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GOD HOLDS THE KEY.

God holds the key of all unknown
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
Rather would I unlock the day,
And as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For grouping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I cannot read his future plan,
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
For ever blest.

IDEAL YOUTHFUL GROWING.

Baccalaureate Sermon, before the Graduating Class of
Alfred University, June 22, 1890.

BY PRES'T J. ALLEN, D. D., LL. D., PH. D.

And Jesus increased in wisdom and stature, and in
favor with God and man. Luke 2: 52.

And the child Samuel grew on, and was in favor both
with the Lord, and also with man. 1 Sam. 2: 36.

Generally it is the wish and aim of parents to have their children rise higher in the scale of life than has been attained by themselves. They seek to have them more achieving and successful on whatever line they themselves have considered most desirable and have sought to excel. This may be, perchance, to become richer, more influential, more famous, better cultured, more devout and consecrated, every way better and nobler. Even the exceptions prove the rule; for the bad seldom desire their children to be bad. The pessimist, the doubter, the shiftless, the sluggard, the drunkard—all manner of evil thinkers and evil doers—seldom desire to have themselves reproduced and perpetuated in their children; but prefer, rather, to have them become optimists, finding good instead of evil, sustained by the light and warmth of faith instead of benumbed by the fog and chill of doubt, filled with enthusiasm instead of indifference, good thoughts, feelings and purposes instead of evil ones, pluck and enterprise instead of sluggishness and indolence. Thus parents largely desire and hope to see their better selves, or better than themselves perpetuated in their descendants.

To this end, most parents are willing to live and work and sacrifice for their children's good. The more unselfish they are and the higher their ideal, the greater will be their willingness to sacrifice. Thus it comes to pass that children, not from their own impulsion but that of their parents, are started on an upward way. At great expense and sacrifice, the nurture and culture of home, church, and school are provided. In all this the child is, at first, a comparatively passive recipient. The primary longing and aspiration that impel, spring, not from within, but from without.

A time of awakening comes, however, late or soon, in the life of every thoughtful and earnest young mind. In this awakening, new desires and aspirations arise for something better. As the spring sun stirs plant life into new activity and growth, so the light of this something better begets effort and growth. Such become enthused with an impulse for self-development. They depend no longer upon outward propelling forces, but are impelled by inherent energies, leading to the voluntary and earnest seeking to become continually more and more perfected in all that goes to the making of a noble personality. Such realize a new dignity in living that intensifies and multiplies the powers and activities of all their faculties. They glow with a flame that ever rises brighter and higher. Everything true, beautiful, and good awakens admiration, investigation, thought thereby producing growth, culture. To youth this vision and hope of something better is:—

"The soaring eagle
Above the sunrise morn."
"Adds the gleam,
The light that never was on sea or land."

To the end of growing in perfectness is life given. All life is organic, producing growth tending to the perfect. The divine life-energy descending upon the world gives life in an ascending series up to life spiritual. In common with the plant, man possesses bodily life; in common with the animal, he possesses soul-like or animal life; in common with God, he possesses spiritual life. Each of these ascending grades has its own type, forces, laws, and environments, in view of which it was created, and in harmony with which it acts and grows and is sustained. Each of the higher, while coalescing with those below, yet superinduces upon them its own higher principles and laws to which they become subject and act as servants.

Again, as man's physical nature is environed by the physical world and draws its support and growth therefrom; as his mental nature is environed in truth and law and gets light, strength and growth therefrom, so his spiritual nature is environed in God, in whom he lives, moves and acts. Thus man whose being is in God, finds himself in the world, living and growing and acting amid earthly environments.

The young, in the human, as in all other forms of life, instinctively seek to get into harmony with these varying environments and thus secure health and activity, whereby they grow spontaneously and naturally, as grow the lilies of the valley, the pines of the hills. This tends to wholeness or completeness of the entire being. Thus young Samuel "grew on and was in favor both with the Lord and also with man;" thus the youthful Jesus "increased in stature and in favor with God and man."

That the young thus grow it is essential that they conform to the laws leading to completeness of being, the end to be sought in the cultivation of each and every department and power. This completeness requires the proportional subordination of the lower attributes and fac-

ulties to the higher in the degree of their respective importance. The physical must be subordinated to the mental, and both to the spiritual. Otherwise, the animal may, as it not infrequently does, overshadow and submerge both of the higher, or the intellect ruin both body and soul. Seek a sound, strong, vigorous body for a sound, strong, vigorous mind, to the end that both may be apt, supple, and helpful servants to the behests of spiritual excellency, doing readily and efficiently its biddings. Completeness, likewise, demands an even and harmonious balance of all co-ordinate powers and susceptibilities, preventing thereby all one-sidedness and distortion, and promoting an all-sided growth as of a tree growing in wide open spaces, with air and sun and storm beating in upon all sides. To this end, each power and susceptibility requires to be so incited, guided and restrained in that proportion, symmetry and harmony as shall tend to the highest perfection of all. This secures rhythmic action to each faculty and harmony of action among all, thereby producing beauty in repose, and, in action, strength and grace.

Open, receptive, passive natures, without power of self-assertion or resistance, are colored and imbued, overcome and absorbed by strong influences and decided characters, instead of being properly developed by them. Such need to cultivate individuality, self-assertion, self-control, self-guidance. Those having special aptitudes have therein special weaknesses also. The aptitude for business begets, if unchecked, an absorbing love of gain to the ignoring of all the higher claims of the spirit. The scientific proclivity tends, Samson like, to grind blindly at the Philistine mill of matter and phenomena, ignoring the spiritual light that shines above and around. The æsthetic tendency inclines to turn self-indulgently from the rugged paths of duty and self-denial, and voluptuously bask in the limpid light of literature and art. The fine and great spirits, with intuitive vision, clear, serene, far-reaching and strong, are not prone to become enthralled by these lower forces of special bents as are second rate ones.

In order to check and overcome this tendency of a bias to result in an abnormal and deformed development, it is essential to live and work in the light of high ideals. The ideal forming power is at once one of the most mysterious and the most distinctive endowments of man; yet it does not necessarily subserve high ends. It is the faculty by which man is led to sink himself below the brute, or to climb perpetually to higher planes of being. There is ever the sense of incompleteness and the consciousness of higher possibilities and of more exalted attainments hovering over the earnest one. "Well done" has ever the refrain, "not well enough done." There is always a better just beyond the realized good. It is after these unattained ideals that the world's unrest strives. Striving for these gives growth, progress. This is the leading, impelling force in the elevation of humanity. It quickens and intensifies the influ-

ence of the world's masterful minds. The perception by them of what might be, is the prophecy and promise of what will be. The desire to transform a defective attainment into a better is the inspiration impelling all true reformers and reforms. Unsatisfied with what now is, and with a foresight of the possible, they put their hands to the work of actualizing this ideal, thus securing the achievements of the race and the advancement of civilization. Without the unrest and ferment produced by this power, man would be unprogressive. It bears the ensign of progress before all generations of men. Both the proof and the measure of the divinity of aim, alike for the individual and for humanity, is in this character of the impelling and guiding ideals. They lead,

"Unto the calms and magnanimities,
The lofty uses, and noble ends,
The sanctified devotion and full work,
To which each is elect forevermore."

In this, mere industry, integrity and honesty of purpose is not enough. Ideals must be sought after which to pattern, and thus convert their inner and higher spirit and power into life and action. The earnest seeker after the high and noble will avail himself of all the helps possible in the perfecting of his ideal and of himself. Great personalities present patterns which the young spontaneously adopt as models. If such a personality is genuinely noblest and best, it is revered, loved, and there is thenceforth ever present to the mind's eye a reality and a rule, strong to restrain, to mold and to direct. The coming of a doctrine, the stress of the dogmatism of a creed are, in comparison, as chaff.

Such ideals are the inspirers of hope, heroic attempt, and tireless effort, ever importuning to increased exertion along the line of limitless activity. But as the pattern is approached imperfections are discovered, and others are sought. It is only in the sad life without laughter, lived nearly two thousand years ago, growing in favor with God and man as the years went by, that the ideal is found which fills with reverence and softens with tenderness and becomes a perpetual imperative; "Be ye perfect as your Father in heaven is perfect." His alone is the adequate and unfailing model.

In seeking such an ideal, doing becomes habit. Habit grows into a second nature, called character. Character is thus that nature which each one builds up for himself out of the activities of life from his environments and opportunities. This character is molded more and more into the likeness and image of the ideal. This is finely illustrated in the legend of the "Great Stone Face," chiseled by nature in lofty, calm, and benignant aspect upon the mountain's brow. A deliverer, so the legend ran, was to arise who was to bear the lineaments and possess the character thus expressed. A boy of the valley made a constant and reverent study of that face. As the years went by, he became gradually and insensibly molded into its likeness and character till, at length, the people perceived the resemblance and also found in him the promised deliverer.

Great and rare characters thus are formed through life experiences, their individuality strengthened and ennobled in the light of great ideals, to become, in turn, invigorating and elevating influences to others. They touch the quick and suggest possibilities undreamed of before.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

The essential prerequisite for such getting of a character is hungering and thirsting for those

things that satisfy the higher nature. The nutriment that feeds this nature must be sought, taken up, and assimilated into life, thereby broadening, deepening and enriching it. Fact must be converted into faculty, insight into wisdom, thought clothed with the thews of power, illumination transformed into life. Personal power thus invigorated and guided to the ends of perfection is continually augmented by all right activities. With mind clear, heart clean, will strong, the whole being fed from the fountain of life the entire scope and impetus to developing character is enlarged. Its sinewy vigor becomes a virile spiritual power, forming and re-forming, refining, elevating through tenacity and persistency of effort, with definiteness and steadfastness of aim, unwearied by toil, undiscouraged by obstacles, dwelling in:

"Regions mild of calm serene air,
Above the smoke and stir of this dim spot
Which men call earth."

Such keep open all the senses, and all the faculties awake to everything worth knowing, ready to be taught by whomsoever or whatsoever can teach; but deaf and blind to all that is senseless and false.

They walk among the ignoble and contaminating things of the world, not as a "fly wading in tar," but above their touch. They have a placid indifference to the murmur or clamor of opinion, especially of those who have no right to an opinion. Utterly ignoring all such as hollow babble, and, keeping sweet and gentle, they move calmly on in their steadfast course in an open contempt of idle tattle and tongue clatter.

This growth should not be exogenous—by outside layers and accretions, but endogenous—by inside development, working from the center of being outward by a living energy and process affecting, molding, refining, and ennobling the whole being, making pliable and supple all the faculties. It begets grace in attitude, a right noble bearing and movement; a calm, open, frank brow; clear, steady, honest, trustful eye; gentleness and mellowness of voice, refining away all harshness and loudness without meaning, giving instead subdued strength and richness, with attracting and captivating power through the kindly and gracious sentiments revealed. It thus begets a right manly dignity that shines out from the entire personality. This results, not from outside attrition and polish and formality, but from an inward impulse.

This growth requires time. A manufactured article can be turned out complete in all its parts at the start; but everything the result of growth demands time for its perfection, and the greater, the more durable and valuable the resultant the longer the time required. This is a law of the spiritual as well as of the physical world.

But above all these, and more important, is the divine side of human relations, and the results springing therefrom. The continually indwelling presence and life of God, ever renewing a divine-human life, is as necessary for spiritual life and health and growth, as light, air and food for bodily well being. This enables one to live and to act spiritually. It is vain to aspire to be self-sufficient, to stand, walk and act alone. We truly live only when the indwelling life and power of God awakens all the spiritual faculties into tuneful activity.

(To be continued.)

CHRISTIANITY AND MEN OF SCIENCE.

The assertion is frequently made by a certain class of speakers and writers, that nearly all scholars of authority in science and philosophy

are skeptical regarding revealed religion. The positiveness with which these statements are made often carries conviction, or, at any rate, staggers those who are not able to disprove it. A pastor who does not believe it to be true suggests that it would be doing a good service to give the names of some men of authority among scholars, as naturalists and philosophers, who are Christians. Many besides himself, he thinks, who have not access to large libraries, but have in their congregations young people that are puzzled by such statements, would be glad to know the facts.

There is some danger, perhaps, that uncontradicted statements of this kind may give the impression to many that scientific knowledge, that is, knowledge of the facts of nature, leads inevitably to the rejection of revealed religion. Nothing could be less in accord with the truth. There are and have been atheistic and skeptical men of science, but among the bright and shining lights of natural science, the chief have been Christians. One need only mention, to make good this assertion as regards the past, such names as Copernicus, Kepler, Newton, Rumford, Herschell, Priestly, Davy, Buckland, Miller. Not all of these have been orthodox Christians—Priestly, for example, the father of modern chemistry, was a Unitarian—but all have professed faith in God and the Bible. In our own country, such men as the late Asa Gray, one of the greatest botanists of the century, and Joseph Henry, the great physicist, were devout Christian men.

But we do not need to go to the dead, even the recent dead, to find among eminent men of science those who are Christians. Take astronomy, for instance. Sir George Airy, the astronomer royal of England; John Couch Adams, discoverer with Le Verrier of the planet Neptune, the greatest astronomical feat of the century; J. Norman Lockyer, an acknowledged high authority; C. A. Young, chief of American astronomers, and professor at Princeton; not to mention Father Ricci, the specialist on the sun;—there are no greater names than these, and all are Christian men. There are no greater chemists of higher repute than Sir. H. Roscoe, of England, and Dr. Josiah P. Cooke of our country, both Christian men. The latter has written a volume to prove there is no real conflict between science and religion. Take geology: Archibald Geikie is the leading British authority, a Christian; while among Americans are such men as Sir J. Wm. Dawson, Joseph Le Conte, James D. Dana, and Alexander Winchell—all Christians, and nearly all on record as to the substantial agreement of science and revelation. If we come to natural history and ethnology, we find among the foremost names those of Alfred Russel Wallace, co-discoverer with Darwin of evolution by natural selection, St. George Mivart and Rudolf Virchow, the greatest German authority in these subjects. All are Christians. The recently deceased William B. Carpenter, the first English biologist; Balfour Stewart, the greatest English physicist; Benjamin Ward Richardson, physiologist; and many more that might be added, are Christians, for the most part orthodox Christians.

As to pure philosophy, the name that just now has the largest following, in Germany, in Great Britain, and in this country, is that of Hermann Lotze, who besides being a great metaphysician, was one of the first authorities of his day in medical science. Among American writers on philosophy, the names of James McCosh and Borden P. Bowne will at once occur to the reader as second to none in strength and keenness. The distinctive features of these writers is their Christian conception of philosophy.

We by no means deny that there is a very different school of thought—typified in Germany by Haeckel, and in England by Spencer, Huxley, and Tyndall, a school that numbers Darwin among its great names—that is more or less actively opposed to revealed religion. That school, while it boasts great names, by no means monopolizes the scientific talent of the world. The majority of men of science, whether they are weighed or counted, are ranged on the side of Christianity.—*The Examiner.*

SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened with the Second Brookfield Church, Brookfield, N. Y., on Fifth-day, June 12, 1890.

At 10.30 A. M., the Association was called to order by the Moderator, L. R. Swinney. Singing, "O for a Thousand Tongues."

After the reading of scripture and prayer, the annual sermon was preached by J. E. N. Backus. Text John 11:56, "What think ye that he will not come to the feast?"

Communications from the churches being in order, letters were read from the following: First Brookfield, DeRuyter, Adams, First Verona, West Edmeston.

The following resolution was presented by C. A. Burdick and unanimously adopted:

Resolved, That the members of the First-day Baptist and M. E. Churches of this place who attend our sessions, be invited to participate in our deliberations.

A hearty welcome was extended to the Association in behalf of the Second Brookfield Church, by their pastor, C. A. Burdick.

On account of the church being occupied by a funeral service at 1 o'clock, the time of meeting of the afternoon session to-day was fixed at 3 P. M.

AFTERNOON SESSION.

