense of personal obligation. We call conscience the guide of action; but what is conscience? Nothing but the mental recognition of obligation. So that the whole fabric of our moral life hangs upon the degree of our feeling that we must incorporate noble principles into noble living. The effect of this feeling on our characters is something tremendous in good results. Take a familiar illustration. At the first of January, 1831, a tall, gaunt, homely youth was splitting rails in an Illinois clearing. On the first of January, 1863, that same tall, gaunt figure sat in the White House, and issued thence one of the most significant proclamations in all the history of civilization. When Abraham Lincoln was first elected President of these United States, he was a country lawyer, whose powers were untested and whose name was unknown. An immense moral responsibility was laid upon his shoulders, and as he undertook that responsibility and was faithful to it, Abraham Lincoln seemed to develop absolutely new faculties of mind. Nobody dreamed of the amount of sagacity that lay hid in that capacious nature till responsibility called it out,—and people do not yet fully understand how little short of marvelous that sagacity was. Take another example. In

the year of our Lord 27, a young fisherman, noted chiefly for some dexterity at his business and for a terrible temper, was standing on the shores of the Lake of Tiberias, in a remote Roman province. In the year of our Lord 60, that young man, Simon the son of John, had put under his feet a thousand discouragements, had accepted Jesus as the Master of life, had accepted the great responsibility laid upon him by that Master, and under the stress of his sense of love and duty, had changed the course of the entire religious world! But Simon Peter would never have led thousands of souls into the knowledge of Christ's salvation, had he not accepted that greatest of commands ever laid upon a life, "Simon, son of John, feed my sheep!"

These are rare exceptions in point of attainment, of course, but the rule is not exceptional. Everywhere that men have accomplished much in this world for the cause of truth and righteousness, they seem to have been moved by the feeling that they *must* do what they could. The men and women who are the support of the church have become so by taking the burdens of the church upon their shoulders and trusting in God for strength to bear them.

As young people, we know very well that the time must come when the duties of those who now stand in the forefront of battle must fall to us. That is a grave enough thought; but it is certainly a more important one that we ought to be good for something in the cause of Christ before we reach middle life. We are as conscious as need be perhaps, that youth is a period of great weakness, but it is certainly one of great strength as well. We have not the faultless discrimination and well-tempered judgment that only years can give, but we have force and vim and warm hearts and are willing to learn, even if we make humiliating blunders in doing so. We ought to take ourselves more seriously, and make more serious efforts. Why, about everything has been shaped in this world by young folks, from the days of the heartless young Greek who conquered all Hellas and pretty much all the world, down to Pitt, who was at twenty-five one of the greatest statesmen alive, down to Wesley, who had started the most wide-spread evangelical movement of modern times while he was still an undergraduate at Oxford.

I am asked to write seven hundred words, and I fancy its time to stop. But can we not as young Seventh-day Baptists show ourselves worthy of the privileges that are given us of the Master whose salvation has formed in us all that is good,—yes, and worthy of the fathers and mothers and grandfathers and grandmothers whose descendants we are honored in being. Shall we not think more of the service of Christ, more of the triumph of his truth, and more of the honor of being his disciples? Shall we not take to ourselves every command of his as a command to us, a command that has the more imperativeness for us that it is always gentle and reasonable?

LOOKING AHEAD.

It was decided in the spring that in the fall Fannie should take a two-years' special course in a certain college. Having finished this course, she would be able to command a professorship in almost any first-class institution where her specialty was taught.

This position would not only insure a handsome support, but would enable her to go on accomplishing herself by degrees in music and painting, of which she already knew something; for it is much easier to make progress in these arts in a school where they are taught, and where they have created a large and inspiring

atmosphere, than to study them without such environment.

So soon as Fannie had decided upon her course of study, she procured the text-books used in the school she was to attend, and after looking them over, laid out the lines of reading for the summer that would enable her to enter upon the study of the text-books with intelligence and correct apprehension.

Anticipating the preoccupation of her mind when once she had entered on her school duties, and the difficulty she would then find in attending to details of dress, she planned out her wardrobe, and made arrangements for a full supply of clothing during her term of study. Underwear of all sorts for at least two years was to be made, and her gowns for common wear and for best put in order. Every day a portion of time was given to the reading, every day a portion of time to the sewing, and as September drew near she had the satisfaction of seeing her preparations drawing near completion. September was to be a month of recreation, enabling her to enter with freshness upon her term of study.

Of course there were interruptions in this line of activity. There were days filled with excursions, picnics, company, visiting, but the general plan of work was faithfully adhered to, with results entirely satisfactory. Without any rush or hurry or friction, every arrangement for the fall was completed and perfected, and when Fannie entered on her studies in October she had nothing to distract her mind from them or prevent her full enjoyment of them.—*The Christian Advocate.*

ABOUT SHOES.

Nobody knows who was the first shoemaker. Undoubtedly there was a time when all our forefathers went barefooted, but at length somebody made a pair of shoes, rough foot mats, or shields of woven reeds or skins. The original shoemaker sought comfort. Style came later. The Celt, who at times wandered over moor or morass, at others over stony mountains, invented a shoe admirably adapted to his use. A sole of heavy hides protected his feet from sharp stones, while uppers or legs of lighter skins protected his ankles and legs from thorns and bushes. With the Norman conquest came the introduction into the British Isles of tanned leather, which had long been in use in Normandy, where it had been introduced by the Romans.

The highlander carved brogans out of the hide of the deer, the slaying of which had afforded sport and adventure. He gained for himself the name of "Red Shanks" by wearing boot legs from the same hide lashed around his calves with the hair outward.

The good old soft shoes of untanned leather, which must have been deliciously comfortable, were set aside, and then came curiously shaped shoes of many styles and a variety of colors. From the close-fitting shoe, fashion led to many extremes. Long, pointed toes, which soon assumed the shape of a peak, fashioned like a ship's prow, and in time assuming the likeness of a scorpion's tail, which in turn grew to "devil's claws," and fastened to the wearer's knees. King Richard the Lion-Hearted had his boots stamped with gold. Cardinal Wolsey's shoes were

Of gold and stone precious,
Costing many a thousand pounds.