The Association re-assembled at 3.35 P. M. Prayer was offered by H. D. Babcock. "All Hail the Power of Jesus' Name," was sung. Letters were read from the following churches: Second Brookfield, West Edmeston, Otselic, Second Verona, Watson.

Cortland Maxson made a statement in regard to the condition of the Preston Church.

A statement in regard to the church at Norwich was made by sister Agnes Barber.

Leslie Curtis stated that the church at Ithaca had ceased to exist.

Communications from sister Associations were presented. J. L. Huffman presented the corresponding letter of the South-Eastern Association. He appeared as its delegate and made interesting remarks in regard to the progress of the work in that field, and his personal pleasure in being permitted to meet with us. He also gave some statements in regard to the school at Salem. The need of the field is more settled pastors.

E. A. Winter, delegate from the Eastern Association, read the corresponding letter, and made remarks in which he explained the cause of a decrease in the membership of that Association. He reported spiritual growth, and an earnest desire for the welfare of the cause. "Nearer my God to Thee" was sung by the congregation.

B. E. Fisk appeared as delegate from the Western Association. He had no corresponding letter, but gave a very interesting verbal report of the condition of the churches, and the work done during the year.

E. M. Dunn, delegate from the North-Western Association presented the Corresponding letter of that body, and spoke of the frontier churches and the good work they are doing. He also spoke hopefully of the schools at Milton and Albion.

A. B. Prentice took the chair, and L. R. Swinney appeared for the South-Western Association, and read a letter from J. F. Shaw, and presented the corresponding letter from that Association.

On motion of A. B. Prentice, the delegates from the sister Associations were cordially welcomed, and invited to participate in our deliberations.

On motion, the chair appointed the standing committees.

EVENING SESSION.

A praise service was held at 7.30, led by C. H. Burdick, the chorister of the Second Brookfield Church.

At 8 o'clock, J. L. Huffman preached an excellent discourse from Luke 8:15.

SIXTH-DAY—MORNING SESSION.

Opened at 8 o'clock, the Moderator in the chair. Prayer by A. Lawrence. Roll call of delegates. The minutes of yesterday's sessions were read and approved.

Communications from corresponding bodies were again called for.

O. U. Whitford, representative of the Missionary Society, spoke a few minutes in relation to the condition of that society.

W. C. Whitford represented the Young People's Permanent Committee. J. B. Clarke represented the Tract Society.

Voted, that the representatives of our various societies be heartily welcomed and invited to participate in our deliberations.

Reports of standing committees were called for. The Treasurer's report was presented by A. B. Prentice.

Reports of delegates to sister Associations being called for, W. C. Daland was called to the chair, and Rev. L. R. Swinney, delegate to the Western and North-Western Association's presented his report as follows:

Your delegate would respectfully report that he attended both sessions according to appointment.

Two funerals at DeRuyter, one of which he attended and the other made arrangements for Rev. Perie R. Burdick to attend, prevented him from being present at the opening exercises of the Western Association, but reaching Nile the following evening he was privileged to attend all the others. This was their 54th annual gathering, and although the attendance was not large, their admirably arranged programme and thorough business methods enabled them to dispatch the routine of work promptly and thoroughly.

Situated so near our great educational Center and the body of delegates largely made up of students and graduates of the University, very much of its exercises consisted of carefully prepared and able addresses, papers which were greatly enjoyed and some of them will appear in the RECORDER and so benefit the whole denomination.

Prominent features were the music, and educational and woman's hours, treating in a practical way the very subjects in which our people are deeply interested. A deep fervor was awakened in missions by the presence and tender words of Miss Susie Burdick, our missionary elect for China.

Though no special revivals were reported, the statistics showed additions by baptism and letter amounting to 62 in the whole Association.

North-Western Association. The 43d annual session of this body convened at West Hallock, Ill.

This church being removed from the great body of the Association, and indeed separated by hundreds of miles from some of the churches, the attendance from abroad was very small, but the brethren and sisters then showed a great zeal in their attendance and interest. Here the exercises, papers and sermons took on a very practical shape, for all the West is missionary ground, and a warm spirit of revival effort sprang up the first day. And this spirit seems to be characteristic of the Association, for they reported three new churches organized, which were received, and a net increase of 96 in the Association, 86 of which were by baptism.

The Young People's Society of Christian Endeavor, occupied a prominent place, and led by Bro. E. B. Saunders, seemed to infuse life into every meeting. A deep and solemn feeling prevailed. Some rose and asked for prayer and expressed a determination to be Christians.

In closing, your delegate desires to thank God for the privilege of again visiting so much of our beloved Zion, and united with them in spirit and in the work of our Common Master.

According to vote your delegate received from the Treasurer \$50, but the expense by careful management was only \$43 40, and the balance, \$6 60, was promptly returned to the Treasurer to be used for other expenses.

Very respectfully,

L. R. SWINNEY.

Report adopted. A. B. Prentice, delegate to

South-Eastern Association, presented his report as follows:

As your appointed delegate to the South-Eastern and Eastern Associations, I have to report, that, owing to an absence of three months from my pastorate during the winter, I did not see how I could consistently leave my home work so soon again for the time necessary to fill the appointment. Accordingly Bro. Lawrence, the alternate, was asked to represent us in those sessions. But in consequence of previous engagements he was unable to do so. Learning that Bro. J. B. Clarke was to be at the session of the Eastern Association, he was asked and kindly consented to state these facts and to bear our cordial greetings to that body. No further duties have been performed by your delegate.

Respectfully submitted,

A. B. PRENTICE, *Delegate*.

Report adopted after remarks.

On motion of A. B. Prentice, an amendment to the rules of order was adopted, to be inserted between 2 and 3 as follows:

3. Report of programme committee, consisting of the clerks and pastor of the church where the Association is held.

Also that the words "Committee on Preaching" be dropped from the order of business.

Voted, that the chair appoint a committee of five to take into consideration the advisability of a change of time of holding our session.

Reports of standing committees being again called for, the committee on preaching reported as follows:

Your committee on preaching would respectfully report as follows: That the adoption of the official programme obviates the necessity of work by your committee.

C. A. BURDICK, *Chairman*.

Report of committee on petitions presented by J. E. N. Backus as follows:

Your committee on petitions would respectfully report that the only matter referred to them, is the place for holding the next session of this body. The DeRuyter Church having invited the Association to meet with them, your committee would recommend that their request be granted.

J. E. N. BACKUS,
CORA J. WILLIAMS,
A. J. BURDICK,
ELLA BEST, } *Com.*

The report was adopted.

The report of the committee on resolutions was presented by W. C. Daland and adopted as follows:

Resolved, That we have great reasons for thanksgiving to our Heavenly Father for the expression of his favor toward us and the good degree of harmony and spirituality that prevails among our churches; but at the same time we are impressed deeply and earnestly by the needs of the pastorless churches of our Association, and we commend them to the sympathy and help of their brethren.

WHEREAS, the greatest foe in our country to the home, the church, and the state, is the liquor saloon; therefore,

Resolved, That we will as individuals and as a people use our influence and in every practicable way strive to secure the prohibition of the manufacture and sale of intoxicating liquors as a beverage.

WHEREAS, there are yet millions of souls unsaved, and the mission field is the world, and the missionaries are too few for the great work of evangelizing it; therefore,

Resolved, That we are in deep sympathy with the Missionary Society in its endeavor to send the gospel to the regions beyond and to hold the things that remain, and we do hereby pledge to it of our means, our prayers and our personal efforts.

WHEREAS, the schools of our denomination are worthy of our support and patronage—if not we should endeavor to make them so—and whereas, we should be loyal to our denominational interests; therefore,

Resolved, That we support our schools with our money and our patronage, and encourage our young men and women to obtain a thorough liberal education.

WHEREAS, the work of the Tract Society is the distinctive and special work of our denomination; therefore,

Resolved, That we aid and support all the departments of the Society's work by all means, bringing thereto a spirit of earnest consecration.

Resolved, that we urge on all our people the import-

(Continued on page 408.)

MISSIONS.

If, at the close of each quarter, general missionaries would prepare for the Treasurer statements of the time they have labored and the amount due them on salary; and if missionary pastors would make out similar statements, having them indorsed by church clerks, quarterly salaries and appropriations would be sent more promptly than in a few instances the last quarter. The usual quarterly report of the work done, etc., made to the Secretary, is not just what should go to the Treasurer.

CORRESPONDENCE.

The following letters received by Brother Daland from a missionary to Jews, in Czernowitz, Austria, will, we feel sure, be read with interest:

CZERNOWITZ, Feb. 18, 1890.

Beloved Friend in the Lord,—I give you hearty thanks for your dear letter. To-day I send you another letter from Max Meissner, a theological student (a friend of Lucky's in Leipsic), hoping that you will be able to read it. Meissner is (D. V.) soon to be near us working for the Lord's kingdom in Lemberg. The country here is indeed very dark, and there is little knowledge of God and our Saviour, perhaps as little as in any place in the Christian world. Yet we hope and strive in prayer that our Lord may send his light and give us strength to conquer the world with his love.

It has been to me a great joy to learn to know dear Bro. Lucky, and it is a comfort to me that he is working near me among Israel. I hope we shall soon see one another again. He is a servant of our Lord Jesus who has taken up his cross and bears it after him. May the Lord strengthen him with power from on high and keep him long for the salvation of Israel. With God's help he will be able again to publish the *Eduth*. It must be hastened, certainly by March (as it turned out this was not done); the Lord will help us to the necessary means. The *Eduth* is very needful for the whole Jewish mission that the religious thought of Israel may take the right direction, and especially now when there is a change in the Jewish mode of thought, while the pious orthodox Jews are disappearing and the enlightened Jews reformed are increasing.

That I am soon to receive the *Peculiar People* gladdens me. It is to be hoped that we may soon have here a German paper as a companion to the *Eduth*. Commending all to God, I am

Yours in Christ,

STEPHAN VOLLERT.

CZERNOWITZ, Feb. 26, 1890.

Honored and dear Brother in the Lord,—As, at Bro. Lucky's wish, I send you a copy of the letter of Bro. Wiegand (another friend of Lucky's, and missionary whom he has taken under his wing), I thank you at the same time for the *Peculiar People* with all its contents. May the Lord our Saviour bless you in the work in which you are active. The labor among Israel is certainly hard, but the great joy which God gives us in it renders it easy. Nor can the abuse of enemies overcome or frighten us. The disciples of Jesus have as a privilege, "The world shall hate you," therefore if we are hated and abused we yet rejoice in the Lord who went before us into hatred and abuse. It was only Jews and heathen, not the children of God who

accompanied with reviling and abuse the Saviour as he bore his cross to Golgotha; and it is only Jews and heathen and not God's children who are hostile to us, while thousands of Jesus' disciples accompany us with their prayers and intercessions into the strife.

With hearty greetings,

Yours in Christ,

STEPHAN VOLLERT.

CZERNOWITZ, May 14, 1890.

Beloved Brother in the Lord,—I give you hearty thanks for your dear letter of the 12th of March. Much visiting and work have hindered me hitherto from answering. At Easter Herr Faber, Herr Lucky, and a Norwegian pastor were with me for some time. Then I made two journeys in order to preach the gospel to the Jews in my little country. Bro. Gottlieb, the missionary from Jassy, and that Norwegian traveled with me. Upon my second journey I traveled alone, and at one place I had to undergo the sad experience of being put out of the synagogue, for the Jews were very bad toward me. But with the Lord's help the truth in Christ will penetrate them and become evermore known, and as the spirit of the Lord works in ourselves so it will also work incessantly in the whole Jewish people. Thanks be to the Lord that we can see it and rejoice in his grace.

Your paper, *The Peculiar People*, is very interesting for me to read. God bless this work and lead us all to the right path. I myself have no question that great changes will take place inside the church, changes of course which affect only the shell. The kernel will remain forever unaltered, the external is what suffers a change.

I rejoice heartily that in a few days the *Eduth* will again appear. It will cause a great storm among the Jews in our countries. God grant that even this may be a blessing. . . .

In order better to further my work I have started a book-store. . . . It is very nice that Herr Wiegand is a "Pastorsvikar," so that he avoids the title "Missionary" so hated by the Jew. I also strive to become free from this reproach, and that is by no means the least the reason why I started my book-store. The Lord will lead us with his Spirit and make us efficient and worthy for the evangelization of the world. May he save Israel.

In his fellowship,

Yours very truly,

STEPHAN VOLLERT.

CONTRIBUTED ITEMS.

H. W. C.

"The Lord shall be king over all the earth."—*Zech. 14: 9.*

Confucianism is a system of rules for the righteous, not a salvation for sinners, hygienics for the healthy, not medicine for the sick.—*Rev. Geo. Owen.*

A converted Indian, in describing his heathen state, said to the missionary, "You do not know what I mean. *You never stood in the dark and reached out your hand and took hold of nothing.*"

In the central district of Java there are 5,000 native Christians in connection with the Netherlands Reformed Missionary Society.

A missionary lady writes: "You can tell any one who is afraid of leaving *all* and coming out to the mission field, that they need have no fear, for Jesus both *can* and *does* more than make up to us for all that we have left behind."

The last letter from Dr. Summers, of the Methodist Episcopal mission in Central Africa, says: "The people here are very remarkable, but how your heart would leap to see the field so ripe and no laborers to gather the harvest!"

Can't you do something to stir up our home givers? My tears are my food all the day long, not because my enemies reproach me, but because my friends fail to come on to the battle. Here the people are crying out for missionaries and teachers."

"Laborers wanted. The ripening grain waits to welcome the reaper's cry. The Lord of the harvest calls again; Who among us shall first reply, Who is wanted, Lord? Is it I?"

"The Master calls, but the servants wait, Fields gleam white 'neath a cloudless sky; Will none seize sickle before too late, Ere the winter's winds come sweeping by? Who is delaying? Is it I?"

If souls are to be won to Christ it must be by men and women whose souls are overflowing with love to Christ.

"The Parsees are commonly supposed to be worshipers of fire, but they say they worship *before* the sun, or if that is not visible, before the other heavenly bodies, or before fire, or even before a vessel of clear water, as representing purity and leading to thoughts of God."—*Mrs. W. W. Torrence.*

The *C. M. S. Gleaner* tells of a poor Christian man in Japan who has to leave his house all day while he is at work. He has put up the following notice on the door of his house: "I am a Christian, and if any one likes to go in and read my Good Book while I am out, they may. The Buddhist priests need not come here. I do not want them any more." People go into his house and read his Bible.

There is in the United States one minister for every 800 persons. In foreign lands the average is one minister for every 400,000 souls. And yet the command was given 1900 years ago to go into all the world and preach the gospel to every creature.

The annual statistics of missions in Japan have just been published. The number of churches is now 274. Of this number 153 are reported as self supporting. The accessions last year were 5,542, and the total membership 31,181. The contributions amount to \$40,662, and the increase during the year was \$6,876. The whole number of missionaries in the field, including the wives, is 527.—*Rev. Henry Loomis.*

WOMAN'S WORK.

WE shall draw the world to Christ when we are filled with religion. He came to deliver us from our sinful disposition, and create in us pure hearts, and when we have him with us it will not be hard for us. Then the service of Christ will be delightful.—*Sel.*

"God means that the church shall quicken her march and catch up with the times. Why should the world, the flesh, and the devil monopolize all the enterprise of the age?"

"WITH one tithe of the 'dash' and 'push' with which worldly enterprises are carried forward, the thirty millions of Protestant church members now on earth would not let ten years pass without filling the globe with missionary effort, and bear the good tidings of the Gospel to every family of man."

IDLE HANDS.

BY T. S. ARTHUR.

Mr. Thornton returned home at his usual mid-day hour, and as he passed by the parlor door, he saw his daughter, a young lady of nineteen, lounging on the sofa with a book in her hand. The whirr of his wife's sewing machine struck upon his ear at the same moment. Without pausing at the parlor door, he kept on to the room from which came the sound of industry.

Mrs. Thornton did not observe the entrance of her husband. She was bending close down over her work, and the noise of the machine was louder than his footsteps on the floor. Mr. Thornton stood looking at her for some time without

speaking. "Oh, dear!" exclaimed the tired woman, letting her foot rest upon the treadle, and straightening herself up, "this pain in my side is almost beyond endurance."

"Then why do you sit killing yourself there?" said Mr. Thornton. Mr. Thornton's aspect was usually sober.

"What's the matter? why do you look so serious?" asked his wife. "Has anything gone wrong?" Mrs. Thornton's countenance grew slightly troubled. Things had gone wrong in her husband's business more than once, and she had learned the occurrence of disaster.

"Things are wrong all the time," he replied, in some impatience of manner.

"In your business?" and Mrs. Thornton spoke a little faintly.

"No, nothing especially out of the way there, but it's all wrong at home."

"I don't understand you, Harvey, what is wrong at home, pray!"

"Wrong for you to sit in pain and exhaustion over that sewing machine, while an idle daughter lounges over a novel in the parlor, that's what I wished to say."

"It isn't Effie's fault. She often asks to help me. But I can't see the child put down to household drudgery. Her time will come soon enough. Let her have a little ease and comfort while she may."

"If we said that of our sons," replied Mr. Thornton, "and acted on the word, what efficient men they would make for life's trials and duties!" "You are wrong in this thing, all wrong," continued the husband. "And if Effie is a right-minded girl, she will have more true enjoyment in the consciousness that she is lightening her mother's burdens, than it is possible to obtain from the finest novel ever written. Excitement for the imagination is no substitute for that deep peace of mind, that ever accompanies and succeeds the right discharge of daily duties. It is a poor compliment to Effie's moral sense, to suppose that she can be content to sit with idle hands, or to employ them in light frivolities, while her mother is worn down with toil beyond her strength. Hester, it must not be!"

"And it shall not be!" said a quick, firm voice.

Mr. Thornton and wife started, and turned to the speaker, who had entered the room unobserved, and been a listener to nearly all the conversation we have recorded.

"It shall not be!" And Effie came and stood by Mr. Thornton. Her face was crimson; her eyes flooded with tears, through which light was flashing; her form drawn up erectly; her manner resolute. "It isn't all my fault," she said, as she laid her hand on her father's arm. "I've asked mother a great many times to let me help her, but she always puts me off, and says it is easier to do a thing herself than show another. May be I am a little dull, but every one has to learn, you know. Mother didn't get her hand in fairly with that sewing machine for two or three weeks; I am certain it wouldn't take me any longer. If she would only teach me how to use it, I could help her a great deal, and, indeed, father, I am willing."

"Spoken in right spirit," said Mr. Thornton, approvingly.

"Girls should be as rightfully employed as boys, and in the very things most likely to be required of them, when they become women in the responsible positions of wives and mothers. Depend upon it, Effie, an idle girlhood is not the way to a cheerful womanhood. Learn and do now the things that will be required of you in after years, and then you will have an acquired facility. Habit and skill will make easy what might come hard, and be felt as very burdensome."

"And you would have her abandon all self-improvement," said Mrs. Thornton. "Give up music, reading, society?"

"There are," said Mr. Thornton, as his wife paused for another word, "some fifteen or sixteen hours a day in which mind or hand should be rightly employed. Now let us see how Effie is spending these long and ever-recurring periods of time. Come, my daughter, sit down; we have this subject fairly before us. It is one of great importance to you, and should be well considered. How is it in regard to the employment of your time? Take yesterday, for instance. The records of the work of a day will help us to get

toward the result after which we are now searching."

Effie sat down, and Mr. Thornton drew a chair in front of his wife and daughter.

"Take yesterday, for instance," said the father, "how was it spent? You rose at seven, I think?"

"Yes sir; I came down just as the breakfast bell was rung," replied Effie.

"And your mother was up at half past five, I know, and complained of feeling so weak that she could hardly dress herself. But, for all of this, she was at work until breakfast time. Now, if you had risen at six, and shared your mother's work until seven, you would have taken an hour from her day's burdens, and certainly lost nothing from your music, self improvement or social intercourse. How was it after breakfast; how was the morning spent?"

"I practice an hour on the piano after breakfast."

"So far so good, what then?"

"I read the 'Cavalier' till eleven o'clock."

Mr. Thornton shook his head and asked:

"After eleven, how was the time spent?"

"I dressed myself and went out," a little after

twelve o'clock."

"An hour spent in dressing?"

"Yes, sir."

"Where did you go?"

"I called on Helen Boyd, and we took a walk

down Broadway."

"And came home just in time for dinner? I

think I met you at the door?"

"Yes, sir."

"How was it after dinner?"

"I slept from three till five, and then took a bath, and dressed myself. From six until tea time, I sat at the parlor window."

"And tea?"

"Read the 'Cavalier' until I went to bed."

"At what hour?"

"Eleven o'clock."

"Now we can make up the account," said Mr. Thornton.

"You rose at seven and retired at eleven, sixteen hours. And from your own account of the day, but a single hour was spent in anything useful—that was the hour at the piano. Now, your mother was up from half past five, and went to bed, from her sheer inability to sit at her work any longer, at half past nine. Sixteen hours for her also. How much reading did you do in that time?" And Mr. Thornton looked at his wife.

"Don't talk to me of reading! I've no time to read," Mrs. Thornton answered, a little impatiently. The contrast of her daughter's idle hours, with her own life of exhaustive toil, did not affect her mind very pleasantly.

"And yet," said Mr. Thornton, "you were always fond of reading, and I can remember when no day went by without an hour or two passed with your books. Did you lie down after dinner?"

"Of course not."

"And did you take a pleasant walk down Broadway? Or sit at the parlor window with Effie? How about that?" There was no reply.

"Now the case is a very plain one," continued Mr. Thornton. "In fact, nothing could be plainer. You spend from fourteen to sixteen hours in hard work, while Effie, take yesterday as a sample, spends about the same time in what is a little better than idleness. Suppose a new adjustment were to take place, and Effie were to be usefully employed in helping you eight hours of each day, she would still have eight hours left for self improvement and recreation; and you, relieved from your present overtaxed condition, might get back a portion of your health and spirits, of which these too heavy household duties have robbed you."

"Father," said Effie, speaking through her tears that were falling over her face, "I never saw things in this light. Why haven't you talked to me before? I've often felt as if I'd like to help her; she says, that 'You can't do it. I'd rather do it myself.' Indeed, it isn't all my fault!"

"It may not have been in the past, Effie," replied Mr. Thornton. "But it certainly will be in the future, unless there is a new arrangement of things." It is a false social sentiment, that lets daughters become idlers, while mothers, fathers,

and sons take up the daily burden of work, and bear it through all the business hours."

Mrs. Thornton did not come gracefully into the new order of things proposed by her husband and accepted by Effie. False pride in her daughter, that future lady ideal, and the inclination to do herself rather than take the trouble to teach another, were all so many impediments. But Effie and her father were both earnest, and it was not long before the overworked mother's weary face began to lose its look of weariness, and her languid frame to come up to an erect bearing. She could find time for the old pleasure in books, now and then for a healthy walk in the streets, and a call on some valued friend.

And was Effie the worse for this change? Did the burden she was sharing with her mother depress her shoulders, and take the lightness from her step? Not so. The languor engendered by sickness, which had begun to show itself, disappeared in a few weeks; the color came warmer into her cheeks, her eyes gained in brightness. She was growing in fact more beautiful, for her mind, cheerfully conscious of duty, was moulding every lineament of her countenance into a new expression.

Did self-improvement stop? O, no. From one to two hours were given to close practice at the piano every day. Her mind becoming vigorous in tone, instead of enervated by idleness, chose a better order of reading than had been indulged in before, and she was growing toward a thoughtful, cultivated, intelligent womanhood. She also found time amid her home duties, for an hour twice a week with a German teacher; and she began also to cultivate a natural taste for drawing. Now that she was employing her hours usefully, it seemed wonderful how much time she found at her disposal for useful work.

DEATH DURING PRAYERS.

A newspaper paragraph says: If this had happened to some Sunday pleasure party, the Sunday-Sabbath superstitious cranks would undoubtedly see in it a special visitation of divine Providence. The village of St. Mahlen, near Hildesheim, has been visited recently by severe hail storms, which have done a great deal of damage. To-day the people gathered in a church to pray for the cessation of storms. While the services were in progress, a thunder storm came up, and the church was struck by lightning. Four persons were instantly killed, and twenty were injured, four being rendered completely blind. The people were panic-stricken, and in the rush for the doors two children were crushed to death.

ONE of the first requisites for good reading is a pencil and a note-book. As far as possible, our reader must have his own books, so that he may mark them to his heart's content. This does not necessitate much expense. Thanks to the iniquitous absence of an international copyright law, we can buy most of the standard English books for ten or fifteen cents a volume; and no one who has known the delight of reading and marking his own books will ever be satisfied with borrowed books, even if they are incased in vellum, while his own are bound with paper. There is a comfort in cheap books; you may carry them in your pocket, read them on the train, take them into the woods, with utmost disregard; whereas with fine books you must put on fine manners and treat them with deference. Nevertheless, some books *must* be read in fair type, from fine paper, between artistic covers, to be thoroughly appreciated. So, own your own books, "costly (their) habit as thy purse can buy." Mark them, write in them, compare them with other books, and note the results; in short, *use your books*. When you reread them, you will find your notes of the greatest value and interest.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE "PROTESTANT SENTINEL."

The last number of this organ of our denomination appeared May 21, 1839. In it the editor, Dea. John Maxson, of DeRuyter, N. Y., reviewed the work which he had performed on this pioneer paper during the ten years of its issue. His motives, his struggles, and his successes are clearly described. No one can fail to be interested in the following very full extracts taken from his article.

As he turns over the leaves of the earliest volumes and runs his eye over their pages, he writes: You will not be surprised that peculiar emotions should pervade my mind when you consider the nature of all those hopes that animated me in entering upon this enterprise. How much toil and conflict it has cost, and how many prayers and tears it has drawn forth, as these hopes have been deferred. As those visions pass in review I catch the enthusiasm which they inspired. The advancement of the anticipated glory of the church, and particularly of the branch to which we belong, seemed then to light my path. Could I at that time have seen the result of ten years' experience I should have hardly believed my senses; and had I but realized the conflict it was to cost me I should have needed peculiar grace to inspire me with courage for the work. Yet now as I look back I can recognize the wisdom of that Providence which then sustained me in hiding from my view the difficulties to be encountered, and in cheering me with the nearer prospect of those glorious visions, though long deferred, yet sure to be realized in the end.

Again, as I examine the contents of the early numbers of the *Sentinel*, I recognize with peculiar sensation, the productions, the greetings, and the encouragements of dear friends, ministers of the cross, and others now in heaven. They have toiled and prayed and wept over this work, but have been called from the anticipation to the participation of their largest hopes. Elders Clarke and Stillman, Rogers and Davis, Curtis and Hull, sleep with their fathers. But new laborers in the field fill, in some degree, their places; and still the work of God proceeds.

THE CIRCUMSTANCES WHICH LED TO THE ESTABLISHMENT OF THE PRESS.

The Seventh-day people, after a mere struggle for existence for more than a hundred years in this country, had become proverbially tame and unassuming. Although in possession of doctrinal and practical tenets which were calculated to inspire them with confidence, and to induce enterprise, they remained comparatively unknown to the world; and no efforts beyond the bounds of their Societies appear to have been made to extend those truths, the observance of which had separated them from the rest of the Christian church. During this season, it is doubtful whether a solitary attempt was made to defend the Seventh-day Baptist cause by means of the press, much less to sustain those other interests which tend to the prosperity of the church. But a spirit of enterprise succeeded this state of general apathy, and other denominations called to their aid the facilities of the press, and prosperity attended their efforts. In a few instances, small attempts were made in letters and reviews published in defense of the Sabbath cause, which had suffered contempt for ages with scarcely a passing notice from its friends.

The opening of the present century commenced a new epoch with our churches; and such precious revivals were realized as were perhaps scarcely anticipated. This seemed to arouse

something of the spirit of enterprise among us; and the cause of the missions, which soon claimed the attention of the Christian world, seemed to impart its spirit to the Seventh-day Baptist Church. The few efforts made by Sabbath-keepers, or perhaps, more properly the knowledge that such a people existed, together with the unsatisfactory evidence of those who observed the First-day, brought out frequent articles from the public press for the claims of the First-day. Seldom was the opportunity unimproved in giving the Sabbath and its observers a prejudicial notice, placing them before the public in a very unpleasant attitude; and when liberty was asked for making corrections, it was seldom obtained in a way to make it a privilege. These considerations seemed to make it important that we should have a press at our disposal, to vindicate the truths we held sacred and to defend ourselves from misrepresentations; for there was scarcely a sentiment or doctrine particularly odious to the Christian church, but was ascribed by our opponents to us.

EFFORTS MADE TO ESTABLISH A PRESS.

In the year 1819, a few brethren in Schenectady, N. Y., made, I believe, the first effort to establish a press in our denomination. The object was to publish a periodical in pamphlet form, and also to publish tracts in vindication of the Seventh-day Baptist cause. It was proposed that funds should be raised sufficient to procure an establishment suitable for such an object. Subscriptions of twenty-five dollars from each stockholder were to be solicited, and the company so formed of twenty or twenty-five in number should have the direction of the press. The first signers were Wm. B. Maxson, Jacob D. Babcock, Joseph Stillman, and John Maxson. Thus having matured a plan and subscribed to its funds, they sent it to Brookfield, N. Y., for the purpose of having the stock taken. Here it was cordially received by some, but was sent back with the suggestion "that as the enterprise was new and uncertain, a publication should be commenced, edited by such brethren as may be selected; and if it could be sustained, then the press might become important." Considerable time having intervened, and the stock not having been taken, it was decided to act upon this suggestion, and the *Seventh-day Baptist Magazine* was commenced as a quarterly periodical, under the patronage of the Missionary Society.

The circumstances which proved embarrassing to this publication were: First, The editors were separate from each other, and at a distance from the press. Second, The work was chiefly devoted to religious miscellany, and published at such periods as to prevent the insertion of interesting topics of the day. This rendered its patronage small. Third, The expenses were large, from the fact that full prices were charged for the work, remunerating the printer with the profit on his work, which was never realized by the publishers and occasioned them considerable pecuniary loss. These, together with the onerous charge for postage, and the difficulty of collections after fifteen numbers had been issued, made its discontinuance necessary, but not without sincere regret on the part of its friends and patrons.

The benefit of a religious periodical was sufficiently developed by this experiment to satisfy the friends of the cause of the importance of such a work. Nevertheless about six years passed before another attempt was made. In the forepart of the year of 1829, the subject was again revived. The increase of interest felt in religious enterprises and missionary operations started by other denominations was produced

to a great extent by their periodicals,—while we were destitute of any such medium. A large proportion of our members, from the frequent occasions of complaint of injustice to our cause done through the periodicals published, had imbibed a dislike to them. So they were deprived, in a great measure, of much important religious information, this, in connection with the continual attacks made upon our faith, made another effort necessary.

The publisher of this paper being one of the movers in the first enterprise did not feel that a sufficient test had been made of the practicability of sustaining a press in the denomination, as the experiment had not been fairly made. That a paper could be sustained if the printing and publishing interests were combined, seemed probable. He was, therefore, induced to make another proposition to establish a press with the view of publishing tracts, pamphlets, and other works as our people required. This effort finally matured into the publication of a weekly paper; various friends were consulted and they gave the enterprise their sanction, but no direct encouragement could be obtained in the way of assuming any pecuniary responsibility. The obstacles encountered seemed rather to kindle an irrepressible desire to make the experiment, though it might be made at the greatest possible sacrifice. The subject was accordingly laid before the General Conference, and it received its unanimous approval and recommendation. Also the American Seventh-day Baptist Missionary Society warmly sustained the project, and directed all their agents to solicit for the paper. Proposals were soon thereafter issued, apparatus procured, and the work begun.