Sir Walter Raleigh wore shoes studded with diamonds said to have cost \$40,000. The gallants in Charles II.'s time wore their high boot-tops turned down to the ankles to show the gorgeous laces with which they were lined. High-heeled boots were worn by ladies for three-fourths of the eighteenth century. They raised their fair wearers some inches, rendering walking difficult and running impossible.

Boots and shoes of all kinds have been worn—shoes made of wood, leather, and reeds; brass-bound, iron-bound, gold-bound; with wide toes, narrow toes, and pointed toes a foot long, but the right and left shoe were shaped exactly alike. About the year 1800, however, an Englishman invented "rights and lefts." This was soon followed by many improvements, both in style of the shoe and tanning of the leather.—*Treasure Trove.*

EDUCATION.

—An indefinite leave of absence has been granted to Dr. Moses Merrill, Principal of the Boston Latin School. Dr. Merrill's health has compelled him to yield to a decree which he has long resisted, and his physician feels assured that, with rest and freedom from his heavy cares, a complete restoration will ensue.

—THE trustees of Peabody Education Fund disbursed last year, in charitable work in the South, \$68,000. As a result of the investment, the income from the fund for the present year will be considerably increased. In eight years, the final distribution of the principal will take place, which now amounts to about \$2,000,000.

—MR. J. H. SOUTHWORTH, who recently gave \$10,000 to Amherst College, has sent a check for \$5,000 to Mount Holyoke College to aid a fund, the income of which is to be used to assist deserving students. Such a fund is peculiarly appropriate at Mount Holyoke, which has already done so much for the education of young women of small means. A Department of Instruction in Biology has been added to the others. The College has secured as instructor in this field, Miss M. T. O'Grady, a graduate of the Massachusetts Institute of Technology in 1885, and Fellow in Biology at Bryn Mawr, 1887. Miss O'Grady has already made a name for herself among biologists, for her original investigations in biology and has been connected with the summer biological laboratory at Wood's Holl.

—PROF. EDWARD A. ALLEN, of the University of Missouri, to a young friend at college, says: "The one book that the student, who wishes to do his best in literary art, must steep his mind in our English Bible. 'Where is the life of our language to be found in such perfection,' exclaims Leigh Hunt, 'as in the translation of the Bible? We will venture to affirm, that no one is master of the English language who is not well read in the Bible, and sensible of its peculiar excellencies. It is the pure well of English. The taste which the Bible forms, is not a taste for big words, but a taste for the simplest expression, or the clearest medium of presenting ideas.' This opinion has been confirmed in our day, by such writers as Cardinal Newman, Fitz Edward Hall, J. R. Green, and by other masters and critics of the literary art. Mr. Saintsbury, in his recent work on Elizabethan literature, pronounces the authorized version to be probably the greatest prose work in any language, and explains its excellencies as in part due to the quarries of suitable English terms the translators had in the earlier English versions."

TEMPERANCE.

—THE King of Italy, a total abstainer, has recently given up tobacco, with marked benefit to his health.

—DR. TALMAGE says that it is his belief that there is not a healthy laborer in the United States who, within the next fifteen years, if he will refuse all intoxicants and tobacco, may not become a capitalist on a small scale.

—WE have a great horror of arsenic and fifty other things; but the fact is that all these other things are a mere bagatelle in relation to the most direct, absolute, immediate and certain poisonings which are caused by alcohol.

—IN reply to the question, "Shall we smoke?" Dr. Oliver Wendell Holmes says in a recent magazine, "Certainly not. Smoking is liable to injure the sight, to render the nerves unsteady, to enfeeble the will and enslave the nature to an imperious habit likely to stand in the way of a duty to be performed."

—THE law punishing drunkenness now in force in Minnesota will be watched with interest. A man who appears in the public streets drunk will, for the first offense, be fined from \$10 to \$40; second offense, from \$20 to \$50; third offense, imprisonment from sixty to ninety days. For the first two offenses imprisonment may be substituted for fine.

—THE *Herald of Truth* says: It is estimated that rum is cursing one hundred Africans where religion is converting one. Oh, that governments had consciences! But as long as the government can not have a conscience let us pray that our people may have. Our vocabulary furnishes no word to express our contempt for the Anglo-American crime of flooding benighted Africa with liquor.

—OPINIONS ON THE IOWA LAW.—Some time since, Governor Larabee, of Iowa, put to the forty-one superior and district judges in that State, a number of inquiries

concerning the expediency of repealing the prohibitory law. Of the whole number four favored repeal, nine were non-committal, while twenty-eight were in favor of maintaining the law. The following are extracts from some of the opinions favorable to the law:

Judge Traverse, Bloomfield: "My experience is that, wherever saloons are closed, crime is diminished."

Judge Harvey, Leon: "It has reduced crime at least one half, and the criminal expenses in like ratio."

Judge Lewis, Sioux City: "The law is as well enforced as any other, and has decreased criminal expenses at least two-thirds."

Judge Deemer, Red Oak: "In many of the counties the jail is getting to be almost an unnecessary building, and in the last three counties I visited there was not an occupant."

Judge Carson, Council Bluffs: "When in the Senate I favored local option, but I am now satisfied the statute should stand."

Judge Thornell, Sidney: "I should regard its repeal as a calamity."

Judge Band, Keokuk: "This was the first and only term in my recollection that there was no criminal business transacted in court."

Judge Wilson, Creston: "I was not in favor of the law, thinking that high license would work better. I have carefully watched its workings and am convinced that I was wrong."

Judge Wakefield, Sioux City: "As the saloons were driven out, other business came in to occupy the vacant places."

Judge Wilkinson, Winterset: "Crime and criminal expenses have been lessened."

Judge Johnson, Oskaloosa: "The effect of the prohibitory law has been to reduce very materially crime and criminal expenses in this district."

Judge Kavanaugh, Des Moines: "It has decreased crime over fifty per cent, and added largely to individual happiness."