COMMENCEMENT AND PROSPECTS.

The first number of the *Protestant Sentinel* was issued under these circumstances, with very partial returns from agents, a small number, not exceeding 200 subscribers from the Seventh-day Baptist connection, were returned at the close of the first quarter. Other denominations, from local considerations and curiosity, formed about an equal number. At the fifty-first number of that volume, the whole amount of support from the several Societies published by request, as will be seen, was 327. Subscribers outside of these made about 600 in all. Near the middle of the next volume, a circular was issued setting forth the circumstances of the establishment, and appealing to agents and friends to decide on the continuance of the paper by their efforts in extending its circulation, as the support was short of expenses. This was generously responded to and in a short period the list arose to about 800. About 500 of these were from Seventh-day Baptists. While those from local interests were constantly falling off, those of the connection had remained generally supporters of the paper; and up to the present volume, the list of Seventh-day Baptist subscribers was as full as at any time since its commencement. The paper having given satisfaction was favorably noticed at every session of the General Conference and every encouragement in their power was given; still it fell short of a support and its discontinuance became probable.

The limited support occasioned a continual loss, although the strictest economy was observed in every department of the business; so that at the close of the sixth volume the expenditure, estimating labor at a reduced rate for the first four volumes, had accumulated an amount of sacrifice which was considerable, as was shown by the fact that the whole amount of

receipts for the six volumes was \$5,643, while the cost of printing them was \$8,978, leaving a deficit of \$3,335. (See report of a committee at the close of volume 7.) This was exclusive of various incidental expenses at the first purchase of the establishment, and including the use only, and excluding all expense of removals. But the expense of starting made a large proportion fall on the first volume, while the later volumes came nearer a support and fell but little short.

(To be continued.)

SABBATH REFORM.

GREAT DEMANDS.

Text: Luke 14: 28. Theme:—Preparing for Great Demands in God's Cause.

A crisis is at hand. The Sabbath question has reached a point, both in this country and in Europe, where a reconsideration is imperative. We have labored to raise this storm. God has blessed our efforts and added helping agencies, until we cannot go backward, if we would. The question is not of one day against another. We stand for loyalty to God; for obedience as against disobedience; for reverence and Sabbathism against irreverence and Sabbathlessness. Seventh-day Baptists have waited for centuries "in dumb endurance," with little hope, knowing that God bade them stand, as the Roman soldier stood at the gate of Pompeii while the ashes from Vesuvius covered him. Our fathers have laid the foundation well. To us the call comes, "Count the cost, and build the tower." We must heed this call and rise with the occasion, or be overwhelmed by the coming tide.

OUR NEEDS.

1. *We need to realize that this demand is on us.* It is easy to see that demands are here, and that some one must meet them. To realize only thus much is of little value. We are so related to the Sabbath and its history that there can be no question as to our duty in the coming struggle. The history of each year since 1671 testifies that we have come into the kingdom for such a time as this. These closing years of the nineteenth century demand of us what was not demanded of our fathers. Under God "we are able to go up and possess the land," though giants roam from end to end of it. Filled with this conviction we cannot fail; without it we fail before we begin.

2. *We must realize that the hour and the demand are here.* Our fathers dreamed that the time might come when they could do more than wait. We have said: "It may come in our day." These things can be said no more. Our prayers are answered. The time for taking new positions is here. The opening year of the last decade of the nineteenth century lays at our feet the command to rise and build. It is no longer a question of what yet may be, but of what is. Many agencies and influences conspire to force the question, Sabbath or no-Sabbath? to its final issue. Press, pulpit, and platform unite to raise the cry. True religion voices the demands of God's law, and of his Sabbath. Philosophy and tradition seek in vain to apply this law to the Sunday. Irreligion aims to ruin all by overthrowing the authority of the Word of God. Extraordinary efforts are being made to renew the reign of civil Sunday-law in the old world, and in our own land. All these movements are in the interest of holidayism and Sabbathlessness. In military phrase,

"The action is becoming general all along the line." What we have done in the past demands ten-fold more to be done in the future. The sound of the rising conflict ought to be sweet music to our ears. Opportunity is duty; *opportunity is duty*; both are here, eager with haste and palpitant with anxiety. These things we must believe, realize, and act upon. To do less is to fail.

We must be more fully denominationalized. I do not say more sectarian. The sectarian is narrow; one who defends his creed because it is his creed, and not because it is truth. The genuine denominationalist is broad-viewed, and earnest in the advancement of all truth because it is truth. Those who are in the minority are charged with narrowness because they dare to stand alone, while the real reason of their isolation lies in the fact that they are too broad-viewed to follow the crowd blindly. Seventh-day Baptists need to cultivate a broad denominationalism in order to do the work which is now demanded of them.

3. *We need to compact our forces and to possess a denominational home.* The history of Christianity shows that forms of organization have much to do with denominational growth, and with the propagation of doctrines, true or false. All great missionary and proselyting movements have been associated with superior and effective forms of organization. The Roman Catholic Church owes its success and power to its polity rather than to its purity. It inherited the idea and the form of organization which gave world-empire to Pagan Rome. And in spite of Protestantism it has a fair prospect of regaining world-empire in religious matters. All Protestants illustrate the fact that success lies, largely, in the purpose which calls a people into existence, and in the character of their organization as fitted to the purpose of their existence. Our earlier polity could not have been other than it was. Changed circumstances and new demands now require a modification of our polity and methods. Intense individualism and independent congregationalism have been our strength. If continued beyond this point they will become our weakness and ruin. *Individualism must give way to compactness and unity.* We must adopt the military tactics by which small forces are massed and flung like thunderbolts where danger is greatest and victory is nearest. Our denominational polity and methods must be rearranged under the demands of this idea.

Foremost among the pressing demands to meet this emergency is a denominational home, head-quarters, center. This must be located in the most active, throbbing center of the world's thought and action, where all the currents of influence are ebbing and flowing. The time for isolation on our part is past. We, and the truth we represent, must plunge into the current to be carried to success, or to be overwhelmed and left with the debris and seaweed on the shore of the dead past. This denominational home must gather under one roof all the executive forces of the denomination, all our missionary and publishing interests. We are now centerless by having too many partial centers, all of which are removed from a real center of supplies for the world's field of battle. That which has been adequate to the demands of the past will hasten defeat unless supplemented by what is now demanded. The bank of the Red Sea was a safe place until God said: "Move Forward." A similar choice lies at the feet of Seventh-day Baptists to-day. If we heed we shall move with God towards victory. If we dally, the child is born who will write our epitaph. It will read: "*They would not rise and build when opportunity and duty called.*"

PRESENCE OF MIND.

It was a fine afternoon, when R. Jecheskel Landau, Chief Rabbi of Prague, was sitting in his library with volumes of rabbinical works before him deeply engaged in study. He did not notice the entrance of a big, stout man, who came into the room and remained standing behind the chair of the Rabbi. The white, bloody apron of the man indicated his profession. The Rabbi, vexed at the interruption, asked him his business.

"Rabbi," said the butcher with a rough voice, "people speak of you as a great man. Nothing is impossible for you, you are even able to fly in the air. I wish to convince myself whether people speak the truth. If you are really such a great man, then jump instantly out of the window into the street."

During his speech, the Rabbi was soon aware that he had a crazy man before him. He tried to persuade him to abstain from his request, but the butcher became wilder, and brought forth a butcher-knife he had hid behind his apron, and screamed: "Either you jump out of the window, or I cut your head off. Now will you jump?"

Rabbi Jecheskel felt that there was no other way but to comply with the request of the crazy man, for in case of refusal he would meet a sure death, and in the other way he might experience only a broken limb. Trusting in the help of God, he approached the window, when a new thought struck him.

"Listen," said the Rabbi, in an apparently composed voice to the butcher. "To jump out of the window is no great art; everybody, and even you, could do it; but if you like, I will show you that I can do more than any one else. I will jump up from the street to the window. Would you like to see that?"

The man appeared to ponder over this proposition, and said: "Yes, you are right, Rabbi; that would be more a wonder; do it."

We need not add that the Rabbi quickly left his company, and hastened down to the butcher stands in the neighborhood, to inform the butchers of the incident. Some strong men went to the Rabbi's room, where they found the lunatic looking out of the window, expecting the promised jump.

A COWBOY SERMON.

The Champion, Montana, *Herald* says: "Lots of folks that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now, I tell you how I look at that. I am working for Jim here. Now, if I'd set around the house here tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in nights to serenade him, when he'd rather sleep, I'd be doin' just like lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my chaps and rustle among the hills, and see that Jim's herd is all right and hain't sufferin' for water and feed, and bein' run off the range and branded by thieves, then I'm servin' Jim as he wants to be served. And if I was ridin' for the Lord, I'd believe it was his wish that I'd ride out into the ravines of darkness and the hills of sin, and keep his herd from being branded by the devil, and run off to where the feed was short and drinkin' holes in the creek all dry, and no cedars and pines for shelter when the blizzards come.

"I don't see how I'd be helpin' the Lord out if I jest laid round the ranch, eatin' up the grub I could git, and gettin' down on my prayer bones and taffyin' the Lord up and askin' for more. The Bible says somthin' somewhere—I've got the place marked with an ace of diamonds—about how people serve the Lord by feedin' and waterin' and lookin' after the herd, and I think it would do lots of people good to read it over. When a critter has had his moral natur' starved ever since he was a calf, and been let run a human maverick till the devil took pity on him, just 'cause nobody else didn't look after him, and put his brand on him so deep that even in the spring, when the hair is the longest, it's no trouble to tell whose herd he belongs to, it shows mighty plain that the cow punchers of the Lord has been huntin' salary harder than they've been huntin' souls."

THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

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

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

"LOOKING down into the loathsome drain,
 I saw the sky,
 And one pure star in its purple plain
 Shone still and high.
 The star of peace that we've sought in vain
 May near us lie!

May lurk, unseen, in some soul forgiv'n,
 Patience awhile!
 The penitent heart with anguish riven,
 Dare we call vile?
 Look into it for a glimpse of heaven
 And Christ's own smile!

READ the minutes of the Associations as they are appearing from week to week in the RECORDER. They are interesting reading, in and of themselves, and through them you will be enabled to feel the religious pulse of the different sections of our denomination. You not only gain this information, but you will also form the acquaintance of our active workers. Their names become familiar to you as associated with certain localities; you learn their views upon issues more or less vital to our people; you in your turn become more interested in the same questions; by and by you meet, not at all as strangers, but as brethren already known to each other through this interchange of views, working for the same interests, already yoke-fellows. Young men and women, read the Minutes.

THE fourth of July, with its usual noise and din and dissipation, will soon be upon us. We note with pleasure that some of our contemporaries are pleading for some more sensible methods of observing it. It has long seemed to us that the burning of gunpowder, blowing of horns and ringing of bells were not essential to the cultivation of patriotism. Let the day be a holiday, as free from care and labor as possible, but let us have done with the din and racket which suggests the rudest barbarism. Let us cultivate our patriotism by such methods as will also cultivate and not debase our manhood. Let us celebrate the deeds of our fathers in such a manner that our children can at least respect their memory.

ONE of the most famous structures in the history of marine service is the Eddystone lighthouse in the English Channel. There have been three structures on the reef before the present one. The first two were built of wood and did not long bear the great strain put upon them by the raging elements. The third was built in 1757-59, and has but very recently given place to the present structure. The stone of which it was built were carefully dovetailed into the solid rock of the foundation, until it seemed that no power could ever shake it. When at last it came down it was not the workmanship but the foundation which was at fault. The rock itself had been so undermined and worn away by the action of the sea that it could no longer support in its proper position the consummate workmanship of the great engineer. This interesting fact gives point to the oft-re-

peated lesson on the importance of always building on a sure foundation. This is as true in building human character as in building light houses, and vastly more important. The Lord, through his prophet, says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." And the apostle affirms, "Other foundation can no man lay than that is laid, which is Jesus Christ." In these days of human philosophies and schemes for moral reformations, it is well to emphasize constantly this positive affirmation of Paul; for if we build never so well on any other foundation it will some time crumble and fall, and our best works will be swept to everlasting ruin.

CENTRAL ASSOCIATION.

(Continued from page 403.)

ance of supporting the cause of Christ by systematic contributions, and would recommend the plan adopted by the Societies at our last general Conference.

All of which is respectfully submitted,

W. C. DALAND,
 J. L. HUFFMAN,
 B. E. FISK,
 E. A. WITTER,
 E. M. DUNN,
 O. U. WHITFORD,

Com.

On motion of C. A. Burdick, the resolutions were adopted by items.

The first resolution was adopted after remarks by W. C. Daland, J. L. Huffman, L. R. Swinney, A. B. Prentice, A. Lawrence, J. B. Clarke, J. E. N. Backus, O. U. Whitford, A. Barber, E. M. Dunn, B. E. Fisk.

In view of the remarks and the resolution itself, the Moderator asked Bro. J. L. Huffman to lead the Association in prayer.

Singing, "Nearer my God to Thee."

The second resolution was adopted by a standing vote, after remarks by O. U. Whitford, C. A. Burdick, A. Lawrence, A. B. Prentice, E. A. Witter, W. C. Daland.

The third resolution was adopted after remarks by W. C. Daland, O. U. Whitford, B. E. Fisk.

The fourth resolution was adopted after remarks by E. M. Dunn, W. C. Daland, O. U. Whitford.

Benediction by J. E. N. Backus.

AFTERNOON SESSION.

2 P. M. Called to order by the Moderator, who announced that the missionary hour would be under the direction of O. U. Whitford, Recording Secretary of the Missionary Board.

"Rescue the Perishing," was sung. Prayer was offered by A. Lawrence.

Stirring remarks were made by O. U. Whitford in regard to the work and needs of the Missionary Society. He deemed that our first work as a denomination was to save souls. Men must be brought to Christ in order to be obedient to his law and requirements.

"Our Mission Field, its Needs and Requirements," was the theme of the hour.

E. M. Dunn made interesting remarks in regard to the condition and needs of the work in Missouri.

A. B. Prentice spoke of the Louisiana and Mississippi fields. He described the locations of our people in these States, and spoke encouragingly of their prospects.

J. B. Clarke represented the conditions and wants of Texas and Arkansas.

J. L. Huffman represented the interests, prospects and needs of the West Virginia field.

"O, where are the Reapers," was sung. O. U. Whitford spoke of the interests of other sections of the home field, Minnesota, Wisconsin,

Illinois and Kentucky, and of the foreign field. W. C. Daland spoke of the inter-dependence of the home and foreign work.

L. R. Swinney spoke of the Mission field—an open door for the best talent and culture of our young people. The order of business being resumed, the fifth resolution was adopted after remarks by W. C. Daland.

The sixth resolution was adopted after remarks by B. E. Fisk, J. B. Clarke and W. C. Daland.

The seventh resolution was laid on the table.

H. D. Babcock presented report of the committee on finance, which was recommitted.

W. C. Whitford presented report of the committee on Nominations, as follows:

Moderator—C. A. Burdick.

Clerk—C. J. York.

Assistant Clerk—A. Whitford.

Treasurer—C. M. Beebe.

Corresponding Secretary—W. C. Daland.

Committee on Obituaries—J. E. N. Backus.

W. C. WHITFORD, } Com.

W. A. BABCOCK, }

Benediction by A. B. Prentice.

(To be continued.)

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 18, 1890.

One has not heard much said relative to an adjournment of Congress for the past fortnight, and the indications are that our law-makers expect to stay at their post during the rest of the summer. If they do, and even if they should remain until the time for the opening of the second session of the present Congress, they would have an abundance of important work for every moment of the time.

So far the week has been an interesting and busy one both in the Senate and House of Representatives. In the former the silver debate had the right of way until it was remonetized by a vote of 42 to 25. As the discussion drew to a close there was a great display of interest in the proceedings. The attendance of Senators was large and the galleries were well filled. Both sides became excited and wanted to witness the end of it, in that branch of Congress. Of course the concurrence of the House and of the President has yet to be given, but it is pretty well known that the majority of the House favors the bill, and that it would be dangerous politically for the President to veto it. To approve it, he will have to sacrifice his Secretary of the Treasury, but notice was served by the Senatorial vote in a manner that cannot well be ignored.

And now that the silver question is out of the Senate's way, there is likely to be a struggle for precedence of other important matters. Senator Allison wants the Legislative, Executive and Judicial appropriation bills considered. Senator Platt wants the bill to admit Wyoming to the Union taken up. Senator Frye wants to press his shipping bills upon the attention of the Senate, and dozens of other Senators have their favorite measures to push forward.

Senator Edmunds latest role is as defender of the body to which he belongs against the imputation of being a clique of monopolists. He said the Senate had so long been regarded as the great bulwark of monopolies and corporations by reason of the large number of millionaires occupying seats in the body, that he felt constrained to assail the impression. The Vermont Senator asserted in contradiction of this position, that all important legislation for the last ten years affecting great corporations had in the outset been the work of the much

misrepresented and abused United States Senate.

A notable wedding took place yesterday in the chapel of the Catholic University beyond Soldier's Home (Baron) Von Zedtwitz the German Minister to Mexico was married to Miss Lina Caldwell, the sister of the lady who gave \$300,000 to the building of this institution and whose engagement to, and final rupture with Prince Murat was the subject of so much gossip some months since.

This marriage ceremony lasted forty minutes and was performed in a chapel built by the bride. At the close of the low mass following the ceremony, the Bishop turned to the pair and announced to them that he had received the blessing of the head of the church, the Pope of Rome, upon their bridals.

There was a feature of this wedding that was puzzling to the uninitiated. The bride is a Catholic, the groom a Lutheran, and it is an almost unheard of occurrence for a marriage between a Catholic and a Protestant to be solemnized in a Catholic church or chapel. Some explained the fact that such a marriage could take place in a chapel which is only dedicated, while it could not take place in a Church which is consecrated, but it seems a dispensation was obtained permitting the marriage in the chapel because of the fact that it was a gift of the bride to the University.

Representatives of the National Prohibitory Amendment Committee for Congressional work have been heard in the past few days in behalf of prohibition before the Senate and House committees. They also held a temperance mass meeting at the Metropolitan Church, at which speakers from various sections made encouraging addresses. Some of the prophecies of the speakers were to the effect that prohibition will finally sweep the land like a mighty cyclone, and that the recent decision of the Supreme Court was only helping the matter along. Representative Pickler, "from the land of the Dakotas," expressed himself as glad the temperance question was in politics, and that it must stay in politics until it is settled. "Each of the old parties," said he, "must be crowded into this question until they can evade it no longer."

BROTHER LUCKY'S WORK.

LEONARDSVILLE, N. Y., June 8, 1890.

To the Editor of the SABBATH RECORDER:

Dear Brother:—When I wrote last I did not intend to speak so at length. In referring to what Brother Lucky has been doing the last year, I must say that it has been work of a somewhat different kind from that he tried to do in this country. He has been, since early last autumn, assisting the missionaries and pastors who are working among Jews in Galicia and Roumania, and has been also laboring to bring them and those who are in authority at Leipsic in the *Institutum Judaicum*, to recognize the truth and value of his principles and of his views on mission work. In this he has been successful. In some respects, he may almost be said to have revolutionized their methods. To this testify Herr W. Faber who is, in a sense, the head of that center of missionary activity, now that Prof. Delitzsch is gone, and Herr Dr. Johannes Mueller, whose article in the *May Peculiar People* gives evidence of Brother Lucky's influence. Brother Lucky has greatly endeared himself to many workers in South-eastern Europe, and has here and there in those countries, a large number of Christian believers, who call him their spiritual father. That he has not won converts whom he has sent to us, ought not to be taken as evidence

of his inactivity. With Herr Faber, Herr Mueller, and others, I have been in correspondence for a long time, and thereby am assured of his faithful and earnest endeavors to uphold the truth as he sees it. Perhaps the easiest and most satisfactory way I can bring this before your readers, will be to translate from German and Hebrew portions of letters from different persons.

PART OF A LETTER FROM HERR W. FABER AND PROF. FRANZ DELITZSCH.

LEIPSIK, Aug. 7, 1889.

Esteemed and Dear Brother,—We are under the necessity of sending you a hearty greeting, as an expression of our gratitude to you, for so warmly espousing the cause of the conversion of Israel in America, and for continuing in *The Peculiar People*, the last life work of the lamented Friedlander. We thank you also that, through the self-sacrificing help of you and your friends, dear Lucky was enabled to publish his *Eduth*.

Over fifty years ago, the elder of the two undersigned in his book, "Science, Art, Judaism," pointed out that the Hebrew language must not, through Christianity, lose its national existence. All the Jewish-Christian literature, at that time in existence, was not able to constitute even a beginning of the desired Christian revival of the holy language. It is to him, in the evening of life, a great joy to live to see the dawn of this renewal. The Hebrew style of Joseph Rabinowitsch, is nationally Jewish, and transfigured by a Pauline spirit. He has an apologetic diction of wonderful strength and boldness. The learned exegetical works of our old friend Jechiel Lichtenstein, speak the language of a Christian commentator in a nationally Jewish form, which may be ranged along side the Jewish exegetical works of the greatest rabbis. But you, esteemed brother, have, through your help, placed our dear Lucky in a position to edit the first national Jewish Christian newspaper. With all classic elegance and with every art of the modern style of Jewish periodicals, the *Eduth* bears the message of Christ into Jewish circles.

Yours in the love of the Saviour, etc,
FRANZ DELITZSCH,
WILHELM FABER.

PART OF A LETTER FROM HERR DR. JOHANNES MUELLER.

LEIPSIK, Oct. 14, 1889.

Dear Brother Daland,—We have conferred especially with Brother Lucky in regard to what should be done in particular in regard whether it be advisable that he return to America. This question depends for its answer upon another, i. e., what shall, in the future be Lucky's calling and what his field of work.

From the beginning, even while Lucky was in America, it has been clear to Faber and myself, that his calling was the proclamation of the gospel among the Jewish people, and his field of work that portion of the people who are faithful to ancient traditions, as they are found in those compact masses of orthodox Judaism in eastern Europe. There is his origin, there are his home associations, there were his first signal successes, there are all the points naturally favorable to further work. For him to go away from there would be simply to yield to persecution. . . . I traveled with him six weeks; with what success I know not. But at all events, he has seen how white the field is for the harvest—for the right reapers—how few there are of such suitable workers, how great the need is of work, just at this time, and of just that kind of work which Lucky desires. And in every place he hears the cry: "Stay here and help me." His heart responds: "I must stay."

If I am to give my opinion, it is this: *There is no man who understands as well as he does, how to work for the Lord in the east in so unselfish and skillful a manner. There is no man who, with such a comprehensive knowledge of Judaism, and such a fine appreciation of Jewish feeling, can bring primitive Christianity so near to the Jew as he can.* His great experience in general, with Jewish circumstances as they exist in those regions, with their peculiar religious views, and with mission work both in detail and as a whole, and particularly his large acquaintance with the most prominent Jewish personalities, with the scattered multitude of Israelites influenced toward Christianity, especially his past labor on this field, make him, not only in a remarkable manner suited to the work, but also to be a leader and mentor to our young missionaries.

Yours in the Lord,
JOHANNES MUELLER.

LETTER FROM PROF. FRANZ DELITZSCH AND HERR W. FABER
LEIPSIK, Feb. 20, 1890.*

Esteemed Brother Daland,—Receive our hearty thanks for your picture and for your dear letters. We rejoice very much that you in your way, by tongue and pen, are so tirelessly active in the cause of Israel, and wish for your labor the richest blessing of the Lord. You have

afforded us great joy by your translation of "Ernsté Fragen," (Solemn Questions) in *The Peculiar People*. Perhaps it will be possible for you to have your translation issued as a separate pamphlet. That would be a source of blessing to the Jews in America. We should also be glad to see "*Sind die Juden,*" etc. (Are the Jews really the chosen people?), made accessible to English speaking Jews by your pen. God willing, your friend and ours, Lucky, will soon let the voice of the *Eduth* again be heard in Galicia.

It has pleased the Lord to place us here in Leipsic under the discipline of the cross. The first undersigned has lain now for months very low, still he can, though suffering great pain, work at his revision of the Hebrew New Testament. God willing, the final edition will appear in the course of this year.

Two of our young missionaries, Wiegand and Meissner, will soon be settled in Galicia. We hope that friend Lucky will be a faithful counsellor to both. It will also be nice for him to have near him these two dear young witnesses to Israel.

Think of our work with love and prayer. The thorny field of Israel needs the dew of the prayers of many of God's children, that the seed of the Word may spring up. With hearty greeting,

Yours in Christ,
FRANZ DELITZSCH,
WILHELM FABER.

* Less than two weeks before Prof. Delitzsch death.

I have interesting letters from Herr Wiegand and Meissner, who are mentioned in the last letter, but have not time to translate them before I leave to attend the State Sunday-School Association.

PORTIONS OF LETTERS FROM HERR STEPHAN VOLLERT, MISSIONARY IN CZERNOWITZ.

February, 18, 1890. . . . It has been to me a great joy to learn to know dear Brother Lucky, and it is a comfort to me that he is working with me among the Israelites. . . . He is a servant of our Lord Jesus, who has taken up his cross and is following him. May the Lord strengthen him with power from on high, and keep him long for the salvation of Israel.

May 14, 1890. . . . At Easter, Herr Faber, Lucky, and a Norwegian pastor were with me for some time. I then made two journeys to preach the gospel to the Jews in my little country. . . . I rejoice from my heart that in a few days the *Eduth* will again appear. It will cause a great storm among the Jews in our countries. God grant that even this may prove a blessing. . . .

If Brother Lucky were winning converts thick and fast—or even not so fast—and shipping them to us, we would consider his work of value, even if some of the converts should turn out badly. It is my belief, however, that with his opinions and convictions he is, for the present at least, doing more for the cause of Israel's welfare than he could in any other way. The death of Prof. Delitzsch was a sad blow to us, for he was the acknowledged leader in this department, and in his later years he had been slowly coming to the truth of our position, especially in regard to Jewish Christianity for the Jew, and also in regard to the methods now current in the mission fields. When Christians of all denominations come to admit, that the Jew who believes in Christ may be a consistent Christian and observe the law—that he at least need not change his Sabbath—they may be quicker to perceive that the authority for a changed Sabbath is wanting for Gentiles as well. May not the new order in the Jewish-Christian world prove another lever for the accomplishment of what our hearts desire as Seventh-day Baptists.

Faithfully yours,
WILLIAM C. DALAND.

NEVER condemn a thing you do not understand; never say a thing is not true that you have not investigated; and above all things, decide whether a thing be true or false, by the Word of God, and not what you think or have been taught, because it may be, perchance, that the teaching was error. *Investigate—get at God's facts.*

YOUNG PEOPLE'S WORK.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

It is not easy in the world to live after God's opinion, for God and the world are frequently contrary the one to the other, and the world's opinion is potent.

NOR is it easy in solitude to live after God's opinion, for God and the human heart are too often opposed, and the wilfulness of the heart is great indeed. Still this seems easier sometimes than a godly life in the world.

THE truly great and good man is he who in the busy world, or in his silent life apart from others, molds his life after that high and noble ideal which is God-revealed. He attains the truest independence and the most perfect sweetness.

THE CHRISTIAN ENDEAVOR IDEA.

BY PROF. WARDNER WILLIAMS.

Presented at a District Conference of the Y. P. S. C. E., held at Bath, N. Y., May 15, 1890.

(Continued).

In the consideration of this Society let us look to the spirit of the organization rather than to its outward form. The great problem is, how best to accomplish the most good through this Society. Under its several departments of Christian work it endeavors to advance the cause of truth and culture in many ways. The same is true of a society as of a spring, that it cannot rise higher than its source. There must be a burning and living fire within, kindled from on high, and we are set, as were the virgins in the Roman temple, to keep it ever burning. There is an intent in the establishment of these different lines of Christian endeavor which should have the spirit of the Master.

Beside doing much good directly, the Society furnishes a kind of school preparation for the work of life. Since we find certain well-established principles which enter into personal success, so they may be made to apply here. First, there must be conviction, both in regard to the work to be done and our ability to do it. This point of conviction I consider of vital importance. A man without conviction which settles into his inmost soul can never expect to succeed. Who was it stemmed the tide of Catholicism in Germany, and established Protestantism in its stead? He who by the conviction of his soul set the world vibrating by every stroke of the hammer with which he nailed his theses to the cathedral door. With kings and kingdoms to oppose, Martin Luther, by the conviction of the truth within him, set the world aflame for Protestantism, and Christianity triumphed. It was conviction which led the martyrs to give their bodies to be burned for the gospel's sake, and most of all, led the Son of Man to hang upon the cross that through faith in him we might be saved. The young man or young woman who goes out into the world to do the Master's work without a conviction which thrills his very soul had better save himself the chagrin of failure by never attempting it.

The literary department is, as I apprehend it, not only to entertain, but to elevate the world, through the medium of literature and what a potent factor in the elevation of humanity. How

we may be elevated and introduced to new realms of thought and feeling, new purposes and resolutions by some choice selection, or how every taste may be lowered. We must have ideals and bring the world up to our ideals if we would raise it. We should, on the other hand, guard against following our ideals so closely that we cannot adapt ourselves to the circumstances around us. Education is two-fold in its nature. First it elevates the individual, and second, through him those around him. I believe it is our privilege, if not our duty, to contribute each our talent to the world in the uplifting of humanity, and this is one of the ways in which it can be done, by giving to others those bits of culture to be obtained through literature, which shall lift them up,—who has not felt such upliftings? The same might be said of music. If there is one thing I detest, it is music which pampers to the lower taste, and is rendered only to please. Deliver us from such a degeneracy of an art so divine as music. If one soul is elevated then is not one effort in vain. When none but Aristotle was present to listen to the lecture in the Academy of Athens, Plato proceeded, as usual, saying that "so long as he had Aristotle for an audience he had the better half of Athens."

Again in social life. There is a social life which is high, true and noble, which cultures and elevates a person, and there is a social life which degrades. We believe there is something noble in the nature of every individual. We cannot always see it, as we do not know the innermost life, but as we come to understand the individual we are often charmed by some point in his character—a spark of the Divinity within the person. This may be cultured and the person elevated, or it may be debased and the person led downward. Again we believe all persons have some one thing which lies nearest the heart, often kept as a closely guarded secret concerning their plans of life work or mission in the world, so sacred to them they scarcely dare trust themselves to talk about it. But when they are drawn out on this theme, and are encouraged and shown the possibilities of this their cherished plan, there is a new star risen for them and the world grows immediately brighter. They seem to come to a new consciousness of their powers, and to catch a new purpose in their lives, and an inspiring day-dream breaks for them. Who has not felt this experience? It is by personal contact. It is where heart touches heart in the social life that the soul is reached.

If you would help an individual you must meet him on his level, then you can gradually bring him to yours. We should beware lest we shoot too high in our desire to benefit our fellow-men. The arrow never reaches the mark which flies overhead more than one which falls under foot. We need a broad-mindedness which shall fit us to adapt ourselves to the wants of those around us. We cannot fit ourselves, like a perfected machine, in the schools for this adaptation to the work of life. Some of it must come through the personal contact of social life. Neither can any degree of talent or education set us apart as belonging to another set of people than those about us. Are we not in duty bound by our higher culture, endowments and opportunities, to give those less favored the benefit of them? Although there is much need of assistance in the form of personal relief, I think there is vastly more of the kind where the heart desires a warm and trusty friend—an inspirer to higher ideals and living. We need to study to see the good in those about us, and not only to see it, but to appreciate it, and withal, to let them know we appreciate it. Such inspiration is more than

meat to the lonely, discouraged souls about us. Who has not been thus, at times, encouraged? There is such a thing as being generous in these things. We can all give money, but it is another thing to give the inspiring word of a generous heart to some one who needs just this bit of encouragement more than anything else. We should be considerate of the feelings of those about us, and have a pleasant word for all, especially for children, as a word or a smile or some slight recognition often means more to them than to older persons. It costs nothing to be pleasant, and it does bring a flood of sunlight into the hearts of those about us. Many of us possibly can lift with a powerful lever, who do not appreciate, as we should, the little forces which lift the world, little by little, but nevertheless surely lift it.