Judge Granger, Waukon (now of the supreme bench): "The closing of the front door of the saloon, whereby it is destroyed as a place of social resort, has canceled nine-tenths of the drunkenness. . . . Our grand juries have comparatively nothing to do. . . . Our criminal expenses since the closing of the saloons have been comparatively nominal."

POPULAR SCIENCE.

THE exceeding durability of certain kinds of wood can scarcely be estimated. It is said that there are in one of the cathedrals at Rome trusses of fir which have undergone the wear of nearly a thousand years, and are still sound; and a certain gate of cyprus leading to St. Peters, has been in use for six hundred years.

IN A TON OF COAL.—There is more in a ton of coal than most people are aware of. Besides gases a ton of coal will yield 1,500 pounds of coke, 20 gallons of ammonia water and 140 pounds of coal tar. Destructive distillation of the coal tar gives 69.9 pounds of pitch, 17 pounds of creosote, 14 pounds of heavy oils, 9.5 pounds of naphtha yellow, 6.3 pounds of naphthaline, 4.75 pounds of naphthole, 2.25 pounds of aliarin, 2.4 pounds solvent naphtha, 1.5 pounds of phenol, 1.2 pounds of aurine, 1.1 pounds of aniline, 77 pounds of toluine, 46 pounds of anthracene and 19 pounds of toluine. From the last named substance is obtained the lately discovered product saccharine, which is said to be 300 times sweeter than sugar.

BRICKS AND HYGIENE.—Statistics show that people live longer in a brick house than in stone, and that wooden houses are the healthiest. This suggests the idea of using paint on masonry. An authority states that 100 years ago it was fashionable to paint brick buildings white, and many charming structures remain to attest the value of a coat of paint in preserving the masonry, and its pleasant, home-like effect is a foil to the vines and shrubs with which even city houses are now commonly adorned. If it should prove, as might be easily ascertained, that the painted brick houses preserve their inhabitants more effectually from sickness and premature death than the unpainted ones, it would be worth while to revive the ancient fashion, and, with our greater resources in the way of materials and ideas, exterior coloring might become as important an accessory to the architecture of the twentieth century as it was to that of the twelfth or thirteenth.

VACANT FARMS IN VERMONT.—A rather sad story is told by Mr. Valentine, a Vermont official, about the desertion of that beautiful state by its former inhabitants. Standing on a hill in Bennington county, and looking over the valley of the West River, a tributary of the Connecticut, they counted fifteen contiguous farms, of

perhaps a hundred acres each, all fenced, and with dwelling houses and barns in at least a tolerable condition, without a single inhabitant. Beyond, toward the Connecticut, but hidden by the maple groves in the valley, were, as they knew, fifteen more, also deserted, yet all well situated and still showing signs of their former fertility. Statistics show that a similar condition prevails all over the State. In Windham county alone are more than forty thousand acres of land, once cultivated, but now deserted, and in the whole State the number of abandoned farms, complete with houses, fences, barns and outbuildings, must be several thousand. Yet Vermont is one of the pleasantest, healthiest, most fertile and most civilized States in the Union. In its river valleys is no malaria, while its hills are covered to the summit with vegetation. The reckless agriculture which has made portions of the South nearly barren has never been favored in Vermont, where a century or more of stock farming has rather enriched than exhausted the soil; yet the people who once found happy homes there have crowded into the towns, or have left the State altogether. In thirty years, from 1850 to 1880, the increase of population in Vermont was five per cent, while the population of the whole country more than doubled, and that of the adjoining State of Massachusetts increased by nearly eighty per cent. Not pretending to any ideas on political economy, we will not try to account for this strange condition of things, but it is certainly curious that a region so favorable in climate and position should be retrograding so rapidly.—*American Architect.*

FACTS FOR BOYS.

The chief official in a railway office in one of our largest seaboard cities recently advertised for a copying clerk at a salary of thirty dollars a month. He received over five hundred answers to his application, the large majority of which were from married men, the graduates of colleges, sons, in many cases, of workmen, but young men whose dress, habits and tastes were those of the wealthy and leisurely class.

At the same time, in the same city, "boss" builders were advertising in vain for carpenters, masons and painters, to finish work for which they had contracted. These workmen, when found, were paid from three to four dollars a day. Even the skilled cooks, *chefs* in the hotels and wealthy private families of the same town, were paid one hundred dollars a month.

These are significant facts, worthy the attention of such boys as have not yet chosen their profession or trade in life.

What do they prove?

Not that the work of a man with an educated brain is less valuable and more poorly paid in this country than that of one with skilled fingers, but that the market is overstocked with the first class of laborers and not supplied with the last.

The chief reason for this is, as we all know, the action of the Trades Unions in barring out apprentices from their shops. The great industrial schools which have been, or are about to be, established in most of our large cities, will soon, it is hoped, remove this difficulty.

But the second difficulty will not be so easily disposed of. It is the silly prejudice among boys against labor with their hands as being "ungenteel." The clerk who copies letters for a dollar a day, with no possibility of ever rising to higher work, is nearer their ideas of "a gentleman" than the mechanic who designs and originates work, who controls other men, and for whom a wide path to usefulness and success is always open, or the farmer or ranchman whose work demands all the forces of his mind and body, and brings him into contact with nature and his fellow-men.

Among more thoughtful people this silly prejudice against manual labor is fast disappearing. Hundreds of thoroughly educated men are now herding sheep or growing wheat in Texas and Dakota. The sons of ex-presidents, bishops and the foremost professional men in the country, having finished their college course, are now working at forges or in mines, side by side with day laborers, fitting themselves to be practical electricians and mining and mechanical engineers.

It will be long, we fear, however, before all the boys of republican America recognize the fact that it is not his occupation which gives a man his true place in life, but something for which the occupation is but an outer garment.

The real nobleman is never denied his rank, no matter how coarse his coat may be.—*Youth's Companion.*

AN IMPORTANT QUESTION ANSWERED.

(Continued from page 745.)

I worked at my trade five days in the week, and supported a family, for 75 cents a day, boarding myself. It was a trying time, but I was learning to trust God and lean on him from day to day; and I was growing in grace if not in temporal things. Then as I learned to trust him and lean on him for every temporal blessing, those blessings came to me more and more. From that time to the present I have never doubted the promises of God to his people. My convictions are *strong*, that if we do our part, fully trusting in him, we need not fear for the "maintenance." I never knew a life so pure and holy that it did not have its dark clouds and its severe trials. Even Jesus sweat great drops of blood, crying, "If it be possible, let this cup pass from me."

If we can only do our part *faithfully*, according to the best of our knowledge, trusting the Lord for the rest, he *certainly* will come to our help, though he may have to walk over the mighty waves to do it, as he did to his disciples of old. I do not think it at all necessary to give up the Sabbath for "maintenance."

By a direct call of my Master, as I now regard it, I was taken from my trade and led to a professional work in which I could do more good and better work for my Master. Although there is not a Seventh-day Baptist in many miles of us, so far as I know, the Lord blesses me and my family in keeping his holy Sabbath. It is known for twenty-five miles around, by those who come to do business with me, that they must not expect to do business with me on that day, and they know the reason for it, and I am sure they respect me for my adherence to my principles. I pray that the time may never come when I shall falter, but that it may come when God will open the way by which I may live among our people and enjoy Sabbath privileges again.

DR. C. H. WEST.

KILBOURN CITY, Wis.

THE article in RECORDER of October 31st, page 700, is headed, An Important Question. The writer is in real distress over it, and asks the clergy among us to help her solve the problem. God grant that we may be able to help the writer and all others who have reached the same critical period. I am impressed to say two things in reply:

1. I do not see how there can be any question about what one should do in respect to her religious belief, only to continue steadfast, still clinging to it. The fact admitted, that it is a question of faithfulness to religious belief, and there can be but one answer for a soul that would be true to its better self. It is always a critical period when one begins to argue with conscience about violating his belief. The admitted reply, that the writer says, would come from one who stands upon an elevated plane of religious unimpeachable faith, has already solved this problem. There is now only one course. Be true to your conscientious belief. No existing circumstances can justify a violation of my honest belief, when that belief is well fixed as to what God commands.

2. I do not see as "the vital problem of earning a living" can be at stake, if the individual can do more than one line of work; true, you might be unable to earn a living in some certain lines of work, and be true to the Sabbath of Jehovah. The ambition to enter some nice elegant business, that offers more than a competency, too often blinds us, and leads us to smother belief in order to do it. But the child of God ought to be willing to give up his own

first choice, if he must disobey God and violate conscience by accepting it; and accept a second or third choice even, for the sake of loyalty to truth. This may close some lines of business to us, but there are other ways always open, and no one has ever yet suffered who would stand firm upon this point. Crosses, these may be, but the spirit of consecration makes such crosses light.

All the world respects the one who turns away from a "good position" that "waits her acceptance," to plod in a narrower field, with poorer pay, in order to obey God. Moses could not jeopardize an "inheritance incorruptible," even for the throne of a kingdom. He balanced the best the world could offer with the worst that "religious belief" could bring, and nobly chose the latter because it was right,—Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."

God will open some door to the earning of a living. But we want more than a living. So far as I have observed, the question with those who leave the Sabbath has been one of a little more money, or of a line of work better suited to their liking. Have those who went away, as a class, had any better living than those who remained? Indeed, have there not come among us those from Sunday-keepers who have taken the very places left by some who "could not live and keep Sabbath"? And these very converts to the Sabbath are among our most successful farmers, business men, teachers and preachers to-day. They could leave the other denominations and come among us "empty handed," and not only get a living, but more than a living. This proves that their excuse is not valid. Friend, *Obey God first*. Then do your best to earn a living and a living you will have. God smiles upon him who does right. But to sacrifice principle for gain is a sure way to trouble and sorrow.

THEO. L. GARDINER.

SHILOH, N. J.

COMMUNICATIONS.

EXTRACTS FROM LETTERS ABOUT GIVING.

The following items from letters will be read with interest, as showing the spirit of some of our scattered Sabbath-keepers. They have come as responses to the new plan of systematic giving. A brother who in October sent \$15, sends \$10 more for missions, saying, "I hope to make it more than this for each of the Societies this conference year."

A minister, living far remote from our people, who recently embraced the Sabbath, sends at the rate of ten cents a week, \$5 20, for the year dating from July 7th last, when he commenced keeping the Sabbath. He says "I have prepared a defense of the Sabbath rather than of myself to present to the Baptist church and council, hoping that if they will give it a hearing it may do some good. Having used the bundle of tracts we sent to him sometime ago, he requests a new supply to help on the investigation.

Another lone brother says, "I have never followed the scriptural plan of laying by on the first day of the week, but the principle of giving as I am prospered, I send with this \$5 00 cheerfully, and may the Lord's blessing be upon it."

An isolated sister writes: "Yours with pledge card I received, with thanks, as it is my privilege to do something for the Lord who has

blessed me so greatly." Her letter contained \$11 00, two dollars to pay for her RECORDER next year, and two dollars to pay for the paper to be sent to some worthy person not able to subscribe for it, and \$7 00 to be divided between the societies.

Another writes: "Allow me to say it gives me pleasure to be among the many to unite in carrying forward the proposed plan with the hope that it may be the means of inspiring an increased interest in denominational work for the Master." Besides pledges of \$10 00 and \$5 00 for special purposes, this letter gave a pledge of fifteen cents per week for the societies jointly.

Another sends \$6 00 for the same object, and others pledges of various amounts weekly, among them one of fifty cents, making \$26 00 for the year, sent by a Sabbath-keeping young man who does not give up the Sabbath, though far away from any of our churches, and employed in a responsible position amid First-day surroundings.

We might add to this list, other examples of the steadfastness and liberality of scattered friends of the Sabbath, who cannot give in weekly collections, but who gladly co-operate as best they can with the efforts of our people. For the present we refer to one more only, of somewhat peculiar interest. The letter enclosed a "Birth-day offering" of \$10 00 to be applied toward the payment of the salary of Miss Susie Burdick, and the writer says this of herself: "I do not belong to any church, circumstances having prevented my uniting. The Seventh-day Baptists are the most true to Jesus of any people I know. For this reason I am one in general. I have been a Baptist for forty years and intend to be one to the end of my life. I give a percentage of my income. The Lord has made some crooked ways straight lately, and I hope to do more to aid the work of leading sinners to Christ. I am interested in the Holland Mission, and hope to give to it after awhile. May the spirit rest on all Christs' followers." Let us thank God for such helpers in his service, whom he has kept to share the burdens of this hour, and let us pray that their reward may be great now, and in the world to come.