Again in the temperance work. I do not think that here we should give any uncertain sound. This work, I believe, has God in it, if he is in any onward and upward movement. If all would take their stand on this question upon the right side, how much more quickly it would be realized! When a great reform comes before us, shall we evade the truth, and like the Jews cry, "Crucify him!" "crucify him!" or shall we stand with God, and so upon the side of victory? Why do we need to hesitate, in the light of the nineteenth century, between right and wrong, or why should we compromise principle? Suppose the Church of Christ would declare against this evil, what a power it would be. And if the Church of Christ, which has been redeemed by his precious blood, can not do it, who can? Suppose the United Society of Christian Endeavor would do it through its six hundred thousand members, what a power to stay the evil that would be. If we, as Christian young people, who are working for "Christ and the Church," and who are not bound by past experiences, cannot declare against this evil, who can? When State after State, which tries to raise a protest against this evil, is bound hand and foot by the liquor element, it seems to me it is time we had a clear and decided opinion about the matter.

We cannot flourish the hoe about our heads or scratch a little about the weeds in God's acre. We must strike so much as in us lies, and strike to kill, by word and deed, upon this point. While every age is an age of cowards, every age furnishes us with examples of heroic living. While every reform has a lowly birth, even Christianity itself, we know right will finally triumph because it has the power of God behind it. So we do not need to be discouraged, whatever evil may confront us, for right will triumph, the day will dawn, and we shall come in with a cry of victory by and by.

If time would permit, we might consider all the departments of Christian Endeavor work. There are a few things, however, worth remembering. First, that God has given to many things wings and among them words. The maple seed has its little wings, that it may flutter and be borne by the winds away from the parent tree, to bring forth new life, and beautify the earth in a new place. On the other hand, the thistle blossom is provided in a similar manner with its balloon-shaped seed which floats away to unknown parts, and brings forth its harvest just the same. Words have an uplifting or depressing power. They fly out into the world, and are borne to unknown hearts, and have an influence for good or evil. Words are the exponents of the heart, and in the eyes of the world are judged accordingly. Second, that the Christian life is a Christian Endeavor. We have to live one day at a time. Each day must have its toil, its reliance upon a Higher Power, and its

success all in itself. We cannot consider ourselves secure, in the Christian life, from temptation. The Christian life is a great protection, but it cannot, like a life-preserver, bear us up whether we will or not. John Bunyan once exclaimed, upon seeing a drunken man, "But for the grace of God there goes John Bunyan." Third, the life is in the heart, and we need to keep the heart strong in *right purposes*. It is not so much that we fail, as that we keep our purpose strong to live a right life, for we can make our failures stepping-stones to greater success and higher endeavor, if we but rightly view them.

It is well to remember that,

"We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount its summit round by round."

There is certainly consolation in the words spoken to Christ:

"He shall give his angels charge concerning thee, to guard thee;
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone."

Luke 4: 10, 11., R. V.

The Christian life is a Christian endeavor, and the true Christian life is not in form or outside show, but in our innermost hearts, for "God is a Spirit, and they that worship him must worship him in spirit and in truth." Whatever may be the outside, let the inside of our lives be true and noble. This we cannot accomplish unaided, but let us live, day by day, relying upon the hand which has promised to help us in our Christian endeavor, and finally save us with his everlasting salvation.

GOOD LITERATURE.

SATIRES.

In all the range of literature there has never been found any weapon for castigating the perpetrators of follies and vices that will equal that of satire. A thousand sermons may be preached by the most eloquent divines, a thousand addresses may be made by the most honored of public men, all aiming to call public opinion to the suppression of some evil in society and yet the end may not be attained. Let *Punch* or *Puck* publish a sarcastic squib, and its influence is felt at once. Even when satire has descended into mere burlesque, as employed in political papers in the shape of outrageous cartoons used almost altogether for a partisan and one-sided effect, the impression produced is immense, and we can well imagine the shrinking which every sensitive man must feel from entering into political life when such a fiery ordeal necessarily awaits him at every step of his career.

Satire has been employed since very early times, but the idea of the word and of the style which goes by that name have changed much since the time of Juvenal. As a rule the effect of a satire has been as brief as it has been powerful. While it is a mode of writing admirably fitted to expose and correct abuses it has unfortunately seldom been employed for that purely benevolent purpose. It is true that "Cervantes laughed Spain's chivalry away," in a work as good-natured as it is spicy; but it is easy to see that the sting which is almost an essential ingredient of this kind of writing, can seldom be sharply enough inserted by a man who has not some personal or party wrong to avenge. Consequently most satires have lost their point soon after the events which caused them have transpired. The passions naturally excited by stirring times of political or religious troubles are a great bar in the way of correctly estimating the merit of a satire when it first appears.

Dr. Johnson points out that Butler's satire of

"Hudibras," being founded upon circumstances already passing out of the recollection of men, was destined to a diminished interest on that account, yet the great critic even then lived too near those times to survey that work impartially. He speaks of Butler as "the great author of 'Hudibras,'" and calls him "a man whose name can only perish with the language." Where does criticism place this satire to-day? The claim of true poetry is denied it, and it must take its place not with famous satires, but among mere party burlesques. Every one knows what "Hudibras" "tells about," but how many people read it? It could not indeed receive hearty praise from any one who was not under the almost immediate sway of the animosity excited throughout all England by the intolerant Puritan rule. The character of the hero is absurdly unlike the Presbyterians whom Butler purposes to ridicule, and the applause which his poem excited was given by men who would have welcomed anything that cast contempt upon their Roundhead neighbors.

Of far greater poetical value, though of almost as ephemeral renown is Dryden's "Absalom and Achitophel." This satire, no doubt, received much of the attention bestowed upon it on account of the clever parallel drawn between the men of David's time and those of Charles II. It has a form of comparison much affected during the seventeenth century, and the desire to discover which modern politician was intended by each biblical name, was sufficient incentive to the perusal of the poem. The pointed allusions are mostly lost upon readers of to-day, and consequently we turn for pleasure to any of Dryden's works rather than this.

A different fate has befallen one of Swift's pungent satires. The venom with which he so sedulously barbed his arrows in *Gulliver's Travels* remains harmless and unnoticed now, but Lemuel Gulliver has taken his place among the immortal creations of great writers. In writing a severe satire upon the manner of his own time, Dean Swift has succeeded in producing a charming fancy tale which delights old and young, and will last long after its purpose is utterly forgotten.

[To be continued.]

EDUCATION.

—VOLAPUK is now eleven years old, and it is asserted that 5,000,000 people are able to use it.

—THE late George Pepper, of Philadelphia, leaves \$1,067,000 to the various public institutions of that city.

—THE *Official Messenger* says that the students at the various public institutions of learning in Russia, who took part in the recent agitation, had no grounds for dissatisfaction. Friendly advice proved unavailing to stop their demonstrations, and the authorities were compelled to adopt stern measures to subdue their insubordination.

—THE Boston (Mass.) *Herald* says:—It is to be hoped that the legislation in favor of the compulsory attendance of the children of this State at the public schools until they have acquired at least the rudiments of education, will find its way to our statute books. The negligence of parents and the cupidity of employers, in the absence of a compulsory law, have defrauded the children in the cities and in the factory towns, to a large extent, of their rights to a fair amount of instruction, and no satisfactory result can be reached in the education of all the children of the commonwealth until compulsory attendance at the public schools is authorized by law. This is simply the maintenance of the rights of those who are to be our future citizens.

—A LONDON letter writer to the *Chicago News* says: One of the assistants of the British Museum tells me that visitors to that institution frequently have a hard time getting "acclimated" to the place. An hour spent in the rooms invariably gives the visitor for the first

time a headache. Sometimes it is only after repeated visits that one is able to indulge his researches without carrying away a headache with him. Women seem to be particularly sensitive to this curious malady, which is said to arise from the peculiar odor created in the storage of so many books. You can get some idea of what this odor is by going to your bookcase that has been closed for twenty-four hours, and opening one of the doors; immediately your olfactory will be greeted by the mustiest fragrance imaginable. Bibliomaniacs profess to love this odor, and many declare that they cannot value a book unless it has about it that unmistakable and ineradicable smell which infects a volume when once it has crossed the sea in the hold of a vessel.

TEMPERANCE.

—MADAME PATTI, who receives more money for her professional services than any other living singer, says that if a young woman adopts that calling, and really means to succeed, she must let wine alone, as it almost invariably harms the voice. "For myself," said the prima donna, "I never touch wine." That is as good business sense as it is good morals.

—HON. H. G. ROOT, of Bennington, Vt., says: "Opponents of the present law make a mistake in saying that a prohibitory law for the past thirty years has failed to prohibit. We have had an actual prohibitory law for one year only, the legislature of 1888 so amending the existing law that it is now nearer absolute Prohibition than any state in the Union. In Bennington, before last year, there were between sixty and seventy saloons. Now there are less than six, and they are holes that no decent man would enter. They are patronized by the same men who carry a bottle around in their pocket and who would get drunk anyway. We have now a law that will convict in spite of perjury."

—ONLY last year we had an illustration of the dangerous system under which the business of the country is being carried on, when one man in Chicago was able to hold in stake upon the nation's gaming table the wheat crop of America long enough to raise the price of flour \$3 a barrel. Does anybody doubt that a system like that will breed gamblers? We may see another very dangerous exhibition of the gambling tendencies of the nineteenth century in the aggressive spirit with which the lottery is being pushed. The whole country has recently witnessed the bold attempt to buy up the State of North Dakota. The gambling mania is one of the hardest to recover from, and young men should shun it on that account. Drunkenness and prostitution are the natural affinities of the gambling house, and these three vices go hand in hand. The growth of gambling in connection with elections is one of the serious threats to the purity of the ballot-box.

POPULAR SCIENCE.

THE basin of an extinct crater in Nevada has been turned into a storage reservoir. It is one and a half miles long by one mile wide, and is fed by a canal that taps the Susan River.

A WELL-KNOWN London journalist, realizing the fact that the ordinary professions in London are greatly overcrowded, is having his eldest son educated to be a cook. The boy has been trained by a famous chef at Brussels, and afterward studied under the chef of the Grand Hotel, Paris, and later served for three years to M. Charpentier, chef of the Savoy Hotel, London.

OUR present methods of embalming are so superior to those of the ancient Egyptians that a modern embalmer might leave a human body so perfect that after 3,000 years, says the *Lancet*, "not a lineament need be wanting for identification that would not satisfy even the contemporary of the dead person." The mummies unrolled nowadays are dried up out of recognition. But the embalming process is liable to go out of use before the advancing practice of cremation.

A NUMBER of capitalists of Seattle and Minneapolis contemplate the building of an immense flume or tunnel from Lake Washington to the shores of Seattle Harbor for the purpose of furnishing water power for manufacturing purposes. The level of Lake Washington is nearly twenty feet above that of the bay at high tide, and the plan, as proposed at present, gives eighteen feet of fall, which is sufficient for all purposes, as it is proposed to put in a tunnel large enough to carry water in sufficient quantities for the needs of the largest factories.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

| | | |
|-----------|--|----------------|
| July 5. | Lawful Work on the Sabbath..... | Luke 13:10-17. |
| July 12. | The Great Supper..... | Luke 10:14-24. |
| July 19. | Taking Up the Cross..... | Luke 14:25-35. |
| July 26. | Lost and Found..... | Luke 15:1-10. |
| Aug. 2. | The Prodigal Son..... | Luke 15:11-24. |
| Aug. 9. | The Rich Man and Lazarus..... | Luke 16:19-31. |
| Aug. 16. | The Ten Lepers..... | Luke 17:11-19. |
| Aug. 23. | Prevailing Prayer..... | Luke 18:1-14. |
| Aug. 30. | Entering the Kingdom..... | Luke 18:15-30. |
| Sept. 6. | Jesus and Zaccheus the Publican..... | Luke 19:1-10. |
| Sept. 13. | Parable of the Pounds..... | Luke 19:11-27. |
| Sept. 20. | Jesus Entering Jerusalem..... | Luke 19:37-48. |
| Sept. 28. | Review, or Temperance, or Missionary Lesson. | |

LESSON I.—LAWFUL WORK ON THE SABBATH.

For Sabbath-day, July 5, 1890.

SCRIPTURE LESSON—LUKE 13:10-17.

10. And he was teaching in one of the synagogues on the sabbath.
 11. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.
 12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.
 13. And he laid his hands on her: and immediately she was made straight and glorified God.
 14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.
 15. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?
 16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?
 17. And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him.

GOLDEN TEXT.—Wherefore it is lawful to do well on the Sabbath-day. Matt. 12:12.

INTRODUCTION.—The events which are taken up in this quarter's lesson, all took place during the last six months of Christ's ministry, and probably all but lesson twelve have to do with the two months between the Feast of Tabernacles and the Feast of Dedication in the year of 29 A. D. Most of the events of this period are described by Luke only. At our present lesson Jesus is passing through Perea. Brief mention of this journey is made in Matt. 19:1, 2 and Mark 10:1. He has made his final visit to Galilee, and is on his way to Jerusalem, where he knows that his death is soon to be accomplished by the open violence of his own countrymen.

OUTLINE.

1. Jesus teaching in the synagogue. v. 10.
2. Miracle of healing.
 - (a) The suffering woman. v. 11.
 - (b) Compassion of Jesus. v. 12.
 - (c) Touch of Jesus. v. 13.
3. Indignation of rulers. v. 14.
4. Justification of Jesus. v. 15, 16.
5. Confusion of his adversaries. v. 17.

WORDS EXPLAINED.—"Teaching." The word here indicates a continued or repeated act. We find that Jesus frequently uses the synagogue as a means of showing forth his truth. "Synagogues." Jewish places of worship. First used after the captivity of the people and destruction of the temple. Interesting to us as the type and pattern of the modern Christian church. In large cities there were more than one. In Jerusalem there were 304. "On the Sabbath." The fact that it took place on the Sabbath is the main point whenever and wherever the incident occurred. We often find Christ removing the ceremonial observances attached to the Sabbath, but nowhere do we find a hint of abolishing the Sabbath or of a change of day. "Spirit of infirmity." A disease in which the muscular power was so deficient that "she could not lift herself up." The suffering woman in the synagogue is the faithful image of the misery into which Satan plunges man as to his soul. Her healing is the image of redemption. The reality of this miracle cannot be questioned from the fact that the woman had been thus bowed down for eighteen years. "Saw her." There is no evidence that she asked for a cure. Her action in coming to the synagogue and to Jesus showed that she hoped for one. "Loosed." Liberated. The force of the original Greek tense here implies an immediate and permanent cure. "Was made straight." The laying on of hands gave strength after the word had set free from Satan. "Ruler." Probably each synagogue had several rulers, though some authorities think that there was but one ruler in each synagogue. "Answered with indignation." The ruler was angry at the greatest deed ever done within his synagogue. How often do we see the spirit of envy and malice in opposition to Christ's work. "Unto the people." He speaks to the people because he fears to criticize Jesus directly, and there-

fore he indirectly accuses him and seeks to make light of his miracle. "Work." The ruler's false premise was that works of mercy are forbidden on the Sabbath. Not even by the Jewish ceremonial law could the stretching out of the hand, as Jesus did in healing, be regarded as work. It seems almost impossible that any one could find fault with such a healing and miraculous deed. "Not on the Sabbath." The ruler refers to the deeds being done on the Sabbath, not because he cared for the Sabbath, but simply as a pretext for finding fault with what he did not like. There is nothing to show that the people came with any thought of being healed. "The Lord." The Son of man makes himself now known as Lord of the Sabbath. "Thou hypocrite." Jesus sees not only the outward act but also the inward workings of the soul, and therefore is better able to judge of man's conduct than we are who see only externals. "This woman." The thought has been explained as follows: How is it possible that that which for a beast was regarded as a desirable benefit, shall be condemned as a misdeed as soon as it is performed on a human being? They were hypocrites because they perceived the necessity in case of the beast, but heartlessly denied it in the case of the poor woman. "Whom Satan hath bound." This clearly shows that Christ regarded the condition of the sufferer as a direct Satanical influence. "Eighteen years." There must not be a day more of delay, God counts the years. "All his adversaries." A number must have been present. "Were ashamed." The Revised Version is much better: "Were put to shame." Everywhere in the end, we find those who repel the gospel put to shame. "The people." But those who receive the gospel rejoice.

CENTRAL TRUTH.—Jesus Christ gives us the example of attending worship and doing good on the Sabbath days.

DOCTRINES.—1. We may be bowed together with sin, but the touch of Jesus Christ can make us straight. 2. Jesus Christ is full of compassion and sympathy for a deformed humanity. 3. Certain forms of work may be necessary and commendable on the Sabbath. 4. When Jesus Christ is preached there will be opposition. 5. The adversaries of Christ will finally be put to shame. 6. Those who behold Christ's works shall rejoice.

DUTIES.—1. To attend church on the Sabbath, whenever it is possible. 2. Not to judge another too harshly for what they may or may not do on the Sabbath. 3. To keep the Sabbath, both outwardly and inwardly.

SUGGESTED THOUGHTS.—We are not to be surprised at the suddenness with which one is relieved from sin. God is able to free the struggling soul immediately. It is true, we are not full-grown Christians at once; but the new birth denotes a complete change in the motives and tendencies of life. Idleness is not keeping the Sabbath. It is not the condition of the body, but of the heart, which keeps holy the Sabbath day. In this lesson we have an illustration of the true Sabbath-keeping. "The Lord Jesus is such a Saviour as we need, for deliverance out of so manifold need, for the revelation of our inmost heart, for advancement in the life of faith and humility."

QUESTIONS. Who was teaching? Where? What is a spirit of infirmity? Does the example of this poor woman teach us anything about going to church in spite of bodily ills? Describe how Jesus healed the woman. Did she expect to be healed? Who was angry at Jesus? Did he speak directly to Jesus? Why? What reason was assigned for his vexation? What was the true reason? Was there any work in it? Who is Lord of the Sabbath? In what way did Jesus answer his adversaries? What people would not so much as feed and water their cattle on their fast days? Jonah 3:7. What work is lawful on the Sabbath? What is the true Sabbath-keeping? What became of the fault-finders?

TRACT BOARD MEETING.

The monthly meeting of the Tract Board was held at the residence of Geo. H. Babcock, Plainfield, N. J., on Sunday, June 15, 1890, at 2 P. M., the president in the chair. Prayer by Rev. A. H. Lewis. Fifteen members and two visitors present. The minutes of the last meeting were read. Correspondence was presented concerning filling appointments for Tract Society hours at the Associations.

The Treasurer presented the following statement of present condition of the treasury:

Balance on hand, May 1st, \$678 20; receipts in May, \$329 21; receipts in June to date, \$315 40, total \$1,322 81; disbursements to date, \$740 58; cash on hand to-day, \$582 23. Bills

due amounting to \$860 05, and a note maturing on the 16th, at the First National Bank, for \$1,200. Interest bearing indebtedness, \$39 50. The bills were ordered paid and the President and Treasurer were authorized to renew note for two months if possible.

The Board spent a considerable time in an informal discussion concerning the general interests of the Society and its work, and suggesting the desirability and the necessity of broader, deeper and more effectual efforts to advance what we believe to be God's work.

Minutes read and approved.

Adjourned.

RECORDING SECRETARY.

THE CONSTITUTIONALITY OF SUNDAY LAWS TO BE TESTED.

Our reader will remember that we gave, some time ago, a quite full account of the prosecution of one R. M. King, a Seventh-day Adventist in Tennessee, for quietly working on Sunday. The case will go to the Supreme Court of the United States, and the decision there rendered will be a practical test of the constitutionality of the Sunday laws. On this account as well as on account of our interest in all who keep the Sabbath of the Lord, the case is an interesting one to us. The following account, dated Nashville, Tenn., June 15th, appeared in the *New York Sun* of the 16th:

The Supreme Court of Tennessee has just rendered a decision affirming the action of the lower court in the case of the State vs. R. M. King. This case was appealed from the Circuit Court held in Troy, Obion county, last March, and has attracted much attention on account of the religious question involved in it. Mr. King is a member of the Seventh-day Adventist Church, a sect which observes the seventh day (Saturday) as the Sabbath, instead of Sunday the first day of the week. The defence has been made by the National Religious Liberty Association, an organization of recent origin, which admits no one into its membership who does not believe in the Christian religion, but holds that the functions of religion and the State are entirely distinct, and for the interests of both, should be kept separate. Mr. King is a farmer, and was indicted for quietly working on his own premises, not in sight of any place of public worship. None of the witnesses for the State testified to having been disturbed in any way or to having a knowledge that any one else had been disturbed, except that their moral sense had been shocked by seeing work done on Sunday.

The defendant was first arraigned before a Justice of Peace, and fined \$3 and costs, amounting in all to about \$12, which he paid. He was afterward indicted for the same offense by the Grand Jury at Troy, Obion county, and was convicted and fined \$75. An appeal was taken to the Supreme Court on the plea (1) that the acts complained of and proven did not constitute a nuisance, as charged in the indictment; (2) that the court erred in not permitting the defendant to prove that he had been once arrested, tried, convicted, and fined for the same offense, and that he had paid the fine and costs; (3) on the ground of the appeal of the District Attorney-General to the religious prejudices of the jury, by his bitter denunciations of the religious views of the defendant, and confounding the sect with which he is connected with the Mormons.

The case will be taken to the Supreme Court of the United States. This will be the first case involving the constitutionality of Sunday laws that has been brought before the United States Supreme Court.

An association has been organized in Tennessee, the members of which pledge themselves to prosecute every violation of the Sunday laws. A number of persons who observe the seventh day as the Sabbath are now under indictment for working on Sunday. They are tenacious of their faith, and claim the right under the first

and fourteenth amendments to the Constitution of the United States and the Bill of Rights of the States of Tennessee, to work on Sunday. In view of recent movements in favor of national Sunday law, and the opposition to this and all other religious legislation by the National Religious Liberty Association, the progress of this case through the court will be watched with deep interest by many.

EVASION AND FALSEHOOD.

In the *Interior*, (Presbyterian) of Chicago, in an April issue, in the column of "Queries and Answers," appears the following inquiry and answer:

BAPTIZO.

"Is it a fact that the Greek word *baptizo*, which is rendered baptize in our common version, meant, always and exclusively, to immerse, or submerge, in the original tongue, and cannot possibly be translated, pour or sprinkle, and that no one dare translate it anything else than immersion or dipping?"

Again: Is it a fact that there is not a Greek Lexicon in existence to-day, that defines that word as meaning pouring or sprinkling? These bold statements have been made recently by a Christian minister who is holding a meeting here in the Christian Church. Please answer candidly and oblige an humble inquirer."

T. F. DUNBAR.

To the foregoing, the Editor makes the following reply: "It ought to be a sufficient answer that all the Christians in the world, excepting two or three Protestant denominations, reject the theory that plunging in the water was the original mode of baptism. There is no reason why the Greek, Roman, Anglican, Presbyterian, Methodist, Congregational and other scholars and divines should not practice immersion, except the one that they do not believe it to be the Scriptural mode."

Notice the evasion and falsehood, both direct and implied, in the above answer to an honest inquirer.

1. The inquirer asks whether the word *baptizo* may be translated, sprinkle or pour? He does not answer this direct inquiry. But the editor knows full well no doubt that T. J. Conant's statement in "*Baptizein*:" "That it (immersion) is the *only* rendering of the word in any version sanctioned by early use in the church, and is the *only* one used by scholars in their versions and expositions for the learned," cannot be denied, and is admitted by all acquainted with the facts on this point. If he knew that it has been translated by sprinkle and pour, why did he not give authority?

2. The next inquiry: "Do any of the Lexicons define the word by sprinkle and pour," he evades in similar manner; for he knows there is no Lexicon in use that thus defines it. I have seen no one that does. Prof. J. R. Boise of Chicago says he knows of no one so defining it. If there is *one* that does, why don't some Pedobaptist scholar tell us where it is, and who publishes it.

3. Such evasions are bad enough indeed, but to them he adds: "All Christians in the world excepting *two other* Protestant denominations reject the theory that plunging in the water was the original mode of baptism," and then tells his inquirer that Greek, Roman, Anglican, Presbyterian, Methodist, Congregational and other scholars, reject immersion as the Scriptural mode. It is indeed hard to believe that any one professing to be a Christian and a scholar can make this statement; for he can hardly be ignorant of the fact that the Greek church immerses exclusively, that the Roman Church in her standards admits freely that immersion is the Scriptural form, but that the

"church changed it to sprinkling; and that the Rubric of the Anglican-church directs the priest to "dip the child warily," unless the parents testify that it is sickly. He must know that historians, such as Neander, Mosheim, Kurtz, Giessler and a *host* of scholars among Pedobaptists, admit that immersion was the original baptism.

4. And lastly, he teaches his inquirer and all others who may read his reply, to hang their faith upon the church when he says: "There is no reason why the Greek, Roman, Anglican . . . and other scholars and divines should not practice immersion, except the one that they do not believe it to be the Scriptural mode." That is, because these churches practice sprinkling, it must be right. They would not do anything unscriptural. In fact he would have his inquirer believe in the infallibility of these churches. Is it any wonder that traditions prevail and hold such a firm place in the belief and practice of many churches? When will religious teachers be willing to know, and tell the whole truth to their people? What can we do to induce people to study the Bible for themselves, and accept as *they* understand it, independent of the dictum of their teachers? 1. "Declare the whole counsel of God." 2. Manifest to all, that obedience to all of God's will, is immensely better than anything less. "And so shall ye be my disciples." M. HARRY.

MARION, Kan.

THE BEAUTY OF QUIET LIVES.

Many people measure a man's power or effectiveness by the noise he makes in the world. But the standard is not always correct. The drum makes vastly more noise than the flute, but for true, soul-thrilling music and soothing power the flute is a thousand times more effective. Young men, when they start in life, usually think they must make all the noise they can else their lives will be failures. They must make their voice heard loud above the din and clamor of the world, else they must remain unknown and die in obscurity. But thoughtful, observant years always prove how little real power there is in "the bray of brass." Life is measured by its final and permanent results; not by the place a man occupies before the public and the frequency and loudness of his utterances but by the benefits and blessings which he leaves behind him in other lives must his true effectiveness be rated. It will be seen in the great consummation that those who have wrought silently and without clamour or fame have in many cases achieved the most glorious, permanent results.

There are great multitudes of lowly lives lived on the earth, which have no name among men, whose work no pen records, no marble immortalizes, but which are well known and unspeakably dear to God, and whose influence will be seen in the end to reach to farthest shores. They make no noise in the world, but it needs not noise to make a life beautiful and noble. Many of God's most potent ministries are noiseless. How silently all day long the sunbeams fall upon the fields and gardens, and yet what cheer, what inspiration, what life and beauty they diffuse! How silently the flowers bloom, and yet what rich blessings of fragrance do they emit! How silently the stars move on in their majestic marches around God's throne, and yet the telescope shows us that they are mighty worlds or great central suns, representing utterly incalculable power! How silently the angels, stepping with noiseless tread through our homes, and performing ever their tireless ministries for us and about us. Who hears the flutter of their wings or the whisper of their tongues? and yet they throng along our path, and bring rich joys of comfort, suggestion, protection, guidance, and strength to us every day. How silently God himself works! He gives his blessing while we sleep. He makes no ado. We hear not his footfalls, and yet he is ever moving about us, and ministering to us in ten thousand ways, and bringing to us the rarest and finest gifts of his love. Then who does not remember the noiselessness of our Lord's human life on the earth? He did not strive to cry, nor

did men hear his voice on the street. He sought not, but rather shunned, publicity and notoriety. His wondrous power was life power, heart power, which he shed forth in silent influence among the people.

And many of our Lord's earthly servants have caught his spirit, and work so quietly that they are scarcely recognized among men as workers. In their humility they do not even suppose themselves to be of any use, and mourn over their unprofitableness as Christ's servants, and yet in heaven they are written down as among the very noblest of his ministers. They do no great things, but their lives are full of radiation of blessing. There is a quiet and unconscious influence ever going forth from them that falls like a benediction on every life that comes into their shadow; for it is not only our elaborately-wrought deeds that leave results behind. Much of the best work we do in this world is done unconsciously. There are many people who are so busy in what is called secular toil, that they can find few moments to give to works of benevolence. But they come out every morning from the presence of God, and go to their daily business of toil, and all day, as they move about, they drop gentle words from their lips, and scatter seeds of kindness along their path. To-morrow flowers of the garden of God spring up in the hard, dusty streets of earth, and along the paths of toil in which their feet have trodden.

There are mothers who sometimes fret because their spheres of usefulness seem so circumscribed. They long to be able to do grand things, like the few who are lifted above the common level, and to be permitted to live their lives on the mountain-top, in the gaze of the world. But they, in very truth, have far grander fields than they dream. No one who lives for God and for love can be called obscure. Do not the angels watch? Does not all heaven behold? Is anyone obscure who has heaven for an amphitheater? Then who can tell the mighty far-reaching influence of the life of a lowly mother who lives for her children. Mothers have lived in hardship and obscurity, training sons to move the world, and they have lived to good purposes.

The best work of the true parent and teacher is quiet, unconscious work. It is not what a man says or does purposely and with direct intention that leaves the deepest mark in the world and in other lives, but it is the unconscious, unpurposed influences which go out from him like the perfumes from a garden, whether he wakes or sleeps, whether he is present or absent. God seems to blight the things that we are proud of, and to make them come to naught. Then, when we are not intending to do anything grand, he uses us and our work for noble purposes and to make lasting impressions on the world and its life. It is the quiet, unheralded lives that are silently building up the kingdom of heaven. Not much note is taken of them here. They are not reported in the newspapers. Their monuments will not make much show in the church-yard. Their names will not be passed down to posterity with many wreaths about them. But their work is blessed and not one of them is forgotten.

Long, long centuries ago a little fern-leaf grew in a valley. Its veins were delicate and its fibres tender. It was very beautiful, but it fell and perished. It seemed useless and lost, for surely it had made no history and left no impression in this world. But wait. The other day a thoughtful man searching nature's secrets came with pick and hammer and broke off a piece of rock, and thereon his eyes traced

"Fairy pencilings, a quaint design,
Leafage, veining, fibres, clear and fine,
And the fern's life lay in every line.
So, I think, God hides some soul away,
Sweetly to surprise us at that last day."

Not a life lived for God is useless or lost. The lowliest writes its history and leaves its impression somewhere, and God will open his books at the last, and men and angels will read the record. In this world these quiet lives are like those modest, lowly flowers which make no show, but which, hidden away under the tall plants and grasses, pour out sweet perfumes and fill the air with their odors. And in heaven they will receive their reward—not praise of men, but open confession by the Lord himself—in the presence of the angels and of the Father.—
J. R. Miller, in *Week-day Religion*.

MISCELLANY.

BILLY AND THE TICKETS.

BY SYDNEY DAYRE.

"Billy Martin!"