J. B. CLARKE, Agent.

TRACT BOARD MEETING.

The Tract Board met in regular monthly session at Plainfield, N. J., on Sunday, Nov. 10, 1889, at 2 P. M., the president in the chair; eighteen members and twenty-two visitors present. Prayer by A. H. Lewis. After the minutes of the last meeting had been read, correspondence was presented with L. A. Platts in reference to *Evangelii Harold*, suggesting a change of name so as to avoid confusion with other papers of a similar name. In accordance with this suggestion, the Board voted to change the name to *Evangelii Budbarare*.

The committee on binding back numbers of the *Outlook* reported progress.

A. H. Lewis, to whom was referred the question of republishing Dr. Nicholas Bound's book on "The Puritan Theory of Change of the Day of the Sabbath," reported in favor of publishing the same serially in the *Outlook* instead of in book form.

The question of continuing the publication of the *Light of Home* was considered at some length, and a letter from Miss Mary Bailey was read in connection with the matter. It was decided to discontinue the publication after the December number.

The report of J. B. Clarke was presented,

showing that the details of the five-cents-per-week plan were well under way, and he hoped soon to have all the cards and envelopes distributed.

The Board voted an appropriation of fifty dollars to Eld. Wm. M. Jones, London, for publishing the *Sabbath Memorial*.

Correspondence from W. C. Daland in reference to *Eduth le Israel* was accompanied by letters from Ch. Th. Lucky, Profs. Wilhelm Faber and Johannes Muller, all of whom urged that Lucky was doing a great work in Galicia, and suggesting that the publication of the *Eduth* be transferred to them there.

The following resolutions were adopted:

Resolved, That in accordance with the requests and suggestions contained in the letters of Lucky, Faber and Muller, just read, we discontinue the publication of the *Eduth le Israel* in order that they may assume the publication in Galicia.

Resolved, That in order to evidence our continued interest in this work, and to supply subscribers in this country, we will subscribe for 100 copies of the paper when published under the new auspices at the price named, fifty cents per annum.

It was voted that, beginning with the January number, the *Outlook* be issued in magazine form, with better paper and a cover, the details of which were referred to the Corresponding Secretary.

The Treasurer presented the first quarterly report for the year, which was duly audited and adopted. He reported the amount of money on hand to be \$70 04.

Bills amounting to \$842 36 were presented and ordered paid. The President and Treasurer were authorized to make a loan to meet the accrued bills.

It was voted to direct the Publishing Agent to adjust all unexpired subscriptions to *Light of Home* and *Eduth le Israel*.

After the approving of the minutes, the Board adjourned.

Recording Secretary.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 14, 1889.

Now that the elections are over, political interest has again centered in Washington. The new Congress will assemble in less than three weeks. Already the biennial race for the speakership has begun, and promises to be lively. A fact which gives color to the campaign is that each of the candidates in the field is a well-known man, with strong characteristics, and will fight hard for the prize. Who will get it? Either Mr. McKinley, or Mr. Reed, or Mr. Cannon, or Mr. Burrows, or Mr. Henderson. But which one, is a question on which it would not be safe to venture even an opinion at present. The danger each has to encounter is in having so many against him.

Wednesday was the day for the dedication here of the new Catholic University, which is destined to become one of the leading Catholic educational institutions of the world. The occasion brought the most important and distinguished assemblage of Catholic prelates and clergy that ever met in Washington. The Catholics are endeavoring and are indeed succeeding in making the Capital one of their strongholds as well as Baltimore. They own dozens of public institutions here, such as orphans' homes and schools of various kinds, and now the success of the great university ready for the reception of students, has awakened many public spirited protestants to the practicability and desirability of founding here a great National Christian University. That Washington is the proper place for such an institution

admits of no question. Being the capital of the country, it is neutral ground for the whole nation, and common property for east, west, north and south. Then it already possesses the plant of an American University, upon which millions of dollars have already been expended in such magnificent educational appliances as the National Museum, the Geological Survey, the Smithsonian, the Army Medical Museum, the Patent Office, the Bureau of Ethnology, the Naval Museum of Hygiene, the Weather Bureau, the Coast Survey, the National Observatory, the Agricultural Department, the Botanical and Zoological Gardens, the department of Education, the Historical Association, the societies Anthropological, Chemical, Geographical, Mathematical, Philosophical, Biological, besides magnificent libraries, free to every one. All these rich educational advantages already exist at Washington, and could only be duplicated elsewhere in the United States at a cost of many years of toil and many millions of money.

But temperance is a subject upon which all religious parties and divisions can agree, and it is gratifying to see in the preparations for a grand temperance mass-meeting to be held in this city to-morrow evening, Protestants and Catholics working heartily together. The addresses are to be made by prominent Catholic Bishops now visiting Washington; but temperance people, irrespective of creed, take the greatest interest in the occasion.

Since the sale of liquors in the Washington apartment house owned by Vice President Morton has been asserted and denied until it has become a national issue, it is well enough for the confused public to have the real facts in the case.

The Shoreham Flats, as the building is called, are managed, not leased, by Mr. Keenan. This gentleman applied for and was granted a bar-room license for the sale of liquors at retail. To legally sell a single drink he would have been obliged to apply for the retail license, which is called, in the form, bar-room license. Doubtless if Mr. Keenan could have employed some irreproachably sounding word instead of "bar-room license," he would have done so, but he was obliged to conform to the law. Still he is not obliged to call the annex to the Shoreham cafe, in which his liquors are dispensed, a bar-room, and he does not; he says there is no bar-room in the Shoreham. His clerk also maintains his position, and when interviewed minutely on the subject stated that no man could walk up and obtain a drink there as in a saloon. He could have liquors served with his meals, but in no other way. But despite all this twaddle, there is in this same little aforesaid annex, chairs, tables, a buffet stocked with mysteriously labeled bottles, with a circular counter in front of it, and men who have wanted a drink of whisky or anything similar have succeeded in getting it at the Shoreham annex, by asking for it.

TRACT SOCIETY.

First Quarterly Report.

GENERAL FUND.

Dr.

Balance from Annual Report.....	\$ 29 18
Cash received since as follows:	
Received in August.....	\$ 530 33
September.....	103 72
October.....	681 06—1,315,11
	\$1,344 24

Cr.

Cash paid out as follows:	
J. B. Clarke, agent, salary, \$50, \$66 66.....	\$ 116 66
expenses, \$12, \$12 06.....	24 06
Rev. G. Velthuisen, Holland, \$50, \$50.....	100 00
exchange.....	1 10
J. P. Mosher, Agent Tract Society.....	1 84
" " L. of H., \$135 51, \$139 48.....	274 94
" " E. H., \$43 17, \$42 99.....	86 16
" " Outlook, \$163 87, \$365 57, \$150.....	679 44—1,284 20

Balance, Cash on Hand.....	60 04
	\$1,344 24
INDEBTEDNESS.	
Loans.....	\$1,950 00
Bills audited, not paid.....	250 00
	\$2,200 00

HEBREW PAPER FUND.

Dr.

Balance from Annual Report.....	\$ 8 51
Cash received since:	
Received in August.....	\$28 00
September.....	20 00
October.....	80 00—128 00
	\$136 51
Deficiency for the Quarter.....	48 97
	\$188 48

Cr.

Cash paid out:	
J. P. Mosher, Agent, <i>Peculiar People</i> , \$48 82, \$55 54, \$104 36.....	
<i>Eduth</i> , \$34 17, \$40 16.....	74 33
W. C. Daland, Editor, expense, \$2 71, \$2 08.....	4 79—183 49
E. & O. E.	

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Nov. 1, 1889.

Audited and found correct.

J. A. HUBBARD, }
F. A. DUNHAM, } Auditors.

MISSIONARY SOCIETY.

Receipts in October.

Mrs. Chloe Britton, Greenlake, Wis.....	\$ 1 00
Income from bequest, Dianna Hubbard.....	4 50
Mrs. Charles Potter, Plainfield, N. J.....	10 00
Dodge Centre Church.....	2 06
Dr. E. S. Maxson, Syracuse, N. Y., S. M. S.....	6 10
Geo. H. Babcock, Plainfield, N. J., G. F.....	\$150 00
S. W. H. M.....	250 00—400 00
Little Genesee Sabbath-school, S. M. S.....	15 00
Second Verona Church.....	2 00
Albion Sabbath-school, S. M. S.....	5 00
Second Alfred Church.....	18 21
Dr. C. H. West, Kilbourn City, Wis., L. M. for himself.....	25 00
Second Brookfield Sabbath-School, S. M. S.....	10 00
Y. P. S. C. E., Adams Centre.....	10 00
Charles Potter, Plainfield, N. J., H. M.....	100 00
Mrs. H. N. Lewis, Boulder, Col., G. F.....	25 00
Tract Society.....	5 00
Treasurer Woman's Executive Board, C. M.....	26 50
" " " " M. M.....	7 85
" " " " G. F.....	11 25—45 60
Welton Church.....	7 85
Farina Sabbath-School, G. F.....	4 30
S. M. S.....	4 41—8 71
John Congdon, Newport, R. I.....	5 00
Nile Sabbath-School, S. M. S.....	30 00
G. H. Lyon, Kane, Pa., to apply upon L. M. of himself.....	10 00
The Kings children, of Leonardsville, N. Y., S. M. S., education of Chinese girl.....	25 00
Mrs. D. C. Burdick, Nortonville, Kan., J. M.....	50 00
Receipts through RECORDER office:	
A Friend, Wis.....	2 50
Mrs. C. M. Lewis, Alfred Centre.....	1 30
Ladies' Auxiliary Missionary Society, of Coloma, Wis.....	2 80
Evangelical Society, Alfred Centre, M. M.....	10 00
Mary R. Berry, Westerly, R. I., S. M. S.....	5 00
J. A. Baldwin, Beach Pond, Pa.....	7 50—29 10
	\$845 15
Received by loan.....	500 00
	\$1,345 15
Balance Sept. 30th.....	176 16
	\$1,521 31
Payments in October.....	442 09
	\$1,079 22
E. & O. E.	
	A. L. CHESTER, Treasurer.
	WESTERLY, Nov. 1, 1889

BOOKS AND MAGAZINES.

BEGINNING with January 1st next, the Rev. T. DeWitt Talmage, D. D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

THE *Century* for November begins the twentieth year of its existence. It is, perhaps, safe to say, that no other magazine in this country ever made such a record in the first twenty years, as has this. In point of literary merit, the variety, timeliness, and general value of its contributions, it stands without a superior. In the current number is begun a series of articles on the Stage under the head of the Autobiography of Jefferson, also several other serials of absorbing interest. "Present-day Papers" is a series of discussions of current topics of great value. Poetry, art, history, and literature combine to make an attractive number.

THE quarterly meeting of the Southern Wisconsin Seventh-day Baptist churches, will convene with the Milton Junction Church, on Sabbath evening, Nov. 29th, at seven o'clock. Sermon by M. G. Stillman, followed by conference.

Sabbath 10.30 A. M., sermon by J. W. Morton, followed by the Lord's Supper, administered by W. C. Whitford and J. C. Rogers.

Evening after the Sabbath, at 7 o'clock, sermon by S. H. Babcock, followed by conference.

First-day, 10 A. M., Sabbath-school Institute. At 2 P. M., session of the Y. P. S. C. E.

Evening, sermon by W. H. Ernst.

MISCELLANY.

STICK AND STRIP.

Oh, how glorious the trees had been on hill-top and in hollow! They had shone as if the sun was rising in the midst of their branches and had brought all the colors of the morning with him. And the nut-trees—they now took their turn, and if not so glorious in foliage as the maples, they seemed to chuckle in every breeze, and say, "Ha-ha! We are the trees that have the nuts. Nuts are better than leaves!"