Billy started at the grave voice of Miss Ray, his Sabbath-school teacher.

"Give me that pin," she said.

He gave it to her with a blush, for he did not like to have her think he was a bad boy. But an imp of mischief seemed to have got hold of Billy this morning, for within two minutes he was slyly reaching over to pull Jimmy Barlow's hair.

A look from Miss Ray stopped him. A few moments later:

"Johnny Barnes!"

"It wasn't me," said Johnny. "It was Billy Martin."

"Didn't I hear you stamp on the floor?"

"No'm, it was Billy caught my foot with both his feet and hauled it back and then let go of it, and it banged down."

Miss Ray's class occupied two short seats, not a very good arrangement she had more than once found. Billy was sitting on the back seat.

"Come and sit by me, Billy."

Billy came and had little chance for any more pranks.

"Tickets for being present." Miss Ray handed one to each small boy.

"Tickets for a good lesson." Miss Ray looked sorry as she passed Billy by. He looked woe-fully at them, for he did not often miss getting one.

"Tickets for behaving well."

Billy dropped his head. He had forgotten all about the tickets. Could it be that he was to miss two to-day?

"I'm sorry, Billy," said Miss Ray. "You have been such a good boy lately that I thought you were trying for the prize."

"I was," said Billy, gulping hard to keep back a sniff and a sob.

"Well, you will do better next time, I know."

But that would not help this time. Billy felt sure that Jimmy Barnes had as many tickets as he, and the loss of two this Sabbath would be very bad for him.

Miss Ray had found it hard to keep a hold on the poor little street Arabs who made up her class in the mission school, and had tried the plan of giving tickets for regular attendance, for good lessons, and for good behavior. At the end of six months she was going to invite them to spend an evening at her house and give a box of tools as a prize to the boy who should have the most tickets.

The plan worked very well. The boys took great pleasure in receiving the tickets, and Miss Ray found it much easier to keep her class together. One ticket might have been enough, but there was a very delightful excitement in getting three.

Billy stayed in his seat for a few minutes after the other boys had rushed away at the tinkle of the bell. Miss Ray spoke a kind word to him as she said good-by.

"What's that?" said Billy to himself a moment after she had gone.

On the floor near where she had stood lay two little bits of red pasteboard.

"It's tickets," said Billy, stooping to pick them up. "It's—my tickets that I didn't get."

He laid them in his hand with the one he did get. He had never before had only one. Most Sabbaths he had three.

"Now I've got 'em anyway," he said. "Now I guess I'll keep up with Jim Barnes."

He slipped them into his pocket and went out feeling well pleased. He was not used to troubling himself much about whether what he called small doings were right or wrong. Since coming into the mission school he had learned that it is wrong to steal and lie and had made up his mind that he would never do such things again.

But it was not until he was looking into Miss Ray's eyes the next Sabbath that he felt uneasy about the two tickets. When she gave him the

three for the day with a smile and a word of praise, his eyes fell before hers and he wished the two were back in the little bag she carried on her arm.

He was on the point of telling her, but a glance at Jimmy Barnes stopped him. Jimmy was such a brag. He had said he would get the prize. He surely would unless Billy kept those tickets.

But as Billy walked home he found that the load on his mind was getting heavier and heavier. Miss Ray had held his hand in a warm clasp (he was her favorite among the neglected little waifs) while she had talked earnestly with them about the danger of concealing sin within the heart, and the relief and happiness which came with the confession of it. Billy had found it harder and harder to meet her eyes, and at the close of school had hurried out of her way as soon as he could.

In play and work he managed as well as he could through the week to forget about the tickets. When Sabbath came he felt as if he would almost like to stay away from Sabbath-school. But that would never do. He would lose three tickets if he did, and never could hope to catch up with Jimmy.

"Jim tells lies and steals yet," he said to himself. "If Miss Ray knew what a bad lot he is she wouldn't give him no more tickets."

The next Sabbath Miss Ray was away and another teacher took her place for several weeks. Billy did not care so much for her as for Miss Ray, and as the days went on grew to think less and less of the tickets.

After awhile there came a message from Miss Ray. She had come home and wished the class to come to her house on Sabbath evening and bring their tickets.

They were all there. Billy had counted his tickets many and many a time and felt sure no boy had more than he. But Jimmy Barnes looked as if he, too, were sure of getting the box of tools.

Such a box as it was. Enough to make any boy ache with longing for it. But as the evening went on, the old trouble about those two tickets seemed to arise in Billy's heart. After playing games with them Miss Ray seated them around her and began telling them of her journey and of pleasant and funny things she had seen. And almost before they knew it she was talking of the beauty and sweetness of resolving now while they were young to come out on the side of the Lord who loved them, with hearts fixed on loyal and earnest service. She told them it would be far easier now than at any time in the future, speaking also with tender affection of her fear that the temptations which surrounded their shadowed lives might, as the years went on, draw them farther and farther from good.

There was a silence at the close of the little lesson which showed that the restless boys had felt it and that it might be hoped they would remember it. Then came supper, after which Miss Ray entered upon the most important part of the evening. Each boy was called upon for his tickets.

"I can't take time to count them all now," said Miss Ray. "You can each of you tell me how many you have. How many have you, Jackie?"

"Fifty-six," said Jackie, who had not been one of Miss Ray's best boys.

"And you, Jimmy?"

"Sixty-six."

"Very well." The questions went around until they came to Billy. He sat with his eyes cast down, and answered in a low tone:

"Sixty-seven."

No one had more than sixty-seven. Miss Ray took Billy's hand and led him to the box of tools, while all the others looked wistfully at the splendid prize.

"You have all done very well," said Miss Ray, "and I am sure you are all glad that Billy should be rewarded for trying to do his very best."

But here Billy interrupted.

"Don't say nothin' more about me, ma'am," he said, coloring and stammering. "It ain't one word true—anyways—I—don't mean to say you tell lies, but—it's all the same as if you did. I thought," Billy choked and found it hard to go on, but made a great effort, and said: "I

thought I was gettin' to be a real good sort of a chap and that other chaps that told lies and stole and swore wan't good for nothin' noways—but—its me what steals and lies. I stole two o' them tickets when you dropped 'em on the floor, and I told a right up and down lie when I said I had sixty-seven—'cause I wouldn't a had sixty-seven if I hadn't a stole 'em—that box ain't none o' mine."

Poor Billy sat down and cried.

Miss Ray felt the tears coming to her eyes. But she was a wise young lady and seized the moment of surprise caused by Billy's confession.

"Billy," she said, taking his rough little hand, "I have heard of a good man that says that anybody may do wrong, but it isn't everybody who can be brave and manly enough to confess it. Any boy who can come out before others and tell of his wrong-doing as you have, has taken a long step forward and upward."

Billy looked comforted, and the boys who had for a moment gazed at him in contempt began to feel that in some way he had done himself great credit, began even to imagine in their poor little darkened minds so lately dimly awakened to the beauty of hearts pure in the sight of a loving Lord, that there was something better and higher in confessing and forsaking wrong than in hiding it and going on in sin.

Jimmy Barnes had the box of tools, and Billy laughed in glee as he felt the lightness of heart which follows the shaking off of a great burden.

"I want a little fellow to do small chores on the farm," said Miss Ray's uncle to her, when making a visit in the city some time afterwards. "Can you recommend any of your small ragamuffins?"

"I think I can," she said, "if you will take him with very kindly allowances for the temptations which have always beset his poor little life."

"Has he got to where he won't do anything so very bad?"

"I'm afraid I can't answer for that, but he has got to where he cannot comfortably do a bad thing without telling of it."

"Then I'll try him."

So Billy went to the country, and in its sweet surroundings found it far easier to avoid doing things hard to tell of, yet harder to conceal.—*Christian Secretary.*

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CONDENSED NEWS.

Domestic.

The beet sugar industry is gaining a strong foothold in the United States. In the daily supply of water to the city of Cleveland, there are ten tons of dirt. The State Fish Commission is engaged in stocking the Hudson River with small shad. Southern California expects that its orange crop of the coming season will reach a millior and a half boxes.

It is said that the postage stamps of half the nations of the world are engraved and printed in New York.

The New York public school children have chosen golden rod as a State flower out of 105 by a vote of 26,000 to 22,000 for the rose.

The Louisiana lottery is likely to be killed, thanks to the efforts of the Anti-Lottery League, which has in its ranks nearly every influential and reputable person in Louisiana society.

It is rather a startling fact that the most densely-populated square mile in the world is not in China, or Belgium, but in the city of New York, and that it is inhabited by 270,000 people, the large part of whom are Italians, who speak their native language only, and retain their native customs.

The damage from the flood along the Mississippi River is roughly estimated at \$27,000,000. The suffering it will entail upon the people over a wide farming district is not easily over-estimated, and will demand and should receive prompt aid from a generous public.

M. Eiffel, of Paris, France, and Thomas A. Edison, of New York, have offered to erect a tower 500 feet higher than the famous one at the French Exposition—for the World's Fair at Chicago. It is proposed to light it with a million incandescent lights.

There is an old lady living in Polk county, Fla., who is quite a genius. She can write poetry and set it to music, and has written two books. She hunts phosphate, plants trees, clears land, works in an orange grove, can knit dresses, make neat shoes, plait hats of palmetto and make flowers out of shucks.

The shoe manufacturers of New England have worked more days so far this year, than up to same date in 1889, but the textile workers, especially in woolen goods, have worked a good deal less; in the hosiery and knit goods factories, more work has been done. The hosiery import-

ers have been to Washington endeavoring to prevent any increase in the duties on hosiery; the manufacturers, on the other hand, are demanding an advance.

Twenty-seven families of Swedes, in all fifty-two persons, arrived in Troy, N. Y., recently, en route for different points in Vermont. The Fitchburg railroad conveyed seven of the families to the Hoosac tunnel, and twenty were taken direct to Royalton, Vt. They are to be placed on abandoned Vermont farms, A. B. Valentine, commissioner of the State, having been instrumental in bringing the emigrants north for that purpose. Within the past year the exodus from Vermont has been alarming, and it is found necessary to place strangers on the farms to save them from decay, and to rescue the State from the position in which it finds itself.

The salt mountains located on the banks of the Rio Virgin, an affluent of the Colorado River in Lincoln county, Nev., cover an area of twenty-five miles, extending to within seven miles of the junction of that stream with the Colorado. The salt they contain is pure and white and clearer than glass, and it is said that a piece seven or eight inches thick is sometimes clear enough to see through to read a newspaper. Over the salt is a layer of sandstone from two to eight feet thick, and when this is torn away the salt appears like a huge snowdrift. How deep it is has not yet been ascertained, but a single blast of giant powder will blow out tons of it. Under the cap rock have been discovered charred wood and charcoal, and matting made of cedar bark, which the salt has preserved, evidently the camp of prehistoric man.

Foreign.

The Czar has promised the Queen of Denmark to look into the Siberian abuses.

Last year, the Japanese sold \$18,000,000 worth of coal. They are rapidly developing their mines.

The Krupps, of Germany, have bought an entire village, and intend to turn it into one vast workshop.

The new army bill of Germany, now being considered by the Reichstag, provides for an increase of 37,000 men in the forces of the empire.

English iron masters are making money, but are beginning to fear a declining market.

The public subscription for a national monument to Prince Bismarck in Berlin, is assuming large proportions. Berlin and Hamburg alone have already subscribed 150,000 marks.

Mrs. Maxwell-Scott, owner of Abbotsford, has a revenue of about \$2,000 per year from the fees paid by tourists who wish to see Sir Walter Scott's books, curiosities and personal relics.

The federal council of Switzerland has decided that when an alteration of the constitution is demanded by 50,000 citizens the questions will be submitted to a popular vote.

The Russian government is about sending a large detachment of the army to destroy the grasshoppers now ravaging Trans-Caucasia, covering with their depredations an area of thousands of square miles.

The heaviest gun in the world has just been finished by Krupp for the Russian government. It weighs 135 tons, is 40 feet long and is 6½ feet in diameter in the widest part. It will have a range of 11 miles.

As the British government will do nothing for the survivors of the charge of the light brigade at Balaklava, the radical papers of London are agitating a public subscription for their benefit, nearly thirty of them having been found to be in abject want.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

The lower House of the Hungarian Diet rejected the naturalization bill, which would restore the rights of citizenship to Louis Kossuth. The majority against the bill was 139.

In the Italian Chamber of Deputies, a motion expressing confidence in the government was carried by a vote of 329 to 61. Thirty members of the Right who have hitherto opposed the Government voted with the majority.

MARRIED.

COON—PLACE.—In Ceres, Pa., by the Rev. A. A. Place, Mr. Daniel F. Coon, of Edgerton, Wis., and Miss Amy M. Place, of Ceres.

BURDICK—DAVIS.—At North Loup, Neb., by Rev. G. J. Crandall, Mr. Orville G. Burdick to Mrs. Mattie L. Davis.

DIED.

CLARK.—In Plainfield, N. Y., June 6, 1890, of heart disease, Julia Maria Clark, wife of Alanson S. Clark, aged 57 years and 4 months.

Funeral services were held from her late residence in Plainfield, N. Y., June 8th, conducted by the pastor of the First Brookfield Church. Interment at Unadilla Forks. W. C. D.

POTTER.—In Scott, N. Y., June 12, 1890, of 98 years, 3 months and 10 days existence on earth, Abigail, widow of Ezekiel G. Potter, late of Scott.

The subject of this notice was a daughter of Thos. and Abigail West, and was born in Grafton, N. Y. At the age of thirteen she became a member of the Seventh-day Baptist Church of Berlin, under the labors of Eld. William Satterlee. In 1819 she, with her husband, moved to Scott, N. Y., where they settled on a farm, on which she spent the remainder of her life. She was one of the twenty-four who constituted the Seventh-day Baptist Church of Scott at its organization, and was the last one of that number to pass away. E. H. P. P.

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We are ready for the spring and summer campaign, and are better prepared than ever to give full information relative to the Western country now being opened for settlement. We can tell you how to go, how much it will cost, and what can be done in the New North-west. The "boom" is now in the direction of the Great Sioux Reservation in South Dakota, via the Chicago, Milwaukee & St. Paul Railway, and those thinking of going should make enquiry soon. We have letters from farmers and others in Dakota which show what crop results can be secured in that section, and we have printed information, Maps, Time Tables, etc., of all the Western States and Territories, which we will be glad to furnish free of charge. The Chicago, Milwaukee & St. Paul Railway is also the direct route to Omaha, Denver, San Francisco, St. Paul, Helena, and Portland, Oregon.

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MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and 1813, for which fifty cents each will be paid.
GEO. H. BARCOCK,
PLAINFIELD, N. J., June 10, 1890.

Citation—Proof of Will.

The people of the State of New York, by the grace of God free and independent:

To Louisa M. Green, residing at Alfred, New York; George Manroe, residing at Davis Junction, Illinois, Duane F. Pierce, residing at Wildwood, Wisconsin; Josephine O. Warner, residing at Whitewater, Wisconsin; Henry Manroe, Sidney F. Pierce, Everet L. Pierce, Arthur N. Pierce, Hanson C. Pierce, and Nettie Pierce Bowers, residing at Milton Junction, Wisconsin, heirs at law, next of kin of Seeley Manroe, late of the town of Alfred, in Allegany County, New York, deceased, Greeting:

You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany County, at his office in Friendship, N. Y., in said county, on the 1st day of August, 1890, at 10 o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to Personal Estate, and is presented for proof by Olive M. Green, one of the Executors therein named; and thereof fail not. (And if any of the above named persons interested be under the age of twenty-one years, they are required to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate to represent and act for them in this proceeding.)

In Testimony Whereof we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[L. S.] Witness, Hon. S. McArthur Norton, Surrogate of said county, at Friendship, N. Y., the 13th day of June, in the year of our Lord, one thousand eight hundred and ninety.
EDWARD RUTHERFORD,
Clerk of the Surrogate's Court.

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