Something else also had its turn during the autumn, and that was every barberry bush lifting and swinging its ripe, red clusters of berries. And who should start on a barberry hunt but Dan Sawyer, Joe Smith, Bob Thompson and Elwell Pray.

"We are two miles out of town," said Bob at last, "and berries are scarce. If this basket don't seem heavy, and it's bottom isn't more than covered."

"Let's ask that man," suggested Elwell.

A young sandy-haired man was approaching, and the boys accosted him.

"Any barb'ries?" said the sandy-haired young man. "Plenty of 'em, if you only know where they are. Turn in at the left, and ask at the first house you come to."

The four boys, each swinging his basket, made the turn, and found the house. An old man was in the yard, cutting wood near a pile of brush.

"Barb'ries! Sartin. Go down the lane back of the barn, and you'll come to 'em. Help yourselves. Let me tell you what I used to do once. Don't seem possible I was a boy, you think, but I was, and I used to go off like you. And mother every time would say, 'Stick and strip! stick and strip!' So I would stick to my bush, clean it all up, and I was sure to have something. And, boys, I've followed it through life, that plan, to stick to a thing until I got through with it. And I think, boys, I've got something to show for it." Here the old man looked round on his neat farm-house; his big thrifty barns, and smiled.

"Yes, boys, stick and strip. If it is a lesson in school, or a piece of work, stick till you strip your bush."

"Thank you! thank you!" said one after the other, and off they ran, flourishing their baskets. They found the bushes lining the old gray-walls and hung as with bracelets and necklaces of the sea's bright and ruby coral. They followed the old man's advice quite closely, though Bob Thompson was inclined to joke about it. "'Stick and strip,' did he say? How would it do to strip your stick?" holding up one branch he had cleaned of its leaves.

"Do first-rate, if you only let me use it," said Joe Smith, grasping the stick and switching Bob's legs.

Bob laughed, and said he should come out even with them. He was dressed in rather gay colors, wearing a light blue cap, a red flannel jacket and yellow pantaloons. He looked like a mad butterfly flitting from bush to bush, sticking to none a very long time.

"My basket is full!" cried Elwell.

"Mine, too!" said the others.

"So many!" said Bob, holding out his basket whose bottom was just covered. "Howsomever, I shall come out as well as you." And, sure enough, he did that day.

Whom should they meet on their way home but the young sandy-haired man. "Well, boys, what luck?" he kindly asked. They held out their baskets. "Only those," he said to Bob, "you wait a moment." He went into his house, and quickly appeared with a big basket in his hand. It was heaped with big, ripe red barberries. "Our folks don't want all these," he said to Bob, "hold your basket." Bob held it out eagerly. "Thank ye, thank ye!" he cried to the kind friend.

On their way home the boys discussed the events of the day. "Well, boys," said Bob, "you see how it is, luck helps a boy, if he only waits his turn."

A turn that may be a long, long way off many people have found it, who instead of hard,

honest, persistent work, have waited for a fancied luck, and waited in vain.

The years went by. Elwell and Bob Thompson began to fit for college. Elwell did not forget the lesson of the barberry picking. "Stick and strip," he would sometimes say when confronting a hard lesson in Latin. The motto stimulated him to attack the hard sentences, and not cease until he had mastered all their difficulties. "Stick and strip," he would say when, confronted by a hard problem in algebra, he would be tempted to forsake the prickly bush and try an easier one.

Bob would yawn, thrust his hands into his pockets, and say to Elwell, "Oh, I shall get along somehow." One day he asked Elwell this question: "Say, Elwell, do you remember the time when we boys went a berrying? You were told to stick to your bush and strip it. You did, you know, and I didn't, and I had my basket filled for me. I haven't forgotten it."

Alas for him! He had not forgotten to remember it very disagreeably.

When the boys were examined for college, the gentleman who met them was very friendly, and Elwell thought, "How natural he looks! Can't seem to recognize him, though." If the teacher knew the boys, he said nothing about it, but continued his examination of the candidates in the sympathetic, agreeable way. "Don't be disconcerted. Take everything deliberately—that is it—and with good courage."

At the close of the examination he was alone with Elwell, and said, "I am glad to tell you that you have passed with credit."

"Thank you! Well, sir, if I have succeeded, I owe it to an old man who once said to us boys on a barberry hunt, 'Stick and strip,' meaning stick to one bush and strip it before flying to another. It has helped—"

"See here," said the examiner, "are you one of those boys? Do you remember a young man who met you and filled one of those baskets, and—"

"What!" said Elwell, interrupting eagerly. "Excuse me, but are you the gentleman who filled Thompson's basket? Why, he is the other boy who came with me to be examined for college."

"Is he? Well, then, I am sorry to say he has a lacking basket to-day, and I can't fill it for him. He will have to go home a rejected candidate. I am afraid he wasn't the boy who stuck to the bush and stripped it."—*Rev. E. A. Rand, in The Interior.*

Hard at Work.

Nearly one hundred eminent persons are now engaged in preparing valuable and important contributions to the *Youth's Companion* for 1890.

Mr. Gladstone is getting together his reminiscences of Motley, the historian; Justin McCarthy is writing all his personal recollections of great prime ministers; Sir Morell Mackenzie is thinking of what he shall say to *The Companion* readers on the training of their voices in youth; Captain Kennedy is recalling the exciting episodes of his five hundred different trips across the Atlantic, and making notes for his articles; P. T. Barnum is preparing the account of how he secured his white elephant; General Wolsey is arranging to tell the boys how they can endure hardships; Carroll D. Wright is securing statistics about the boy and girl laborers of America, what they do and what they earn; Hon. James G. Blaine is writing a paper for our young politicians; popular authors are at work on serial stories; the presidents of three leading American colleges will give advice to boys on their future; Tyndall and Shaler are to talk about the wonders of nature; Marion Harland promises to entertain the girls, while Lieutenant Schwatka will take the boys in imagination to the loneliest place in the United States.

There are hundreds of pleasures in store for *The Companion* readers of 1890. Every one is hard at work, as you see. \$1 75 will admit you to 52 weeks of these entertainments. Send for full prospectus for 1890 to *The Youth's Companion*, Boston, Mass.

SPECIAL NOTICES.

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 Quarterly Meeting composed of the churches on the Berlin and Coloma fields will hold its next session at Coloma, commencing on the evening following the Sixth-day of the week before the first Sabbath in December. Introductory sermon by W. H. Ernst. Elders J. W. Morton and W. W. Ames are also expected to be present. May the presence of Almighty God, attend to bless and do us much good.

E. D. RICHMOND.

COLOMA, Wis., Oct. 25, 1889.

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

THE 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.

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. 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, Rev. J. G. Burdick, 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 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.

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.

BUSINESS DIRECTORY.

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

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CONDENSED NEWS.

Domestic.

The meeting of the National Academy of Science closed in Philadelphia, Nov. 14th.

According to a Pennsylvania court, a will written with a type-writer is illegal and will not hold.

Dr. Isaac Taylor, the originator and founder of Bellevue Hospital College, New York, is dead, aged seventy-seven.

The third annual session of the national fraternal congress opened in Boston the 12th inst.

The Columbus, O., gaslight and coke company was sold to an eastern syndicate Nov. 15th. Price, \$1,200,000.

It is said the commission on site for a new prison will report in favor of the removal of the prison from Sing Sing.

The report of the board of survey upon the training ship New Hampshire will probably result in that vessel being condemned.

Miss Frances E. Willard was re-elected president of the national W. C. T. U. at Chicago, last week. The vote was practically unanimous.

When the United States purchased Alaska of Russia the amount paid was seven million dollars, or one and nineteen-twentieths of a cent per acre.

At Malta Bend, O., Sadie Hart, a young lady who was severely bitten by a mad dog a few weeks ago while trying to save a little child, died of hydrophobia recently after great suffering. She mutilated herself terribly. Miss Hart was one of the most prominent young society ladies of the county.

The Union ex-prisoners of the war of the northwest have been offered the use of Libby prison, now in Chicago, for a national reunion of ex-prisoners of war. The Chicago association has accepted the offer, and December 10th has been named as the time of the reunion. Chaplain McCabe is expected to be with the boys, and invitations will be sent to all the most prominent ex-prisoners of war in the country.

J. Lowrie Bell, general superintendent of the railway mail service, reports that during the last fiscal year service was authorized upon 150,381 miles of railroad. Postal clerks were employed in distributing mails on 133,110 miles. There were steamboat lines aggregating 5,543 miles on which postal clerks were employed. There was a total of 4,998 men at work handling and separating mails while in transit on trains and steamboats. They distributed 7,026,837,130 pieces of ordinary mail, and received for, recorded, protected and distributed 15,866,550 registered packages and cases and 1,134,918 through registered pouches and inner registered sacks. Of the mail matter handled 99.974 per cent was correctly distributed.

Foreign.

Archbishop Ireland says there is no probability that the papal ban against masonry will be removed.

The Hungarian government has obtained control of 10,000 taverns throughout the country. This has been done by virtual purchase. A large number of these buildings are to be converted into public school houses.

Advices from Hong Kong say the Yang Tze River has overflowed its banks, that thousands of people have been drowned and a great amount of property destroyed. The tea crop in some parts of China is destroyed and many merchants are ruined.

The Bohemian diet has unanimously passed a resolution declaring all members who have been absent from the sittings without leave since the opening of the session shall be held to have resigned their seats. This ousts the German members.

The French steamer Bearn recently arrived at Argentine and Brazilian ports with 270 Turks on board. Neither the Republic nor the Empire would allow these immigrants to land, and the vessel carried them back to Europe.

The London Chamber of Commerce has favorably discussed a scheme for the construction of railways to convey ships from ports inland to manufacturing centers.

The whole number of recompenses of all given by the International Jury of the Paris Exhibition is expected to be as follows: Eight hundred and ninety grand prizes, 5,599 gold medals, 11,104 silver medals, 10,985 bronze medals, and 9,027 honorable mentions.

The Russian military authorities are testing a new rifle, which is said to combine the best features of the repeating and Berdan rifles. If the test proves satisfactory the government will provide the army with one million of the new rifles.

Late dispatches from Rio Janeiro fully confirm the previous reports of revolution in that country. It aims at the overthrow of the government and the proclamation of a republic. The army supports the movement. A provincial government has been established, including Senhors, Du Fonseca and Benjamin Constad.

The American schooner David W. Hunt was dismantled November 15, 1888, in a gale off Hatteras. She was loaded with lumber and was water logged when her crew left her. She drifted across the Atlantic and after making 3,900 miles in a year has been towed to Medecia. She has been a very dangerous obstruction to navigation.

Senor Capdepon, minister of the colonies, has prepared a bill reducing the tariff in Cuba and Porto Rico with a view to the development of commerce between the American-Spanish republics and Europe. The foreign office is making advances to the Spanish-American republics with the view of binding them together by political and commercial relations.

MARRIED.

OLSON-BURDICK.—At the home of the bride's father, Joel A. Burdick, in Genesee, N. Y., (near Main Settlement) Oct. 12, 1889, by Rev. G. P. Kenyon, Thomas Olson and May A. Burdick, both of Genesee.

HELLESO-JENSEN.—At the home of the bride's uncle in Garwin, Iowa, Nov. 15, 1889, by Rev. E. H. Socwell, Mr. Christ Helleso, and Miss Christine Jensen, both of Garwin, Tama Co., Iowa.

DIED.

BARBER.—In Scott, N. Y., Nov. 2, 1889, of heart disease, William W. Barber, aged 78 years.

Mr. Barber was born in Scott, and that town had always been his home. In 1833, he was united in marriage with Miss Susan Burdick, by Rev. Joel Green. Seven children were born to them, two sons and five daughters, all of whom grew to maturity and were married. Three daughters crossed the river before him. He leaves a wife, two sons and two daughters, with a large circle of relatives to mourn their loss. E. H. F. P.

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